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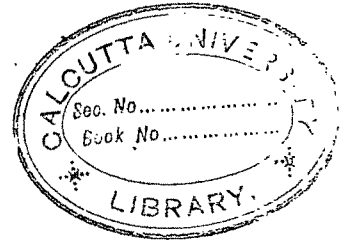
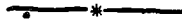
# THE MODERN REVIEW

A Monthly Review and Miscellany

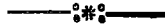
Edited by

**Ramananda Chatterjee**

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321

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LIST OF CONTRIBUTIONS

Abd-el-Krim	361	B. N. R. Welfare Work	694
Abd-el-Krim on Freedom	184	B. S. Guha, Mr.	112
Abd-el-Krim on his "Brigandage"	257	Banana Export Industry, The	441
Abd-el-Krim's Attack upon the French not Unprovoked	192	Ban on Saklatvala ( <i>Illust.</i> )	745
Abhedananda on the Depressed classes, Swami	180	Basis of Indian Art	348
Aboriginal Tribes in the Ramayana, The	350	Beauty in the "Charpai"	80
Administration and Policy of Begam Samru—Brajendranath Banerji	55	Begam Samru's Possessions ( <i>Illust.</i> )—Brajendranath Banerji	308
Advantages of Cottage Industries	173	Belgium to-day	577
Age of Consent Bill, The	178, 463	Bengali Stage, The—S. C. Mookerjee	334
Agriculture and Agrarian Problem in Bengal—Dr. Radhakamal Mukherjee	538	Bengal Swarajya Fund Accounts	479
Agriculture Improvement	357	Best Essays Unwritten, The	694
Ahimsa and Bengal Nationalism	110	Beware of Dust	358
"Ahimsa" or Non-violence	740	Bhandarkar, R. G., Sir ( <i>Illust.</i> )	380
Aims of Co-operators	170	Bhandarkar, The Late Maharshi, R. G. ( <i>Illust.</i> )—V. S. Sohoni	448
Aims of Science	702	Bharat Chandra Roy, Rai-Gunakar—N. C. Chaudhuri	505
Ajanta	355	Bigotted Orthodoxy	733
"Ajax" and the "The Modern Review"	473	Bijapur Jail	433
Allahabad and Lucknow	463	Birkenhead-Reading Confabulations	110
Allahabad's Status as Capital	601	Bombay University Convocation Address	371
All-Bengal Das Memorial	100	Bombay Workmen's Strike, The	735
Alleged Hindu Anticipations of Modern Philosophy—Lord Haldane on Hindu Thought (com. and crit.)	328	Boys of Norway	186
Altered Congress Franchise, The	599	Brahmacharya	81
Alwar in the Limelight	108	Britain's Proposals for Abolition of Slavery	464
America and Indian Revolutionists	701	British Empire Exhibition, 1925	581
America and the World	74	British Govt.'s Attitude towards Holkar	229
America's Breach of Faith	480	British Labor Imperialism and Militarism	608
American Airman and Riffs	257	British Legation in Kabul	115
American Author on the Reform Scheme, An	102	British Passion for Sport, The	181
American Businessmen vs Indian Princes	606	Bromine from Sea-water	79
American Women Learning to Fight	228	Buddha-Gaya, The (Com. and Crit.)—The Anagarika Dharmapala	568
Andhra University	744	Buddha-Gaya Problem, The—Har Dayal	130
Andrews on Islam, Mr. C. F.	77	Buddhism, a Missionary Religion	438
Anglican Bishop on British Policy in Kenya, An	382	Buddhism and the "Untouchables"	174
Anglo-French Rivalry in S. E. Asia—Dr. Taraknath Das	31	Buddhist Conception of History, A (com. and crit.)—Benoy K. Sarkar	531
Annual Payment to Nepal	116	Bureaucracy vs. Local Self-Govt.	353
Asia's Future	179	Business and Amusement in Britain	363
Aspects of Spiritual and Moral Beauty in Charka and Khaddar—R. B. Gregg	560	Calcutta Matriculation	14
Authors' Works and Private Life	589	Calcutta Matriculation and Vocational Training, The	581
Awakening among Moslems	734	Calcutta University and Reform, The—Prof. Jadunath Sarkar	8
Ayurveda or Indian Medicine	73	Calcutta University and the Modern Review, The	367
		Calcutta University Appointments	463
		Calcutta University Budget	235
		Calcutta University Reform	471

LIST OF CONTRIBUTIONS

34

iii

Calcutta University To-day, The—Prof. Jadunath Sarkar	488	Current History—T. C. B.	490, 593,	23
Call From Fiji, A	176	Dacca Mail Disaster, The		19
Calls from the East	692	Dadhabhai Centenary		56
Canadian Ambassador in Washington	231	Dadhichi		73
* Captain Amundsen ( <i>Illust.</i> )—Dr. Sudhindra Bose	24	Decisions About the Reform Scheme		100
Carl Spittler—R. Rolland and Kalidas Nag	162, 336	Death of Civilisations, The		703
Catholic Tribute to Deshbandhu, A	106	Decrease of Lynching in America		31
Cattle-breeding in India	437	Defender of Calcutta University		
Caution to Archaeologists and Sociologists	580	Speaks Out, A		475
Change of Religion (com. and crit.)—G. Danday and Pol.	568	Deputation to South Africa		73
Changes in Turkey	587	Deshbandhu Chittaranjan Das ( <i>Illust.</i> )		15
Children Protection Bill—Jyoti-Swarup Gupta	270	Destiny of Man, The		35
China's Plight	108	Dietetic Value of Rice, The		52
Chinese Pamphlet on a Foreigners	447	Different Treatment of Boers and Indians		107
Christian Missionaries and the English Clergy	433	Difficulties of Democracy, The		112
Christianisation of India—Major B. D. Basu	552	Discussion on India in the Institute of Politics in America		607
Civic Morals	254	Divining Rod, The		582
Civilisation and Fecundity	350	Disunited India, As Seen By a Foreign Eye—A. Singaravelu		275
Claims and Duties of Youth	355	Do the Meek Inherit the Earth?		18
Classification of Civilisation according to Clarate	447	Druse Revolt against France in Syria, The		58
Clearing up One's own Messes	347	Ducks, Civilisation and The Hindus —N. D. Patel		42
Cocaine and Police Control	247	"Duta-Vakyam" or Envoy's Declaration—Dharamsila Jayaswal		665
Code Laws vs. Embodiment Ideals	93	Duty of a Newspaper Editor, The		73
Co-Education	190	Earl Ronaldshay on Aryavarta ( <i>a Review</i> )—C. F. Andrews		12
Colour Bill in South Africa, The	442	Earliest Currency Commission in India, The—J. C. Singha		654
Comment and Criticism	72	East African Commission Report, The—C. F. Andrews		260
Comparing Notes with the World Mind ( <i>Illust.</i> )	218, 328, 452, 566, 676	Economics and Politics		356
Comprehensive View of National Progress	179	Economic Legislation in the Small Holdings Movement—Benoy K. Sarkar		515
Constitution of the P-G. Departments of the Calcutta University, The—R. D. Banerji	339	Education in Japan	188,	361
Convocation Addresses	695	Education Old and New		444
Cooperation and Depressed Classes	171	Educational System of Japan, The		446
Cooperative Public Health Movement in Bengal	435	Effects of Tea as An Article of Diet —Major B. D. Basu		397
Council of State, The	575	Emancipation Must Come from within "Empire" Cotton		347
Count Goblet D'Alviella	611	End of Transferred Departments in Bengal		249
Count Kalergi's World of Permanent Peace	598	End of Vaikom Satyagraha		109
Criticism and Defence of the Calcutta University	568	England Pays Her Debt to Italy and Not to India—Taraknath Das		284
Cult of the Charka, The—Rabindranath Tagore	263	Englishman on the Brahmans, An		584
Cultural Life in Japan—Hon. H. Saito	45	English of the Bible, The		611
		Eugenics		584
		European and Indian Indologists		574
		European Film Companies in India		90

Evolving Russia	92	Great Shanghai Strike, The	440
Exchange Problem of India,—K.G. Lohokare	208	Growing Democracy and the Indian States, The—Sardar M. V. Kibe	557
Existence of Indians in East Africa Ignored	118	Handloom Weaving in the Bombay Presidency	173
Exclusion of Dr. S. Bose from India	745	Health Examination of Students	467
Ex-Kaiser Feels Alarmed, The	620	Health-giving Amusement	582
Exploiters' Impartiality, The	430	Hebrew University at Jerusalem, The	224
External Capital Committee's Report, The	617	Help for Widows in England	672
Famine in Orissa	730	H. H. Maharani Setu Lakshmi Bai	28
Fantasticity of Fashion ( <i>Illust.</i> )	227	Higher Education for Democracy	70
Factory Labour and Initiative and Independence	440	Hindu Deities in Japan	82
Fertilizing Credit	572	Hindu Influence in Cambodia	82
Fifty Years of Theosophy	576	Historicity of Jesus, The (com. and crit.)—C. F. Andrews and M. C. Ghosh	218
Fire Arms Bill	459	Historicity of the Resurrection of Christ (com. and crit.)—D. C. Ray and M. C. Ghosh	453
Flower and the Bee, The ( <i>a poem</i> )—Swarnakumari Debi	16	"Hold upon the People"	728
Forced Labour in British Territory	460	Honest Belgian Booking Clerks	693
Foreign Periodicals 84, 183, 358, 438,	582,	Honorary Vice-Chancellors	746
	697	How Cocaine came to India	248
For Future Biographers of Tagore	735	"How is India Governed?"	733
For India's Youth	437	How Old is the Indian Home Rule Cry	599
Formichi at Santiniketan, Prof. ( <i>Illust.</i> )	728	How to Increase Foreign Imports into India	571
France and the Rif	443	How to Poison a Race (com. and crit.)—F. Benoit	334
Freely Conceived	244	Hydro-Electric Development in India	350
French and their Coloured Troops, The	438	I. C. S. Results in India and in England	613
French Appreciation of our Criticism	122	Ideals of Indian Art	347
Future Indian Christian Churches, The	382	"If the British Left India Tomorrow"	239
Future Wars	361	Ill-treatment of Akali Prisoners	743
Full Fruition of Woman's Shakti, The	353	Imperial Press Conference in Australia and India	231
Funny Door-Keeper of Destiny	243	Increase in Divorce in U. S. A.	442
Future of Long-stapled Cotton in India	79	Indebtedness of Nadiad Bhangis	172
Ganesh Prasad, Dr.	613	India and Italians	464
Generous Gesture, A	603	India and Italy—Prof. Carlo Formichi	707
George Paish on Prohibition, Sir	228	India and Japan	364
Germany's Artist of Social Misery ( <i>Illust.</i> )—Agnes Smedly	148	India and Mysticism	80
Gilbert Murray on Black and White, Prof.	113	India and the International Chamber of Commerce	738
Gland Grafting	583	India and the Protocol	609
Gleanings ( <i>Illust.</i> )	661	India and the World	83
God and Man	354	Indian Art vs. European—Dr. K. N. Sitaram	417
Gold Standard in Britain, The	121	Indian Fruit for Germany	359
Good and Evil in the West	691	Indian Institute of Science	572
"Good Will" and "Co-operation"	732	Indian Periodicals 73, 170, 345, 430, 571, 689	
Government's Currency Policy	172	Indian Professional Actresses and Female Coolies in Fiji	255
Grafting of Vegetables	171	Indian Society and its Renaissance	347
Great Indian's Right to Self-Govt.	464	Indian Women in Industry	704
Greatness of Jainism, The	179	Indians in Burma	351
Great Religious Revolution in India The ( <i>Illust.</i> )	385	Indianisation of Islam	690
		India's Excise Revenue	116

LIST OF CONTRIBUTIONS

India's Gifts to England	111	Malabar Hill Murder Case and Government	27
India's Man Power	579	Manure and the Yield of Paddy	70
India's New Viceroy	626	Maratha Recovery After Panipat, The—(a review)—Prof. Jadunath Sarkar	69
Indology in Indian Universities	578	Market Value of Bridegrooms, The	58
Intermediate Education in U. P.	574	Materials for Modern Indian History	302
Inter-Parliamentary Union and India	230	Material is Cash	326
Introduction to "Letters from a Friend," An	365	Maternity Benefit Bill	172
Is a Mother's Business Child Culture or Housework ?	90	Matriarchy	359
it Murder	248	Mauritus Report, The	580
C. Bose's Instruments	612	Memoir of Old Delhi, A—C. F. Andrews	37, 138
Jainas and Jainism	575	Memory of Lok. Tilak, A (a poem)—Prof. J. J. Vakil	157
Jalpaiguri Tea Industry, The	693	Milner's Economic Memoranda	702
Japanese Family Law, A	87	Mind and Morals of Anthropoid Apes	586
Japanese Love of Flowers	590	Mission of Polish Nationalism	581
Japan's Attitude towards China	696	Modern History and Political Power	370
Jute Substitute from Comerum, A	89	—Prof. M. Timur-	
Kala-Azar in the U. P.	601	Modern Nepal (Illustr.)—Dr. Suresh-chandra Das Gupta	195
Kakori Train Dacoity Arrests	600	Monsoon Allowances for Runners and Postmen	345
Kartabhaja and Maharaja Sects	480	Moral Progress Resulting from Material Advance	189
Kenya Lowlands	245	More of the Same Material	250
Khyber Railway, The	730	Motions on Muddiman Committee's Report	460
Killing Plants and Killing Animals	81	Muhanmadanism must Be Suppressed	273
King of the Belgians Certifies the Merits of British Rule in India, The	597	—Major B. D. Basu	396
Large Families	363	Mutual Relation of Youth and Age	396
Law Members, their Duties and Achievements	615	Mysore Civil Service without the Steel Frame, The	234
Lead and Mercury	583	Naidu's Election to the Congress	600
Length of Life in the West	89	Presidentship, Mrs.	600
Letter-Boxes	575	Nandalal Sen, The Late Bhai (Illustr.)	744
Letters to a Friend—Rabindranath Tagore	1, 157, 288	Neo-Saiyeds and Neo-Mughals	175
Light on the Disturbances in China	193	New Asiatic Bill in South Africa	469
Limits of University Expansion	253	New outlook for Anglo-Indians, A	30
Literature of Despair in the West	190	New Treatment of Leprosy	361
Living Long	360	New Universities in England and India	228
Locarno Treaty, The	739	News About Women	186
Lord Birkenhead at the Central Asian Society	236	Next Economic Stage, The—Prof. Nalinaksha Sanyal	518
Lord Birkenhead's Great Condescension	430	Nirvana and Rebirth	352
Lord Birkenhead's Statement in the Lords	241	Noguchi, Dr.	583
Lord Meston on Women in India	249	Non-Partisan Elections	107
Lord of Desires, The (a Story)—Seeta Devi	134	Not Quite unlike India	381
Lord Reading's Viceroyalty	602	Notes (Illustr.)	95, 220, 367, 456, 597, 725
Lord Sinha and Sir F. Whyte	732	Number of Women in India, The	695
Line of old Books, The	88	Oldest Manuscript of the Adiparvan, The	738
Luther Burbank's Expectation	580	On the Death of Mr. C. R. Das—Prof. Jadunath Sarkar	14
Madras Hindu Samaj	739	On Shakespeare—R. Rolland and Kalidas Nag	495, 686
Mahmud of Ghaznin's Disservice to Islam	75	Opening of the Visva-bharati Session	114
Maharaja of Gwalior, The late	110	Opium in Assam (Illustr.)—C. F. Andrews	511
Mahatma Gandhi on Varnasrama	181		
Making of Modern India, The—Politicians	315		

Opium Question, The	482	Pro-Britishism in America	582
Organisation of Scientific Work	728	Prohibition and Drug Addiction	441
Organise Communities at Least	692	Prohibition for India	586
Origin and Nature of External Capitals, The	618	Prohibition to be Ultimate Policy of Govt.	449
Other Side of the Shield	220	Proposed Buddhist Mission House in England	696
Other Systems of Sums	85	Protection of Children in Bombay	82
Our Friend Joynson-Hicks	734	Protest Meeting and Find of Arms	740
Our Isanitation	734	Public Health in China	701
Our Rulers at Home ( <i>Illust.</i> )—St. Nihal Singh	391, 641	Public Library in Education, The	185
Outlook for Western Civilisation, The	445	Public Recreation and Crime	443
Page Case, The	740	Punishment of Infanticide	432
Pages from the Diary of a French- man—N. C. Chaudhury	678	Punjab Peasantry and Its Indebted- ness, The—Sri Kishan	428
Palms as a Source of Sugar	347	Punjab Tribute to Deshbandhu, A	107
Parentage of Lord Bacon	178	"Queer Orders"	78
Paris Exhibitions, The—1925 and 1867	351	Rabindranath Tagore and Italy	251
Passing of Queen Alexandra	735	Rabindranath's "Post Office" in Milan	365
Pathik and the Udaipur State, Mr.	108	Railway Boss of Indians' Claims, A	118
Peace by Strengthening the Weak	697	Railway Risk and European Dutifulness	120
Peace through International Education	82, 180	Racial Origin of Indian Mussalmans	578
Peary Mohon Deb Barma, The late Mr. ( <i>Illust.</i> )	114	Ralph Waldo Emerson I, II,—J. T. Sunderland	123, 279
Persia of To-day	585	Ranchi	571
Pharisaism and the Gospels—Mahes- chandra Ghosh	50, 165	Rationalism in Modern Islam	625
Philippines Today, The ( <i>Illust.</i> )—Dr. Sudhindra Bose	292	Real Value of a Picture, The	574
Phil Yay at Work	443	Reasons for Dissatisfaction with the Reform Scheme	103
Pindari Glacier, The ( <i>Illust.</i> )—Begam Husnara	528	Reconstruction of Indian Taxation, The	693
Pitfalls of the Investigator of Indian History, The—Prof. Jadunath Sarkar	29	Red Indian Civilisation 2000 Years Ago	183
Place of Journalism in Society, The	372	Reforms and 1929	122
Plight of the Japanese in California	227	Responsibility of Awakened Young Asia	607
Poet's License, The (an epigram)—C. F. Andrews	704	Repudiation of the Charge of Being an Agent Provocateur ( <i>com. and crit.</i> ) —K. C. Biswas	72
Political and Social Duty of the Indian Church	352	Result of Calcutta University Depu- tation to the Governor	470
Political Prisoners in Berhampore Jail	107	Reverence for the Young	580
Poona Seva-Sadan, The	746	"Reverse Councils" Again	746
Population of Hawaii, The	587	Reviews and Notices of Books—M. C. Ghosh, A. C., P. Seshadri, R. C. Bonnerjee, K. M. J., V. G. Apte, etc.	66, 211, 321, 483, 532, 669
Port of Masulipatam, The	430	Riffs, The	108
Position of Women in the Hindu Society—Ramaprasad Pandey	658	Rites of Blood—C. F. Andrews	415
Possibilities of a Bone Product In- dustry in India, The	80	River-front, Benares, The ( <i>Illust.</i> )— Prof. P. Seshadri	299, 519
Possibilities of Sugar Beet	573	Root Cause of Chinese Disturbances	258
Post-graduate Reorganisation in the Calcutta University	258	Rural Economic Enquiry, A	256
Post Offices and Cleanliness	170	Russian Art in Calcutta	128
Premier's Tribute to Mr. Wood, The	737	Russian Peasants and Bolshevism	702
Preparing for Another War?	479	Salaries in Japan	95
Presidential Address at the Bombay Liberal Conference	468	Saradaranjan Ray, The Late Princi- pal ( <i>Illust.</i> )	742
Prison Life	92	Scheme for Securing World Peace, A —Elma	547
Problem before Ministers, A	76		

LIST OF CONTRIBUTIONS

vii

Scheme of Economic Development for Young-India, A—Benoykumar Sarkar	17	Study of History, The	182
Science and Modern Warfare	226	Study of Sanskrit and Pali in Japan	188
Scindi Breed of Cattle, The	573	Style	349
Self-Confidence	695	Surendranath Banerjea Sir. ( <i>Illust.</i> )	373
Self-Determination	109	Surendranath Banerjea's Oratory	312
"Self-Govt. of India"	465	Sushil Kumar Rudra ( <i>Illust.</i> )	232
Serious Defect of the Reform Scheme, A	234	Swaraj under Slave Mentality	331
Servants of India Society, The	117	Sweden, Land of Democracy	361
Settlement of Indian Farmers in Kenya ( <i>com. and crit.</i> )—Norman Leys	676	Sylvan Levi's Classification of Civilisation	446
Sex in Children	702	Tagore and His Ideal—F. Beniot	706
Shakespeare in India	89	Tagore's Cable to Mussolini	742
Shopping in Peking	703	Tambe' Council Entry Extension	326
Significance of the Study of Upanishads, The	177	Move, Mr.	326
Sindh Hindus	602	Taxation and Spending of Taxes in India	357
Slavery in British Africa	588	Teaching of American History in British Universities	231
Smoking and Eating Opium	481	Telepathy	358
Sobriety and Industry	89	Temple University, A	26
Social Conditions in the Upanishadic Age	579	Tendencies of Thought in the Present Age	85
Social Welfare Works in Japan	589	Tennessee Trial, The ( <i>com. and crit.</i> )—R. I. Wahid	376
Some Aspects of the Population in India—Dr. Taraknath Das	403	Textile Workers in Calcutta, Dundee and Bombay	396
Some European Emigrants	117	Thakore Shaheb of Gondal	89
Some Pictures of the Japanese Spirit	78	"The Catholic Herald of India"	735
Some Publications used for Missionary Education	183	"The Only Living Religion"	224
Some Stateless Persons in the U.S.A.—Dr. Taraknath Das	43	"The Poet and the Charkha"	725
Song in Spring A ( <i>a Poem</i> )—Prof. J. J. Vakil	705	"The Review of Reviews" as an Index of British Interest in India	236
South African Indian Hero, A	436	The River Front, Benares ( <i>Illust.</i> )	299, 519
South African Land Policy	85	P. Seshadri	76
Split in the Swaraj Party	733	"The Skeleton"	253
Spread of Education in Japan	186	"The Times" on the Calcutta University	701
Stapleton on Anthropology Mr.	605	"The White Man's Burden"	701
Stapelton on Anthropology Mr. ( <i>com. and crit.</i> )—D. L. M	678	Three Ideas on Education—Har Dayal	635
State of the Calcutta University—R. D. Banerji	398	Tide of Foreign Students in America	225
"Stateless Persons"	115	To Friends of the late Sris Chandra Vasu	672
Sten Konow on India of Today ( <i>com. and crit.</i> )—Sten Konow	332	Toll Levied by the War, The ( <i>Illust.</i> )—St. Nihal Singh	627
Steps Toward Conquest of Leprosy ( <i>Illust.</i> )	663	Tolstoy's Masterpiece	573
Story of Darwin, The: His Influence on Modern Thought—J. T. Sunderland	59	Tory Threats to An Awakened Orient—Mary K. Morse	421
Strange Odyssey of Count Keyserling, The	91	Tragedy of the Russian Intelligentsia, The—Emma Goldmann	523
Striving for Swaraj—Rabindranath Tagore	681	Treatment of Criminals in England	422
Study of Buddhism in Japan	624	Treatment of Political Prisoners	107
		Treaty Ports in China	421
		Triumph and Akali Heroism, The	257
		Tyranny of Bolshevik Dictatorship, The	79
		Unification Under British Rule	789
		United States as Creditor, The	86
		United States of Europe, A	185

Universities and Compulsory Military Training	75	Western Powers and Islam, The	438
University Ethiopians, The	440	What Buddhists are Doing in Japan	187
University Expenditure in Madras Presidency	693	What Japan owes to India	482, 589
University Unions	347	What Newspapers to Read	481
Unknown Beloved the ( <i>a Poem</i> )—E. E. Speight	712	What to Do	246
Unvoiced Life, The ( <i>Illust.</i> )—Sir J. C. Bose	713	Who are Responsible for Juvenile Crime?	89
Upanishads Translated into Japanese	624	Why are the England-Returned Anti-English?	250
Vaikom Temple Roads	110	Why Gospel of Love is not Effective	183
Vegetarian Athletes	122	Why Prisons?	92
Venereal Diseases and Infant Mortality	435	Why the British Dominate Middle Asia—St. Nihal Singh	525
Verracular in University Examinations, The	472	Why Women Read Novels	359
Veterinary Education	175	Wicked Prodigality Abroad	356
Vice of Self-Deification, The	586	Widow Marriage in India	464
Viceroy's Opening Speech, The	379	Widow Remarriage and Vidyasagar Anniversary	114
Victor and Vanquished—R. Rolland and Kalidas Nag	383	Widow Remarriage Conference, A. William J. Bryan	620
Victor Jacquemont on India	662	Will the British Empire Succumb to the Hatred of Asia	473
Victory, The, (a Story) Seeta Devi	499	Will there be Modern Buddhist Saint	614
Visva-bharati and Prof. C. Formichi, The ( <i>Illust.</i> )—Prof. Kalidas Nag	710	Women in Science	78
Voracity of Fish, The	189	Women Movement, The—Sonya Ruth Das	86
Vratyas, The	348	Wood Distillation at Bhadravati	144
Western Civilisation and Struggle for Existence	76	Work and Wages of Postal Employees	436
			695



## LIST OF ILLUSTRATIONS

Amanullah Khan, Emir of Afghanistan	223	Deshabandhu Chittaranjan Das	96
Amundsen in front of a Dog Sledge, Capt.	26	Deshabandhu Das and His family	114
Andrews and the Family of Mr. Chaliha, C. F.	510	Deshabandhu's Dead Body on the Funeral Pyre	99
Another View of the Gathering at 148 Russa Road, Deshabandhu's House	105	Discoverer of the South Pole—Captain Amundsen	28
Aurangzeb's Mosque, Benares	307	English Boy scraping up Manure in the Street	149
Babar Shumsher Jung Bahadur the 2nd Prince of Nepal	198	English Children picking up Wood in Convent Garden Market	317
Barred—"Don't Feed the Animals"	387	Entrance to the Ice Cave, The	331
Begum Samru in Old Age	313	Eskimo Spears a Fish	27
Begum Samru's Seal	309	Ex-Service Men's Band Playing for Pennies on the Street	332
Belgian Cemetery where Men who fell in the War are buried, near Ypres.	629	Facsimile of Sig. Mussolini's letter to Prof. Formichi	729
Bhandarkar at Work, Dr.	451	First Trans-atlantic Radio Picture, Honolulu to New York	330
Bhandarkar in his Library, Dr. Sir R. G.	450	Fishmonger comes to the House daily to sell his Wares, The	3-6
Bird's eye View of Cullion Island, the Largest Leper Colony	664	Forest Garden Attached to Mayapuri Research Station	77
Bose Institute, Calcutta, The	717	Germany's Artist of Social Misery— 10 pictures	148-15
Bose Institute, Mayapuri Research Station at Darjeeling, The	715	Giant Pines	381
Bread!	155	Goats ( <i>Col.</i> )—T. Kesava Rao	23
British Hawker Sells Pot-plants and Seedlings for the Garden	648	Gorilla Killed by Major Collins, Huge	303
British Scissors Grinder, The	643	Gretchen	54
British Woman Flower-Seller	649	Group of Hopeful Cases at the Cullion Leper Colony	64
Bust of Deshabandhu Das	111	Group of Natives in the Arctic, A	55
Captain Eccles	227	Group of Village Addicts, A	13
Carcass of a Sheep hanging outside a Butcher's Shop	645	Habib Lotfallah, Prince	22
Carlo Formichi, Prof.	711	Harischandra Ghat, Benares	61
Carmagnole, The	150	He sells Matches and Boot-laces in Pall Mall, London's Club-land	94
Chanda	262	He is Always seeing things	87
Chandra Shumshere Jung Bahadur— King of Nepal	195	Inside a Snow hut. Anxious to avoid the camera the natives hide their faces	25
Cohar-Woman, The	152	John T. Stopes and his counsels	
Chittaranjan Das, Deshabandhu	96	John L. Godsey and John R. Neal	83
C. R. Das, Late Mr.	116	Kathe Kollwitz—Germany's Artist of the Masses—	43
C. R. Das's Residence in Calcutta	101	Kedar Ghat, Benares	303
Crippled Boy with a "pitch" near the Strand in London	393	Landscape, A ( <i>col.</i> )—Gaganendranath Tagore	1
Darumpur Men Carrying Luggages	529	Large and Distinguished Gathering at 148 Russa Road waiting for the Funeral Procession (of Mr. C. R. Das)	101
Dasaswamedh Ghat, Benares	305		
Dead Body of Deshabandhu Das in Calcutta	100		
Death and Woman	152		
Demonstrating Operation of Tear-Gas Club	661		

Mary's Church. Interior	311	Ronald Amundsen, Captain, Discoverer	
Mgr. Joury	221	of the South Pole	28
Military Review in the Ground Palace, Bruges, on August 4, 1925, Belgium	634	Saktavala with his English wife, Shapuji	745
Milkmaid, The ( <i>col.</i> )—Nandalal Bose	495	Sangamashram—Dr. Bhandarkar's Residence	449
Mussolini, Signor	728	Saradaranjan Roy, Principal	743
Nandalal Sen, Bhai	744	Sarma. Mr. Chaliah, Mr. Hati and Three Opium Addicts, Mr.	515
Nepal Pictures	195—207	Shah Jahan ( <i>col.</i> )—Abanindranath Tagore	383
New Method of Teaching Geography	661	Snows-facing Mayapuri, The	716
Normal Hall, Manila	298	Speaker Osmena of the Philippine Assembly at his Desk	296
"Okapi," the Strange and Exceeding- ly Rare Animal, The	663	St. John's School, Meerut	310
Old man has a gramophone which he plays on the street, This	393	St. Mary's-Church, Sardhana	309
On the Funeral Pyre, C. R. Das	99	Surendranath Banerjea, Sir	374, 378
Part of the gathering in Front of Calcutta Corporation Building to have a look of the dead body of Deshabandhu	97	Surendranath, Immediately after death Surendranath's dead body on the court-yard	376
Pashupatinath, General View of—	196	Surendranath's Residence at Barrackpore	377
Peasants Arming in a Vault	153	Sushil Kumar Rudra, The Late Principal	232
People of Calcutta waiting for the dead body of Deshabandhu Das	98	Suspension Bridge Building in the Heart of Congo	662
Photograph sent by Radio, Another Pindari Glacier, Region of Perpet- tual Snow	660	Swan-Messenger, The ( <i>col.</i> )— Ramkinkar Beij	627
Plant Feeler and Automatic Recorder of Sap-Pressure, The	529	Tress blasted by the War round the great Redan at Nieuport, Belgium	630
Ploughers, The	720	University Hall Building, University of the Phillipines, Manila	297
Prisoners, The	149	Uprising, The	152
Queen of the Forest ( <i>col.</i> )—Abanindra- nath Tagore	151	Village Smoker, A	514
"Rags old iron man, The"	263	Woman Match-Seller and Her Child	395
Ramkrishna Gopal Bhandarkar, Sir	641	Woman Pavement Artist Drawing her "Gallery"	396
Record of Falling and Rising Blood-pressure	380	Woman Pavement Artist on Kingsway, London	395
Record of Mechanical Heart beat of Plants	719	Wreckage caused by the War, dredged out of the Sea near Zeebrugge and the Zeebrugge Canal, Belgium	633
Revealer, The ( <i>col.</i> )—Gaganendranath Tagore	721	Zig-zag of Benguet Road, Bagnio	295
Rifle Team, Composed of Women Students of Cincinnati University, The	718		
	228		

## CONTRIBUTORS AND THEIR CONTRIBUTIONS.

<p>Agnes Smedley— Germany's Artist of Social Misery (<i>Illust.</i>) 148</p> <p>Andrews, C. F.— Earl Ronaldshay on Aryavarta (<i>a Review</i>) 12 A Memoir of Old Delhi 37, 138 The East African Commission Report 260 Rites of Blood 415 Opium in Assam (<i>Illust.</i>) 511 The Poet's License (<i>a Poem</i>) 704</p> <p>Banerji, R. D.— The Constitution of the Post-graduate Depts. of the Calcutta University 339 State of the Calcutta University 398</p> <p>Basu, B. D. Major— "Muhammadanism must be Suppressed" 273 Effects of Tea as an article of Diet 397 Christianisation of India 552</p> <p>Begum Husnara— The Pindari Glacier (<i>Illust.</i>) 528</p> <p>Benoit, F.— Tagore and His Ideal 706</p> <p>Benoy Kumar Sarkar— A Scheme of Economic Development for Young India 17 Economic Legislation in the Small Holdings Movement 515</p> <p>Brajendranath Banerji— Administration and Policy of Begum Samru 55 Begum Samru's Possession (<i>Illust.</i>) 308</p> <p>Carlo Formichi, Prof.— India and Italy 707</p> <p>Chaudhuri, N. C.— Rai Gunakar Bharatchandra Ray 505 Pages from the Diary of a Frenchman 678</p> <p>Dharmasila Jayaswal— "Dufa-Vakyam" or Envoy's Declaration 665</p> <p>Emma Goldmann— The Tragedy of the Russian Intelli- gentsia 523</p> <p>Gregg, R. B.— Aspects of Spiritual and Moral Beauty in Charka and Khaddar 560</p> <p>Hardayal— The Buddha Gaya Temple 130 Three Ideas on Education 635</p> <p>Jadunath Sarker Prof.— On the Death of Mr. C. R. Das 14 The Pitfalls of the Investigator of Indian History 29</p>	<p>The Calcutta University Today 488 The Maharatha Recovery after Panipath 399 The Calcutta University and Reform 3</p> <p>Reviews, Notes etc.</p> <p>J. C. Bose, Sir— The Unvoiced Life (<i>Illust.</i>) 700</p> <p>Jyotishwarup Gupta— Children Protection Bill 20</p> <p>Kalidas Nag, Dr.— Carl Spittler 162, 300 Victor and Vanquished 388 On Shakespeare 495, 686 Visva-bharati and Prof. C. Formichi (<i>Illust.</i>) 700</p> <p>Kibe, M. V. Sardar, Dr.— The Growing Democracy and the Indian States 577</p> <p>K. N. Sitaram, Dr.— Indian Art vs. European 417</p> <p>Lohokare K. G.— Exchange Problem of India 200</p> <p>Maheshchandra Ghosh— Pharisaism and the Gospels 50, 16</p> <p>Reviews etc.</p> <p>Mary K. Morse— Tory Threats to an Awakened Orient. 42</p> <p>Mukherji, S. C.— The Bengali Stage 33-</p> <p>Nalinaksha Sanyal, Prof.— The Next Economic Stage 518</p> <p>Patel, N. D.— Ducks, Civilisation and the Hindus 422</p> <p>Rabindranath Tagore— Letters to a friend 1, 157, 288 The Cult of the Charka 263 Striving for Swaraj 681</p> <p>Radhakamal Mukherji, Dr. Prof.— Agriculture and Agrarian Pro- blem in Bengal 538</p> <p>Ramaprasad Panday— Position of Women in the Hindu Society 658</p> <p>Romain Rolland— Carl Spittler 162, 336 Victor and Vanquished 388 On Shakespeare 495, 686</p> <p>St. Nihal Singh— Our Rulers at Home (<i>Illust.</i>) 391, 641 Why the British Dominate Middle Asia 525 The Toll Levied by the War (<i>Illust.</i>) 627</p>
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Saito, Hon. H.—		Sudhindra Bose, Dr.—	
Cultural Life in Japan	45	Captain Amundsen ( <i>Illust.</i> )	24
Seeta Devi—		Sunderland, J. T.—	
The Lord of Desires ( <i>a Story</i> )	134	Story of Darwin	59
The Victory ( <i>a Story</i> )	499	R. W. Emerson	123, 276
Seshadri, P.—		Suresh Chandra Das Gupta—	
The River Front, Benares ( <i>Illust.</i> )	299, 519	Modern Nepal ( <i>Illust.</i> )	195
Singaravelu, A.—		Swarnakumari Debi—	
Disunited India as seen by a		The flower and the Bee ( <i>a Poem</i> )	16
Foreign Eye	275	Tarakanath Das, Dr.—	
Sinha, J. C., Prof.—		Anglo-French Rivalry in S. E. Asia	31
The Earliest Currency Commission	654	Some Stateless Persons in the U. S. A.	43
in India		England Pays Her Debt to Italy	
Sohoni, V. S.—		and Not to India	284
The Late Maharshi R. G. Bhandarkar ( <i>Illust.</i> )	448	Some Aspects of the Population	
Sonya Ruth Das—		Problem in India	403
The Women Movement	144	Timur, M. Prof.—	
Speight, E. E.—		Modern History and Political Power	650
The Unknown Beloved ( <i>a Poem</i> )	712	Vakil J. J. Prof.—	
Sri Kishan—		A Memory of Lok Tilak ( <i>a Poem</i> )	157
The Punjab Peasantry and Its		A Song in Spring ( <i>a Poem</i> )	705
Indebtedness	428		



A Landscape

By Gaganendranath Tagore

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## LETTERS TO A FRIEND

BY RABINDRANATH TAGORE

[THE following letters were written to me at different intervals by the Poet, Rabindranath Tagore, in the years that preceded his visit to Europe and America in 1920.

Many letters, which were of a purely personal or ephemeral character, have been omitted. At the same time, I have not excluded any letter, even of a personal character, which has appeared to me to reveal the mind and temperament of the Poet himself. I have also left in many subsidiary details.

It is necessary to explain something concerning the letters which he sent to me each day from Ramgarh near Naini Tal in May, 1914. I was with him at Ramgarh almost immediately after, and he told me that the agony he experienced at that time was almost equivalent to a death-agony. He hardly expected to survive it. This was all the more strange, because it came to him at a time,—as a previous letter to me shows,—when he was feeling a sense of physical exhilaration and joy in the beauty of the Hills.

I remember him saying to me that it came to him like a thunderstorm out of a clear unclouded sky.

This mental agony returned again to him, in the same intensely acute form, in the month of July, 1914, while he was at Santiniketan. Long before any news reached us of the World War that was impending, his mind was preoccupied with the foreboding of some disaster which was about to overwhelm humanity. He wrote at this time before the War began a very remarkable Bengali poem, called 'the Destroyer,' in which

he spoke of the destruction that was coming upon the earth.

As I was with him, in constant attendance during those days, I have no correspondence dealing with that critical time. But I have the most vivid memory of his mental suffering. C.F.A.]

London,

August 16, 1913.

I feel glad to know that you are in Santiniketan. I cannot tell you how I long to join you there. My life here is wearying me, but I must not complain. I am sure that I shall not get my leave from the West until the work which brought me here has been accomplished.

My advice to you about the course you ought to take to fulfil your life is 'not to do anything rash' Wait with a prayerful heart till the call comes to you with an imperatively urgent force.

Love is free, even when the circumstances are narrow. Nothing will hamper you if you have the water of life, which gushes out in streams with all the more force when its passage is narrowed or obstructed. I must meet you and talk everything over with you before you finally make your decision.

The time has come at last, when I must leave England, for, I find that my work here in the West is getting the better of me. It is taking up too much of my attention and assuming more importance than it actually possesses. Therefore, I must, without delay, go back to that obscurity, where all living seeds find their true soil for germination.

I am going to take a motor-ride this morning to Rothenstein's country-house, and

I may not have time to write to my other correspondents by this mail.

I must thank you for the water-colour picture you have sent me of the Lake at Santiniketan with its palm-trees in the back ground. It is like a dream-picture that I have in my heart, and those palm-trees seem to be standing a-tiptoe to catch a glimpse of their lover across the sea.

London,  
Aug. 28, 1913.

Our people are in danger of forgetting that God's love flows from the West as well as from the East. In India, we are apt to think that it is only a kind of historical Nor'-Wester, that has burst upon us from Europe,—the terrible rush of the powerful into the vacuum created by the weak. It has been given to you, my friend, to bring to us the glad assurance that God's love has its living source in the West also.

Witnesses of this love are needed much more than dispensers of social benefits, political rights and administrative efficiency.

People lay more stress upon preaching doctrine than giving love. The effect of this is like having strong winds without getting a drop of rain. Very often the winds carry the seeds; but what is their use, when there is this drought?

Love is enough. It contains everything that is needed. This precious gift of love you have brought to our boys unasked, and they will never forget it in their lives. It will open their hearts and make them ready and able to receive the best that the West can give.

Calcutta,  
October 11, 1913.

I have gone through a period of difficulty. My life has appeared to me lonely and burdened with responsibilities too heavy for a single man to bear.

Evidently my mind had got into the habit of leaning upon my friends whom I had acquired in England and letting most of its current flow outward. Therefore, coming to my own country, where contact of humanity is not so close as in the West, I felt suddenly stranded in a desolation, wherein every individual has to struggle through his own problem unaided.

For some length of time, this solitariness weighed upon my heart like a heavy load, till I regained my former mental adjustment and felt again the current turn inward from the world outside. It is the flood-tide of life and companionship. It sweeps the

burden from off my shoulders and carries me along with it in its joyous course.

In India, the range of our lives is narrow and discontinuous. This is the reason why our minds are often beset with provincialism. In our Asram at Santiniketan we must have the widest possible outlook for our boys and universal human interests. This must come spontaneously, not merely through reading of books, but through dealings with the wider world.

Santiniketan,  
October 18, 1913

You must certainly rid your system of this malarial poison before you take up your regular work at Santiniketan. Is it wholly impossible for you to come down here at once and take absolute rest for some time? Jagadananda Baboo had a very bad type of malaria before he joined his work here. His coming to Bolpur has been the saving of his life. Give our Asram a trial. I feel almost sure that she will nurse you back to health.

I will have your room fitted up with a desk and writing materials and other necessaries. You can start a little gardening in our school grounds and take occasional excursions into our *Sal* woods. You will spend your day out in the shade of our mango grove. Possibly, giving me a Greek lesson now and then would not fatigue you too much.

I have many other plans for you, if you can manage to get free from the temptation of rushing about from place to place as soon as you are feeling strong again.

Just now, my singing mood is upon me, and I am turning out fresh songs every day. My waking moments are filled with music.

Santiniketan,  
October 25, 1913.

Yes, you will find me at the Asram any time you are able to come in December. In fact, I do not care to leave this place even for a short while unless I am driven to do so by necessity, or by a spirit of restlessness such as that which unaccountably possessed me before I started for the West. This Asram at Santiniketan has kept me covered all over under its brooding wings like a mother bird, till my mind has burst its many-coloured shell of literary life and come out into the full freedom of the immensity of space and light and ineffable peace.

I wonder if the visitors, who pay us casual visits, can feel the strange ethereal quality of beauty that seems to hover over the landscape in this place. As for me, in

## LETTERS TO A FRIEND

all my wanderings, I have seen nothing which can be compared with it in its simplicity of details combined with such depth of meaning.

It has amused me to read in the 'Pioneer' the editorial remarks about my paper on Indian History, in which it refers to western influences that have impressed me and to my defence of Brahminism. It would have been absolutely superfluous for me to make any special mention of the fact that but for my western education I could never have written such a criticism of history. As for my defending Brahminism, my Bengali readers have come to exactly the opposite conclusion. The orthodox portion of them have been greatly offended at what they consider to be a piece of writing conceived in an anti-Brahmin frame of mind.

Santiniketan,  
February 9, 1914.

(Written to meet me in England after my return from South Africa.)

I send you my love and the translation of a song of mine written about two months ago. We are waiting for you, knowing that you are coming to us with your heart filled with the wisdom of death and the tender strength of sorrow.\* You know our best love was with you while you were fighting our cause in South Africa.

My days of turmoil are not yet over. I have not been able to settle down to my work and to my rest. Interruptions come almost daily to me in various shapes and forms. I have made up my mind to be rude, and to leave all invitations ignored and letters unanswered.

The mango blossoms have appeared in our Asram. The air is full of music, heard and unheard, and I do not know why we should be callous to the call of the seasons and foolishly behave as if the Spring and the Winter are the same to human beings, with the same round of works to follow without having the option to be occasionally useless and absurd. However, I am in that mood when one forgets that he has any other obligations to meet than to be good for nothing and glad.

Santiniketan,  
March 5, 1914.

I have been spending some days alone in the solitude of Shilaida: for I needed it very greatly, and it has done me good. I feel that I must protect myself from all

distractions for some time so as to be able to add to my inner resources. I must consider it a duty to force myself to work merely with the vain intention of doing good, but must make the work that I do living and real.

To try to benefit others and yet not to have enough of oneself to give to others is a poor affair.

Santiniketan  
May 10, 1914

I am starting for Ramgarh tonight. In the evening I came to Bolpur from Calcutta to make arrangements for some new building. Our party meets me at Burdwan.

When are you coming? I am afraid you are passing through a great deal of worry and you are in need of a good rest. I would let you work during this vacation. You must have no particular plans for our holidays. Let us agree to waste them utterly until laziness proves to be a burden to us. Just for a month or so we can afford to be no longer useful members of society.

The cultivation of usefulness produces an enormous amount of failures, simply because in our avidity we sow seeds too closely.

Ramgarh,  
May 14, 1914

I feel that I have come to the place that I needed most of all. I hated to be displaced to the plains of Bengal, where the earth lies so meek and unobtrusive, leaving the sky to the undisputed dominion of the horizons. But happily the poet's heart is inconstant; it is so easily won; and I am already bending my knees to Father Himalaya for keeping aloof from him for so long in blind distrust.

The hills around seem to me like an emerald vessel brimming over with peace and sunshine. This solitude is like a flower spreading its petals of beauty and keeping its honey of wisdom at the core of its heart.

My life is full. It is no longer broken and fragmentary, but complete, like a thing of beauty, like a strain of a song.

Ramgarh,  
May 15, 1914

I am supremely happy, not simply because the quiet of this place affords me a needed change from the worries of a crowded life, but because it supplies my mind with its natural food.

Directly I come to a place like this I realise at once that I had before been living on half rations. If I recklessly scatter n-

\* referring to the death of my mother.



self all about me, I cannot grow; and if I do not grow, I cannot produce the flowers and fruits that are claimed from me by the whole scheme of things.

I have found myself since I came here, and I am filled with wonder that the infinite power and joy has become what I am and what this blade of grass is.

When we are restless, we raise dust all about us and we forget the great truth that *we are*. I cannot tell you the great joy of seeing everything through the sight of the soul and of feeling oneself close to the bosom of the infinite I Am. All our works find their end in this realisation; and when a man attains it, then humanity reaches its goal in him.

Ramgarh,

May 17, 1914.

Today is my father's birthday anniversary. We have just had our morning prayer and my mind is full.

It is a stormy morning, dark and threatening with occasional bursts of pallid light. It seems like a symbol of a spiritual new birth. I have been experiencing the feeling of a great expectation, although it has its elements of very great suffering.

To be born naked in the heart of the eternal Truth; to be able to feel with my entire being the life-throb of the universal heart,—that is the cry of my soul. I tell you all this, so that you may understand what I am passing through and may help me when the occasion arrives.

Do take rest yourself and get well to be fit to fight your battle with renewed strength and hope.

Ramgarh,

May 21, 1914.

I am struggling on my way through the wilderness. The light from across the summit is clear; but the shadows are slanting and deep on the slope of the dark valley. My feet are bleeding and I am toiling with panting breath. Wearied I lie down upon the dust and cry and call upon His name.

I know I must pass through death. God knows, it is the death-pang that is tearing open my heart. It is hard to part with the old self. One does not know, until the time comes, how far it had spread its roots, and into what unexpected, unconscious depths it had sent its thirsty rootlets sucking out the precious juice of life.

But the Mother is relentless. She will tear out all the tangled untruths. We must not nourish in our being what is dead. For

the dead is death-dealing. "Through death, lead us to the Deathless." The toll of suffering has to be paid to the full. For we can never enter the realm of the white light and pure love, until all our debts are cleared and nothing binds us to the dead past.

But I know that my Mother is with me and before me.

Ramgarh,

May 22, 1914.

The spiritual bath is not that of water but of fire. For the water merely takes away the dirt that is superficial, not the dead matter that clings to life, abusing its hospitality. So we must take our plunge into fire, time after time.

We shrink and tremble at the prospect; but the Mother assures us that it will never touch anything that is true and living.

The hell consumes the sin, but not the soul. Our soul is the last thing that we come to know; for it is dark where the Mother feeds the soul in secret. And we can see that sacred sight in the intense glow of the fire of suffering. Sometimes Death brings the torch to light it, and sometimes a messenger whose face is hidden from us.

The latter is at my door. I ask him questions. He answers not. But the fire is burning fiercely, exposing the hidden corners of my being with all their unsuspected accumulations of untruth and self-deception. Let the fire burn till it has nothing to feed upon. Let nothing be spared that awaits destruction.

Ramgarh,

May 24, 1914

I feel that I am emerging once again into the air and light and am breathing freely. It is an unspeakable relief to come out into the open and the normal, to regain the balance of life once more, to be able to take again my natural part in their open fair of the world.

Strenuousness is the open foe of attainment. The strength that wins is calm and has an exhaustless resource in its passive depth. Greed is sure to frustrate itself, even the greed after God.

I had been struggling, during these last few days, in a world where shadows held sway and right proportions were lost. The enemies with whom I was fighting were mostly phantoms. But this experience of the dark has had a great lesson for me. Untruth when spread thinly over a large area of life is hardly felt and seen. We live in truce with it. Now that I have had its vision, in

all its concentrated ugliness, I am called upon to fight it every day of my life,—to fight it with a serene strength and steady purpose.

Ramgarh,  
May 25, 1914

Today I feel as sound as these mountain oaks, ready to store my share of light from the sky and joyfully try my strength with the storm when it comes. Again I feel I must have all my interests alive, grow on all sides, and enter into various relations with the world, keeping my body and mind fully awake.

Harmony is difficult when one's own nature is complicated; when the strings in the  *vina*  are numerous and each one of them claims its right to be heard.

But I know life is simple, however complex the organism may be; and everything goes to pieces when the living truth of that central simplicity is lost. We strain after ideals, thus wasting our vital resources, because there is this deviation of truth in the centre of our being. But our need is to be perfect.

Ramgarh,  
May 25, 1914

Morning is simple, though infinitely more varied than night; for it is open and luminous. Night tries to hide and suppress all problems of reality making the tyranny of dreams absolute. Light bares the heart of truth; and whatever is unformed or struggling, dying or dead, is revealed, not merely at the side, but at the root of all that is growing in strength and grace.

We see all the contradictions, yet we feel the inner harmony. Strife and struggle are everywhere, yet beauty is supreme. This makes Night with its phantoms of false mystery and exaggeration slink away in shame when Morning appears in her simple robe of white. Hope and joy come in her wake all the more triumphant because not a single blade of grass or thorn is hidden.

Morning has dawned upon me at last. My wrestlings with shadows are over. My heart looks out upon the undulating field of life, chequered with the fruitful green and the pallor of the sandy waste, and feels that it is all good. It is vast; it is free, at all horizons: and over it from end to end reigns the light of the sky.

Ramgarh  
May 27, 1914.

Your letter of this morning telling about your mother's birthday has given me deep

joy. We, every one of us, have birthdays of our great Mother in our hearts, days when we become fully conscious of her birthday in our lives. For aught I know, I am celebrating that great event in the quiet of these hills. I hope I am ready with my presents, which have been kept secret to me, not to my Mother. With the morning light they will be discovered at Her door, and for the first time in my life I shall know what I have for my offerings to my Mother.

I have not the heart to move from this place now. It has grown into my life with its wonderful profusion of roses, its procession of sunny hours and the intimate darkness of its nights.

[The mental suffering, which is referred to in these letters written in May, entirely passed away. The poet was in the best of health and spirits all through the month of June, taking up active work in his school among his boys after the holidays were over. But quite early in July, the darkness again came down upon his life and seemed almost to overwhelm him. It appeared to have no external source in bad health or bad climate; and the school work was wonderfully progressing. But he spoke to me again and again of the mysterious and unbearable weight of oppression which drove him into solitude. He went away from the school and lived alone at Surul. For nearly three months the strain continued. I have no letter concerning this period because I was with him all the time; but I fell ill in October and had to go to Calcutta. Then he began to write to me again, just when the darkness began to leave him. C.F.A.]

Santiniketan,  
October 4, 1914.

Now at last I feel that I am coming out of the mist once more. I am trying to throw off my shoulders the burden with which I have been so oppressed during the last months. Since my mind feels lighter, I hope I have earned my freedom. I have come back to Santiniketan from Surul and this change has done me good.

I have got a letter from Dr. Maitra in Calcutta about yourself which has made me anxious. He thinks you will have to be very careful in future if your illness is not to return.

Santiniketan  
October 7, 1914.

My period of darkness is over once again. It has been a time of very great trial for me, and I hope it was absolutely necessary

for my emancipation. I know that I am being lifted from the sphere where I was before, and it is the loneliness of the new situation and the cry of the old life that is still troubling me.

But I have glimpses from time to time of the ineffable light of joy, which I am sure will not fail me. Preaching I must give up and trying to take up the rôle of a beneficent angel to others. I am praying to be lighted from within, and not simply to hold a light in my hand.

Santiniketan,

October 18, 1914.

It is good news to me that you are going to allow yourself to be immured in a nursing home for some time. I hope you won't try to cut your term there short for any consideration whatever. I can assure you, it was a luminous time for me, those four weeks that I spent in my bed in a nursing home in London with a very scanty allowance of light and sky. Don't come away on any account before you are completely restored to health and strength.

It has given me very great pleasure indeed to read what you have written about my play 'Achalayatan.' Now I can confess to you a secret, that I love it better than any other play of mine, because it is a part of myself.

Darjeeling,

November 11, 1914,

Real love is always a wonder. We can never take it for granted. Your love for me is a perpetual surprise to me. I accept it with joy and thankfulness, and wonder to which account to put it.

Perhaps every man has some worth unknown to him, inspiring love through the cover of his self. It gives one a hope that truth is more than appearance and that we deserve more than we can claim with apparent reason.

Love is for the unlimited in us, not for the one who is loudly evident. Some say that we idealise him we love; but the fact is that we realise through love the ideal in him, and the ideal is the real if we know it. We have the eternal contradiction in us, that our worth unfolds itself through our unworthiness, and love can go beyond the process, overtaking the ultimate truth. We could never be certain that we are more in truth than we are in fact, if we were not loved.

I am now in Darjeeling. I wish I were anywhere else. But I try to convince

myself that I should not be here if I were not wanted.

Give my love to Mr. Rudra. Tell him that I am hopelessly lost in the wilderness of correspondence, distributing thanks to all quarters of the globe till not an ounce of gratitude is left in my nature.

Calcutta,

November 11, 1914.

We have been passing through financial difficulties in our school. I know that they are good for us: but we must have strength enough to extract the good from them.

We must have faith in the truth. But this faith must be active and self-respecting. The whole Asram must rouse itself from its passive inanity, and be ready to meet the danger, never expecting help from outside but using all its wisdom, self-restraint and resourcefulness to overcome it.

Our school is a living body. The smallest among us must feel that all its problems are his own and that we must give in order to gain. Even the little boys should not be kept entirely in ignorance of our difficulties. They should be made proud of the fact, that they also bear their own share of the responsibility.

Perhaps it might be possible to wipe away at one sweep this financial burden; but then we should deprive ourselves of the best boon of the Terrible.\* Let the spirit of the Asram be roused. Let us meet our trouble manfully with that prayer which is action, strong yet calm and cheerful.

Give my love to Pearson and to Mr. Rudra.

Jorasanko

November 15, 1914.

Critics and detectives are naturally suspicious. They sent allegories and bombs where there are no such abominations. It is difficult to convince them of our innocence. The human soul has its inner drama, which is just the same as anything else that concerns man. Sudarshana,† in 'the King of the Dark Chamber,' is not any more an abstraction than Lady Macbeth. The latter could easily be described as an allegory representing the criminal ambition in man's nature. But would that be an adequate description?

However, it does not matter what things are what, according to the rules of criticism.

\* Referring to the name of God in the Vedas, Rudra, which means the Terrible.

† The heroin of the drama.

They are what they are, and therefore difficult of classification.

The geographical position of Ramgarh is said to be not unfavourable for wintering. This has partly induced me to go there for the next few months until it becomes decently warm and comfortable. But it is a secret of mine, and you must not let it out on any account. Whatever may happen I must remain beyond the reach of correspondence. I need to be entirely alone.

By going to an inaccessible region, I shall escape anniversary meetings, addresses and conferences, and all such other evils that the flesh is not heir to, but which, nevertheless, fasten upon it without ceremony.

It is wicked of me to be away, when you are in the Asram; but I feel that you will have a better opportunity of coming closer to the boys and teachers when I am not there; and that will compensate you for my absence.

Agra,  
December 5, 1914.

I came back from Agra last night to learn from my post that you had gone away from Allahabad. It is in the paper. I feel that I fully deserve this disappointment, for I ought not to have tarried on my way.

But it was planned by my fate. We found the train overcrowded at Kathgodam when we came back from Ramgarh. The school children from Nainital were going home for their Christmas holidays. So we took the side-track to Agra and stayed there for some days. This was our first concession to Mara, the Spirit of Mischief, who leads mankind from straight paths to allurements of deviation. Other accidents followed in their turn.

Relying on the slight possibility of the news paper being misinformed, I have written this letter to your Allahabad address and retain just a glimpse of hope even yet to meet you there. We are trying to get the day train tomorrow, in order to reach Allahabad the same evening. But I am afraid we shall not get it, and it will not be possible for me to come to Allahabad before Monday morning.

I was surprised to read in the pages of the 'Modern Review,' that our Asram boys were going without their sugar and ghee in order to open a Flood Relief Fund. Do you think this is right?

In the first place, it is an imitation of English school boys and not their own original

idea. In the second place, so long as the boys live in our Asram, they are not free to give up any portion of their diet which is absolutely necessary for their health. For an English boy, who takes meat and an amount of fat with it, the giving up of sugar in the diet is not injurious. But for our boy in Santiniketan, who can only get milk in very small quantities, and whose vegetable meals contain very little fat-ingredients, it is mischievous.

Our boys have no right to choose this form of self-sacrifice, just as they are not free to give up buying books for their studies. The best form of self-sacrifice for them would be to do some hard work in order to earn money for the Flood Relief Fund. Let them take up menial service in our school and in Santiniketan itself. Let them wash dishes, draw water, dig wells, fill up the old tank which is a menace to their health, do the building work which is good for them in both ways, as an education and as a means of helping the Fund. What is more, it will be a real test of their sincerity.

Let the boys think out for themselves what particular work they are willing to do up without imitating others.

Allahabad,  
December 18 1914.

I feel happy to imagine you lost in the sunny blue and the silent green of our Asram. I know, from my own experience, that it will give you the peaceful detachment of mind needed so much for bringing oneself face to face with one's own inner being and the deeper reality of the world.

You must have recognised, by this time that I have something elusive in me, which eludes myself not less than others. Because of this element in my nature, I have to keep my environments free and open, fully to make room in my life for the 'Undreamt of,' who is expected every moment. Believe me, I have a strong human sympathy; yet I can never enter into such relations with others as may impede in the least the current of my life, which flows through the darkness of solitude beyond my ken.

I can love; but I have not that which is termed by phrenologists 'adhesiveness', or to be more accurate, I have a force acting in me jealous of all attachments, a force that ever tries to win me to itself for its own hidden purpose. If this purpose were only moral, it could be more easily tolerated, and welcomed. But it is life-purpose, the pur-

pose of growth; and for this very reason it meets with a certain amount of opposition when it crosses other life-currents. It may seem to others to be egoistic. But this 'life impulse,' that I speak of, belongs to a personality which is beyond my ego. Its freedom is not the freedom of this self of mine. On the contrary, it is freed when the self is restored.

I must own this Master in me, who is not a mere abstract ideal, but a Person. I must be true to it, even at the cost of what men call happiness, at the risk of being misunderstood, forsaken and hated. I am sociable by nature, and I should like intensely to enjoy the company of friends and the pleasures and advantages of friendship. But I am not free to give myself away, even when it seems necessary and good. The somewhat wide expanse of time and space that I always try to keep in reserve about me is not mine to use as I wish. This loneliness often becomes hard for me to bear. But I have my ample compensation; and I dare say it bears fruit for those who know what to expect from it.

I feel sure that my case is not a singular

one. The human soul is God's flower. It gives its best bloom and scent, not when shut up in eager palms to be squeezed, but when left alone in the immense freedom of light and air. But very unfortunately,

The world is too much with us; late and soon,  
Getting and spending, we lay waste our powers:  
Little we see in Nature that is ours;  
We have given our hearts away, a sordid boon.

My love is bare and reticent. It was gaudily coloured in its youthful flowering season. It was bulging with gifts in its fruitful maturity. But now that its seed-time has come, it has burst its shell and is abroad in the air. Now it has thrown away all the extra burden of allurements, carrying in its minute sack the hidden destiny of its life.

So when you come and shake the bough for it, no answer comes; for it is not there. But if you can believe it in its silence, and accept it in silence, you will not be disappointed.

*(to be continued)*

## THE CALCUTTA UNIVERSITY AND REFORM

By PROFESSOR JADUNATH SARKAR

PEOPLE who give anxious thought to the future of Bengal have been asking themselves whether the Calcutta University is any nearer reform and whether realities are asserting themselves in the counsels of its present Senate. But as only one year has passed since the death of Sir Ashutosh Mukherji and there have been during this short interval the sad breakdown and death of one Vice-Chancellor and the inauguration of a second Vice-Chancellor new to its inner working, it would not be wise to form any large hopes.

As is well known to the public, the problems of Calcutta University reform pressing with increasing seriousness during the last few years, are four, namely,—

(1) How to rehabilitate the reputation of the University's examinations as a real test of knowledge.

(2) How to arrest the steady decline in the efficiency of the education given in the colleges,—which do the entire under-graduate teaching work,—so as to provide the indispensable reliable basis for that post-graduate teaching which is now the monopoly of the University staff, and also to turn out really educated graduates for life's work.

(3) How to stabilize the post-graduate department, so as to save it from perpetual alarms and excursions,—alarms of long unpaid salaries and impending bankruptcy and shady excursions into non-academic fields, such as party politics and speculation in German marks and Calcutta land values. How to secure a balanced budget for the department and at the same time keep the best teachers from going away elsewhere to a better paid (at least securer) service.

(4) How to secure in the administration

of the University as a whole, and particularly in the conducting of its examinations and academic discipline, the reign of law in the place of personal caprice, the enforcement of general principles instead of regard for particular individuals.

We may leave aside for the present the question of ensuring true research under the auspices of the University, because pseudo-research, if published, is sure to be exposed in the course of time and to cover the University which has patronised "scholars" of this type with the ridicule and scorn of the learned world. If the governing body of a University once makes up its mind to discourage sneaks and sycophants, it can get rid of sham scholars in a day.

## II.

Bearing these problems in our mind, let us see where the Calcutta University stands to day.

At its last Matriculation Examination 74·2 per cent of the candidates were declared as passed, and out of the 14,000 who were successful, *eight thousand* were placed in the first division and only 730 in the third division. That is to say, the most reverend, grave and potent Senators who ordain the affairs of the Calcutta University have solemnly declared that there are among young Bengal today eleven first-class men for every single third-class man! In life we never find first-class carpenters, mechanics, clerks, compositors, cooks, or bearers outnumbering third-rate workmen as eleven to one. But office-heads, business managers and other employers of educated labour should now expect eleven chances of a Calcutta-passed employee turning out a first-class hand to one chance of his proving a duffer. Happy Bengal—the envy of other provinces of India!

Benighted Madras, Bombay or Allahabad will naturally ask, how has this miracle been effected in Bengal? The answer is, by the grace of Saraswati,—for though he is dead, his spirit still liveth and worketh among the academic birds (probably swans) that haunt the lake in College Square. The daily papers tell us that *ten grace marks* were given to every Matric candidate in the English paper, in order to raise the pass level to 74·2 p.c. The wisdom and necessity of this action on the part of the Calcutta Senate will become evident when we remember that it is the universal complaint of college teachers and employers that the

Calcutta Matric standard in English is now so low that nearly all the boys who pass it are unfit to follow college lectures in English or to give intelligent answers in that language either in the class or in the office. See Sadler Commission Report.) And, there are, in English, of all subjects, the standard must be lowered still further at Calcutta!

## III

The University lately appointed a Committee to examine the organisation and pay of the post-graduate teaching staff maintained by it. The need for economy was pressing; there was a general clamour against the waste of public money by the needless creation of new departments and new branches ("optional groups") of subject of instruction, each with a large and very lightly employed staff; and within the circle of these teachers themselves there were discontent and anxiety at their position and prospects. The situation here was well known outside and alarming: the salaries of the endowed professors (except one) were lower than in several other Indian universities, and therefore the best men could not be expected to remain at Calcutta; there was no intermediate rank in pay and position (such as Readerships) for "University Professors in the making"—i. e., between the full-fledged and best-paid endowed Professors at the top (one for each subject) and the young assistant lecturers at the bottom (on Rs. 20 or less), so that very promising teachers were constantly migrating elsewhere at the first opportunity; at the bottom there was a huge army of young lecturers, without enough teaching work for them, but on a low pay and uncertain prospects.

None of them knew where he stood; every one below the occupants of the few endowed chairs could be turned out at the end of his two or five years' term on the ground of financial difficulty. The consequences of the reckless creation of new posts in a spirit of megalomania and contemptuous disregard for the University's resources were relentless but sure; the poor teachers' salaries remained unpaid for months together and their extra earnings (as examiners) for more than a year; and there spread among them terrible whispers that any one of them might be next sacked in the name of retrenchment if he was suspected of lukewarmness in partisan pamphleteering or attendance at Court.

These evils were well known. A wise

solution (which was recommended by many) would have been to divide the post-graduate staff into two distinct sections: (1) a moderate-sized *permanent* staff consisting of the irreducible minimum of men required for normal teaching work, each of them doing full work as in other Universities, and sure of payment from the Calcutta University's permanent income and *fixed* Government subsidies, and (2) a varying body of *temporary* hands, consisting of young assistants on Rs. 200 or so, engaged during periods of inflation on the rolls and supported by special temporary grants from the public treasury and increase in the fees. In such a scheme, everyone would be sure of his future, and there would naturally be promotions from the second to the first class, as an incentive to honest work among the juniors.

The public cry was for retrenchment and reform, for combining genuine efficiency with wise economy at the sacrifice of spectacular expansion and rank luxuriance of staff which cannot possibly be maintained long in such a country as ours. The Committee appointed in response to such a demand, however, reported by a majority in May last, and the Senate accepted its report (again in a divided house), that no retrenchment of superfluous branches should be made; on the contrary, the cost of the post-graduate teaching staff should go on increasing, creating an ever-increasing deficit,—of 2½ lakhs this year rising to 3½ lakhs five years hence, —which the Bengali tax-payer must supply as the University could not provide it in spite of its normal income of 20 lakhs a year.

The die-hards forming the majority of the Committee have thus issued a defiant challenge to the public and the Legislature, refusing to make any reform and demanding more money than ever before.

#### IV.

The daily papers have published some figures illustrating the Calcutta University's wasteful methods in the post-graduate department.

In English, each teacher delivers on an average 6½ lectures a week (against 18 lectures by the staff at Dacca); in History only 5 lectures (against 12 at Dacca), in Economics 7½, in Philosophy 4½, in Anthropology only 3½ lectures in the entire week.

In History there are 32 paid lecturers for 171 students, in Philosophy 17 lecturers for 65 pupils, in Experimental Psychology ten

teachers for ten pupils. The climax is reached in comparative philology in which there are *three* lecturers on a pay of Rs. 1100 for *two* students, and in Pali *fourteen* lecturers for *eight* pupils !!! And the Bengali tax-payer must find money year after year to maintain this state of things, while unemployment is increasing in the land, and the wages of our graduates are getting lower and lower.

As a writer in the *Englishman* has pointed out, these figures show that in several of the subjects the same amount of teaching work can be done by only one-half of the number now employed, and in some by a *quarter* of the present staff.

"The Minority Report contended that large savings can be effected without impairing efficiency if the unnecessarily large staff now employed be reduced, and instead of the low salary now given [to many] better provision be made (for a smaller staff).....The Majority are not prepared for any reduction, while they *recommend large increments of salary, often amounting to double*.....It remains to be seen if the Government will agree to part with the tax-payers' money for educational schemes which have obviously been planned without reference to the rudimentary principles of business."

Quite apart from its financial wastefulness, the veteran scholar, Mahamahopadhyaya Hara Prasad Shastri, C.I.E., has pointed out the educational absurdity of the artificially padded out Pali Course in *four* groups.\* [His letter of 10th June.]

#### V.

The majority have rejected the wise proposal to recognise the post-graduate staff by forming a nucleus of a strong well-paid professoriate (at the top) *plus* a small permanent junior staff and a fluctuating number of temporary hands according to the university's needs and means,—or in other words, a re-distribution of the same expenditure so as to have fewer men but greater efficiency and more work per head, within a smaller circle of subjects,—*i.e.*, to ensure depth in the place of surface.

Thus we have the strange result, that a Committee appointed to explore avenues to economy has ended by submitting a more extravagant demand than ever before. No reform is promised or even proposed. Only a challenge has been issued to public criticism and the keepers of the public purse to pay *unconditionally* an ever-increasing subsidy. The

\* He has no objection to the teaching of Pali as a language with only *one* group assigned to it in the University curriculum. The brief Press report of his speech had misrepresented him.

deficit to be made good by Govt, is estimated at 2½ lakhs in 1925 and 3½ lakhs five years hence.

The Bengal Government may feel morally bound by Lord Lytton's repeated promises, to clear the deficit which has hitherto accumulated. But if Government agrees to clear the deficit of this year and also make grants for future years unconditionally it will be pledging itself to fill the ever-increasing void of the post-graduate department's deficits in future, without any guarantee for reform in the University management or reduction of its costly superfluous teaching staff.

The dangers of such a course should be clearly realised by our Government and public before they agree to foot the University's bill. If no reform is made in the University's administration and the post-graduate staff continues inflated as in the past, the deficit to be made good by Government will not stop at 3½ lakhs a year but will go on expanding with the natural increase of progressive salaries and provident fund contributions; and the Government, once it is publicly pledged to support the post-graduate department, unconditionally, will be morally bound to shoulder this financial burden regardless of its annually increasing amount and indefinite character.

The present Executive Member for Education or even the present M. L. C.'s may grant the University 2½ lakhs, but can they guarantee to make good the indefinite but ever-increasing deficit of the post-graduate department year after year in future? If not, they will by any unconditional grant this year, be only helping the University and the student community to enter into a fool's paradise. It would be wiser to look carefully ahead. With the rise of the Indian masses to political consciousness, the demand for free primary schools and rural dispensaries will become irresistible, and the expenditure of large sums of public money for the highest education of the *bhadralok* classes will become harder to defend in any legislature elected on a broad franchise. Witness, how in Bihar a responsible minister like the Hon'ble Mr. Ganesh Dutt Singh has openly declared that no more money should be spent in developing the Patna University into a teaching body, but that the entire educational grant should be devoted to primary schools (and hospitals). Even an erudite research scholar and veteran teacher like Sir P. C. Ray called it a crime to spend 50 lakhs of Rupees in giving the Patna University a local habitation.

## VI

These are significant signs, and no wise Government can blink them. It is conceivable that,—now that there is no popularly elected minister of Education in Bengal, and that department is managed solely by the Executive Government, our harassed officials, disgusted with the perversity of the majority of the Senate may think that every people get the University they deserve, and they may be inclined to leave the University to stew in its own juice by granting it the demanded subsidy. But our *people* cannot afford to take up such an attitude of indifference; the *people* most vitally concerned in University reform and retrenchment; the future of their sons depends on sound education being given and academic sham being avoided by the only University\* for 46 millions of men.

Where stands Bengal today? The last ten years' commercialisation of the Calcutta University and lowering of examination standards in order to pass more men and get a larger "fee-fund" for the support of schemes of megalomania at Calcutta are now beginning to bear fruit. The graduates of the Calcutta University are showing very poor results in the I. C. S., I. P. S., and Finance examinations. There is no 74.2 p. c. of passes, no eleven first class men to every third class man for them *there*, for these are all-India competitions where they are not examined by their own post-graduate lecturers but by an independent board.

M. M. Hara Prasad Shastri pointed out during the Senate debate in May last that post-graduate teachers there often merely dictate notes, examine their pupils on the same notes, and "pass a number of them in the first class to save their own skins." His allegation was vehemently contradicted, and, as the daily papers report, his resolution for academic reform was rejected by an overwhelming majority. But the Calcutta Senate majority have evidently not succeeded in overhauling the boards of examiners for all-India competitions like the I. C. S., I. P. S., and Finance Service; there the examiners are not internal teachers and their notes have no charm. The failure of Calcutta graduates in these open contests has been deplorable, but Shastri's vindication is complete.

The Bengali brain has not lost its cunning nor the Bengali character its steady industry in healthier atmospheres than that

\* Dacca is not an affiliating University: it is restricted to a small circle round the town.



of the present Calcutta University. A Bengali entered the I.C.S., by open competition from Bihar three years ago; another Bengali has entered it this year from the Punjab and a third (from Bihar) has missed it by two places only, while the Calcutta graduates have been nowhere. Even a small urban university like Dacca has passed two Bengalis for the I.P.S., and one for the Finance examination. What has the Calcutta University done proportionately with its past history, immense resources, and command over the whole student population of the largest province in India? The Bengalis are not inferior to any other race in India in brain-power, and Bengal has enjoyed the immense advantage of British peace, British admini-

stration, and European learning for a much longer period than any other province of India. Why, then, have they lost their former intellectual prominence in India—and even equality with certain other peoples, during the last few years?

The bad system of teaching and the ridiculous methods and standards of examination that now obtain at Calcutta, have poisoned the very spring-head of Bengal's intellectual (and moral) life.

It is for the Bengali legislators to decide whether their sons should continue to work under the blight of such a system, or national decay should be arrested by a determined reform of the Calcutta University.

## EARL RONALDSHAY ON ARYAVARTA

(A REVIEW)

By C. F. ANDREWS

THIS volume \* forms the last of a series of three books, which have been published in quick succession by Lord Ronaldshay in England, after his return from the exacting work of the Governorship of Bengal during a peculiarly difficult time. They represent the different materials, which he had collected during his official career, and display an industry and enthusiasm that are not common, either in Governors, or in Viceroy's, who have only five years of active experience in India in which to come to their conclusions. Perhaps Viscount Curzon, who has recently died and left a large posthumous work on India behind him, is the only other modern instance of a literary output on such a lavish scale.

The two earlier books which Earl Ronaldshay published, were called, 'India: A Bird's-Eye View' and the 'Lands of the Thunderbolt'. The former of these two volumes is somewhat superficial. It depicts, with many details, the stage on which the Drama of British Indian history is now being enacted. The latter work deals rather with the mental atmosphere of India, in some of its broader relations. I am quoting Lord Ronaldshay's description in either case of his own books.

The third volume which has now been presented to the British public, is called the 'Heart of Aryavarta'. The title is an ambitious one, and as the book deals chiefly with the modern educated classes, who have in so many unfortunate ways lost touch

with the 'Heart of Aryavarta,' the choice can hardly be called a happy one. The sub-title, which has the designation, 'A Study of the Psychology of Indian Unrest' is more appropriate; yet the author never gets into his subject. He regards the Indian Unrest throughout entirely from the British angle of vision and therefore he cannot fathom its deepest implication and its profoundest meaning.

When carefully read and analysed, this new volume of the late Governor of Bengal is found to be a series of studies, somewhat loosely strung together, with the definite aim of propagating certain political ideas. The attempt is, all the while, being made to prove the advantage to India of remaining an 'integral part of the British Empire.' In themselves, these studies wander far afield and cover a very large social and religious area. They include descriptions of Santiniketan and of Navadwipa, of the Bhagavadgita and the Upanishads, of Keshub Chunder Sen and Bankim Chandra Chatterjee, of modern vernacular schools and ancient colleges of learning—to mention only a few of the subjects. Many of them are touched with the brush of an artist, and the account of Navadwipa is peculiarly pleasing. But we feel behind them all the passion of the political propagandist and this detracts from their highest artistic function. It is as though the artists were saying all the while, "I want to prove to you by these illustrations that India cannot get along without England, and that only by an acknowledgement of this fact can Indian History be interpreted. See how all these scenes and personalities preach only one lesson, that India has become wedded to

\* The Heart of Aryavarta by Lord Ronaldshay. Constable & Co. Price 14s. Indian agents, Oxford University Press. Post Box 31. Bombay.

England, and even Indian philosophy needs the corrective of Western thinkers to obtain for it, in the open market of the world, its true value and appreciation. Away, therefore, with all thought of Indian independence! Such a destiny for India is altogether unthinkable; for she is far happier according to my own view as an integral part of the world-wide British Empire."

Such a method of propaganda as this might certainly be regarded as obnoxious, if there had been any reserve or secrecy about it, or any subtle attempt at concealment. But the writer himself is so entirely open and frank in his own belief and is so saturated with it, and, as it were, bubbling over, that it is possible to discount this, political attitude, altogether and ever watch for it with some amusement, when it comes, and yet at the same time enjoy the descriptive passages, which show a sincere artistic taste.

The very opening words of the Preface to this third volume, called the 'Heart of Aryavarta', are significant. He states that the whole trilogy has been designed, "to acquaint the reader with the nature of the problem which has arisen out of one of the most engrossing and fateful episodes in the recent history of mankind—the creation under the ægis of Great Britain of a vast Asiatic Empire, eastern by birth and tradition, to a large extent western by training and upbringing."

When we read these words and remember the title of the book, we feel the necessity of protesting that the history of Aryavarta goes far back beyond the ephemeral and superficial marks of an external British occupation and that the 'ægis of Great Britain' has too often meant unlimited protection for the exploiters. The reigns of the Great Moghal Emperors might truly be said to have moulded Indian history from within; but the heart of Aryavarta has not yet been touched by acts of sympathetic imagination on the part of the British rulers. For one brief moment, when Raja Ram Mohan Roy offered the right hand of friendship to the Governor-General, Lord William Bentinck, it seemed possible that a new synthesis between East and West might be achieved on honourable terms. But that touch of kinship and fellowship soon disappeared, and the Mutiny blotted out its memory in blood. The truth is, that fifty years of sordid loot by an unscrupulous East India Trading Company, with which the British occupation of Madras and Bengal began, has been like a mill-stone hanging round the neck of the administration ever since. The 'tax-gatherer and the policeman' have been the two most prominent functions of British rule in the eyes of the vast masses of the Indian continent. The mercenary educational policy of training up Indian clerks for British service has also failed to produce wholesome fruit as Lord Ronaldshay himself confesses in so many words. The gulf between the two races, the British and the Indian, is lamentably widening every day. The new type of English-speaking Indian is a disillusioned and disappointed man.

With the definite political aim in view of finding a *via media* between the British and the Indian position, Lord Ronaldshay goes on to consider the different types of educated Indians of the present day. He divides them into three main categories. The first and third classes he condemns outright. But the second class he accepts as his own ideal. I shall explain this briefly as follows:

(i) Lord Ronaldshay speaks with a certain

dislike, and even disdain, of those Indians who have become, by their modern education, 'mock Englishmen.' This final outcome of the Imperial Drama he realises to be nothing but a false ending to the play. He has no wish whatever to see Macaulay's wish fulfilled and a generation of educated Indians growing up, 'more English than the English themselves' (to quote Macaulay's well-known words). Therefore, as far as the educational policy of the British Government in India has produced this most bitter result, he rejects it. He will have none of it. Here probably, his own artistic and aesthetic sense saves him. He is able to see both the incongruity and the ugliness of the process. In one way, this wholesome disgust with the anglicised product of western education, and with the ultimate conviction that such a system is wrong, profoundly wrong—these seem to me to form a land-mark, showing the point that the average British mind has reached at last after nearly a century of experiment. They reveal how far Macaulay has now been left behind. The world of human thought moves very slowly forward; but this victory seems at last finally achieved.

(ii) Lord Ronaldshay next comes to the 'moderates', on whom he bestows lavishly all the praise he can offer. His own heart is with these 'moderates' according to him, they alone have grasped the truth about the meeting of East and West. They are truly British-Indian. "In every sphere" he states, "not excluding that of politics, there are men in India who appreciate the essential wisdom of treading the middle way."

Here it is obvious that Lord Ronaldshay has in mind the phrase used by the Buddha concerning the Eightfold Aryan Path, which was called the Middle Way—the pathway of right thought, right action, etc., whereby the harassed soul of man might reach the bliss of Nirvana. We turn back with some bewilderment, therefore, to the title of the book—'The Heart of Aryavarta'—and wonder whether the author does actually believe that the 'moderates' of the present age are those, who best express these age-long religious yearnings of ancient India as embodied in Buddhism, or in the Upanishad's teaching concerning the soul of man and God and Immortality! Indeed, we come down to the ground with a crash from those high regions when Lord Ronaldshay goes on as follows:—

"In the sphere of politics, men of moderate views and balanced judgment have been all but swept aside by men of extreme opinions riding on a tidal wave of bitter racial feeling. Hence the tragedy of the present situation." The question naturally arises, if to accept passively the British occupation and to make the best of both worlds is the 'middle way' of India, then what is the meaning of all these daring renunciations in the sphere of man's inner life, for which India so pre-eminently stands? Were the rishis, who framed the Vedanta, 'men of moderate views'? Was the Lord Buddha a 'moderate'?

(iii) Lastly, Lord Ronaldshay comes to the class that, in his own mind, is the villain in the play. He calls this class 'the perverted patriot'. This character in Indian politics is regarded by him as the source of all the mischief! Lord Ronaldshay has no doubt whatever on that point.

"A consuming hatred of the West" he writes "is gripping the spirit of modern India with a tenacity comparable with that displayed by the

amazing vegetable growth known as the water-hyacinth, which is rapidly choking the water-ways of Bengal. What is required to avert the tragedy is the will to thrust under foot this malignant growth.

As a 'study of the psychology of Indian unrest' to quote the sub-title of the book) such an analysis of the different forces at work in political India does not seem to me either profound or informing. A few moments' consideration ought to have shown the author that this symptom which he calls 'perverted patriotism' is the natural and inevitable reaction against the 'mock Englishman' type of Indian whom he so heartily dislikes. Therefore, it is rather a sign of healthy recovery than a symbol of disease.

Furthermore, it would be well if Lord Ronaldshay were to consider whether the noxious weed, which, like the water-hyacinth, has got its strangler hold on Indian village-life, is not the British power itself, in some of its economic aspects, smothering out indigenous industries and 'choking the waterways'. Here, it has been often pointed out, is a malignant growth, which has to be 'thrust under foot' at all cost, if Indian village life is to be preserved and with it also the distinctive culture which belongs to the Heart of Aryavarta. But can an evil be 'thrust under foot' by a policy of moderation? And, further still, when Lord Ronaldshay writes about the 'consuming hatred of the West' which has infected the present Indian generation, he should first ask himself the question how their hatred has been fanned into such an active flame. He searched with thoroughness, he would find that the arrogance of the British in India has been the chief cause of all. It would be good to 'thrust under foot *this* malignant growth'. The truth is that Lord Ronaldshay has been living in a glass-house and throwing stones.

Looking back over the whole book, I feel

distinctly that on the political side Lord Ronaldshay is at his worst. Yet he forces his politics upon the reader on every occasion. It is true, that there appears in the book no sign of vulgar colour prejudice. He is free from the coarse bad manners of that latest and most blatant form of snobbery in the West. There is no preaching of the superiority by birth of the blonde Nordic Race.

Yet he has his own idolatry. He believes in the Divine Infallibility of the British Empire, world without end. He is quite certain that the only place for India is within that Empire. The very thought of independence rouses his mind into a state of furious agitation.

He calls such a thought 'race-hatred' and other bad names. To tell the British bluntly to clear out of India would be a blasphemous heresy. For, this kindly and artistic British Earl cannot put himself in another man's place and see how *he* would like to be ruled in perpetuity by an alien race. It is true, that he is in favour of Indian 'self-government,' but it must be within the British Empire or not at all. In this sense he is uncompromisingly patronising, and the patronage hurts.

To write all that I have written has not been a pleasant task, because there is so much in the book, outside the political limits, which is most congenial. When once the political propaganda on behalf of the British Empire has been laid on one side, it is possible to give the book praise. For in genuine appreciation of natural and spiritual beauty, a series of very tender and intimate pictures have been drawn. The vision, which he gives, of Belur Math, the glimpse of Santiniketan with its Poet, the joy in Nandalal's alligorical master-piece in the temple of science, these are things in the book which tingle with life,—not the raucous and banal politics of the author which only wound and offend.

## ON THE DEATH OF MR. C. R. DAS

By PROFESSOR JADUNATH SARKAR

THE great newspaper magnate Lord Northcliffe, when visiting Singapore, wrote:—

'Here the climate is so damp and enervating that newly opened Huntley and Palmer's biscuits feel like putty and the air around is one vast vapour bath. And yet here Englishmen and Englishwomen are driving, riding, playing golf and dancing as vigorously as at Home. What splendid vitality has our race.'

And *our* race? Mr. C. R. Das died at the age of 54 after less than 36 hours of a simple fever. Sir Ashutosh Mukherji, Mr. Gokhale, and Mr. M. Bhattacharya (once Accountant-General of the Panjab) all passed

away prematurely (judging by English standards of longevity) and nearly all so quickly that the best medical treatment could not be given to them, and their real disease could not be satisfactorily ascertained. They were all well-to-do and highly educated men, free from vice; none of them died of an accident. They had no vital power of resistance, no reserve of strength,—and, in the case Sir Ashutosh and Mr. C. R. Das at least, not even the habit and spirit of insisting on careful scientific treatment from the first onset of the disease. Are such tragedies possible in any country of Europe,—except

Soviet Russia? And these were our leaders, men pre-eminently at the top of different branches of our national life. The inference of national inefficiency from such events is obvious and needs no labouring.

A still greater proof of our national weakness (compared with our European and Japanese competitors in the broad world of action) is the true character of Mr. C. R. Das's influence over the country—(which was as practically of the same type as Sir Ashutosh Mukherji's). It was purely personal magnetism and one-man,—rule not, as in Europe, the appeal to clear impersonal principles, the organisation of a party united by allegiance to one ideal, the deliberate rearing up of worthy lieutenants trained in responsibility and trusted with command in subordinate positions, so as to be able to take the leader's place at his death. No; we are still Orientals, in academic matters as well as in politics even of the latest European type: we worship gurus, we love to surrender our moral judgment and human will to the one-man ruler, we look to him and him alone for guidance and order at every step; the organs of our body politic (like the body academic in College Square, Calcutta) have been taught to function only at the bidding of the sole autocrat at the head,—in fact they are not organs possessed of life and nerves, but dead machines set going by a master-machanic. And this assemblage of "spare parts," hopes to combat the free living national organisations of Europe!

Nothing can be done, no opinion expressed even on the smallest matter, unless we run for light and order to Sabarmati or disturb Mr. Das's sorely needed rest-cure at Patna and Darjiling. *He* must personally canvas every voter at Bhawanipur or they would not vote for the Swaraj party's chosen candidate.

Mr. Das must run back half-dead from Patna and personally lobby every M. L. C. or they would not throw out the ministers' salaries in Bengal. These are the clearest examples that the guiding motive among us is "men not measures," personal influence and not moral principle. Did Gladstone or Gambetta feel it necessary to resort to personal canvassing (as distinct from platform speeches) for any follower? If not, then there is still

at least one difference between Europe and India.

What happens where the guiding force is personality, not principles? The formidable-looking party is dissolved by the death of the one superman leader, or personal rivalry among the many leaders (where there is no outstanding commander-in-chief) prevents the formation of party ministry (based on community of principles), as has happened at Nagpur. Such parties are purely patched-up groups, and make the nation politically not a whit stronger than we were in the Mughal times.

A thoughtful critic asked the Irish Nationalists, "Why do you make a necrology of your country's history and even current politics?" Like the Irish, we too, are solely united by the emotional worship of dead leaders, we love to dote on our dead political "martyrs"—and do not care to train our party through action and by directing our attention and energy to living men and living issues.

The history of Bengal during the next few months will furnish the answer to the question whether we have utilised the century and a half of British peace, British administrative example, English education, and the preaching and sacrifice of a succession of national leaders, and acquired the one indispensable basis of popular government, or whether we still retain the spirit of the *Kartabhaja* and *Maharaja* sects. Have we learnt that the nation is greater than the individual? Have we acquired the spirit of ancient Sparta which refused to mourn even for the death of a consummate soldier-statesman-like Brasidas, saying "Sparta hath many a worthier son than he,"—the spirit of republican Rome which refused to be crushed by the crushing defeat at Cannae? Or, are we still the Orientals whose victorious army dispersed in terror and confusion as soon as its supreme general was shot dead?

The shouting and the tumult dies,  
The Lokmanyas and the Deshbandhus depart,  
Still stands thine ancient sacrifice.

The future conduct of our countrymen will show whether Mr. C. R. Das's life, with its great sacrifice, has been lived in vain.

Darjiling,  
June 17, 1925.

# THE FLOWER AND THE BEE

BY SRIMATI SVARNAKUMARI DEVI

*Translated by Srimati Indira Devi Chaudhurani*

BEE

Beloved, you bloomed this morn  
So fresh and fair,  
By eve, alas ! lies worn  
That beauty rare.  
Gone is your radiance bright,  
Your fragrance sweet,  
Your sad and mournful plight,  
With tears I greet.

FLOWER

Why should you thus lament  
My beauty past ?  
What if my scent be spent,  
My petals cast ?  
All charms I once possest  
I've given to thee.  
So now to die 'twere best,  
My love, for me.

BEE

Yet my sad heart doth pine  
With vain endeavour,  
To know why charms divine  
Last not for ever.  
Why should we deeply crave  
For joys so fleet ?  
Why should life reach the grave  
With hurrying feet ?

FLOWER

Fleet is the joy ?—Ah ! no.  
Though pain I give,  
With happiness I glow  
The while I live.  
Had I for ever bloomed,  
Would you have sighed  
And loved, unless death doomed  
My beauty's pride ?

BEE

So be it, if it must,  
Fond memory will  
That dust returned to dust  
Keep lovelier still.  
And I the restless bee  
For thee will mourn,  
And hum in praise of thee  
Each dewy morn.

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# A SCHEME OF ECONOMIC DEVELOPMENT FOR YOUNG INDIA

By BENOY KUMAR SARKAR

## A. THE ECONOMIC CREED

### POVERTY AS UNEMPLOYMENT

**P**OVERTY in India today is not so much a resultant of iniquities in the "distribution" of wealth as of the dearth or want of creative occupations. It is more a universal phenomenon affecting, as it does, all the classes of the people than, as is the case in the more advanced countries of Eur-America, a bye-product of the exploitation of one class by another.

The Indian poverty problem is to be envisaged as, essentially speaking, a question of unemployment on a vast, continental scale. How to combat this huge unemployment or, in other words, to create myriads of employments, professions or careers and add to the stream of values is the problem of the poverty-doctor. This is the task that economic development seeks to solve.

### INDUSTRIALISM THE CURE FOR POVERTY

Theoretically, the doctoring is quite simple. Let the economic activities of the people grow in multiplicity and naturally also in diversity, i. e., let the production of wealth increase on all fronts and millions of men and women will begin automatically to function as industrial workers and hundreds of thousands as engineers, chemists, bank-managers, insurance-agents, office-clerks and what not. The factories and workshops will be compelled in their own interest or through the people's and government's pressure to open elementary as well as vocational schools for the training of apprentices and research institutes as well as technical colleges for the supply of directors and experts.

And of course agriculture will be relieved of the burden of maintaining teeming millions and adjust itself to the redistribution in population as well as pick up much of the science and technology afloat in the atmosphere. Simultaneously will the handicrafts commence shedding their "primitiveness" and rise to the level of subsidiary industries such as are adapted to the new age of large and medium production. In other words, industrialism is the cure for poverty, for it is nothing but industrialism that is presupposed by this great consummation.

Add to this, in order to mention the furthest logical consequences, that the villages will grow into municipal areas! The sanitary and cultural conditions of the people both in town and country will improve. Individuality, manhood, democracy, political self-consciousness and economic energism will be tasted not by tens and dozens but by thousands, hundreds of thousands and millions. The world will have to feel that there is such a thing as India.

### THE STRATEGY OF THE NEXT STAGE

Industrialism, indeed, has its dangers and pitfalls. No stage in the history of economic evolution is without its evils. But it would be sheer thought-

less obstinacy to practise blindness to the miseries and evils of today and yesterday or even glorify and cling to them as virtues,—in the fear that the next stage ahead should bring in new and unheard-of troubles.

There is a limit to cautiousness. One has to be reasonable in regard to the problems of to-morrow; and while not neglectful in the matter of safeguards such as humanly speaking, may be foreseen both in technique and organization, the strategist or statesman has to plunge boldly into the immediate future. And this future will take care of other futures. It is not expected of man to achieve impossible feats and to be forearmed against the eventualities of millenniums.

### THE ROLE OF CAPITAL

Be this as it may, all this transformation implies chiefly one thing, namely, capital operating in terms of crores. And perhaps nowhere does the extreme monistic and metaphysical doctrine of labour being the sole source of value find a greater refutation than in the present problems of applied economics in India. For, in order to create occupations, employments, professions or careers, the foremost agent that Indians need today is the wealth mobile in hoarded forms. And that a stuff which only the most successful among the industrial nations of the world happen to possess in large loanable quantities.

### FOREIGN CAPITAL—A GOD-SEND

The poverty-doctors of India have therefore their one grand mission before them. They have to approach the big bankers of the world and invite them to invest their resources in Indian men and materials.

No matter for what reason, India has failed independently to develop a substantial capital power during a whole century,—the century that has established the industrial revolution on a firm footing in Great Britain, America, Germany, France and partly also in Japan, Italy and Russia. Today the little industrialism that has come to stay in India is nearly 75 per cent perhaps to be accounted for by alien, mostly British capital.

Without these foreign sources of finance India would be poorer in material life as well as less efficient in intellectual and technical affairs. It has to be admitted that but for foreign capital, *other circumstances remaining the same*, her economic and spiritual poverty would be more palpable, extensive and profound. Foreign capital is not altogether a curse, pure and unalloyed.

### NO UNMIXED BLESSING

It is industrialism that will save India and in this saving of India co-operation has to be sought from foreign capital. No unmixed blessing, however, is foreign financial aid. The fundamental objections against it are political, such as have been the problem of China, Turkey, Poland, Hungary, Austria, etc.

Germany and other countries, e. g. in South America to counteract each in its own way. But so far as India is concerned she has nothing new to lose in the political line. The economic advantages, on the other hand, are mostly solid gains.

But even economically, the price of foreign capital is immense. India has already paid much because of it during the last half-century. She will have to pay dearly again should she care to have more of it.

The natural resources of the country will tend to get exhausted. The dividends and profits on crores of foreign money will reach the foreigner's pockets. And the directing heads will naturally be mainly foreigners.

But still India can bargain with foreign finance and come to a more or less satisfactory arrangement for herself on the principle that half a loaf is better than no bread. Not only Great Britain and the U. S. but Germany, and even France and Japan may be invited to co-operate.

#### THE DEMANDS OF FOREIGN FINANCIERS

It is clear that foreign capital will demand "security" as a very first condition. This question has assumed serious proportions in other countries. But as long as India is part of the British Empire she enjoys international credit as the land of law and order in spite of nationalistic movements. The problem, therefore, is not so complicated as, say, in the "unsettled" countries of Eastern, Balkan and Central Europe. India is one of the securest markets for investments. Indian patriots should make it a point to advertise India abroad from this stand-point.

Then there is the problem of certain minimum dividends and profits likely to be demanded by foreign finance. It is a purely economic consideration and, as a rule, should be discussed without reference to any guarantee. The problem has to be fought out in every instance as a business proposition with the usual appraisals of normal risk and gain, profit and loss.

As a rule, foreign finance claims political or semi-political concessions in "undeveloped lands". But Indians must make it clear at the outset that no privileges of a legal, political or social character are to be enjoyed in any form by the representatives of external capital. As a matter of fact, it should be considered a disgrace for citizens of British India, as juridical persons to have to concede special favours to anybody. The international prestige of the government should be their safeguard.

It is also understood that the contract will in each instance be made between Indian capitalists on the one side and foreign capitalists on the other, both groups functioning as private persons. Neither the government of India nor the foreign governments are to appear as contracting parties.

But the government of India will have the undoubted right, as every government has, to examine the "legal" basis of all contracts registered within its sovereign territorial jurisdiction. It is to be expected, besides, that everything that is in the least likely to be prejudicial to the economic development of India and Indian people should be disallowed by the government while sanctioning the registration of the contracts.

#### HOW TO SAFEGUARD INDIAN INTERESTS

As for purely economic demands from the

Indian side, these may be briefly enumerated as follows: (1) The undertaking should be incorporated in India, tell its capital in Rupees, and in every instance possesses a certain proportion of capital belonging to Indians. (2) The directorate must contain Indian elements. (3) The higher branches of administration and technical direction must also contain Indian elements. (4) There must be an understanding to the effect that Indian experts get promoted to superior posts without having to feel an unnatural inferiority compared to the foreign personnel. (5) There must be provision for the training of Indian exports abroad and the workmen and women at home. (6) The working men and women must have to be treated on terms as described subsequently in the section on industrial workers. (7) Every advertisement or propaganda material must be published in the journals owned and conducted by Indians in India or abroad.

How many of such demands are likely to be accepted at once and to what extent cannot be foreseen. It is a matter of higgling. But it is India's interest to have herself industrialized with foreign capital and she has to get it done by hook or by crook. One has to take note, besides, that today in 1925 the world-conditions do not happen to be the same as they were, say, in 1875. An industrialized India is a power and a power for the Indian millions,—on any count.

#### "PROFITS" AND THE "MASSES"

One of the severest impeachments of foreign finance is that worded by Sir Vithaldas Thacker-say, "We cannot but think", this great financier used to say, "that it would be to the permanent good of the country to allow petroleum to remain underground and gold to rest in the bowels of the earth until the gradual regeneration of the country enables her own industrialists to raise them and get the profits of the industries. The price paid is much too great for the advantage accruing from them to the country."

These statements, nationalistic and patriotic as they are, happen to be the words of a high authority who, however, was never considered to be a radical or extremist in politics. And yet it is time for Young India, radical, moderate or otherwise, to reconsider this recalcitrant attitude on a statesmanlike and prudential basis. Idealists also must have to move about with eyes open.

Whether the Indian masses "and classes" can afford or should be advised to wait until our swadeshi millionaires have amassed huge fortunes by investing which they are likely to enrich themselves with the "profits of the industries" can hardly be decided, however, on purely rational grounds. The discussion is sure to be acute, very much divided, and to all events intensely coloured by "personal equation", not all of which is perhaps, honestly speaking, "patriotic".

#### INDIAN CAPITAL "UNDER TRAINING"

The economic creed that is being presented here considers foreign capital to be a god-send for the time being. It is but as a subsidiary ally and a second fiddle to it that Indian capital will learn to function and grow.

From the standpoint of national vanity the situation is not encouraging. But when the alternative is between the abject destitution of millions

without any hope of redress and the sure possibility of an economic regeneration although under conditions of tutelage it is the better part of patriotism to choose the latter.

It must be remembered that a people's life is to be counted not by decades but by generations. Besides, the entire future of the race is not being sold up, in any case, by the experiments of a decade or so.

## B. THE PROGRAM OF ECONOMIC DEVELOPMENT

### EIGHT PROFESSIONAL GROUPS

If Indian poverty is to be successfully overpowered at all, it can be done in the main with foreign capital. Young India should thus seem to be counselled to a doctrine of wholesale despair and pessimism. But, no, there is an extensive ground to be conquered by self-help itself.

The problem is for each individual to exert himself in his own sphere. One does not have to wait for an all-round patriotic propaganda in order to improve one's own lot in life. Many of the ways and means, although of the humbler grade, lie within our grasp. Some of them are already being tried here and there. It is but to be desired that the examples should be followed up in a more general manner, district by district.

There is no universal panacea which might be adopted indifferently by all classes. The doctoring of poverty must needs be precise, personal, individual, in order that it may be effective. No prescriptions are likely to be worth anything that do not enable every individual, each in his own way, to contribute more to the national wealth and thereby acquire a title to a greater share of it. A more or less equitable distribution is assumed in any case.

In the following program an attempt has been made to indicate the methods not in a "regional" manner but profession by profession. It is assumed that the members of each professional group have identical and more or less similar problems to solve. More precisely, even in the same profession the struggle for existence and self-assertion is alike for members of like incomes. And theoretically speaking, it may be postulated that the problem for each individual, no matter what be his profession, is to strive for the next higher flight of income. The process is naturally slow. But more ambitious schemes can remain but paper projects.

The population has been grouped into, more or less arbitrary, eight professions. Although to certain extent overlapping, the peasants, artisans, retail-traders, industrial workers, land-owners, exporters and importers, moneyed classes and intellectuals may be taken to make up the entire human strength of India.

### I. PEASANTS

Our agriculture is overcrowded and demands relief. The average peasant possesses at present a holding of not more than 5 or 6 bighas. The area is too small to yield enough maintenance for a single family even at modester standards.

#### 1. Larger Holdings.

(a) For the time being, an adequate enlargement of the holding is, economically speaking, more important for the peasants than education (elementary or agricultural) and "scientific" agriculture.

(b) It is assumed, moreover, that the tenure is fixed and secure.

#### N.B. What is Village Reconstruction?

The measure needs legislation and backing by the Government.

As soon as the holdings are enlarged, (i) agriculture will be relieved of congestion, and (ii) landless labourers will be available for the industries. And rural reconstruction begins.

The "village" can be "reconstructed" only when it has disappeared or been "deserted": A paradox of social science. The reconstruction will be automatic as soon as a new economic order is set in and along with it a new legal system.

There is hardly any "politics", philanthropy or patriotism involved in the question of village-reconstruction. Raise India up to the next higher stage in economic evolution such as has taken place in Eur-America from, say, 1775 or rather 1830 to 1875 and the villages will adapt themselves to the new modes in production and social utilities.

The question is essentially a technical one of raising, as it does, certain aspects of economic dynamism. Not "back to land" but "away from land" is the motto for, say, one generation.

There are too many cultivators. Their number can be reduced by diverting an estimable proportion of them to new professions.

#### 2. New Employments for Peasants.

The "cottage industries" of the rural artisans should be able to absorb a part of the cultivators thus set free, other parts being exploited by the "new" industries (small, medium or large). It will be noticed that the *charhka* and *khaddar* have still a place in the social economy as some of the handicrafts,—as soon as peasants are diverted from agriculture and begin to function as artisans. But the handicrafts themselves have need to be reconstructed on productive and more "pavilion" modernized lines.

#### 3. Co-operative Societies.

(i) The establishment of unions by and among peasants for sale, purchase, irrigation etc., on the co-operative principle is the only method by which they can advance their economic status. (ii) These unions may be made to grow in time into the basis of cooperative credit societies (agriculturalists' banks).

N.B. Unionization is a purely voluntary affair. But it depends on a vast amount of propaganda work such as can be done properly (1) by agricultural experts trained in the schools or colleges of agriculture and (2) by graduates or other qualified persons with knowledge of economics (cf. the "country agents in the U.S.A.").

About 10 such propagandists are needed per district. Rs. 1000 per month may be taken to the budget for the propaganda bureaus. The work can commence with nationalists. District Boards are likely to come to help.

Agricultural cooperatives are no new things in India. The movement requires only to be carried further and deeper.

Cooperative credit societies cannot go very far in helping the peasants out of their difficulties. These must have to be supported at the top by "agricultural banks" established by the moneyed classes. The Government also will have to open special banks for agriculture to finance the peasants through their cooperatives.

#### 4. Organization of Sale.

Although the question of sale has been touched in the preceding section, it deserves a special emphasis. The raw produce is at present let off under conditions very unfavourable to the agriculturist.



tourists. Without producers' combines the market cannot be protected from the arbitrary dictates of purchasers, especially when the produce is intended for overseas export.

## II. ARTISANS.

The artisan class comprising, as it does, almost every handicraft or "cottage industry" comes, numerically speaking, perhaps second only to the cultivators. It includes carpenters, smiths and metal workers of all denominations, potters, weavers, tanners and what not.

Economic advance would consist in an elevation to the stage that lies just above the one in which each craft finds itself at present. And that is fundamentally a technical question which cannot be grasped by a mere patriot nor by an ordinary economist. (It does not matter whether the artisans be literate or illiterate).

### 1. Improved Appliances.

Other circumstances remaining the same, perhaps what these artisans need the most is the introduction to a new technique, an improved method in production, the use of a new chemical or a new machine, tool or implement.

### 2. Artisans' Schools.

The "cottage industries" can begin to imbibe or assimilate these new techniques provided there be in every district at suitable centres several institutions equipped with implements and chemicals of all sorts such as are available for exhibition and practical demonstration. These museums may function really as regular "handicrafts schools" with short term or full industrial courses.

### 3. Handicrafts or Cottage Industries Banks.

As soon as the artisans feel convinced that they have mastered a new process they will need money, hard cash, with which to buy the necessary outfit. It is just to finance these "improvements" in handicraft that small banks have to be founded (by moneyed classes including landowners) at every important centre. These "artisans' banks" will be called upon to make loans ranging, say, from Rs. 10 to 500 on the mortgage of the outfit purchased by the artisans. A condition may be made to the effect that the outfit will have to be bought through the banks.

## III. RETAIL TRADERS AND PETTY MERCHANTS

Our shopkeepers or retail traders constitute along with the artisans a very great bulk of the population.

### 1. Schools for Retail Traders.

Many of our retail traders are, like the artisans, illiterate. But in this instance as in the other, illiteracy should not be considered an absolute hindrance to economic elevation.

What is most needed by shopkeepers and petty merchants is probably an extension of the knowledge of markets, goods and prices. They can improve their earning power as soon as the horizon of their commercial geography is enlarged. And this is possible only when there are established commercial or economic courses by groups of villages or even in sub-divisions of the districts.

### 2. Shopkeepers' Banks.

Every new idea implies a demand for money for its realization. And the shopkeepers will need capital such as can be advanced by banks, specially established to cater to this demand. The guarantee for the loans will be furnished in each instance by the goods and other properties.

### N.B. Handicrafts and Trades Schools.

(1) The absence of literacy is a fundamental handicap. But the best has yet to be made of a bad case, and efforts at economic advance must not be made to wait until primary education has been made compulsory, universal and free.

Besides, it has to be observed that the artisans' skill of hand or the shopkeeper's shrewd business sense are not dependent on literacy. It is assumed, in the present consideration, that poverty is more dangerous than ignorance.

(2) The artisans' schools and schools for retail traders can be located together in one institution. They are to be run on lines similar to those of the *Fachschule* in Germany or *Ecole pratique de commerce et d'industrie* in France.

(a) The following subjects of instruction are to be provided for as compulsory features in every school: (1) drawing and designing, (2) machine practice, (3) raw materials, (4) chemical processes, (5) marketing. The special industrial and commercial subjects will depend on the locality. General culture subjects are not excluded.

(b) The full course will be complete in 3 years and will be open to such scholars as have reached the Matriculation standard. But facilities for part-time courses or special subjects will be offered to anybody and everybody—of course, under condition of institutional discipline.

(c) The full-course scholars are to be entitled to admission in the existing higher technical colleges or institutes. But in any case they will be competent hands in new industries, banks and other business establishment.

(d) One mechanical engineer, one chemist and one economist will constitute the minimum strength of the higher staff in such schools.

(e) About Rs. 25,000 per year is likely to be required for running an institution like this with an average enrolment of, say, 250. At least 4 such schools are required per district, to begin with.

(f) The institutions are to be founded by the people. A year or two after the start the municipality or district board may be applied to for an annual grant-in-aid for recurring expenses. With a view to improvements in building, workshop equipment, laboratory and library the provincial government is to be approached for periodical donations.

## IV. INDUSTRIAL WORKERS.

The industrial workers include not only the working men and women employed in the Indian and English-owned factories but also the employees in the collieries and other mines, railways, dockyard, river and sea craft as well as tea and coffee plantations.

Compared with Europe and America, the number of industrial workers in India is small. But their problems are the same as elsewhere.

### 1. Right to Strike.

The industrial workers can improve their economic standing only if they are in a position (i) to bargain with the employers in an organized manner and (ii) to exercise the right of strike on all serious occasions of difference.

### 2. Demands.

The list of their legitimate demands includes the following items: (i) insurance against accident, sickness and old age, (ii) improved housing and factory conditions, (iii) better treatment from

managers, (iv) elastic wages schedule keeping pace with the prices, (v) profit-sharing, (vi) a hand in the control of the workshops, (vii) educational facilities, both general and technical.

N. B. The eight-hour day has already been enforced by law.

### 3. Unions.

In order that these ends may be won the working men and women have to be grouped in strong unions. And these unions will function not only as the nuclei of economic struggle and self-assertion but also as social and recreational centres.

### 4. Cooperative Stores.

The working men and women can make a saving and live relatively cheap if they start shops or stores on the cooperative basis.

N. B. The very fact of being employed in "modern" works although not free from certain peculiar evils acts as a great educative agency on the *morale* brain and technical instincts of the employees. Industrial workers constitute therefore a great spiritual asset for India. The more they grow in number, variety and organization, the quicker will be India's advance towards self-realization in world affairs. Those intellectuals who will choose to serve the interests of this new class of the Indian population will rank among the greatest of patriots.

## V. LANDOWNERS

Our landowners range from the poorer and middle-class property-holders through all higher grades up to petty princes. Economically speaking therefore they do not constitute a single group.

(a) The lower rungs of this profession may be regarded as almost similar to the position of cultivators, artisans, retail-dealers and petty merchants. The problem of their elevation in the economic system is virtually identical with that of the others described in the preceding sections.

(b) The position of the "landed aristocracy" (comparatively prosperous, medium and large proprietors as well as the petty princes) calls for a special treatment. *Other circumstances remaining the same*, it is advisable that these landowners should learn to function as fresh creators of value and thus to add to the national wealth as well as build up new fortunes for themselves.

The question is essentially one of social and moral reform. Although the "landed aristocracy" is not bulky in size, there is no gainsaying the fact that the existence of a number of high-class idlers in every district is a hindrance to the people's economic uplift.

It might be observed that in certain instances the landowners supervise the management of their estates and to that extent are useful social servants. Even if that were really the case, the problem of employing their sons and relatives in creative occupations would have to be seriously attended to in the interest of the economic development of the country.

The sons and relatives of the prosperous property-holders should not live together in one and the same family but maintain separate households and start independent careers. It is assumed, for the time being, that the laws of inheritance and partition remain as they are. While, therefore, not abandoning the share rightfully belonging to each, he kith and kin of the landed aristocracy as founders of independent families will have to be in the look out for occupations such as can afford

a decent living even without the income from the paternal properties. In other words they have to enter the economic arena as active agents in the struggle for existence.

### 1. Farming.

Among the occupations the most suitable is perhaps farming. One can take to cultivation with hired labour on plots of, say, 100 bighas or more, spend regular hours on the farm as manager and controller of the operations and in every way see to it that agriculture becomes a profitable business. Initial capital may be drawn in doses from the legal share of the paternal wealth.

### 2. Modern Industries.

In addition to the handicrafts or "cottage industries" run by the artisans the country needs "new" industries on all different scales. At the present stage of our economic development they are bound to be "small" in size. Small industries in India constitute but the "virtue of a necessity" and have no logical or necessary connection with an alleged Indianism in spiritual or material outlook.

### 3. Foreign Trade.

Another line is export and import business, which may be started in the metropolitan or district and subdivisional centres.

### 4. Insurance.

A line which is likely to be very profitable but which has hardly yet been seriously tapped by Indians is life and allied insurance. The landowners' sons may start or serve as agents and directors of insurance offices.

### 5. Banking.

The sons of landowners may start banks in order to finance (i) Cooperative credit societies, (ii) handicrafts or "cottage industries" and (iii) retail trade such as have been indicated above. There is another class of credit institutions that may be established with their resources. These are (i) banks to finance foreign trade and (ii) banks to promote modern industries.

N. B. The landed aristocracy are not absolutely devoid of capital. They have but to acquire the virtues of hard and honest labour as normal human beings in order that they may discharge the functions of farmers, and responsible managers of banking and insurance institutions as well as export-import offices and industrial undertakings.

## VI. EXPORTERS AND IMPORTERS

Foreign trade is a very weighty item in national wealth. Of late the line has begun to attract Indian talent and enterprise in an appreciable degree.

### 1. Banks for Foreign Trade.

Many export or import houses fail to carry a transaction through simply because of the absence of credit facilities on the Indian side as well as at the foreign ends. There is an extensive field for the establishment of foreign-trade banks by Indians. Overseas trade can bring in large profits into Indian pockets only when there are Indian banks to finance exports and imports.

### 2. Overseas Insurance.

The problem of overseas insurance is equally important for exporters and importers. If there were Indian insurance offices much of the foreign trade profits would be saved for the Indian merchants.

### 3. Commercial News Bureaus.

Our exporters and importers suffer very often for want of even elementary knowledge regarding

the industrial, shipping, exchange and market conditions. Modest as they are, they cannot afford to maintain an intelligence department. Several offices in more or less allied lines should therefore combine to establish foreign-trade associations such as might serve as commercial news bureaus and administer an information and news service to members as well as clients.

#### 4. Foreign Language and Commercial Geography Classes.

These foreign trade associations may also function as or organize schools for commercial subjects with special reference to the foreign languages (French, German, Japanese, etc.), the industrial geography of the world, and the technique of export and import.

#### 5. Indian Agencies Abroad.

Both as buyers and sellers Indian merchants can derive substantial concessions, economies and profits if they have their own representatives in foreign countries with which they have to deal. Like the commercial news bureaus at home commercial representatives or agencies should be established abroad by several export-import houses in union. A small agency of Indian staff can be maintained in foreign countries on Rupees 10,000 per year. It can become almost self-supporting in three years if skilfully managed.

### VII. MONEYED CLASSES

The word "moneyed classes" is vague, comprehending, as it does, everybody who possesses hard cash, whatever be the amount, available for saving. The group comprises "money-lenders," the landed aristocracy, as well as the intellectuals. The services of this group to the economic development of India are identical with those of the landowners, excluding perhaps farming.

#### 1. New Industries.

For the purposes of the present consideration the industries may be classified into four groups.

(a) *Handicrafts or Cottage Industries* : Independent artisans employing capital not exceeding Rs. 500-1,000.

#### (b) *Modern Industries.*

(i) *Small Industries.* Capital not exceeding Rs. 25,000-100,000.

(ii) *Medium Industries* : Capital not exceeding Rs. 500,000-Rs. 2,500,000.

(iii) *Large or Giant Industries* : Capital exceeding Rs. 2,500,000.

In regard to the handicrafts these are to be left to the artisans. The moneyed classes can, however, come to their help by establishing banks as has already been pointed out.

In regard to the other three groups of industries it is not yet a question of practical politics for the Indian moneyed classes, with few exceptions, to attempt financing the large or giant industries singly or in partnership with others. The highest project conceivable today for Indian finance, and this also few and far between, is the group of medium industries.

The present program emphasises the fact that it is within the power of Indian moneyed classes to finance legion of new "modern" industries on a small scale. The industries are to be run as far as possible on personal proprietary basis. In any event there should not be more than two or three partners in an undertaking of Rs. 25,000, and in every instance the partners must all be full-time active agents as manager, expert, accountant or otherwise.

#### 2. *Export and Import.*

It is on the same personal and proprietary basis that foreign-trade houses are to be established by the moneyed classes. A start is possible with capital not exceeding Rs. 10,000-25,000. There is an enormous scope for this kind of economic activity.

*N. B.* The problems of doing away with competition and of financial amalgamation with suitable houses in the same line may arise in course of time. But as long as possible one should work independently and try to achieve success on one's own unaided efforts. Only, as has been indicated above, commercial news bureau should be established immediately by several houses united as foreign-trade associations.

#### 3. *Insurance Societies.*

Two kinds of insurance societies have been mentioned : (1) ordinary life and other insurances and (2) overseas or foreign-trade insurance.

Just at present European and American insurance companies have been deriving large profits from the men and women of India. Indian moneyed classes can save some of these profits for themselves, should they care to master the mysteries of this profession.

#### 4. *Banking and Credit Institutions.*

Five categories of banks have been considered necessary in the present scheme of economic development : (1) co-operative credit societies, (2) handicrafts banks, (3) shopkeepers' banks, (4) modern industries banks and (5) foreign-trade banks.

Of these, the co-operative credit societies form a class by themselves, depending as they do on the mutual self-help of the peasants concerned. The moneyed classes can render financial aid to these institutions by establishing proprietary or joint-stock banks for agriculturists, as has been suggested in connection with the land-owners.

But it is the other four categories of banks to which the present program of economic development seeks to attract the attention of the moneyed classes. It is through these institutions that in the course of one generation "Indian capital" will develop into a "great power."

Handicrafts and shopkeepers banks may be started with an "authorised" capital of Rs. 50,000. Dozens of such institutions ought to be operating in every district (headquarters and subdivisions).

As for modern industries banks and foreign-trade banks the initial "authorised" capital need not exceed Rs. 500,000. A bank is being advertised in the newspapers as established with a "subscribed" capital of less than 2 lakhs of which something like Rs. 75,000 has been "paid-up". Metropolitan cities should be able to run scores of such banking institutions.

*N. B.* All these categories are different from one another each with its own risks and responsibilities. No bank should, as a rule, try more than one line of business, to begin with.

#### 5. *Legislation against Usury.*

Unreasonable conditions in regard to loans and exorbitant rates of interest have to be penalized and in other ways counteracted by government legislation.

### VIII. INTELLECTUALS

The group "intellectuals" constitutes neither a social nor an economic unit. It is neither co-extensive with the so-called *Bhadralok* "gentlemen" class nor can it be regarded as the "middle" class

as usually understood in Eur-America. No matter what be the origin, as soon as an individual has attained to a certain academic standing he belongs to the intelligentsia. The income of such a man may be as low as the monthly salary of Rs. 5 to Rs. 20 and reach even the highest Eur-American levels as in the case of successful medical men or lawyers.

#### 1. *New Professions.*

The problem of economic uplift for the intellectual classes, especially such as are neither landed nor moneyed, is part of the larger question of the creation of new employments or professions in the country. These openings can be created only with fluid capital.

The interests of the peasants and industrial workers thus happen to be identical with those of the intellectuals. One of the foundations of the present economic creed consists in the fact that agriculture is already over-crowded and must have to be relieved.

Unless the moneyed classes are in a position to start industries, establish banks, run insurance companies and administer foreign-trade houses it is not at all conceivable that intellectuals will get fresh occupations whether as clerks, managers or technical experts. And since the amount of capital available in India at present or in the near future is rather small and in any case can operate but modest industrial and commercial undertakings, the import of external capital should be regarded both by manual and brain-workers as a most vital problem in the interest of India's material progress.

#### 2. *Existing Services.*

Public criticism must have to be keen on the following points:

(i) Employees (intellectual as well as manual workers, including teachers) in the existing services (whether in government or other offices and institutions) have the right to a raise in salaries and wages corresponding to the increment in prices:

(ii) The admittance of Indians (a) to the higher rungs of the administrative system as well as (b) to the technical services must be made less and less difficult.

*N. B.* Indian patriots should make it a point to enter the services especially in their higher rungs in as large numbers as possible. "Indianization" would bring in not only democracy but economic amelioration as well.

#### 3. *Co-operative Stores and Housing Societies.*

As with industrial workers, it will be advisable for the intellectuals also to organize stores on the co-operative principle. Co-operative societies with the object of providing houses may also be tried. Cheaper living thus secured will mean a saving.

#### 4. *Handicrafts and Trades Schools.*

At the matriculation stage the young men of the "intellectual" classes should be advised to seek the handicrafts and trades schools described in connection with the artisans and shopkeepers. Not every body need qualify for the university. The new industries, banks, export-import houses etc., will be in a position to absorb the scholars who come out of these schools.

#### 5. *Pioneers of Economic Development.*

Just at present India does not possess more than a very limited number of such first-class intellectuals as can undertake in a responsible and technical

capacity the economic development of the country. But a band of such men who may be described as something like an "economic general staff" is an absolute necessity for each and every district.

There are hardly any opportunities in India for the training of these pioneers. They must have to be sent to Europe, America and Japan for equipment.

For the next ten years each and every district has to finance the training of, say, 100 pioneers at the rate of 10 per year. They are to qualify themselves as (1) industrial chemists as well as agriculturists, (2) engineers (mechanical, electrical, chemical and sanitary) and (3) economists (with special reference to banking, exchange and foreign trade).

None but persons possessing qualifications corresponding to the M. Sc., M.B., B. E., B. L., B. T., M. A., should be deemed fit for the scholarship. They are to be between the ages of 25 and 28 and spend three or four years abroad for travel, investigation and research. There is to be no compulsion in regard to studying for a degree.

The scholars will try to associate themselves with banks, business houses, clinics, hospitals, sanatoriums, industrial research institutes, factories, farms, as well as technical and commercial colleges in a more or less private manner as assistants or guests of the directors. The results of their investigations will have to be published from time to time in the scientific and technical journals of the countries in which they are placed and occasionally also in India. Attending lectures by specialists or taking particular courses in certain fields will likewise belong to the regular work of the scholars abroad.

Average expenses Rs. 10,000 per head for the entire period.

#### QUESTIONS OF ECONOMIC POLICY.

There are four items of economic life which bear in themselves as well as in their general bearings on the country's agriculture, manufacture and commerce affect the employment or unemployment question of the Indian people in a tremendous manner. These are (1) tariff, (2) currency, (3) railway and (4) shipping. In an all-round program of economic development for India one must have to take these factors into consideration.

But, for the present, each one of these problems is a controversial political issue and is inextricably mixed up with the government's "imperialist" economic policy. Until the administration is more democratized, i. e. Indianized, virtually nothing can be accomplished in these directions. It remains for nationalist agitation to win ground in each of these fields inch by inch, or mile by mile, as the case may be.

It is not intended to set forth a philosophically comprehensive or theoretically perfect scheme complete in all its details. Hence the larger "economic policy" is left out of consideration. Only such measures as can be undertaken by the different classes of the people themselves almost immediately, with or without much government support, have therefore found a place in this economic program for young India.\*

\* A chapter from the author's forthcoming work, *Economic Development: Snapshots of World-Movements in Commerce, Economic Legislation, Industrialism and Technical Education* (B. G. Paul & Co. Madras).

# CAPTAIN AMUNDSEN: THE GREATEST LIVING EXPLORER

BY SUDHINDRA BOSE, PH. D.

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WHEN I met and talked with the greatest living explorer of the world the other day, I was once more reminded that "the history of man is a chronicle of impossibilities". To be the first person to navigate the North-west Passage would be a great distinction indeed, but to be the discoverer of the South Pole would be to achieve immortality. The name of this intrepid soul whose voyages at both ends of the globe have put him in the front rank of immortals is Captain Roald Amundsen (pronounced A-mun-sen).

The first impression I had of Amundsen was one of abounding vitality. In spite of his fifty-two years, he seemed to be in the very prime of life. Vigor and vitality are the essence of him. His appearance is significant of his vivid personality. He is over six feet in height, and has sea-blue eyes arched by deep, shaggy, overhanging brows. He is nearly bald with a gray fringe of hair; but his voice is resonant and determined. His countenance is an exhibit of perseverance, daring, and uncommon executive ability. His face has many deep lines in it, and they are a record of his struggles in the frozen North and South. The strength of his face is that of a mountainous iceberg defying a blinding snow-storm.

## WHITE SUPERIORITY—A MYTH

From long observation I have come to the conclusion that the truly great are just plain folks, without any swank. They seem to be more at home on the ground than upon a cold marble pedestal. The world-renowned Norwegian explorer did not know how to put on airs. He seemed to be a living miracle of simplicity and sincerity. I wondered if his favorite poem could be the same as that of Lincoln's: "Why should the Spirit of Mortal be Proud?"

I remember some years ago calling on an Anglo-Indian bishop in London. I was met by his secretary with a high stiff collar and roush moustache. He had a disagreeable cockney whine. He regarded me almost

with scorn and showed me, by his artful methods, that we Indians are classed as angleworms by the "great one". Oh, no, the bishop could not be seen by a common mortal! The "holy clerk" was too busy—busy perhaps playing nursemaid to an empire. That is, of course, quite characteristic of the priests and popes of the Episcopal Church. At least, so I have been told.

When I compare this petty English bishop with the great Norwegian explorer I cannot help thinking of the following line from George Ade: "Small insects buzz loudly but giants need not pass out hand-bills advertising their size."

Captain Amundsen was recently on a visit in America delivering public lectures. He was very busy. He gave me the impression, however, that he was glad to see me. Visitors did not seem either to bore him or fret him.

The racial stock from which Amundsen is descended goes back to the old sea-faring Vikings (or Sea-Kings of Scandinavia), who discovered America four centuries before Columbus. Amundsen is a Nordic, if ever there was one.

He is, however, totally free from any Nordic superiority complex, which seems to be the chief ailment of certain inmates of the United States. Amundsen is a friend of man, a lover of the right.

"What do you think of the theory of white superiority, Captain Amundsen?"

"Science does not recognize any such fable. It is the age of the laboratory: it is the newest development in scientific research. Careful investigations are exploding the myth of the superiority of skin color and are constantly emphasizing the importance of latent individual powers hidden beneath the skin. Intelligence, scholarship, mentality have no relation whatever to complexion."

I feel sure that this verdict of the Nordic on the Nordic theory will be fully sustained by the High Court of Science.

Roald Amundsen is perhaps as much of a scientist as an explorer. Indeed long before he went to sea and entered upon his career

## CAPTAIN AMUNDSEN: THE GREATEST LIVING EXPLORER



A Group of Natives in the Arctic.



Inside a Snow-hut. Anxious to avoid the Camera, the natives are trying the cover up their faces.

another way, complexion—white, brown, red, yellow, or black,—signifies little or nothing in regard to intellectual ability. For all the intimidations and bellicose flourishes, the alleged inherent superiority of the Anglo-Saxon tribe—low-caste or high-caste,—is largely sentimental and illusory.

In the meanwhile it is apparent to the school of thinkers represented by Amundsen that the present rage of the Nordic theory is not likely to die in post-haste. On the contrary, the indications are that it will continue unabated among the politicians, demagogues and pseudo-scientists of the West. Asia will be held up as a bogey for America and Europe. The so-called Yellow Peril will be advertised, as it is being done to-day, in a hundred different ways—in books, plays, movies, stories, newspaper headlines, lectures, sermons, Sunday school conventions. The white-man propaganda starts in the "accursed" name—Nordic Orient only a frightful menace to the Nordic. Hence the American race-enthusiasm singing everlastingly of the Ode to the Nordic and the dream of the Paradise of Profit.

as an explorer, he studied medicine in the University of Christiania.

The Western world, which is now apoplectic about the white superiority, will some day come to see with Amundsen that racial color is only skin-deep. Progress is a matter of opportunity, freedom, and environment. There are unused, undeveloped possibilities within each individual of all races of all countries. These latent values can most certainly be stimulated to activity through education and other factors of environment. To put it in

### LEAGUE—AN INSTRUMENT OF INEQUITY

Macaulay in one of his flashing paradoxes intimated that Boswell was so great an author because he was so small a man. Macaulay's paradoxes are usually as brilliant as they are false. In the case of Amundsen, I should say without any juggling with paradox that he is so great an explorer because he is so great a man. He is first and last a genuine human being, a real fact of nature.

"A man whom life cannot bore is a man...

whom life cannot break". That is Amundsen. He has many interests in life. He is, for instance, a careful student of international affairs. He is very much alive, and profoundly humanitarian. Busy as he is with his scientific work, he has decided and well-informed views on the League of Nations.

"The League has failed to bring about world peace," observed Amundsen, "because it is not founded upon justice. The basic conditions of enduring peace must always be justice and human brotherhood. The League has very little to offer to Asia, the home of more than one half of the human race. The Orient will remain, as before, a mere milch-cow for Europe. The dominant members of the League, constantly jealous and suspicious of one another, are engaged in cut-throat imperialistic rivalries in Asia and Africa."

Captain Amundsen is a man worth listening to. He is an interesting talker. His words are short and simple. His sentences are nervous and flowing.

"The man with an iron hand," continued the world-famous explorer as he clenched his brawny fist, "is the individual that dominates the League. In the play-acting at Geneva, it is the nation of blood and iron that wins."

He recalled how the League of Nations was distrusted by France, flouted by Italy, and scorned equally by England.

"The League has not functioned and cannot function because the leaguers are guided by greed and avarice. That is why we are hearing already of another war to end war. Sooner or later Europe will march to another jolly little new Armageddon".

An exquisite irony.

The League of Nations of the twentieth century is in essence the Holy Alliance of the nineteenth century. The self-appointed Messiahs of the Congress of Vienna pretended to create "the Brotherhood of Men upon a basis of Holy Scriptures". The old document, one may remark, seemed to open with the doxology and end with a benediction. And though it spoke in the preamble "In the name of the Most Holy and Indivisible Trinity" and urged people to exercise themselves in Christian duties, the political engineers of the Holy Alliance were interested in entrenching warlike monarchy and imperialism in their possessions, rather than the establishment of the principles of liberty and justice. Europe has changed little during the last hundred years spiritually. "The leopard of Europe has not changed its spots although it has changed its name to League." And if the Holy Alliance gave Europe the poisonous peace of the cemetery, the Covenant has brought to the world the maddening chaos of the Inferno. Bad

feeling is causing more bad feeling. To American public opinion, which I think is shared by Amundsen, the Geneva organization is a misfortune for the rehabilitation of shattered Europe and also for the development of a better feeling between the East and the West.

#### BRILLIANT DISCOVERIES

Captain Amundsen is a daring explorer. While quite young, he decided to devote his life, if need be, to discover the famous North-west Passage which had been sought for more than three centuries. In 1903, when he was about thirty-one years old, he started from Christiania (now Oslo) in a small sloop, named the Gjoa, to make the Passage. This little boat of forty-seven tons and driven by a small petroleum engine undertook the task which the big strong ships sent out from England had failed to achieve.



Captain Amundsen in front of a Dog Sledge.

The North-West Passage was known to exist; but no one had ever completely navigated it. After three years of thrilling adventures through the ice, rocks and unknown regions of the North-west, Amundsen finally brought his little craft to the Berring Strait and thence to the Pacific Ocean. It was the first time

that the North-West Passage was successfully navigated. During the voyage he made many magnetic and meteorological observations, which incidentally proved that the north magnetic pole has no stationary position, but is in continual movement. His numerous observations were taken to Norway, where their study at the University of Christiania is not yet completed. "We brought back so much data," Captain Amundsen declared, "that all of it has not been computed yet, almost twenty years after we returned."

#### REACHING THE SOUTH POLE

The indefatigable explorer then turned his eyes to the Antarctic region. He decided that the conquest of the South Pole would be his next achievement. Nobody had been at the South Pole, although Shackleton, the English explorer, had been within about one hundred miles of it. Amundsen sailed for this far south land in the *Fram*, a ship which was already famous as the result of its previous use in the Arctic explorations by Captain Nansen.

The climate in the Antarctic is more severe than in the Arctic. The temperature in the South is about fifty degrees below zero in summer. "Instead of being, like the North Pole, on a sea surrounded by land, the South Pole is on a vast continent surrounded by sea. It is very difficult to reach this continent because of the Great Ice Barrier which surrounds it, so that early explorers merely touched here and there, discovering a few small islands outside polar circle".

It has been estimated that the Antarctic continent is, at least, double the size of Europe. Millions of years ago the Antarctic was probably connected with South America; but through great convulsion of the earth's crust in prehistoric ages, it sank, until in some places it is now more than four miles below the surface. Moreover the discovery of fossils, both vegetable and animal, indicate that at one time the climate in this most southern land was temperate, if not warm.

The story of how Amundsen and his men wintered at the edge of the Great Ice Barrier in the Antarctic, and how they made their glorious dash over high mountains and perilous glaciers to the South Pole is one of the most interesting chapters of heroism. In mid-December, 1911, he unfurled the Norwegian flag at the South Pole.

"We made out," said Captain Amundsen, "that we would reach that goal on December 14. The fourteenth arrived. I have a feel-

ing that we slept less, breakfasted at a great speed, and started earlier this morning than the previous days. The day was fine as usual—brilliant sunshine with a very gentle breeze. We made good headway. We didn't talk much. Everybody was occupied with his own thoughts, I think. Or I'd probably all of us the same thought which urged all of us to gaze fixedly towards the south over the endless plateau? Were we



An Eskimo Spears a Fish

the first or?—Halt! It sounded like a sound of exultation. The distance was covered. The goal was reached. Calm, so calm stretched the mighty plateau before us, unseen and untrod by the foot of man. No sign or mark in any direction. It was undeniably a moment of solemnity when all of us with our hands on the flag-staff planted the colors of our country on the Geographical South Pole, on King Haakon the Seventh Plateau."

During this memorable journey Amundsen and his five brave companions, repeatedly facing terrific blizzards, crossed snow-clad mountains which rose over 5,000 feet above vast glaciers. Against these ruthless forces of nature was pitted the dauntless courage





Captain Roald Amundsen, the Discoverer of South Pole

of Captain Amundsen, who emerged from the contest triumphant.

#### NAVIGATES NORTH-EAST PASSAGE

A third great exploit of the modern Viking was, according to him, "an accident". The navigation of the North-West Passage was completed by intent, but that of the North-East which makes him the only circumnavigator of the Arctic Polar region, was "all a mistake". In 1918 it was the intention of Captain Amundsen to sail to a point on the northern-most coast of Russia and drift with the ice back across the North Pole to the Atlantic Ocean near Greenland. This attempt to reach the Pole failed because the ship was wedged in the ice near a bleak island off the Siberian coast for two years, finally having to be set free by blasting the ice from three to nine feet in thickness. He

did not do what he set out to do but he explored the North-East Passage, and in consequence was the first person to circumnavigate the Arctic Polar seas.

During these vicissitudes Captain Amundsen and his company of scientists made intensive studies of the natives, who migrated along the desolate coast raising huge herds of reindeer and hunting seal. The natives differ from the Eskimos in that their language is different, and that they build large tents in which as many as fifty persons live.

Captain Amundsen is frankly doubtful of the benefits which the Europeans confer upon the people of the Arctic region.

"The whites come bearing such gifts as tuberculosis, syphilis, and whiskey. The missionaries found the natives going about with few if any clothes, and were shocked at the sight, although the natives were not shocked at all. So they added to their gifts pants and shirts and plug

hats. With his body thus covered, the native did not get enough of air and health-giving rays of the sun, and became an easy victim of tuberculosis. We may have done the heathen some good but there is a terrible account on the debit side of the ledger."

#### FLYING ACROSS THE NORTH-POLE

From the days of the flat-bottomed crafts of the Nile and the Euphrates, the sailing vessels of the Phœnicians, Hindus and Greeks to the square-rigged boats of the Portuguese and the Spaniards, the mode of rapid transportation has made tremendous strides. Civilization no longer depends upon ships exclusively. Aircraft is gradually displacing the sailing vessel and the steamer. Quite in keeping with this modern progress Amundsen is expecting this summer of the present year to fly from the Island of Spitzbergen to the North Pole. He will attempt to cross the Pole in two planes each equipped with Rolls Royce motors. With

these planes, Amundsen predicted that the feat could be accomplished in seven hours whereas the old method by boat and dog would require seven years at the least.

Captain Amundsen is the author of a book entitled, *The North-West Passage*, which has appeared in English. He has also written a large two-volume work, *The South Pole*, which is translated into almost every European language. He has lectured on his explorations in North America, Australia, and most countries of Europe. Honors have been heaped upon him in profusion. Everywhere he has been acclaimed as the world's most distinguished explorer. Success, however, has not inflated him in the least. Captain Amundsen is not among the Amundsen idolators. Life to him is a ceaseless effort. This man of many-sided sympathy lives busy days. "If you succeed, go on," he says, "if you fail, go on."

## THE PITFALLS OF THE INVESTIGATOR OF INDIAN HISTORY

(A REVIEW)

BY PROF. JADUNATH SARKAR

IN this work\* Prof. Pissurlencar gives to Portuguese readers an account of the achievements of the ancient Hindus in literature, language, arts and sciences, industries, administration, religion, charity, education, &c. The author is personally known to me as a youngman possessed of a happy gift for languages, wide reading, prodigious industry, and immense enthusiasm for India's past glories. He has studied more than two hundred books on the subject in English and French, besides magazine articles, made extracts from them, grouped these extracts under the proper heads, and thus produced a book of his own. Such a compilation may be a convenient handbook of references for those who have not access to larger and more original works on ancient India or cannot read English and French. The value of the present synthesis is, however, greatly reduced by its extreme brevity and lack of the critical spirit.

It is not a piece of literature. Its style is that of our familiar friend, the examination candidate's crib-book, giving a mass of bare information in the shortest and driest form. It is, from end to end,

a string of names and short extracts,—on one page (p. 49) we have counted 16 authors cited, and on another (p. 121) 14. A book of mere "shreds and patches" has resulted from the unhappy ambition of citing every book or article on any aspect of ancient India, written in English, French or Marathi, in any age, that has come within the author's reach.

Nor has Senhor Pissurlencar approached the subject in the true historical spirit. His methods evidently are uncritically enthusiastic popular writers like Gustave Le Bon and La Mazeliere—and not the scholarly contributors to the *Cambridge Indian History* or the *Cambridge Ancient History*—though his work (partly from its extreme brevity) lacks the fascinating style of those two French authors. The contrast between his method and that of the best modern Indologists of Europe may be illustrated by the parallel case of the contrast between the treatment of Islamic civilisation by the uncritical American Draper (in his *History of the Intellectual Development of Europe*, written c. 1830) on the one hand, and by modern Orientalists like Dr. Karl Becker and Sir T. Arnold (in their contributions to the *Cambridge Medieval History*, vols. ii and iv). Draper's—or even Le Bon's—method is inexcusable in the 20th century.

An estimate of ancient Indian civilisation is

\* *Aspectos da Civilização da Índia Antiga*, by Prof. Panduranga Pissurlencar, of the Academy of Sciences of Lisbon. Nova Goa, 1925. Pp. 194 and iv.

order to be of real worth,—i. e., in order to find acceptance with unbiassed readers in the world at large outside India,—must be careful to do two things. First, it must scrupulously avoid vague rhetoric and general statements,\* but must *minutely* indicate the special branches of each science or art to which the ancient Hindus contributed and the exact point in it reached by them,—clearly noting how far that point was short of the gains of *modern* science in that particular branch. Secondly, the author must indicate in what particular *epoch* a particular discovery or improvement was made by the Hindus. Ancient India is a very vague term, covering three thousand years at least of literary evidence, besides a still older but silent background. That history is untrue and therefore useless, which paints ancient Indian civilisation as static, as something sprung forth fully developed like Athene from the brains of Zeus,—and not as something evolved painfully through centuries of effort, failure, retrogression and onward advance again (as in the Gupta age),—and therefore having a different aspect and value in every different century. Common sense and balanced judgment are no less necessary in Indology than in scientific investigation or in judicial inquiry.

Ever since 1860 the world of scholarship in every branch has been dominated by the evolutionary conceptions that Nature creates nothing *per se*, that there is no heaven-born or *ab initio* fully-developed species in the universe, and that culture is the resultant of many forces and the blending of diverse factors. Our enthusiasts for the glories of ancient Aryavarta forget the elementary truths established by science. This only strengthens the contention which I made in my article on "Oriental Monarchies" in this *Review* in 1916, that not even the highest knowledge of Sanskrit and Prakrit can enable an Indologist to produce any really valuable work on ancient India unless he has also mastered Political Science (European), and made a detailed study of classical history and the results of the latest investigations into ancient Egypt, Sumer, Assyria, and the newly opened but older field of Aegean archaeology.

An even more fatal defect noticeable in many of our writers on ancient India is their lack of the critical spirit. They display a simple-minded veneration for every book that has been ever composed. They accept without question all authors from Sir William Jones and N. B. Halhed of the rude flint age of Indology to Drs. Thomas and Winternitz of our own day as equally authoritative. They forget the wise words of Sir Edward Gait (in his annual address to the Bihar and Orissa Research Society in 1921) that the *latest* scholarly work on a subject is not only the best but the *only* authority on it, because if it is really up to the standard it

must have studied, criticised, refuted or absorbed all the earlier works on that particular subject.

But Senhor Pissurlencar, like so many others of our countrymen (especially writers in the monthly papers), has no such discrimination. To him every printed word is sacred and an authority of the same value, irrespective of its author's age, opportunity for genuine research, and real position in the hierarchy of scholars. Absurdity reaches its climax when he brackets together as equally respectable authorities such names as Buehler and Ketkar (for the age of the Piprawa vase, p. 17),—Lassen and H. Ghosal (for the true origin of the Nagari alphabet, p. 19),—Rhys Davids and Dharendra Nath Pal (on the atheistical school of Hindu philosophy, p. 33n),—Goldstuecker and the immortal Dharendra Nath again (on the age of Panini, p. 40). He quotes, in all seriousness and faith, the opinion of the antediluvian Nathaniel B. Halhed (author of the *Gentoo Code*) that "gunpowder has been known in Hindustan far beyond all periods of investigation" (p. 117).\*

It is not always remembered by Indian students that the first three generations of Orientalists from Sir William Jones to Rajah Rajendra Lal Mitra, had to do their spade-work under immense difficulties. They lacked the correct texts, wealth of MSS. and the immense and varied mass of information yielded by archaeological exploration since the age of General Cunningham, which have been available to scholars from 1860 onwards, in an ever increasing volume. Nor had the earlier Indologists the benefit of those parallel sources of information which are being given up so copiously by modern intensive excavations in Egypt, Mesopotamia, Asia Minor and Crete, and the wealth of facts and beliefs that is being garnered by the patient widely dispersed army of anthropologists, who have left no primitive race in any quarter of the globe in peace, and privacy. The older race of Orientalists with all their intellectual keenness (e.g., Jones), devoted industry and passion for truth, had very few of the means of reaching the truth about India's past which lie ready at hand to the present generation. Hence it is only natural that continual supersession of older authorities by the latest ones should be the rule in Indology as in the physical sciences.

This principle has, no doubt, to be modified by a proper valuation of the brain power and intellectual honesty of every particular modern writer who comes before us. Not *all* moderns are superior to the ancients simply because they are modern. This is a precaution which has to be carefully borne in mind, though it is not always done.

I have been at pains to explain these points.

\* Passages like the following are apt to strike a serious student as a futile waste of printer's ink: "Finally, medicine and surgery attained in India to an extraordinary development," (p. 1251)—

"Lord Amptill, the ex-governor of Madras, in his address at the opening of the King Institute of Preventive Medicine in Feb. 1905, asserted for the ancient Hindus the glory of having invented vaccination" (p. 129),—"Many of the empirical methods of treatment adopted by the Vaidas and Hakims are of the greatest value, and there is no doubt whatever that their ancestors knew ages ago many things which are now-a-days being brought forward as new discoveries (p. 131).

\* The ancients, from their place of bliss in the Happy Isles, will probably retort by pointing out that Senhor Pissurlencar has quoted with unruffled gravity the sapient findings of those two eminent moderns, Drs. Panchanan Mitra and Devadatta R. Bhandarkar of the Calcutta University (the joint discoverers of the Palaeolithic proto-Brahmi writing preserved in the Calcutta Museum), to the effect that "The iron in the grand pyramid of Gizeh (Egypt) had been forged in India" (p. 113) and that "The metallic currency of India... (stamped money side by side with unstamped money)... must have had an origin earlier than the time of even the Rigveda." (p. 121.)

at some length, mainly for the benefit of our younger writers, but also because I have a high idea of Senhor Pissurlencar's possibilities as a student of Indian history. It would be a misfortune if his undoubted talents and industry are wasted in the production of popular brochures and uncritical *rechauffes*, while the splendid opportunities which his knowledge of Portuguese, French,

English, Sanskrit, Marathi and Konkani and his access to the Goa archives give him might easily enable him to add to the world's stock of knowledge if only he would set up a well-chosen high task before himself. Ancient Indian civilisation (baring new discoveries like those at Mahenjo Daro) is now too exhausted a field for any original work of abiding value.

## ANGLO-FRENCH RIVALRY IN SOUTH-EASTERN ASIA\*

BY TARAKNATH DAS, M.A., PH.D.

### II. BURMA

BY the first and second Burmese wars, (1824-26; and 1852 respectively) Great Britain annexed large parts of Burma leaving Upper Burma in the hands of the native ruler. But the Burmese people were apprehensive that eventually their country would be swallowed up by the ever-increasing British Empire. To avoid this fate, the Burmese Government in the spring of 1883 under the leadership of King Theebaw sent a mission to negotiate treaties with European Governments, particularly France. The Commission left Burma under the guise of a mission to study arts and sciences in foreign countries; "but in reality for the purpose of seeking alliances with foreign powers and of arranging political and commercial agreements which could not but conflict very seriously with established British interest."†

The British Government was evidently aware of the fact that the Burmese King was planning understanding with other nations, possibly France, and as early as 1883 informed the French Government against any Franco-Burmese understanding. In the course of diplomatic conversations held during the summer and autumn of 1883 between Lord Lyons, the British Ambassador, and MM. Challemlacour and Jules Ferry, the French Ministers of Foreign Affairs, the French Government was forewarned about the British attitude and the objections of the British Cabinet to the conclusion of any agreement with King Theebaw other than a mere commercial treaty of general character. The British authorities made it explicit that no facilities

should be given by the French to the Burmese Government to buy any arms and ammunitions.

"It was practically pointed out that in consequence of its geographical position with regard to British India, and its political relations therewith, Upper Burma occupied a peculiar position, giving the British Government a special interest in all that concerned Ava (the capital of Burma). To France the affairs of that country could only be of secondary interest, whereas to Britain they were of the utmost concern, and indeed of vital importance."\*

In 1884 Lord Grenville, the British Foreign Minister, drew the special attention of M. Ferry to the Burmese question. France gave special assurance to Great Britain that she did not contemplate any alliance with King Theebaw. However, the same year the British authorities received the information by chance that a treaty had been signed at Mandalay and sent to Paris for ratification. The terms of the treaty conferred the French the right to build railroads, by employing French capital, from Mandalay to Tongking, the right of establishment of a French bank which was to advance a large sum of money to King Theebaw at the rate of 12% interest, the right to manage ruby mines and to enjoy a monopoly of the trade of pickled tea. The interest of the railway loan was to be secured by the transference to French control of the river customs and earth-oil dues.†

This certainly was highly prejudicial to the British policy of ultimate control of Burma. However, an opportunity arose for British interference. A British merchant was ill-treated by the Burmese authorities and the

\* The first article of this series appeared in the April issue of this Magazine—Ed. M.R.

† Nisbet, John: *Burma under British Rule and Before*. Vol. I. Westminster. Constable. 1901, p. 55.

\* Nisbet, John: *Burma under British Rule and Before*, Vol. I, pp. 57-58.

† Cocks, S. W.: *A Short History of Burma*. Macmillan. 1901, p. 193.

British Government rendered an ultimatum containing various terms, such as that "a Diplomatic agent from the Viceroy of India be received under suitable conditions in Mandalay and in future the foreign relations of the Burmese Government would be controlled by the Government of India.\*

This was exactly in line with the policy of the British Government determined to check French Expansion towards India, the keystone of the British Empire. Lord Dufferin wrote about the British Policy in Upper Burma to the effect that "if.....the French proceedings should eventuate in any serious attempt to forestall us in upper Burma, I should not hesitate to annex the country."†

The poor Burmese King dared to assert his right of dealing independently with France, which interfered with the policy of British expansion, and for this action the British Government sent an expedition to Mandalay and King Theebaw was made prisoner and died a prisoner. Sir Thomas Barclay speaks of the real cause of British annexation of Burma in the following way:—

"The indiscretion of a French consul in Burma who told his Italian colleague that M. Ribot (then the Minister of Foreign Affairs) was making preparations for an extension of the French Asiatic venture to Burma, information which in turn was imparted to his British colleague, who forthwith ciphered it to Calcutta, led Lord Dufferin without a moment's hesitation to take necessary steps to forestall the French. Hence the annexation on the flimsiest grounds of that important dependency to our Asiatic possession."§

\* Cocks, S. W. : *A Short History of Burma*. Macmillan. 1901, p. 194.

† Lyall, Sir Alfred : *Life of Marquis of Dufferin and Ava*, p. 398.

§ (a) Barclay, Sir Thomas : *Thirty Years' Anglo-French Reminiscence*, 1914, p. 83.

(b) The French were anxious to secure a hold in Burma and even negotiated a secret treaty with King Theebaw to extend their influence in Upper Burma. The British found out the secret and dethroned King Theebaw. The story has been told in the following way in the words of Dr. Morrison:

"By this treaty French influence was to become predominant in Upper Burma. The country was to become virtually a colony of France, with a community of interest with France to support her in any difficulty with British Burma. Fortunately for us, French intrigue outwitted itself, and the secret treaty became known. It was in this way. Draft copies of the agreement, drawn up in French and Burmese, were exchanged between M. Hass (the French Charge) and King Theebaw. But M. Hass could not read Burmese, and he distrusted the king. A trusted interpreter was necessary, and there was only one man in Mandalay that seemed to him sufficiently trustworthy. To Signor A—, then the Italian Charge d'Affaires and manager of the Irrawadi Flotilla Company, M. Hass went, and

Thus the Anglo-French rivalry was the real cause of British annexation of Upper Burma. In supporting this view Prof. Roberts writes:—

"It would be hypocrisy to maintain that the tyranny of the king (Theebaw) or even the impediments he put in the way of British commerce would by themselves have brought about his downfall...An impartial critic might hold that the French from Indo-China had at least as much right as the British from India to extend their influence over Burma, or even more, seeing that they came into the country at the express invitation of the king who was, nominally at any rate, independent. But Great Britain rightly or wrongly considered that, having already conquered two-thirds of the Burmese country, she had a kind of "latent right"—a reversionary lien of annexation—to acquire the rest, rather than that it should pass under the sway of any other European State. The ethics of the relations between powerful western empires and weak eastern nations are admittedly difficult to disentangle, but it is to be feared that the abstract rights of semi-civilized countries receive scant recognition when great colonizing powers converge on them."\*

It is a significant fact that the British annexation of Burma, which was a tributary State to China, came to pass when the French aggression on China from the south was also in full swing. In 1883 the French established a protectorate over Tongking and this was confirmed by the Chinese Government in 1885. This brought the French influence to bear on Yunan, which the British also recognised. The British action against Upper Burma was, very timely, because France was then found engaged with China regarding the Tonking question. Great Britain felt that however unwilling France might be regarding

pledging him to secrecy, sought his assistance as interpreter.

"As M. Hass had done, so did His Majesty the King. Two great minds were being guided by the same spirit. Theebaw could not read French, and he distrusted M. Hass. An interpreter was essential and casting about for a trusted one, he decided that no one could serve him so faithfully as Signor A—and straight away sought his assistance as Hass had done. Their fates were in his hands; which master should the Italian serve, the French or the Burmese? He did not hesitate—he betrayed them both. Within an hour the Secret Treaty was in possession of the British Resident. The action was taken with splendid promptitude. M. de Freycinet, when pressed on the subject, repudiated any intention of France of acquiring a political predominance in Burma. An immediate pretext was found to place Theebaw in a dilemma. Eleven days later the British troops had crossed the frontier, and Upper Burma was another province of our Indian Empire."—Earl of Ronaldshay : *A Wandering Student in the Far East*, Vol. I. London. William Blackwood & Sons, 1908, pp. 307-309.

\* Roberts, P. E. ; *History of British India under the Company and the Crown*. Oxford. 1923, p. 481.

British annexation of Burma, and thus frustrating her (Britain's) designs, she (France) could not take any effective measures against this course. For France, consolidation of Indo-China and coming to an agreement with China and also securing recognition from Britain as to her special spheres of influence in the regions of Yunan, was much more important than going to war with Great Britain in an uncertain possibility of securing ascendancy over Burma. France at that time did not fully recover from the shocks of the Franco-Prussian War and was really isolated in world politics and there was no Franco-Russian Alliance in existence at that time to aid France in Europe and other parts of the world. It was recognized that an Anglo-French War regarding Burma would not have been confined to Asia alone but would have spread all over the world, in Europe, Africa and wherever French colonial possessions were in existence. Altho there was no Anglo-French war on the question of Burma, yet it may be said that this Anglo-French rivalry in Asia was one of the factors in bringing about the Franco-Russian Alliance, the pivot of the latter-day Triple-Entente and a factor in the last world war, which has created such a havoc in the world as a contest between two groups of imperialistic forces contesting for world supremacy politically and economically.

### III. SIAM

Siam is a victim of Anglo-French rivalry, not only because the country itself is very rich, the best rice-producing country, and a land full of valuable teak forest on the north, but also because of her position in relation to Asia, especially India and China.

"Additional importance has been given to the Siamese question by the fact that it is not only Siamese trade that is at stake, but that the country which controls Siam may, it is thought, command one of the most important routes to the provinces of Southern China."

In 1855, Great Britain made a treaty of commerce with Siam and started energetically to trade with her, by investing capital. British control of Hongkong and Singapore, the two great ports, and the British preponderance in mercantile marine and her possession of India gave her easy superiority in controlling the trade of the country. But the French did not rest idle. In 1862 France established her supremacy in Lower Cochin

China and in 1863 she became master of Cambodia and in 1875 the territory of Annam embracing Tongking and Northern Cochin China came to her hands. The British conquest of Upper Burma in 1885 and the establishment of British suzerainty over the Burmese Shan States led Britain to touch the extreme northern boundary of Siam. The British annexation of the Burmese Shan States removed the buffer States between China and Siam and brought France and Great Britain face to face in their work of empire-building in Asia. The French signed a convention with Siam on May 7, 1886 by which the former recognised independence of Siam and at the same time the appointment of French Consular officers was provided for. In 1889 the French Ambassador M. Waddington made a proposition to Lord Salisbury that the two countries should come to an agreement for the preservation of Siam as a strong buffer State. After prolonged consultation with Lord Cross, the Secretary of State for India, the British Government agreed to the idea provided that all territories under British control since 1835 be secured. The French did not carry on the negotiations any further.

About 1890 not only the hot-heads of the French Colonial Party were demanding annexation or establishment of a protectorate over the whole of Siam, but also many of the most serious and learned French writers on colonial policy, like M. Leroy-Beaulieu, was advocating that French action ought to embrace the Laos Country and even the whole of Siam.\* This policy was not liked by the British Government. In fact it produced a very tense situation.

In 1891 the French occupied Point Samut, only a few miles from the Siamese frontier on the Siamese coast. In 1892 France opened negotiations with Great Britain on a new basis; but the formation of the Franco-Russian understanding encouraged her to carry on the policy of expansion towards Siam. In 1893 the French accused the Siamese of invading Annam and demanded that all territory on the eastern bank of Mekong be included within the boundary of Annam. The Siamese protested; but in April of 1893 France started the invasion of Siam. France advanced from the land side towards Bangkok and from the sea three French gun-boats appeared before Bangkok and thus the French became the master of the situation and de-

\* Campbell, J. G. D.; *Siam in the Twentieth Century*. London Arnold, 1902, pp. 287-288.

\* *De la Colonization chez les Peuples Modernes*, pp. 563-566.

tated the terms of peace, demanding among other things the whole of the left bank of the Mekong, which they had to concede as the British Government did not give any aid to the Siamese to effectively oppose the French demand and also because Siam was incapable of offering any further resistance.\*

The Franco-Siamese treaty was signed on October 1893. By the first clause of this document the Siamese Government renounced all pretensions to the whole territories on the left bank of the Mekong and to the islands in the river. By the second article the Siamese bound themselves not to place or navigate any armed boats or vessels on the waters situated in the territory indicated in the next article. By the article thus referred to, the Siamese agreed not to construct any fortified post or military establishment in the province of Battambang and Suem Reap, or within 15 miles from the right bank of the Mekong. Article V of the treaty laid it down that, as the development of the navigation of the Mekong may render necessary certain works on the right bank, or the establishment of relay stations for the boats for wood and coal depots, the Siamese government binds itself to give, on the request of the French Government, all necessary facilities for this purpose.†

\* British Blue Book on Siam No 1, 1894. and British Blue Book (on Siam) No. 167.

† Douglas, Sir Robert K.: *Europe and the Far East*. Cambridge University Press. 1913, pages 405-406.

Speaking of the French activity in Siam endangering British interests, Lord Curzon, then George N. Curzon wrote in 1893 demanding immediate check on French aggressiveness against Siam. "No British statesman can desire to have a second Afghanistan to exist upon the opposite flank of India; no British soldier can wish to see the flag of second Russia flying from the ramparts of a most easterly Herat or descending the passes of a Trans-Gangetic Pamir...just as upon the western side of India a hostile occupation of the Euphrates valley and on the northern side of the Oxus sources, would justly be regarded by this country as peril to our Indian Empire, so upon the east is the stream of the Mekong brought by the political conditions within the radius of the same imperial system...It behoves us therefore, to make up our mind exactly of what importance to India is the integrity of Siam, and how far Great Britain can permit that integrity to be nibbled at or impaired in silence...It is safe to say that the presence of a Great European Power, whose interests throughout the world, it is the merest cant to deny are hostile to our own, in close proximity to the Indian frontiers upon the east, would more than duplicate the responsibility, the anxiety and expense entailed by the simultaneous approach of another great

At this time British public opinion was bitterly anti-French on the Siamese question.

"In five months (1893) France has obtained from Siam three million francs. She has deprived,

European Power, similarly hostile to England and upon the west; and when it is remembered that those powers are animated not merely by a common antagonism, but by a reciprocal friendship, all but amounting to alliance, it will be obvious that no British or Indian statesman can take legitimate shelter behind an attitude of transcendental unconcern. It is serious enough that we should now be spending millions to counteract a Russian aggression on the one side which our predecessors were blind enough and stupid enough to deny. It would be criminal to repeat the error by a like indifference to French aggression on the other side against which we are thus fully and early forewarned. The maintenance of Siam as a buffer State is essential in the interests not merely of that country, nor even of the Indian Empire, but of the peace of the entire Eastern hemisphere.

"But Great Britain can claim a further and a practical interest in Siam...beyond the abstract domain of '*la haute politique*'...out of all proportion greater than what can be urged by even the most enthusiastic partisan of France. There is the political interest of a conterminous frontier of enormous length, both in Malaya Peninsula, on the side of Lower and Upper Burma, and in the Northern Shan States; an interest which France only enjoys in a less degree, and as the result for the most part of recent and unconfirmed appropriation. And there is further a vast and preponderant commercial interest which France does not enjoy at all. Of all the great ships lying in the rivers off Bangkok, there is scarcely one that does not hail from Singapore or Hongkong, or that is not owned by British subjects; 88 per cent of the entire trade of the port is so carried. Thousands of British subjects, Indians, Burmese, Shans, and Chinamen, are pursuing their avocations or trade in different parts of the country. They constitute the predominant mercantile interest of Bangkok. The heavy rice crops of the Menam valley are brought by British merchants and exported in British hulls. British engineers and contractors are laying the important railway to Korat and British concessionaries hold the most important of the Siamese mines. In the capital over one-third of the European population—numbering between 600 to 700—are English; and of these some forty to fifty are in the Government employ. Two English newspapers are published there; and the English tongue, which appears on the shop fronts and on the public buildings, which is used on the postage stamps, and is taught in the schools, and which is spoken by the King and princes, may justly be described as the second language of Bangkok... Finally, the recent French movements have driven the Siamese, already greatly predisposed towards the English, still more into the latter's hands, by constituting France the undisguised national enemy and Great Britain the natural protector of Siamese autonomy.

"The proximity of Siam to our Indian dominions, the millions of British Capital that are sunk in the country, and the enormous preponderance of British political and commercial interests—as compared with the total absence of any corresponding

Siam forever of the means of defending her eastern frontier, of resisting any further encroachments there, and of keeping in order those parts of her territory which border on French possessions. She has obtained specific commercial and other advantages for French subjects in Siam. She has annexed some fifty thousand square miles of territory which has been recognised as Siamese, and occupied by Siamese posts, during the past eight years at least. And finally, she still retains a military occupation of Chantabun, the second great port of Siam, commanding the gulf of Siam and also the entrance of the three richest provinces, the time-limit of this occupation being worded in the vaguest possible terms. What the future will bring, it is impossible to say, but I fear it must be regarded as certain that the question of Siam will again be the object of grave discussion between the Governments of Great Britain and France.\*\*

In 1893 the British Government and France agreed to "an intermediary zone between the British and French possessions in the region of the Upper Mekong." The agreement was signed at Paris, November 25, 1893, "with a view of obviating the

pondering French qualifications—render it impossible, for any British Government to acquiesce in further and more serious assaults upon Siamese territorial integrity, or in the institution of a rival and hostile European influence at Bangkok. Were the French installed at the latter place, we know at once from the example of Saigon, what would be the commercial and from the example of Mandalay under King Theebaw, what would be the political line pursued. Crushing imposts would drive away British and Indian trade from that port, while enormous bounties would encourage the comptoirs of Marseilles. A policy of intrigue would produce unrest and friction among the neighbors and feudatories of the Indian Empire. Just in the same way, therefore, as upon the north-west, we have been obliged to construct a buffer zone in Afghanistan, in order to keep at a safe distance an enemy with whom we have no desire to precipitate a conflict, so upon the east it is essential that we should be separated by an independent Siam from a hostile France; just as Russian aggression upon the north-west zone can only be effected at the cost of rupture with England, so should French encroachment upon the eastern zone be pursued by similar risk. No English Government could afford to sit still while the French established themselves, at leisure and in succession, in the Cis-Mekong districts, on the Central Siamese Plateau, in the valleys of the Menam and Meping. Of this our neighbours should be apprised in full time.....The warning of "Hands off" once given, both parties could resume their role of peaceful development in the Far East, while between them, Siam would have some chance of working out a tardy, but not impossible salvation."

—*The Siamese Boundary Question*, by George N. Curzon (later Lord Curzon, British Foreign Minister) in the July issue of the Nineteenth Century, 1893, pp. 34-55.

\* Norman, Henry: *Peoples and Politics of The Far East*. London. T. Fisher Unwin, 1895. Pp. 500-501.

difficulties which might arise from a direct contact between them.\*\*\*

It was also agreed "that the navigation, transit, and means of communication in the zone thus constituted shall be free from impediment, each of the Contracting Parties undertaking not to seek any advantage which is not equally secured to the other."†

After the Sino-Japanese War and the consequent combination of Russia, France and Germany in the Far East, Great Britain felt it to be wise to have a firmer understanding with France on the Siamese question. On January 15, 1896 Great Britain and France signed an agreement at London regarding their respective positions in Siam and by this agreement they agreed

"That neither of them will, without the consent of the other in any case, or under any pretext, advance their armed forces in the region or territory lying to the north of the Menam and situated between the Anglo-Siamese frontier, and further agreed not to acquire within this region any special privilege or advantage which shall not be enjoyed in common by or equally open to Great Britain and France and other nationals and dependencies." "Both the parties agreed to uphold the independence of Siam while Great Britain recognized the Franco-Siamese treaty of 1893."§

Lord Elgin in a dispatch approving the agreement between France and Great Britain confirmed "the hope expressed by Lord Salisbury and the French Government that the conclusion of these negotiations, by giving evidence of the good understanding which exists between Great Britain and France, will tend to exercise a salutary influence over the populations subject on this border to the authority of the two nations."‡

Signing the Convention of 1896 did not solve the question of Anglo-French rivalry in Siam, but it merely temporised; and both these great powers were on the look-out to bring Siam under their control. About the time of the signing of the Anglo-Japanese Alliance, British officials began to be outspoken in their motive of establishing a British protectorate over Siam.\*\*

\* British Parliamentary Papers, 1893. Cd. 723.

† British Parliamentary Papers, 1893. Cd. 723

§ British Parliamentary Papers, France No. 2 (1896) Cd. 7976. Brt. Parliamentary Papers. Treaties Series No. 5 (1896) Cd. 8010.

‡ British Parliamentary Papers. East India (Siam and Upper-Mekong). 1896. 263.

\*\* Mr. John Gordon D. Campbell who was sometime Adviser to the Siamese Government frankly suggested that establishment of British protectorate over Siam would be the best solution of the Siamese question, ending any possibility of



Since the conclusion of the Anglo-Japanese Alliance, Great Britain and France mutually determined to respect the integrity of the Central districts of Siam in the Menam valley; and by a declaration signed in London in April 1904, it was agreed that the influence of Great Britain should be recognised by France in the territory west of the basin of the Menam, including the Malaya Peninsula and the adjacent islands.\* The main-

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further French expansion in Siam. He wrote, "What at present is the outlook (in Siam)?...The only course open, it seems to me, premising always that she does not ultimately prove capable of self government, is for her to give British officers a real control in the conduct of her affairs, and in return to ask for British protection against outside aggression. Whether Great Britain would or would not accept such a role, is another matter. She could only do so at the risk of giving offence to France though nobody could maintain that her acceptance was infringement of the treaty of 1896. It would hardly be possible for Great Britain on the other hand, either on political or purely commercial grounds to allow France to annex the country. If she shrank from imposing on herself the burden of a protectorate, the only alternative would seem to be to allow a less powerful people, as for example the Dutch, who perhaps know how to manage Orientals in some respects better than anybody else, to take over the country subject to certain conditions and restrictions. British commerce, which would be practically destroyed in the case of French annexation, might thus be safeguarded, and it would not be necessary to protect the Burmese frontier against a great military power."—Campbell, J. G. D. *Siam in the Twentieth Century*. London, Arnold, 1902, -pp. 318-319.

\* Lord Lansdowne, representing the Government of the United Kingdom and Paul Cambon, representing the French, signed the following Declaration at London, April 8, 1904 (ratifications exchanged at London, March 27, 1905) :—

"The Government of His Britannic Majesty and the Government of the French Republic confirm Articles 1 and 2 of the Declaration signed in London on the 15th January, 1896, by the Marquess of Salisbury, then Her Britannic Majesty's Principal Secretary of State for Foreign Affairs, and Baron de Courcel, then Ambassador of the French Republic at the Court of Her Britannic Majesty.

"In order, however, to complete these arrangements, they declare by mutual agreement that the influence of Great Britain shall be recognized by France in the territories situated to the west of the basin of the river Menam, and that the influence of France shall be recognized by Great Britain in the territories situated in the east of the same region, all the Siamese possessions on the east and southeast of the zone above-described and the adjacent islands coming thus henceforth under the French influence, and, on the other hand all Siamese possessions on the west of these zones and of the Gulf of Siam, including the Malaya Peninsula and the adjacent islands, coming under English influence.

"The two Contracting Parties, disclaiming all

tenance of the influence thus recognized in the country that borders upon Burma is necessarily a concern of the Indian Foreign Department.\*

Since the signing of the London Agreement of April 1904, which took the shape of the Anglo-French Entente, later on developing into the Anglo-French-Russian Entente, Siam has lost a considerable portion of her territories both to France and Great Britain. But this parcelling out of Siamese territories between these two parties to the Triple Entente was carried out with the same sort of calmness as was the case with the partitioning of parts of Persia between Great Britain and Russia. After the defeat of Russia in Asia by Japan and continuance of the Anglo-Japanese Alliance and formation of Franco-Japanese and Russo-Japanese Understandings, these nations were at perfect ease to relieve weak nations of the burden of their territories.

By a convention signed between France and Siam on March 23, 1907, at Bangkok, the Siamese Government ceded to France the territories at Battambang, Siem Reap and Sisophon and the French Government ceded to Siam the territories of Dan-Sia and Kratt. By this France gained a large slice of territory.† About two weeks before the signing of the Franco-Siamese convention, Great Britain on March 10th signed a treaty with the Government of Siam, at Bangkok; by which the Siamese Government transferred "to the British Government all rights of suzerainty, protection, administration and control whatsoever which they possess over the States of Kelantan, Tringganu, Perlis and adjacent islands." It was also agreed by the Annex 3 that "in view of the position of British Malaya Peninsula and the contiguity of the Siamese Malaya Provinces with British protected territory, His Majesty's Government is desirous of receiving assurance that the Siamese Government will not permit any danger to arise to British interests through

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idea of annexing any Siamese territory, and determined to abstain from any act which might contravene the provisions of the existing Treaties, agree, that with this reservation, and so far as either of them is concerned, the two Governments shall each have respectively liberty of action in their spheres of influence as above-defined." Great Britain Treaty Series No 7 (1905)

\* *Imperial Gazetteer of India*, Vol. IV. page 122.

† British Parliamentary Papers, France. No. 1 (1907). Cd.—3578.

the use of any portion of the Siamese dominions in the peninsula for military or naval purposes by foreign powers. His Majesty's Government would, therefore, request that the Siamese Government shall not cede or lease, directly or indirectly, to any foreign Government any territory situated in the Malaya Peninsula south of the southern boundary of the Monthon Rajburi or any islands adjacent to the said territory; also that within the limits above mentioned a right to establish or lease any coaling station to build or own any construction or repairing docks, or to occupy exclusively any harbours the occupation of which would be likely to be prejudicial to British interests from a strategic point of view, shall not be granted to any foreign Government or company. Since this assurance is desired as a matter of political expediency only, the phrase "coaling station would not be held to include such small deposits of coal as may be required for the purposes of ordinary shipping engaged in Malaya Peninsula coasting trade."\*

By this agreement Siam lost territories inhabited by over one million people and one of the wealthiest sections of the country. In return a certain slight modification was made regarding the extra-territorial jurisdiction in Siam. Hon. Ralph Paget, His Britannic Majesty's Minister in Siam, has in a memorandum given the reasons for British action of relieving Siam of the vast territory. He says :

"As regards the transfer to Great Britain of jurisdiction over territories referred to in the

treaty, it may be also pointed out that owing to the distance from Bangkok and the difficulties of communication, especially during the north-east monsoon, it was impossible for Siam to control their administration effectively. The people are Malays and Mohammedans, like the natives of the States to the south which form the Federated Malay States. The administration of the States is at present self-supporting, and there is no reason to fear that it will become a burden either on the Federated Malay States or the British tax-payers. The possession of the fine harbour of Langkawi is a matter of considerable importance in connection with the trade of the Far East."\*

During the World War, Siam fought in favour of France and Great Britain against Germany. The present king is progressive and he is determined to strengthen Siam in every possible way. He has now an American Adviser attached to the Department of Foreign Affairs. He has a good many foreign advisers; and Great Britain has the lion's share of advising Siam.

"A British officer occupies the position of Financial Adviser, and there are numerous other British officers holding high advisory positions under the Government, more especially in the Finance, Audit, Revenue, Forests, Survey, Police, Justice, Customs, Mining, Mint and Education Departments. There are also a number of Europeans in various Departments."†

At present Siam being a member of the League of Nations, she feels sure to retain her territorial integrity. However, is there any guarantee that she may not be the victim of future Anglo-French aggression as it happened in the past? If that transpires, will it not be regarded, with all the international sanctions, as a benevolent undertaking for the progress of western civilization?

\* British Parliamentary Papers—Treaty between United Kingdom and Siam, No. 1 (1909). Treaty Series 1909 No. 19, Cd-4646.

\* *Ibid.*

† *Statesman's Year Book* for 1921, p. 1321.

## A MEMOIR OF OLD DELHI

By C. F. ANDREWS

### CHAPTER VIII.

#### OLD AGE

THERE was one subject, which constantly came up in our talks together and revealed a very striking trait in Munshi Zaka Ullah's character. It was his almost

boundless admiration for Queen Victoria as a woman and a queen. It reminded me of nothing so much as one of those old-world loyalties towards a royal family, which in English history are associated with the House of Stuart, and in France with the House of Bourbon. But it was strange indeed to

to discover, out in India, such a form of loyalty towards a foreign sovereign, who had never visited India at all, and whom Munshi Zaka Ullah had naturally never even seen. As I learnt to know him better, I felt that that by tradition and inheritance, going back (as he himself would say) for seventy generations, devotion to a sovereign was in the blood. It was not a mere question of expediency or interest, but rather an expression of his nature; it represented his own attitude towards human life. Without loyalty to a sovereign, his character evidently missed its proper nourishment. It was of extraordinary interest to me to watch this strange phenomenon,—this new form of loyalty, which yet grew so healthily and well in its new soil.

He told me that he had learnt to look upon the Imperial House of Victoria as continuing the traditions and the glories of the great House of Timur. The loyalty of his family, for many past generations, to the latter house had now been transferred to the former. That is how he used to explain it to me and I have used the very words he employed. He explained to me further that the Moghul Court, great as it had been had fallen into hopeless decay. None knew better than himself how deep that decay had reached: for he had lived through it all in his youth. There was therefore needed a new line of descent, more worthy of rule, because endowed by Providence with different qualities, essentially requisite in this new era of enlightenment, which had come to India in the Nineteenth Century. The change of Dynasty was a necessary step in Indian History, as fixed and ordained by God as the new dynasty which was founded by Baber and Akbar.

There were two factors, which, as I talked longer with him, I could see had made this transference of loyalty from one House to the other easier and more natural. The former, I have just referred to. He regarded it as historically certain, that his own country, had entered on a new era. He accepted the enlightenment, which had come from the West, and he welcomed it. He changed none of his outward manners and customs, but remained in appearance the most conservative man in Delhi. His dress, his habits, his domestic life, his religious life, all that he valued most dearly, remained unalterably Eastern. He had no temptation, even, in the direction of what might be called 'westernising'. Yet one thing was undoubtedly changed—his mind. He had frankly accepted Western science and a great deal of Western thought. He recognised

that a new age had come, the age of the West. But just as this enormous change in mental outlook had come to India, he recognised that the effete Moghul Dynasty was not capable of ushering it in successfully. Therefore a change of Dynasty was natural, and the new Dynasty should come from the West.

But when I came more deeply to understand the working of his mind, I found a second factor equally important with him, namely, the character of Queen Victoria. For that character, he had, as I have stated, an almost boundless admiration, which was mixed with chivalrous feeling. It must be remembered that the passions of the soldiery which had been let loose at the close of the Mutiny after the capture of Delhi had inexpressibly shocked him. The vengeance had fallen chiefly on the innocent and it had been cruel beyond description. For a time his own faith in the new enlightenment, which had come to India from the West, had been shaken to its foundations. His own family had suffered almost the worst form of punishment possible, though it had taken no part in the struggle. The one, who had been most of all to him as a Teacher in early life, Maulvi Iman Baksh, an old man, entirely innocent, had been murdered. The evil, that had been done in those days of vengeance, when the soldiers were beyond all control and 'saw red', came close to his own door and touched those who were nearest and dearest to him; and for the time, the iron had entered into his soul. He would very rarely speak about it: and the way in which he avoided the subject, and the evident horror it had for him, were far more eloquent than many words.

But the Queen had intervened at this critical moment. This was his consolation. She had put a stop, by her own command, to these terrible reprisals, and, in the place of these, she had written and signed with her own hand the Proclamation of religious liberty and racial equality which was to him in the fullest sense the Magna Charta of Indian Freedom and the beginning of a new age.

Therefore, even though the iron had entered deep into his soul, it had not entered too deep to be removed. The wound was covered by the Queen's own gracious Act, and for this reason, among others, his loyalty to her person was profound. It was intellectually reasoned out in his own mind and not merely a blind loyalty without reason. It had also nothing of subservience in it.

Added to all this, as the years went by,

there was another factor, about which he spoke to me in very moving terms.

"I was at one time", he said, "reduced to utter poverty. Our family was very nearly ruined. My mother had to sell her jewels in order to buy books for my college courses. The Moghul Court was in utter decay, and my family, that had served it so faithfully for many generations, was itself brought to decay and ruin also. But now today on account of the help which I have received from the new learning from the West and the employment afterwards in the Education Department, our family has again become prosperous and honoured. We have more of this world's goods than we need for ourselves, and we are able to give to others who have greater need. It is the House of Victoria, that has raised my family to its former state of dignity and affluence. Why then should I not be more than grateful to her for her kindness."

There was a simplicity in all this, when he said it to me, that made it abundantly clear that he was not merely speaking such things, as I, being an Englishman, might be pleased to hear. Rather, he regarded me as in need of being convinced; for I had very often spoken to him of the evils, that I saw to be essentially inherent in foreign rule; and I had put forward very strongly the idea, that India should govern herself, and not be tied any longer to the strings of a government many thousands of miles distant. This anomaly of British Administration had always seemed to me to be preposterous, and my intimacy with Munshi Zaka Ullah was such that I freely confided to him all my thoughts. Indeed it was just this perfect frankness between us that he valued. But I could not convince him. He would allow my argument in theory to be sound, but he would urge that in practice it has not proved itself yet to be true. The English were still needed more than ever to keep the peace.

Naturally, I often spoke with the old man about his own Musalman Community, and here we touched on a subject that was infinitely dear to him. For his intense love for India made him not less, but more devoted to his own religion. Night and day he worked and studied, wrought and thought, for its good. Its progress in India was one of the strongest incentives at the back of all his arduous labours and it influenced his whole life more than any other single cause. For nearly sixty years his toil was incessant, as he tried to set forth in his own Urdu language, the new learning, upon which he believed the progress of his own Community to depend, and which at the same time the Musalmans were so slow and reluctant to adopt.

The early scenes of the Mutiny, he told

me, came as a terrible shock. He had no idea at all, or any warning of its approach, and it took him completely by surprise. When it came, he saw his own people failing hopelessly, through ignorance and prejudice and religious bigotry, to distinguish right from wrong. They committed deeds of violence, that were cruel and barbarous to a degree. All this had filled him with dismay, and he had not known where to turn.

Yet something worse followed, something which is passed over too lightly in English History books, but which Indians could never forget. For the closing scenes of the Mutiny were the most terrible of all, and the most barbarous. "I had thought," he said to me, "up till then that the English people were angels. But during those terrible days, after Delhi had fallen, for a short period, I almost thought they were devils, such horrible things happened."

For a time, he almost gave way to despair on account of the scenes of reprisal which he witnessed. He could not look upon his own people, or the English, in quite the same light again, after this shock of realism which had rudely shattered his ideals of progress. A great disillusionment had taken place. He went back to his work after the Mutiny with a deeper knowledge of mankind. He saw that he had been too blindly relying on mere goodwill and the assumed magnanimity of the English. He had thought too little of the need of self-reliance and self-support.

Then, the same thought flashed upon him that came also to Sir Syed Ahmad. The Musalmans must be pensioners no longer. They must be up and doing. They must work out their own salvation. To fall back on others was full of danger and also lacking in self-respect and dignity. The bigotry and ignorance and fanaticism must be dispelled; but they themselves must do the work.

The Mutiny, Munshi Zaka Ullah told me, had been the greatest blow, for the time being, that his own Community in India had ever experienced. The suspicions of the British Government had fallen chiefly upon them, and every Musalman in the North of India was under a cloud. Thus they were put back in their acquisition of the new learning for nearly a generation just at a time when it was of vital importance for them to go forward. They became the one backward community, illiterate, hopeless, ignorant, and at the same time steeped in prejudice and distrust.

As a consequence of this, a despondency within the Community, sometimes amounting to sullen despair, had taken hold of the Muslims of the North of India. This despondency at one time had been the greatest danger of all. They resented bitterly the atmosphere of suspicion in which they continually lived; and yet this very resentment added fuel to the fire. They began to hate the English and the English ways. A large number of those who had before belonged to flourishing families under Moghul rule and had been used to exercise authority were reduced to beggary and misery and squalor. Property had been sold at ruinous rates, during the time of depression; and afterwards when the tide turned and the prosperity of the country began to return, their fortunes at first did not revive with it. They saw those who had been their servants, now becoming their masters. Destiny seemed to be against them, crushing them down. No hand was held out to help them. The younger sons of the noble Muslim families remained inactive merely lounging about the house—uneducated, untidy, sometimes even in tatters, without the least desire to improve their own position, having lost the very spirit of progress. The low estate into which some of them had fallen could scarcely be credited. Men and women of the royal blood, nay, even of the royal family itself, had been obliged to serve in menial occupations in order to avoid starvation. The whole of the North of India was scattered over with such families in decay.

Only very slowly indeed had the spirit and courage of the Muslim Community of the North of India been restored. Those who were educated and enlightened and had actually come forward to help, were looked upon at the first with strange suspicion and distrust. Prejudice was raised against them and the flames of religious fanaticism were fanned. The one remedy which those who had come forward proposed,—namely, the acceptance of the new learning,—was denounced on all sides by the reactionaries as contrary to the Mohammedan religion. The cries of 'Cafir', 'Infidel', 'Atheist' were bandied about unceasingly, and all the forces of unenlightenment and superstition were brought to bear on the innovators.

But a God-sent leader had arisen. Sir Syed Ahmed Khan, who would have been a commanding personality and a born leader of men in any country, and at any period in history, at that critical moment came to the

front of the battle and led the whole fight against prejudice, bigotry, and darkness. The battle had been won. Sir Syed Ahmed at last became loved instead of hated. The character of the new education was vindicated and the attitude of the English themselves towards the Muhammadans was modified. The imputations levelled against Muslims as being discontented and mutinous, became less frequently heard; and in certain cases a mutual friendliness between the English rulers of the Northern India and the Mohammedan gentry arose in its place.

All this had taken nearly half a century to accomplish, years of hard, painful, incessant struggles, such as the present generation could scarcely appreciate or understand. It was still true, Munshi Zaka Ullah used to say to me, that the deficiency to be made good, the lee-way to be recovered, was enormous. Compared with the standard of education among the Hindus, Mohammedan education in Western knowledge could scarcely be said to have begun. The community, as a whole was steeped in ignorance. But he did not experience now such feelings of despondency as he had done thirty or forty years ago. He knew his own people. He realised their virility. He understood what stores of energy were still latent among them, ready to be called forth. He was at last well assured that their inherent vitality would re-assert itself. The difficulties already met were far more serious than those which had to be met in the future.

I asked him one day on what he placed his trust for his own community. He replied at once: "On God first: we must always turn to Him in everything and seek to understand His will. Without His guiding Hand all our efforts are vain. But in human affairs I rely chiefly on education. I have spent my whole life in educational work and I believe in it as a sovereign remedy more and more." When I retired after hard and strenuous labour and could have lived at ease and in comfort I went on working and working and writing and writing instead. Why? because, with all my heart, I believe in Education as the one remedy for the great evils and misfortunes of my community and also for India herself. Education is the lever with which to move the Mohammedan world in India today. If God gives me the strength again, I shall get up from this illness to continue my work once more."

A few days before the last attack of illness came on, which proved fatal to him, I

ventured to ask him again: "Is your faith in Education as strong as ever it was before?" He looked at me keenly, with a gleam in his aged eyes, and said: "Nay, it is a thousand times stronger. If I had the whole of my life to live over again, I would give it once more to Education."

In the last years of his life, when his bodily weakness very greatly increased and his sufferings were often intense, his mind was chiefly occupied with thoughts of God and His providential dealings with mankind. He told me a great deal concerning what he believed to be the essentials of the Islamic faith and pointed out to me that its very name, "Islam" which implied self-surrender to God,—was universal. He believed the goodness of God was upon all mankind and that what was needed of man was to surrender himself to that goodness. He loved to talk to me of that goodness as revealed in his own personal history—the noble parent which God had given him; his grandfather who had been all in all to him; the way his feet had been kept in the path of purity during his younger days; the wonderful education he had been privileged to receive without cost; his preservation along with his family, during the terrible Mutiny days; the unbroken health which had been given him so richly to enjoy; the children and wife with whom he had been blessed; the servants who had been so devoted to him; the friends he had so dearly loved. Again and again, he would recount to me the mercies which had been so plentifully bestowed. "Is He not truly named", he would say to me, "The most Compassionate and the most Merciful?" That is the title of God which I like to meditate upon best of all."

Sometimes, he would tell me about his own simple philosophy of religion. He used to say to me that very wise and learned men had tried to prove the existence of God; and other very wise and learned men, who were in reality very foolish, had tried to prove His non-existence; but the only proof was experience. What was the use of talking to a blind man about scenery or to a deaf man about music, when they had not seen or heard at all? In the same way, there was an experience of God which could not be denied for those who had attained it. Faith was of the heart far more than of the head. To all human beings had been given a heart to love: a few only had been given cleverness. If belief in God and Immortality had depended only on human cleverness

then belief would be a closed book for the greater proportion of the human race. But God had made it depend on goodness, not cleverness. Therefore the poor were often God's best intelligencers. They understood.

Sitting in the corner of the room in the Library at Delhi with his hands folded and his eyes dimmed with old age, meditative, dreaming, looking out into the distance, he used often to bring before my imagination the picture of the Ancient Sage, and would almost seem unconsciously to be repeating the words of Tennyson:—

"Thou canst not prove the Nameless, O my son,  
Nor canst thou prove the world thou movest in  
Thou canst not prove that thou art body alone,  
Nor canst thou prove that thou art spirit alone,  
Nor canst thou prove that thou art both in one.  
For nothing worthy proving can be proven,  
Nor yet disproven, wherefore be thou wise,  
Cleave ever to the sunnier side of doubt,  
And cling to faith beyond the forms of faith."

It was this Faith beyond the outward forms of faith to which Munshi Zaka Ullah clung fast with a conviction that grew stronger instead of weaker, and remained with him in the fullness of his power to sustain him during great suffering and sleeplessness of his last days. He sought always that which unites men in religion, rather than that which divides. He was one of God's peace-makers who brought unity among the children of men by his goodness and his love.

During the last days of all—indeed for many months before the end came,—his bodily weakness was extreme. For one who had led such an active, regular and industrious life, with his books and his writings, it was a great trial to him to be obliged to give up every activity and to be moved from place to place by those who attended upon him. He could not read: writing was out of the question; and on some days, he was in too great pain even to talk. At this period, he was very happy when I was able to visit him daily and sometimes more than once a day. He used to look forward to my coming and to arrange each day, in his own methodical way, the exact time at which he should expect me. It was incumbent on me not to get late because this would give him great anxiety and he would imagine that some evil had befallen me.

At one time, the object and meaning of his own suffering, which could only end in death, sooner or later, seemed to exercise him greatly. He sought to find reason in it all. "What is the use", he said, "of my lingering on like this, now that my work is done?"

Then he would, as it were, answer his own question and put it in this way.

"I have had, you see, so little illness during my long life, indeed no illness at all till now, and therefore at the end God has given me this suffering in order to draw me nearer to himself and make me more truly submissive to His will. This is the one thought that comforts me, when I lie awake during the long hours of the night and cannot sleep at all. And then there has come to me this further thought, that there is so much suffering in the world, not only of old men like me who have lived their full span and had the best of life and therefore may well suffer a little before they die; but of so many of God's innocent creatures who seem to be actually born to an existence almost wholly of suffering. The dumb animals, the poor birds, the widows, the orphans, the children that are cradled in misery---what is the meaning of it all? Certainly I should never have faced this question and sympathised with these poor creatures, whom God has made, if I did not suffer myself before I died."

The subject, at this time, seemed almost to have a fascination for him, and he often returned to it; but his argument got no further than that which I have stated. Once I ventured to ask him if this thought of the vastness of unmerited, innocent suffering in the world, both in man and beast, had ever weakened at all his faith in the omnipotent goodness of God. He turned to me and answered that his faith had passed beyond the region of such doubts. We are all children, little children, who could only understand the A. B. C. of God's goodness and God's wisdom. It was enough if we spelt out our first letters correctly. God would teach us further lessons after death.

He had no fear whatever of death. Indeed, his one great longing towards the end was that death might come soon. All his own anxiety was for others, and he was continually thinking of them, especially about his sons who were absent.

At times towards the end, when his physical helplessness became very great indeed, he became very low-spirited and quite unlike his bright and genial self. One of the chief causes of this despondency, he confided only to me after many days. The fear had haunted him that owing to insomnia and the strain of anxiety, which was never relaxed, he might lose his reason. "My mind has been so clear up to now", he said to me at last. "It would be terrible if I were to go mad before I die." On such occasions nothing that I could say seemed able to reassure him for more than a short time. The fear would return.

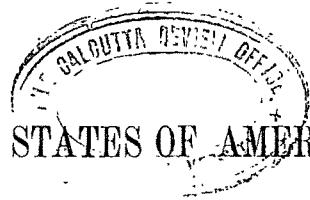
All this, from beginning to end, was a

pure hallucination due to old age. For his mind kept singularly clear and sane right up to the end except for a weakness of controlling the imagination while he was alone. He told me that he would imagine each of his children in turn on the verge of death and be quite certain that some accident had happened to them. This would be a kind of waking nightmare to him and he longed for companionship when these evil waking dreams came to him. But these days of despondency and anxiety were very occasional with him. At other times, and on other days, he was bright and cheerful again and would discuss difficult subjects with me in a way that surprised me, when I considered his extreme bodily weakness. His active mind seemed almost to gleam right through his frail body and to be independent of its frailty.

All through the last summer, his children were chiefly in his thoughts night and day. As I have said, his greatest trouble of all was that, in his physical weakness, he seemed quite unable to restrain his fears about them. Waking and sleeping alike, these terrible fears would haunt him. More than anything else, perhaps, he valued my visits at the last on that account, because he was able to tell me about these fears and I was able to relieve them at least for a moment. They showed the strength of his affection for his children and how little his thoughts were concerned with his own fate. It was a very great consolation to him, when his sons were able to get leave from their duties and to be with him for some weeks before he died. In the last days of all, he was never content unless one of them was by his side. I was with him also in that last illness and can record what happened. He passed his final days on earth in a half-conscious state. Late one evening, after leaving him practically unconscious, I was recalled by one of my Muhammedan pupils, who lived close to his house; the student came to tell me he was dying. When I reached the room where he lay, I heard him repeat over and over again the short prayers and expressions of faith which are recited by Musalmans in the hour of death. Then he gradually sank into complete unconsciousness and remained so until he breathed his last.

His last conscious words were prayers to God, and the one word of human affection, 'Beta, Beta,'—'My son, My son'! That was the last word I heard him utter.

(To be concluded.)



## SOME STATELESS PERSONS IN THE UNITED STATES OF AMERICA\*

By TARAKNATH DAS, PH. D.

BY Section 2169 of the United States Revised Statutes, all aliens who are "free white persons" and otherwise unobjectionable, can become citizens of the United States by naturalization. This has been the law of the United States for very many years. It also became well settled years ago by the decisions of our Courts that "free white persons" meant those belonging to the Caucasian race, and that high-caste Hindus were members of the Caucasian race and thus entitled to naturalization. (*U. S. v. Balsara*, 180 Fed 694; *in re Akhoy Kumar Mazumdar*, 207 Fed 115; *in re Mohon Singh*, 257 Fed 209).

In the *Balsara* case, decided by the Circuit Courts of Appeals, Second Circuit (including New York City) in 1910, Judge Ward, writing for a unanimous court, said:

"Counsel for *Balsara* insists that Congress intended by the words 'free white persons' to confer the privilege of naturalization upon members of the white or Caucasian race only. This we think the right conclusion and one supported by the great weight of authority.\* \* \* \* We think that the words refer to race and include all persons of the white race as distinguished from black, red, yellow or brown races which differ in so many respects from it. Whether there is any pure white race and what people belong to it may involve nice discriminations but for practical purposes there is no difficulty in saying that the Chinese, Japanese, Malaysians and American Indians do not belong to the white race. Difficult questions may arise and Congress may have to settle them by specific legislation, but in our opinion the Parsees belong to the white race and the Circuit Court properly admitted *Balsara*."

Mr. *Balsara* was a native of Bombay, India, and his ancestors for a thousand years had all been residents of India.

In rendering the decision the court cited the following cases: *In re Ah Yup* 5 Sway. 155 Fed. Cas. No. 104; *In re Saito* (C. C.) 62 Fed. 126; *In re Camille* (C. C.) 6 Fed. 256; *Matter of San C. Po.* 7 Misc. Rep. 471, 28 N. Y. Supp. 383; *In re Buntare Kumagai* (D. C.) 163 Fed. 922; *In re Knight* (D. C.) 171 Fed. 297; *In re Najour* (C. C.) 174 Fed. 735; *In re Halladjian* (C. C.) 174 Fed. 834.

*In re Akhoy Kumar Mazumdar*, which was decided in the District Court E. D. Washington, D. C., in May 1913 Justice Rudkin in admitting the applicant to citizenship said:

Hon. Charles Evans Hughes presiding.

"But whatever the original intent may have been, it is now settled, by the great weight of authority, at least, that it was the intention of the Congress to confer the privilege of naturalization upon members of the Caucasian race only\* \* \* The testimony in this case satisfies me that the appli-

cant has brought himself within the provisions of the Naturalization Act, and he will be admitted to citizenship accordingly, upon taking the oath prescribed by law."

In June, 1914 when I applied for the final paper of naturalization before the U. S. District Court, N. District of California, the question was so settled that Justice Dooling wrote the following decision:—

"The applicant is a high-caste Hindu of the Aryan race. It has been held that the words 'free white persons' as used in the Section 2169 Revised Statutes, are intended to include the Caucasian race. (*In re Mozumdar*, 207 Fed. 115; *U. S. v. Balsara*, 180 Fed. 694.) It is difficult to determine the exact peoples intended to be embraced in the words 'free white persons' but the trend of modern decisions is in accord with the cases cited above. The applicant falls within the meaning of the words as therein construed, and will be admitted."

During 1914 to 1917 U. S. Authorities three granted me passports to travel through America, Europe and Asia. Between 1914 and 1923 several Hindus were naturalized, and among them are Mr. S. D. Pandit, Attorney-at-Law, Los Angeles, Cal., and Dr. Sudhirdra Bose, Lecturer in the Department of Political Science, University of Iowa, who secured his final papers in 1918 and Mohon Singh of Los Angeles, California, in 1919.

In seeking confirmation of the above-mentioned decisions, on Nov. 13, 1922, in *Ozawa v. U. S.*, 202 U. S. 178, the Supreme Court held:

"Beginning with the decision of the Circuit Court, Judge Swayer *in re Ah Yup Sway*, 155 Fed. Cas. 104, the Federal and State Courts in almost unbroken line, have held that the words 'white persons' were meant to indicate of what is popularly known as the Caucasian race."

The Hon. Justice Sutherland, among others, cited the cases: *In re Mazumdar* (D. C.), 207 Fed. 115, 117 and *In re Singh* (D. C.) 257 Fed. 209, 211, 212 and further said:

"With the conclusion reached in these several decisions we see no reason to differ. Moreover, that conclusion has become so well established by judicial and executive concurrence and legislative acquiescence that we should not at this late date feel at liberty to disturb it, in the absence of reasons far more cogent than any that have been suggested."

Thus until February 19, 1923, when the case *U. S. v. Thind* (261 U. S. 20) was decided by the Supreme Court, the interpretation of the Naturalization Law was such as allowed high-caste Hindus to be naturalized as American citizens. While rendering the decision in *U. S. v. Thind* refusing the citizenship to a high-caste Hindu, the learned Justice Sutherland among other things wrote:

"What we now hold is that the words 'free white persons' are words of common speech, to be interpreted in accordance with the understanding of the common man, synonymous with the word

\* A paper read before the American Society of International Law on April 24th, 1925. Washington D. C., Hon. Charles Evans Hughes presiding.



'Caucasian' only as the word is popularly understood and used, whatever may be the speculations of the ethnologists, it does not include the body of people to whom the applicant belongs."

Recently the United States authorities have begun to cancel the citizenship of Hindus who were naturalized long before the decision in the Thind case was rendered in Feb. 1923. Curiously enough, cases have been started to annul the citizenship of Mr. Mazumdar and Mr. Singh, the very gentlemen whose cases Justice Sutherland cited in the Ozawa case to uphold his opinion and thus acknowledged the decisions of the two Judges, Eulkin and Bledsoe respectively, as sound when they naturalized them as American citizens, because they were Caucasians and thus white persons. Early in 1924 Mohon Singh's citizenship has been cancelled, proceedings to annul the citizenship of Dr. Bose has been started, although in 1920 Dr. Bose was granted an American Passport to travel through Europe and America. It seems that the U. S. State Department holds the view that owing to the decision of the Supreme Court rendered in the Thind case (Feb. 19, 1923) the Hindus who were naturalized as American Citizens lose their citizenship. The evidence of it is in the letter which the Honorable Charles Evans Hughes on April 5, 1923 writes to Dr. Bose, Lecturer in the Department of Political Science, Iowa University, in reply to the latter's application for a passport:

"The Department has given its very careful consideration to your letter under acknowledgement, but it regrets to say that, in view of the decision of the Supreme Court of the United States\*\*\*\*it would be obliged to refuse to issue a passport to you, should you make application for such document."

We also find that Justice Schoemaker of the District Court W. D. Pennsylvania, on February 25, 1924 handed down a decision cancelling citizenship of Mr. Khan of Pittsburgh. In declaring that the certificate of naturalization of Mr. Khan, a native of Lucknow, India, which was granted to him on January 17, 1922, was illegally procured and should be set aside, the learned Judge held that Mr. Khan was not a "white person" although he was regarded as "white person" by the court at the time of his naturalization. The decision on this point reads as follows:

"Under the authority of the decision of the U. S. Supreme Court in the case of U. S. v. Thind, 26 U. S. 204, 43 Sup. Ct. 338, 67 L. Ed. 616. A Hindu of full Indian blood is not a white person within the meaning of the Revised Statutes relating to naturalization." (1 Fed.) (2nd Series) 1006.

Some of the U. S. officials hold the view that when the American authorities cancel the citizenship of a Hindu who was naturalized as an American citizen, he reverts automatically to the position of a British subject. This view is absolutely erroneous; because by renouncing the allegiance to the British Crown and by taking the oath of allegiance to the United States of America, at the time of naturalization, he rendered himself for all time to come, an alien to the British Government. As British authority is supreme in India and British law prevails there, he cannot even return to the land of his birth, because he as an alien cannot enjoy the right to return *freely* to the land of his birth.

When the Government of the United States deprives a Hindu who was naturalized as an American citizen of his American citizenship, he

does not automatically become a British subject under British law.

The British Nationality and Statutes of Alien Act 1914, Section 13, says:

"A British subject who in any foreign State and not under disability, by obtaining a certificate of naturalization, or by any voluntary and formal act, becomes naturalized therein, shall thenceforth be deemed to have ceased to be a British subject."

Section 2 of the same Act provides:

"The Secretary of State may grant a certificate of naturalization to an alien who makes an application for the purpose, and satisfies the Secretary of State (a) that he has either resided in his Majesty's domain for a period of not less than five years in the manner required by this section or been in the service of the Crown for not less than five years within the last eight years before the application."

So it is evident that by cancelling the citizenship of those Hindus who were already naturalized, the American Government would render them *stateless persons*, although (according to the Anglo-Saxon Concept of International Law) neither the British Government nor the American Government acknowledges the status of statelessness for any individual (See Stoeck v. Public Trustees, in Scott's *Cases on International Law*, pp. 167-170).

If these Hindus, who were naturalized as American citizens, be rendered *Stateless Persons*, a serious injustice and hardship will be imposed upon them. It would create a condition of absolute insecurity (for the lack of protection, as a citizen of a certain State) about their life and property. It would make it very difficult for them even to make a living as professional men (as they are mostly professional men) because no one would be willing to employ "*stateless persons*". Under the circumstances, as it has been shown in the case of Dr. Bose, these men can neither leave this country with proper passport, nor can they enter any other country with proper credentials so that they may receive full protection. It is needless to say that they cannot secure citizenship from any other country while staying in America. Even if the United States agrees to give a permit to these persons to go to some other country, other countries may not allow them to enter or reside there, because they are *stateless persons*. Even if it be arranged that these persons be allowed to enter a certain other country by some understanding between the United States and that country, it means that the other country allows them to reside there on mere sufferance and they cannot become citizens unless all requirements for naturalization be fulfilled and the privilege of citizenship granted. Thus even if they were allowed to enter some other country they would have to reside as stateless persons there at least for five years before they can ask for naturalization, and then there is no earthly reason to believe that a Government will naturalize a person who has no better status than a stateless person residing in a country by mere sufferance.

In this connection another very serious situation arises which renders certain American born women stateless persons, for no fault of their own. By the law concerning the status of married women passed in September 1922, an American woman retains her American citizenship unless she renounces her citizenship voluntarily or unless she marries an alien ineligible to citizenship. There are in the United

States a number of American born white women who married Hindus after the latter became naturalized American citizens. But if by retro-active application of the decision of the Supreme Court (that the high-caste Hindus are not white persons and thus ineligible to American citizenship), the Hindus who were naturalized as American citizens be deprived of their citizenship and held to be aliens ineligible to citizenship, then these American

women automatically become stateless persons. These women, under this decision, are neither American citizens nor have they any nationality, as their husbands are reduced to the status of stateless persons, and this result is brought about by no fault of their own. These American born women thus become victims of the Court's ruling to a greater extent than even their stateless husbands.

## CULTURAL LIFE IN JAPAN

By HON. H. SAITO

*Japanese Consul-General at New York City*

I am asked to speak to you on "Cultural Life in Japan". It is a vast and interesting subject, so much so that it will not be difficult to fill in an hour with a desultory and rambling talk well within its purview, but I shall, with your permission, restrict the subject-matter according to my own conception of what cultural life is.

According to my understanding, "Culture" is a thing that pertains to spirit. We ought not to confuse "Culture" with physical civilization, material prosperity or luxurious living. The fact that you have subways, submarines and zeppelins, the fact that you work in a thirty-story skyscraper and spend your week-end in the country playing golf, and in travelling back and forth you have an eight-cylinder Cadillac, or the fact that you dance evenings at the Pennsylvania Hotel Roof Garden under the iridescent lights flickering and flying, or sit at home by your radio and pick up at will Chicago, St. Louis or even Europe in order to listen to the speech of your favorite candidate, or music by famous artists—all these facts reveal the extraordinary nature of the civilization of your country, or rather, of your age, for these things are more or less universal. They show the kind of civilization to which you belong, but they tell nothing about the culture that belongs to you. For culture relates to the inner life of man, his mental and spiritual qualities, his attitude toward life and nature.

In order to be a cultured man or woman, it is not necessary to be rich, as you all will agree with me. It is not even necessary

to be learned or accomplished in various arts. A wealthy man, with his library of many and rare volumes of books and a collection of expensive antiques and world masterpieces of paintings or sculpture, may be an uncultured person. A university professor with his vast accumulation of scientific information or occult knowledge, may be nothing but a walking dictionary and only a poor competitor of the Encyclopaedia Britannica.

So without defining exactly what culture is, I am sure that we can conclude that culture is accessible to persons of humble means and of comparatively small learning. And what is true with individuals, is true with nations.

Japan, until seventy years ago, a humble and obscure nation, not particularly rich, and not at all versed in the technique of modern arts and science, could still have had culture and really did have it.

It was shortly after the Russo-Japanese War, Viscount Motono, then our Minister to France, loaded with compliments on the recent and singular victory of his country, remarked to the Parisians: "As long as we dedicated ourselves to the intensive culture of our civilization, as long as we produced only thinkers, poets and artists, you treated us as barbarians. Now that we have learned to kill, you call us civilized." There is a note of sadness, I believe, in the Viscount's words.

Now tonight let me tell you a little about how cultured Japan was long before she ever came to be civilized.

Murasaki Shikibu was a court lady who served her Queen at Kyoto early in the 11th century. Poet, as well as author of the celebrated romance called *Genji Monogatari*, she was one of the many literary women of her time, whose works constitute part of our classical literature. I will quote a few passages from her diary penned somewhere between the years 1003 and 1007, because they give a charming glimpse of the court life of those days. Here she describes a festival:—

When night came we had beautiful dances. The court nobles presented themselves before the King (to dance). The names of the dances performed were:

- The Pleasures of Ten Thousand Ages;
- The Pleasures of a Peaceful Reign;
- The Happy Palace.

When they danced the "Long-Pleasing Son," the closing one, they went out singing and danced along the road beyond the garden hills. As they went farther away the sound of flute and drum mingled with the sound of the wind in the pine-wood towards which they were going."

Just how the lords and the ladies were dressed on such occasions we need only to go back a little in the same diary where we read:—

"Looking over those who were inside of *misu* I saw that persons who were permitted to wear honorable colours were in *karaginu* of blue or red, painted trains, and *uchigi* which were as a rule brocade of old red and old rose. Only the Right Bodyguard wore clothes of shrimp pink. The beaten stuffs were like the mingling of dark and light maple leaves in autumn. The under-garments were in deep and pale jasmine yellow or in green and white. Some wore scarlet and green, and others dresses trimmed with three folds. Among those who were not permitted to wear figured silk the elderly persons wore blue, or dull red and old rose five-fold-bordered *uchigi*. The colour of the sea painted on their trains was tasteful and quiet. On their belts was a repeated design.

The younger ladies wore five-fold-trimmed *karaginu* of chrysanthemum colours according to their taste. The first garment was white and those who wore a blue dress covered it with a red one. Those who wore old rose on the outside took more richly coloured garments underneath. Among those whose dress was in combination with white, only those who made skilful combinations seemed well dressed. I saw some fans exquisitely strange and original."

How elegant were the pleasures of the court and how gorgeous were its festivals in which the men and women vied with one another in their elaborateness and originality of their costumes. Elsewhere our diarist, a careful observer by the way, makes note of an unfortunate lady who, upon occasion where all did their utmost to adorn themselves, "had a little fault in the color combination at the wrist-opening, and when

she went before the Royal Presence to fetch something, the nobles and high officials noticed it. Afterwards, Lady Saisho regretted it deeply. It was not so bad; only one color was a little too pale."

How modern these remarks are. They might well have dropped from the lips of a Long Island society matron after a reception in honor of a foreign prince. But, mind you, this was written at the very beginning of the 11th century, before the Norman conquest, even before William the Conqueror himself was born, and in a period when, among your Teutonic forebears the highest form of social entertainment was perhaps a drinking bout in the king's mead hall.

I am not quoting Murasaki Shikibu in any vain and boastful spirit, for, after all, I do not personally relish the extravagance, artificiality and frivolity that marked the courtly life of my country in the 11th century, but I wish simply to indicate the antiquity of Japanese culture whose first florescence dates back further to the 7th and 8th century when the court was situated in the city of Nara.

Those of you who have visited that ancient capital will remember doubtless its wonderful temples, and shrines, and the priceless treasures of paintings and sculptures, that they hold. They testify to the early Japanese civilization that flourished long before King Alfred or Charlemagne. The temple of Todaiji which shelters the great bronze Buddha (perhaps the largest of its kind in the world) was erected in the year 749. The *Kajiki* or "the record of ancient matters" which comprises the first annals of Japan, was compiled in 712. The *Manyoshu*, the anthology containing 4496 poems, came out in the year 760.

It may not be out of place to present to you at this juncture a brief sketch of different periods in Japanese history, for now and then, you will hear or read of these periods and I hope that hereafter you will not confuse them with the names of trees or cooking utensils.

The *Kojiki* that I have just mentioned, which really amounts to the Old Testament of our race, gives the story of creation and especially of the Japanese archipelago and tells the wondrous doings of the gods and goddesses. The Goddess *Amaterasu*, who illuminated all the heavens, is a direct ancestor of our Imperial Family. It was at her command that her grandson and his

followers descended from their heavenly abode upon the "fertile reed plain, harvest blest," namely Japan. Several generations of the divine lineage passed, however, before the land had a human ruler in the person of Emperor Jimmu who, after a brilliant campaign against unruly tribes, ascended the throne in the year 660 B.C., establishing his capital in a locality not far from Nara.

It is not necessary to dispute the authenticity of these stories, but it is quite important to remember that these stories mean for the Japanese in their arts, literature and general life as much as the Greek mythology meant for the Athenians and the Pentateuch for the Hebrews. To the Goddess Amaterasu is dedicated the great immemorial shrine at Ise and the founding of the land by Emperor Jimmu is still celebrated annually on the 11th of February, much in the same spirit as you celebrate your 4th of July.

Passing from the mythical period to the historical era, records in the Kojiki are neither coherent nor conclusive enough to warrant complete credence, but it is certain that our people were in touch with the mainland of Asia as early as the third century after Christ and were engaged steadfastly in civilizing themselves by importing the culture of China, which process found fruition in the splendors of the Nara period of which I spoke a few moments ago.

In the year 794 the capital was moved to the newly-built city of Kyoto. It marks the beginning of the Hei-an period. The word Hei-an denotes peace and well-being. It was a very appropriate name, for it was in this period that Japanese literature and art continued their splendid development along the lines started in the previous era. One cannot put too much emphasis upon the importance and predominance of the Chinese culture in these periods. It was from China that we received Buddhism and the Confucian classics; and our first system of writing was invented by the adaptation of Chinese characters. The Chinese language itself became, as Latin for Europe, the official and academic language—and the accomplished person of those days learned to write and make verses in Chinese. A number of students were sent over to various parts of China in search of more knowledge and newer arts. The capital city of Kyoto itself was laid out in imitation of the Chinese city of Chang-an and the bureaucratic form of government itself was modeled more or less

after the Chinese pattern, while the ceremonies and official costumes of the court were largely fashioned in the manner of the Chinese.

But this marvellous and brilliant period ended as the imperial and bluestocking court engrossed with its interminable moon-gazing and poetical tournaments, lost control of the sturdy local barons who had been growing steadily more independent and unruly, and to whom two great families of Genji (Minamoto) and Heike (Taira) clashed in an intermittent warfare lasting for two generations and ending in the victory of the former family that established the first shogunate at Kamakura, in the year 1192, which marks the beginning of feudalism in Japan.

These wars of Genji and Heike are recorded in Heike Monogatari and Genji Seisuiiki. I wish I had time to relate to you some of the celebrated episodes of romance and chivalry; of the pathetic tale of the wanderings of Lady Shizuka in search of her lover, the valiant Yoshitsune; of the touching story of Atsumori, a youthful warrior of Heike, who played on his flute on the eve of the fall of his mountain fastness, and who on being captured by a general of Genji next morning refused to accept the preferred mercy and died at his hands, which so affected the Genji general that he later became a Monk; or how, when the fleet of Heike and the army of Genji were facing each other, a beautiful young woman appeared on one of the Heike ships and hung up a fan decorated with a red round disk signifying the sun, and how Nasuno Yoichi, master archer of the Genji, shot at the mark with such success that both sides burst into applause,—the Heike beating the ship's side and the Genji thrumming their bow-strings.

The stories of these wars have since been popular all through the feudal days down to the present time. They are the Chanson de Roland and Nibelungenlied of Japan. Never before and never elsewhere were wars fought more gallantly, more bravely, or in a more chivalrous and humane manner, than those recorded in these books.

One may say that it is these books that supply the soil on which grew the Bushido, the way of the warriors of Japan.

In the fourth decade of the 12th century the power of the Minamoto family passed into the hands of the Ashikaga family whose shoguns resided in Kyoto and ruled till toward the end of the fourteenth century.

Each the Kamakura and Ashikaga periods are marked by sturdy discipline that prevailed over the warrior class and by the introduction of the esoteric Buddhism in the form of the Zen sect which became the vogue in reflective and philosophic literature. The two beautiful pavilions in Kyoto—Kinkakuji and Ginkakuji—are the legacy of one of the Ashikaga shoguns. It was also in this period that some of our great masters in painting and sculpture appeared, and No and Kyo-gen plays were written which remain still popular among the educated class in Japan.

Considerable civil turmoils marked the end of the Ashikaga period, bringing ruin to the beautiful city of Kyoto and devastating many regions of the empire, and you may be interested to know that it was during just this period of internal wars among feudal princes and barons that the Jesuit missionaries put in their appearance on the scene and made many converts, who came to number some three hundred thousand by the end of the 16th century. The Japanese were not hostile to Christianity, in fact, many of the princes welcomed it and became devout converts themselves. But in 1596 when a Spaniard boasted of his monarch's vast domains and explained in substance thus: "Our kings begin by sending into the countries they wish to conquer priests who induce the people to embrace our religion; and when these have made considerable progress, troops are dispatched, combined with the new Christians and then our kings have not much trouble in accomplishing the rest." This caused a ban on Christianity and ended in the exclusion and practical extermination of Christians in Japan, which condition obtained until the Meiji Restoration of 1868.

The Tokugawa shogunate which began its rule early in the 17th century was very strict in enforcing the laws against Christians and it was to avoid contact with militant Christians that the government shut off all communication with the outside world. It is very strange that during the 270 years of voluntary seclusion, the country enjoyed unbroken peace and the people prospered, whereas since we re-established our relations with the Christians, we have been fighting big wars every 10 years.

To go back to the Tokugawa period, it was an era of prosperity and peace, unprecedented and unexampled anywhere in the history of mankind in that it endured for so long, almost for a dozen generations.

In this period the government was strongly organized, the shogun having perfect control over the great and small *daimyos*, as the feudal princes then were called. The society was rigidly stratified into classes, namely the warrior class, the agrarian class, the artisan class and the tradespeople. You notice that in that age our commercial class was placed on the lowest rung of the social ladder, because trade was considered a non-productive and vulgar affair, to be tolerated simply as a necessary evil. And as a matter of fact, very little of it was required by the hermit nation, as Japan literally was in those days. On the other hand, labor in the fields was considered honorable, as it was essential for the production of rice, the Japanese staff of life. Hence the prestige of the farmer over the merchants and artisans, but above all there was the warrior class which was pre-eminently superior to other classes and enjoyed many privileges. They were placed almost above the laws of the country. For instance, on the slightest provocation, a samurai could kill a trader with impunity. At the same time there was this Bushido, the code of the samurai, which placed a severe discipline on the conduct of the samurai. He was to be a paragon of virtue, valiant, generous, loyal and prepared to defend with his life the honor of his master and his country, as well as his own. In the long reign of peace there was little occasion for the samurai to wield their swords in the battle-field; and so they put themselves to training their bodies and cultivating their minds, and thus becoming really the undisputed "glass of fashion and mould of form" for the other classes.

The characteristic of this age was that the people in each class were content with their lot and there was little of the so-called social unrest. The humble tenant toiling on the land was satisfied with his meagre fare and found solace in the unfolding of the flowers in his little garden, and obtained ample rest and relaxation by bathing in the moonlight before his lowly cottage door. The townspeople were delighted by the sight of a well-groomed gallant with two long swords who passed their shops, or watched with child-like admiration and wonder the gay procession of daimyo moving up the streets with banners and gleaming lances. The better class of the common people in town and country trained their children by sending them to the Buddhist temples, as the children of the samurai were taught in their

own schools. The culture that was in former ages confined more or less to the higher strata of society came to be diffused among the common folk, and the ple-bean literature and arts made their appearance. It was in this period that the color prints, so much admired in the West, were produced to delight the unsophisticated eyes of artisans and farmers. A piece of Hiroshige or Hokusai, which commands now-a-days the price of many hundred dollars in the Paris or New York market, was at that time sold on the street for perhaps a half cent. The plays of Chikamatsu compared by native critics to Shakespeare and the works of other dramatic writers attracted enthusiastic audiences in Osaka and Yedo. Verse-making became so popular especially in the form of brief and miniature Hokku that almost anyone dubbed himself a poet. The elegant art of flower arrangement and tea-ceremony were practised throughout the land. Various festivals at Shinto shrines and Buddhist temples were observed with pompous show and ceremony, and people participated in them heartily and with childish abandon. I believe that the Japanese people in general were never so merry as they were during this period. They had their limitations, but also a simple and wholesome culture.

Now I come to the present era which comprises the last 60 years since the opening of our country to foreign intercourse and the establishment of the new government in the form of a constitutional monarchy. In a way, our nation has been repeating the experience of a thousand years ago. Just as our ancestors threw everything national to the winds in the Nara and Hei-an periods in their eagerness to adopt and adapt Chinese civilization, so we have cast aside our old systems and institutions and have taken in everything imaginable from Europe and America. The striking transformation that has thus been achieved is so complete that an older generation still surviving can hardly recognize its own country and people. There is so little that I can describe in the present-day cultural life of Japan, that may be new to you. For we have simply what you have. Along with the telegraph, telephone, railways, factories, merchant marine, aeroplanes, battleships and field guns, we have imported your art and literature, your philosophies and religions and even your fashions and manners. We have a modern school system and the number of public schools in Japan in 1923 was nearly 26,000; there were besides 63 normal schools, 2 higher normal schools for men and two for

women, 345 high schools for boys, 462 for girls, 73 colleges and 6 Imperial Universities besides an equal number of private universities, and numerous other institutions of learning; the total of all these amounting to 42,255. The illiteracy in Japan is, you may be surprised to learn, less than in America. The native artistic propensities find expression in Lullie hundred societies and leagues of art, and in national enthusiasm over the various art exhibitions held during the year. There are always from two to three hundred artists studying in Paris and a few even in London and New York. The literary clubs are numerous, among which are numbered the Ibsen Society, French Literary Club and Hindu Culture Society. The vogue of Russian novels in Japan preceded a similar movement in America by several years. In music there are six important schools, teaching both western and oriental music. The younger generation is acquiring taste for western art so rapidly that during recent years great artists like Madame Schumann-Heink, Elman, Zimbalist and Madame Pavlowa found it worth while and profitable to make a tour of Japan.

Now, I have not forgotten what I said in the very beginning. These figures and facts do not *per se* indicate the real cultural attainments of the present Japanese. The extent of the true benefit that we have derived from the wholesale importation of western civilization is yet to be seen. The East and the West are meeting and are being harmonized in Japan at present. What the outcome of the conglomeration will be is a big and interesting question, not only to us Japanese, but also to the whole world.

Culture is a thing so subtle and elusive that it defies cursory explanation. It is a thing more to be felt. But I have not wandered about high lights of Japan's cultural history without a purpose. If there is trace in the deportment of Japanese ladies, it would be well to remember that they are descendants of the court ladies of the Nara period. We may see that the artistic sense of the Japanese was markedly developed in the Nara and Hei-an era. The bravery and the sense of honor of our soldiers and the perseverance and assiduity of our students are perhaps traits ingrained in the people during the Kamakura and Ashikaga periods. The spirit of self-surrender, tender consideration of others' feelings, as well as politeness and hospitality of which our foreign visitors are often kind enough to take notice, find their origin in Shinto and

Buddhism and attained a signal development during the peaceful two centuries and a half of the Tokugawa regime. Japan, as she is, was not built in a day.\*

\* Speech given by Mr. H. Saito, Community Church, 61 East 34th St., New York City, December 8, 1924. Specially contributed to the MODERN REVIEW.

## PHARISAISM AND THE GOSPELS\*

A REVIEW.

By MAHES CHANDRA GHOSH

In 1909 Mr. C. G. Montefiore published a brilliant commentary on the Synoptic Gospels, and it was intended that Mr. I. Abrahams should contribute a third volume containing additional notes. The original design was not carried out; neither was it entirely abandoned. Mr. Abrahams began to write notes from time to time and all these have been published in two volumes and the whole work is now complete.

The author has made a very valuable contribution to the comparative 'Studies in Pharisaism and the Gospels' and his judgment is well balanced. Those who take an interest in the Gospel teachings and Pharisaic Judaism should read these two volumes carefully.

All the chapters are well written. But it is not possible to discuss all the points dealt with in the books. We can review only the most important chapters.

### THE GREATEST COMMANDMENT

This subject is discussed by our author in the second chapter of the first series.

There are 613 precepts of the Law—248 commands and 365 prohibitions (p. 23). But which of these is the greatest? This was a much-debated question at the time of Jesus. One of the scribes came to Jesus to know his views on the point. He asked him—

"What commandment is the first of all?"

Jesus answered:—

"Hear, O Israel: the Lord our God is one; and thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and with all thy strength (Mk. XII. 29, 30)."

This is taken from—Deuteronomy VI. 4, 5 and is a part of the first clause of the Shema which was recited daily by every Jew and written on the miniature roll which the scribe carried in his phylactery. The words had thus already been singled out by tradition as of primary importance and the Shema was regarded as including the Decalogue, and the passage from Deuteronomy VI stood in the forefront of this fundamental confes-

sion of faith and duty. (Swete: Mark, Greek Text, p. 284).

Jesus thought that his reply did not cover the whole ground and therefore he supplemented it by saying—

"The second is this:—

"Thou shalt love thy neighbour as thy self. There is none other commandment greater than these" (Mk. XII. 31).

Matthew has:—

"On these two commandments hangeth the whole law and the prophets." XXII. 40.

The second commandment is taken from Leviticus XIX. 18 (Septuagint) *verbatim*.

What Jesus said was not new at all; it was in the O. T. and was well known even to the scribe who asked him the question (*vide* Mk. XII. 32-33).

The version of Luke (X. 25-28) is a little different. There the interlocutors are Jesus and a lawyer. Jesus asked the lawyer—

"What is written in the Law? How readest thou?"

He, answering, said—

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, with all thy mind and thy neighbour as thy self."

Then Jesus said—

"Thou hast answered right."

Here we find that these two commandments were enunciated, not by Jesus, but by a lawyer.

### COMBINATION

Each of these commandments is found in the O. T. But nowhere in the O. T. do we find their combination and Mr. Abrahams says:—

"The combination of the commandments to love God and to love one's neighbours is highly striking and suggestive" (p. 18).

"For practical purposes of ethical monition," continues our author, "The enunciation of both 'Love God' and 'Love thy fellow men' is necessary. But on a profounder analysis, the second is included in the first as is shown in the Midrash. Man being made in the image of God, any misprision of man by man implies disregard of Him in whose image man is made (Genesis Rabbah XXIV; last words). It, therefore, is not at all unlikely that such combinations as we find in the Synoptics were a commonplace of Pharisaic teaching" (p. 18).

\* *Studies in Pharisaism and the Gospels*: by I. Abrahams. Reader in Talmudic, University of Cambridge, First series Pp. 178. Second series (1924) Pp. 226. Cambridge University Press. Price 10s. each volume.

## PHARISAISM AND THE GOSPELS

Wellhausen says that "the combination of commandments was first effected by Jesus". On this passage our author remarks that he is "oblivious of the occurrence of the combinations in the Testaments of the twelve Patriarchs (Isaac v. 2, vii. 5 Dan v. 3), p. 18.

We quote below the passages referred to by Mr. Abrahams.

(a)

"Love the Lord in all your life and one another in a true heart" (Dan. v.) *vide* Charles' Testaments of the twelve Patriarchs, pp. lxxix, 127. This passage has been quoted by Micklem (Westminster Comm.; Matt. xxii. 40) by Plummer (Comm.; Matt. p. 309) by Wick (The Doctrine of God, p. 284), by Walker (Jesus and Jewish Teaching; p. 230, 247) and referred to by McNeile (Matt. Greek Text, p. 325) by Bartlett and Salmond (Mark : p. 337).

(b)

"Love the Lord and your neighbours" (Test. Twelve Patriarchs, Issachar, v. 2).

This passage has been quoted by Walker in the Jesus and Jewish Teaching' (p. 230) and by Wick in his Doctrine of God (p. 284) and referred to by Bartlett Salmond in their mark (p. 325). The Greek Text has been quoted by McNeile in his Matthew, Greek Text (p. 325).

(c)

"I loved the Lord, likewise also every man with all my heart" Test. Twelve Patriarchs (Issachar vii. 6).

This passage has been quoted by Friedlander (The Jewish Sources of the Sermon on the Mount, p. xxvii), by Walker (Jesus and Jewish Teaching, p. 230) and by Wick (Doctrine of God, p. 284) and referred to by Bartlett and Salmond (Mk.; p. 325). The Greek text has been quoted in McNeile's Matt. Gr. p. 325.

### PHILO

We have already seen that according to Luke (x. 25-28) it was a lawyer who enunciated and combined the two commandments. Referring to this, Principal Adeney says:—

"If this is the correct version, we may imagine that the two commandments were familiarly associated in popular teaching by the Rabbis. In fact there is evidence that this was the case; for Philo of Alexandria, contemporary with Jesus, but knowing nothing of him, associates the two commandments together." (Luke; p. 178).

If there be any authoritative book on Philo, it is Professor James Drummond's "*Philo Judaeus of Jewish Alexandrian Philosophy*." From this book we quote what Philo said on the greatest commandments:—

"Of the innumerable subjects of instruction, appropriate to the Sabbath, there are two supreme heads, the one relating to God, the other relating to man. Duty to God is expressed through piety and holiness, and that to man through philanthropy and justice (septen, 6). Elsewhere, the chief of virtues are described as piety and philanthropy, or as piety and justice. Of these piety of course takes the leading place, and all the other virtues follow in its train as necessarily as in the sunshine its shadow accompanies the body. It requires us to love God as our benefactor, or if we are not competent to do so, at least to fear him as Ruler and Lord, to serve him, not incidentally, but with the whole soul to keep his commandments and honour what is right." (Philo, vol. ii. pp. 315-316).

A part of the Greek text of the above passage has been quoted by Klostermann and reproduced by Plummer (Plummer's Matt. p. 309).

Hence the conclusion is that the combination was first effected not by Jesus but by the writers of the testaments of the twelve Patriarchs (second century B. C.) by Philo, and that it was familiar to the Rabbis at the time of Jesus.

### LOVE THE LORD

'Loving the Lord' is said to be the greatest commandment. The Greek word for the Lord is *kyrios*. It means Lord, master, owner, governor, and its correlative terms are slave, servant, the owned, the governed. The very idea of Lordship is now repulsive. There can subsist no true love between the Lord and the slave, the master and the servant, the owner and the owned, the governor and the governed. As in secular matters, so in religion also, the relation between them is a form of slavery; a religion may sanctify it, still it is slavery. We may obey the Lord, and we may be compelled to honour the Lord but we cannot love the Lord *quia* Lord. The Lord owns us, possesses us, enslaves us, lords it over us by virtue of his might and position. Such a Lord as Lord or God as Lord, is neither loving nor lovable. 'Loving the Lord' is almost akin to 'fearing the Lord'. We may try to love the Lord with all our heart, with all our soul, with all our mind and with all our strength, still such a love will always remain a formal love. But Religion in its truest sense is an affair of deep-seated love and to make religion *the Religion of Love*, the relation between God and man must be elevated. This relation must be nearer, dearer and sweeter than that between the Lord and the slave.

At times Jesus would soar high and would speak of God as Father.

His addressing God as my Father is specially noteworthy. But in this commandment he did not rise to this high level. Here God is simply the Lord (*kyrios*). The religion of the Synoptic Gospels is a religion of 'Lord-worship' and the majority of Christians cannot think of God and Christ except in terms of 'the Lord'. Their watchword is 'our Lord'. The glorification of the Lord is a slavish virtue; it is nothing but spiritual slavery. We must throw off this 'thralldom' and proclaim our Sonship and Daughtership. We are not slaves or servants but children of our God the Father.

### COLD LOVE

Now let us look at the commandment from another angle of vision. The verb used in the first commandment to denote love is *agapao* (I love). In Greek there is another verb—*phileo* (I love) to denote love.

In the Synoptic Gospels Jesus used the verb *agapao* when he spoke of love for many (Matt. v. 44; Lk. vi. 27, 35), for neighbours (Matt. v. 43, xxii. 39; Mk. xii. 13, 33; (Lk. x. 27), for master (Matt. vi. 24; Lk. xvi. 31), for debtors (Luke vi. 2). Nowhere in these Gospels does he use the verb *agapan* with reference to love for parents or children. When he spoke of loving father and mother or son and daughter, he used the verb (*philein* to love) (Matt. x. 37.)

\* Jesus also asked his followers to fear God (Matt. x. 28; Lk. xii. 5).



L. Matt. xix. 19, we find the following passage—  
 "Honour (*tima*) thy father and thy mother and thou shalt love (*agapeseis*) thy neighbour as thyself'. Father and mother are superior to neighbours. The former, says Jesus, are to be honoured and the latter to be loved. Certainly then here 'to honour' is higher than the love which is denoted by the verb 'agapan'.

Even 'honouring' is an affair without much warmth of feeling and in the majority of cases it is merely formal. If honouring is comparatively cold, *agape*-love cannot be warm.

All these lead us to the conclusion that according to the Synoptic Gospels '*philein*' denotes warmer love than the verb '*agapan*'.

Gildersleeve also says that *agapan* is a colder word than *philein*.

With reference to this remark, Moulton and Milligan writes:—

"Gildersleeve's remark.....will hold good for 'profane' Greek; but this is a case where the needs of a new subject take up a colourless word and indefinitely enrich it. In the N. T., *agapan* is purged of all coldness and is deeper than *philein*, though the latter remains more human." (Vocabulary of the Greek Testament illustrated from the papyri and other non-literary sources, vol i., p. 2)

Both these remarks are to be modified. If we analyse all the passages in which the words '*agapan*' and '*philein*' occur, we shall arrive at the following conclusions—

(a) In the Synoptic Gospels the word '*agapan*' is cold and colourless. The verb '*philein*' denotes warmer love.

(b) But in the Fourth Gospel and in some of the Epistles, the meaning of '*agapan*' has been elevated and the love denoted by '*agapan*' is as warm as that denoted by '*philein*'.

The Fourth Gospel was the latest of all the Gospels. It was written in the second century and is the least trustworthy as regards the sayings of Jesus.

Even this Gospel will support our contention. In the following verses, we find the use of *agapan* and *philein* side by side:—

Jesus saith to Simon Peter—"Simon, son of John, Lovest thou (*agapas*) me more than these?"

He saith unto him, 'Yea, Lord; thou knowest that I love (*philo*) thee'.

He saith to him again a second time—

'Simon, son of John, lovest (*agapas*) thou me?'

He saith unto him—

'Yea, Lord; thou knowest that I love (*philo*) thee.'

He saith unto him the third time—

'Simon, son of John, lovest (*phileis*) thou me?'

Peter was grieved because he said unto him the third time 'lovest (*phileis*) thou me?' And he said unto him.

"Lord thou knowest all things; thou knowest that I love (*philo*) thee" (John XXI. 15-17)  
 The following points are to be noted—

The first time and the second, time Jesus used the verb *agapas*.

Peter throughout used '*philo*'.

But the third time Jesus used '*phileis*'.

How are we to account for this? Trench (synonyms, 38) maintains that Peter in his reply intentionally changes the colder (*agapas*) into the warmer '*philo*'.

To avoid confusion Dean Farrar translates these two verbs by two different words. He uses

'esteemest' for *agapas* and love for *philo*. He says "Jesus taking Peter apart asked him 'Simon, son of John, esteemest thou me, more than these?' But in answering Peter substitutes the more ardent human word *philo* for the word which Christ had used" (Texts explained, p. 120).

Goodspeed, the American translator, uses "are you devoted" for *agapas* and 'love' for *philo*.

Alford makes this striking admission:—

"It will be seen that in the sublimest relations, where, all perfections existing, love can only be personal, *philein* only can be used." (Greek Testament: comm. Vol. 1, p. 917.)

Thus we see that '*agapan*' is a cold word and *philein* denotes warmest love.

The Fourth Gospel has here used a warmer word but still the object of love is "the Lord."

#### LOVE UNDER COMPULSION

Let us now consider another aspect of the distinction between these words. These words have been clearly explained and distinguished by Cremer in his Biblico-Theological Lexicon of N. T. Greek and by Grimm and Thayer in their Greek-English Lexicon of the N. T. According to Cremer '*philein*' denotes love considered as a natural inclination, as an emotion, whereas '*agapan*' denotes love considered as a tendency of the will. According to Grimm-Thayer also '*agapan*' denotes love as a choice and '*philein*', love as an emotion. (Lexicon: p. 653). Abbot-Smith says—"The former denotes 'the love of duty and respect' and the latter 'the love of emotion and friendship' (Manual Greek Lexicon, N. T., p. 469-470).

This view of the lexicographers has been accepted by the majority of the commentators.

Then it follows that *philia*-love flows spontaneously towards its object, whereas *agape*-love can be commanded and countermanded. Grimm-Thayer says—"Christ bids us *agapan* (not *philein*) *tos echthrous* (enemy) Matt. V. 44, because love as an emotion cannot be commanded but only love as a choice" (p. 653). The meaning is that an enemy is not intrinsically lovable, still our will may command us to love him.

Then, when in the Synoptic Gospels the verb *agapan* is used with reference to the Lord, it must be concluded that the Lord *qua* Lord may not be necessarily and intrinsically lovable, but that he should be made an object of love by the fiat of our will. Had he been considered intrinsically and naturally lovable, the verb *philein* would have been used to denote this love.

Psychologically—*agapan*,—love as a choice,—cannot be called love at all. If we were allowed to call it love, this love would not be lovely. Love under compulsion is love only outwardly. 'Commandeered' love is no love at all. If God were not lovable intrinsically, it would be impossible to love him even extrinsically, however hard we might try. We can obey such a God, but we cannot love him. But the truth is that God is naturally lovable. He is our ever-loving Father, ever-loving Mother and ever-loving Friend. He is the concrete embodiment of Love and Beauty. He is Beauty that can love; and loves everyone of us with personal love. Who can help loving such lovely and loving Beauty? Compared with this, the earthly 'love-affair' is but an empty dream.

It is not we that command the love: it is the True, the Good, the Beautiful, the Lovely Love that captures our love.

Where then is the place of the 'commandeered'?

love—of the *agape*-love—as described in the Synoptic Gospels and explained by the commentators and the lexicographers? Certainly it has a place. It is a stage in the development of Religion; it is higher than the religion of Fear, though akin to it.

Before we conclude this section, we must add that the conclusions we have arrived at by philological and psychological analyses, are altogether different from the dogmatic but the most Christian assertions of the lexicographers whose meaning of those words we have accepted.

We further add that we highly appreciate the later development of the Christian idea of *Agape*. But it has no bearing on the first commandment.

#### LOVE THY NEIGHBOUR

The second commandment is—'Love thy neighbour'. But who is this neighbour? This was the question asked by Luke's lawyer. Jesus answered the question by citing the parable of the good Samaritan.

We give below the summary of the parable.

"A traveller from Jerusalem to Jericho, falling among thieves, is robbed and maltreated. First a priest and then a Levite passing by in turn look at him and leave him in his pitiable plight; but a Samaritan, who follows, shows the greatest kindness to him" (Adeney's Luke, Comm. X. 29-37).

Now Jesus asks, "Which of these three proved neighbour to him?" Lk. X. 36.

The lawyer said—"He who showed mercy on him" X. 37.

The example of the Samaritan is excellent and should be followed by every one. Jesus also asked the lawyer to do the same.

But the parable, *as it stands* in Luke, is of questionable value; and in fact the love that it preaches is purely commercial. Let us explain.—(1) We are to love our neighbour. (2) But who is our neighbour? By the parable of the Samaritan Jesus explains that our benefactor is our neighbour. (3) Therefore the necessary conclusion is—"We are to love our benefactor."

There can be no other conclusion.

The Parable teaches that those who do not show us kindness are not our neighbours.

Are we then not to love them?

The commentators have found themselves in a quandary and have tried their best to find a loophole to come out of the difficulty. According to the majority of them, the very question is wrong. It is the lawyer who is to blame. Instead of asking—

"Who is my neighbour?"

He should have asked—

"To whom can I be a neighbour?"

(Vide Cambridge St. Luke, Greek, p. 168; Plummer's Lk., p. 288; Wordsworth's Greek Testament, Vol. II. p. 210; Trench's Parables, p. 326, Bruce, Parabolic Teaching, p. 352, etc., etc.)

What these commentators mean to say is—that the answer is right, but the question is wrong!

But the view of Prof J. Drummond is more reasonable. He says:—

"Trench, in his valuable work on the parables, frankly admits the difficulty and declares that the parable is no reply to the question. He believes it to be in effect a rebuke of the question, teaching that love does not pause to enquire whither it shall direct its energies, but pours itself forth freely upon all, asking not 'who is my

neighbour?' but 'whom can I benefit? This is a striking and beautiful view. But it does not seem to be satisfactory. That Christ himself intended to answer the question is apparent from his words at the end of the parable: "which now of these three was neighbour to him that fell among the thieves?"—a query which certainly implies that one was more truly a neighbour and therefore more worthy of love, than the other two, and appeals to the lawyer to determine which of the three it was. Besides, Christ does not appear ever to have inculcated this indiscriminating love. He does not require us to look upon the cruel murderer and the devoted saint as equally our brethren. No doubt, he enjoins upon us a love which will shed its beams on the evil and on the good; yet he admits that some may legitimately be to us heathen men and publicans. And we cannot imagine that he himself recognized the same spiritual kindred in Judas and in John. We may yearn to do good to the utmost criminal but we cannot feel bound to him by any holy communion. It is, therefore, no narrow and unloving spirit which prompts us to ask who is in the highest sense our neighbour, with whom shall we clasp hands of fellowship, how shall we recognize those whom we ought to regard as most truly our brethren." (*The Way of Life*; Vol. i. The Parables of Jesus: pp. 187-188.)

Drummond's interpretation of the parable and eloquent defence of Jesus confirm our own views. The teaching of the Parable is—

"We are to love those who love us."

We cannot call this standard of morality very high. It is purely mercantile.

We may add here that elsewhere Jesus has asked his followers to love their enemies. But it has no bearing on the second commandment.

#### THE PARABLES.

The chapter on the Parables is very interesting.

About the sources of the Gospel Parables our author says—

"It is generally felt that Jesus was not the originator of the method of teaching by Parables. Even Julicher, who advances so strenuous a plea for the originality of the *contents* of the N. T. Parables, does not claim—of course, in the presence of the Old Testament Parables cannot claim—that the method was a new creation. Bousset roundly asserts that though as an exponent of the parabolic art Jesus "spoke" while the Rabbis "stammered," nevertheless "Jesus owed the vehicle on which he mainly relied in his popular preaching—the Parable—to the synagogue and the scribes" (*Jesus*, p. 30).

And, again, "There can be no doubt that he first learned such a manner of teaching in the Synagogues. All that has come down to us in the way of Parables from Rabbinic tradition—later though they undoubtedly are—bears so close a resemblance both in form and matter to the Parables of Jesus, that no idea of accident can be entertained. And since any influence of Jesus upon the later Jewish Rabbis is out of the question we can only assume that Jesus caught the form of his Parabolic speech from the scribes in the synagogues" (op. cit. p. 43). On both the points raised in the last sentence Bousset is probably right, but he has gone beyond the evidence in the vigour of his statement, for we know very little as to the contemporary style of synagogue homily. It is, however, true that just in the case of ideas which affect the folk, u-

fluence is most likely to be exercised without the consciousness of imitation. Ziegler rightly maintains that many parables must have been part of the common fund of the people, and that Jesus may have drawn upon and added to the common fund" (pp. 90-91).

In another place our author writes—

"The Parables of Talmud and Gospels are so Zipser puts it derived from a common source, the systematised teaching of Hillel and Shammai" (p. 106).

#### STRONG PERSONALITY

Mr. Abrahams has quoted many excellent parables from the Jewish sources. Some of them seem to be the source of the Gospel Parables. But, says our author, "close comparison of the Gospel Parables with the most similar of the Rabbinic nearly always reveals dissimilarity.... some of the synoptic Parables point to a strong personality, and the same is true of the Rabbinic Parables. Amid the sameness one detects individualities. Hillel, Aqiba, Meir Joshua b. Levi, Abbahu are to a certain extent, as distinct in their Parables and similes as in their doctrines, and if they drew upon the common stock of their people's lore, reinforced as that stock was by accretions from the lores of other folk, they made their borrowings, as their inventions were, personal by the genius with which they applied them to living issues" (pp. 91-92).

#### MAN'S FORGIVENESS.

On man's forgiveness, our author has quoted the following passages from the N.T.:-

"When ye stand praying, forgive, if ye have ought against any one; That your father also which is in heaven may forgive you your trespasses." (Mk. XI. 25; Matt. VI 15; Lk. VI. 37).

"Forgive us our debts, as we also have forgiven our debtors. For if ye forgive men their trespasses, your heavenly father will also forgive you. But if you forgive not men their trespasses, neither will your father forgive your trespasses" (Matt. VI. 12, 14, 15), (p. 156)

The following parallel passages are quoted from Wisdom of Sirach (Ecclesiasticus):-

"Forgive thy neighbour the hurt that he hath done unto thee; so shall thy sins also be forgiven when thou prayest. One man cherisheth hatred against another. And doth he seek healing from the Lord? He showeth no mercy to a man like himself, and doth he make supplication for his own sins? Being flesh himself, he nourisheth wrath; who shall atone for his sins?" Eccles. XXVIII. 3-5 (p. 155).

The following sayings of Philo have also been quoted by our author:-

"If you ask pardon for your sins, do you also forgive those that have trespassed against you? For remission is granted for remission." "Let us show pity for pity, so that we may receive back like for like" (p. 156).

This has been called by our author a very "lofty zeal" (p. 155). But we have not been able to appreciate it. Forgiveness for forgiveness, remission for remission is nothing but "Barter." Neither the O. T. sages nor Jesus could rise above mercantile morality.

Are we not to forgive, if we knew that God would forgive us in spite of our unforgiveness or that if he would not forgive us in spite of our forgiving?

We are to forgive the offenders not because

we might thereby expect forgiveness but because they are God's children and our own brothers and sisters and because unforgiveness is itself a degraded and pitiable condition.

This idea of forgiveness was foreign to the O.T. and to the Gospels. But the following noble passage occurs in the Testaments of the Twelve Patriarchs (Gad VI. 1) which belong to the second century B.C.

"Love ye one another from the heart; and if a man sin against thee, cast forth the poison of hate and speak peaceably to him and in thy soul hold not guile; and if he confess and repent, forgive him. But if he deny it, do not get into a passion with him, lest catching the poison from thee he take to swearing and so thou sin doubly. And though he deny it and yet have a sense of shame when reformed, give over reproving him. For he who denieth may repent so as not again to wrong thee; yea, he may also honour and be at peace with thee. But if he be shameless and persist in his wrong-doing, even so forgive him from the heart, and leave to God the avenging" (p. 156).

#### GOD'S FORGIVENESS

As regards the idea of God's forgiveness, there is no fundamental difference between the O.T. and the N.T. On this point our author quotes the following passage:-

"Neither the national and individual experiences recorded in the O.T., nor the words and general language used, seem to suggest any fundamental difference in the idea of forgiveness from that which we find in the N.T. .... Indeed so far as the relation between the individual and God is concerned, there is nothing to indicate that the forgiveness granted by God in the experiences of his people before the coming of Christ, was different in kind from that which Christ proclaimed." (Bethune-Baker, Hasting's Dictionary, II. 56).

On this passage he remarks:-

"This is clearly true, unless it be the fact that Jesus claimed the function of mediatorship between man and God in the matter of forgiveness. The Old Testament—especially in the Psalter—assumes that man has direct access to the father and Pharisaism more than accepted—it confirmed and emphasised—this assumption. The prophet—whether John the Baptist or another—might bring men to forgiveness; he did not bring forgiveness to men; it was not his to bring" (p. 140).

The author admits that there are certain passages in the N.T. (Matt. VII. 17; V. 45; Lk. XVIII. 27; XV. 18-20 in the Parable of the Prodigal Son) in which "there is the fullest possible admission of the divine accessibility to all." But the predominant idea is that Jesus is the mediator between God and man.

In the following passage Mr. Abrahams summarises the Gospel idea of salvation:-

"The Synoptics, not once or twice, but often, dispute the general access to God. The contrast of sheep and goats, of wheat and tares, the gnashing of teeth and weeping of the iniquitous as they are cast into the fire while the righteous bask in the sunshine of God—of narrow and broad ways; the declaration that those who refuse to receive Jesus or his apostles are in a worse case than the men of Sodom and Gomorrah; the invariable intolerance and lack of sympathy when addressing the opponents and the obvious expectation that they will be excluded from the kingdom—these things make it hard to accept current

judgments as to the universality of all the Gospel teaching in reference to the divine forgiveness" (p. 142).

Jesus said:—

"Whosoever shall speak against the Holy Spirit it shall not be forgiven him, neither in this world, nor in that which is to come (Matt. xii. 32., vide also Mk. iii. 29; Luke xii. 10.)"

Similar passages are found in Jewish literature also. "Philo, whose doctrine on the divine relation to man is, on the whole, so tenderly humane, held that those who blaspheme against the Divine and ascribe to God rather than themselves the origin of their evil, can obtain no pardon." "Similarly", continues our author, "there are Rabbinic

passages in which 'the sin of the profanation of the Name of God' is described as exempt from forgiveness."

Our author attributes such views to "theoretical metaphysics rather than practical religious teaching (p. 143). He quotes the following passage from Midrash on Ps. cxx:—

"God holds no creature for unworthy but opens the door to all at every hour; he who would can enter".

He concludes by saying, "it is repeated again and again in various terms in Rabbinic literature (p. 143).

The second series of the studies in Pharisaism and the Gospels will be reviewed later on.

## ADMINISTRATION AND POLICY OF BEGAM SAMRU ||

By BRAJENDRANATH BANERJI

INSTANCES are not rare in the history of India of persons rising from the humblest rank to the dizzy height of power, but it is doubtful whether many parallels can be found to the career of Begam Samru. For a poor homeless girl to rise to the rank of an independent ruler, and, what was more difficult, to maintain her position amidst political storms and convulsions that shattered old and powerful thrones, called for uncommon ability even in a man. All the more remarkable then it was for one belonging to the weaker sex to remove the innumerable difficulties that lay across her path and, while maintaining peace and prosperity in her domain, to take an active part in the political struggle of the country at large. As Capt. Francklin justly observes:

"Endowed by nature with masculine intrepidity, assisted by a judgment and foresight clear and comprehensive, Begam Samru, during the various revolutions was enabled to preserve her country unmolested and her authority unimpaired." (*Shah-Aulum*, p. 147.)

In her relations with the other States she was guided by the desire to maintain her possessions unmolested, and hence she refrained from hostilities as far as possible. She was shrewd enough to realize that a mere friendly attitude, without an army at her back, would not be of much use at a time when several Powers, *viz.*, the Marathas, the Sikhs, the Jats, and the English—were contending for supremacy and were constantly at war with one another. She therefore set

herself to remodel and increase the strength of her army, whose reputation soon spread far and wide, and the Princess of Sardhana was respected and her friendship eagerly sought for by all. At one time she was the most powerful ally of the Emperor of Delhi and took a leading part in Delhi politics. The Emperor Shah Alam II. living in the midst of the treachery and machinations of enemies, and wearied with incessant political troubles and anxieties, could breathe freely and consider himself safe only when he chanced to have this noble lady by his side as his defender. It was no other than Begam Samru for whose help the second highest personage in the realm, Prince Jawan Bakht Jahandar Shah, had to apply when he resolved to have his father (the Emperor of Delhi) liberated from the clutches of the Marathas (*Ibratnama*, iii. 62-63). When there was an apprehension of Khande Rao Hari creating disturbances at Delhi, Prince Mirza Akbar had to solicit the Begam's co-operation.\* Likewise, Ambaji Dhara Rao, the Maratha general, pursued the wise policy of conciliating the Begam along with other Maratha tributaries in order to resist the ambitious and dangerous designs of Zaman Shah, the grandson of Ahmad Shah Durrani.†

\* *Dilli-yethal Marathanchin Rijkaranen*, ii. p. 100, dated 30-3-1794.

† Letter from J. Collins, Resident with Daulat Rao Sindhia, dated Fatehgarh, 9th December, 1793. Secret Consultation 4-1-1799, No. 14.

Perhaps at no time in her life was she called upon to display so much diplomacy as while dealing with the British Government during the Governor-Generalship of Wellesley. In 1804 she found herself in a very unenviable position, being faced with the prospect of having to give up her jagir in the Doab. There was very little chance of the promise of another territory as compensation materializing in the near future. As a result she grew suspicious of the intention of the British. In order to force their hands she secretly stirred up disturbances in the Doab and the surrounding districts, but so cleverly did she manage it that even Lord Wellesley, astute politician though he was, was helpless in this matter, although he was fully aware of the facts. She completely hoodwinked Lord Lake to whose discretion was left the management of the affairs in the Doab. Her rescue of Mr. Guthrie disarmed Lake's suspicions to such an extent that he issued orders that on no account should she be attacked, as he was convinced that the Begam's friendship and co-operation were absolutely necessary in order to preserve the tranquillity of the Doab.

Except for this passing estrangement with the British, the Begam's relations towards them were friendly and her services were warmly appreciated. In a letter, dated 9th July 1807, to the Secretary to Government (Pol. Dept.) Mr. Archibald Seton, the Resident at Delhi, says :

"It is impossible for me, as a Briton, to withhold the tribute of gratitude so justly due to her successful endeavours to effect the delivery of General (then Col.) Stuart from the Sikhs, and at a later period, to her seasonable exertions in favour of Mr. Guthrie [Collector of Saharanpur] when in danger of falling into the hands of that ferocious people." (*Refutation*, p. 404).

Speaking of her ability as a diplomat and administrator, Major Archer, Aide-de-camp to Lord Combermere, says :

"She has, through a long life, maintained her position and security among a host of contending powers, and may bear the honour of a similarity of character with our Elizabeth" (i. 142).

Within the *jagir* her power was absolute and the whole administration, whether civil or criminal, was vested in her.\* She was a wise and benevolent ruler and turned her attention chiefly to the increase of the wealth and

prosperity of her territory and the suppression of crime.

Under her beneficent rule the tenantry lived in peace and plenty, and were happy and contented at the security of their life and property being assured. She was always keenly alive to their interests, and in times of drought and hardship assisted them with *taqavi* \* or agricultural loans and thus saved them from ruin and starvation. Major Archer, who visited Sardhana in 1828, writes (i. 142) thus about the prosperous state of her jagir :

"She has turned her attention to the agricultural improvement of her country, though she knows she is planting that which others will reap. Her fields look greener and more flourishing and the population of her villages appear happier and more prosperous than those of the Company's provinces. Her care is unremitting and her protection sure."

It is no wonder then that those who had occasion to visit the Begam's jagir were favourably impressed with its flourishing appearance and the prosperity of her subjects, which contrasted sharply with the desolation and distress prevailing in the surrounding lands. The visitors to Sardhana spoke in warm appreciation of her good and wise government, the prosperous condition of her estate, and the respect which her people paid her :†

"An unremitting attention to the cultivation of the lands, a mild and upright administration, and care for the welfare of the inhabitants, has enabled this small tract to vie with the most cultivated parts of Hindostan, and to yield a revenue of ten lakhs of Rupees per annum." (Franklin's *Shah-Abum*, p. 147).

But, on the other hand, Mr. T. C. Plowden in his *Settlement Report* of 1840, as quoted by Atkinson in *N.-W. P. Gazetteer*, iii., says :

"She appropriated the whole produce of their [her tenants'] labour, with the exception of what sufficed to keep body and soul together\*\*\*and by nicely keeping the balance, and always limiting her demand to the exact point of endurance, and with equally due regard to favourable or unfavourable seasons, that a factitious state of prosperity was induced and maintained, which though it might, and I believe did, deceive the Begam's neighbours into an impression that her country was highly prosperous, could not delude the population into content and happiness. Above the surface and to the eye all was smiling and prosperous, but within was rottenness and misery."§

\* "The old lady enjoys the right of judicature upon her own ground, but in criminal cases, she is obliged to inform the British Government of her intention before she can bring a man to capital punishment." Bacon, ii. 53; see also *P. C. Judgments*, Badshapur Suit, p. 2<sup>1</sup>

\* "In realizing the revenue the *taqavi* advances were first recovered with interest at 25 per cent per annum." (*N.-W.P. Gaz.* iii. 432).

† *Asiatic Journal*, vol. xv. Sept.-Decr. 1834, p. 147.

§ See Appendix.

Atkinson further says :

"As long as the Begam retained possession of her energy and strength, this system flourished. But when her heir attempted to meddle in the administration, during the last few years of her life, the fictitious nature of the prosperity of her estates became apparent."

Shortly after the death of the Begam an anonymous article appeared in the *Meerut Universal Magazine*,\* in which the writer remarked that owing to merciless rack-renting her tenantry constantly fled in despair to the British possessions for protection, and that the presence of armed soldiers in the fields was sometimes necessary to keep the ploughmen at their work. He even went so far as to say that "not a trace of a single improvement of any description, throughout her territory, for the amelioration of her subjects and country could be found." (P. 276).

Both Plowden and Elliot were English Government officials, and it is therefore not unlikely that their criticism of the Begam's administration was influenced by their admiration for the British system which was then replacing it. It seems to be true that Dyce Sombre, who had charge of the Begam's estate, during the last few years of her life, increased the revenue to some extent and this might have tended to displease some of her subjects. Plowden made the revenue settlement of the estate after the Begam's death and his remarks might apply to the state of affair prevailing at that time; but in view of the observations of Archer, Francklin, and other European contemporaries of rank and position, we are not inclined to agree with Plowden's inference of the condition of the State as well as of the subjects under the Begam's personal administration.

All who came in contact with this noble lady have testified with one voice that her mind was large and liberal to a degree and that she was kind and considerate at heart. The universal cry of sorrow that arose at her death was a proof of the love and regard which her subjects bore towards her, and which she fully reciprocated.

\* "Some Remarks on the Principality of Sirdhana"—*M. U. Mag.* (iv. 1837), pp. 274-79. This is most probably the article which Keene (*Cal. Review*, 1880, p. 463) describes as contributed by a competent observer (H. M. Elliot) to the *M. U. Mag.*, shortly before the Begam's death in 1836, as no trace of any article from the pen of Mr. Elliot can be found in any issue of the above magazine prior to the Begam's death.

I take this opportunity of expressing my gratefulness to Major B. D. Basu of Allahabad for granting me the loan of the *M. U. Mag.* for 1837.

It is a pity that Bishop Heber, Victor Jacquemont, and a few other writers, who came to Sardhana as casual visitors, too readily accepted false and flimsy rumours, and did not feel the least hesitation in charging the Princess with the blackest cruelty and barbarism. Their portraiture was based on the following incident, narrated by Sleeman :

"While she was encamped [in 1782, see *N.-W. P. Gaz.* ii. 91] with the army of the prime-minister of the time at Mathura, news was one day brought to her that two slave-girls had set fire to two houses at Agra, in order that they might make off with their paramours, two soldiers of the guard she had left in charge. These houses had thatched roofs, and contained all her valuables, and the widows, wives, and children of her principal officers. The fire had been put out with much difficulty and great loss of property; and the two slave-girls were soon after discovered in the bazaar at Agra, and brought out to the Begam's camp. She had the affair investigated in the usual summary form; and their guilt being proved to the satisfaction of all present, she had them flogged till they were senseless, and then thrown into a pit dug in front of her tent for the purpose, and buried alive. I had heard the story related in different ways, and I now took pains to ascertain the truth; and this short narrative may, I believe, be relied upon." (Sleeman, ii. 274.)

We have now no means of testing the truth of the tale. But at the worst it amounts to this that under exceptional circumstances the Begam had recourse to a severe punishment in order to keep some turbulent spirits in check. According to the standard of modern civilization, burying a person alive would certainly be a monstrous crime smacking of mediæval barbarism; we shudder at the bare thought of it. But at the time when this cruel punishment was prescribed, it was not considered so very heinous, as history abounds in instances of the actual infliction of punishments more terrible than this. It is, therefore, not reasonable to pronounce a sweeping condemnation upon the character of the Begam, without considering the prevailing practices of the time and the circumstances under which the sentence was passed. Penal laws change with changing circumstances and times.

By the infliction of capital punishment on the slave-girls she gave vicious-minded people to understand that she would not flinch from suppressing crime. Sir W. H. Sleeman remarks :

"I am satisfied that the Begam believed them guilty, and that the punishment, horrible as it was, was merited. It certainly had the desired effect. My object has been to ascertain the truth in this case, and to state it, and not to eulogize or defend the old Begam" (ii. 275-76).

The greatness of a person is measured

more by the warmth of his heart than by the capacity of his brains, and, judged by this criterion, our Princess was pre-eminently a noble being whose heart would melt at the sight of another's miseries. Her religious devotion and charitable disposition lent a charm to her exemplary character, and endeared and exalted her name. She earned the blessings of the poor and the destitute by helping them unreservedly and the intensity of her solicitude for the welfare of the people can be best measured by the total extent of her charitable gifts, amounting to the princely sum of about eight lakhs of Rupees, which were utilized for building places of worship and works conducive to the general weal. Even leaving out of consideration her other virtues, her memory will ever be cherished with love by the people of India for the uncommon benevolence of her heart and the splendour of her charity. Governor-General Lord William Bentinck, an excellent judge of character, on the eve of his departure from India, addressed her the following letter expressing his esteem for her character :

To  
HER HIGHNESS THE BEGAM SOMBRE

My esteemed friend,

I cannot leave India without expressing the sincere esteem I entertain for your Highness's character. The benevolence of disposition and excessive charity which have endeared you to thousands, have excited in my mind sentiments of the warmest admiration ; and I trust that you may yet be preserved for many years the solace of the orphan and widow, and the sure resource of your numerous dependants. To-morrow morning I embark for England, and my prayers and best wishes attend you, and all others who like you exert themselves for the benefit of the people of India.

Calcutta,  
March, 17th, 1835.

I remain,  
With much consideration,  
Your sincere friend,  
W. C. BENTINCK

#### APPENDIX

#### ADVERSE CRITICISM OF HER ADMINISTRATION\*

After the Begam's death, the revenue settlement

\* *N.-W.P. Gaz.* iii. 283-84, 431-33; *M. U. Magazine*, (Agra, 1837). iv. 274-79.

of her estate was made by Mr. T. C. Plowden. Mr. E. T. Atkinson, who has largely drawn upon Mr. Plowden's *Settlement Report* of 1840, observes in his *N.-W. P. Gazetteer* :

"The cultivators were only left sufficient to keep body and soul together. Mr. Plowden writes :—'The rule seems to have been fully recognized and acted up to by the Begam which declared that according to Muhammadan law "there shall be left for every man who cultivates his lands as much as he requires for his own support, till the next crop be reaped, and that of his family and for seed. This much shall be left to him ; what remains is land-tax and shall go to the public treasury.'" For considering her territory as a private estate and her subjects as serfs, she appropriated the whole produce of their labour, with the exception of what sufficed to keep body and soul together. It was by these means, and by nicely keeping the balance, and always limiting her demand to the exact point of endurance, and with equally due regard to favourable or unfavourable seasons, that a factitious state of prosperity was induced and maintained, which though it might, and I believe did, deceive the Begam's neighbours into an impression that her country was highly prosperous, could not delude the population into content and happiness. Above the surface and to the eye all was smiling and prosperous, but within was rottenness and misery. Under these circumstances the smallness of the above arrear is no proof of the fairness of the revenue. It rather shows that the collections were as much as the Begam's ingenuity could extract, and this balance being unrealizable, the demand was by so much at least too high."

"As long as the Begam retained possession of her energy and strength, this system, the product of her own tact and shrewdness, flourished. But when her heir attempted to meddle in the administration, during the last few years of her life, the fictitious nature of the prosperity of her estates became apparent. He abandoned the old system and its advances and made a settlement for three years. Adopting the old demand *plus* cesses, he allowed only a set-off of five per cent and attempted to collect the rest as regular revenue. The net revenue of this settlement for 1243 *fash* [1835-36] was Rs. 6,91,388, exclusive of 35 villages held *kham*. This resulted in an increase of a lakh of Rupees in the demand, while no assistance was rendered in bad seasons or when untoward circumstances affected the cultivator. The result may be easily imagined ; in the first year of the lease 92 villages fell under direct management, in the second six, and in the third 28 more villages, amounting to one-third of the whole estate. Ruin was impending, when the Begam's death, in January 1836, and the consequent lapse of the estate to the British, induced the cultivators to return to their homes." (*Gaz.* iii. 433).

# THE STORY OF DARWIN: HIS INFLUENCE ON MODERN THOUGHT

By J. T. SUNDERLAND

IT is unquestionable that the modern doctrine of Evolution is the most important contribution made to science within much more than a hundred years. It is also more and more recognized that its importance is not confined to science (physical science), but that its influence, direct or indirect, is being felt, and felt in increasingly fruitful ways, throughout the whole realm of modern thought, and not least in religion. Evolution, as understood today, is not due to Darwin alone; other scientific investigators have made invaluable contributions to its elucidation since his day; but all scientific authorities agree that Darwin's name is the greatest and most important connected with it. It follows, therefore, that a study of his life and work is of unsurpassed value in endeavoring to gain an understanding of the large and growing significance of Evolution in the world.

\* \* \* \* \*

Charles Darwin died in the year 1882.

For forty years before his death he had lived the quietest of lives, so far as external events were concerned, in the outskirts of a very small and almost unknown country village in Kent, England. The place was some miles off the railroad, so that, although his death occurred on Wednesday, the news, destined to carry sorrow to all parts of the civilized world, was not heard in London until noon of Thursday. There, in a spacious, comfortable, rather old-fashioned brick house, made picturesque with wild vines and ivy, and shaded with great old trees, lived and worked with steady persistence and perseverance, but with nothing external to distinguish him from the ordinary country gentleman, the man whose books went forth to revolutionize the thought of mankind.

Back of his house were fine and rather large grounds. Adjoining his house was a conservatory, and near by hot-houses, where he conducted those experiments on flowers, climbing plants, and other forms of vegetable and animal life, which have shed such light on many departments of natural history.

Mr. Darwin located himself in this quiet place, partly because his health was delicate and could be best guarded in a spot like

this, and partly because he had laid out for himself a life work, and was wise enough to know that in such a place, where there would be no interruptions of society and few external diversions, he could accomplish the greatest amount of labor. Here, in a delightful home, surrounded by his family, esteemed by his neighbors, loved by all the children of the district, for whom he always had a smile and a kind word, rising at the early hour of six o'clock, taking his walks in field or lane or wood regularly at seven, twelve and four, and spending usually about twelve hours a day at his work in conservatory or garden or study, he performed those patient and careful experiments, and accumulated that wealth of facts, which were his books such marvels. This is the spot, which, although the dust of the world-renowned scientist lies in Westminster Abbey among the great, will for centuries be visited by pilgrims from all lands as a sacred place.

\* \* \* \* \*

Mr. Darwin was born in Shrewsbury, and lived to the age of 73 years. His father was a physician, interested in science, and a member of the Royal Society. His grandfather, also a physician and member of the Royal Society, had risen to some eminence as a botanist, and as a writer of books, one of which, the "Zoonomia, or Laws of Organic Life", plainly foreshadowed the theory of development which his illustrious grandson afterwards gave to the world.

The ancestors on the mother's side also were persons of some note, being members of the celebrated Wedgewood family. Thus, whatever influence there may be in heredity, Charles Darwin had the full benefit of it. With such an ancestry we are not surprised at his rich mental endowments, nor do we wonder that from his childhood the bent of his mind should have been in the direction of science.

His early education was received in the grammar school of his native town. At 6 he was sent to the University of Edinburgh, Scotland, where he remained two years, then went to Cambridge, England, where he studied four years, taking his degree of Bachelor of



Arts at the age of 22. It is known that while at Cambridge he was specially interested in Botany and that at Edinboro he gave particular attention to Marine Zoology.

\* \* \* \* \*

Very soon after his graduation an event occurred which proved to be of prime importance in his career and in the history of modern science. I refer to his going on a voyage of scientific research around the world. About the time he was finishing his Cambridge studies, His Majesty's exploring ship "Beagle," returned from a four years' survey of the coasts of Patagonia and Terra Del Fuego. Soon another voyage, more extended and of longer duration, was to be undertaken. Capt. Fitz Roy of the Beagle advertised for a naturalist to accompany him. Young Darwin applied for the place, and through the influence of friends who knew his scientific attainments and great promise, obtained it. Accordingly in the November following his graduation, while yet less than 23 years of age, he set out for a tour and cruise of original observation and study on many of the waters of the world, and also in such important lands as Brazil, Patagonia, Chili, Peru, the Galapagos and Society Island, New Zealand, Australia, Mauritius, St. Helena, and the Cape Verd Island. On this voyage he was gone almost five years, gathering and bringing back with him extensive botanical, zoological, and geological collections and an immense store of scientific information.

To start out upon his career as a scientist with five years of such travel, observation and experience, was simply invaluable. It gave him an important advantage to begin with over nearly or quite every other scientific investigator of the age. Without this preparatory experience, and wide survey of the physical phenomena of the earth, it seems likely that he never could have reached a clear conception of that magnificent generalization known as Evolution (at first largely called Darwinism) by which the scientific thinking of the world has been so radically changed; or, if he had reached it, at least he could not have brought to its support such a remarkable array of facts from all provinces of nature and all parts of the world as he did bring to its support. Indeed it was while he was at the Galapagos Island, as he tells us, prosecuting his researches in connection with that memorable voyage in the ship Beagle, that the great thought of development by natural selection, or by survival of the fittest, which is the vital principle of the

whole development theory, first took shape in his mind. Immediately he saw that the thought was one of almost unparalleled scientific importance, if it proved to be true. He determined, almost from the first, therefore, to devote his life to the investigation and elucidation of his great conception.

Accordingly, soon after his return from his years abroad, having married, he bought the country place which I have already described, and set out upon the prosecution of his long and arduous life-work here.

\* \* \* \* \*

The first ten years in this quiet home he devoted mainly to the laborious task of publishing the scientific results of his voyage, giving to the world in that connection no less than five works of importance, on "Coral Reefs," "Volcanic Island," and other subjects coming under the general heads of Geology, Zoology, and Natural History.

It was not until the year 1859, when he was fifty years old, that he issued his greatest and epoch-making book "The Origin of Species by means of Natural Selection; or the Preservation of Favored Races in the Struggle for Life." And even then, though he had been at work upon the book fifteen years, he was compelled to publish it earlier than he intended, to prevent the ground which he had covered from being pre-empted by another, namely, Mr. Alfred Russell Wallace, who had prepared a paper on the same subject and sent it to Mr. Darwin to read as the one scientist in England most likely to understand and appreciate what he had written.

It is one of the most interesting and curious facts connected with the world of thought, that great discoveries are so likely to be made by different minds simultaneously. Of course it means that some important question is prominently before the thinking world; many minds being engaged in trying to solve it, nothing is more natural than that more than one should discover a solution at about the same time. Illustrations of this are many: for example, the discovery of the differential calculus, the discovery of the planet Neptune, the interpretation of the Egyptian hieroglyphics; the establishment of the undulatory theory of light, the discovery of the mechanical equivalent of heat, the invention of the electric telegraph, and the discovery of spectrum analysis, and many more. It is not to be wondered at, therefore,

that at or near the same time two minds, quite independently of each other, should have conceived the doctrine of the origin of species by natural selection, for plainly the time was right for the appearance in the world of this great thought.

\* \* \* \*

The conception of Evolution was not original with Darwin. The general idea of nature as a "development," or of the world as having grown or "evolved" by slow degrees from the simple to the complex, from the homogeneous to the heterogeneous, until from a primitive condition of water, or air, or fire, or unorganized matter, or matter and force, it had at last, unfolded or transformed itself into what we now see, this idea in a more or less vague form had been in the world from as far back almost as human history extends. There are many traces of it in ancient Hindu and Buddhist writings. Some of the earliest of the Greek philosophers entertained the conception, speculated much concerning it, and even made it the basis of their philosophical systems. A number of eminent German thinkers of the eighteenth century and the early part of the nineteenth, Immanuel Kant perhaps being foremost among them, took up the thought and gave it strong support. Goethe advocated it in his conversations with literary men and in more than one of his writings. The naturalists Lamarck, Oken, and St. Hillaire approached in their theories very near to Darwin's view. What is worthy of note, Darwin's own grandfather had written in support of the development theory. Moreover a striking book of anonymous authorship entitled "Vestiges of Creation" appeared in England in the year 1844 (after several of Darwin's earlier books had been given to the world, and only fifteen years before his "Origin of Species") and made a great stir by advocating with much skill and ingenuity the doctrine of creation by law, genetic continuity, progressive development.

However, all this was only preparatory. All that had been written before Darwin's "Origin of Species" had only plowed ground, or at best sown seed. It had set men thinking in the direction of the development theory; but all the thought that resulted, up to the time of Darwin's great book, was vague and inconclusive. One thing was wanting to give the theory solidity and a scientific foundation. That wanting thing Darwin brought to it. It was, as already stated, the thought of natu-

ral selection. Darwin came before the world not simply urging that species had originated from natural causes, but setting forth the manner in which and the means by which he believed them to have originated, and at the same time spreading before the scientific world an astounding array of carefully observed, and fully described facts in support of what he urged. From that moment the foremost, the all-overshadowing, question in the scientific world became, and became inevitably, Is Darwin right? Does natural selection or the theory of the survival of the fittest in the struggle for life, wholly or in large part account for the origin of species in the vegetable and animal worlds? At once it became clear to all thinking men that his theory was revolutionary, not only throughout the whole realm of science, but also in social, political, ethical, and theological thought.

\* \* \* \*

The immense increase of fame that came to Mr. Darwin did not for a moment take him off his feet. The tremendous scientific and theological controversy that arose over his teachings did not draw him aside from the straight line of quiet work that he had laid out for himself and pursued steadily for so many years.

He followed up his volume on the "Origin of Species" at longer or shorter intervals with some ten other works, namely:

"The Various Contrivances by which Orchids are Fertilized by Insects." 1862.

"The Movements and Habits of Climbing Plants" 1865.

"The Variation of Plants and Animals under Domestication." 1867.

"The Descent of Man, and Descent in Relation to Sex." 1871.

"The Expression of Emotions in Man and Animals." 1872.

"Insectivorous Plants." 1875.

"The Effects of Cross and Self-Fertilization on the Vegetable Kingdom." 1876.

"The Different Forms of Flowers and Plants of the Same Species." 1877.

"The Power of Movement in Plants." 1881.

"The Formation of Vegetable Mould through the Action of Worms, with Observations on Their Habits." 1882.

All of these works were in the same general line with the "Origin of Species". Each gave the record of the writer's careful, patient, exhaustive examination of some department or province of nature, with a view to finding out what light it had to throw upon the great central thought of development through natural and regular causes. Each work revealed the master. Any one of the

number would have made the fame of an ordinary scientific writer.

\* \* \* \* \*

Having now glanced over Mr. Darwin's life and work, we are ready for a brief inquiry regarding his influence, first in physical science, and then in other realms, not least those of ethics and religion.

Darwin was not distinctly a geologist; only during the early years of his scientific career did he give extended attention to geological study. Yet the science of Geology was profoundly affected by his investigations. His work on Coral Reefs is regarded as one of the most important monographs in the whole history of geological science. His chapter on the "Imperfection of the Geological Record" in the "Origin of Species" startled geologists as if it had been a clap of thunder. His two chapters in the same work on geographical distribution threw a flood of light on the whole realm of geological inquiry. It was soon perceived that if his theory of organic development is true, and if the life of the world has been from the beginning continuous, it affects profoundly the whole geological story. This is the reason why geological science had to be reconceived and re-written since Darwin came on the scene.

The two sciences, however, which have felt the influence of Darwin's thought most, both directly and indirectly, are Botany and Zoology. These were the sciences in immediate connection with which his main work was done, and to which his theory first of all applied. When he began his investigations, all organic species, whether animal or vegetable, were supposed to be fixed and unchangeable; and every distinct form of life, past or present, was believed to be a special creation. With such a theory in the minds of scientists, both Botany and Zoology, were full of discords and confusion. Thousands of facts were pressing on the attention of careful observers, which could find no explanation under such a theory. But with Darwin came a change. His theory of descent, to use the words of Professor Romanes, was the influence that "created organization out of confusion, brought the dry bones to life, and made all the previous dissociated facts of science stand up, as an exceeding great army.

If Darwin made it important to re-write or lay aside all work on geology written before his day, still more imperative did he make it to recast all text-books and all treatises

on Botany and Zoology. Biological science in its whole range both vegetable and animal, has been created anew by his thought.

But not with physical science in any of its departments can we stop. He is the most superficial of observers who does not recognize that Darwin's influence has extended, and very powerfully, far beyond the limits of the physical realm, into those of society, mind, morals, and religion.

Not that Darwin himself pushed his investigation much into these realms, or in his writings traced the bearing of his thought far beyond the physical or at most the lower forms of the mental, as the intelligence of animals. Yet occasionally he went further, as in certain chapters of his *Descent of Man*, and his interesting paper published a year or two before his death on the mental development of one of his children. But however closely he himself may have kept in his investigation and writing to organized physical life, his theory is one that necessarily goes out and affects the whole realm of man's life, mental, social, moral, and spiritual.

\* \* \* \* \*

The study of mind has become in important respects a different thing since Darwin. His writings waked psychologists up to a realization that there is, so to speak, a physical side to mind, which must not be overlooked. And if some, impressed with the new thought, lose their balance and run to the extreme of saying that the physical is all, and that the mind of its own spiritual essence is nothing, we need not be alarmed, but trust to time and larger knowledge to set them right, and give back to mind its own again.

"Darwinism" is only partially identical with Evolution, but it is its backbone; and Evolution is the thought that throws more light than any other upon man's whole past, present, and future.

We are finding that not only geological history, and the history of all forms of life on the earth below man, but also that the history of man himself, must be re-written in the light of evolution.

We are finding that all our educational theories and methods must be re-cast in the light of the same. The psychologists and educators of the world are now at work on this great task.

We are discovering that our theories and methods of government are right only to the

degree that they take heed of the principle of evolution.

We are learning that all progress, if it is to be real and permanent, must be based on evolution, not on revolution. Revolution has been too much the method of the past; evolution must be the method of the future.

For this radical change that is coming into all departments of our thinking, we are indebted of course to many men. No one mind is capable of working out the whole evolutionary philosophy. But Darwin furnished the key. Here was his greatness. He pointed out the path along which others are pressing with such important results to civilization.

Into the work of social reform Darwin cast two fruitful seeds. First, all men who would be reformers, all who would dry up the streams of vice and evil in society and do good to their fellow men, he set to the work of looking for facts, gathering statistics, studying conditions and environments as never before; thus they began to get a basis of accurate knowledge to found their reforms upon, such as no past age had known. And secondly, he was largely instrumental in casting the great and fruitful thought of prevention into the mind of reformers, teaching them that the way to get rid of ignorance and vice and to elevate the race is to begin with generations as soon as they are born, and before they are born; it is to take care of heredity, and of the physical conditions, mental associations and environments of children from their very earliest moments, and thus harness whole groups of intangible but mighty forces which the past has largely overlooked into our service to help us in our reformatory work.

What shall we say regarding the influence of Darwin upon morals? There has been grave and widespread fear that here the effects of his thought would prove disastrous. Has time justified the fear? I think I may answer that the tendency of Evolution has proved to be not at all the destruction of morals, or the weakening of the ethical foundation of society. Rather does Darwin's thought when carried to its legitimate conclusion seem to reveal the fact, more clearly than it was ever revealed before, that the order of the universe is a moral order, and that justice and right and truth are built into the very nature of things.

Evolution says, man's reason came into being responsive to the call of a rational universe. Because there was something to

be known and understood ever pressing upon him, he learned to know and think. In the same way man's sense of beauty has been developed in him in response to his environment. Because he was in a world constructed on principles of beauty, his mind got the beauty-faculty, that is, grew to apprehend and enjoy beauty. Similarly Evolution teaches that man's ideas of right and justice have come into being because these things are realities. Right and justice are in the universe, and therefore they have come to be in him. Man is moral because the universe is moral. Thus we see that Evolution rightly understood cannot result in any permanent disturbance of morals, but must lead to a firmer foundation than much of the ethics of the past has known, a foundation in nature itself, in the very constitution of the universe; and what is that but another way of saying, in God?

\* \* \* \* \*

I come now to the influence of Darwin's thought on religion.

From the first it was seen that if the development theory came to be generally accepted, it must produce a profound change in the theological thought of Christendom. The Bible story of creation could no longer be regarded as historic; the period of man's existence on the earth must be extended to many times six thousand years, and that of the existence of the earth to a period vastly longer still. There could have been no literal Adam and Eve. Instead of the first human beings having been created perfect and having "fallen," dragging down all their descendants with them, the human family began its career very low down, and has slowly, through the experience and struggle of ages, climbed to its present condition; and its face is still forward and upward. In other words, ours is a rising not a fallen world.

Since Mr. Darwin's scientific theory was thus seen to be subversive of much that was regarded as vital in the prevailing theology of Christendom, it was not strange that it stirred up a great theological controversy.

Of course, he had also to fight a hard battle with the scientists. He was a scientific innovator, a scientific heretic. He proposed a scientific theory which was new, and which ran counter to the view of practically every scientist living. In offering to the world his thought of the Origin of Species he was stepping forth into the arena as a solitary champion of a theory which must fall unless he could defend it successfully against the

attacks and the criticisms of the whole scientific world.

However, this battle with the scientists, severe as it was, had the advantage of being concerned principally with facts and reasoning, and only to a limited extent with prejudices. This was why it was possible to bring it to an end within a reasonable time.

The theological battle was different. It had to do largely with prejudices and fears. Religious men held beliefs which in many cases they were unwilling even to have investigated, beliefs which they regarded as having something sacred about them, and therefore which were not to be tried by the tests of "mere human reason" and "profane science".

Only persons who are now far past middle life can remember how intense and often bitter this battle with theology was. An incident or two will illustrate it.

A story is preserved regarding the then somewhat eminent Dean Burgon, a splendidly honest and outspoken old dogmatist of the English Church, who, having to preach a sermon on an important occasion, when many scientific men were present, concluded his discourse by vigorously denouncing the new scientific theory of Darwin, and saying with biting sarcasm to the scientists before him, "Gentlemen, leave me my ancestors in the Garden of Eden, and look for your own (not mine) in the Zoological Gardens."

A story quite as interesting comes to us regarding Professor Huxley and an English Bishop.

We are told that at an annual meeting of the British Association for the Advancement of Science, in those days when Darwin and Darwinism were so cordially hated, a Bishop of the English Church closed a sarcastic speech against the new doctrine by turning to Huxley, its leading advocate in the body at that time, and saying in the presence of a large audience with the most cutting accents, "Is the learned gentleman really willing to have it go forth to the world that he believes himself to be descended from a monkey?"

Professor Huxley rose, and in his quiet way, but with terrible effect, replied, "It seems to me that the learned bishop hardly appreciates our position and duty as men of science. We are not here to inquire what we would prefer, but what is true. The progress of science has been from the beginning a conflict with old prejudices. The origin of man is not a question of likes and dislikes to be settled by consulting the feelings, but

it is a question of evidence to be settled by strict scientific investigation.

"But, as the learned bishop is curious to know my state of feeling on the subject, I have no hesitation in saying that, were it a matter of choice with me, which clearly it is not, whether I should be descended from a respectable monkey or from a bishop of the English Church who can put his brains to no better use than to ridicule science and misrepresent its cultivators, I would certainly choose the monkey."

Such a retort as this could not have come from Darwin, who never under any circumstances allowed himself to be drawn into personalities or sarcasm. But it well illustrates how intense was the conflict between the theologians and the scientists, and how strongly the former entrenched themselves behind mere vulgar prejudices; as it also illustrates the magnificent fighting qualities of Huxley, who, though not so influential in quiet ways as Darwin, was, more than any other, the leader in open fight through all the hard campaign.

And now how strange it seems to call to mind the fact that when the author of the theory over which all this conflict raged, died, in the year 1882, within less than half a generation from the time when the noise of the battle was loudest, the Church of England, the church of the very bishop who had uttered the taunt which I have mentioned, actually threw open the doors of Westminster Abbey, her most sacred burial place, and craved the honor of interring the author of the Darwinian theory among her most illustrious dead! How strikingly the story illustrates the widening of men's thought, and the triumph of charity over prejudice and of knowledge over bigotry, at least in that little corner of the world which we call England!

\* \* \* \*

It is important clearly to understand that the controversy which arose between the Church and the theory of evolution put forth by Darwin was theological not religious. Evolution did not disturb religion. What it disturbed was the Genesis stories of the Creation and the Fall, and whatever system or systems of Christian theological dogma men had built upon those legends. But those legends and those systems of theology had no necessary connection with religion. All religion outside of Christendom is independent of them; and it is coming to be more and more clearly seen that even the Christian religion sustains no necessary relation to them.

When Darwin's thought first came before the world many declared it to be atheistic.

But it is now recognized by thinking men generally that this charge is without foundation. Of course, men may be atheists and disciples of Darwin, as men may be atheists and opponents of Darwin. But, certainly there is nothing necessarily atheistic in Darwin's teaching. This is seen to be so, first, from the fact that many of the most eminent supporters of the Darwinian theory are firm believers in God; and second, from the fact that the theory deals with method and not at all with cause; and as to method it is clear that, so far as we can see, God may as easily work by law as by cataclysm, may as fittingly create the world and man by gradual and orderly development as by sudden *fiats* and arbitrary special acts. Indeed to many devout minds the theory of evolution, so far from tending to banish God from the universe, seems to fill the universe full of the Divine Presence as the older theory never did.

Under the touch of the evolutionary philosophy as the profounder religious thought of our day is coming to interpret it, the old-time absentee Deity, dwelling in a far-off heaven, and making himself known to men only in occasional miraculous manifestations, becomes transformed into an Infinite and Eternal Power that impels all things, an Infinite and Eternal Intelligence that guides all things, an Infinite and Eternal Life that kindles all finite life, an Infinite and Eternal Goodness, Justice and Love that holds the world in its arms, and comes to manifestation in all our human justice, goodness, and love.

Saint Paul never dreamed of Mr. Darwin or his theory. But was it not exactly the God of modern Evolution that he unconsciously portrayed, when he wrote: "In him (God) we live and move and have our being?"

Some have imagined that Darwin's thought of Evolution is inimical to man's spiritual life, especially to prayer and worship. But why? Rather, when deeply understood, does it not bring God nearer than he ever was before, and with a clearer voice say to every human soul,

"Speak to him, thou, for He hears:  
And spirit with spirit may meet:  
Nearer is He than breathing,  
And closer than hands and feet."

Some have supposed that Darwinism must be hostile to man's great hope of immortality.

But here, too, I think it is coming to be seen that the fear was without warrant. If in some respects the evolution theory seems to bear against the probability of a future life for man, in other respects it appears quite as much to support it. On the whole I am disposed to think, it leaves the argument essentially where it found it, except that it adds this consideration to the positive side, namely, that to many minds, a future life for man appears to be logically necessary to complete the theory of evolution itself. Why should human progress stop with the grave? Man does not seem to attain the full possibility of his nature in this world. The most complete earthly life is conscious of powers unused, of faculties only partly developed, or hopes and plans unrealized. Have we not in this fact a promise, written in man's own soul, that this life is only a beginning, an infant school, where man is prepared for something greater beyond?

\* \* \*

To sum up the whole matter of the religious influence of Darwin, I may say: "I think it is becoming more and more clear to thoughtful minds as time goes on, that instead of the doctrine of evolution proving an injury to religion, as many at first feared, its effect has rather been to make religion reasonable and intelligible, to bring it into the natural order, and therefore to make it seem more real, more valuable and more attractive. Evolution seems to show that religion is an essential part of man's higher life; that the religious instinct or the religious faculty in man is something as normal and as necessary as his reasoning faculty, that man is as much made to aspire toward what is above him, to cherish ideals, to care for the spiritual side of life, and to worship as he is to think or to breathe: and that what man ought to do, therefore, is not to neglect or ignore their religious nature, but train and develop it in ways that are sane intelligent and uplifting.

\* \* \*

I close with a word or two regarding Darwin the man.

Few nobler or more attractive characters are to be found in modern history, than the great scientist whose life and work we have been studying. He was as modest as a girl but in his search for truth he was as courageous as a knight. He was singularly unselfish. He had in his nature no egotism and no jealousy. Young scientists, and

scientists who were as yet unknown, had no truer friend.

As a worker he was persevering and patient as few men have ever been. This accounts for the fact that his work was so enormous in quantity as well as so superior in quality.

If he had any one trait of character that outshone all others, it was perhaps his candor and his absolute truthfulness. He never exaggerated. He never overestimated the value of his own writings or investigations. Nobody has ever pointed out the objections to his scientific theories more fully, more conscientiously or more ably than did he himself.

Well may the whole world, well may the whole world of religion as well as the world of science, sit down at the feet of Charles Darwin to learn unselfishness, candor, sincerity and honor.

They laid him when he died, in Westminster Abbey, beside that greatest of all English Scientists up to his own age, Sir Isaac Newton. Were they not right in the spot they chose for him? Must we not believe that a thousand years from now, it will be said, Newton and Darwin, those two, whose ashes sleep side by side in England's most splendid mausoleum, were the two British men who in the time preceding the close of the Nineteenth Century did most for the world's science?

## REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

### ENGLISH

SELECTIONS FROM MUHAMMADAN TRADITIONS: *Being a Carefully Chosen and Thoroughly Representative Collection of the Most Authentic Traditions from the Celebrated Mishkat-Masabih. Translated from the Arabic by the Rev. William Goldsack. The Christian Literature Society for India, Madras. Cloth, Gilt Title. Rs. 3-0-0. Pp. 309+XV.*

"In the system of Islam", says the translator, "the Traditions occupy a place second only in importance to the Qur'an itself. They are described as a record of 'the words of the Prophet and his actions and what he permitted.' Their importance is derived from the Muslim belief that Mahammad, in all he said and did, was divinely guided. The Traditions are technically known as *Wahi ghairu'l-mathu*, unrecited revelation, in contradistinction to the revelation of the Qur'an, which is said to have been recited word for word by Gabriel to the Prophet. Thus it will be seen that whilst the Qur'an, according to Muslims, is a purely objective revelation, in the Traditions the inspiration is subjective only."

".....As every word and act of the Prophet is for the Muslim a divine rule of faith and practice, the influence of the Traditions on the lives of millions, all over the world, is difficult to over-estimate."

The translator has not dealt with the question

of the authenticity and genuineness of the Traditions. "In modern days", says he, "inelligent Muslims place less reliance on many of them. It is known that in the first century of Islam, Traditions were forged for political and religious reasons. The late Sir Sayyed Ahmad accepted very few as genuine ones. The Hon'ble Sir Abdur-Rahim says: 'Nothing has been a more fruitful source of conflicting opinions in matters of law among the Sunni jurists than the question whether a particular tradition is to be regarded as genuine or not, though it may be one for whose authority one or more of these writers (Bukhari and Muslim) may have vouchsafed.'"

As there are Musalmans who know English but do not know Arabic, this book will be of use to them. It will also be valued by those non-Muslims who want to have some idea of the literary collections which, next to the Qur'an, have most influenced the lives of millions of Muslims, all over the world. Many of the Traditions are fit to be prized by persons of all religious persuasions for their ethical and spiritual value.

D. S.

NEHAL THE MUSICIAN AND OTHER TALES: *By Mrs. Snehalata Sen. S. Ganesan, Publisher, Triplicane, Madras, S. E. Cloth, with a suggestive cover design by Babu Nandalal Bose. Pp. X+143. Rs. 2-4.*

It is a collection of eleven, short stories, some

wild and weird, and some relying on the supernatural for their interest. They evince some power of imagination and considerable descriptive talent, and are readable throughout.

D. S.

EDWIN SAMUEL MONTAGU: A STUDY IN INDIAN POLICY. *G. A. Natesan and Co., Madras. Eight Annas.*

The publication of this booklet is quite timely. In it the author gives a brief account of the career of Mr. E. S. Montagu, and traces the part played by him in the growth of the Indian constitution. There are copious extracts from Mr. Montagu's budget speeches, his report on constitutional reforms, and his speeches in Parliament on the Reforms Bill and the Hunter Report. A detailed account of the part played by him in reversing the Treaty of Sevres and his services to Islam is also given. The sketch reviews the circumstances of his resignation and his spirited defence of his action, and ends with an account of his premature death.

D. S.

SRI KRISNA'S MESSAGES AND REVELATIONS: *By Baba Bharati. G. A. Natesan and Co., Madras. Eight Annas.*

There is nothing remarkable in this booklet.

D. S.

ARBITRATION, SECURITY AND REDUCTION OF ARMAMENTS: DOCUMENTS AND PROCEEDINGS OF THE FIFTH ASSEMBLY (September 1924). *Information Section, League of Nations Secretariat, Geneva, October 31st, 1924. Pp. 192.*

POLITICAL ACTIVITIES. *Information Section, League of Nations Secretariat, Geneva. Pp. 130. 3d.*

Publicists will find these and other publications of the series useful for the information they contain. They deserve to be preserved for purposes of reference.

D. S.

SCENES FROM THE RAMAYANA: *By Ralph T. H. Griffith, M. A. Panini Office, Allahabad. Cloth Gill. Re. 1-8.*

Valmiki's Ramayana needs no words of praise. The late Principal R. T. H. Griffith of Benares, who translated the Ramayana and other Sanskrit works into English, was possessed of genuine poetic talents. Hence, those who do not know Sanskrit—and even those who do—will read with pleasure these metrical renderings of his of some scenes from the Ramayana. There is a preface prefixed to the book, containing useful information regarding editions and translations of the Ramayana, etc. The book is clearly printed in large type.

D. S.

SIYAR-UL-MUTAKHERIN: A HISTORY OF THE MAHOMEDAN POWER IN INDIA DURING THE EIGHTEENTH CENTURY: *By Mir Gholam Hussein Khan. Revised from the translation of Havi Mustefa and collated with the Persian original by John Briggs, M. R. A. S., Lieut. Colonel in the Madras Army. Published by the Oriental Translation Fund of Great Britain and Ireland, 1832. Republished by the Panini Office, Allahabad, Cloth Gill. Pp. ix+311. Rs. 3-8.*

The original edition of Siyar-ul-Mutakherin has been long out of print. As it is considered a

source-book of history by historians and students of history, copies of the original edition, when available, have often to be bought at Rs. 20 or more per copy. The Panini Office has, therefore, placed all students of history under an obligation by reprinting this interesting work and selling it at a reasonable price.

D. S.

ODDE BY THE EAST INDIA COMPANY, FAITHFULLY RECOUNTED. WITH NOTES AND DOCUMENTARY ILLUSTRATIONS. *By Major R. W. Bird. Reprint by the Panini Office, Allahabad. Cloth Gill. Pp. viii+20. Rs. 3.*

The name of the book gives some idea of its contents. A better idea of the facts related in it can be obtained from the passages extracted from it in "Rise of the Christian Power in India" by Major B. D. Basu, I. M. S. (Retired). But one can have full knowledge of the wicked character of the East India Company's dealings with the kings of Oude only by going through books like the one under notice. Copies of the original edition can sometimes be had at old-book shops at Rs. 15 or so per copy.

The Company's plea for annexing Oude was that its kings were oppressors. Bishop Heber, however, wrote in his Journal after travelling in that country;—

"I was pleased, however, and surprised, at all which I had heard of Oude, to find the country so completely under the plough; since, were the oppression so great as is sometimes stated, I cannot think that we should witness so considerable a population, or so much industry." D. S.

CULTURE: *By Major B. D. Basu, I. M. S. (Retired) Panini Office, Allahabad. Cloth Gill. Pp. viii+144. Rs. 2.*

In the introduction to this very instructive and useful book the author truly observes:—

"The Hindus and the Chinese are the only two peoples who have survived revolutions and the persecutions of conquerors and invaders. What is their vitality due to? That is a question which has not been properly investigated by any sociological writer of the West. One of the main causes of their survival is no doubt their culture, in the broadest sense of that term, including self-culture and race-culture."

It is in this broad sense that the author has treated of culture, devoting chapters to the aim and object of culture, self-culture, physical culture, the culture of the intellect, culture through education, literature and travel, aesthetic culture, moral culture, heart culture, spiritual culture, social culture, and race culture or eugenics.

One is struck with the range and variety of the author's studies bearing in mind that he is also the author or editor of Sanskrit grammatical, medical, historical, economic and educational works. The present work, like *The Pleasures of Life* by Lord Avebury, consists for the most part of quotations from the works of various authors. But in a work of this kind it is an advantage instead of being a disadvantage. At whatever page the reader may open it, he is sure to come across some thought, idea or suggestion fit to be treasured in the memory. The author has himself anticipated and answered the objection. Says he:—

"It will be said that this book contains too much



quotation and too little of my own. To such critics I reply in the words of Lord Bacon: 'I make others to relate what I cannot so well express, either through unskill of language or want of judgment. I number not my borrowings but I weigh them. And if I would have made their number prevail, I would have had twice as many.' Lord Avebury also, in the preface to the second part of *The Pleasures of Life*, wrote: 'Again, some have complained that there is too much quotation—too little of my own. This I take to be in reality a great compliment. I have not striven to be original.'

D. S.

RUIN OF INDIAN TRADE AND INDUSTRIES. By Major B. D. Basu, I. M. S. (Retired), R. Chatterjee, 21, Upper Circular Road, Calcutta. Cloth Gilt. Pp. vii+158. -Rs. 2.

In the introduction to this book Major Basu shows by quoting passages from works whose authority cannot be disputed that in the pre-British period India was as great a manufacturing country as an agricultural one. The authorities he quotes mention some of the principal manufactures of India, including cotton fabrics. "As to the cotton industry of India," says he, "she used to clothe the men and women of the Christian countries of the West."

"It is a historical fact that when Queen Mary came to England with her husband after the English Revolution of 1688, she brought a passion for colored East Indian calicoes, which speedily spread through all classes of the community." But this did not suit the English philanthropists of those days. They proclaimed a boycott of Indian goods. To quote Lecky:

"At the end of the seventeenth century great quantities of cheap and graceful Indian calicoes, muslins, and chintzes were imported into England and they found such favour, that the woollen and silk manufacturers were seriously alarmed. Acts of Parliament were accordingly passed in 1700 and in 1721, absolutely prohibiting, with a very few specified exceptions, the employment of printed or dyed calicoes in England, either in dress or in furniture, and the use of any printed or dyed goods of which cotton formed any part.—Lecky's *History of England in the Eighteenth Century*, vol. vii pp. 255-256.

"In Christian England, it was penal for any woman to wear a dress made of Indian calico. In 1766 a lady was fined £200 at the Guild Hall because it was proved that her handkerchief was of French cambric."—Lecky's *History of England in the Eighteenth Century*, vol. vii, p. 320.

"But England did not then possess political sway over the destiny of India. When she came to possess that power, she not only boycotted Indian goods but strangled Indian industries by means which no one can pronounce to be fair and just."

In support of this indictment of his, he quotes the authority of many English authors.

According to Major Basu, "from the time England acquired political power in India, she destroyed Indian trade and industries principally by means of:

1. The forcing of British Free Trade on India;
2. Imposing heavy duties on Indian manufactures in England;
3. The Export of Raw Products from India;
4. Exacting Factory Acts;

5. The Transit and Customs Duties;
6. Granting Special Privileges to Britishers in India;
7. Building Railways in India;
8. Compelling Indian artisans to divulge their trade secrets;
9. Holding of Exhibitions;
- 10 Investing so-called British capital in India; and
11. The Denial of Self-government to India."

Some people may be surprised at the author's use of the words 'so-called British capital in India'. To them we commend a perusal of the seventh chapter of the book under notice.

The author proves in detail that all his contentions are right, mainly by quoting from parliamentary blue books and other authoritative publications. The book concludes with two chapters on "How England Looks at India" and on "What Is to be Done" respectively.

There is no other book that we know of which is devoted solely to the subject of the ruin of Indian trade and industries. Major Basu's book, therefore, deserves to be read by all students of Indian history and economics and by all Indian journalists, legislators and publicists in general.

D. S.

THE COLONIZATION OF INDIA BY EUROPEANS. By Major B. D. Basu, I. M. S. (Retired), R. Chatterjee, 91, Upper Circular Road, Calcutta. Cloth Gilt. Pp. viii+149. Rs. 2.

There was a time when the idea of colonizing India found favour in Great Britain. How the idea originated, how its pros and cons were discussed, and why it was apparently given up—these and other matters are dealt with in this instructive and interesting book. In the first chapter the author describes with grim humour the genesis of the British idea of civilising India. The subject of the next chapter is the free influx of Englishmen into India—at first there was no such free influx. The next two chapters are devoted to the settlement of Europeans in India and the Parliamentary Committee of 1858 on the colonization of India. In the concluding chapter the author shows that there is still a possibility of the colonization of India by the Britishers, which fact demonstrates that the book possesses a more than historical interest, that it treats of a subject which may yet become a living issue in India. Let us quote only a few passages from his book, out of many, in corroboration of his apprehension.

"Major-General G. B. Tremeneere in his examination before the Parliamentary Committee on the 20th April, 1858, being asked,

412.....Why does not he (the Englishman) go to India as well as to Australia?" answered:

"There are more enticing objects in other countries. The finding of gold, the production of copper, and mines generally, offer much greater inducement than the slow profits derived from agricultural produce."

On this the author observes:

"But now that several mines of gold and other minerals have been discovered in India, India is becoming more and more attractive to the Europeans. It is not to be wondered at if rapid colonization of India takes place now."

The author also writes that in the latest edition of the *Imperial Gazetteer of India*, it is stated regarding Kashmir:

"Economically, again the climatic conditions of the country are important: for it is here that European colonization is to succeed, it succeeds anywhere in India. The English race has never yet taken root in India, but it seems possible that *with more facilities for occupation Kashmere might become a white man's country.* (The italics are ours).—P. 16. Vol. i, *Imperial Gazetteer of India: The Indian Empire*).

Besides dealing with its subject proper, the book throws much illuminating side-light on the political and economic history of India during the British period, by means of extracts from publications most of which have gone out of print and have become rare.

D. S.

INDIA, AMERICA AND WORLD BROTHERHOOD. By J. T. Sunderland, M.A., D. D. Ganesh and Co. Madras. Cloth Gill. Pp. XVI+295+vi. Rs. 3.

By writing this book Dr. J. T. Sunderland, that distinguished, sincere and tireless friend of India, has rendered great and timely service to India. It ought to have a large circulation in India; and its second part, *India's Struggle for Swaraj*, ought to be still more widely read in Great Britain and America and in all other countries interested in the fate of India in particular and Asia in general. We would, therefore, suggest the separate publication of that part for and in Great Britain and America.

As we intend to make much use of the book, making extracts from it for various purposes, a brief notice of it will do for the present. But even a brief notice will be incomplete without some mention of its contents. The first part of the book contains biographical and character sketches of Abraham Lincoln, William Lloyd Garrison and Mrs. Julia Ward Howe. The second part is devoted to India's Struggle for Swaraj. Who should Rule India, The "Reform Scheme," Gandhi and Non-cooperation, India and World Peace, and What Great Britain Should Do. The third part treats of World-Wide Brotherhood.

The reasons which have led the author to devote the three chapters of Part First to three eminent Americans will appear convincing to all readers of the book. But they may also be briefly stated in the words of the author's explanatory foreword, as follows:

".....they are Americans whom I think India ought to know; for two reasons. One is, they are representatives of democracy at its best; and India is interested in democracy. The other is, they were all, in their day, leaders in great struggles for freedom, and India is in the midst of a great struggle for Swaraj, which means freedom.

"Abraham Lincoln, the firstnamed, is a world-character. More and more all nations are coming to feel that he belongs to all humanity. He gave to the world what is perhaps its truest definition and highest ideal of democracy, 'government of the people, for the people, and by the people.' While there is much government in the world calling itself democracy which falls far below this definition, yet I am sure Lincoln's ideal is the one which should everywhere be kept in mind. I trust and believe that it is the ideal toward which the true leaders of India are pressing.

"William Lloyd Garrison, the second character named, was the most conspicuous, and I think I may add, the most heroic leader, in the great

Anti-slavery struggle in America, the struggle which was finally brought to an end by the Emancipation Proclamation of President Lincoln, which freed all the Negro slaves held in bondage in the country, at that time numbering about four millions. The story of Garrison will always be an inspiration, a trumpet-call, a challenge, to fighters for every kind of freedom, in every land and in every age.

"Mrs. Julia Ward Howe, my third character, was one of the leaders (perhaps the most eminent leader) in America's long struggle to secure for woman emancipation from certain unjust and evil restrictions and bondages, and to give her a freer, larger and nobler life. India is in the midst of the same kind of a struggle in behalf of her women. Therefore the story of Mrs. Howe's life may well be suggestive and inspiring to the Indian people."

No explanation is needed for including in the book the subject-matter of its Part Second, constituting its greater portion and devoted to India's struggle for freedom.

"Part Third, in the book, consists of a single chapter, whose subject is 'World-wide Brotherhood.' I have chosen this theme because I feel its importance to be very great to all nations and peoples; and also because I know it is dear to the best minds and hearts of India. No other country has produced so many great teachers of Brotherhood—Brotherhood wider than nation or race or religious creed, Brotherhood wide as humanity—as India has produced. To show how true this statement is, I need only mention the names of Buddha, Rabindranath Tagore and Mahatma Gandhi."

How well qualified the author is for his self-imposed task is well known to all his Indian friends. To others the last three paragraphs of his explanatory foreword ought to be quite convincing.

R. C.

LIVING ORGANISMS; By Edwin S. Goodrich, F. R. S. Published by the Clarendon Press, Oxford. Pp. 200+Double Crown. Price 6s net

The book discusses the problem of life and the modern views of evolution including that of evolution of intelligence. It is an admirable production suited alike to the lay-reader and the student of Biology. The author is a distinguished biologist, and does not believe in the doctrine of life as a never-to-be-explained mystery. He thinks that transition from the non-living to the living has indeed occurred, and even hopes that some day the very origin of life will be explained. The problem of growth, reproduction and death of living organisms has been dealt with in a singularly lucid way, and much of the current misconceptions regarding Darwin's theory of evolution have been clarified. The criticisms aimed at the Lamarckian doctrine are acute and convincing. The conception of acquired characters has been put on a sound basis and some of the logical fallacies involved in the doctrine of transmission of acquired character have been clearly exposed.

In disposing of the evidence for the inheritance of acquired characters, the experiments of Weismann have been approvingly quoted. But we would like to point out that from the standpoint of pure logic the negative experiments, such as the repeated cutting off of the tails in dogs, are not o

much value. The difficulty in explaining the infinite variety of forms, as resulting purely from inherent "factors" uninfluenced by external environments, has not, in our opinion, been sufficiently appreciated by the author. The author says on page 94: "When, under the same conditions, the results come to differ, when a mutation arises, no doubt some corresponding change must have taken place in the inheritance, some alteration in the composition and properties of what we vaguely call the factors." Again, on page 95: "Mutations are generally said to arise spontaneously; this, of course, is only another way of saying that we do not yet know what causes them to appear. \* \* \*

This general conclusion is inevitable that any transmissible differences arising between two originally identical germinal constitutions formed of the same factors of inheritance must in the long run come from the environment, since any closed system must reach a state of equilibrium, and continue unchanged unless influenced from without." We are thus led to the supposition that factors may be influenced by the environment and, as such, they acquire a transmissible characteristic. Certain experiments on insects seem to confirm the view that experimental conditions may affect the factors and produce real mutation. It would therefore be wise to say that the problem of transmission of acquired characters, using the term in its widest sense, still remains unsolved, unless we arbitrarily restrict the term to suit preconceived notions. In view of this, Weismann's experiments cited above lose much of their force. The author has very clearly dealt with the Mendelian doctrine within the small compass at his disposal and the chapters on Natural Selection, Isolation, and Sexual Selection, as also Phylogeny and Classification, are very illuminating. The last chapter on the Psychology and the Evolution of Intelligence is the weakest portion of the book and there is little of psychology in it. The author has done well in exposing the hollowness of the theory of recapitulation as understood by most authors. He is a psycho-physical parallelist and is apparently a determinist. "All organisms are the products of the inter-action of transmitted factors of metabolism (the factors of the inheritance) and conditions or stimuli of the environment" (p. 193). But this seems to contradict the next paragraph where the author says, "But as civilized man endeavours deliberately to direct the course of his own evolution the importance of heredity and other factors which influence the process becomes daily more apparent." It would appear that the author looks upon human choice as something free and not determined—a position in contradiction to that of strict determinism. The book on the whole is a wonderful production and we can strongly recommend it to students of Biology.

GIRINDRASHEKHAR BOSE

HISTORY OF THE NAYAKS OF MADURA: *By R. Sathyanatha Aiyar, M.A., L.T., University Research Student, 1917-1921, Assistant Professor of History St. Joseph's College, Trichinopoly. Humphrey Milford, Oxford University Press 1924.*

Mr. Aiyar's book is the second of the series entitled "The Madras University Historical Series". It has been edited and provided with a very long introduction by Prof. S. Krishnaswami Aiyangar, Professor of Indian History in the University of Madras. The author deals with a period of Modern History though a chapter of Mediaeval

History has perforce been brought in at the beginning in the shape of the continuation of Vijayanagar History. Prof. S. Krishnaswami Aiyangar has written the preface and an introduction. His introduction is very lucid but fails to carry conviction on account of his illogical methods in certain cases. He writes with boldness and conviction but it would have been much better for him if he had condescended to cite authorities in favour of his conclusions because we are in the twentieth century and not inclined to the *dicta* of our University Professor unless sufficiently reliable authorities are cited.

The book really begins with a fine introduction from the pen of the author. On the whole the book is a creditable performance, in spite of the unseemly hatred betrayed by Mr. Aiyar against Mr. Rangachari, who wrote on the same subject in the Indian Antiquary. Modern South Indian History is specially rich in materials of many different classes. There are historical records, Portuguese, Dutch and French, contemporary vernacular and Sanskrit histories, epigraphical records etc. Mr. Sathyanatha Aiyar's book is a very valuable one as he has displayed a thorough mastery over the principles of modern historical criticism and and at the same time shown a spirit of reserve which is seldom to be found among Indian scholars and specially so among employees of Indian Universities at the present day. At every step the conclusions are syllogistic and not immediate inferences. In fact, this book deserves to rank very high among productions of Indian scholars of the twentieth century. The text of the book is complete in fifteen chapters but the author has added several valuable appendices in the shape of extracts from original authority. The first three appendices are translations from records of the Society of Jesus and the other extracts from the journals of travellers. Appendix "D" is specially valuable containing a list of inscriptions, chronologically arranged. The fifth appendix is a summary of a work in Tamil entitled 'Maduraittala-Varalaru'. There is a very good index and we are sure many of our Indian Universities would do well to follow the methods and aims of the Madras University in the subject of Post-Graduate work and Oriental research.

Mr. Sathyanatha Aiyar's work suffers from one defect. It is his want of knowledge of the history of the architecture of his own country and so he has been compelled to rely entirely on the extravagant praises of the hybrid style of architecture introduced by Tirumala Nayaka, recorded by Fergusson nearly a century ago. Mr. Aiyar's remarks on architecture and the art of Madura might vary well have been left out of his book,

R. D. B.

CIVILISATION'S DEADLOCKS AND THE KEYS: *By Dr. Annie Besant. The Theosophical Publishing House Adyar, Madras, 1924.*

These are five lectures delivered in London in June 1924. The first is introductory, and the others deal with the Religious key, the Educational key, the Scientific and Artistic key, and the key to a human society. The evils of society have been ably depicted and the way to their removal has been pointed out. The lectures are pleasant to read, and contain much sound wisdom.

Pol.

## BENGALEE

KURANO PHUL: *By Indulekha Chaudhuri. Published from Bani Mandir, 10, College Square, Calcutta and 1 Sadar Ghat Road, Dacca. Price annas 10.*

This a collection of five short stories meant primarily for children. They are translations from Tolstoi and some other English authors and the selection has been interesting. They have moreover the advantage of revision and approval of Rabindranath and Babu Pramathanath Rai Chauduri.

A. K. G.

## ARDHAMAGADHI

ARDHAMAGADHI READER *By Banarasi Das Jain, M. A., published by the University of the Panjab, Lahore.*

The canonical works of the Svetambara section of the Jinists are composed in Aradhamagadhi Prakrit and one of the causes as to why their study is not so popular is the absence of suitable grammars and readers of that language. The book is intended to remove that want, but one can hardly achieve the object by reading it. Evidently it is meant only for those who are already well conversant with common Prakrit. The Ardhamagadhi Grammar given at the very beginning is merely a skeleton one and being such can scarcely meet the requirements of a reader. Nor has the author tried to explain the difficult words or phrases in his reader, his attempts to do it in some cases are very feeble and they are mostly with regard to rather simple words. Having dealt with the Grammar the book rightly gives a short introduction to the Ardhamagadhi language and its literature together with a Bibliography. Then comes the reader itself containing twelve extracts made from different canonical books followed by their respective translations into English. In some cases the text is found corrupted or misread and the translation, avoiding difficult or particular words. The most serious defect of the reader is that it is not provided with its vocabulary. One, specially a beginner, may do without translation but not the vocabulary.

VIDHUSHENARA BHATTACHERJA.

## TAMIL

KANAKABHUSANI AND HER LOST RING: *By A. Paramasivam Pillai, Varaganeri, Trichy. Pp 108. Price as 10.*

A successful attempt at telling stories of fine morals.

GNANA SUNDARI: *By F. G. Natesa Iyer, Secretary, Rasika Ranjana Sabha, Trichy. Pp. 128. Re 1.*

A third-rate drama.

BAGAVAD GITA WITH SANSKRIT TEXT: *By C. Subramania Barathi. Published by Barathi Publishing House, Triplicane, Madras. Cloth Bound. Pp. 237. Price Re 1.*

The translation is simply splendid. The usefulness of the work is very much enhanced by the introduction which is a nice dissertation by the learned translator on the Gita Philosophy and Hinduism.

Madhavan.

## MALAYALAM.

HOLY PROPHET AND THE FOUR DISCIPLES, PART I AND II (SEPARATELY): *By B. Davud Sha, B. A. Translated from Tamil by T. K. Mohammad, and published by Al Ameen Printing and Publishing Co. Ltd., Calicut (Malabar). Pp. 48 and 52 respectively. Price five annas each.*

IMAN: *By B. Davud Sha, B. A. Translated from Tamil by T. K. Mohammad, and published by the Norman Printing Bureau, Calicut (Malabar). Pp. 44. Price four as.*

All the above three books deserve to be studied by every true follower of the Prophet. Hindus who are mostly ignorant of the teachings of the Muhammad and his religion may also be profited by reading them carefully. Mr. T. K. Muhammad is doing a great service to his religion and country by publishing the translations of such valuable books which, we hope, will be widely read by his countrymen, especially the Moslems of Malabar. Nothing is more needed to quell one's rebellious and fanatic spirits than a true knowledge of one's religion.

We miss to see any list of contents in the beginning of the books. The translator could have explained the title "Iman" in his preface. An index of the Arabic and Urdu expressions with their meanings will be very useful in the next edition.

P. ANUJAN ACHARYA

## HINDI.

HINDI-NAVARATNA: *By Messrs. Ganeshbhai, Misra, Shyambehari Misra, M. A., and Sukdevbhai Misra, B. A. Published by the Ganga-pustakamal Office, Lucknow. 2nd edition, pp. XL+624. Price Rs. 4-8.*

All students of Hindi literature are sure to welcome this improved and enlarged second edition of a standard work in Hindi. The authors are to be well known to need any introduction and the present work along with their "Misrabandhuvinod" amply shows how literary criticism is becoming the subject of serious study in Hindi literature. The incidents of the lives of the poets and the selected specimens of their writings are treated in a manner which very clearly analyses both the beauty and mission of those poets. The one thing which we like to suggest is that instead of restricting the Hindi immortals to the number 'nine', the authors would have done well by extending their hospitality to Vidapati, Malik Muhammad Jyaysi, and Mirabai as well. The authors show real courage by discouraging too much of Sanskritism in Hindi. The publishers are to be thanked for procuring and publishing two trustworthy portraits of Goswan Tulsidas and Kabirdas.

We eagerly await the second edition of "Misrabandhuvinod" which the Publishers promise to bring out.

SANSAR KE SAMVAT: *By Juganlal Gupta Mukta Pp. 82. Price as -9-*

The author has done a service to Hindi-knowing people by treating about 50 eras which we come across in connection with the different races and periods of the history of India. He has given exhaustive tables and calculations. The historical facts are very interesting and side-light is thrown on many other points, e.g. the calculation of civil day. We cannot agree with the writer in supposing that the English word year comes from the Turkish 'il' or 'til'.

RAMS DAS

## GUJARATI

**KAVITA SHIKSHAN:** *By Prof. Bahwantrai K. Thakore. B. A. Printed at the Gandiv Printing Press, Surat. Paper cover. Pp. 52. Price Re. 0-12-0 (1924).*

The subject of teaching Gujarati poetry is treated by Prof. Thakore in his own original way. It shows a considerable amount of reading, thought and erudition, but all the same, one feels sceptic about its being useful for the object which it is intended to fulfil.

**UPANISHADO NI VATO:** *By Pandurang Vimal Vajlame. Printed at the Surya-Prakash Printing Press, Ahmedabad. Paper cover. Pp. 84. Price Re. 0-6-0 (1924).*

These stories from the Upanishads are told in an attractive and interesting fashion. We like the simplicity of the language.

**SAKHI NE PATRO:** *By Manilal Nathubhai Doshi, published by the Gujarat Vernacular Society, printed at the Diamond Jubilee Printing Press, Ahmedabad. Paper cover. Pp. 100. Price Re. 0-4-0 (1924).*

These are letters supposed to be written by one girl friend to another. They contain the usual pieces of advice for being virtuous and chaste, supported by arguments from various sources.

**JNAN PANCHAMI:** *By Mavji Damji Shah, printed at the Anand Printing Press, Ahmedabad. Paper cover. Pp. 30. Price Rs. 0-4-0. (1924).*

The Jains observed the 5th day of Kartic as a great day and call it the Jnan Panchami. The writer has tried to explain the why and the wherefore of the observance. The same writer's *Jain Niti Pavesh* contains very good stories from the Jain Scriptures.

**Ahkam-e-Ilahi:** *By Ismail Ahmad.*

This is a small book, written for the guidance of

the Mohammedans, with quotations from the Koran, telling them how to fulfil the injunctions given in this sacred book for leading a religious life.

**SAHITYA VACHAN MALA:** *By Pritamrai Varajrai Desai. Printed at the Aditya Printing Press, Ahmedabad. Paper cover. Pp. 111. Price Re. 0-7-0 (1924).*

This is the first part of selected readings from modern prose and poetical writers so arranged as to be useful to students, as well as to non-students. The selection is representative.

**BAL UCHHER:** *By Mrs. J. K. Upadhyaya.*

Treats in a popular way of the methods of bringing up children.

**GITA NI VYAKHYA** is a translation of Aravind Ghosh's treatise on the subject, and is published by the Yugantar Karyalay at Surat.

**GANDHIJI NAR VICHAR RATNO:** a small book by Chandralal Becharlal Patel of Gondal, contains extracts from the utterances of Mahatma Gandhi, a valuable collection at all times.

**THE HISTORY OF CIVIL DISOBEDIENCE IN SOUTH AFRICA, PART I:** *Printed at the Navjivan Printing Press, Ahmedabad. Pp. 270. Price Re. 0-6-0 (1924).*

While in jail at Yarrowda, Mahatma Gandhiji had contributed to paper the history of the struggle in South Africa led by him. It had appeared in instalments in his paper the Navjivan. It is now brought out in book form. There cannot be two opinions as to its utility and value. It is an inspiration for all time to come, surely required being narrated in Gujarati.

**GRAHINI BHUSHAN.** *Published by Jivanlal Amarshi Mehta, of Ahmedabad. Pp. 112. Paper cover. Price Re. 0-10-0 (1924).*

This is a collection of writings in prose and verse, showing how the status of an ideal woman can be attained. It can be read with profit by girls just entering on the threshold of their married life.

K. M. J.

## COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, "The Modern Review." ]

### Repudiation of the Charge of Being an Agent Provocateur!

In the March issue of your paper I found my name mentioned in an extract, with the title of "Agents Provocateur" which was quoted from a letter that had been published in "Forward." The implication of the letter was quite clear and I feel it

necessary for me to say a few words about the nature of my "activities in America" for the information of my friends and relatives, who might have been misled and grieved by the "Forward" letter, and also as quoted in "The Modern Review".

I left India for the United States in October 1921 about a year and a half after I had been released from my internment, for the sole reason and pur-

pose of prosecuting my studies, as I was unable to get into any High School in India. I left India with the partial help of the Science Association of Calcutta. When I landed in Japan I had only Rs. 75 with me and it was through the kindness and sacrifice of a young Indian student who was also bound for America, that I was able to cross the Pacific at all.

The first thing that circumstances compelled me to do in America was to secure a job. As unemployment at that time was general all over the United States, it was only through the instrumentality of the Board of Education, Chicago, with which I connected myself as an evening student, that I could get a factory job at eighteen dollars a week. At this job I continued to work nine hours a day and attended evening classes until I could pay off all my debts, which I had incurred, and then started to save what I could that I might be able to join a regular day school.

During all this time I had to be up at 5 A. M. and was not able to get to bed before 12 P. M. These long hours were devoted to Factory work, cooking, attendance in classes and private studies. The life of a fully self-supporting student in America is a hard one and far from being pleasant, unless the earnestness of the student makes it otherwise.

The student has no time for leisure or recreation and practically no time for idle gossip nor for evil thinking. If he deviates from his appointed tasks and his narrow path, his case will be hopeless.

After I had passed through the High School, I joined College. My College life has been one long struggle and as hard as before. In the summer I am able to earn some money, which is but sufficient for my annual college fees, and depend on part time jobs for the rest of my expenses. This is in general the nature of my "activities in America". I came to America for education and my self-respect has made me stand on my own feet all the time.

I wonder how the idea could occur to the writer of the letter in "Forward" that I was one of the "Agents Provocateur"? Has he any proof in favor of what he suggested regarding me? Was it a puzzle to him how a boy of my age could support himself in America? The trouble with some of our countrymen is, that when they fail to solve a mystery which is a creation of their own folly they then invite the devil to solve the question for them.

KHITISH CHANDRA BISWAS.

640 N. Taylor Ave Oak Park Chicago 14 U.S.A.

## INDIAN PERIODICALS

### Ayurveda or Indian Medicine.

Mahamahopadhyaya Kaviraj Gananath Sen, M.A., M.B., concludes his paper on Ayurveda or Indian medicine, contributed to the *Journal of Ayurveda* and reproduced in the *Amrita Bazar Patrika* with the following paragraph:—

So, if Ayurveda is to live and move and have its being side by side with its fast-advancing rivals, it cannot be allowed to stagnate. Keen study, introspection and progress—that should be the motto of the future. Western medicine has one great merit—it knows its imperfections and is constantly striving to remove them. It knows its weakness and its empiricisms and are constantly making for progress and rationale. The Ayurvedist Rip Van Winkles should awake and see and move before it is too late in the day. Human knowledge is limited and it is an insult to human intelligence to assert that it had its perfection and even the relics of today are as good as the great edifices of yore. (*Journal of Ayurveda*, May 25.)

### The Duty of a Newspaper Editor.

The editor of the *Mysore Economic Journal* writes thus on the duty of a newspaper editor:—

An Editor who cannot contribute his very best towards the formation of public opinion in this

country would soon find his occupation gone. Besides that, in a country like India, the creation of public opinion is a sacred trust and a newspaper Editor stands in a pre-eminent position for discharging this particular function. Where politics absorbs so much of our attention, it is but right that the genius of a newspaper Editor should be readily available for forming that public opinion which is necessary for the permanent advancement of the country. The leaders of any nation are among its thinkers, wherever they might be. The best thinkers in India, so far have been among the foremost Editors of India. They have had the opportunities to study public questions and see which way progress lies. If they did not guide public opinion, then it would be hazardous to say who could. They have the opportunities to do so; they have the ability to do so; and they have the experience requisite to do so...

...To reflect public opinion, however, an Editor should be able to gauge it properly; and if he could, he certainly has the duty cast on him to guide it. He may not sometimes agree with public opinion as voiced in his own columns or in the gossip of the day, but it is just here that the duty devolves on him to guide public opinion on what he conceives right lines. Where Party Government prevails, Party newspapers might exist and voice only Party views. One of the charges against Party views has been the stifling of the public conscience for the Party's benefit. In India, we have still to develop the faculty of right thinking on large public questions and it would be altogether a loss to the nation if a newspaper Editor did not

feel it his duty to guide the public through his paper. It would be truly an organ of public opinion when he makes such public opinion, in the sense he moulds it along right lines. Public opinion is what the public should opine as just and equitable in a matter of public interest. Ordinarily the opinion of a newspaper Editor would not differ from that of the public he caters for, if the public had been as well educated as himself in the matter under discussion....

A newspaper of views cannot but have a policy; that policy is dictated by the news it caters and is guided by it. If that is granted, there is no reason to think that a newspaper Editor goes wrong if he attempts to mould public opinion on right—i.e., what he conceives in the public interests right—lines.

### America and the World

Mr. V. B. Metta observes in the *Indian Review*:—

America until recently has been looked upon as the home of liberty, the refuge of the oppressed and the starving. She had proclaimed in her "Declaration of Independence" that all men are equal. But that was some hundred and fifty years ago. She was then struggling to be free, and so, like all people who are striving for an object, she was full of noble ideals. But noble ideals often disappear with the attainment of the object, and the coming of prosperity. And America is no exception to this rule. She has started making enemies in the world already.

Who are the peoples whom America is antagonising? They are (1) The Negroes; (2) The Asiatics; (3) The Spanish Americans; (4) The Jews; (5) The Italians and other South European peoples.

With regard to the treatment of the Negroes in America the writer states:—

The Negroes, as is wellknown, were taken to the United States as slaves in the early days of the colonization. Though slavery was abolished after the great Civil War 1861, the Negro is treated with the utmost contempt even in the Northern States. He cannot dine in the restaurants where the "whites" go. Of course there is no legal objection to his going to any of those restaurants. But if he did enter any of them, no waiter or waitress would take his orders, and so he would have to go home hungry. You hardly ever meet Negroes and progress for tea or dinner at the houses of your friends. A "white" barber would not shave a Negro. In the Southern States, Negroes have special parts of the tramways assigned to them. They live in special quarters of the cities all over the country. For example, the Negroes of New York live mostly in Sen Chuan Hill and Harlem. The Negroes are every now and then lynched for their sensuality. It has been estimated that four hundred and eighty Negroes were lynched for rape during the last thirty years in the United States. How this fact strangely enough proves that the Negroes are not particularly a lustful people,—because in less than two years, four hundred and eighty white men are indicted for rape in the city of New York alone! The Negroes are given very few facilities for education. In Florida the "whites" are actually punished for teaching anything to Negro children!

Mr. Metta goes on to enumerate the achievements of the American Negroes, in the fields of inventions, music, sculpture, painting, athletics, literature, geographical discovery and war; and observes regretfully, "yet not one of them is ever mentioned in the official histories of the United States." In their exasperation some Negroes think that they should leave America. The majority, however, mean to remain where they are and assert their rights as citizens.

Of the treatment of Asiatics in America in recent times our readers know enough:—

The Spanish Americans do not like Uncle Sam, because he is a little too fond of dictating to them. They say that the Monroe Doctrine having originated in the United States should apply only to the United States and not to the whole American Continent, as they were not consulted about it. They also fear to be swallowed up by their big northern neighbour. They know what has happened to Mexico. Bit by bit the Americans have carved out slices from the Mexican Republic and assimilated them.

Because of their usual business capacity and consequent prosperity, the Jews are very unpopular.

Some of the Universities are closing their doors to students of Jewish origin. In certain first class hotels, the Jews are not admitted. The Jews are consequently embittered against the Americans.

As regards the Italians and other South European peoples,

The American Government has recently given the world to understand that it wants colonists of the Nordic stock, that is people of the Anglo-Saxon and the Teutonic races. It looks upon the Mediterranean peoples as weak, unreliable, vicious and inferior. The South European peoples are therefore beginning to harbour a grudge against the United States.

Mr. Metta says:—

It is not merely the Government of the United States that is making enemies among different sections of its own peoples. The Ku Klux Klan—a powerful, secret society—is also at war with the Negroes, Asiatics, Jews, and Roman Catholics in the country. These facts show that the future history of America will not be smooth and peaceful. There may be internecine warfare,—which might affect not only the United States but Central and South America, Europe and Asia also. America, instead of becoming more popular, is being more and more hated by the various nations of the world.

It is possible that some great, far-seeing American statesman of the future, might create harmony from the present discord by pursuing a liberal policy. If he does so he will certainly avert the catastrophe which is threatening to overwhelm his country.

### Mahmud of Ghaznin's Disservice to Islam

In the same monthly Professor Mahammad Habib of the University of Aligarh concludes a character sketch of Sultan Mahmud of Ghaznin thus:—

On the prospect of Islam in India Mahmud's career had very baneful effects. With a new creed everything depends on its mode of presentation and in the hands of Mahmud Islam became what it was never intended to be—a thing of blood and iron and a cause of oppression and wholesale plunder. A religion is inevitably judged by the moral complexion of its devotees: and if they fail in the moral scale, outsiders naturally consider their creed to be defective. 'Tried and found wanting' was the judgment of the Hindu revivalists of the 11th century, who had known Mussalmans rather than Islam, and had good reasons to be shocked at their behaviour. It would not be too much to say that Mahmud damned the success of Islam in India; for such limited success as Islam has had in this country has been due to different forces and to a different class of men. The religion which was a source of profit to Mahmud was also a source of spiritual consolation to many a wandering ascetic, perplexed with the problems of life and death, who a century after Mahmud, began to acclimatize the foreign creed in the new land, and who away from the atmosphere of court and camp, and by methods quite contrary to those of the Ghaznavide conqueror, succeeded in reconciling the hearts of a section of the Indian people to the gospel of their Prophet to whom his poverty was his pride.

### Universities and Compulsory Military Training

Mr. W. M. Ryburn, M. A., contributes to the same journal a concise and telling article against compulsory military training in universities. He holds that the policy of compulsory military training in universities is "undoubtedly fraught with great danger both to its culture, and to its manhood." His reasons are summarised below.

In the first place it is essential that we should consider the effect that the introduction of compulsory military training is likely to have on the work of the University. We must seek to determine how far and in what measure the making of military training as a compulsory part of a degree course is going to forward the aims and objects that the University has before it. This must be the test that we apply to the suggestion in order to determine its value. If military training will help on the work of the University, and aid it in accomplishing the end for which it exists then it should be supported by all who have the interests of the country at heart. If however it would appear that compulsory military training would militate against the work of the University, then it is obvious that the proposal must be opposed.

In the writer's opinion the ends for which

the University exists may be regarded as three in number.

Firstly, a University's work is to impart to those who attend it, that type of culture which it regards as the highest, and the most characteristic of the country, to which it belongs. Secondly a University should train those who pass through it to think honestly and courageously. Thirdly a University's aim should be to so develop the personalities of those who pass through it, that they may be fitted to be the leaders of the thought and action of the country.

He then tries to estimate how far compulsory military training will help to realise these aims.

Is military training likely to contribute to the inculcation of the highest culture? His reply is in the negative. He shows that such training must necessarily imbue and infect men with the militarist spirit.

It is not spoken of as such, of course, but is disguised by such words as patriotism, discipline, obedience, and so on. But none the less, that is the real aim, and the real effect. If such a policy were persisted in, after a generation or two our country would have that militaristic flavour in its culture which is so prominent to-day in France, and which it was the fashion to deplore in Germany. It is scarcely necessary in these days to establish the point that a culture infected with the military spirit is not the highest form of culture, but is very far from it. The War has shown us but too clearly, the effects of such a culture. No culture which tends to underrate human personality can be said to be high.

By introducing compulsory military training into the Universities, India would simply be travelling in the footsteps of the West. Her leaders would be trained in ideals that are foreign to her and that will lead to the same disaster as that which has overtaken the West. Imitation, even of good points, can be very easily overdone, but so deliberately set out to follow along a road that has already led to such tragic results, would be sheer folly. Is it by such methods that the present generation can hand on a culture that is characteristic of the country?

Passing on to the second point Mr. Ryburn observes:—

Secondly, a University should train those who pass through it to think honestly for themselves. How does compulsory military training affect the carrying out of this object? It is well known that the tendency of all military training is to create men who will obey the word of command without thinking for themselves. It may be argued that this only applies to men in the ranks, and so would not affect University men, who would be trained as officers. The same thing, however, holds good for officers of a slightly lesser degree. In modern warfare it is only the few highly placed officers who have any scope for original and constructive thinking. The effect of the whole military system is to cramp thought and expression, to teach men (and officers too) to depend on authority instead of on themselves, to inculcate habits of unreasoning (and often unreasonable) obedience: in a word, to



destroy those very habits of original and constructive thinking that the University should be striving to foster. Under any system of military training men get into habit of having their thinking done for them. This is all quite contrary to one of the chief aims of University education, and by introducing such a system the University will be fighting against itself, and nullifying its efforts to supply the greatest need of the world to-day—men who think for themselves.

As regards the third point the writer asks:—

In what way will compulsory military training help to develop the personalities of University men?

His answer is:—

The militarist is anti-social in the wider sense. His unit is a comparatively small one, namely his own country; and he cannot see beyond it. A narrow patriotism however is not enough; for if the personalities of our University students are to be properly developed the University must teach its students to look beyond the bounds of their own country. They must be taught to take the wider view. Compulsory military training is absolutely opposed to this wider view. It tends to develop a stunted personality, a man whose thinking is circumscribed, whose sympathies are dwarfed. Those qualities which it is claimed are developed by military training can be better developed in many other ways which are not open to the same dangers as military training. Speaking from a very fair experience of military training and the army, I can say that the influence of both on character is very seldom good but is almost always bad. The whole spirit of anything military is opposed to freedom and goodwill in their widest sense, and these are the things that are necessary for the full development of character.

### A Problem before our Ministers

The editor of the *Indian Veterinary Journal* writes:—

Freedom has its responsibilities no less than its privileges. We hope this well-known truth sufficiently in the forefront of the Hon'ble Ministers who administer the veterinary departments in the various presidencies and provinces. If it was left to the descendants of Milton, Burke and Macaulay to initiate various beneficial measures in this country, it now devolves on the sons of the soil to develop and consolidate them. The portfolio of the Veterinary Department is in the hands of Indian Ministers to-day in almost all the provinces. Born of the soil and bred in an atmosphere of love and even reverence to the dumb creation, we hope they will realise the veterinary needs of the country fully and well, and do their utmost to improve, increase and preserve the various breeds of cattle in this vast land of ours.

It is a notorious fact that milk is becoming a rarer and dearer product. For want of this precious diet infant mortality is on the increase. Thus a nation's growth is seriously jeopardised. That is the responsibility with which our ministers are entrusted to-day. Model cattle-breeding farms, run by Government agencies, sufficient in number to

make the result appreciated by the people, rendering state aid to private agencies who undertake to run cattle breeding farms, starting of cattle co-operative societies, prevention of indiscriminate export of Indian cattle, and judicious mixing of foreign strains, will all go a long way to solve the problem. But, behind all the above schemes there ought to be a well-organised and efficient veterinary service and not the present one man in every 700 square miles!

### Western Civilisation and Struggle for Existence

We read in a paper contributed by Mr. Kshirod Chandra Sen to the *Visva-bharati Quarterly*:—

Life in Western Europe has never been, and is not now, a walk through a garden of fragrant flowers, and with the progress of its civilization the struggle for existence was bound to increase. The struggle for existence being the developing force in this civilization, there must be a direct correlation between the variations of the civilization and those of the struggle. Optimism therefore suggests the necessity of an increasing intensity in the struggle for existence. And Benjamin Kidd is one of these optimists in whose opinion it will be an evil day for western civilization if this struggle slackens or slows down to a lower pitch of vehemence and fury.

Western people practised Darwinism for many centuries without knowing it. Darwin, like the grammarian, only made Europe conscious of what she was doing. Of course, the common people have no knowledge of Darwin's theory, any more than they possess a knowledge of Christianity. Darwinism so far as it concerns man, is merely a perspicuous statement of the pragmatic life of Europe, which existed before Christianity was preached to the people by the Roman monks, and which continued to thrive in spite of all their teaching, and still continues to flourish, adorned and enriched by a wealth of poetry and elegant literature.

To convert non-moral natural selection into moral divine selection in the struggle for self-aggrandisement, miscalled the struggle for existence, is to invest Darwinism, as applied to human life, with the glory and beauty of advanced pragmatism such as inspired Greek life in the age of Pericles. The morbid melancholy which entwines itself round the defeated and the rejected had no place in this philosophy of life. Defeat and misery were quickly drowned in a veritable Pacific Ocean of forgetfulness, while victories and survivals were celebrated in spectacular processions and splendid pageants for the benefit of the masses to prevent their mentality from being buried in an abysmal pessimism.

### "The Skeleton."

(Translated by the Author)

A beast's bony frame lies bleaching on the grass.  
Its dry white bones—Time's hard laughter.—

cry to me:

Thy end, proud man, is one with the end  
of the cattle that graze no more,  
for when thy life's wine is spilt to its last drop  
the cup is flung away in a final unconcern.

I cry in answer :  
 Mine is not merely the life that pays its bed and  
 board with its bankrupt bones, and is made  
 destitute.  
 \*Never can my mortal days contain to the full all  
 that I have thought and felt, gained and given,  
 listened to and uttered.

Often has my mind crossed Time's border.—  
 Is it to stop at last for ever at the boundary  
 of crumbling bones ?  
 Flesh and blood can never be the measure of the  
 truth that is myself ;  
 the days and moments cannot wear it out  
 with their passing kicks ;  
 the way-side bandit, Dust, dares not rob it of all  
 its possessions.

Know that I have drunk the honey of the formless  
 from the lotus of endless forms ;  
 through the cave of sufferings I have found  
 the secret path of delight ;  
 and have seen tracks of light across the voiceless  
 desert of the dark.

Death, I refuse to accept from thee  
 That I am nothing but a gigantic jest of God,  
 That I am annihilation built with all the wealth  
 of the Infinite.

RABINDRANATH TAGORE  
 (From *The Visva-bharati Quarterly*)

### Mr. C. F. Andrews on Islam.

In the last number of this *Review* some extracts were given from Mr. C. F. Andrews' paper on Islam in the *Visva-bharati Quarterly*. A few more are given below.

Islam is a living power to-day among many races of mankind, which neither Buddhism nor Christianity had been able to reach in their greatest periods of expansion. It has also appealed in modern times by its very simplicity and directness to master men of action in Europe, America and Asia. Above all it has impressed men by its virility as a great and noble creed. I have read how General Gordon, who was himself a fervent Christian, maintained more and more as he grew older an attitude of reverence for the deep religious fervour and sincerity which he found in Islam. Very many others who have lived and associated with Musalmans, have felt the same appeal.

During my first years in India, when I was at Delhi, my own heart at first was drawn towards Islamic ideals more than towards the Hindu outlook upon life, both on account of what I saw with my own eyes and also the intimate friendships with Muslims that I made. At that time, indeed, I became thoroughly absorbed in Islam; its history and culture fascinated me, and I read and studied all I could about it. If, since then, the pendulum has swung some degrees the other way, nevertheless that first reverence for Islam has fundamentally remained unshaken and those earliest impressions of its dignity and greatness have never since been blurred. In all that I put down in this article, I write with those memories still vivid; and no criticism that I have to make will be other than that of an ardent friend whose love is manifest and apparent.

Whatever view we take, by no means can Islam

be considered by anyone who carefully reviews the facts as a spent force in the history of mankind. Its strongest opponents give in it the honour of never treating it as such. Dr. S. M. Zwemer, for instance, has declared, times without number, that from the point of view of population Islam is spreading in Africa far more rapidly than any other religion. It is not rationally possible, therefore, if the theory of an organic unity of religion is held, to account for this persistent vitality in Islam except on the assumption that it has some necessary function to perform in the Body of Humanity, which could not be effected in any other way. What is that function? How can we best explain its rational existence?

I do not think that we can point to any new law of the spiritual life that Islam has discovered for the first time in human history. Behind both Christianity and Hindu-Buddhism, as I have said, there was actually such a discovery. For in both, supreme emphasis was laid upon the principle of Ahimsa as the essence of all true religion. I can not see this side of religious truth emphasised in Islam. The Quran, as I read it, does not carry the solution of this great problem of non-retaliation any further forward. Rather, the opposite principle of retaliatory justice appears to gain a fresh approval and conviction.

I know that we have the remarkable instance of the Prophet's forbearance and magnanimity, when Mecca was entered in triumph after weary years of struggle. But there were clearly political gains of the very highest order to be obtained by such a magnanimous act; and deeds of dire punishment are equally apparent as a part of the Prophet's conduct along with such acts of sublime forgiveness. "I believe in retaliation," was the final word in an argument, which I had with one of the noblest Musalmans I have ever known, and another said to me, with an emphasis which I can never forget, "My religion *commands* me to take up the sword on certain occasions."

I have often wondered, therefore, whether there might be some practical defect in the Ahimsa doctrine itself, when pressed to its logical conclusion. The strong personality of Mahatma Gandhi,—in spite of the lengths to which he would go in carrying out to the full this doctrine of Ahimsa,—has always given him a natural leaning towards Islam. This represents an instinct, which goes deep into his inner life. Sometimes, I have thought that he had found in Islam a corrective to a weakness, that he subconsciously felt in the logic of Ahimsa, during its present stage of imperfect human representation.

As a pacifist myself, I know full well, how those in Europe, who as conscientious objectors have been carrying out in practice to the full the pacifist doctrine, have experienced the same inherent weakness in their own position, when they have pathetically tried to face the hard facts of human life as a whole, without surrendering their creed. Is the phenomenon of the sudden rise of Islam in part at least due to the fact, that a counterbalancing weight was needed, in face of the extreme Ahimsa position—or at least a restatement of its postulates in terms less abstract and logical, and more in touch with human life?

Islam brought with it not only simplicity of living, but also a simplicity of faith. 'One God, One Brotherhood, One Faith.' This was a Puritan simplicity indeed, after the interminable wranglings over creeds which nobody understood and ceremonies which had lost all meaning! The

idolatry, not only in Arabia, but in Christendom, were swept away. Life became one; life became simple. The poorest *fellahin* in Egypt and the most oppressed Syrian peasants found at least for a time a new dignity of human brotherhood and common worship.

### Some Pictures of the Japanese Spirit

In the same quarterly Rabindranath Tagore gives the following pictures of the Japanese spirit:—

Nine years ago, when I was living at Mr. Hara's house in Yokohama, it struck me every day, in his beautiful garden, how working-men would be coming out of the factories at mid-day and walking for a considerable distance to sit under the shade of his pine forest, silently to watch the meeting of the great sea and the sky for some five minutes, as though it were food and drink to them, and then walking all the way back to their work. This is a great achievement, that the whole people of the land should come to have a hunger for the beauty that is serene and great, that has no appeal to their sensual excitement; a beauty with which, in the busiest time of the day, they could steep their mind, and thus realise their freedom in the Infinite.

On every Saturday and Sunday, men, women and children would crowd through the different alleys and avenues of pines and oaks, threading their way to some open space in the mellow light of the afternoon. There was no sign of rowdiness, no trampling of grass or plucking of flowers, no strewing of the forest path with the peel of bananas, skins of oranges, or torn pieces of newspaper. There was no unseemly scene, no brawling drunkenness, no shrieking laughter, no menacing pugnacity.

These people belonged to the working-classes. In other countries, we know what is the foundation of the enjoyment of such people, what strong sensations they need, sensations which shew the insensitiveness of a mind which has to be roused by all kinds of rude jerks and shocks. But here, their holiday time seemed to me like the perfect flower of the lotus open to the pure light of the sky, to which they came like a joyous swarm of bees to sip the hidden honey in silence. This meant something great in the people and it won my heart.

It filled me almost with envy, as I wished for my own people such a fine gift of enjoyment. Have you no admiration for this marvellous achievement of theirs? It is this profound feeling for beauty, this calm sense of perfection, that is expressed in various ways in their daily conduct. The constant exercise of patience in their daily life is the patience of a strength, which reveals in the fashioning of exquisite behaviour with a self-control that is almost spiritual in its outward expression.

One day I was travelling in a motor car through the country, when we came upon a lumbering market cart which obstructed the way. What struck me specially was the patience of the motor driver. He uttered not a single rude word, but waited for a long while in perfect composure of mind and expression, until the cart could give him right of way. Each driver then saluted and we passed on. On another occasion, our motor

car, by a mistake of the driver, knocked against a bicycle, and threw down the rider. In spite of of his bruises he spoke not a word of recrimination, nor did he even refer to our driver's mistake. He simply got up, wiped the blood from his cheek and rode away as if nothing had happened. This little incident represented a great fact.

In a variety of ways, I have seen in the conduct of the Japanese their wonderful self-control, and what seems to be a sense of forgiveness or at least of mutual understanding. In the cases I have mentioned, both parties made silent allowance for each other's mistakes. This is not easy. It has required strenuous discipline and centuries of civilisation. I have travelled all over the world and yet if I compare this with what prevails elsewhere, or in India, I shall have to confess that the Japanese possess a monopoly of certain elements of heroism,—a heroism which is one with their artistic genius. In its essence it has a strong energy of movement, in its form it has that perfect proportion which comes of self-mastery. It is a creation of two opposing forces, that of expression and that of repression.

### Will There Be Modern Buddhist Saints?

We read in the Sinhalese monthly *The Blessing* :—

Now, from all sides, we hear words that deplore the lack of modern Buddhist Saints. What is wrong, with the moderns, that the Path so well guarded is now scarcely trod? The Westerner complains that we of the East sit placidly, studying and admiring our beautiful map of the Path, but never budging to tread it. The impatient Westerner who attempts to hustle us, and push past, on to the Path, only succeeds in hurting himself to premature disaster. Is there not a *via media* for us, who worship Him Who was Lord of the Middle Path?

We feel that between our reverent placidity and the Westerner's restless bustle lies the middle way we seek. The West needs more of reverence and calm: we need more enterprize and energy; and we are convinced that whichever party first succeeds in remedying its deficiencies will be the first to present Saints to our decadent world. Our sincere wish is that, concurrent, both may achieve this consummation, and

*May there be Blessing.*

### "Queer Orders"

*The Feudatory and Zemindari India* usually plays the part of apologist for its clientele. So when it takes to criticising any one of them, there must be good reason for such criticism. Of the Maharaja of Jodhpur it says :—

We should like to draw attention to one or two queer orders which the Maharaja seems to have passed. One of them is the passing of the Mevar Type-writers Act, which we are told is not a legislative enactment for the simple reason that there is no legislative council in Jodhpur, but an Executive Order promulgated by the Maharaja.

It calls upon all those who possess Type-writers, cyclostyle machines to take out licenses for the same under penalty of imprisonment or fine. The object is explained to be to prevent anonymous petitions being type-written or cyclostyled and thus escape detection. We suspect that anonymous petitions are pouring in, else there would be no occasion for so drastic and queer an order. If it be so, the Maharaja and his advisers, if any, are not altogether free from blame. If anonymous petitions become the order of the day in a State, then it is fair to infer that there must be something rotten in that State. The Maharaja instead of penalising the type-writer and the cyclostyle, would have done better if he had investigated into the root-cause of the numerousness of the anonymous petitions. The remedy which His Highness has devised will effect no cure.

Of another order, passed by the Maharao of Cutch, the journal says :—

Of a piece with this queer order in Jodhpur against type-writers and cyclo-style machines is the order that is, if the report be true, of the Maharao of Cutch that none of his subjects may own a motor-car or motor bicycle. It is rather surprising that an enlightened Prince like the Maharao should be responsible for so retrograde an order. The Maharao, it may be remembered, was chosen to represent the Princes of India at the Imperial Conference and is expected to possess by his travels abroad especially in Europe that much of enlightenment as to tolerate the use of motor-bicycles and motor-cars in his State. We do not know why the Maharao should shy at any of his subjects possessing them. He cannot apprehend any danger to his person or to his State by the presence of a motor. Does the Maharaja himself keep motors? If so, his one reason for prohibiting his subjects from a like luxury, may be that he must have the sole glory of owning motor-cars, which is certainly not becoming an enlightened Prince like the Maharao of Cutch.

### Future of Long-Stapled Cotton in India

Mr. G. L. Kottur, M.A.G., states in the *Agricultural Journal of India* :—

The Indian cottons do not possess a staple longer than one inch and this is in all probability the limit beyond which we shall not be able to go if we confine ourselves to these cottons. For all improvement in staple beyond one inch we have to look for other cottons. We have already some experience of growing foreign cottons in this country and this at present is not very much in favour of them. But it need not discourage us altogether. The number of cotton varieties in America is increasing every year, and we find that some of the recent varieties suit our conditions better. Again the cottons that are already acclimatized and cultivated on fairly large areas are capable of improvement and extension. The Dharwar-American cotton, we have found, contains two kinds of plants—hairy and glabrous. By isolating a superior strain of the hairy type we have succeeded not only in improving the yield and quality of that cotton but also in extending its cultivation outside the tract. Similarly we know that Cambodia cotton was once growing well on large areas and yielding cotton of

staple longer than one inch. For these and other reasons we believe that the breeding of American cotton has good future in the production of long staple.

### Bromine from Seawater

We read in *The Young Citizen* :—

The importance of the Bromine industry has, of late years, grown enormously, and as its supply has not been proportionately increased to its growing demand, the price has risen, and new sources for it are being investigated. Bromine plays an important part in the Pharmacopœia as the various medicinal bromides : it also has uses in certain industrial processes, but by far the most important use is in the making of photographic film, and it is the immense development of the film industry that is the chief cause for its greatly increased demand to-day.

#### THE MANUFACTURE OF BROMINE

Hitherto Bromine has been obtained as a by-product in the manufacture of potassium and other alkaline salts. It was, however, originally discovered in seawater by Balard in 1826, and it is now proposed to obtain it direct from that source.

The latest news from America is that they are intending to "mine" the ocean for the valuable materials it holds in solution, and a steamship, delighting in the name of *Ethyl*, has already been fitted out and, we presume, christened by chemists, to cruise in mid-ocean and take in millions of gallons of sea-water daily to extract the bromine from it at the rate of some twenty-four grains to each gallon of water. By this means about fifty tons of bromine will be obtained per month, and as hitherto the total world's output for a year has only been 2,000 tons, this one venture alone will represent an immense increase in supply.

### The Tyranny of Bolshevik Dictatorship

Emma Goldman concludes her well illustrated gripping article on heroic women of the Russian Revolution in *Welfare* by calling attention to Bolshevik tyranny.

The martyrdom of the heroic women of Russia has become more poignant and intense under the tyranny of Bolshevik dictatorship than in the days of Tsardom. Then their suffering was merely physical, for nothing would affect their spirit. They knew that while they were hated by the autocracy they enjoyed the respect and love of the vast masses of the Russian people. Indeed, the "simple" looked upon them as "holy ones" suffering in their cause, and the moral influence exerted by the politicals in prison, *catorga*, and exile was very great.

All that is being changed now. The new autocrats of Russia have discredited the ideals of socialism and have besmirched the fair name of its exponents. There is no public voice in Russia save that of the ruling Party, and the martyrs..... men and women..... of revolutionary Russia have become Pariahs in the fullest sense. They have no redress and no appeal to the conscience of Russia but even that of the rest of the world seem silenced.

What has become of the sense of justice and generosity formerly extended by the Western world to the political victims of the Tsarist regime? Then liberty-loving English men and women were courageously outspoken in their protests against Russian iniquities and helpful in behalf of the persecuted for opinion's sake. Now in the face of overwhelming evidence of cruelest oppression and persecution in Russia the world remains silent and callous. The heroic martyrs are left to the tender mercies of the Tcheka, to suffer the Golgotha of the body as well as of the spirit, in the name of an ideal that has long since been betrayed by the Communist State and its Party dictatorship.

### The Possibilities of a Bone Product Industry in India.

Mr. D. G. Gokhale, B. Sc. (Chemist), shows in an article in the same monthly on the possibilities of a bone product industry in India how grease, bone glue, bone meal, superphosphate, compound manures, bone charcoal, ammoniacal liquor, bone tar and bone gas may be obtained from bones, and how there may be flourishing industries for obtaining these products.

N. B. *Welfare* for June contains fifteen other noteworthy articles, notes by Ramananda Chatterjee and some selections. For details see Readers' Guide to *Welfare* printed elsewhere.

### A New Outlook for Anglo-Indians.

We like the independent attitude taken up by *The New Outlook*. In a recent issue the editors remark :—

We are not sure that Lord Olivier's article on the Anglo-Indian Community in the *Contemporary Review* is as foolish as the press would have us believe. We cannot see why we should keep on begging for communal preferences, while neglecting the factors which would make us independent of charity. Instead of wasting time and money on personal grievances and Parliamentary representations, why do not our leaders do something more constructive? Why do they not help to raise our people out of the mire of ignorance? Why do they not found schools, hostels, clubs, and rescue homes, or help those that are already existent? Why do they not help to lead us along the paths of independence, of professional and commercial life, instead of guiding us along the dark tunnel of subordinate job-hunting? Why? Is it because sound constructive work does not usually bring immediate fame or notoriety? Or is it because our great men prefer the adulation of fools to the criticisms of the intelligent? We await enlightenment.

*Apropos* Lord Olivier's article we recommend the advice of Mr. Bhagwat Dayal, an Allahabad Barrister, to our community:

Let the Anglo-Indian community make up its mind, once and for all, that its natural home is

India, and that its interests are inseparably bound up with those of the country. Let it accept the fact that life is becoming more and more competitive for everybody in the country; and let it therefore equip itself with the education necessary for admittance to the country's public services. Let it lay the "prestige" bogey, and cease to claim special privileges. And, Sir, it needs no prophetic powers to predict that, given these better conditions the interests of the Anglo-Indian community will be perfectly safe. After all it is clear to everybody that without a clear definition of ideals, no progress is possible. There is no reason to fear that in the greater India which we are all endeavouring to create, any class of the nation will tolerate the submergence of a useful and honoured section like the Anglo-Indian community.

### India and Mysticism.

*Prabuddha Bharata* thinks that:

Of all countries, it has been given to India to specialise in the science of mysticism, and her history shows that she has not failed to give a good account of herself in this line. India has ever been a land of saints and sages whose intuitional experiences as recorded in the sacred texts form a priceless contribution to the world's spiritual thought and culture. It is the Indian Rishi of old who could challenge humanity and declare with a voice of thunder:—"I have realised that Mighty Being who is full of light and beyond the veil of ignorance. It is by knowing Him that one can conquer death. There is no other way of getting Immortality." It is a bold challenge indeed! We believe and rightly so that the science of mysticism in which the people of India have been experts since the dawn of civilisation, will yet lead humanity and bring peace and harmony to this world, distracted by many conflicts of interests. There is nothing strange that, in this materialistic age when men are too busy chasing the 'mighty dollar' and evaluating life in terms of sense-enjoyment, Indian mystics should be looked down upon as mad men or nervous wrecks. But let India be true to herself and her national ideal, and truth will triumph in the end. Of course, it cannot be denied that in comparison to her past, India has been very backward at present, and there is a wide divergence between the ideal and the life she is living. But it is not the preaching of Vedanta, the philosophy of mysticism, that is responsible for it. The cause of degradation must be sought elsewhere.

### Beauty in the "Charpai".

It is a blessing to be able to discern beauty in common things. Possessed of this blessing Mr. P. E. Richards expatiates on the beauty of the *charpai* in the *Student* (Lahore), saying by way of preface :—

There are in this country some commonplace things that thrill the new-comer with their intrinsic beauty. The *Charpai*, for instance. It has often struck me that much that is beautiful in India is overlooked by those to whom that beauty belongs. This beauty is part of their lives, but they are

not conscious of it. It is not enough to have and to use beautiful things, one must be aware of them. This awareness leads to discrimination between what is good and what is bad from the aesthetic point of view, and consequently, to the deliberate choice of beautiful things in our domestic surroundings.

Then follows her discourse on the *charpai*.

How many of the millions who sleep on the *charpai* and use it for so many purposes realise its perfection? I refer to the ordinary bed of unpolished wood with a woven top of string. Nothing could be simpler in construction. Yet could anything be more beautiful? Some of my readers will smile at this question. Surely lacquered legs of intricate pattern and bright colours are more beautiful than those of unpolished wood. More ornate, yes. Not necessarily more beautiful. Beauty is harmony. Consider for a moment the harmony of colour between the woven string and the legs of unpolished wood; a harmony that extends to the surface as well as to the colour. Both surfaces are unpolished. They have what photographers would call a matt surface. People whose aesthetic sensibilities are developed prefer dull surface to shiny ones. The reason being that the glitter of the shine distracts from the form. Take two photos of your friend. One has a glossy surface and the other a matt surface. The latter can be seen at whatever angle you hold it, and nothing distracts from the picture of the face of your friend. The glossy surfaced one, on the other hand, has to be twisted about to dodge the shine that keeps coming between you and the face.

Quite apart from the harmony of colour and surface of the *Charpai* there is the harmony with its surroundings. No amount of sun or rain can damage it. It has neither varnish nor lacquer to blister, no polish to be dulled, no colours to run or be obliterated. It welcomes the elements and is the better for them. The wood becomes seasoned, and the string becomes a richer colour by being sunburned. In simple surroundings and in the open air the *charpai* is an aristocrat—always at ease. It has the reticence and charm of the well-bred. Nothing strident and vulgar about it. Picture it under the deep shade of a tree by a Persian well: or on a roof in the cool of evening or morning and ask yourself if lacquered legs and a top of *nawar* would be so harmonious with their surroundings. Would not the legs be saying: Admire me. Admire me. And would not the *nawar* cry aloud for a covering for its nakedness? The *charpai* softly murmurs: I am one with my surroundings. Come, rest. Be one with me and them.

And how many uses it has! Standing upon one end it shelters us from the sun. It will screen us if we wish to be private. It dries our clothes for us, and I have seen it dry vegetables too. Only this morning, my servant having occasion to get on to an upper roof, made of it a ladder. I have seen it used as an ingeniously contrived scene-setting for a puppet show: standing on its side with legs towards the audience: its woven string covered with a white sheet for a back cloth, and from its protruding legs—which formed the depth of the stage—was hung the front curtain. It makes also a handy and comfortable ambulance for the sick and wounded. Then how easily it is packed for a journey. With string loosened and end-pieces of the framework knocked out of their

sockets, the whole thing rolls up, and becomes a compact package.

Finally, this simple thing—so much a part of our daily lives, so useful, so friendly, so peace-giving—bears us on our last long journey. No matter so poor, but the *charpai* on which his body is carried, gives dignity to the procession that moves towards the funeral pyre or to the ground that is to receive him.

### Brahmacharya

Mr. T. L. Vaswani thus holds forth on *Brahmacharya* in the *Kalpaka* :—

*Brahmacharya* is quite different from dismal asceticism or *hatha yoga*. 'May my senses grow in perfection!'—is the opening line in the Chhandogya Upanishad. And the Vedas with their repeated emphasis on *bala*, energy, inculcate a sublime doctrine of *Shakti*. 'Inspire our senses' says the Vedic Sage. Lacerations of the body could not lead Godward. The senses are gates of knowledge. The doctrine of Brahmacharya is a doctrine of *shakti*. It asks not that the body be maimed, or neglected but that it be trained, built up strong and pure, how else would it respond to Higher Vibrations and be a Vehicle of the Spiritual Life of the Universe? 'May my senses grow in perfection'. And there is no growth in perfection without purity. This truth is trampled upon by many of the gifted men of modern Europe,—men like the poet D'Annunzio who says:—'Life is a kind of diffused sensuality'. This 'gospel of diffused sensuality' is one extreme, as contempt for the senses is another. The senses are manifestations,—instruments,—of the Soul. Earth-life must miss its purpose if it will despise, not use matter. Brahmacharya demands that we keep our senses pure. If they are either overfed or starved, the result will be weakness, disease, illusions. Patanjali rightly urges that *yoga* is not to be taught to those whose bodies are unsound. Religion is Health.

### Killing Plants and Killing Animals.

A vegetarian, fearing that Sir J. C. Bose's demonstration of life in plants might indirectly lend support to the slaughter of animals for food, wrote on the subject to the scientist and received the following reply, as printed in *The Mahabodhi* :—

Dear Sir,

I owe you an apology for the delay in answering your letter. I have been, and am still, extremely busy with some of my recent researches.

It is difficult to answer your question in a letter. You will find the subject discussed in "Life and its Mechanism", *Modern Review*, December, 1924.

It would appear the consciousness is more diffused in plant than in animal. Fear and terror are worse than death; there is no reason to suppose that plants suffer from these.

Pity and compassion seem to be higher attributes of man; you cannot teach these by mere discussion.

Yours faithfully,  
Sd. J. C. Bose.

### Peace through International Education.

Mr. V. V. Oak writes in the *Educational Review* :—

If one examines the literature of the pre-war period, one will hardly find any mention ever made of attaining Peace through World or International Education. The two words 'international' and 'Education' are first mentioned together in American periodicals of 1920. Since then, a great deal of attention has been given to this question and it is high time that our people should know something about this movement that is going on in this country. Though India has the honour of being the first country to 'act' in establishing a World University or 'Vishwa-Bharati' as it is called, under the guidance of our beloved poet Tagore, it would be suicidal to our own interest if we neglect to take into account similar movements going on elsewhere. It is my conviction that in times to come the United States of America (because of the vast material wealth at her disposal) and India (because of her spiritual richness as compared to other nations) are going to be two prominent nations to which the rest of the world will turn its wistful eyes for the solution of the Peace problem and International brotherhood.

He then gives a brief account of an educational World Conference held in San Francisco in 1923 whose objects were

1. To promote friendship, justice and good will among the nations of the earth.
2. To bring about a world-wide tolerance of the rights and privileges of all nations regardless of race or creed.
3. To develop an appreciation of the value and the inherited gifts of nationality through centuries of development and progress.
4. To secure more accurate and satisfying information and more adequate statements in the text-books used in the schools of the various countries.
5. To foster a national comradeship and confidence which will produce a more sympathetic appreciation among all nations.
6. To inculcate into the minds and hearts of the rising generation those spiritual values necessary to carry forward the principles emphasized in the Conference on Limitation of Armaments.
7. Finally, throughout the world, in all schools, to emphasize the essential unity of mankind, upon the evils of war and upon the absolute necessity of universal peace.

One resolution of the conference covered investigation of the feasibility of a world University. Mr. Oak mentions with pride the splendid work done in the conference by three representatives of India, Mr. Hemendra Rakshit, Miss Hansabai Mehta and Mr. R. V. Gogate.

### Protection of Children in Bombay.

In the opinion of *Stri-dharma*,

The Bombay Children's Act is a big step forward in the care of the children of that presidency. It

provides first that "children who are deserted, destitute and wandering should receive the protection of the law, and be afforded shelter in homes under the orders of a magistrate. The Act also provides for the punishment of offenders who ill-treat children and grants protection to children against cruel guardians and relations. The last important feature of the law is the provision of a special judicial procedure for child offenders. This ensures that children who commit crimes through immaturity of understanding are reclaimed and given an opportunity of reclamation under proper care instead of being dealt with as ordinary criminals."

Additional clauses are proposed to be added, (1) making it an offence for an adult who is drunk in the streets, to have in his charge a child under seven years old : or to give a child any intoxicating liquor. (2) will empower the police to search a child. (boys only) and if found to confiscate any tobacco or smoking mixture ; and making it an offence to sell tobacco to a child, or to incite a child, or young person to bet or borrow money etc. We most sincerely hope that these excellent amendments will be added to the original Bill. There is such a need for the protection and care of young children in our great cities that we heartily welcome this Act of the Bombay Legislative Council ; and commend its example to the other Councils of India.

### Hindu Influence in Cambodia.

The article on Indo-Chinese Civilisation in *Current Thought* by Mr. C. F. Andrews ought to be read by all Indians. The following are extracts from it :—

To the Hindu, who cherishes his ancient culture and traditions, one of the most profoundly interesting countries in the Far East to study is Cambodia, the centre of the Khmer Empire, which once extended its spiritual and temporal sway from the Gulf of Siam up to the Middle Kingdom of China. In the twelfth century of the present era, when Aryan Hinduism in the North of India was receiving one defeat after another at the hands of the rising Mahomedan powers from Central Asia, a Hindu monarch, named Jayavarman VIII, was ruling over this Khmer Empire, which then stretched literally from the Bay of Bengal on one side to the Pacific Ocean on the other. It was divided into sixty self-governing republics, and, according to the Hindu spiritual genius, which always tends towards a diversity within a unity—was rather a great federation of friendly States under one Emperor than a centralised personal despotism, Jayavarman VIII was truly the Chakravarti of his times in the Far East.

Yet, how little is known of all this in India ! How rarely is it even mentioned ! What an insignificant place is given to this Hindu expansion in any Indian History ! How few, even of educated Indians, reading these words of mine, have ever studied the facts and realised their wonderful meaning ! No country has ever treated its own past historical records so carelessly as India !

About eight hundred years ago, this great Hindu Civilisation was one of the chief world-factors in the Far East. It was not built up, in the main, as far as history reveals, by military power, but rather by sheer intellectual genius winning its way

among backward peoples and unifying them as they had never been united before.

I had often read in books, how this one vast Hindu Civilisation in the South-East had stretched wider and wider its arms to embrace the races round it. Its direct origin and early history are somewhat obscure, but it probably reached the height of its fame and influence at the time I have mentioned, about 1100 A. D., many centuries after the first Hindus had settled in the country and made their influence felt.

It is not quite certain from whence these Hindu Colonisers came, and how the expansion took place which covered the South of Asia. But the evidence goes to show, that they first sailed along the Eastern Coast of the Bay of Bengal and colonised and civilised as they went. We have very early traces of such settlements in Burma; then further South in Malaya; then in Sumatra, and last of all in Java and Bali and Celebes.

We must realise that the Hindu Civilisation was intellectually and artistically paramount in those ages in the East to an unparalleled degree.

Of all the architectural remains in Cambodia, revealing the Indo-Chinese Civilisation, the greatest undoubtedly is Angkor-Vat, the vast temple ruin in the heart of the city of Angkor, the capital of the Khmer kingdom. The architecture is colossal: the sculpture and carving are a work of remarkable beauty. There is nothing quite like it in the world, and it may be rightly named, along with the Pyramids, as one of the wonders of the world. It stands out, along with Borobudur, as one of the two greatest monuments of the Far East.

The whole of Cambodia is still under the influence of Hindu-Buddhist traditions. Hindu ceremonies can be everywhere traced. Hindu festivals are constantly observed. Buddhism is the State Religion. But very little now remains of the treasures of all this Hindu civilisation in the soul of this wonderful people except a gentleness of manners, a dignity of bearing, and a perfect beauty of Aryan feature in men and women alike. These old majestic buildings, which Hindu architects built, and the culture that lies behind them, are all that can now be seen of one of the noblest Empires of the East. Yet still beauty lingers, even in the present state of fallen greatness.

Yet one of the saddest parts of the story still remains to be told. The Khmers, now appear to be almost a dying race. They seem to have lost their ancient spirit of unconquerable intellectual strength. They have become dull and lifeless, and have lost even the desire to live.

It is difficult to read a passage like this without a throb of emotion. The thought of all that vanished greatness, so noble, so artistic, so spiritual, like some perfect flower of human culture,—makes it impossible to believe that all of it can have passed away, never to return in other forms. The

theory of reincarnation, if it is true, must surely have its meaning for kingdoms and peoples, as well as for individuals.

But while I have read this passage from a book of travels over and over again, and pondered over its spiritual meaning, I have only become the more certain that from India itself must go out to Cambodia and to Bali and to other centres, where Hinduisim is not really dead, but only moribund a new reviving message. It is, to me, a matter of intense and earnest longing, that some at least of the treasures of religious wisdom and devotion stored up in India should reach this Hindu race in its day of adversity and save it from extinction,—just as a drowning man may be saved from utter death even at the last moment of exhaustion by a timely outstretched hand. With the new facilities of travel, the way is more easy to tread than it was of old when monks and sannyasis crossed on foot the high Pamirs and the snow-girt passes of the Karakoram, and faced in open boats the terrors of the typhoon, in order to carry forward from India their spiritual message to enrich mankind. If any word that I have written in this article, or in those that I have been writing from time to time in 'Current Thought' should inspire any Hindu devotee to make a pilgrimage abroad to these old centres of the Hindu Faith, I shall be amply rewarded. Knowing well how deep, in the heart, the tradition of the ancient faith of Hinduism is stored, I do not cease to hope that dying Cambodia may one day see a small band of religious enthusiasts from India who may fan once more into a flame the still flickering light of Hindu culture in this far-off land.

### India and the World.

Mr. Hemendra K. Rakshit says in the *Vedic Magazine* :—

India is not what the Western Indologists, save a few, would have you imagine. An impartial evaluation of Indian's culture-history—her industry, commerce, science, politics, art and philosophy will yield a record worthy of any nation.

A rapid glance at the comparative political history of Europe and India until 1789 will show a parallel development of events, even slightly in favor of India. Basing his conclusion on data acceptable to the methodology of historical researches in Europe and America, Professor B. K. Sarkar in his book "The Political Institutions and Theories of the Hindus," finds the Ancient and medieval India passed through the same institutional and political experiences such as city-states, republics, jury system, despotism of kings, which Greece and Rome and medieval Europe and other countries of Asia have gone through. The people of India even enjoyed the right to fine in case of the elected officials of the rural commune."



## FOREIGN PERIODICALS

### "SCIENTIFIC AMERICAN."

#### GEOLOGY FOR AMATEURS.

In the June number of *Scientific American* Mr. Albert G. Ingalls asks:

"Can any one who is not a professional geologist understand and interpret the scientific meaning of the earth's features? Can he learn to explain the origin of the mountains, rivers and lakes as he motors along a country highway, as he tramps over the fields and hills, or even as he sees them from the window of a railway coach? How much scientific knowledge, and fun, could a vacation camper get from a week's observation of the geological features in the neighborhood of his camp? Could it be done without any trained instructor? What special implements are necessary?"

He then informs the reader that

"These are some of the questions which the postman frequently brings to the editors of the *Scientific American*. They indicate that many people are at least interested in geology. Many are interested in evolution and they have found that the story of organic evolution is closely related to the science of geology, for the fossils of the ancient sea and land animals representing the stages of evolution are found in the rocks. People want to find these fossils and learn to assign them to their proper place on the great family-tree of the evolution of life."

The writer then tells where to look for fossils, how to go prospecting for valuable minerals, what the ice age did to America, and how most mountains are made. He concludes:—

"One could go on indefinitely describing the interesting phenomena of the earth's surface. The best way to understand them, however, is to get out and see them, at the same time learning their significance from some good book on geology.

"You may not understand all that you see if you spend part of your vacation geologizing, but the keen interest in geology which this form of vacationing will awaken in your mind will lead you to spend many an interesting evening next winter reading about earth science. The field of observation is unlimited and ever-varying. Finally, it takes one out of doors and into the country, where man naturally belongs."

As students and some other classes of people in India have long vacations, it would be useful for them to have guidance like that which the illustrated *Scientific American* article gives to American vacation tourists.

#### VACATION METEOROLOGY AND THE LURE OF CLOUDLAND

Another article in the June *Scientific American* which is meant to help people spend

their vacations usefully and with pleasure, treats of clouds of different kinds, hailstones, water-spouts, crepuscular rays of the sun, and rainbows, with fine reproductions from photographs.

#### WELFARE WORK, OR THE HUMAN SIDE OF THE STEEL INDUSTRY

A third article is devoted to a brief sketch of what is the greatest triumph of all in the story of the steel industry in America—namely, the bringing of capital and labour together in a bond of mutual human interest and understanding without which the present prosperity of the industry in that continent would be impossible and its future would be sorely jeopardized.

At first,

The aim of the various plant officials was directed to production almost exclusively, but times have changed, and, although production is still the ruling factor, there has grown up a growing recognition of the claims of the working man, that his work shall be rendered safe and that his living conditions shall be improved to keep pace with the developments of our social life in housing, health and recreation.

"Today", says one of the leaders in this good work, "welfare work may be classified as one of the essential features in successful and efficient plant management." It will scarcely be disputed that in the work of bettering the conditions of labour in the steel industry, the leading spirit has been Judge Gary, the present venerable president of the United States Steel Corporation. It is significant that, during an interview before the writer undertook his lengthy trip through the steel industries, the whole hour of our talk was consumed by Judge Gary in out-lining what had been done for the working-man. Asked what he considered to be the most important requisite for a successful head of a steel plant, he replied, "I would place first a thorough knowledge of human nature, as exemplified in the American working-man, and an understanding sympathy with his point of view."

The writer then describes "the Bureau of Safety Sanitation and Welfare", which is a great welfare organization. Under it, among other things, first aid and rescue crews have been formed, whose object is to have especially trained men to take immediate charge where a life is imperilled.

The Committee on Sanitation has prepared specifications which include regulations for toilets, wash and locker rooms and drinking water. To avoid infection no wash basins are installed—the men wash in the flowing stream. Sanitary fountains are used exclusively and sources of drinking

water are periodically inspected and the water analyzed. The drainage of marshes and lowlands and the use of crude petroleum have reduced the cases of malaria fever in certain districts from six thousand to two hundred annually.....

The practical housekeeping centers teach the preparation and cooking of food, and care and feeding of babies, dress-making and domestic science.

In connection with some of the steel works, whole villages have been built from the ground up, where homes fitted with all the modern conveniences are provided at moderate rentals. Gardening is encouraged by the offering of prizes for the best gardens, and the company usually plows the community gardens at its own expense, plots it out and directs the workmen in their gardening activities. Flower gardening at the works is encouraged and is done mainly by the employees. .... We cannot close without mention of the educational work carried on.....

WHAT ARE THE SOUNDS THAT INSECTS HEAR ?

Can insects hear ? The answer is :—

Some of the insects that have a very definite purpose for detecting sound connected with their love affairs, are endowed with auditory powers, but this special provision does not apply to most species.

Very little seems to have been discovered concerning the detection of sounds by the invertebrates; anatomically we only know that they have no auditory apparatus like those developed by the vertebrates. Anything in the nature of a tympanum, a sense-attached disk or drum for the reception of waves of sound, seems to be peculiar to the creatures with backbones.

Being comparatively diminutive and having a nervous construction susceptible to touch, sight, taste and, most delicately, to smell, it would appear natural that a disturbance of the atmosphere resulting from any kind or degree of noise must be readily detected, especially through such sensitively attached organs as the antennæ, the palpi, the wings and even the legs. But with the exception of the very evident hearing of certain families of grasshoppers, crickets and beetles, the males of which call the females by stridulating, there seems to be no evidence, after careful observation, that the majority of invertebrates have any sense of sound as conveyed by the atmosphere.

### South African Land Policy.

Writing on South Africa, *The Living Age* says:—

The present Cabinet endorses race-segregation; but this is really a nonpartisan measure, advocated by missionaries and other friends of the natives, and is not designed to erect impermeable bulkheads between blacks and whites except in respect to landholding. The plan is to set off areas where only blacks can own land, and areas where only whites can do so. But a commission having this matter in charge has allotted only about thirteen per cent of the desirable land in the Dominion for possible black ownership and has reserved eighty-seven per cent for the whites, who are a minority of the population. Naturally this does not gratify the blacks. Neither does segregation please white

farmers, who complain of labor and that it will become even scarcer if the blacks are encouraged to settle in compact communities of their own.

### The Destiny of Man

Sir Oliver Lodge says in *The Christian World*:—

I consider it scientifically proved that mind is not inseparably linked with matter. We do not know how it is that mind is associated with matter at all, but here it is. Is the matter essential? Can the memory and the character and the disposition, and all that makes an individual, survive the death of the body, the destruction of the brain? I say yes. The brain is an instrument that we use here and now, constructed by the spirit, and used as an instrument for manifestation, for the display of ourselves to others. But we are not dependent on it; we can go on without it. The pulpy matter that we call the brain is not ourselves; that is not where our self is; that is not even where our memory is. It is an instrument for bringing out the memory, as a violin or organ is an instrument for bringing out the music; but the music is in the soul of Beethoven and the soul of his hearers, in those who understand it, not in the mechanical arrangement which displays it or manifests it.

We have the survival of the individual and the survival of the race. There is an infinite destiny before each individual. Think of that for a moment. Here we are in existence, and we are not going out of existence, an infinite future is before us when we leave the body behind. What do we take with us? Our memory, our character, for better, for worse, ourselves; and that is all we can take. Some people would be glad to be rid of themselves. Well, they can't; they have got to make the best of it. It is just as well to make yourselves worth living, when you have got to live on through all eternity. It is an amazing thought, but I see no way out of it. And what will happen to us, what we shall become in an infinite lapse of time, we do not know. We know what we are, we do not know what we shall be.

And then there is the future of the race. The race has existed a long, long time, hundreds of thousands of years; it has been growing in preparation, through the animal kingdom, through the inorganic kingdom, all this long period of preparation. But it is not over; there is no sign of its being over. The sun is not going to fade. We realize now that the sun has a source of energy in itself, which will keep it going for thousands of millions of years yet.

Human history as we know it is a thing of yesterday. As we begin to decipher it, it goes back a long way, but it is going forward enormously. We are conscious of the process; we are realizing that we know good and evil, that we have a destiny before us, that we can help or we can hinder.

### Other Systems of Suns

We read in the *Literary Digest*:—

Whether there can be more than one universe is perhaps a matter of definition rather than of

fact. But in any event, it appears, according to the newest reports from the astronomers, that there are other systems of suns lying millions of light-years beyond the confines of the galactic system that we earth-bound mortals formerly supposed to represent the universe. This, after all, is only a reversion to the interpretation of nebulae that was made by the elder Herschel, pioneer stargazer of the later part of the eighteenth century.

### The United States as Creditor

*The New Republic* informs the world:—

Nine European nations owe the United States a total of nearly seven billion dollars; and our government has sent them a polite round robin indicating that we should be pleased if they would initiate measures looking toward an arrangement as to the forms of repayment.

Almost everybody now admits that the chances of collecting the seven billions due to America from her Continental associates in the War are virtually nil. Not one of the nine debtor nations is in a position to pay anything now, or in the reasonably near future. France is the richest of them all, but it is only by a tremendous effort that she makes a show of balancing her domestic budget—a deceptive show, when it comes to that.

Was it understood in America at the time when the loans were granted that collections on them would be virtually impossible? Not at all.

Seven billion dollars mean more than Rs. 21,000,000,000,000!

### Women in Science.

The following paragraphs are taken from the *Women Citizen*:—

Dr. Florence Rena Sabin, scientist, chosen one of the twelve greatest American women (see the October 18, 1924, *Citizen*), has had fresh honors heaped upon her. At the recent annual meeting of the National Academy of Sciences, a vote was taken to grant life membership to Dr. Sabin; a double honor in that she is the first woman to belong to this exclusive body. Dr. Sabin has done notable research work in the origin and development of the blood and blood vessels, which has won for her this recognition.

There are other things to be said about Dr. Sabin. She is the first woman ever chosen president of the American Association of Anatomists, a position she now holds; she has done splendid work at the Johns Hopkins Medical School as student and later as professor of histology, and next fall she is to join the staff of the Rockefeller Institute, where she hopes to continue her study.

At the end of the first sixty-two years of its history the National Academy of Science has honored a woman with life membership. They chose Florence Rena Sabin. We are perhaps less accustomed to think of women's achievements in science than in other fields, but as a matter of fact this is not even the first time that a woman has been recognized by an American scientific body. Maria Mitchell, the astronomer, who died in 1889, was a member of the American Association for the

Advancement of Science. And the lists of women eminent in science are long when you begin to look. The *New York World* recently mentioned, in addition to Mme. Curie, the French woman of world-wide fame, these Americans: Mary Putnam Jacobi, in medicine; Mary W. Whitney, in astronomy; Elsie Clews Parsons, in anthropology; Christine Ladd Franklin, in psychology. We seize the opportunity to announce that the *Citizen* will undertake a short series of women in science within the coming year.

### Europeans with Slave-holding Mentality.

Among European peoples holding non-Europeans in subjection, the slave-holding and slave-driving propensity persists to a very large extent. In proof thereof, read the following passage from *The Living Age*:—

Not long ago we noted in the *Living Age* the proposal of certain wealthy concerns in the Netherlands having property interests in the Dutch East Indies to endow a school for training colonial servants at the University of Utrecht, to compete with the long established courses at the University of Leyden, on the ground that the young men sent out to the colonies at present arrive there filled with social reform theories that have an unfortunate effect upon the natives. A striking counterpart of this has developed in Kenya Colony, where the planters at a recent convention seem to have expended a large amount of energy—for an equatorial country in denouncing the young civil servants sent to Africa by the British universities. Lord Delamere, a veteran settler, protested that these men 'were a lot who were out of sympathy with their own people,' that they 'did not understand the native temperament, and became a menace to civilization.' A Captain Montagu thundered: 'In this country young university men saturated with democracy and socialistic ideas are being introduced and they have become a menace to the prestige of the white man.' Another planter declared that until the Civil Service is combed out the present unsatisfactory state of affairs will exist. The junior officials, whose views have been distorted by debating societies and who are inspired by anti-white ideas and Bolshevik tendencies, are defying the Government.' A Mr. Maclellan Wilson, who we are told was at one time Honorary Secretary of an East African Christian Union which flourished among the settlers in the early days of colonization, added his voice of protest to the effect that 'nowadays the Service is being recruited from college men in whom is a seething spirit of socialism—all-men-equal, brotherhood-of-man views—which makes them unbalanced and erratic in their actions.'

Apparently, therefore, centres of revolutionary infection like Oxford, Cambridge, and Leyden must no longer be permitted to contaminate with false doctrines the untutored Malaya and still less tutored Negro.

### A Japanese Family Law

Members of Indian joint families will do well to ponder over the following provisions

of the Family Law of the Mitsui, a famous commercial family in Japan:—

(1) Members of the family—in its largest sense—shall dwell together in peace and friendship without discord and contention; (2) since thrift is the basis of well-being and extravagance is the path to ruin, thrift should be the motto of the family; (3) no member of the family shall incur debts, endorse notes, or marry without the consent of the Family Council; (4) a definite share of the total family income shall be divided individually among the members annually, even those who marry into other families; (5) a man should work as long as he lives, and no member of the family should retire as long as he is physically capable of labor; (6) all books and accounts of branches of the family must be submitted and audited by the Central Family Council; (7) success in business depends on employing competent people and using them for the task for which they are fitted. Replace superannuated employees, and employees who have lost their keenness for work, by younger men; (8) too many irons in the fire spell failure. Our house has its own undertakings that are ample enough to employ all the members of the family. Never branch out into other businesses (that is, without the decision of the Family Council); (9) without a solid education no man can supervise others. All the young men of the family shall begin with the humbler tasks of apprentices and learn their business from the ground up, and then be sent to branches to show what they can do on their own responsibility; (10) good judgment is especially necessary in business. It is better to take a small loss to-day than a bigger loss to-morrow; (11) members of the family shall take council together in all of their important dealings, in order to avoid mistakes. If an evil man appear among them, let the Family Council deal with him as he deserves; (12) you were born in the god's country: serve the gods, honor the Emperor, love your country, and do your duty as citizens.—*The Living Age*.

### "The Hindustanee Students"

*The Hindustanee Students* is a very useful and interesting bulletin published by the Hindustan Association of America. Annual subscription only one rupee. Address: 500 Riverside Drive, New York City, N. Y., U. S. A., the following items are taken from its May number:—

#### INTERNATIONAL HOUSE

There are 70 different countries represented at the International House. It has become the meeting place of the East and West, North and South. Its purpose is to revive one of the oldest discoveries of human mind, long forgotten, that all mankind is of one family. Here each country reveals itself in ways more than one. The seedling, of civilization reared within the narrow limit of this or that human area—thanks to the vision of Mr. Rockefeller Jr.—are now being transplanted in the fertile atmosphere of the International House.

On January 3 we entertained the Cabinet members, the British and the Latin-American Groups of the House. On March 1 Mr. A. B. Hakim, one

of the three Indian cyclists to cross Asia and Europe on bicycles, gave a talk on their adventures before a crowded audience. On March 16, Mr. H. K. Rakhit gave a slide lantern talk on India to the members of the House. Preceding the talk were real Indian songs beautifully sung by Ragini Devi.

Every Sunday there is a supper served at the International House where its 1200 members are received as guests. At one of these suppers on April 19, on invitation of Mr. Harry E. Edmonds, the originator and director of the International House, the representatives of almost all the consulates in New York were present. Since Mr. Cornelius was to be the speaker of the evening the India group of the House was requested by Mr. Edmonds to furnish the program of the evening. Our entire program was enthusiastically received and highly appreciated by the distinguished audience. The program consisted of two parts; the presentation of tableaux typical of different periods of Indian history and Indian songs, and a talk on "Mahatma Gandhi and International Relations" by Prof. J. J. Cornelius. The four tableaux were: (1) Emperor Asokha lays down his sword after victory (2) Sankaracharya expounding Hindu Philosophy to his pupils, (3) Emperor Akbar holding his fortnightly religious gatherings with devotees of all religions (4) Mother India where "love springs up struggling toward immortal life". Miss Babsy Frey graced the tableau as Mother India. Sweet Indian songs sung by graceful and charming Ragini Devi, accompanied by Sarat Lahiri on the Esraj, gave the tableaux a fitting background.

In his lecture Prof. Cornelius traced the development of the civilization of the East and the West showing how the former was based on the idea of conquest of self while the latter developed out of the idea of conquest of nature. Thus the East had become the home of religions and the West the home of Sciences, applied in the exploitation of nature and races. Both China and India had preached for thousands of years the philosophy of non-aggression. He showed how Gandhi had been attempting to face evil in another way without resorting to brute force. Asia therefore was not such a menace to world peace as the aggressive West. The Political philosophy of the underlying western civilizations had brought about two gigantic problems in international relations: the problem of territorial and of commercial expansion. Territorially 47 out of 52 million sq. miles of habitable land are in the hands of the western races. And they have laws of exclusion while densely populated China, Japan and India suffer from lack of space. Finally he pleaded for a code of international morality which would brand as crime the possession of one nation by another and the exploitation of natural resources of weaker peoples solely to the benefit of the strong. Only after such adjustments in international relations could we hope for world peace. This frank presentation of some of the problems of the world was very enthusiastically received by the audience.

The success of our activities are in a great measure due to the generous co-operation we are receiving from the International House and its Director, Mr. H. E. Edmonds.

Hemendra K. Rakhit, Secretary,  
India Group, International House,  
N. K. Paranjpe, Secretary,  
New York Chapter, H. A. A.

## INDIAN TEACHERS IN AMERICAN UNIVERSITIES

It is a credit to the American Educational Institutions that high scholarship has always been recognized by them irrespective of nationalities. We have only to remember such names as Dr. Sudhin Bose, Lecturer, Iowa University, Dr. Singh of Marquette University, Prof. M. C. Guha of the Huntington College, Prof. Chatterjee of Antioch College, Mr. Shah of Illinois University and Mr. G. C. Sharma, Notre Dame University. (See January number, p. 6). Now comes another name, that of Mr. Jal Dastur C. Pavry.

Mr. Pavry (B. A. with Honors, Bombay), received his A. M. from Columbia University in 1922. Mr. Pavry was awarded the University Scholarship and the University Fellowship. He has served on the Faculty of Columbia since 1922 as instructor in the University Extension and summer school. He gives a course on the religious history of Persia with special reference to Zoroastrianism. Mr. Pavry will complete his studies in June and after rounding off his education in Europe, will return to India.

H. K. R.

## STUDENT ACTIVITIES

In Chicago among Indian students,

## CHICAGO

Kinz Sudraka's Little Clay Cart, which was staged several times by the members in 1923, will be given again during the middle of May.

## PURDUE

The Indian and other foreign students of the University gave an International Revenue Night on April 4th. India was represented by Mr. S. G. Ghosh, who gave a recitation of a few Persian and Hindu songs, and demonstrated the way to tie a perfect turban much to the evident interest of the large audience. Miss Anna Wilhite exhibited an Indian Girl's costume in a most charming manner... herself dressing as an Indian girl. All our members were also attired in Indian costumes.

The bulletin also gives a list of Indian students who have recently graduated from American Universities.

## The Lure of Old Books

Larnial I. McArthur writes in *Chamber's Journal* :—

Between the collector of first editions of modern authors, and those steeped in the lovable smell of old leather and faded parchment, there is a wide gulf fixed. The lure of well-worn morocco and rough, hand-made paper is a strong one, and the contents of such volumes are veritable gold-mines of interesting anecdotes and sage wisdom; written, too, in a style of English which would put many a modern product to shame.

The side-notes (written in an old-fashioned, crabbed style of handwriting) on many book-stall bargains are often the best part of these dog-eared volumes, and are a distinct stimulus to those who can appreciate their worth. The affectionate inscriptions on the title-pages are equally interesting. Once, no doubt, boon companions, these old books, even now, convey an atmosphere which stirs up in

their new owners reveries of bygone days and lives long since forgotten.

Yes. To rummage over the flotsam and jetsam of the bookstalls, or browse leisurely in the dark recesses of the back shop—once you are known, and permitted to enter that inner sanctum—is a pleasure which has many devotees. There one may spend half a day poring over many books and buying none, without a word being passed; for old books need no conversation, rather the reverse.

And there is no haggling over the price. As a rule they are huddled together, at set prices, irrespective of subject, binding, or original cost: or the price is obscurely marked inside the cover—a gummed price-label is an abomination to all book-lovers, remember.

One should never approach a bookstall with any definite object in view. Any book really worth having, despite the fact that it may now be lying amidst a heap of undusted, unclassified miscellanea is most unwilling to be wooed in any such commercial spirit. Besides, half the pleasure surely lies in the casual looking-over many volumes in spare moments.

But it is equally unwise ever to pass by a favourite bookstall or delay making a purchase. 'The next time' is always too late. The desired book has come and gone, as many a book buyer has learned to his cost.

'Hope springs eternal' is, of course, the unconscious motto of all book-buyers, and one need not be averse to finding a bargain in the course of searching for our own more humble books. There are a few minor prizes still to be picked up. To some men these seem to come quite readily, while others search vainly, but with keen enjoyment, all their days, without finding one volume of any note.

'First loves are best, in books, and no new edition of a favourite work can ever take the place of that old, tattered copy one picked up for a song' in the now far-back days of our literary youth.

## H. H. Maharani Setu Lakshmi Bai

*The Review of Reviews*, London, gives the following brief character sketch of the Maharani Regent of Travancore, with a fine portrait :

Her Highness the Maharani Setu Lakshmi Bai was recently proclaimed Maharani Regent of Travancore during the minority of her younger sister's son. Speaking at the Proclamation Durbar, Mr. C. W. E. Cotton, Political Agent to the Governor General of India, said: "We owe it to Divine Providence that at this critical juncture in her fortunes Travancore has been entrusted to a Regent whose queenly bearing and unaffected charm have already endeared her to all her future subjects." Possessed of great natural gifts, highly educated and widely read, the young Princess speaks English faultlessly and writes it with ease and elegance. Ranis have previously ruled over Travancore with high distinction, the last a century ago. Travancore is an ancient Hindu Principality which, having escaped foreign conquest during its long history, has preserved in its administration the best traditions of the fine old Hindu conception of Kingship. In modern times her Maharajas have been enlightened princes who, as progressive and constitutional

rulers, have won for her the name of a Model State. With an area of over 7,000 sq. miles, an annual revenue of about a million and a quarter sterling and a population of four millions, Travancore ranks high among the Indian States and enjoys complete internal independence. A unique feature is that nearly a half of the population is Christian, tradition ascribing to St. Thomas the Apostle the planting of the country. Travancore leads India in literacy. In female education she is pre-eminent, for her women are not secluded behind the purdah; custom allows them freedom and ancient law gives them equality with men. Under that old law, peculiar to Malabar, which the Ruling House follows, a man's son is not his heir, but his sister's son; and a woman, if next of kin is entitled to hold the headship of the *Taravad* or family.

### Who Are Responsible for Juvenile Crime ?

The following paragraph from *The World Today* affords food for thought:—

"It should be impressed upon parents in a salutary and unequivocal manner that they will be held fully accountable for the ultimate well-being of all children that they bring into the world. Why not copy China in this matter? There they hold the parents, sometimes even others also, responsible for the wrongdoing of children. There is a case on record where a boy killed his father and where the law was administered in the following manner: The boy and his uncle (who apparently had charge of him) were both beheaded; the boy's schoolmaster was exiled to a place 2,000 miles away, and the neighbours on each side of the house where the man lived were also exiled to a village 1,000 miles away. Thus all those who were answerable, either directly or indirectly, for the crime were punished. The schoolmaster was apparently held to have failed in his training of the boy, and the neighbours presumably did not interfere to prevent murder or give warning as to what might happen, as they should have done."

### Shakespeare in India

The following paragraphs from the *Empire Review* show that humorous hyperbole has not yet died out in England and that on a thin substratum of fact an entertaining edifice of fiction can still be reared:—

"To the Indian his Shakespeare is a book that is as inseparable from his bedside as the pious Christian's bible. The Indian spends little time over his own scriptures. If he is learned at all he is learned in English, and English to him means little more than Shakespeare. That the Englishmen around him in the larger towns of India do not set their words after the order to be found in the plays of Shakespeare concerns him little. It causes him no hesitation through a fear that the Elizabethan tongue may have become archaic as Sanskrit has been. He knows Sanskrit to be the medium of utterance of the gods, and for that reason it is sacrosanct, to be spoken purely, if it is spoken at all. The English of Shakespeare

is accordingly the only English that matters, and the student strives, by dint of memorisation of the more mellifluous of Shakespeare's phrases, to speak as men did in the days of Drake and Raleigh, and lends to the utterance the characteristic sing-song of the Babu.

"Until recently few Indians spoke anything else and few Indian newspapers printed in English employed other than this form of language as their medium of expression. Leading articles were merely a jumble of phrases torn out of the plays of Shakespeare. Shakespeare colour'd headlines and reports of the police court. In the law courts questions of inheritance were decided not according to law so much as according to Shakespeare, and Indian judges sent their fellow-countrymen to death with consoling quotations from the plays of Shakespeare."

### Length of Life in the West

We have before us two obituary lists. The one in the *Review of Reviews* mentions the names and ages of 17 Western notabilities. Their ages at the time of death were 74, 81, 56, 85, 60, 67, 74, 76, 73, 59, 65, 72, 85, 58, 69, 74, and 69. *Current History* gives the names and ages of 15 persons who died recently. Their ages were: 61, 65, 75, 59, 64, 63, 43, 63, 75, 78, 72, 55, 60, 71, and 62.

### Sobriety and Industry

A contributor to the *British Review of Reviews* submits figures to show that sobriety and industry go hand in hand in Africa. The trade statistics of Nigeria show that between 1910 and 1921 the importations of spirits declined ninetyone per cent, while the export of oil nuts increased seven per cent. Between 1907 and 1921 the imports of spirits into the British West African countries decreased by 26 million gallons, or well over 60 per cent, while the exports of cocoa increased by 540,000 tons, or more than 250 per cent. To be sure, the native has local liquors mostly the fermented sap of certain palm trees, but their alcoholic strength sinks almost to the Volstead Law level, whereas the gin that constitutes the bulk of imported spirits has an alcoholic content of over forty per cent. *The Living Age*.

### A Jute Substitute from Comeron

The *Berlin Industrial and Trade Review* for *India* mentions a jute substitute.

The Journal of the Colonial Institute of Bordeaux recently drew attention to a fibrous plant from the district of Ebolowa, known as "Okon" or "Konji" the fibres of which are employed by the inhabitants to make strings, cords, bags, etc. The plant grows wild in the forest districts, especially in moist places. According to the above-mentioned Journal, the plant is said to belong to one of the mallow species *Sida* or *Abutilon*. But profes-

Milbræd, who has made extensive researches in Cameroon, is of the opinion that the plant referred to is the *Triumfetta Cordifolia*, var. *tomentosa* Sprague, belonging to the lime species. Whatever the botanical affiliations of the plant may be, it seems to be of very considerable economic importance, as it is said to equal jute in every respect.

### European Film Companies in India

The same journal has an eye-opening article on the above topic, from which we quote a few passages below.

The Emelka Company of Munich, is now in India producing a film relating to the life and times of Buddha, the text of which has been supplied by an Indian. We have now received authentic information about the doings of the Company in India and think it our duty to draw the attention of all Indians to the following humiliating facts.

In the first place, it must be remembered that, however sympathetic Europeans, i. e. so-called "white" men, may be towards us before they go to India, they naturally and instinctively develop feeling of community with the English and therefore acquire to a greater or less degree their supercilious attitudes towards us. There is hardly a German, for example, who has lived long in India, that has not the same outlook as the British official in judging both the character of the people as well as their capacity or prospects of acquiring their national independence. In these circumstances it is entirely our own fault, if, in our private or our public dealings with people of Europe or America, we allow them to treat us as objects of contempt or of exploitation.

But this is precisely what has happened in the contracts which a number of Indians have made with the Emelka Company. If an Indian were to sign a contract with a film company in Europe to act in a given role for a particular length of time, he would receive at least the same honorarium as any European actor of his own standing. But we understand that the Emelka Company has been able to secure the services of very cultured Indians at the ridiculous salary of 200 Rs. a month! An Englishman residing in India would never accept so low a salary. If it is argued that as foreigners they have higher expense, it can be proved that this is not true for the class of Indians who have entered into the contracts with the Company. And even if it be true, we see no reason why we should allow ourselves to be exploited in order to enable the Company to make hundreds of thousands of rupees. We do not enhance the prosperity or the prestige of our people by accepting a lower standard of living which is the very basis on which the contemptuous rule of the foreign capitalist is maintained. It should be a principle with us not to accept a lower standard than any European, nor to enter into any agreement by which we are placed on a financially or socially lower level than the Europeans with whom we may have to collaborate.

In addition to the salary mentioned above, the Indians in question were paid their second-class travelling expenses. The class of Indians who are acting for the film company should insist on the same standards of railway travelling as are un-

doubtedly enjoyed by the European members of the Company. If they are ashamed of travelling first-class,—as they would be justified in being, considering that millions of their countrymen are huddled together like cattle in the third-class carriages—they should have no dealings whatsoever with Europeans and should strictly refrain from making compromise by which they earn a little money at the sacrifice of personal pride and national prestige.

Apart, however, from these questions of prestige, there is the even more important problem of the subject-matter of the films. If European companies have a free hand in India or collaborate with Englishmen in the production of Indian films for foreign consumption, the results obtained can only be such as we have already denounced in connection with "An Aeroplane Flight Around the World" filmed by the Ellen Richter Company. We learn on good authority that certain Christian missionaries in India are to take films for a certain well-known German Company and we can easily imagine what aspects of our life will be specially selected. Missionaries would lose their salaries unless they continually kept up the fiction that the Gospel was sadly needed by the heathen—in addition to Europe's manufactured goods—and this end can only be achieved by them if they can show such pictures as may convince the spectators of the cultural work they are carrying out in those lands.

We believe that there is a danger in allowing this kind of anti-Indian propaganda to continue. We firmly believe in publishing the truth as to all our social, economic and political evils, and in doing so we should be animated by the deliberate desire to obtain the co-operation of the world in improving the condition of our undoubtedly backward population. But we object to an exploitation of our evils by missionaries, film companies or foreign and native capitalists for the purpose of deriving commercial or imperial profits by a propaganda of calumny. It is, therefore, highly important that we organise ourselves to produce our own films both for the education and improvement of our own people as well as for the information of foreign countries. Film propaganda is as powerful an instrument of warfare as the press or as gas-bombs, and if we are to fight our enemies successfully, we ought to devote serious attention both to our films as well as to our press and cable services. The films hitherto taken and shown by Europeans have done much damage to us, because they have tended to mobilise foreign opinion against us and thus to render our struggle for social and national freedom much more difficult. We must now take the initiative and let the world know exactly how things are at home, what help we expect from abroad and what we ourselves are able to offer other peoples. We should take our stand upon the solid ground of international solidarity and render nugatory the efforts of money-grabbing European capitalists to create race prejudice and international animosities.

### Is a Mother's Business Child Culture or Housework?

Charlotte Perkins Gilman's article in *The Century Magazine* on "Wash-Tubs and

Woman's duty" is very important. We are able to quote below only a few paragraphs.

The natural urge towards specialization, the pleasure of using individual talents, and being paid for it, is bringing more and more women from domestic service into social.

But domestic service suffers. Our home, as it has been, requires the complete devotion of one woman at least, and more if the man can afford it. These women who are escaping from the home are not doing much to improve it. It is perhaps natural that they should wish to leave altogether the work they have done so long. Nevertheless that work, so far as it applies to children, is theirs forever.

They have no right to shirk their task, but they have a demanding duty to bring it up to the level of our civilization, to make it a high social service. So far as domestic service includes child service it cries aloud for specialization and will get it. So far as it deals with man service, he will cry aloud for his house-mother, but in vain.

The women of our time are right in resenting their restriction to the primitive activities of the kitchen and nursery. They are traitorously wrong if they fail to perform those duties better.

It is the work of mothers to care for children, and it is to the disgrace of modern motherhood that so many children are improperly cared for. This is not to be done by trusting to primitive methods suitable to solitary animals; it calls for human motherhood, which is social service.

It is the work of mothers to feed their children and similarly it is a disgrace to modern motherhood that they allow so many children to grow up ill-fed, and millions to die by famine. Again, this is not a matter for solitary motherhood to set right; human motherhood is social, and our children are social orphans for lack of it.

No yearning love, no endless labor at stove and tub, can properly care for the children of the world. They need educated, organized, specialized motherhood, in addition to the basic relation between individual mother and child.

Child culture is the highest form of social service. It calls for the subtlest, noblest powers, for sharp genius at its upper levels, and clear talent in all teachers. No matter what the race may learn, may make, may do, may discover, all our gain is naught if the people remain weak, foolish, evilly behaved.

The business of women is to make better people through a far higher standard of breeding, of environment, of education. No nobler task can be imagined than the upbuilding of a nobler race. But this is social-service, not domestic.

And will men be happy with different women, different children, different homes? We may answer by another question: Are they so happy now that they should fear a change?

### The Strange Odyssey of Count Keyserling

Dr. Glenn Frank, editor of the *Century Magazine*, writing in that monthly on Count Keyserling's "The Travel Diary of a Philosopher," says:—

Count Keyserling has come to a Europe that is busy reconstructing its frontiers to tell it that it must reconstruct its faith as well. While preachers have been telling their peoples that they must balance their budgets, this philosopher has been telling them that they must balance their beings as well. While his contemporaries have been saying there must be a new Germany, Count Keyserling has been saying there must be new Germany. Surrounded by scholars of the letter that kills, he has chosen to be a scholar of the spirit that gives life. To a Western civilization that has seen its obsession with a gaudy externalism bring it near to ruin, Count Keyserling has come as the prophet of a new internalism that may mean renaissance.

Western civilization has long been identified with the motor type, the sort of man who runs more than he reads and acts oftener than he thinks; the sort of man who must go outside the frontiers of his own mind and spirit to find either the world of reason or of recreation; the sort of man who is externally rich, but internally poor.

Eastern civilization has long been identified with the meditative type, the sort of man who sits and thinks more than he either runs or reads; the sort of man who has emancipated himself from dependence upon the outside world of affairs for stimulus to ideas or for diversion; the sort of man who is externally poor, but internally rich.

Count Keyserling is neither the poor-rich man of the West nor the rich-poor man of the East. He is an ethical liaison officer between the dreaming East and the doing West.

The reader is also told why the Count undertook his travels.

He knew that he could become more learned by further study, but he wanted to become wiser, and he knew that he could achieve a deeper wisdom only by fresh and further experience. So the purpose of his tour of the world was not to study India, China, Japan, Africa, America, and the other lands he visited. There was nothing about these places that he really wanted to learn. If that had been his aim, he would have stayed at his quiet retreat at Raykull and studied the reports of experts on these places. What he set out to do was to go to these lands in turn and see what would happen to him internally, as he would be forced to adjust himself to utterly alien climates, utterly different customs, and utterly new ways of thinking. He determined that, as far as possible, he would become an Indian while in India, a Chinaman while in China, an African while in Africa, and so on. "I want," he said as he set out on his journey, "to let the climate of the tropics, the Indian mode of consciousness, the Chinese code of life, and many other factors, which I cannot envisage in advance, work their spell upon me one after the other, and then watch what will become of me. . . . If anything at all will lead me to myself, a digression round the world will do so."

A part of what he has to tell Westerners about India is thus outlined:—

Count Keyserling comes out of India to tell the Westerners that, if we are to realize renaissance instead of ruin, we must become wise as well as learned, that we must come to know the inner meaning as well as the outer facts of life, that we must add to the perfection of our purely critical faculties, a deepening of spiritual insight. Only so suggests Count Keyserling, can we approach the



ideal of human perfection, which is to free ourselves from slavery to the objective facts of life by piercing to the heart of their meaning. There is of course, nothing new in this. It is lifted entire from Hindu metaphysics. This conception was old when the first philosopher began practising his trade. I heard its echo years ago from the lips of an unlettered lecturer at a county fair in Missouri, when he said: "What's all your automobiles amount to, if there ain't nobody drivin' em? What's all our fine houses amount to, if there's just a lot o' little dudes and dudines runnin' in an' out over the door-sill like ants?" Here was the same insistence upon the supremacy of spiritual perfection over material progress.

It has been said by various reviewers that Count Keyserling's original contribution lies in the fact that he has put this ancient metaphysical assumption to practical use by making it the starting-point of a new ethical system based upon concentration. That is to say, he tells us Westerners that we cannot penetrate to the inner meaning of things by merely working harder at the job of learning more facts, but that we must actually perfect ourselves spiritually, lift ourselves to higher levels of consciousness, and that we may lift ourselves from the purely physical and intellectual plane to the psychic plane by various methods and devices of concentration. But here, again, we have an idea that is lifted entire from Hindu Yoga. It is true, however, that Count Keyserling adapts this Indian idea of concentration to the Western mind by suggestions that smack of psycho-analysis.

### Evolving Russia

We read in *The Living Age* :—

Since Lenin's death Moscow's policy with regard to the peasant has vacillated, but with a growing realization that he is final master of the country's destiny. Meanwhile the peasants themselves, despite their apparent apathy, are moving forward and acquiring opinions and independent political interests of their own. They seem to have recovered control of the Co-operatives, which were never entirely wrested from their hands, and are thus maintaining and strengthening an economic State within the State. But the most important change, and the one that particularly characterizes the last few months, is the growing recognition of the peasant as a political factor in the government. In other words, the peasant is learning to use the Soviet machine to gain control of the country.

"After seven years of the Soviet system we begin to see clearly that this very system is likely to prove an exceedingly convenient and adaptable form of government for Russia. In itself it does not necessarily involve Communism or Socialism. It is a container into which you can pour whatever you like.....The present contents are a dictatorship of the industrial proletariat controlled by the Communist Party. But any impartial eye can see that sooner or later this dictatorship will inevitably pass to that section of the people which is in an overwhelming majority, namely, the peasants....And the peasant is already beginning to demand his seat in government councils. He will no longer be put off by purely economic concessions. Present political tendencies in Russia are therefore evolving

slowly but steadily toward the domination of the Soviet machine by the agricultural population."

### Prison Life

"Convict Number 1204" describing his time in prison in the *Empire Review*, observes :—

The most fatal characteristic of prison life is the gradual process of adaptation to the more demoralizing influences of penal discipline that takes place in practically every instance. For prison life is just one long process of adaptation to the prevailing conditions and environment; and it involves the weakening—and in some cases the total destruction—of certain qualities without which sane and balanced living is impossible, and engenders other qualities of a degrading character which persist after release. It must be realized that this process of psychological reaction to environment in prison is just as scientific a law as is the reaction of any other organism to its environment. In other words, if a criminal is treated like a beast he will be a beast. And I am convinced that much of the recidivism which presents so baffling a problem to the sociologist is to be attributed to this adaptation to the worst features of prison life, reinforced by the material and social difficulties which every ex-prisoner is likely to encounter on release.

### Why Prisons ?

*The World Tomorrow* devotes its May issue to very thought-provoking discussions by competent writers of various topics connected with the evils of prison life and the system of punishment by imprisonment. We have space for only a few extracts.

As to why we send folks to prison, George W. Kirchwey writes :

It appears that of the four avowed aims of punishment—retribution, deterrence, segregation and reform—only the first, the infliction of social vengeance on the offender, is effectively realized. As the sentiment which dictates this aim has its source in the deepest springs of our human nature, not even the rising tide of humanitarian feeling has thus far been able to overcome it, except, to a limited extent, in the case of children and of certain classes of women offenders. It is only through the scientific study of the criminal and of the mental and social factors of which he is the shameful product that we may hope to make head against a sentiment so unprofitable and at the same time so discreditably to our common humanity.

There are many who will dread this substitution of knowledge for vindictiveness as the basis of our treatment of the offender; who see in it an attempt to paralyze the arm of justice and to set our malefactors free to prey at will on the community. What we may rather look for is a far more effective measure of social control, with treatment and education in place of crude punishment and with permanent segregation under decent conditions of living of those found to be incapable of bearing the responsibilities of citizenship in the outside world.

In the meantime our system of punitive justice will continue to be a thing apart, "moving about in worlds not realized," with little or no relation to the social welfare.

Harry Elmer Barnes quotes George Bernard Shaw as saying:

Imprisonment as it exists today is a worse crime than any of those committed by its victims; for no single criminal can be as powerful for evil, or as unrestrained in its exercise, as an organized nation. . . . . We have to find some form of torment which can give no sensual satisfaction to the tormentor, and which is hidden from public view. That is how imprisonment, being just such a torment, became the normal penalty. The fact that it may be worse for the criminal is not taken into account. The public is seeking its own salvation, not that of the lawbreaker. It would be far better for him to suffer in the public eye; for among the crowd of sightseers there might be a Victor Hugo or a Dickens, able and willing to make the sightseers think of what they are doing and ashamed of it. The prisoner has no such chance. He envies the unfortunate animals in the Zoo, watched daily by thousands of disinterested observers who never try to convert a tiger into a Quaker by solitary confinement and would set up a resounding agitation in the papers if even the most ferocious man-eater were made to suffer what the most docile convict suffers. Not only has the convict no such protection: the secrecy of his prison makes it hard to convince the public that he is suffering at all.

Mr. Barnes himself gives the following summary of how prisons punish the human mind:

Normal sociability is severely curtailed; self-assertion is practically denied; interesting work is really provided; play and recreation, if existent at all, are grotesquely inadequate. The normal outlet of the sex instinct is totally denied in the average prison though the sex urge is rendered abnormally active due to the blocking of the other forms of emotional and intellectual outlet which might otherwise drain off or sublimate the sex desires. The effect of all these abnormalities and abuses are greatly intensified by the regimentation and cruelty inevitable in the conventional prison administration of today. Hence it is but natural that prison life should result in various types of explosion such as psychoses, neuroses, sex perversions and general physical and moral disintegration.

### Code of Laws vs. Embodiment of Ideals

Discursing on "Art and the Ivory Tower" in the *Journal of the Barnes Foundation*, Laurence Buermeier says:—

Perhaps no better example of this could be found than in the role that Homeric poems played in Greek civilization. It is sometimes said that the greatness of that civilization was partly due to the fact that the Greeks had no sacred books, in the sense that the Jews had; that is, that they had no rigid and binding code of laws which everyone was expected to obey in every detail. This is not quite true, since Homer was almost an oracle for them; it is true, however, that the *Iliad* and the *Odyssey* were

less a prescription of a precise way of life than an embodiment of ideals, which owed their authority in no small degree to the glamor lent by the Homeric manner to the experiences reflected in them. In thus providing ideals which were embodied in exceedingly vivid and moving imagery the poems gave to the Greeks a fund of vicarious enjoyed experiences, which shaped the purposes and crystallized the feelings of the Greek race as a whole, and at the same time did not so entirely fix them as to make variation impossible. Hence the possibility both of individualism in thought and feeling, and of communication between individuals, and consequently the birth of genuine reflection and personal distinction.

### "Higher Education for Democracy"

Professor Charles Franklin Thwing, President Emeritus of Western Reserve University, has contributed to *Current History* an article with the caption "Higher Education to Safeguard Democracy", in which he quotes the following passage from an address on "Education in England and America" delivered by Dr. H. A. L. Fisher, Minister of Education in the Cabinet of Lloyd George:—

"One of the reasons which confirms the American in his faith in education is that he recognizes in schools and colleges a unifying force which make out of the heterogeneous amalgam of races a single people and a single national consciousness. Education is the great harmonizer, the nationmaker, the essentially American thing."

President Thwing mentions and explains various perils of democracy. We will just mention a few of these.

Even a mob develops some sort of headship and of following: It listens to the man who mounts the soap box and usually follows the man who waves a flag, or two flags, or who even flaunts a piece of hemp rope. The multitude will by some means have a leadership. It is of course, of untold importance that the leadership be wise, wise in a wisdom commensurate with the importance of the issues committed to it.

Democracy is often obliged—some would say usually obliged—to accept the guidance of its second-best leaders. Of course, in its heart of hearts, it prefers the ablest and the wisest. But the able and the wise often lack that sense of camaraderie and of sympathy which renders them acceptable to the dominant majority. The ablest and the wisest may be cold in emotion and devoted to the theoretical consideration of government. The people will have as their counselors those who stand close to them.

The second cause of the failure to appreciate wise guidance is emotionalism. Wisdom in political leadership is comprehensive of many issues. It may represent only a single crisis, or it may cover a long period of time. Emotionalism is stirred by the timeliness of a platform or of a single plank in a platform. It lacks the long view in both space and time. Under the intensity of excitement—an excitement which is transient—it acts with rashness.

a rashness which is none the less harmful or even disastrous when free from the baseness of a low political motive.

Not far remote from indifference and emotionalism as perils of democracy lies the peril of the narrow or small group vested with political control.

A further peril of democracy is made by what I shall call a failure to appreciate the liquid character of the assets and forces which constitute democracy. The assets are the intelligence and the goodwill of the people who govern. These assets are changed easily and swiftly. The people who to-day are wise, may in a half decennial period become unintelligent and unwise (as, it may be added, an opposite change may occur, though with hardly a similar ease). Goodwill may be transformed into a will positively bad or indifferent. Democracy is a river, everflowing and sometimes overflowing its confining banks, but it is everflowing, ever-emptying itself. It is of primary importance that its tributary forces of knowledge, or wisdom, or a will for betterment, should also be kept as constantly full.

The comprehensive danger of democracy, to sum up the perils to which I have alluded, is the peril of an advancement of power without a corresponding advancement in intelligence and in intellectual considerateness.

Every advanced step in democracy, as well as its first step, is marked by the peril but the peril has been, and will continue to be, met by the intellectual force which we designate as the higher education.

President Thwing next observes that:—

There are several elements which help to constitute the higher education as the most effective force for meeting and preventing these perils which accompany and constitute the progress of democracy.

Lord Morley—whose death was a loss to the higher interests of the world—in his great oration on John Bright, speaks of the strength of a country as consisting "in the moral reason of things". It is in the making and the nourishing of such a force or quality that universities are devoted. They are founded to develop reason, that intellectual power of which the function is not only to seek out evidence but to relate fact to fact and to find in them each and all the great law of causality. Universities are the searchers for truth, and they are the interpreters to the minds of the children of men. The most common emblem on the shield of the university is the rising sun, and the two most common words are "lux" (light) and "veritas" (truth).

He observes further:—

The university seeks to train men of merit unto the highest merit, and to promote the allocating of men as their deserts, either high or low, command. One chief defect in human society and in Government is that to the unworthy or to the incapable are given conditions and circumstances requiring largest wisdom and strongest strength, and that to those possessing the largest wisdom and strongest strength are not given opportunities demanding powers powerful or so unique. Such unfitting results in disasters more or less complete. The universities seek to create a sort of automatic State in which merit shall instinctively be accepted at its true worth, and in which just assignment of duties shall be inevitable.

The higher education, too, in a democracy helps to form a body of maturer intellectual men whose presence and whose voices are of the utmost value in the creation of that most worthy asset, public opinion. In a democracy that undefined and indefinite force, public opinion, is the substratum of Government and of social well-being.

The higher education also serves in and through a democracy as an international force. Democracies are inclined to be tribal. The university creates not simply the international mind, but also the international conscience, the international heart, the international will. Truth, its chief concern, does not recognize national boundaries. Truth flies over the mountain peaks. It does not care for the East or for the West, for the North, or for the South, for the near or for the far. The teachings of the professors' lecture room soon become the talk of the street, and the discoveries of the laboratory, physical or chemical or biological, presently build the bridges which span the great rivers, or create the electric forces which send messages through the air or under the unfathomed sea, or compound remedies which heal sickness, or grow new fruits and grains which nourish life. Kelvin's compass, the result of the thinking of a great researcher in a historic university, has helped to rid the sea of its terrors, and his cables laid under all oceans unite nations with chains stronger than treaties and mightier than the ties of blood or of historic relationship. The university, too, training the men of different nationalities, as well as promoting the cause of truth, is an international force blessing the community.

The university through the education which it offers also promotes the essential element of a democracy—which democracy is ever inclined to forget—religion. It does not promote a sectarian type of faith. It moves in latitudes and in longitudes of greatest circles and widest degrees.

The advantages which the university and its education provide should represent permanent offerings to civilization. The university does not rise or fall with the accession or dismissal of Cabinets, with the whims of the populace, with the acceptance or the rejection of social or economic theories, but sets its mind and its will to its duty of seeking and, if possible, of finding the truth, and to development in the educated man of the richest, finest and noblest character.

In pursuing such a definite and constant quest, democracy in turn should prove to be the surest support of the university. The support which has been given to the university by the democracies of the New World gives ground for hope that the democracies of the world, in all the succeeding generations, will not fail to offer constant aid and comfort to the cause of the higher education which is at once the corner-stone and the keystone of humanity's welfare and progress.

When President Thwing says that the university "does not promote a sectarian type of faith", he has in view an ideal of universities to which universities like those at Benares, Aligarh, or Hyderabad do not conform.

### The Turkish Republic

Describing and passing remarks on the Turkish Republic, in *Current History* Elbert Crandall Stevens, Executive Secretary to the Stamboul Branch in Turkey of the Young Men's Christian Association, observes:—

In spite of imperfection of administration and certain serious injustices (for which counterparts might be found in the critical periods of the Governments now respectably stable, and which it is expected will pass with the natural subsiding of chauvinistic tendencies arising from an intense nationalism), new Turkey's presiding genius, Ghazi Mustafa Kemal Pasha, and his closest associates Ismet Pasha, Rauf Bey, Kiazim Kara Bekir Pasha, Fethi Bey, Dr. Adnan Bey and others, have shown consistent energy, astuteness and determination to preserve the national sovereignty for the good of the people and to secure for the country a recognized place among the progressive nations of the world to-day.

### Salaries in Japan

*The Japan Magazine* writes:—

The Prime Minister receives the annual stipend of Yen 12,000 (about \$6,000); the ministers of State and the Lord Keeper of the Privy Seal Yen 8,000 (about \$4,000); the vice-Ministers of State Yen 6,500 (about \$3,250); Directors of the Bureaus Yen 5,200 (about \$2,600); the Presiding Judge of the Supreme Court Yen 7,500 (about \$3,750); the Governor-General of Chosen like a Minister of State Yen 8,000 (about \$4,000); the Governor-General of Formosa Yen 7,500 (about \$3,750). The perfunctory governor's salary ranges from Yen 6,000 (about \$3,000) to Yen 5,200 (about \$2,600). The annual salary of the *shinnin* officials ranges from Yen 4,500 (about \$2,250) to Yen 1,200 (about \$600) according to the twelve grades into which the amount of the salary is graded. The *hanrin* officials sometimes receive almost in exceptional cases Yen 200

(about \$100) a month, while ordinarily their monthly salary ranges from Yen 160 (about \$80) to Yen 40 (about \$20) according to the eleven grades into which the salary's amount is graded.

The amount of military and naval officers' annual salaries is regulated according to their different ranks. The General and Admiral receive Yen 8,000 (about \$4,000); the Lieut-General and Vice-Admiral Yen 6,500 (about \$3,250); the Major-General and Rear-Admiral Yen 5,700 (about \$2,850); the Colonel and Captain Yen 4,500 (about \$2,250); the Lieut-Colonel and Commander Yen 3,800 (about \$1,900); the Major and Lieut. Commander Yen 3,100 (about \$1,550); the army Captain and naval Lieutenant Yen 2,400 (about \$1,200); the army Lieutenant and naval Sub-lieutenant Yen 1,800 (about \$900); the army Sub-lieutenant and naval Second lieutenant Yen 1,400 (about \$700.) It must, however, be mentioned that the above figures show the highest amounts allowed to the officers of the indicated ranks, and generally the amounts vary according to the twelve grades, as in the case of the high civilian officials.

In fact, it is to be noted that the salaries of the Japanese Government officials are sadly out of proportion to the prevailing prices of living in Japan. But at the same time it must be remembered that the Japanese officials of the *shinnin* rank, that is the Ministers of State and Generals and Admirals enjoy an allowance equal in amount to their salaries from the private purse of the Emperor.

But even the salary and allowance of the Prime Minister of Japan, *taken together*, come to only Rs. 3,000 per mensem. That is what the Prime Minister of a first-class, independent power gets! Will British Civilians in India and our Indian Ministers please note?

We shall be obliged if any reader will tell us what British Generals, Lieut. Generals, etc., get in India in the shape of salaries, allowances, etc.

### NOTES

#### Deshbandhu Chittaranjan Das

By the death of Deshbandhu Chittaranjan Das the cause of freedom in India has sustained a great loss. This we say both with reference to the achievement that already stood to his credit at the time of his death and to what he was expected to achieve in the years to come;—if a nice distinction were allowable, we should rather say that the loss is heavier considering the potentiality

that lay in him than it is considering his actual performance.

For, though Mr. C. R. Das had been interested in public affairs and had occasionally taken part in them from youth upwards, it was only in recent years that he began to take an active part in them and at once came to the forefront. From his public utterances and writings and from what was published during the last few weeks of his life relating

to the future plans and programme of himself and his party, one could see that experience of public life was gradually teaching him to discriminate between what was more spectacular, sensational and plaudit-bringing than calculated to bear lasting fruit, and what would draw out the strength of the people and build up national life on enduring foundations. We are, therefore, justified in holding that had he lived even for five years longer, he would have been able to render more solicited service to the country and humanity than he had yet done and thus conferred lasting benefit on his people.

This is no mere guess. The cabled news that the Secretary of State and the Viceroy have come to the conclusion that the Reforms are not to undergo any material alteration till the year 1929, which does not seem to be a mere rumour, is an arrogant and contemptuous challenge thrown out by the Conservative party and the majority of the British people to the people of India. The gauntlet must be taken up by the people of India in general and by the people of Bengal in particular. By the people of Bengal in particular, because it is only with reference to this province that it has been declared by the Government that there are to be no transferred subjects and the Reforms are to that extent to be in abeyance for the next two years. Had Mr. C. R. Das been alive, he would have readily and with alacrity taken up the challenge; for he was a born fighter and loved a fight dearly, and shone best when leading a forlorn hope to victory. Time after time in spite of heavy odds, in spite of the ample powers of cowering down and buying up at the disposal of the bureaucracy, in spite of the deflecting lure of communal advantage, the Deshbandhu inflicted defeats on the Bengal Government by using weapons placed at the disposal of the people by the laws and regulations of the Government itself. His personal magnetism, the spell of his great sacrifice, his powers of holding his party together, which did such good service at previous fights, would have been of the greatest use to the country at this juncture. And there would have been a dramatic fitness in Mr. C. R. Das taking the lead in this fight, because intentionally or unintentionally, the conclusion arrived at by Lords Birkenhead and Reading appears to flout the friendly gesture which he had recently made at Faridpur. But he is gone from the sphere of his earthly labours, leaving behind no capable leader to take his place.

There have been and still are in India men more lavishly endowed with heart affluence and intellectual powers than Mr. C. R. Das. There have been and are gifted men who have deliberately chosen lines of work which do not lead to opulence. There have been and are others who have left behind their boyhood and a worldly life simultaneously, and, taking the vow of poverty, dedicated themselves to a life of service. All honour to them. But Mr. C. R. Das's peculiar claim to our respect and admiration lies in this that he had proved to his own and other's satisfaction that he could make as much money as anybody else in the lucrative profession of law, he had known the pleasures of luxurious living and the gratification of bodily cravings; yet when the call came, he gave up for good money-making with all its excitement and attendant satisfaction, he renounced his previous worldly life more and more, he got more and more ready to throw himself into the fire that drives out the dross and leaves the pure gold of human nature behind.

None of our public men ever made so great a pecuniary sacrifice as he.

Even when he had not set out on the path of renunciation, money did not cling to him nor he to money. True, his lavish expenditure was not all for the public good or for the relief of the needy; true, he was extravagant in his habits; but he was also open-handed in giving, nay, often reckless and indiscriminate in his charity. All which shows that attachment to wealth was not a feature of his character, and, therefore, there was the making of the *sannyasin* in him to a greater extent than in many a man more faultless and free from blame than he.

This is not to be wondered at. In fact, the hagiology of all religious sects shows that the very ardour, impetuosity and passionate natures which led many men in the earlier parts of their lives to plunge headlong into dissipation enabled them, when the turning point came, to give themselves up with equal zeal to a life of spiritual realisation. Great achievement in any sphere of activity is not for cold, calculating and extremely careful and prudent natures. The driving force lies in the emotional part of human nature, though reason sits at the helm and is indispensable for success.

The Deshbandhu, though a successful lawyer, was essentially emotional by temperament. This stood him in good stead even in

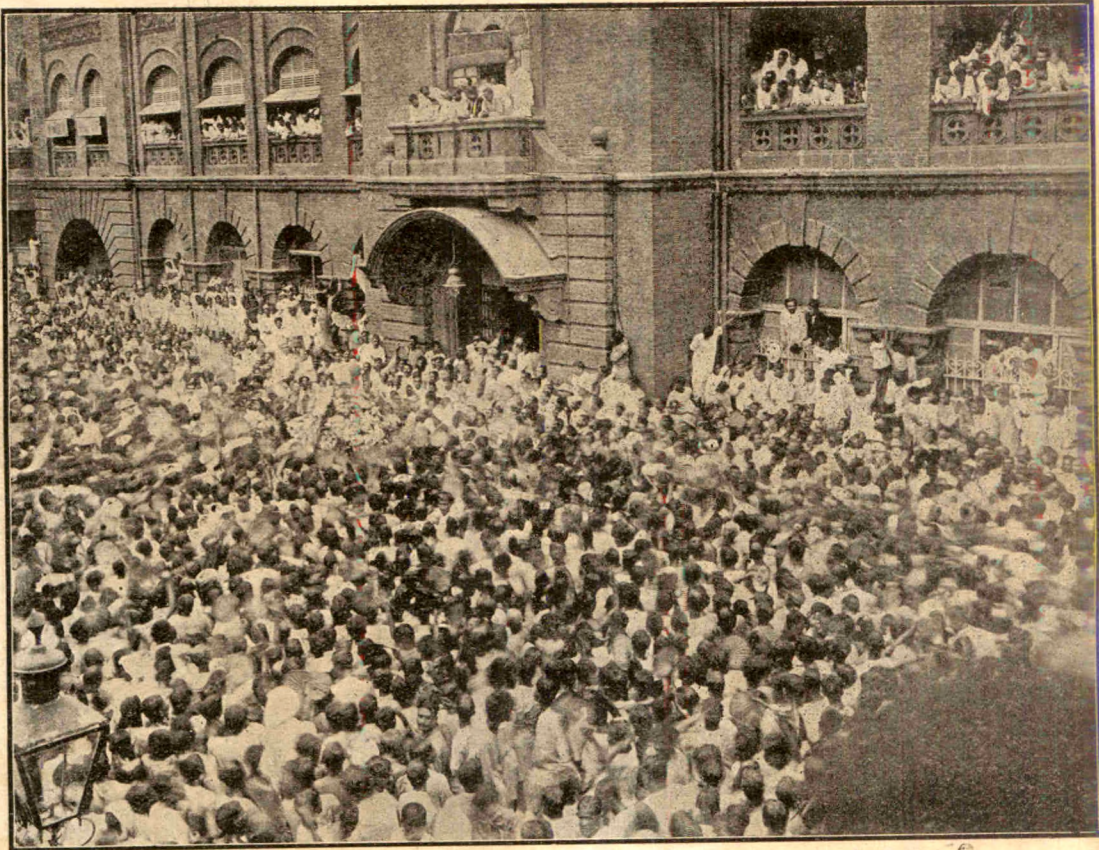


Deshabandhu Chittaranjan Das

the conduct of some *causes celebres*. It was owing to this emotionalism that he found Vaishnavism as it exists in Bengal so congenial to his soul. It was this temperament that enabled him when he was deeply stirred to work himself up to passionate utterance,

impatient fretting proved too strong for a constitution whose vitality had never been conserved by attention to the laws of health.

There was perhaps another cause. He was, even some of his friends say, autocratic by



A Part of the Gathering in Front Calcutta Corporation Building, to Have a Look of the Dead Body of Deshabandhu

thus succeeding in swaying listening multitudes to the mood of his choice. Not that he could not argue;—he could argue. But when reasoning and feeling went together, the combination proved irresistible.

He was a fiery and passionate lover of freedom and of his country. He loved India well, though not always wisely; which exposed his methods to criticism. This love was with him a consuming passion, and combined with his impetuosity to make him chafe at restraint and impatient for Swaraj as he understood it. Once that he had thrown himself into active politics he worked incessantly in spite of ill health and bodily suffering. It may be that this ceaseless toil and his

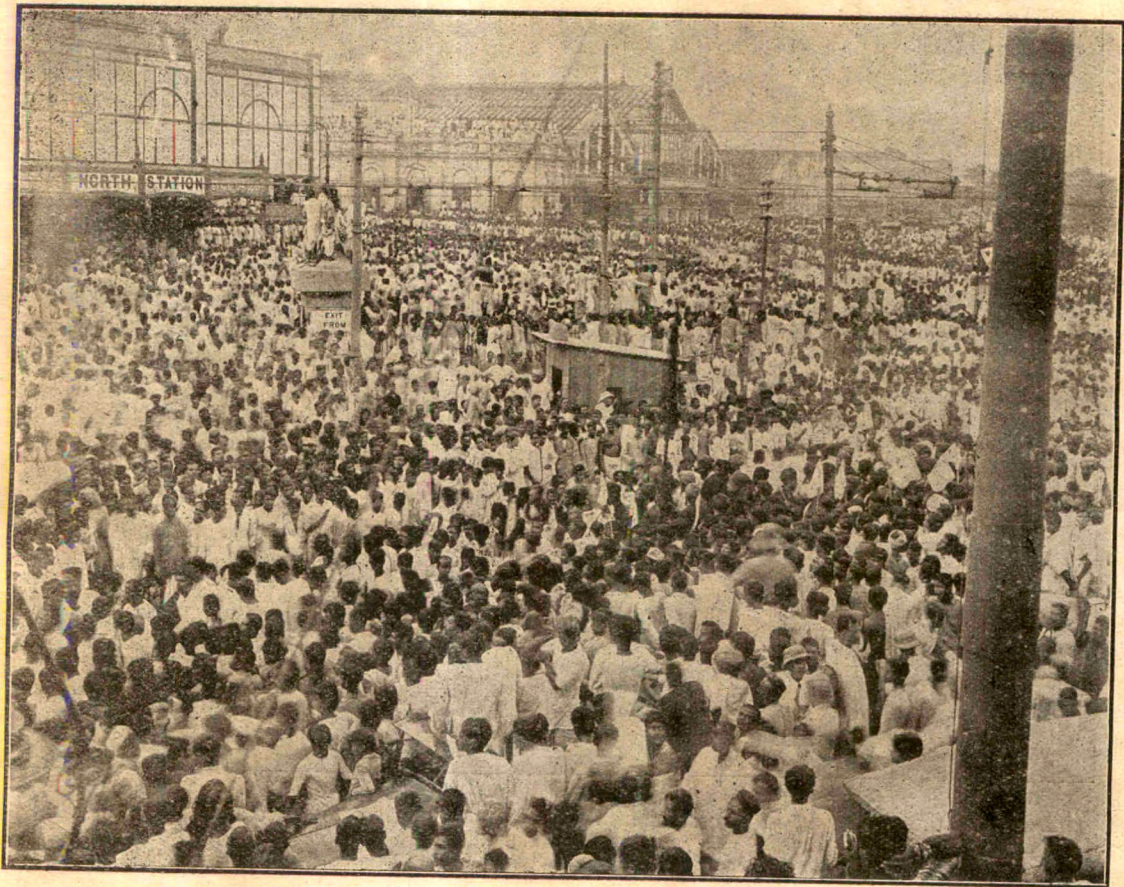
nature. This led him to do more things himself—to attend more to details—than a leader need do personally. His followers were also to blame. For economising the energies and vitality of the leader and in the interests of the party, they ought to have asserted themselves and claimed and done their share of work and given him the much-needed rest.

Mr. C. R. Das was an able organiser and a good hand at getting up demonstrations. He was firm and resolute. He possessed the courage to face and take the consequences of his words and deeds. He never shirked responsibility. His friends have borne public testimony to his loving and lovable nature.

These qualities and others indicated in previous paragraphs made him the leader of men that he was.

Musalman are a powerful minority in India. They form the majority in Bengal. An Indian leader, and particularly a Bengali leader, must sincerely desire to bring out the public spirit of the Moslem community

emotional temperament best. Whether the Brahmo Samaj, to which he originally belonged, was also to any extent responsible for this reaction in him, is more than we can say. His Vaishnavism was one cause of his popularity with his Hindu countrymen: but it would not be right to say or suggest that he became a Vaishnava for the sake of



The People of Calcutta Waiting at the Sealdah North Station for the Arrival of the Dead Body of Deshabandhu Das

and earnestly endeavour to persuade that community to hitch that public spirit to the wagon of the national movement. Mr. C. R. Das tried to do this according to his lights, even at the risk of becoming unpopular with his Hindu countrymen. Perhaps, with the sole exception of Mahatma Gandhi, no Hindu leader enjoyed the confidence of the Musalman to a greater extent than Mr. Das.

Though born in a Brahmo family and brought up and married as a Brahmo, Mr. Das had become a Vaishnava of the Bengal School. This, as we have said, suited his

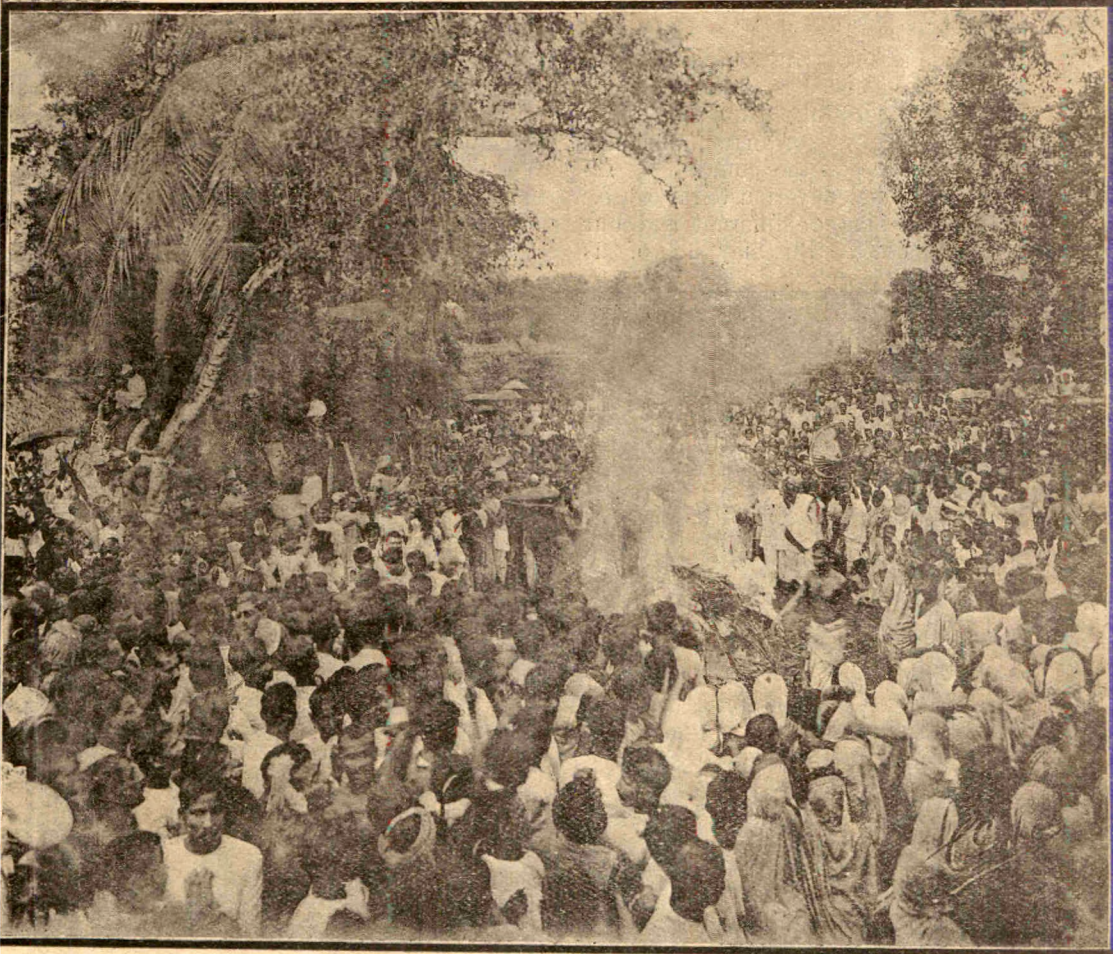
popularity. Though from a Brahmo Hindu he had become a Vaishnava Hindu, socially he remained progressive. He was in favour of intercaste marriage, and acted up to his principles in the marriage of his daughters. Needless to say, he never observed orthodox restrictions as regards interdining or untouchability.

He occupies a niche in the temple of literary fame in Bengal as a poet, and was fond of music, particularly *kirtans*. He helped in starting institutions for widows and orphans.



Though we were acquainted with him, we were never thrown into close contact with him. All that we have written about him is, therefore, what we can infer from public

there ever so many memorial meetings held all over India and even abroad and so many messages of sorrow received from all parts of India and many foreign countries. The



On the Funeral Pyre

records. It is to be hoped, some among those who knew him intimately would write an adequate biography, severely separating facts from fiction and giving a critical appreciation of the man such as would explain the extraordinary influence which he exercised over the imagination of the public. It was no common influence that could make lakhs upon lakhs of people belonging to different castes, sects, religions and races follow his funeral procession. We do not know that any king or emperor, statesman or general, philanthropist or patriot, prophet or saint, in our country had ever so imposing a funeral. Nor were

time has not yet come to correctly appraise the value of such a phenomenon. Heaping of superlatives upon superlatives leaves a sense of unreality behind, does not give a clue to the understanding of the phenomenon. There should be an adequate explanation and a correct appraisal. When the time comes, we would expect his biographer to give us that explanation and appraisal.

Whatever the explanation, one conclusion is irresistible—a people which can express its love for its leader in such an impressive manner is not dead.

That the friends, fellow-workers and followers of so eminent and devoted a worker

in the country's cause received the news of his unexpected death as a stunning blow was only natural; for even those who could not be included in any of the above categories were shocked when they heard that he was no more.

But none of us should give way to a mood of despondency. The nation which under God's providence has produced some eminent leaders is certainly capable of producing more. And even ordinary men can render signal service to the country if inspired by single-minded devotion to its cause.

Our fields of work may be different and our methods, too, may differ. But may all of us

signature of prominent men of all parties and no party. It is proposed that the memorial should take the form of a hospital for women irrespective of caste or creed and an institution for the training of nurses, both to be located in the Deshabandhu's mansion at Russa Road. The amount required is ten lakhs of rupees—certainly not an extravagant sum for such a purpose. Sir Rajendranath Mukherjee of No. 7, Harington Street, Calcutta, has patriotically accepted the office of Treasurer. We strongly support the appeal and hope there will be a quick and more than adequate response.

As the objects of the proposed institutions



The Dead Body of Deshabandhu Das in Calcutta

be devoted to the country's cause as the Deshabandhu was, and may the patriot and the lover of man in the Deshabandhu's personality live for ever in the lives and spirits of his countrymen.

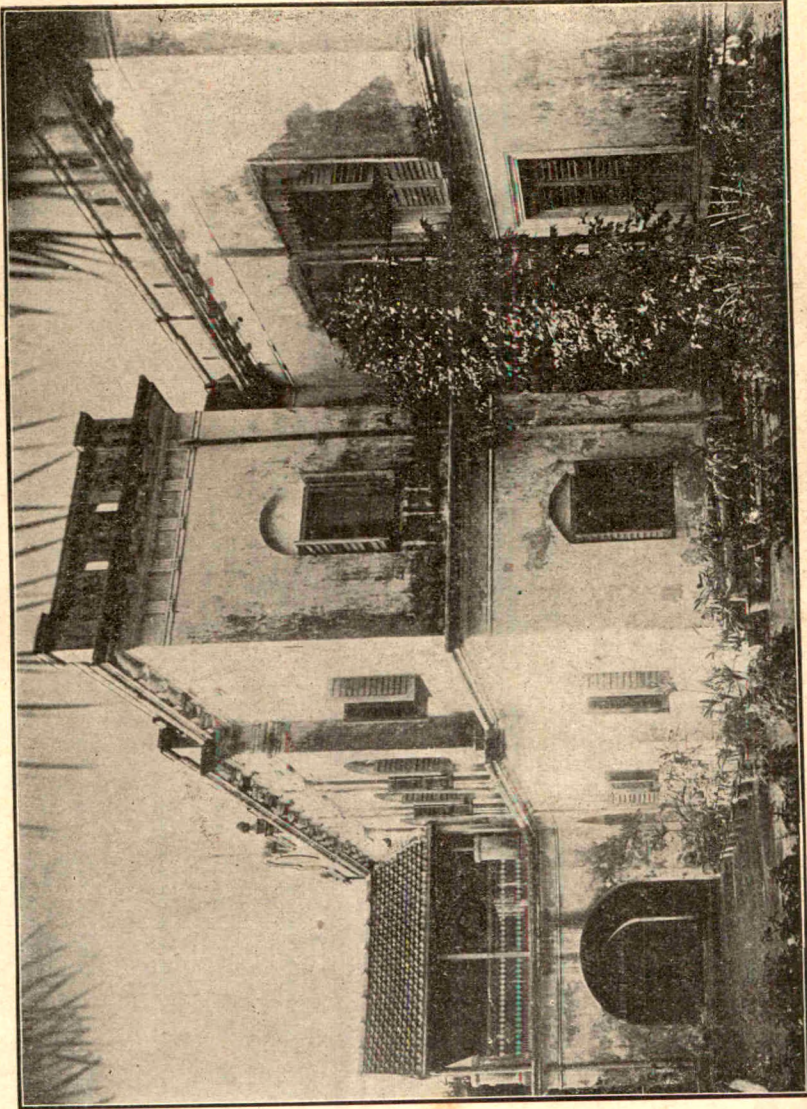
#### All-Bengal Das Memorial

An appeal for funds for an All-Bengal Das Memorial has been issued under the

are entirely non-political, nothing stands in the way of Government servants and Europeans contributing to its funds.

#### Decisions about the Reform Scheme

A special cable to the *Statesman* announced some time ago that the Birkenhead-Reading conversations have resulted in the following considered decisions:



C. R. Das's Residence in Calcutta

Firstly; there can be no revision of the Reforms before 1929, and nothing that may happen in India will hasten the date fixed for the revision.

Secondly; in accordance with the recommendation of the Majority Report of the Reforms Inquiry Committee the machinery of the present Reform Scheme will be improved with the object of providing the fullest scope for those genuinely desirous of proving India's capacity for a further measure of self-government, while safeguarding it from the wrecking tactics pursued in Bengal and the Central Provinces.

Thirdly; the Government will welcome and give sympathetic consideration to any schemes of Swaraj which leaders of the various parties in India may evolve before Parliament decides upon the future of the Reforms in 1929.

Fourthly; the Viceroy and the Executive are assured of full support in any measures considered necessary at any time in pursuit of the determination to root out the revolutionary movement in Bengal and elsewhere.

Fifthly; the British element in the Civil Services will not be further weakened. Improved conditions of the Services recommended by the Commission will be granted practically in full at the earliest possible dates.

Sixthly; it is recognized that the Indianization process has reached a stage beyond which it cannot safely go for some time to come, and lastly, an economic commission will be appointed to consider how best the resources of India may be developed.

A later cable says that the announcement made is unauthorised. That may mean, not that it is not true, but that the authorities do not like the time, manner and vehicle of its publication. So it may not be waste of time to make some comments on it, on the justifiable assumption that it is substantially accurate. We shall begin by making the prefatory remark that even if the human arbiters of India's destiny had promised anything, that would not have much mattered.

The first thing that strikes one in going through the six items is the arrogant tone of finality that pervades them quite obtrusively. "I am the Lord of Destiny; no Power on earth or in heaven can produce the least change in what I ordain", is what the whole thing appears to say. Such a spirit provokes combativeness.

Did not many Britishers from Lord Morley downwards pronounce the Bengal Partition to be a settled fact? Yet was it not unsettled at least so far as the particular way in which that measure divided and weakened the Bengali-speaking people, specially the Bengali Hindus, was concerned? So we must on our part say that it is usurping the function of God to declare that "nothing that may happen in India will hasten the date (1929 A. C.) fixed for the revision" of the Reforms. The Indian political parties

will deserve to be branded as slaves if they do not combine to falsify this prediction.

British politicians are aware of the vigor, value and character of the agitation which unsettled the settled fact of the Partition. Hence, the indirect threat contained in the fourth paragraph, namely, that the Viceroy and the Executive are assured of full support in any measures considered necessary at any time in pursuit of the determination to root out the revolutionary movement in Bengal and elsewhere. This means in plain language that those who would agitate vigorously for the revision of the Reforms before 1929 would be treated as revolutionaries and deprived of their liberty without trial and subjected to the health-and-longevity-promoting conditions so well known to detainees, State prisoners and political prisoners.

But we are sure this threat will not prevent the commencement and continuation of the agitation and the economic steps, such as those resorted to in the days of the Anti-Partition agitation, necessary for getting the Reforms mended or ended.

The Minority Report is contemptuously ignored and brushed aside. Will the Liberals of India take this lying down?

"Proving India's capacity for a further measure of self-Government"—it makes one's blood boil to read these insulting words. Who are the judges, pray? They whose interest it is to tell the world that Indians do not deserve to have even the "measure of self-government" which was conferred on them. Were there ever such disinterested and impartial judges?

It is the rankest hypocrisy for men belonging to a nation which pretended to fight the last great war in the cause of the self-determination of peoples and obtained help from others on that pretext, to pose as judges of the self-governing capacity of a people whom they are interested in keeping in a state of subjection.

As to the character of the "measure of self-government" already granted we shall quote the opinion of a competent and impartial foreigner in a subsequent note.

As obstruction is a recognised parliamentary practice, to provide for the safeguarding of the Reform Scheme "from the wrecking tactics pursued in Bengal and the central provinces" means in plain language that we are not to be allowed to demonstrate to the world effectively that the Reforms are not the kind of self-government which we want

and that British politicians are determined to force us to accept the Reforms at their face value and thus to hoodwink the world into the belief that India has been made free. We on our part ought to be determined not to allow ourselves and the world to be deceived.

The third paragraph means that even though all Indian parties combined to have a bill like the Commonwealth of India Bill, sponsored by Mrs. Annie Besant, introduced in the British Parliament, the present British Government would not hear of any such thing before 1929. What a magic number that 1929 must be! The number of the "Beast" is 666. Is 1929 the number of Imperialism?

On the fourth paragraph we have already commented. It may be added that it will greatly encourage the executive in all sorts of arbitrary and lawless courses.

The fifth and sixth paragraphs hang together. If the British element in the Civil Services cannot be further weakened, necessarily Indianisation cannot proceed further. And to maintain the British element at its present strength it would be necessary to give British civilians all that they ask for.

It is to be noted that in the sixth paragraph it is stated that Indianisation cannot safely go further "for some time to come", thus giving a gleam of hope that after some time it may be allowed to go further; whereas in the fifth paragraph it is definitely stated that the British element will not be further weakened. However, as "for some time to come" may mean "in the Greek calends", there is practically no difference between the fifth and sixth paragraphs.

It has been said that Indianization cannot safely go further. Whose safety is referred to here? In the opinion of the Indian people, the safety of British interests is really meant, though British politicians and exploiters would move heaven and earth to prove that they are in India solely for the good of those eternal babies, the Indians.

This reminds us of what Dr. J. T. Sunderland has written of Great Britain's claim in his book "India, America and World Brotherhood" (Ganesh and Co. Madras). Says that American author:—

Great Britain claims that she is ruling the people of India for their benefit; that it is best for them to be in subjection to a 'superior nation', and that she is giving them all the freedom that is good for them. It is interesting to recall that in the days of American slavery slave-owners made exactly the same claim regard-

ing those they held in bondage. In one of his famous speeches (July 1858, Chicago) Abraham Lincoln, replying to this claim, said:

"These are the same arguments that kings have put forth for enslaving the people in all ages of the world.....Turn it whatever way you will, whether it comes from the mouth of a king, or from the mouth of men of one race as a reason for their enslaving the men of some other race, it is the same old serpent. They all say that they bestride the necks of the people not because they want to do this but because the people are so much better off for being thus ridden. You work and I eat. You toil and I will enjoy the fruits of your toil. The arguments are the same and the bondage is the same."

We know that British exploiters are doing their utmost to (mis)appropriate and exploit the resources of India, but the promise that "an economic commission will be appointed to consider how best the resources of India may be developed" fills our hearts with fresh fears. The expenses of the economic commission will have to be paid by India, but her resources will be developed to add to the wealth of Great Britain.

#### An American Author on the Reform Scheme

Dr. J. T. Sunderland, whose claim to speak with fulness of knowledge on Indian affairs is indisputable, has devoted one chapter of his book on "India, America and World Brotherhood" (Ganesh and Co., Madras) to the Reform Scheme. As Britishers seem to consider that scheme so sacrosanct that it must not be touched before 1929, let us see what an impartial foreign observer has to say on it. Dr. Sunderland has much that is very telling and quite true to say regarding the genesis of the scheme. But we will leave that aside for the present. Let us see what the scheme promises. Dr. Sunderland writes:—

Mr. Montagu went on to say further: "The British Government and the Government of India on whom the responsibility lies for the Welfare and advancement of the Indian people, must be judges of the time and measure of each advance." Ah! That seemed to put a different look upon matters.

"Increasing association of Indians in every branch of the Government of India, and gradual development of self-governing institutions" was exactly what the leaders of the Indian people had long been pleading for. And now, was it to come? If so, it would fill all India with joy.

But that *second* declaration, what did that mean? "The British Government (in London) and the (British) Government of India must be judges of the time and measure of each advance." Was India, then, to have no voice in shaping the new scheme? Had she no rights in the matter? Were the British to have the whole say as to *what* the

advance should be—much or little, important or trivial? And the whole decision as to *when* it should be—now, or in some undesignated and absolutely indefinite future? Then, was there really a promise at all, of anything?

With reference to his own question, "Was India, then, to have no voice in shaping the new scheme?", Dr. Sunderland observes:—

Let me not be misunderstood when I speak of the Scheme as formed by Great Britain alone or without the assistance which the Indian people ought to have been asked to give. I am quite aware that Mr. Montagu, the British Secretary of State for India, before formulating the Scheme went to India and consulted—candidly and honestly, I have no doubt—the various interested parties there;—on the one hand, the Indian leaders and on the other the British rulers. That was fair so far as it went, but how little way did it go! What followed? What followed was that Mr. Montagu and other representatives of Great Britain proceeded to draw up a scheme for India's Government, without associating with themselves in this great and serious task any representatives at all chosen by India for that task. That was unfair; that was dishonourable. Such a one-sided body of men could not possibly produce a scheme that would be just to India or that India could accept. What ought to have been done was the creation of a joint Commission with an equal number of British and Indian members, the Indian members being elected by the Indian people and therefore empowered really to represent them; and this Joint Commission should have been instructed to draw up, and should have drawn up, such a scheme as seemed just and wise in their united judgment. That would have been fair and just both to England and India. And to a scheme thus created, the Indian people would gladly have given their assent.

### Reasons for Dissatisfaction with the Reform Scheme

Dr. Sunderland has examined the Reform Scheme in some detail so as to show exactly some of the reasons for India's dissatisfaction with it. We have no space to reproduce his observations in full, but will try to give our readers some idea of them.

The first failure, disappointment, injustice, hardly less than insult, that India saw in the scheme, was a dictation; it was a command; it was the Britain's spirit of high-handedness and arrogance, in claiming for herself all rights in the matter, and allowing India none; in setting out from the very inception of the Scheme to make it not what the Indian people had a right to and wanted, or what would have been just and acceptable to all parties concerned: but solely what she (Britain) wanted, and then thrusting it upon India.....

.....There was nothing mutual about it. It was the voice of a master to slaves. Britain, standing above, handed it down to the Indian people below. They must receive it on their knees. What concerned her was not what they wanted or what rightly belonged to them, but what she, their all-

powerful ruler who acknowledged no responsibility to them, thought they should have—what she was gracious enough to offer them. And of course, what she condescended to offer, they were expected to receive gratefully and humbly.

The second thing said by the American author about what he styles "this so-called Reform Scheme" is "that, in its very nature, it is self-contradictory".

The Scheme has been given the very unusual name of "Diarchy", which properly means the joint rule of two monarchs as William and Mary in England. But in the present case it is supposed to signify the joint rule of the British and the Indians through an arrangement by which some matters conducted with the Government are "transferred" or committed (under severe limitations to Indian management, while others are "reserved" or kept wholly under British control. Exactly described, it is a plan which puts side by side two radically different, two absolutely antagonistic forms of governments—one, self-rule; the other, arbitrary rule from the outside; one, democracy; the other absolute autocracy or absolute monarchy (in the form of an alien bureaucracy), and expects them to work in harmony. It is an attempt to mix oil and water; or to ride two horses going in opposite directions. Abraham Lincoln said: "A nation cannot endure half free and half slave." Neither can a nation be successfully ruled by means of governmental machinery, half formed for ends of freedom and half for ends of oppression. That is exactly what this scheme is. It is an attempt to take an old scheme of absolute autocracy, absolute tyranny, "tinker it up", make alterations in its form but not in its spirit, and christen it a "New Scheme of Liberty."

For these and other reasons Dr. Sunderland calls it a "childish, impossible, misshapen, mongrel plan".

The third thing about the India Reform Scheme which vitiates it, is the fact that it contains no "Bill of Rights", no constitutional guaranty of any kind securing the Indian people against possible future injustices and tyrannies on the part of the Government. In view of the many wrongs that the people have suffered in the past, this defect is fatal—something which alone affords sufficient ground for rejection of the Scheme. Without a bill of rights, or a constitutional guaranty of justice, the people have no sure protection, they are wholly at the mercy of their foreign rulers, liable at any time to have wrongs and cruelties inflicted upon them as great as any they have ever suffered. The British at home, in England, would on no consideration give up the protection which for hundreds of years they have received from their *Magna Charta*, which has shielded them by its great words; "No freeman shall be arrested or detained in prison, or in any way molested..... unless by the lawful judgment of his peers and by the law of the land."

We Americans could not possibly be induced to surrender the guaranteed protection which we possess in our Declaration of Independence, and especially in our National constitution, which declares:

"Congress shall make no law abridging the freedom of speech or of the press, the right of

the people peaceably to assemble, and to petition the Government for a redress of grievances.

"The right of the people to be secure in their persons, houses, papers and effects against unreasonable searches and seizures, shall not be violated.

"Excessive bail shall not be required, nor excessive fines imposed nor cruel and unusual punishments inflicted.

"No State or province within the nation shall deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

Such charters of rights, such guarantees of protection, are regarded by Englishmen, by Americans, and by all other free peoples, as absolutely indispensable in their own cases. Why does not Great Britain grant such protection to India?

After describing what the Panjab suffered during the martial law régime, and what other provinces have suffered in spite of the Reforms, the author remarks:—

The new scheme gives no guaranty whatever against any future governor, O'Dwyers and general Dyers and Jalianwalla Baghs, Mopla suffocations, and the rest. It protects the British rulers of the land, but nobody else. It does not guaranty to the Indian people police protection, or military protection, or civil protection; it does not insure to them freedom of speech, or of assembly or of the press, or the right of trial in open court, or the privilege of *habeas corpus*, or any other of the essential rights and privileges which are the foundations and indispensable guarantees of liberty, justice and law. Is it any wonder that India rejected the scheme? Is it not amazing that any nation calling itself civilized and Christian, in this age of the world, can have proposed such a scheme?

A fourth indictment of a very serious character which is made against the new plan for governing India, is that:

It gives to the Indian people no effective voice whatever in legislation. All real law-making power is retained absolutely in British hands. This is true of legislation in the Provinces and it is still more fully, seriously, true of national legislation. On a first examination of the Scheme this is very likely to escape observation. But when we look deeper, we see that it is true.

The author shows in detail that in legislation and every other matter the British remain masters as before. Then he answers an objection.

It is said that even in democratic America the enactments of State Legislatures may be vetoed by Governors, and those of the National Congress, by Presidents. Yes, this is true. But these vetoes are not final. An American State Legislature can pass anything it desires over the Governor's veto and the American National Congress can pass anything it pleases over the veto of the President. In India, nothing of this kind is possible. Notwithstanding the increased number of so-called legislators under the new plan, the British are

still, just as before, the supreme, the sole, law-makers of India. ...A prominent member of the British Indian Government said to an American "Oh yes! We listen to these Indian fellows, these natives, in our legislatures—to their talk, their discussions, their plans for education, their demands for what they call their 'rights,' for 'home-rule and the rest—we listen to them, they like it and then—*we do as we damned please!*"

This is a cynical and almost brutal declaration but it describes exactly the amount of power possessed by the people of India in exacting legislation on all subjects of vital importance and in shaping all the vital affairs of their own nation.

The fifth indictment brought against the Reform scheme is, that

The new scheme of Government is vitiated, made repellent, shown to be worthless, by the fact that its whole spirit is one of negations. Its constant aim, from first to last, is to forbid, to forbid. Its most outstanding feature is its careful specific and multiplied specifications and descriptions of the privileges, rights, liberties, and powers that the Indian people are *not permitted* to have. ...At every point where we come upon any thing of first-class importance, anything that would give any real power to India, there at once we are met with "reservations," "reservations." And the reservations are always in the interest of England, never of India. Even the "transferred" subjects "have strings to them."

The things seemingly promised by the scheme are thus characterised:—

When real purpose is not at all India's advancement, but her pacification, and England's security. They offer India no boon whatever. They merely promise her a pot of gold at the end of a rainbow.

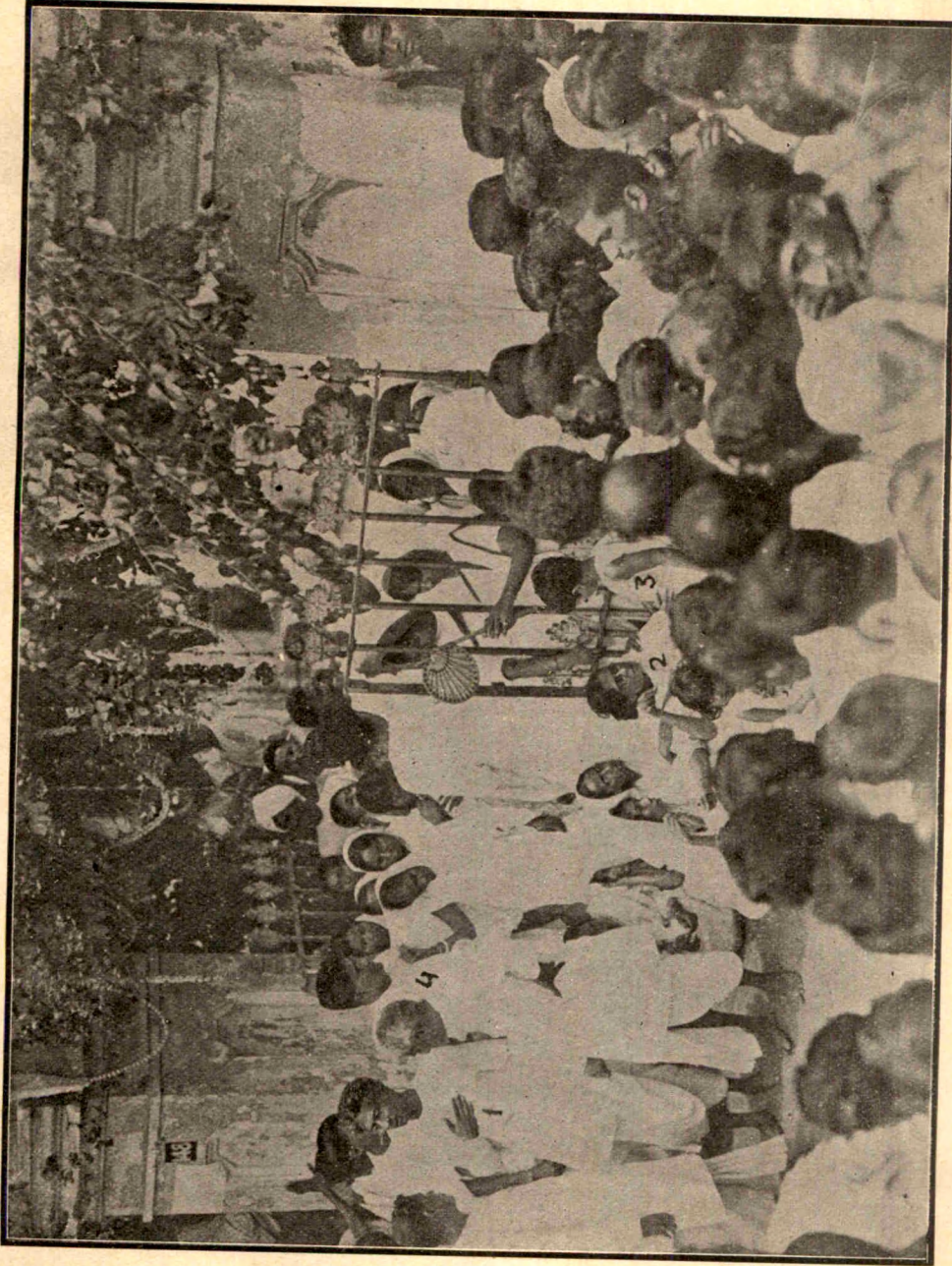
In conclusion Dr. Sunderland observes, and sticklers for 1929 should note this:—

One more serious indictment remains to be made against Great Britain's new government scheme for India. It fixes no time. It leaves everything uncertain. Whatever promises it makes or is supposed to make, of new rights or privileges or of advances towards self-rule, are only to be fulfilled 'some time', in an unknown future, and at the option of the British rulers.

This is fatal. It makes the promises absolutely worthless. It is well understood in law that if I give a man a note promising to pay him a sum of money; but without mentioning any time, my note is of no value. Or if I make my note payable at such a time in the future as I may then elect, still it is valueless. My promise to pay must state when the payment is due, in order to be of any worth. It is exactly the same with the supposed promise made in this Reform Scheme of future self-government to India. There is no date fixed. The fulfilment can be put off and put off until the end of time. It is really no promise at all.

Dr. Sunderland's reasons for the use of the words "supposed promise" will be fully understood from the following passage:—

One exception must be made to the statement



Another View of the Gathering at 148 Russa Road (Deshabandhu's Residence)  
(1) Mr. Justice P. R. Das (2) Sm. Basanti Debi (3) Master Roy (Mr. Sudhir Roy's Son) (4) Mr. Sudhir Roy

[ By Courtesy of Mr. P. Bose ]



that the Reform Scheme mentions no date. It does mention a date, not, however, when India is to receive full self-rule, or necessarily any new measure of self-rule, but when *all* her advance toward self-rule *may* be stopped by a power that she cannot control indeed, when such small degree of self-rule *as she now possesses may be taken from her!* The scheme provides that in ten years a British parliamentary commission shall be appointed. For what? Not necessarily to grant India anything, or to advance her by a single inch on the road toward freedom, but to examine the situation and decide whether they shall then give her anything or not, or whether they shall *take away what she already has*. And then we must bear in mind that the commission is to be composed not necessarily even in part of persons chosen by India or of persons favourable to India's freedom, and not of non-British men, outsiders, neutrals, who could judge without bias but of *members of the very nation that is holding India in subjection and is interested to keep her in its power as long as possible*. When we bear this in mind, it becomes easy to understand what the decisions of that Parliamentary Commission are likely to be.

In this connection the author draws attention to the fact that

In this summer of 1922, Lloyd George, then Premier of the British Empire, declared in Parliament in the most unequivocal terms that the Reforms were only an experiment; that they might be changed or entirely withdrawn at any time; and that he could discern no time in the future when India could be permitted to rule herself; in other words, he could see no future time when the British could consent to the existence of any government in India that was not controlled by themselves, that did not have at its center the "steel frame" of "British bureaucracy."

The fact is not to be escaped, that Great Britain does not in her so-called Reform scheme, pledge to the Indian people anything except that if they will cease their disagreeable (to her) agitations for reforms and freedom, and be dumb and docile, and do what she tells them (like good children, or rather, like slaves) and cause her no trouble, she will be kind and motherly to them, and at such time or times in the future as, in her superior wisdom, she may see fit, she may condescend graciously to grant them such limited new liberties she may then consider safe, and such gradual advances toward the very far-off goal of self-government as then she may deem it best for them to receive.

We have already quoted much from Dr. Sunderland's observations but his summing up also requires to be quoted. /

To put the case in a word, this Scheme which has been heralded abroad and praised as offering so much to India, and as setting her feet securely on the road to a dominion status like that of Canada, as a matter of fact *gives her no assurance of being granted such a status in a thousand years*.

In conclusion: the favorite motto of George the Third in dealing with his American colonies was, "Everything for the people, but nothing by the people." He thought the motto very wise. As a fact it was foolish in the extreme—it helped to bring on the Revolution which lost England her

colonies. This fatally narrow policy is exactly the one that England at the present time seems determined to carry out in India. But it will work no better there than in America. What all self-respecting people in the world want is, not things done for them, not charity, and doles and concessions and kindnesses graciously and condescendingly "handed down" to them by "superiors," but justice and independence—freedom to stand on their own feet and do things for themselves and be men. No material favours, however great, can take the place of freedom. Even marble palaces, and clothing of silk and velvet, and the costliest and most abundant food, can have no effect to make people who possess any manhood content with slavery or subjection to others.

India desperately needs and deeply desires better material conditions—better food, better clothing, better housing, and the riddance of her awful poverty; but more deeply still she desires to be free. And, as a fact, she is profoundly convinced that it is only through freedom that she can ever hope to improve her food, her clothing and her homes, and rise out of her poverty which is so appalling. The Morley-Minto reform plans of 1908-09 were based on the idea that what would make India content was a few more "plums" a few more concessions, a few more liberties (with strictly prescribed bounds), a few more offices for Indians, a few more honors—Knight-hoods, etc. The Montagu-Chelmsford Reform plan, which has been condescendingly offered to India at the present time, is based upon the same idea, with the supposed improvement that it seems to grant somewhat larger and sweeter plums, that is, ostensibly somewhat greater liberties and privileges in certain directions, somewhat more offices for Indians, with higher pay, and more numerous and enticing honors to such Indians as by their humility and obedience may win the favor of their British masters.

"Can a great nation, with a proud history of three or four thousand years," asks the author, "be satisfied with such baubles?" "No!" is his emphatic reply.

Tolstoi said of certain tyrants in Russia that they were willing to do everything for their subjects except get off their back. What India wants of Great Britain is to get off her back.

Said the great and honored American, Patrick Henry, "give me liberty, or give me death." Said the great and honored Indian, Ram Mohun Ray, "I want to be free, or I do not want to be at all."

Why was not Great Britain wise enough and noble enough, at the close of the Great War in Europe, even if not before, to extend to India the same warm, strong hand of friendship, confidence, trust, comradeship, cooperation and real partnership in the Empire, which at the end of the Boer war she extended to South Africa?

### Different Treatment of Boers and Indians

There may be several reasons why Great Britain has not treated the people of India as friends and equals as she has done the Boers.

Indians are not Europeans by race as the Boers, nor do the vast majority of them profess Christianity as the Boers do. Non-Europeans and non-Christians have generally been looked upon by European Christians as good game.

Great Britain's prosperity and power have been built upon the foundation of British rule and exploitation in India, and the maintenance of British prosperity and power depends, in the opinion of the British people in general, on keeping the people of India in subjection: but there was no such necessity felt for keeping South Africa in bondage. There is a British adage,

"Kiss John Bull and he will cuff you.  
Kick John Bull and he will kiss you."

If it represents a correct reading of the British national character, it gives a clue to the different treatment of South Africa and India. The Boers fought bravely against England and gave her much trouble. Therefore she could feel the necessity of treating them as men and brothers. On the other hand, even when during the last great war almost the entire army was withdrawn from India and sent to the front, Indians did not take advantage of that unique opportunity to make a supreme effort to throw off the British yoke, although they had suffered great wrongs at the hands of the British. On the contrary, Indians not only remained loyal but actively helped Great Britain in her hour of sorest need in every possible way, fighting and dying for her with the greatest bravery at every front and supplying her with large sums of money and vast quantities of materials. "When the great war of 1914 broke out in Europe, England found herself in a serious plight." It was then that the Indian army "was the first foreign contingent to arrive on the field of conflict." Without its "invaluable help the German advance could not have been checked and Paris would undoubtedly have fallen." India's refusing to rebel and her helping England in the great war has been spoken of thus by a foreign writer:

"It was amazing. It was almost incredible that a subject people longing for freedom should take such a course. It was unselfish, chivalrous, noble beyond words. I am not able to recall in history a national act, a national course of conduct, so magnanimous or so noble."

But evidently England did not take such a view of the conduct of Indians. Britishers most probably thought that just as dogs and slaves feel instinctively bound to serve and help their masters, so did Indians feel.

Therefore their conduct clearly seemed to Englishmen to require that they should continue to be treated as an inferior subject race, not as friends and equals. Englishmen perhaps also felt that there was no fear of rebellion on the part of the doglike or servile Indians in whatever way they might be treated; they were incapable of rebellion:—that was demonstrated to British eyes, by their not availing themselves of what any Western subject people might have considered a great opportunity:—though we think even now that our people acted wisely by not resorting to armed rebellion.

Of course, Great Britain ought to have been grateful to India. But gratitude is not a motive power in international politics, not, at any rate, in British politics; self-interest and fear are.

### A Catholic Tribute to Deshbandhu.

*The Catholic Herald of India* observes:

The greatest event of the week is also the saddest. Mr. C. R. Das, the Swarajist leader and first Mayor of Calcutta, has passed away from the boisterous stage of political turmoil into the land of silence and of rest. There is not a man or a woman in Bengal that did not stand aghast at the tragic suddenness of his death.

Mahatma Gandhi may be the leader whom India most esteems. Chittaranjan Das was the man whom Bengal loved best. About his political programme, opinions may have differed and differ still, but about his talents, his grim determination, his organising powers, and, above all, his utter devotion to the cause he served, there can be but one voice. Deshbandhu has deserved his name. To what he believed to be the best interests of his motherland, he sacrificed his time, his gold, and, most precious of all, his life.

May God have mercy on his great and generous soul.

He is the last of a generation of Bengali giants. His peers, among whom we cannot but reckon Upadhyaya, have preceded him to the pyre. India will not see the like of them again. For these men carried into the field of modern politics a spirit that is fast dying out; the old Indian spirit of *bhakti*.

*Bande Mataram*, which was their first war cry, remained their motto to the last. To India visualised as a divine mother they offered all the worship, the boundless devotion and the utter submission of heart and mind which their ancestors had given to Krishna or Kali the Mother. Their patriotism was a new religion, a religion in the best sense of the word, not a lip worship but a complete surrender of body and of soul. If India is now the idol of millions of hearts, it is to men as Deshbandhu that she owes this position which no other motherland can dream of attaining.

The soul that animated them was Indian throughout, transformed somewhat by current Christian aspirations. This soul we cannot praise too much now. Our modern education will soon turn it into a ghost of the past. Those who no longer

believe in the Divine are not likely to worship a divine mother.

### A Punjab Tribute to Deshbandhu

*The Tribune* of Lahore writes :

We have purposely refrained in our obituary notices from referring to the great services rendered by Mr. Das to the Punjab in the days after Martial Law, because they were only a part of his general services to the cause of Indian freedom, because we know as a matter of fact that just as Deshbandhu made no difference between one community and another, so he made no difference between one province and another. The sole question with him, when a call was made upon his time, his energy or his purse was, whether by responding to it he would be helping forward the cause of Swaraj, and the moment he was convinced that he would, no earthly consideration could prevent his exerting himself to the utmost. This is the stuff of which true Nationalists and Patriots have always been made and Deshbandhu was the prince of Nationalists and the prince of patriots. Mahatma Gandhi had just told us in an article he has contributed to *Forward* that he had it from Deshbandhu that he spent during his stay in the Punjab in connection with the Punjab Enquiry no less than fifty thousand rupees. The actual extent of his sacrifice was much greater, for he had not yet given up practice, and we all know what it means to a man in his commanding position at the bar to cut himself off from his profession for so many weeks at a stretch. Nor was this the only occasion when he tried to serve the Punjab with all that was best in him. Again and again, since then, he had been to this Province and done all that he could to help in the solution of her difficult and complicated problem. In this connection his strenuous effort for the settlement of the Hindu-Muslim problem will for ever be gratefully remembered by all who knew anything about them.

### Non-Partisan Elections

We have more than once expressed the opinion that members of district and local boards, municipal corporations and village unions should be elected for their fitness to do their duties, irrespective of party considerations. But they are generally elected because they belong to some particular party or other. We are glad to find that in America there are men who advocate non-partisan electors even to the legislature of the United States of America. We read in the *Searchlight* of Washington a programme of which the first two sections run as follows:—

First, elect, non-partisanly, a congress of statesmen, rather than politicians ; then,

Second, secure from such a Congress a program of national legislation which will—

(a) Establish the principle that every election is exclusively a public function (rather than one of

end-in-itself politics), more vital to public welfare than any public utility or national resource, and that all elections, from beginning to end, shall be publicly (rather than politically) sponsored, controlled and paid for.

(b) Organize Congress on a non-partisan basis of efficiency (rather than spoils, perquisites and boss power), so reconstructing its procedure as to secure openness and true parliamentary deliberation.

In this connection we may be permitted to suggest that in the forthcoming election of the Mayor of Calcutta, the electors should ask with reference to each candidate,

Is he a man of good character?

Is he honest?

Is he hardworking?

Is he intelligent and able?

Is he versed in public affairs?

What experience has he of municipal matters in Calcutta?

### Political Prisoners in Berhampore Jail

The political prisoners in Berhampore jail have been informed by the Bengal Government that their cases were placed before two judges, and that the Government had decided to keep them confined in prison at present. This will bring neither conviction nor consolation to either the prisoners or the public. As the victims do not know definitely the charges against them, as they had no opportunity, either personally or by counsel, to test the evidence collected or concocted against them, as they were not allowed to cross-examine the witnesses who had deposed against them, as they had no opportunity to produce rebutting evidence, and, lastly, as it is not known whether the decision of the Government to indefinitely prolong their imprisonment is in accordance with the opinion of the judges, the Government has wasted the time of the two judges for nothing. It goes without saying that the men who constitute the Government are not comedians. But at times what they do appears like staging a farce, although at the same time it is a tragedy to the victims.

### Treatment of Political Prisoners

From Mandalay, from Berhampore, and from many another place, come day after day details of the heartless treatment to which the prisoners, and sometimes their relatives and dependants, are subjected. It is not always the case that the Government servants concerned are inhuman. No. The adminis-

native machine is really a soulless machine which cannot feel. And, of course, some of the men, too, who are parts of the machine are individually deficient in humanity.

Whatever the cause, there is urgent need of prison reform and of the ending of the system of depriving men of their liberty without open trial.

But the precious Reforms have not placed in the hands of our so-called legislators the least final power to mend or end any of the evils complained of. On the contrary, since the introduction of the Reforms, more men have been sent to jail for technical political offences or for no specified offence at all, and more men have died and been victimised in other ways, than ever in pre-Reform days. This is self-government with a vengeance.

Mahatma Gandhi has appealed to the Government to set free all political prisoners out of respect for the memory of Mr. C. R. Das. This would certainly be a highly popular act and would be also very statesman-like. The last public utterance of Mr. Das, we mean his presidential address at Faridpur, was quite friendly to the Government. So there would be justification, too, for showing official respect to his memory in the way suggested. But of course there may be "reasons of State" why this cannot be done!

### The Riffs

Whatever the independent civilised peoples of the earth may feel, the politically enslaved peoples everywhere will wish success to Abdul Karim, the leader of the Riffs in Morocco, in his grim and determined fight against foreign usurpation and tyranny.

In the course of the Moroccan debate in the French Chamber, M. Painlevé is reported to have emphasised Government's wish for peace and explained that France was merely defending her territory. That may be true. And the Spaniards, too, may have been defending Spanish territory in Morocco. But the general principle which should guide all neutrals in mobilising their sympathy in support of one party or the other is, that, if it be justifiable to conquer any foreign territory and hold it in subjection by force of arms, it is a thousand times more justifiable to put an end to such subjection by the same means. The Moroccans have a more indefeasible right to any and every part of Morocco than either Spain or France.

### China's Plight

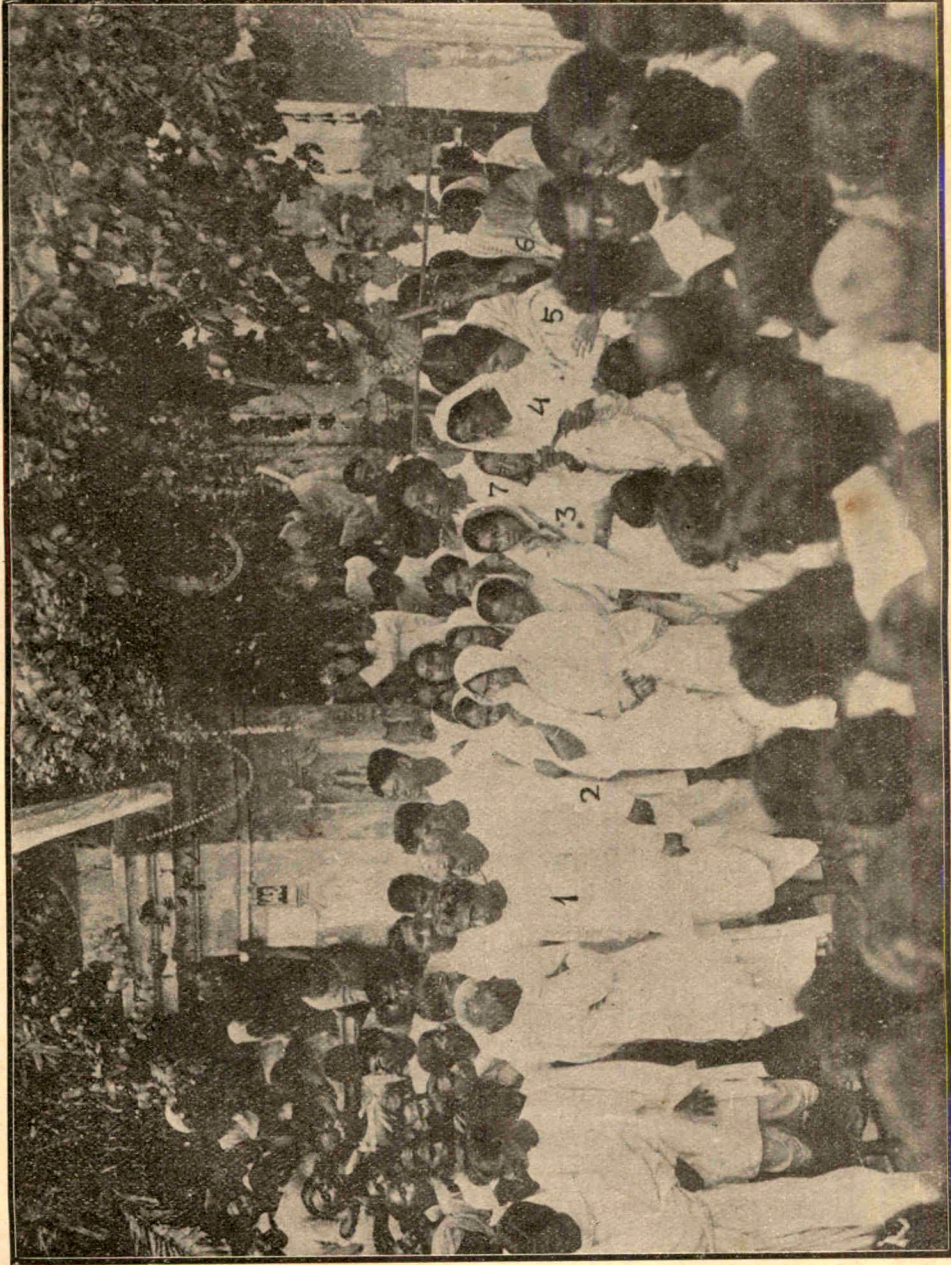
The disturbances in China are very disquieting, especially in view of the fact that Sun-yet Sen, the maker of modern China, is now no more. It is very difficult to get reliable news, because all the cables and news agencies are controlled by powers bent on exploiting China's perplexities. We can only hope that quiet will be speedily restored without the dismemberment or further economic enslavement of that great but luckless country by the international robbers coming to an agreement among themselves as to their respective shares of the spoils.

### Mr Pathik and the Udaipur State

Of the four charges brought against Mr. Pathik by the Udaipur Durbar, three were thrown out by the highest tribunal of that State and he was ordered to be imprisoned for one year on the remaining charge. He has served out his term to the full, but, strange to say, he has not yet been released. Such injustice brings disgrace not only on the State concerned but on the whole of Indian India as well. What a pity that there should be so many myopic despots in Indian States.

### Alwar in the Limelight

A recent occurrence at Nimuchana in Alwar has been widely reported and commented upon in our newspapers. The correspondents of some newspapers have characterised it as worse than Jalianwala Bagh, putting the number killed at about six-hundred and of wounded much higher. The communique issued by the Government of H.H. the Maharaja of Alwar says that only two were killed and four wounded, of whom one died subsequently. The communique does not seem to us to be all convincing. To take only one point. It is stated in the communique that a detachment of troops sent by the Alwar State tried to disperse the armed mob of cultivators at Nimuchana. The mob not only refused to disperse but came within dangerous proximity of the troops and some of the mob fired. Thereupon the troops returned the fire and killed two and wounded four. Can it be believed that a body of troops, exasperated by being fired upon first and firing at close range in their turn upon a mob, does such poor execution as killing only two and wounding only four?



A LARGE AND DISTINGUISHED GATHERING AT 148 RUSSA ROAD WAITING FOR THE FUNERAL PROCESSION  
 (1) Mr. Justice P. R. Das (Deshabandhu's brother) talking with (2) Mr. S. R. Das (3) Mrs. Chiraranjan Das (4) Sm. Basanti Debi (Mrs. C. R. Das) (5) Sm. Aparna Debi and (6) Sm. Kalyani Debi (daughters) (7) Mr. B. Anubhaijee (youngest son-in-law.)  
 [Photo by Courtesy of Mr. P. Bose.]

We want to be proud of the Indian States, of some we *are* proud. We want them all to set examples to the British Government in India—some have actually done so. But it is to be regretted that so many serve only as foils to set off the British Government, bad as that is.

### End of Vaikom Satyagraha

Her Highness the Maharani Regent has ordered all the roads round Vaikom temple to be thrown open to all persons, irrespective of creed, caste or race. It is an act particularly worthy of a woman ruler and will redound to her lasting glory.

The Vaikom satyagrahis, Mahatma Gandhi and the Government of Travancore have all reason to congratulate themselves on this happy close of a non-violent struggle for the establishment of the human rights of the so-called untouchables.

### State-aid to the Tata Iron and Steel Company

*Commerce* writes:—

The balance-sheet of the Tata Iron and Steel Company for the year 1924-25 affords very interesting reading. The Tata Works are the biggest concern in India involving as it does:—(1) a total share capital outlay of Rs. 10½ crores distributed into ordinary, preference (first and second) and deferred, (2) Rs. 5¼ crores raised as first mortgage-loan, a considerable portion of which was obtained in England, the Tata Iron and Steel sterling loan being the largest Indian industrial issue in the London market, (3) Rs. 2½ crores secured mostly on stocks and liquid assets; or a total of Rs. 20½ crores invested up to date on fixed block-account.

That "largest Indian industrial issue in the London market" shows that the State-aid readily given to the Company in the shape of duties on imported steel and bounties to the Tatas was not purely and solely given in the interests of Indian industry but was meant, whether mainly or not we do not know, to protect the interests of the British creditors of the Company.

### Self-determination.

In the course of his elaborate discussion in the *Quarterly Review*, of the right of peoples "to determine their own allegiance" Professor Arnold Toynbee quotes the following passage from the League of Nations Commission's Report:—

"To concede to minorities, either of language or religion, or to any fractions of a population the right of withdrawing from the community to which they belong, because it is their wish or their pleasure, would be to destroy order and stability within States and to inaugurate anarchy in international life; it would be to uphold a theory incompatible with the very idea of the State as a territorial and political unity... The separation of a minority from the State of which it forms a part, and its incorporation in another State, can only be considered as an altogether exceptional solution, a last resort when the State lacks either the will or the power to enact and apply just and effective guarantees."

It is not necessary for our present purpose to discuss whether, speaking technically, the British Empire is one State or a collection of States. As India has neither internal autonomy nor external freedom, she may be rightly held as part of the State called the British Empire. Now, the League of Nations Commission's Report and Professor Toynbee assert that minorities cannot be conceded the right to secede. Assuming that they are right, we say: The British Empire contains a population of 460 millions; the population of India is 320 millions and the white inhabitants of the Empire number 100 millions; so, *as we are the majority and the whites are the minority, it is we—not the whites—who have the clear and indisputable right to determine, how India is to be governed.*

### End of Transferred Departments in Bengal

The Bengal Legislative Council having repeatedly refused to vote the salaries of the Ministers, the Government has notified that for the next two years, that is, until the next general elections to the Council, there will be no transferred subjects in Bengal. The Government can certainly defend its position quite legally on technical grounds. But as the Swarajists, who entered the Council by promising to their constituencies that they would follow a consistent and persistent policy of obstruction, do not form a majority of the council by themselves, it cannot be said that the majorities which threw out the motion, for the Ministers' salaries repeatedly consisted entirely of wreckers; there were undoubtedly some who voted with the majority because they thought that the persons who had been chosen for the Ministerial office were not the best available. Therefore it cannot be said with certainty that the Bengal Legislative Council did not want dyarchy. For this reason we think it would have been a more

proper course for the Government to dissolve the present Council and order a fresh election. It would then have been understood that the elections would be fought on the question of having dyarchy and ministers or not. If the new Council had refused to sanction Ministers' salaries, then it could have been said with more certainty that Bengal did not want dyarchy.

We write all this for arguments' sake: because we do not think that dyarchy as established by the Reform Scheme is at all desirable or that by its suspension for two years Bengal will be a loser in the long run.

### The late Maharaja of Gwalior

By the death of His Highness the Maharaja Sir Madho Rao Sindhia of Gwalior at the early age of 48, India loses a ruler who was a wise and hard-working servant of his people. He made himself thoroughly conversant with the work of all departments of his State and made earnest endeavours for the development of the economic resources of his dominions. His reviews of the working of different departments of his government were characterised by thorough mastery of details and out-spoken criticism. *The Leader* of Allahabad writes of him from personal knowledge:—

His Highness as a man was singular for one in his position. He mixed with people, his own and other, as one of them. He habitually showed to them the courtesy of an equal. His freedom from formality was such that at times it might have proved embarrassing, always it was charming and sometimes flattering, and it was a very frequent experience in conversation and correspondence that it required an effort of the mind to remember that one was before a ruling prince. As a ruler of men, as a diplomat, as a patriot, as a man, in every respect was his late Highness a remarkable personality, beloved of his subjects and his friends, a great support to his countrymen, a personage who left his impression upon nearly everything with which he had anything to do.....

### Vaikom Temple Roads

Since writing our previous note on the end of Satyagraha at Vaikom, we have read in the papers that all the roads round the temple have not yet been opened to all persons of all creeds and castes, the eastern road still remaining closed to the "untouchables". We hope this, too, will soon be made a public road in the broadest sense of the term.

### Birkenhead-Reading Confabulations

Since writing our note on the above topic, we have seen a brief message from Simla which states that the newspaper announcement relating to the decisions arrived at is unauthorised and inaccurate in parts and that no decisions can be finally made before the Cabinet has considered them. That means that the announcement is substantially correct; and, as generally happens, the Cabinet would be sure to say ditto at what Reading, "the man on the spot", has made the Secretary of State agree to—particularly as the Cabinet is a Tory Cabinet and the decisions are in full accord with die-hardism.

### "Ahimsa" and Bengal Nationalism

Mr. Bipinchandra Pal writes in *The Englishman* :—

The last bomb propaganda in Bengal was built upon the Gita doctrine of the Soul. The Soul never slays or is slain: this is the essence of the Gita doctrine. The apotheosis of the body which is implied in the doctrine of physical *ahimsa* as preached by Gandhi is unknown to our thought and culture. Does not God kill His own creatures? But He kills not in anger or out of spite, but in Love, not to destroy but to save. This is the central teaching of the doctrine of incarnation in Hinduism. Those who are killed by the hand of the avenging Lord go direct to the realm of eternal bliss. This is the Hindu's belief.

The Gandhi dogma of non-violence is out of tune with this universal Hindu faith; in any case, it is entirely against the spirit of Bengalee Nationalism.

The Bengalee revolutionary has no patience with it. The Bengalee Moderate, though opposed to it on political grounds, and considerations of expediency, is not a believer in absolute non-violence. Violence is a crime, because it has no chance of success. Like rebellion, unsuccessful revolutionary propagandism is criminal. But if justified by its success, it ceases to be a crime but is counted as a virtue. The Bengalee Moderate, though publicly condemning the revolutionary, never refused to recognise that he helped him to win the Government over to his side. The political assassin paved the way of the Minto-Morley Reforms. This has been generally recognised, though it was never publicly acknowledged by the Bengalee Moderate. So the Bengalee politician, whether Moderate or Extremist, is temperamentally opposed to the Gandhi cult of non-violence.

Mr. Pal's reading of Bengali Moderate and Nationalist mentality appears to us to be substantially correct. But he is not correct in saying that "it was never publicly acknowledged by the Bengali Moderate" that "the political assassin paved the way of the Minto-Morley Reforms." Mr. S. R. Das, Advocate-General of Bengal, wrote in "A Letter to My Son on Indian Politics", published



A Bust of Deshabandhu Das by V. P. Karmarkar



ed last year in *The Contemporary Review* and *The Modern Review* :

".....bombs were required to wake up England from her dream that all was well with India."

Again :---

"The effect of the bombs was merely to awaken her (England) and she gave us the Minto-Morley Reforms, not because she was afraid of losing India, but because she realised the discontent that prevailed in the country and felt that India had grown sufficiently to be allowed a larger influence in the administration of her affairs".

### Calcutta Matriculation

*The Catholic Herald of India* has the following :---

Thirteen thousand nine hundred and seventy-five candidates out of 18,958 passed the Calcutta Matriculation, a percentage of 74.2. 8,155 students passed in the first division, 5,090 in the second and 730 in the third. The high percentage is reported to be due to the grant of 10 grace marks in English.

*The Educational Review* of Madras, which, before the demise of Sir Asutosh Mukherjee used occasionally to wax indignant at our criticism of the Calcutta University and its chief, made some comments on last year's results of the Calcutta Matriculation Examination which apply with greater force to this year's result. They are therefore quoted below.

At the recent Matriculation Examination of the Calcutta University, there were 18,347 candidates out of whom there were the following passes :—

First division	...	7,978
Second division	...	5,023
Third division	...	1,145

It has been a loud complaint in recent years with regard to the University of Calcutta that the number of passes at the Matriculation Examination has been so large as to lead to an appreciable deterioration in standards of collegiate education. It is all right to talk of giving a fair opportunity to everybody to take advantage of University education, but it is no use turning out herds of incompetent youths to sit in college classes, if they cannot benefit by the instruction imparted and they only serve the purpose of bringing down academic standards that instruction may reach even their understanding and unripe experience. It is not however of this aspect that we wish to write on this occasion, and the percentage of passes is probably after all not so large as to alarm educationists, however extravagant they may seem to those brought up in the narrow academic stiffness of the University of Madras. We however wish to refer to the ridiculous state of affairs which is apparently responsible for producing more than six times the number of passes of the third division in the first division and nearly five times the number of passes of the third division in the second division. It is certainly a piece of human experience everywhere in the world, that the people of distinguished ability are fewer in number than those of

average ability and those of average ability are obviously less in number than those who are tolerable in point of intelligence and industry. In every one of the Universities of India the number of those who pass in the first division is much less than those who pass in the second division and very much lesser still than those who pass in the third division. This is the verdict of History and the experience of all those concerned with University education in India. Does it not show an absurd state of affairs, if this piece of experience does not apply only to the University of Calcutta and is there any wisdom in clinging to such a ridiculous position? The Matriculation Examination of the Calcutta University is a bit of a joke in University circles at least in Northern India, where there is more knowledge of its affairs and working than in the South, but this is a record of figures startling in its absurdities. It is time the Senators of Calcutta woke up to a realisation of this and set the affairs of their house in order unless some of them argue that there is something in the atmosphere of Bengal justifying a violation of all admitted standards of experience elsewhere and they wish to furnish some amusement to the educational world.

The same journal writes in its recent May number :

"High School and Intermediate Education in Bengal has been notoriously below the standard and it is time things improved."

### "India's Gifts to England"

Mr. Stanley P. Rice, I. C. S. (Retired), has contributed to *The Asiatic Review* a paper on "India's Gifts to England," in which he says in a friendly tone many things which are true. But there is throughout the paper such an implied or explicit underestimate of the material advantages which at least have accrued to England from her possession of India that the reading of the paper produces a somewhat comic effect on the minds of Indian readers. It is undoubtedly true of course, that India never gave England anything directly, voluntarily or willingly. But neither can it be said that England has given anything to India, as appears to be implied in the following sentence from the paper:—

"It would, of course, be absurd to contend that India has ever conferred upon England the same measure of material advantage that she has received."

One stands aghast at reading such a sentence. The truth is that the vast majority of the people of India are getting poorer under British rule day by day. More coins may be circulating in India than before. But these cannot buy the people as much food as the fewer coins of days of yore used to.

Let us, however, see what impartial observers have got to say on England's

advantages from the possession of India. Miss Agnes Smedley quoted the following passage from a book named "*America and the Race for World Dominion*" by Professor A. Demangeon of the Sorbonne University of Paris, in her article on "India's Role in World Politics" published in our last May issue:—

"India is the typical colony for exploitation. Immensely rich and thickly populated, she represents for her masters at once a fortune and a defense. It is through India that the British Empire assures her destiny. India is the halting place of British commerce to the Far East. India gives the West a place of support for the sea-route. India recruits for the Army legions of high-spirited soldiers; native contingents fight for Great Britain in China and South Africa. During the Great War, India supplied more than a million men, of whom more than 100,000 were killed. India is for Great Britain an enormous market: two thirds of her importations come from English sources; she furnishes 51 per cent. of the wheat production of the Empire, 58 per cent of the tea, 73 per cent of the coffee, almost all the cotton. An immense British capital is invested in Indian mines, factories, plantations, railways and irrigation works. India pays the interest on probably 350 million pounds sterling. India keeps busy an army of British officials whose salaries she pays and whose savings go every year to Great Britain. She pours into British coffers the interest on her public debt, the pensions of old officials, the governmental expenses of her administration. More than 30 million pounds sterling a year is the estimate of the sums that India pays in the United Kingdom to her creditors, her stockholders, and officials. At that we do not know how much she brings to the merchants who trade with her and the shippers who transport her goods. Never was the term exploitation better applied."

As regards the "immense British capital" invested in India, we should bear in mind the origin of this "British" capital, as laid bare in Major B. D. Basu's book on the "Fate of Indian Trade and Industries," from which we quote only a few passages below.

Let us now turn to some facts relating to the days of the East India Company to ascertain the nature of the "British" capital then invested in India. In the course of this examination before the Parliamentary Committee on the 30th March, 1832, Mr. David Hill was asked,

"577. Where does the capital employed by the indigo planters come from?"

And he replied:—

"It is accumulated in India exclusively."

Besides Mr. David Hill, several other witnesses also stated that little or no capital had been or would be brought out from England to India. Thus Mr. W. B. Bayley, in his examination before the Parliamentary Committee on the 16th April, 1832, in answer to question No. 919, said:—

"My opinion that no capital will be brought from England into India arises from little or none having been brought hitherto, even at periods when interest has been at a much higher rate than it now is."

When he was asked:—

"920. Do you think more capital would not go to India if the restriction on Europeans resorting to India was altogether taken away?—I do not think that capital would be sent from England but I think that capital which would be otherwise remitted to England would probably remain in India."

Captain T. Macan also in his examination on the 22nd March, 1832, was asked:

"1435. Would Europeans be likely to invest their capital in works of that sort?—I think there is much error upon the subject of European capital in India.

1436. Under the existing law that restricts intercourse with India, is it probable in your opinion, that any companies would be found to undertake such works?—I think Europeans who have acquired capital in India, might undertake such public works, with proper encouragement; but I scarcely can anticipate so much enterprise and risk as to take capital from England to invest in such speculation; in truth, capital is, I believe, never taken from England to India: it is made there and remitted home."

According to *Forward*, Lord Birkenhead said the following in reply to an article by Mr. Blatchford in *The Sunday Herald*:—

"Great Britain has always drawn from India large quantities of food-stuffs and raw materials essential to her industries. Out of total exports of India which before the war were roughly worth £150,000,000 more than a quarter was sent to the United Kingdom and over 40 per cent. to the whole Empire. The exports include such commodities as wheat, rice, and other grains, raw jute, wool, cotton, tea, hides, oilseeds. But it is on the other side of the trade account that the value of India to Great Britain is most evident, for India is the greatest outside market for British manufactures. Before the war, no less than 60 per cent. of the total imports of India came from Great Britain."

In the language of Major Basu, as used in his above-mentioned book, we are hence driven to conclude that Sir George Birdwood used merely the language of sober truth when he wrote:—

"India has done everything for us, everything that has made these islands, as insignificant on the face of the globe as the islands that made up Japan, the greatest empire the world has ever known, and for this we owe undying gratitude to India."

### Mr. B. S. Guha

A few years ago we had occasion to expose the injustice done to Mr. B. S. Guha by the Calcutta University and to refer subsequently to the useful anthropological work he was doing in America. Some time ago we received a letter from Harvard University enquiring whether Mr. Guha had reached India and how he was doing, because when he left America he was not well and anxiety was felt at Harvard for his health

here. As we are not personally acquainted with Mr. Guha and did not know his whereabouts, we made enquiries in Calcutta by letter and had the pleasure to send a satisfactory reply regarding his health.

It gives us pleasure now to find references to Mr. Guha's work in the Annual Report of the Smithsonian Institution recently received. Scientists need not be told of the high place occupied by that Institution in the scientific world. Reviewing the work of the Bureau of American Ethnology the Smithsonian Institution Report says :

Several other interesting special researches are reviewed in the appendix on the bureau, among them field work by Mr. D. I. Bushnell, Jr., on the Cahokia mounds in Illinois; by Mr. B. S. Guha, among the Utes and the Navaho at Towaoc, Colo., and Shiprock, N. Mex.; and by Mr. John L. Baer on pictographic rocks in the Susquehanna River.

In the section of the Annual Report of the Smithsonian Institution devoted to "Special Researches" three paragraphs relate to Mr. B. S. Guha's work.

It would be a pity if the attainments and capacity which brought Mr. Guha recognition from Harvard University and opportunities for usefulness in a foreign land were not utilised in his own country, which is so full of materials for anthropological and ethnological research. It is hoped that he has already got congenial work to do.

#### Professor Gilbert Murray on Black and White

"Kenya" by Norman Leys, M. B., D. P. H., is a book which no one who wishes to master the problem of the white peril in Africa can afford to miss. It has an introduction by Prof. Gilbert Murray, in which occurs the following paragraph :—

The rule of black by white appears to be, for the present time, an absolute necessity. If the great Government abandoned it, it would fall into the hands of adventurers and speculators. It is also a road, and apparently the only road, forward towards a safer and healthier condition of co-operation. But it is a road not yet fully made, a road through bush and desert, a road stained with blood and beset with wild beasts. It is hampered by sentimental theories about the equality of mankind. It is threatened with fearful dangers from the insidious habit, so characteristic of modern civilisation, of regarding natives exclusively as providing "markets" for our goods or "labour" for our speculative enterprises, and in general living, working and dying for the enrichment of their white masters.

We had heard that Prof. Murray was a humanitarian. But of course there are humanitarians *and* humanitarians.

A full criticism of the paragraph quoted above would take more time and space than we have at our command. So we shall content ourselves with a few remarks.

If by "absolute necessity" Mr. Murray means that the whites are so rapacious and predatory and so well equipped for robbery on a large scale and the blacks are, on the other hand so unorganised and ill-equipped for self-defense, that it is *inevitable* for the blacks to be domineered over by the whites, then we agree that "the rule of black by white" is "an absolute necessity". But if he means that such rule is absolutely necessary for the good of the blacks and of humanity in general, then we flatly deny that it is so. In support of our position it is unnecessary to detail all the horrors and injustices that have resulted from the rule of black by white.

The professor says : "If the great Governments abandoned it, it would fall into the hands of adventurers and speculators." But we do not know how adventurers and speculators could possibly improve upon the records, *e. g.*, of the great Belgian Government in the Congo (as depicted in the late Mr. E. D. Moxel's *Red Rubber, etc.*), of the great British Empire's records in South Africa, East Africa etc. It is not adventurers and speculator who have robbed the native Africans of practically all their lands, have practically made slaves of them, have adopted measures which have led to a great reduction in the native population in the many regions, have set up a colour bar as regards many kinds of remunerative industrial work, have practically declared that the inhuman murder of African men, women, boys and girls by whites is no offence or at worst a mere peccadillo; no! It is "great Governments" that have done these things. Take the case of Kenya itself, to a book about which region Mr. Murray has written his introduction. *The New Leader*, which is a British paper, has, according to *New India*, unearthed a statement by a former Governor of Kenya, Sir Percy Girouard, giving the object with which the Hut Tax was imposed on the Natives. He said :

"We consider that taxation is the only possible method of compelling the Native to leave his Reserve for the purpose of seeking work. Only in this way can the cost of living increase for the Native and it is on this that the supply of labor and the price of labor depend."

*New India* adds :

The Ormsby-Gore Commission has placed before the Government the desirability of increasing the

Native taxes still further. When the Acting Governor of Kenya recently urged his officials to use every possible means to "encourage" the Natives to work for wages, he had in mind presumably such methods as the one that has been adopted already. The British Government has the temerity to pretend that it is the Indian immigrant whose interests in the Colony militate against Native development. Let Indians do not make Natives into slaves.

We suppose it is correct to say that Sir Percy Girouard, the Ormsby-Gore Commission, and the Acting Governor of Kenya were not appointed by adventurers and speculators but by the great British Government.

In conclusion, we shall only ask how the last two sentences of the paragraph quoted from the professor's introduction could have been written by the same man at the same breath with any sense of consistency.

### Opening of the Visva-bharati Session

With reference to the commencement of the work of the new session at Santiniketan we wish to draw attention to the special facilities which the institution affords to girl students. In addition to the usual courses of studies in schools and colleges for girls for which facilities are provided in this institution—and they may sit for Calcutta University Examinations without attending lectures in any affiliated institution—the Visva-bharati has good arrangements for teaching vocal and instrumental music, painting, some arts and crafts as practised in Bengali homes, cooking and other domestic work, etc. Besides all this, there is, for Bengal, the unique advantage of open air life in a healthy place amid beautiful surroundings. In addition to those in lower classes, some girls are at present pursuing studies corresponding to the Calcutta Intermediate courses, and one of them will appear at the next Intermediate Examination in Arts. The authorities have offered five free student-ships to deserving girls.

### Widow-Remarriage and Vidyasagar Anniversary

Pandit Iswarchandra Vidyasagar died on July 28th, 1891. On the anniversary of that day memorial meetings will be held all over the country. It is meet, therefore, that we take stock this month of what his countrymen have been doing to promote the remarriage of widows, a cause for which he made the

greatest sacrifices, incurred the greatest obloquy, ran great risks and faced the greatest opposition. In Bengal, the province of his birth, the cause has not made much headway. The most vigorous organised effort has been made in its behalf by the Vidhava Vivah Sahayak Sabha, or the Society for the Promotion of the Marriage of Widows, of Lahore. The number of remarriages that take place under its auspices has been increasing year after year, the figures from 1915 to 1924 being 12, 13, 31, 40, 90, 220, 317, 453, 892, 1603. Considering the total number of Hindu widows in India aged 30, and less given in the table below, these figures are no doubt insignificant, but nevertheless they are encouraging, because they are continually on the increase and represent the result of the endeavours of one society.

#### NUMBER OF HINDU WIDOWS IN INDIA.

Age	Number
	1921.
0-1	597
1-2	494
2-3	1257
3-4	2837
4-5	6707
Total	0-5
	11892
	5-10
	85037.
	10-15
	232147
	15-20
	396172
	20-25
	742820
	25-30
	1163720

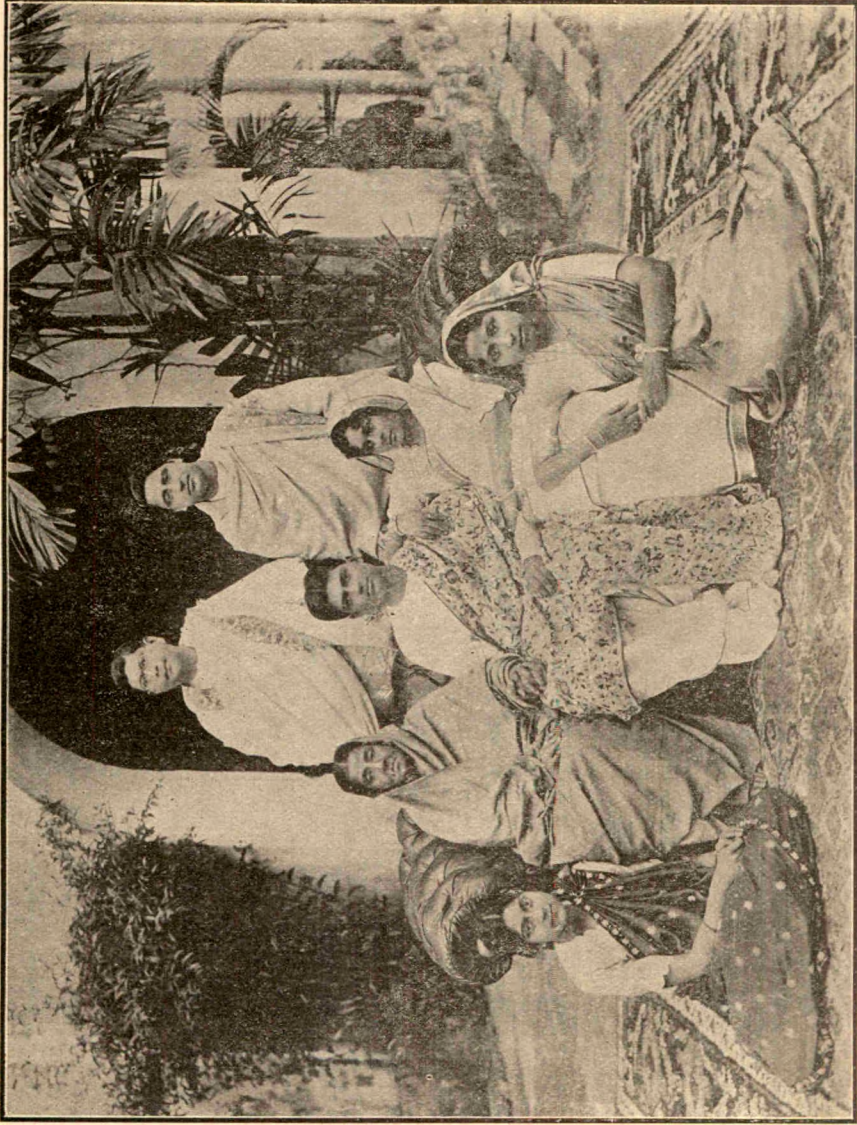
Bengal has recently paid some little attention to the cause of widow-remarriage, the greatest awakening being noticeable in the district of Midnapore, where Vidyasagar was born.

### Other Anniversaries in July

We find it mentioned in Sen's Diary that Mr. W. C. Bonnerjee died on July 21, 1906; Lokmanya B. G. Tilak was born on July 23, 1856; Rai Bahadur Kristodas Pal died on July 24, 1884; and Dr. Raja Rajendralala Mitra died on July 26, 1891. It would be profitable to meditate on the life-work of these departed countrymen of ours on these dates.

### The late Mr. Peary Mohon Deb Barma

The late Mr. Peary Mohon Deb Barma was unknown to fame, but by his untimely death—he was barely forty when he passed away on the 8th of June last—the science of botany in India has lost an useful and



Deshabandhu Das and his family, sitting left to right—Kalyani Mukerjee (youngest daughter), Mrs. Haldar (mother-in-law) Sjt. Chiraranjan Das, Sm. Basanti Debi (Mrs. Das), Mrs. Aparna Roy (eldest daughter), Standing—Deshabandhu Das, Sjt. Sudhir Roy (eldest son-in-law.)

enthusiastic worker. He came of an enlightened and aristocratic family of the Tripura State. He took his B. Sc. degree from the Calcutta Presidency College, where he was a favourite student of Prof. S. C. Mahalanobis. After graduation he obtained the post of an assistant in the Botanical Survey of India, at first temporarily, but was afterwards confirmed in that office. He discharged his duties with diligence and zeal. "His life was a history of steady progress and substantial achievements." He was a member of the Linnæan Society and of the Royal Asiatic Society. He has left some original contributions of value. Some of his papers appeared in *Nature*, *The Journal of Heredity*, *The Journal of Indian Botany*, *The Modern Review*, etc. For some time past he had been helping Major B. D. Basu, I. M. S. (Retired), in preparing a new and revised edition of the latter's well-known work on "Indian Medicinal Plants."

#### "Stateless Persons"

Dr. Taraknath Das has shown in his paper on stateless persons, published elsewhere, how those Hindus (all natives of India of whatever faith are called Hindus in America) who had become naturalised citizens in the United States of America have been denaturalised and disfranchised there in consequence of a decision of the U. S. Supreme Court, handed down by a judge who is an Englishman by birth and an American by naturalisation. Some of these Hindus have American wives. These ladies also, according to the law of that country, have been deprived of their American citizenship. At the time when these Hindus were naturalised in America, they ceased to be Indian citizens and British subjects. So at present they and their wives belong to no country, are citizens of nowhere, are stateless. This is an outcome of modern civilised international law and American law combined.

In India Americans receive far better treatment than the children of the soil. But America is hounding out all Hindus from her soil, except sojourners for various purposes. This may be Christian reciprocity, but it is neither civilised nor humane treatment. The Hindus in America numbered only a few thousand and were not a menace to labor or to any profession. It is in the main racial arrogance and prejudice which have led to the policy of exclusion adopted there.

There is reason to suspect that British imperialistic policy had something to do with the adoption of this exclusive policy. The representatives of the British Government at Washington, including Lord Reading, never gave any sympathetic hearing to the grievances of Hindus in America, nor tried to remove them. In fact, Englishmen in general have never liked the presence of Hindus in America and their activities there. Though their number has been always very small, there have been some among them who had succeeded to some extent in exposing the lies and half-truths of British propagandists in America in relation to India and in disseminating correct information relating to India, this was gall and wormwood to the generality of Britishers. So, whether the adoption of the exclusive policy against Indians be partly the result of British instigations or not, it is certain that that policy will serve to remove a thorn in the side of British imperialism.

Irish Americans have been of great help to Irishmen at home in their age-long struggle for freedom. That Ireland has at last become practically free is not a little due to the support given by Irish Americans to their brethren at home and to the pressure of American opinion resulting from Irish agitation in America. Englishmen perhaps apprehended similar trouble and results from the presence of Hindus in America. True, they have been hitherto small in number and insignificant in influence; but it is "wise" tactics to nip an evil in the bud. The thin end of the wedge should never be neglected.

But the cause of justice and freedom is God's cause and triumphs in unexpected ways. Hence we are not at all downhearted. Our sympathy goes out to our Indian brothers and to our sisters by adoption. They have sturdy and stout hearts, and there is plenty of fight left in them yet.

#### British Legation in Kabul

In answer to a question in the British House of Commons Earl Winterton recently stated that, though direct diplomatic relations have now been established between England and Afghanistan, it was right to charge India with the whole of the expenses of the British Legation in Kabul, as India was still "vitaly interested" in the maintenance of the legation there. Of course, of course. But is not England still more vitaly interested? In

any case, is not England at least equally vitally interested with India? Why does not England, then, which is so vastly richer than India, pay at least a part of the cost?

Great Britain has been always so mean in her dealings with India that this particular instance of astounding meanness has not surprised us at all.

However, there is in the House of Commons, a member named Mr. E. Thurtle, who is either an unconscious humorist of the first order or is entirely humour-proof. One of his recent exploits is related below.

Mr. Thurtle suggested that as direct Anglo-Afghan diplomatic relations now existed, in which India was vitally interested, and as the whole cost of the British Legation in Kabul was met out of the Indian Revenues, diplomatic representation in Kabul should be by Indians instead of by Europeans.

Earl Winterton replied that the facts as stated did not appear to him to constitute a reason for applying a special restriction to the selection of His Majesty's representatives at Kabul. He was not prepared to suggest it—"Statesman" Cable.

It may be assumed that Lord Winterton admits that everywhere else except in Afghanistan, Great Britain herself is vitally interested in keeping diplomatic representatives in foreign countries at her own cost. Now, in these countries, a special restriction to the selection of His Majesty's representative" is applied; the representative being a Britisher because it is Britain that is vitally interested. Hence, so Mr. Thurtle perhaps argued to himself, where India is vitally interested, selection should be restricted to Indians. But as Great Britain is India's guardian, trustee and earthly providence, the best representative of India for every possible purpose is some native of Great Britain.

### Annual Payment to Nepal

It appears from a reply of Earl Winterton in the House of Commons that an annual payment of ten (or is it a hundred?) lakhs is made to the Maharaja of Nepal from the Indian treasury, and that this is not subject to any time-limit. Tribute is paid by a subject country to a suzerain State, and a suzerain State may grant a subsidy to a subordinate country or province. But Nepal is not the overlord of India, nor is it subject to the British Empire. Why then is this payment made? And is India alone vitally interested in the matter? Or Great Britain also? What is the object of the payment? It may be presumed that underlying the payment, there

is an understanding that Nepal would in case of need help the British Government with Gurkha soldiers in keeping India under subjection. So India possesses the proud honour of paying for keeping herself in a state of subjection in perpetuity.

### Incendiarism at Dera Ismail Khan

From the *communiqué* issued by the Chief Commissioner of the North-West Frontier Province, it can be computed that within a week thirty houses were set on fire in the Hindu quarters of Dera Ismail Khan and two children died of fatal burns. The fires may be considered small and the total loss may also be considered insignificant and the human lives lost might have been of small children. But it is abnormal that there should be such occurrences at all within a week in one town. The Chief Commissioner does not appear to be impressed with the gravity either of the situation or of the symptoms.

### A Temple University

The Raja of Panagal, chief minister of Madras, has announced his intention of establishing and maintaining an university out of the surplus funds of the Tirupathi temple. The temple has an annual income of 17 to 18 lakhs of rupees, the necessary expenditure being only 7 or 8 lakhs, leaving a surplus of 10 lakhs per annum. This surplus is spent partly on luxuries and partly on the maintenance of some educational institutions. Still there has accumulated a sum of about Rs. 40 lakhs.

It is to be hoped the proposed university will concern itself with useful cultural and technical studies and researches.

In every province of India, there are temples with large incomes. After meeting necessary expenditure, the surplus should be everywhere applied to the promotion of public good, either in the way it is proposed to be done at Tirupathi or in some other suitable way according to local circumstances and needs. There should be a Religious Endowments Act in every province similar to that of Madras.

### India's Excise Revenue

In reply to a question asked in the House of Commons Earl Winterton circulated a



Late Mr. C. R. Das  
(From a recent photograph)



statement relating to excise revenues, etc., from which the following table is reproduced :

PERCENTAGE OF EXCISE REVENUE AS COMPARED WITH TOTAL REVENUE 1923-24.

	Excise Revenue		Per-centage
	Rs. Lakhs.	Rs. Laks.	
Madras	1299.4	517.6	39.8
Bombay	1452.8	417.4	28.7
Bengal	1013.2	208.8	20.6
United Provinces	1031.1	130.8	12.7
Punjab	915.8	104.1	11.4
Burma	858.2	119.4	13.9
Bihar and Orissa	528.3	133.3	34.7
C. P. and Berar	517.1	130.7	25.3
Assam	210.9	60.5	28.7

A friend has calculated that perhead of the population Madras has in rupees an excise revenue of 1.223; Bombay, 2.156; Bengal, 0.447; U. P., 0.290; Punjab, 0.503; Burma, 0.904; Bihar-Orissa, 0.539; C. P. and Berar 0.939; and Assam 0.796. A public enquiry ought to be instituted to ascertain why there is such an enormous difference in the incidence between, say, Bombay and U. P. A Bombayite pays Rs. 2-2-6, whereas an U. P. man pays Re-0-4-7½. Are the Bombay rates higher or is there greater drunkenness and drug addiction in Bombay?

### The Servant of India Society

We congratulate the Servant of India Society on the completion of 20 years of its useful life. Its activities lie along two main channels, social service, and political education and agitation. From the nature of the case, there is more tangible evidence of the fruitfulness of its endeavours on the social side than on the political.

The Society stands for the permanence of India's connection with Great Britain. Though in this matter our views are different from those of the Society, we recognise that so far as practical politics are concerned, politically-minded Indians must reckon with the relative permanence of that connection as a fact, independence not being within the range of practical politics. But when the question of India's political goal is raised, we feel bound to declare from the viewpoint of idealistic politics that India cannot and ought not to be content with anything less than the freedom and independence which the foremost powers enjoy.

What is of the highest value in the lives of

the members of the Society is the example of unselfish devotion to the country's cause which they have set in a quiet and demonstrative manner.

### Some European Emigrants

Principal E. C. Dewick recently undertook a voyage to Australia on board a French emigrant-ship. He has given an account of some of his impressions and experiences in the columns of *The Guardian* of Calcutta, from which we make the following extract.

What great areas there are in human life of which most of us know and realize nothing! Here, for the last ten days, I have been watching the lower-decks life of this ship, feeling that I was touching the fringe of a world unknown, and unless anything within the scope of my experience. Especially after a sojourn in India, where one comes almost instinctively to associate the "white man" with a certain amount of prosperity and cleanliness, it comes almost as a shock to see this ragged unkempt crowd of European men and women, all bearing the marks of poverty, and some of hunger and real want. A queer, ill-assorted collection they are:—French and Italians, Spanish and Russians, Croatians and Czecho-Slovakians, Greeks and Polish Jews; each group unable to speak the other's language, and very few knowing anything of the tongue of the Continent which is to be their future home. With them are a few Chinese and Negroes and one Indian Mussalman; though, how these have permission to go to Australia, I do not know.

During the day, they lie about on the deck, in various stages of "deshabille"; at meal-time, they sit down to rough food which they devour greedily and coarsely; and at night they "turn in" to bunks from which emanates a penetrating odour of "stale humanity."

It is easy to feel a revulsion, almost a loathing, at the squalor of it all. Somehow it is worse than even the coolie-crowds which cross the Bay of Bengal on B. I. boats to and from Burma and the Straits; for they seem to adapt themselves more easily to cramped surroundings, and their frequent baths and absence of clothes help to relieve the situation a little; though Heaven knows it is bad enough, especially in monsoon-time! But here, the emigrants are unaccustomed to the tropical climate and are still wearing the warm clothes, or rags—which they bought, perhaps, in Warsaw or Paris and baths are, to their minds, a luxury reserved for the wealthy classes!

We had ere this descriptions from Indian sources of the unwashed slum-dwellers and poor peasants of many European regions, including Great Britain; but this description by an Englishman has a value of its own.

### Existence of Indians in East Africa Ignored

*The Nation and the Athenaeum* writes :

The Report of the East Africa Commission (Cmd. 2387, 3s. 6d.) deserves close study. The Commissioners—Mr. Ormsby-Gore (Unionist), Major A. G. Church (Labour), and Mr. F. C. Linfield (Liberal) have obviously been inspired by a sincere desire to find means of reconciling the three main responsibilities of East African government: the well-being of the native population, the well-being of the white settlers, and the economic development of the vast territories concerned.

So it is nobody's business to see to the well-being of Indian settlers in East Africa.

Obviously it is an entirely negligible conglomeration of facts that Indians were in East Africa long before there were any Europeans there and before the establishment of British rule in India, that it is Indians who have done most to make that region fit for civilised existence, and that Indians fought and died to wrest German East Africa from Germany's hands and add it to the British empire.

### "Responsibility for Native Population"

The Britisher is a past-master in evolving a sense of responsibility for some backward people when he has some ulterior selfish purpose to serve or when he has to deprive some real or supposed rival of his rightful claims. Indians must be ousted in Kenya; therefore "responsibility to the native population" comes in handy. And that sense of responsibility finds expression in sanctioning forced labour, recommending an increase in the Hut Tax, confiscation of the lands of the natives, etc.

*The Nation and the Athenaeum* writes :

Sir Edward Grigg will have ample scope for abilities in his new post as Governor of Kenya. The House of Lords debate on East Africa, and the questions asked in the House of Commons with regard to compulsory labour in Kenya, bear witness to the growing sense of responsibility for the native population in our African colonies and protectorates. Compulsory labour for works of public utility has always existed in Africa, and the recent East Africa Commission were disposed to admit it as an occasional necessity on condition that the

payment should be adequate, the periods of employment short, and care taken not to interfere with native production. From Mr. Ormsby-Gore's reply it may be gathered that the Colonial Office had satisfied itself on these points before giving the necessary sanction.

"Compulsory labour for works of public utility has always existed in Africa," and therefore, *ipso facto*, it must be right, it must be different in principle from slavery. What is the meaning of "public utility"? And by the accruing benefit to which public, black, brown or white, is the utility measured? What again is the meaning of "always"? Does it mean from "when Adam delved and Eve span", or from the period when the white man found that he could not hoard wealth and live in luxury unless he exacted labour from the natives as from slaves?

### A Railway Boss of Indians' Claims

At the farewell dinner given to him by officers of the Bengal Nagpur Railway, Sir George Godfrey, its late Agent, is reported to have spoken as follows:—

"We recognize that Indians of the present day, if they are sufficiently educated and possess ability and training, ought to fill posts which have hitherto been reserved for Britishers.

"But I am one of those who have never hesitated to recognize that as we demand efficiency and ability from our own fellow nationals who are serving out here—either on the railways or in Government service—so must we demand ability and efficiency from Indians.

"So long as we get that from our fellow Indian officers on the railway, I am sure that there is not a single white man here to-night who will deny them what is just and right."

It is unnecessary to comment on these patronising remarks, which assume that if Indians do not occupy any posts, high or low, it is due only to their want of ability, training and efficiency. That is simply not true. We need not go elsewhere for facts and figures in support of our assertion. We shall simply reproduce the following tables from the *Indian Labour Journal* (Nov. 1924), the official organ of the B. N. Railway Indian Labour Union.

LOCO RUNNING STAFF—SCALES OF PAY AND ANNUAL GRADE INCREASES.

European & Anglo-Indian.				Designation.	Indian.				
I	II	III	IV		I	II	III	IV	V
50	63	...	...	Engine Khalasi	13	15	16	...	...
50	95	110	...	" App. Fireman	...	...	...	...	...
...	...	...	...	" Fireman	20	21	22	24	...
...	...	...	...	Asst. Shunter	27	29	...	...	...
130	150	...	...	Shunter	32	36	40	...	...
165	180	195	210	Driver II Class Goods	42	46	50	54	58
180	240	260	...	" I	65	71	78	84	91
180	...	...	...	" Passenger "	100	...	...	...	...
100	...	...	...	" Mail	...	...	.....	...	...

N. B.—No Indian Driver is allowed to run Mail or Passenger trains on the main line. Overtime for work more than 208 hours in any month is paid to them according to their rate of pay. Sunday allowance is paid in addition to overtime, *Only to Mail Drivers*. The grades of the European and Anglo-Indian Running Staff were revised thrice since November 1919 whereas the third revision was not extended to the Indian Running Staff.

SCALES OF PAY OF TRAIN-EXAMINING STAFF.

European & Anglo-Indian			Designation.	Indian.		
Minimum.	Yearly.	Maximum.		Minimum.	Yearly.	Maximum.
350	25	400	Chief Train Examiner	160	15	199
160	15	199	Train Examiner	200	20	220
				90	5	100
200	20	300	Asst. "	101	10	140
70	5	100		45	4	70
101	10	140	Probationary Asst. Train Examiner	71	5	80
50	5	60		28	3	40

SCALE OF PAY OF SHOP BOUND APPRENTICES.

Europeans & Anglo-Indians.					Indians.				
Rs. 33/- P. M.		I year			Rs. 20/- P. M.		B Grade.		
		II	III	IV	A Grade		Rs. 11/- P. M.		
40/	"	II	"	V	22/	"	12/	"	"
45/	"	III	"		25/	"	14/	"	"
52/	"	IV	"		29/	"	17/	"	"
65/	"	V	"		33/	"	20/	"	"
I year	II year	III year	IV year	V year	I year	II year	III year	IV year	V year

SHED APPRENTICES.

40/	45/	50/	55/	60/	11/	12/	14/	17/	20/
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N. B.—Good conduct bonus after completion of apprentice course will be given as shown below.

European & Anglo-Indian apprentices 200/+100/- In all Rs. 300/-

A Grade Indian " No bonus,

B " " " 15/+ 15/- In all Rs. 30/-

European & Anglo-Indian apprentices will be entertained on a starting salary of Rs. 120/ and

Indian A Grade apprentices on Rs. 45/ P. M. after completion of apprenticeship,

Europeans & Anglo-Indians

42 /-

300/-

420/-

250/-

Head Fitters

Asst.

Dist. Boiler Marker

Asst. Do

Rs. 130/-

...

...

...

SCALES OF STATION MASTERS ASST. STATION MASTERS, GUARDS, TICKET COLLECTORS

Europeans. Anglo-Indians.			Designation	Indians.		
500	25	550		None	None	None
400	20	500	Station Supdt's	None	None	None
330	15	400	Chief Station Masters	None	None	None
			Station Masters Class I	None	None	None
			Station Masters Class II	None	None	None
300	10	350	Do. III	None	None	None
230	10	320	Do. IV	130	10	200
...	...	...	Do. V	100	5	160
...	...	...	Do. VI	85	5	120
...	...	...	Do. VII	60	5	100
...	...	...	Do. VIII	52	4	80
230	10	320	Asst. Station Masters Class I	None	None	None
180	10	250	Do. II	None	None	None
...	...	...	Do. III	80	5	120
...	...	...	Do. IV	60	5	100
...	...	...	Do. V	50	5	85
...	...	...	Do. VI	40	4	70
...	...	...	Do.	30	4	70
400	20	500	Sub Asst. Station Masters	None	None	None
300	15	400	Yard Masters Special Class	None	None	None
250	10	330	Do Class I	None	None	None
			Asst. Yard Masters	None	None	None

Note:—

	Europeans & Anglo-Indians			Indians		
Dist. Inspectors	280	20	500	None	None	None
Traffic Inspector T. T. Ry.	280	15	400	None	None	None
Traffic Inspectors	250	10	350	None	None	None
Trains Inspectors	230	10	320	None	None	None

Europeans & Anglo-Indians.				Indians.	
80	5 120	Asst. Head Ticket-Collectors		60	5 85
40	4 80	Ticket-Collectors		30	4 60
N B. Ticket-Collectors after passing the guard's examination are granted increase of Rs. 10/- in the case of Europeans and Anglo-Indian and Rs 4/- in the case of an Indian		Gnards Class I		...	...
150	10 200	"	II	...	...
85	10 180	"	III	30	5 90 Colliery Dist
95		"	IV	38	4 80 Other Dists
...	...	Breaks-man.		12	1 18
...	...				
...	...				

We should like to know why Indians are paid lower salaries than others for doing exactly the same work, and whether Sir George Godfrey could not after an honest search find a single Indian fit for the posts in which there is not a single Indian.

### Railway Risk and European Dutifulness

A recent important judgment delivered by Mr. Rupchand Bilaram, Assistant Judicial Commissioner, Sind, in a case in which he awarded the sum of Rs. 53,803-0-0 with interest at six per cent from the date of the suit till payment, as well as costs on the amount found due, to the Japan Cotton Trading Company Ltd., against the Secretary of State for India in Council on account of the loss of 191 bales of cotton in a railway accident on the North-Western Railway. The facts of the case as reported in the newspapers are as follows:

"The plaintiffs consigned 291 bales of cotton from Montgomery, on the North-western Railway, to Karachi on the terms contained in the railway Risk Note, form "B." They received delivery of one hundred bales, and were informed that the remaining 191 bales were smashed and lost in a railway accident, and that the railway administration were therefore not liable to make good the loss. They have instituted this suit for the recovery of Rs.65,560-3-0 as the value of the 191 bales not delivered. The Risk Note has been duly approved by the Governor-General in council under the provisions of Section 72 Cl. (2) (b) of the Indian Railway Act IX of 1890. It provides for the carriage of goods, at reduced rates, in consideration of the consignor agreeing to hold *inter alia* the Railway administration free from responsibility for any loss, or damage, or deterioration to such goods from any cause whatever, whether such loss, damage etc., be caused before, during, or after transit, subject however to the exception that the Railway administration shall continue to be liable for only the loss of a complete consignment due to any one of the following causes:

- (a) Wilful neglect of the Railway Administration.
- (b) Wilful neglect of their servants.
- (c) Theft by their servants.

The exception is again subject to a proviso that "wilful neglect," shall not include (a) loss by fire, (b) robbery from a running train, and (c) any other unforeseen event or accident.

There is no dispute as to the cause of the railway accident referred to in the defence. On February 23, 1924, when the "100 down" goods train carrying the bales in suit was passing over a bridge between Mahesar and Pano Akil Railway stations the boiler of the locomotive attached to the train was blown off the framework, and the framework of the engine and several wagons were thrown off the rails into the nullah down below the bridge and telescope. There was serious loss of life and property. The engine-driver and firemen were burnt to death and a number of coolies working on the bridge were either killed or seriously injured.

The enquiries instituted by the Railway Authorities disclosed that the locomotive was in a dangerous condition and unsafe for work when it was sent out of its shed at Rohri, and that one Woodward, the European boilermaker, whose duty it was to make a quarterly examination of all the locomotives stationed in that shed, and particularly to examine the stays of boilers of all locomotives which were liable to corrosion owing to the action of steam and water to make periodical reports of the condition of the boilers and to stop locomotives from work found by him to be unsafe, had neglected to do his duty for over twenty-two months, that the cause of the accident was the giving way of the corroded crown stays which held the crown plate of the boiler in position, thereby causing an explosion and the bursting of the boiler.

He was put on his trial and convicted by the Sessions Court, Sukkur, under Sections 304 A, 337, and 338 Indian Penal Code for criminal neglect of duty resulting in loss of life and injury to persons, and also under Sections 465 and 471 I. P. C., for fabricating documents after the accident with the object of saving himself from the consequences of his criminal neglect of duty. On appeal to this Court in the exercise of its High Court jurisdiction his conviction was upheld.

There are two things to which we would like to draw the attention of our readers. The first is the importance of the conduct of Woodward, the European (British) boiler-maker whose gross neglect of duty resulted in the death of as well as injury to, certain innocent coolies working on the place of the accident. One of the main arguments put forward by Britishers in favour of giving as many important posts in every field of employment to *Europeans* (by which of course they mean British) as is possible within the narrowest limits of decency, is that such employment is essential on the grounds of efficiency. By efficiency is meant ability to do things as well as honesty and trust-

worthiness. A highly capable man, who can never be trusted to do his work is an undesirable person from the efficiency point of view as understood by practical men. Metaphysicians may hold a different opinion, but we are not concerned with them. The above case of European untrustworthiness and criminal neglect of duty is not a solitary example. Such things happen oftener in India than in the native land of these Europeans. This may be due to the fact that we Indians make much of fifth-rate Englishmen in our servility or inability to distinguish between the able and the worthless. Whatever that may be, Europeans, when they come over here, lose their balance of mind and generally suffer from inflation of the cranium, impertinence, undue self-assertiveness, overconfidence and bossiness. As a result they become less law-abiding, peaceful and dutiful than those generally are at home. An European in India is quite a different commodity from an European in Europe. Hence when people argue in favour of Europeans, they should remember that whatever capacity Europeans may have in Europe, the Indian atmosphere quickly changes them into relatively worthless men. Taking everything into consideration, we believe the Indian to be a better bargain from the cold-blooded business point of view.

The second thing to be noted in this connection is the attempt of the North-Western Railway authorities to shift this affair into the category of unavoidable things. We need not enlarge upon this point. The judgment of the learned Commissioner sums up the thing precisely and contains the hint of a snub to some unknown wise man who tried to sell goods in the wrong market. We quote a portion from the judgment which is too elaborate to allow fuller reproduction.

The use of the expression "accident" by itself involves the idea of something fortuitous and unexpected, and more so when it is coupled with and preceded by the words "unforeseen event" as in the present case. In law "an accident" is generally intended to mean either *Vis major* i.e., an inevitable casualty or the act of Providence, or else an unforeseen event, misfortune, act or omission which is not the result of any negligence or misconduct of the party relying on this plea...

"A railway accident which is caused by the neglect or misconduct of the servant of the railway administration does not therefore fall within the meaning of "an unforeseen event or accident".

This is a case which will enable numerous other sufferers to obtain justice. It may also lead to change in Railway Regulations

to protect the authorities from further losses due to such unfavourable but fair judgments.

A. C.

### Artificial Pearls Seen Through At Last

For quite a number of years, people have been at a loss to distinguish between natural and culture pearls. The Japanese variety of the latter deceived even the experts in the pearl trade. At last X-ray has come to the rescue of pearl merchant. We find the following account in the newspapers which may mean much to those concerned.

Japanese pearls formed by oyster round a nucleus of mother-of-pearl can now be definitely distinguished from real pearls by spectrography with monochromatic X-ray waves. The mother-of-pearl centre in the Japanese pearls produces a definite figure arrangement not unlike the Lane figures, while the real pearl shows, a definite unstriated series of rings. The difference between the simple structure of the true pearl and the double structure of the Japanese-grown pearl can be immediately recognized.

A. C.

### The Gold Standard in Britain

Britain has gone back to a Gold Standard. Theoretically one can now claim 113 grains of gold from the Bank of England by presenting a pound note. Whether one will do so actually will depend largely upon the English Bank Rate and upon England's ability to obtain credit in countries which are creditors to her. As a matter of fact, the financial greatness of Britain have kept up their Bank Rate above that of New York and have arranged large credits in the U. S. A.

So we may not expect English Gold to flow out of the country easily. Authorities have expressed the opinion in England that the reversion to the Gold Standard will not lead to a rise in prices. Let us hope that they are right. But in the long run the reversion will mean a fall in prices or an increase in the purchasing power of the pound sterling, so that, when things work out to a logical end, a pound will be worth more to an outsider than it is now. As a result more foreign money will be paid for a pound than is paid now. India will be, we expect, no exception. When this does come about, will the Government float with the exchange market or will they sell more sterling for the rupee than the market and pay the difference from the people's pocket? Such a process will doubtless act as a bounty on

paying goods in England and as such well worth it to Britishers. We of course hope for the best.

A. C.

### Reforms and 1929

It appears that the authorities at "home" do not consult the *Bara Shahibs* of Clive Street and the Jute Mills in coming to decisions regarding the political future of India. The Europeans in and about Calcutta thought that their opinion was eagerly awaited by Lords Reading and Birkenhead at "home" and they hurried up to express it. But alas! Things have gone against them and may be some people are feeling a bit fallen. We are of course not concerned with the affair. What does it matter *really* if the "Reforms" were deformed tomorrow rather than in 1929? We do not believe that there is anything in it nor that there ever shall be. But we sympathise with the *Bara Shahibs*.

A. C.

### Vegetarian Athletes

The following extract from daily papers will show that meat-eating is not essential to a proper attainment of physical perfection.

Vegetarianism, we are told, has produced a number of athletic champions some of them record-breakers, as, in running, the world's records for 25 and 26 miles, the 5 miles Olympic Championship, the Marathon race in world's record time, the 5,000 metres Belgian record; in walking, the Land's End to John o' Groat's record; in cycling, a galaxy of the stiffest of records, including the 24 hours unpaced road record of 402½ miles; in tennis, the

English championship (ten times); in wrestling 10 national championships; in boxing the world's championship; also others in weight-lifting, swimming, and mountain-climbing.

The marked successes of these athletes and others has much modified the old-fashioned system of training for contests of all kinds, which used to involve the eating of semi-raw beefsteaks and other highly stimulating foods.

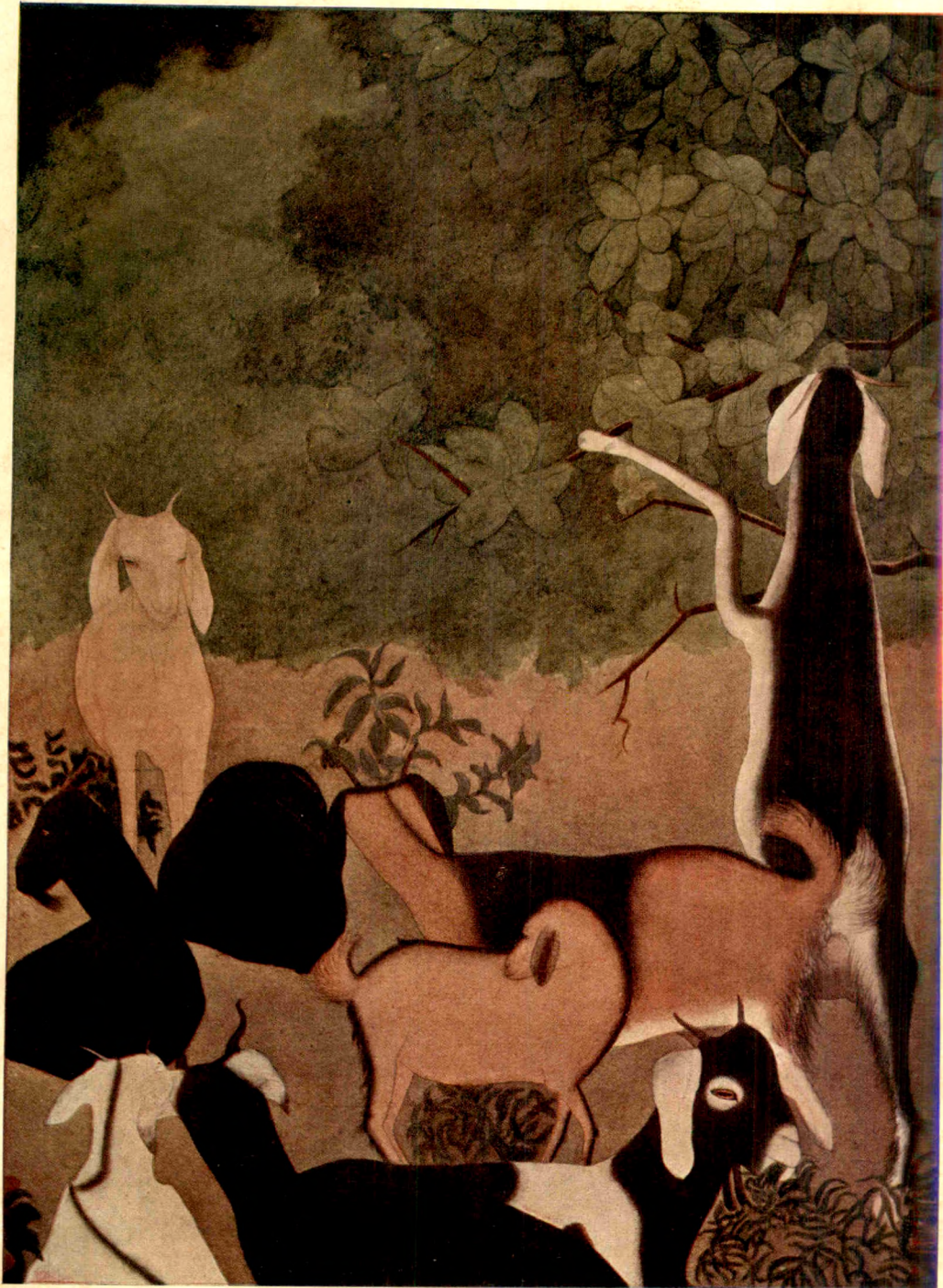
There are numerous people in India who have achieved great physical development and prowess on a diet free from meat and stimulants. Their diet and system of training deserve the notice of scientists and experts.

A. C.

### French Appreciation of our Criticism

In the Modern Review we published criticism by 'Fan Shan-tau-Tsze' of French colonial literature in Indo-China as embodied in the Journal 'Les Pages Indo-Chinoises' published from 1919. This criticism while acknowledging the noble aims of the French character was not all praise, and in certain matter,—in the attitude of certain French colonial writers towards 'choses indigènes' or 'things native', for instance, a thing not unknown to us in our Anglo-Indians (old style) here—'Fan Shan-tau-Tsze' spoke out his mind. We are glad to find that our contemporary has taken it in good part, and this shows the culture and urbanity of the French character which does not have a mistrust of criticism frankly offered, and is not a die-hard stickler about that fetish—the whiteman's prestige. In the 'Indo-Chinois Pages' the Modern Review article has been translated in full with an introductory note expressing appreciation.

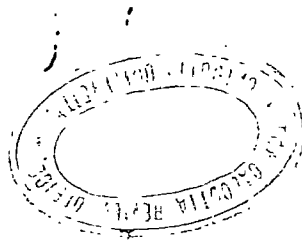
A. C.



GOATS

T. Kesava Rao

Andhra Jatheeya Kalasala,  
Musulipatam



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## RALPH WALDO EMERSON—I

By J. T. SUNDERLAND

NEAR the middle of the last century two brilliant groups of writers appeared in the English-speaking world,—one in Great Britain and the other in the United States of America.

To the English group belong Dickens, Thackeray, Carlyle, Matthew Arnold, Newman, Tennyson and Browning.

The American group is not less illustrious. It contains the names of Cooper (James Fenimore Cooper), America's earliest novelist—a writer of powerful stories about the American aborigines, and also about adventures on the sea; Washington Irving, the essayist, historian and humorist, who is sometimes called the American Addison; Edgar Allan Poe, a fanciful and striking poet and a writer of weird romances; Henry Wadsworth Longfellow, a poet of varied and rich gifts who has attained a world-wide fame, whose poems are said to be read even in England more than those of Tennyson; James Russell Lowell, a poet of distinction and the most eminent literary critic that America has produced; Oliver Wendell Holmes, poet, humorist, novelist and brilliant essayist, author of the famous "Breakfast Table" series of books; John Greenleaf Whittier, "the good Quaker poet"—the best known and most loved religious poet of America; Nathaniel Hawthorne, America's greatest novelist; Henry D. Thoreau, a very remarkable literary interpreter of nature; Walt Whitman, a poet whose rugged style defies all literary rules, but whose fresh, stimulating

and daring thought gives him many admirers on both sides of the Atlantic; Mark Twain (Samuel Clemens), a humorist whose books are read and enjoyed in all lands; and, finally, Ralph Waldo Emerson, the essayist, poet and thinker, of whom I wish to speak here.

When we come to compare these American writers one with another, of course we find no single one superior to the rest in all respects. One is superior in one way and another in another. But I think it is the almost universal judgment that, taken all in all, the first place—the place of the greatest distinction—clearly belongs to Emerson. It is true that some other writers are in a way more popular. Longfellow is more widely read; so doubtless are several novelists and humorists. But Emerson is read by the intellectual and thoughtful classes—by those who influence the thought and life of the people—far more than any other author of the New World.

Nor is his influence confined to America. It is greater in England than that of any other American writer, as probably it is also on the European continent. Into Asia too his writings have penetrated or are penetrating widely. The year before the Great War it was the fortune of the present writer to make an extended lecture tour through Japan, China and India, and, to my surprise and gratification, I was often asked to speak on Emerson, specially in colleges and universities and before literary societies. On one occasion after delivering a lecture on this subject



before the faculty and students of a prominent college in Tokyo, I was interested to be told that for a long time there had been in the college a large and enthusiastic Emerson class, taught by the Principal, a class which at that time contained more than two hundred members. I found Emerson's works in nearly all the important libraries of the Orient. And among literary men, educators and religious teachers I seldom failed to discover a considerable degree of knowledge of the writings of this American thinker and teacher, and almost invariably a lively interest in his thought.

Why was this? Probably it was because Emerson's thought has in it a universal intellectual quality which carries it beyond all national and even continental boundaries; and also because it has an ethical and spiritual quality which makes it peculiarly welcome in the Orient.

Several years ago Principal Heramba Chandra Maitra, of City College, Calcutta, made a visit to America, giving a series of lectures in one of the American Theological colleges and lecturing and preaching in a number of large cities. Before a national Conference of Unitarian ministers he read a paper on Emerson which attracted much attention and was published in the "Harvard Theological Review." In that paper he said: "I recognize a close affinity between the thought of Emerson and that of the Orient. Emerson's teachings breathe a new life into our old faith. They assure its stability, and its progress, by incorporating with it precious new truths revealed or brought into prominence by the wider intellectual and ethical outlook of the modern spirit." If Principal Maitra's understanding of Emerson is correct, it is no wonder that his writings are more and more attracting attention and growing in favor in the East.

Emerson was born in Boston, Massachusetts, in 1803, and died in Concord, a village near by, in 1882. His parents and ancestors were persons of intelligence, education and high character, but not of wealth. His father was a Christian minister living in Boston, who died when his son, Ralph Waldo, was only eight years old, leaving a widow and four or five children. The mother was left with little means, and the struggle which she had to undergo in order to support and educate her family was severe. In after life Emerson often referred to the hardships of those days as among the greatest benefits of his life, because, he said, they taught him

industry, economy, resourcefulness, self-reliance, and courage in facing and overcoming obstacles.

Partly through the aid of his mother and partly by his own persistent exertion he was able to obtain a good education in the schools of Boston in Harvard College.

His aim in life was to be a Christian minister as his father had been. With this in mind he studied divinity for a time with Dr. Channing, the eminent Unitarian preacher and philanthropist, and settled as pastor of a church in Boston. In this position he remained four years; but by the end of that time he had become convinced that his life-work was not to be that of a settled minister of a single church, but rather that of a writer and public lecturer. He wished still to devote his life to moral and religious teaching, but he believed he could do so best through his pen and on the public lecture-platform.

Accordingly, he went out to the little village of Concord, a quiet place, twenty miles or so from Boston, in the midst of sweet New England country scenery, and there made for himself a home, which he occupied for the rest of his life. For many years he continued to preach much, in the various towns and villages in the vicinity of his home, but he never accepted a stated charge; and more and more his writing and lecturing came to absorb his time and strength.

The reason he chose Concord as a place of residence seems to have been partly that this had been the home of some of his ancestors, and partly that it was a lovely and quiet spot, near enough to the metropolis to afford him easy access to the city's activities and privileges, and yet far enough away to give him the retirement and peace of the country. His home amid these rural surroundings was to Emerson much what Rydal Mount was to Wordsworth and what Santiniketan is to Rabindranath Tagore. Writing of his settlement there he says: "I am by nature a poet, and therefore must live in the country." And how truly nature was his companion through all the well-nigh forty-five years of his residence amidst her fields and woods, her brooks and flowers and quiet paths, every reader of his books well knows.

Nature is to every human soul what that soul makes her to be. To the soul that can perceive it, she is an infinite wonder, a teacher whose lessons are new every morning and fresh every evening, a never-failing

fountain of joy and inspiration. She was all this to Emerson, else he could never have given to the world such a wealth of poetry and wisdom drawn from nature's heart.

Emerson bought a little farm in Concord. Writing later of his purchase he said:

"When I bought my farm I did not know what a bargain I had in the bluebirds, bobolinks and thrushes, which were not charged in the bill. As little did I guess what sublime mornings and sunsets I was buying, what reaches of landscape, and what fields and lanes for a tramp. Neither did I fully consider what indescribable luxury is our Indian river, which runs parallel with the village street, and to which every house in that long street has a backdoor through the garden to the river bank...Still less did I know what good and true neighbors I was buying; men of thought and virtue...I did not know what groups of interesting school-boys and school-girls were to greet me in the highways and take hold of one's heart at the school exhibitions."

Emerson's love of nature was constant and very ardent. Some said, it ate up his love of men. But such do not know Emerson well. His friendships were always warm and sincere; his interest in his neighbours, even the poorest, was striking and beautiful. He used often to chat with the farmers at their work; he had personal acquaintance and friendship with the humblest day-labourers; he loved and was loved by the school children; he was a general favourite in the village. Everything that pertained to the welfare of the community he was interested in. Nor did his love of men stop with his personal friends, and neighbours, and the town where he resided. It reached out far—to all humanity, and especially to all who suffered or were wronged.

Few genuine reforms of the half century preceding his death, from the anti-slavery cause to the movement to enlarge the sphere of woman, failed to receive his support. The reform methods with which he most sympathized were not violent. The ways of Garrison and Wendell Phillips and Theodore Parker were not his way. He preferred gentle words to severe. And yet, his position upon the anti-slavery question was not equivocal, and there were times when he spoke words as stinging with indignation and protest as any from the lips of Garrison. Few men of his generation uttered wiser, calmer, more weighty or braver words upon any of the great subjects that most deeply concerned the moral, religious, social, political, or even industrial life of his country and age.

For more than forty years there were few places in America, or in any other land,

to which came so many noble spirits as to that simple Concord home. The wisest and best men and women of America were Emerson's friends, and loved to sit down at his fireside. Distinguished visitors from the old world eagerly sought him in his retreat. Few homes were so charming. But it was simplicity itself, as the man was all simplicity. Indeed, its simplicity and genuineness were its charm. Pretensions could not live within its walls. Truth and sincerity, sympathy and love, were the guardian spirits that habitually dwelt there. No wonder, therefore, that men and women, alike the humble and the great, loved to enter.

Emerson's general plan of life during most of his Concord years, was to give three or four months of each winter to public lecturing—the winter being the best season for that work—and devote the rest of the year to quiet study, thinking and writing at home.

His common habit when at home was to spend his forenoons at hard work in his library or study, and his afternoons out of doors, either alone or with a chance companion, rambling in the fields or woods, rowing on the water, lying on the grass in the meadow or by a brook-side, observing the eternal beauty and change of nature, and studying her marvellous secrets. And what rest, healing and peace he found in nature! He wrote of himself:

"A woodland walk,  
A quest of river-grapes, a mocking thrush.  
A wild rose or rock-living columbine  
Salve my worst wounds."

His distinguished friend and neighbor, Bronson Alcott, once wrote concerning Emerson:

"Fortunate the visitor who is permitted to join the poet in his afternoon walks to Walden, to the Cliffs, or elsewhere,—hours to be remembered as unlike any other in the calendar of experience. Shall I describe them as sallies, oftenest into cloud-lands,—into scenes and intimacies ever new, none the less novel or remote than when first experienced?—interviews, however, bringing their own trail of perplexing thoughts,—costing some days' duties, several nights' sleep sometimes, to restore one to his place and poise. Certainly safer not to venture without the sure credentials, unless one will have his pretensions pricked, his conceits reduced to their vague dimensions. But to the modest, the ingenuous, the gifted—welcome! Nor can any bear to be more poetic and polite to all such,—to young and accomplished women especially. His is a faith approaching to superstition—concerning admirable persons, the rumor of excellence of any sort being like the arrival of a new gift to mankind, and he the first to proffer his recognition and hope."

Emerson gained popularity as a lecturer only very slowly. After settling in Concord

he gave a series of lectures in Boston each winter for several years, in a hall which he himself hired for the purpose. His audiences are said to have been small. Besides giving these lectures, he went wherever there were calls,—speaking upon literary, historical, biographical, political or religious subjects,—but always with a high ethical purpose in view,—always so treating his themes as to make them alive with quickening thought, electrical with fine feeling, challenges to just judgments, trumpet calls to courageous, manly and noble living.

We are told that to one who wrote in the earlier part of his career inviting him to the distant western city of Cincinnati to deliver a lecture, he replied: "Why, my dear Sir, you have not a hall in Cincinnati small enough to hold the audience that will come out to hear me". But slowly his fame grew: and for many years he had all the lecture engagements he could fill.

Rather early in his public life he was invited over to England to deliver a series of lectures before various Mechanics' Institutes. Perhaps the class of hearers which these Institutes furnished was not the best adapted to grasp such thought as he had to present. We are told that at one of his lectures two young mechanics were sitting together trying hard to follow him, but with little success. By and by one whispered to the other, "I say, Jim, don't you think that maybe we could understand him better if we stood on our heads?" One does not wonder much at the inquiry. And yet, the difficulty of understanding him lay, after all, perhaps more in the fact that his thought was new than in any want of clearness of expression on his part. If these young mechanics had listened to him a few times, the probability is that before they were aware they would have found his sentences growing strangely luminous, and his thought throwing a spell over them such as they had never known.

If Emerson gained popularity slowly as a lecturer, quite as slowly did he gain public favor as a writer. His first book "Nature", was twelve years in reaching a sale of five hundred copies! To-day the works of few writers, outside the realm of fiction, have so large or so steadily increasing a sale, and not only in America, but in England, and wherever the English language is spoken. Of no American writer is it so true, that he "comes to his own", and "his own sheep hear his voice." But the minds that receive him

are the best minds. He teaches the teachers; he preaches to the preachers; he writes poetry for the poets; he thinks for the thinkers: and this in every land where his works are read.

Emerson has been called the American Carlyle, the American Coleridge, the American Wordsworth, the American Bacon, the American Goethe, the American Plato, according as men have looked at different aspects of his thought or literary work. He may well remind us of many men; yet he is as individual, as thoroughly himself, as any modern writer. If originality can be said to belong to any author of modern times, then Emerson is original.

It is hard to say whether Emerson is great as a poet or as a prose-writer. Indeed, it is not always quite easy to tell just which of his writings are poetry and which are prose. But whether he writes in verse or prose, his thought is always that of the poet. It is pictured thought. It is thought transformed by a powerful imagination into forms of life. His poetry ranges from the simplest—as simple as anything in Longfellow or Burns—to the most profound—as profound as anything in Wordsworth, or Goethe, or Browning. He is always more intent upon his thought than upon its forms; sometimes therefore his rhymes are somewhat faulty and his metres limp. He seems to have a sort of disdain of poetical rules; the great thing with him always is to make his thought flash and burn, or pierce like an arrow. And yet some of his poems are as simple and as perfect in form as anything in the language. By American scholars, thinkers and religious leaders his poetry is very much prized and quoted.

Turning to Emerson's prose writings, it may be noted that this Phi Beta Kappa Oration on "The American Scholar", delivered at Harvard University (then Harvard College) early in his public career, has often been pointed to, and, perhaps, with good reason, as marking an era in American letters. Its effect at the time of its delivery was certainly great. It is hard to point to any other single utterance or production in American literary history that has been so awakening or so influential. I would strongly advise any one who has not read his works, but who purposes to do so, to begin with this address.

Emerson cannot be regarded as the father of American literature, for many books of considerable worth had been written before his day. But he has been called, and with

much truth, the emancipator of American literature. When he came on the scene American writers of both prose and poetry were generally timid, afraid to stand on their own feet. Each writer in the new land thought he must follow patterns and precedents in England or on the Continent of Europe. Emerson said, this is bondage; we must break the bonds. Imitation means weakness; it means sterility; it means death. Let us no longer be content to remain children. It is time we were men. Let us begin to see with our own eyes, and to report what we see. Let us begin to think for ourselves, and write what we think. Then will the New World of America begin to produce books worth reading, and the Old World will begin to respect our literature and us. With Emerson's great Harvard Address, America's spirit of imitation and bondage began to pass away, and a new spirit of self-respect and of independence, came in its place. If the literature of America for the past sixty or seventy years has been as fresh, as original and as virile as any in the world, the credit is due to Emerson far more than to any other writer.

No one can understand Emerson unless he bears in mind that he is by nature a prophet, a seer, not a logician. His aim is simply to give you his thought, and you are to accept it or reject it according as it seems to you true, or not; according as it meets your need, or not. He will not press it on you; he will not even attempt to prove its value. Of that you must be the judge. He is not a logician; he makes no attempt at logic, he does not care for logic. He wants to show, to reveal, to help you to see for yourself. His method is to enunciate, not to prove; to state, not to argue. He cares far more to flash truth on you to make you vividly see its reality and deeply feel its beauty and power, than to give you any amount of reasoning about it or any mere logical demonstration of it.

This absence of logic, of formal processes of reasoning, cause his writings sometimes to seem fragmentary, his ideas disconnected. But this is chiefly on the surface. Look deep enough and you find there is a connection, there is a unity, there is a very vital relation between his thoughts, even if not always a logical one.

Growing out of this is another characteristic of his writings,—they are remarkable for their affirmations. It follows that they are seldom controversial. True, he can deny if

there is need for it; his books contain many vigorous negations. But the thing he loves is to affirm, to affirm without any reference to any one else's opinion. He never answers his critics or reviewers. Whatever they say about his ideas, he does not turn aside to reply, but goes right on and delivers his next message, and the next and the next. He affirms and evermore affirms his *own* thought he does not combat *yours*. Thus he does not needlessly offend, and you are willing to receive from him ideas far more advanced than you would receive from a more combative mind. This is one reason, doubtless, why his thought is so influential, why it spreads so widely, why it is accepted in so many quarters where we should suppose there would be only hostility to it. If he more than any other writer is the leader of thought in the western world, this is an important element in the explanation. Instead of fighting men's errors he shows men new truths,—truths so self-evidencing and so splendid that in the bright light of them the errors silently creep away ashamed into the dark corners, and are left behind and lost.

If Emerson's place in literature is great, it is also somewhat peculiar. More than almost any other writer he is read for his thought. His style exactly fits his thought, but it is for his thought that he is sought and prized—the freshness of his thought, its keenness and penetration, its subtlety, its daring: its power to interest, rouse, startle, and inspire its power to awaken dissent and protest, and yet in the end to compel assent, even against our will; its power to break up our old conceits, prejudices and ignorances and to lead us to enlightenment, sometimes without our quite knowing it; its power to charm us, and by its charm to lead us from lower to higher ideals, whether we will or no; its power to turn the world and humanity and our own ideas upside down, and inside out and yet to restore all to us again created anew, and more beautiful more wonderful, more normal and more right than they were before. Such has always been, and still is the wonderful power and charm of Emerson's thought to thousands.

All of Emerson's writings, both prose and poetry, are wonderfully full of sententious lines, short, apt, pregnant sentences, which fasten themselves in men's minds and become current coin of quotation. No other American writer, perhaps, no other writer in the English language, with the single exception of Shakespeare, is quoted so

much. If Emerson's mind is less many-sided than Shakespeare's, his spiritual insight, his grasp of great moral principles, and his power to condense his thought so as to pack a volume into a dozen striking words, is beyond that of Shakespeare—I believe it is beyond that of any other western writer, living or dead. To make quotations from his works illustrating this, is a very easy task. One has scarcely more to do than to open any one of his volumes, prose or verse at any random page, and read. Here is a little handful of pearls and diamonds, such as lie scattered all through his rich pages. I give them merely as specimens, choosing such as are most familiar and mainly from his poems:—

"If eyes were made for seeing,  
Then beauty is its own excuse for being."

"The conscious stone to beauty grew".

"He that feeds men serveth few;  
He serves all who dares be true."

"To the poet, to the philosopher, to the saint, all things are sacred, all events profitable, all days holy, all men divine."

"So nigh is grandeur to our dust,  
So near is God to man,  
When duty whispers low, 'Thou must',  
The youth replies, 'I can'."

"Go, put your creed into your deed,  
Nor speak with double tongue."

"For he that worketh high and wise,  
Nor pauses in his plan,  
Will take the stars out of the skies  
Ere freedom out of man."

"Give me health and a day, and I will make  
The pomp of emperors ridiculous."

"Reverence God, and where you go men shall think they walk in hallowed cathedrals".

"When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn."

"Unlovely, nay, frightful, is the solitude of the soul which is without God in the world."

"Don't say things. What you are stands over you and thunders so loud that I cannot hear what you say."

"What is Heaven but the fellowship of minds that can each stand against the world."

"On bravely, through the sunshine and  
the showers!  
Time hath work to do, and we have ours."

"His heart was as great as the world, but there was no room in it to hold the memory of a wrong."

"Lowly listening we shall hear the right word."

"The ideal life haunts us all. We feel the thing we ought to be, beating beneath the thing we are."

"Our dissatisfaction with any other solution is the blazing evidence of immortality."

"Shallow men believe in luck; strong men believe in cause and effect."

"The greatest homage we can pay to truth is to use it."

"What is excellent,  
As God lives, is permanent."

Where shall we stop? As well ask where stop when we begin counting the stars of the night-sky, or gathering flowers from the endless meadows of spring.

(To be concluded)

## RUSSIAN ART IN CALCUTTA

RUSSIA has ever had an irresistible attraction for me. The very name deeply stirs my imagination and sends a thrill through my blood, and this, albeit I have never set foot on Russian soil. Physical acquaintance with the land or the people I have none. My acquaintance is spiritual, yet for that matter it is none the less deep and abiding. Sitting here in India I have been able to closely trace the hand of relentless autocracy as it moved from one end of the

country to the other digging deep furrows through many an ardent young heart for the sole crime of loving their country. Lying awake in my bed of a July night vibrant with wind and rain often have I fancied myself listening to the weary tramping of footsore men and women across the snowy wastes of Siberia marching forward to a living death! The heroic struggle against heavy odds put up by countless men and women, the terrible suffering they underwent and the noble

sacrifices they made for the sake of a principle have ever drawn my reverence and love and Heaven knows how I have yearned to hold them in my heart and claim them as my kindred!

Turgenev's *Rudin* has broken any heart on whom befell the greatest tragedy of life *viz.*, dreaming splendid dreams in life which remained unfulfilled in the end, while my heart has beaten in unison with the heart-beats of *Bazaroff*, the hero of the New Era in which we live. The sublime pathos of the atonement of *Neludoff*, the Prince, which opened to him the gates of 'Resurrection', and the generous love of *Sonia* the girl of the street, have made me finer and nobler than what I have ever been.

Intellectuality of the highest order and ignorance blind and pitiful thriving side by side! Vast in extent, resources unlimited and untapped, starvation, pauperism and wild confusion—that is Russia! Russia, the Land of Undying Hope! who dares draw a limit to her possibilities!

Until recently my acquaintance with the Art of this wonderful land was meagre, yet, somehow, I felt she had one as great as her literature. Veraschtagin I knew, who went down with the ill-fated flagship of Admiral Makaroff during the Russo-Japanese War. Years ago I saw a poor reproduction of his great picture, illustrating a dark episode in Indian history happening right after the close of what is usually known as the Mutiny of 1857. But it was only the other day that I felt one of the greatest sensations in my life and that in the very prosaic city of Calcutta. Ivan Kelmykoff's art carried me off my feet though I was not quite unprepared for it. Before my very eyes I saw the Russia of my dreams—beautifully patient, bold and imaginative! And the deft handling of colour—it was a marvel! The technical skill displayed was rare beyond contention and the unwavering hand that swayed the brush could but belong to genius.

Coming to the pictures: "Roll-skating, Irkutsk" was one of the most living pictures that I had ever seen, the swaying figures are a thrill with the exciting pleasure of the sport which is contagious. For, we feel some of that thrill while watching the picture. Altogether I thought it was one of the best pictures of the collection. The tender green of "Spring" (Russia) was soft and soothing as a lullaby. The impression made by this picture closely resembled that made by a field of paddy in Bengal, exuberantly green.

Another picture which deeply moved me was the one named "The Last Snow", a Russian scene. A few sombre trees with snow lying about at bottom standing in complete isolation. Even the smallest vestige of life is absent. As if the patient earth is waiting through the loneliness and despair of winter for the coming of spring just as a forlorn man passing through terrible times waits patiently for his luck to turn and bring in happy days! This picture might well have been named "Patient in Adversity." I have a suspicion—the artist had in mind his native land when he drew this picture! "Moonlight" (Peking) was a telling picture, so was its companion "Peking in Moonlight" with the great Chinese wall shown in bold relief. In these two pictures the artist has been eminently successful in transferring to canvas fascinating moonlight impressions of the flamboyant Orient. In "Carnival" (Manilla) there's no mistaking the gaily attired throng who are out for "having a good time". The atmosphere is surcharged with the thrill of revelry and merrymaking. "Autumn on the Oka", (Russia) was beautiful as a lovely dream. The scene was so soft, soothing and blissful. "Moon in Twilight" (Java and Bali) was an enchanting vision. It was something like a piece of exquisite poetry expressed through the medium of colour by means of a brush! "A Funeral in Peking" was a sombre pageant with drums and cymbals and banners and white-robed mourners. Clearly outlined against the background could be seen a row of edifices with their architectural details very finely and faithfully worked out. "After the Imperial Parade in Moscow" formed the subject of a bulky picture. The Parade is over and we see the crowd dispersing through the spacious ground at the farther end of which is visible an empty pavilion where, doubtless, the Royalty were seated a little while ago. Not very far away against the horizon are outlined the minarets and cupolas of the great city. "Storm on the Sea" was a realistic picture of great vigour and excellence. The lonely sinister look of the sea during a tempest was faultlessly depicted, as must have been evident to those who have had the misfortune of being on board a ship in a storm-tossed sea. It was a picture of infinite worth, which once seen, is not easily forgotten. "Toba Lake near Harrangaul" had a fascination, all its own, for those with a spiritual bend of mind. The placid waters and the emerald embankments around were suggestive of profound peace and restfulness and irresistibly drew one's mind away from

the workaday world to contemplation and repose. "A Sketch from Opera 'Demon'" was another notable achievement. The partially uprooted trunk of a huge tree was symbolistic of herculean strength, with which, as is popularly supposed, a demon is endowed. To me the picture was distressing by its painful unwontedness, as when a great man or a great idea is crushed and cast away. There was something very human and very touching in that picture. Finally I come to the picture to which I accord gladly the place of honour, both in beauty of conception and excellence of execution. This was named "Illustration to the Opera 'Nymph'." At close quarters it is only a mass of blue intercepted in the middle by a dash of light green which gives one the impression of a cascade. But as I recede backwards with my eyes fixed on the picture I discern with surprise and admiration the light and shadowy figures of the wood-nymphs at play. And this marvellous result has been achieved with the brush alone without recourse to previous sketching with the pencil! Perhaps the picture was produced on the spur of a sudden inspiration, the artist himself remaining unconscious of the result until the whole thing was finished.

Ivan Kalmykoff has proved beyond doubt that he is a master in landscape painting. That he is no whit less in handling figures

of the genus homo was amply borne out by the specimens he exhibited, though few in number. "A Study", "Portrait" and "Portrait of V.M." the first two in colours and the last named a pen and ink study were pictures which any painter would have been proud to have produced. As I write the subtle charm of "Portrait" still haunts my imagination. Oh! the limpid gaze of her eyes and the fascinating freshness of her body!

Some of the other notable pictures were, "Winter", "A Winter Night in Moscow", "The Last Rays", "Tiflis" (Caucasus) "Essentuki" (Caucasus), "Maple Grove", "Monastery Yard near Moscow", "Spring in Irkutsk", "Hills" (Italy), "Twilight" (China), "The Old Royal Palace" (Siam), "Palms in Bali", "Moonlight in Malang", "Moonlight in Benoa", "Piek, Bali", "Rice-Field in Bali", "Elegie" (Sumatra), "Mountain Lake Manindjan (Sumatra)", "Studies from Aboard the Ship" (Sumatra), "Sea-Study" (Sumatra), "Ships in Karangasin" and "A Tropical Night". Besides these I noticed quite a number of fine brushwork in the Burma Collection, of which one *viz.*, "Misty Morning in Burma," is reproduced.\*

A Hindu

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\* Impressions of a Russian Art Exhibition held some time ago in Calcutta.

## THE BUDDHA-GAYA PROBLEM

BY HAR DAYAL, M.A.

THE Buddha-Gaya question is fraught with great possibilities of good or evil for the future of India. The Mahabodhi Society has demanded the restitution of Buddha-Gaya to the Buddhists. At present, it is only an unimportant controversy in the press, but it will develop into a formidable problem in the near future. Can we do something to solve this problem before it becomes very acute and critical? Tact and foresight can avert the evils, which this quarrel must bring in its train.

One can understand the attitude of the Buddhists of every country. India is their

holy land, even though she is enslaved and helpless at present. Buddha-Gaya is perhaps the holiest spot in the world for all Buddhists, even though it is only a miserable den of superstition in these days. The Buddhists cherish the history of their great Church. They attach great importance to relics and memorials and historical heirlooms.

The Buddhists must love and revere everything associated with the progress and expansion of their religion in the past.

This question cannot be dismissed with a few irrelevant observations about "toleration" or "relic-worship." Masses of men

are not governed by reason or logic. Religious tradition dies hard and the Buddhist religion will not die for many long years to come. The great world-religions like Buddhism, Brahmanism, Confucianism, Christianity and Islam, have a great future in some form or other. Such ancient movements never perish. They are reformed, or they are absorbed in a higher synthesis. Humanity will never forget its benefactors and teachers, and the names of Buddha, Krishna, Rama, Sankara, Moses, Zoroaster, Confucius, Christ and Muhammad will always be remembered, whatever creed our grandchildren and great-grand-children may profess. We see both processes at work. Reform movements have already arisen in Ceylon, Japan and other Buddhist countries. They are bound to grow and expand during the next few decades. The pressure of Christian missionary propaganda must rouse the Buddhists from their torpor as it has led to the success of several new movements in Hinduism. Every Buddhist country will soon have its new sects of progressive, militant and self-sacrificing reformers. And they will set on foot a great movement of Reform and Revival in the Buddhist Church. This development is inevitable. It is also very desirable.

With regard to the great idea of religious synthesis, it is yet too early to predict its fate during the twentieth century. Several eminent teachers have already formulated such synthetic creeds and founded new movements like the Brahmo-Samaj, the Theosophical Society and the Positivist Society. The future will show if these movements can conquer the world. But it will be a very slow process. And such synthetic Churches will also come to Buddha-Gaya and claim their share in it. What shall we do then? At present, that sacred spot is monopolized by a certain religion and certain priests. The Mahabodhi Society demands that they should be ousted and expelled for ever, and that the threefold formula of Buddhism should be recited within its hallowed precincts.

We need not consider the claims of the new synthetic churches of the future; but the Buddha-Gaya question will soon be taken up by all the reformed neo-Buddhist sects and groups in Ceylon, Siam, Japan, China, Tibet and Burma. The Sanatan Dharmist or Brahmanist temple at Buddha-Gaya will be an eyesore to these earnest and educated Buddhists. They will think of it in the same way as the Christian

regard the mosque of St. Sophia at Constantinople. They know that Brahmanism finally defeated Buddhism in India. That temple is now the Brahmanist's tower of victory. I do not call it a "Hindu temple," as the word "Hindu" really denotes a civilization and a nation-group, and not a religion or a church. It would be better to speak of Buddha-Gaya as a Sanatan-Dharmist or Brahmanist shrine at present.

This controversy will soon embitter our relations with our neighbours and friends. Religion is a great magician and work wonders with the spirit of man. The complaints of the educated Buddhists about the "injustice" and "intolerance" of the Indians will be re-echoed from Tokyo to Lhassa, and we shall be branded as the enemies of the Buddhist world. Sentiment plays an important part in such movements. I am sure that invective and vilification will also be resorted to by both parties, as all sects forget the noble precepts of their Masters in such disputes about names and places. All this will be disastrous for us. The sympathy of the Buddhist world is a priceless asset for India. India has forgotten Buddha, but the disciples of Buddha will never forget India. Hundreds of modern Houien-Tsangs and I-tsings will come to India as pilgrims during the twentieth century. Shall they go back to their native lands with seeds of bitterness and hatred against us? Shall they tell their countrymen that the sight of Buddha-Gaya has filled their hearts with sorrow and indignation? Or shall they go as messengers of peace and goodwill between India and the mighty nations of the Far East? The Far East is our spiritual empire, more precious and lasting than any worldly bayonet-butressed empire can ever be. Shall we change this great blessing of the love and reverence of millions of Asiatics into a curse? Shall we lose the fruit of all that our heroic and holy-missionaries wrought in distant lands and all because of this wretched bickering over a temple and a plot of land? All thoughtful Indians must realize the gravity of this problem. It is not a "religious" controversy for us. It is a question of national prestige and influence, of moral values, even of political gain and loss for centuries to come.

What shall we do then? Some eminent Indian leaders have proposed that the Buddha-Gaya temple should be handed over to the Buddhists. But the question cannot be solved in this simple fashion, as law comes



in at this stage and mocks at justice and history. Law is always blind and conservative. It must defend existing property-rights. The law of British India cannot pronounce on the respective claims of Brahmanism and Buddhism. The British Government finds certain persons in possession of certain temples or monasteries, and it cannot deprive them of that property. Here we have to do with £. s. d. and not with Buddha, Dharma and Sangha. If Buddha-Gaya were situated in the territory of a Hindu prince, the State could perhaps interfere and satisfy the Buddhists. The British Government cannot touch this hornet's nest under any circumstances whatsoever. The Mahabodhi Society may cry itself hoarse, but law is deaf and property is sacred in the eyes of law. I do not see how the Buddhists can gain their object by public agitation. No amount of noise can influence the police and the Magistrates of British India. That way leads to an impasse.

Further, there is the question of the moral claims of the Brahmanists. The priests at Buddha-Gaya may be drones and bigots like all guardians of such sacred places; but millions of Brahmanists also revere Buddha as an incarnation of Vishnu. They believe that Vishnu was born as Buddha in order to abolish the slaughter of animals and teach vegetarianism. We learned this Hindi verse in our childhood:

"Hinsa taran karan kesho  
Buddha avatar dhare  
Mlechh vidaran karan kesho  
Kalki rup dhare."

Who can forget such simple verses learned at his mother's knee? Let us not laugh at these "foolish fancies" of the medieval Brahmin priests, for the memory of the ninth *avatar* (Buddha) must keep alive the hope of the tenth *avatar* of the future. The last two lines of this quatrain have been the solace of many a lonely exile in distant lands even in these days of enlightened rationalism, even as they consoled the down-trodden and panic-stricken Hindus of those dark centuries of our history. Right or wrong, the Brahmanists teach and believe that Buddha was a Divine Master, who conferred a great spiritual boon on them. Have they no share in Buddha-Gaya? Is that spot not a place of pilgrimage for them? Why should they not have their shrine there? They do not repeat the Buddhist formula of "sharanam gachhami", but they remember Buddha in such devotional couplets as I have quoted above. We can take a parallel

case. Jerusalem is a sacred place for three religious communities: the Jews, the Christians and the Moslems. Each of these churches has its own viewpoint, but they all wish to visit Jerusalem as pilgrims. And the right solution has been found. They can all come to Jerusalem and worship there in peace and concord. There is room for all on the holy mountain. When the Theosophists, the Brahmos or the Positivists will wend their way to Jerusalem, they too will be allowed to build their temple and honour the prophets and Jesus Christ in their own way. In the house of Humanity, there are many mansions, and no one need be insulted or expelled. We can add what we bring with us, but it is not given to us to subtract. Time will subtract all that must disappear, but we have not the authority of Time and Truth. And the Mahabodhi society has no such authority at all.

We can also ask "To whom should Buddha-Gaya be handed over"? Who represents the Buddhists? Why should particular association take over that property? There may be many such private societies. Shall we ask the King of Siam or the Mikado to take possession of Buddha-Gaya? The Japanese Government will never interfere in such religious questions. Such extra-territorial jurisdiction cannot be recognized in India! The problem is thus insoluble on these lines as it is impossible to discover the accredited representatives of Buddhism, who should replace the Brahmanist priests and monks. Such agitation is therefore vain and foolish. Nothing will come out of it except perhaps un-Buddhistic ill-will and un-Brahmanic rancour. Let us eschew this "pathless jungle" and this "waterless desert," if I may cite the very words of the Tathagata in order to put an end to this controversy.

We must find some other way. In my humble opinion, the old Buddha-Gaya property should be left as it is and the Buddhists should build a new memorial in the vicinity. They should erect a nobler shrine and a grander monument for the future. Let the dead past bury its dead. The professed Buddhists of all countries and all admirers of Buddhism should found a new association, which may be called "the International Buddha-Gaya Association." The Mahabodhi Society may also carry out this plan, and it may not be necessary to establish a new association for this purpose. The time has come, when the Buddhists should enter into their heritage. This glorious

rebirth of Buddhism should not be celebrated by quarrelling with those miserable priests at Buddha-Gaya, but by building a new and magnificent shrine worthy of the faith of so many great nations. Many patriotic Indians will join such an association, even if they do not profess the creed of Buddhism. Eminent European and American scholars will hail this idea with delight. Buddha has his *bhaktas* in every land. All of them will bring a humble offering to a new shrine, which should represent the enlightened, reformed and progressive Buddhism of the future. A piece of land should be purchased in the locality. A temple, a library, a Research Institute, a hostel for Buddhist pilgrims and scholars, a museum of Buddhist art, ancient and modern, and other such institutions should form a glorious memorial of the holy night of illumination, which marked the beginning of a new era in the history of India and of humanity. What will the educated Buddhists do with that temple over which they have begun to wrangle? No educated Buddhist would like to make a pilgrimage to Buddha-Gaya merely in order to see an unsightly building. Let the Buddhists and their Indian and European friends establish a modern institution, in which devotion, learning, art, and love may be combined to form a wonderful Vihara and Stupa of this century. Let everything be in pure marble. China will contribute beautiful pictures; Japan will send masterpieces of sculpture; Ceylon will give rare old manuscripts and even Java will enrich the new shrine with photographs of the peerless Boro-Budar. Let India give money and the Sanskrit MSS. of Nepal; let England deposit the publications of the Pali Text Society, and let Germany send her scholars to the Research Institute. Can that woe-begone old temple represent Buddhism and its wonderful, many-sided history? The Mahabodhi Society or a new association must prove itself equal to the occasion and establish a modern shrine, which should sum up the history, literature and art of Buddhism in all its forms and ramifications. This is the right way to honour the Buddha in this century.

If the vast Buddhist Church is not altogether moribund, it should be very easy to carry out this plan. That Church counts mighty kings, wealthy noblemen and merchants, and millions of men and women among its votaries. It should be no difficult task to collect a paltry sum of £ 50,000 or £ 100,000 for this purpose. A beginning should be

made and successive generations of Buddhis will add to the beauty and the glory of this new shrine. The revered Buddhist missionary, the Anagarika Dhammapala, may decide to devote his energies to his movement. He may travel in the Buddhist world and beg money and books and other things. The Bhikkhu must beg, and now he must beg for the future destiny of Buddhism and not merely for his daily pittance of food. No one can estimate the spiritual value of this proposal for the Buddhist world. To compare small things with great, it will be like Zionism in its moral appeal. It will be a wonderful tonic for the lethargic Buddhist sangha of to-day. The news will thrill the Buddhist Church with new joy and pride. "The Buddhists are coming back to Buddha-Gaya," and this time they will stay there. Amen!

All educated Indians should help the Buddhists in this noble work. We may not believe in the metaphysics of Buddhism or accept all its doctrines. But we appreciate its moral teachings, and we love and honour Buddha with all our heart and all our soul. Swami Vivekananda was a Vedantist, but he was a great *bhakta* of Buddha. Swami Satya Deva has recently translated the Dhammapadam into Hindi. A Brahma preacher has written a valuable treatise on the life of Buddha in Urdu. We may disapprove of some aspect of Buddhism, but we all revere Buddha. Further, the Buddhistic period was undoubtedly the most glorious epoch in our history. We may have had more "vedic" piety and Brahmanic orthodoxy at other times, but we certainly attained the zenith of our national civilization during the Buddhistic period. Politics, art, science, ethics, international prestige, philanthropy, all that makes a nation great and good flourished in India in those far-off days. India would have no place at all in world-history, if we forget the labours of Kumarajiva, Mahinda, Sanghamitra, Buddhaghosha, and other self-sacrificing men and women, who diffused our culture among the civilized nations and the barbarous tribes of Asia. That has been India's greatest contribution to the history of civilization. It behoves us therefore to think of Buddhism in terms of national history and not merely with reference to theological disputes and metaphysical subtleties. All Indian patriots, who cherish the historical traditions of their country, should help in building this new shrine, whatever their creed or caste may be. We can bring our tribute of love in the name of Buddha and

Indiā, even if we do not care for the Hinayana or the Mahayana.

In conclusion, I may say that I have no silver and gold, but I am ready and willing to contribute my mite of humble service for the realization of this great project. Today

it is only a dream; but the pious Buddhists and the wise Indian nationalists can convert this dream into a noble reality. Perhaps.

What does the Anagarika Dhammapala say?

Appelviken,  
Sweden.

## THE LORD OF DESIRES

By SEETA DEVI

HOW do you like it now, my dear?" "Not bad, but I would have liked it better, if I could have taken a walk along that field."

Now just listen to her! I never really saw the like of you, my dear. Who knows what kind of field that is and you must go and have a walk there! You do have amazing wishes."

The girl, thus criticised, laughed and said, "Wishes are nearly always amazing ones, auntie. People try to be sensible in their actions, not in their desires. But come now, be frank, don't you yourself feel tempted to get down from this dusty carriage and take a walk?"

"No, my dear", replied the aunt, swaying to and fro with the motion of the vehicle. "We are old-fashioned people and don't feel inclined to run about fields and roads. Lord, how fearfully hot it is! I wonder when we are going to reach the landing place. It is not yet ten, but the air feels scorching hot. I don't know what will happen, when we return."

The town was Allahabad. The road lay by the side of the sacred river Jumna, and the carriage was plodding along it, making a great deal of noise and throwing up large quantities of dust. Some five or six ladies and a small boy were inside, an old gentleman sat by the side of the driver and a Hindustani guide rode on top. The last-named person was talking all the while in a mixed jargon of Hindi and Bengali. The old gentleman sometimes answered but for the most part sat silent in despair. The ladies inside were never silent.

"Look auntie dear, what a beautiful garden and what a big pillar! But why only one pillar? Why is not there a house?"

"Now Naru, do be silent for a minute. You two are just alike, the brother and sister. Neither Apu nor Naru can ever be silent for a minute."

The girl Aparna laughed and answered, "You see now why I asked you to come first and finish your bathing. It is no use all coming together. It only makes everybody cross and angry."

The old aunt made a sour face and answered, "Yes, indeed, as you have money, you must throw it into water. What would have been the use of paying twice for the carriage?"

There were no houses on either side of the road. Glimpses of the far-away town buildings could be caught now and then through breaks in the roadside trees and shrubs. On one side of the road there were only green fields cornered with grass and thorny shrubs and bushes. Here and there lay plots of land, surrounded by walls, where attempts at gardening could be detected. On the other side rolled the deep blue waters of the Jumna, and beyond it stretched never-ending fields of green corn.

"Look, sister look, how funny. There stands a ruined house in the water? Who lives in it?"

"Your father-in-law," replied the elder sister laughingly. "Oh, we have arrived, it seems." Just then the carriage came to a standstill with a mighty groan.

The old gentleman began to climb down with great care and difficulty. The young guide jumped down with great alacrity and opened the door of the carriage. "Get down mother," he cried, "this is the landing-place, sacred to the great Lord of Desires."

The inside passengers got out slowly

one by one. The boy in his eagerness to come out first, gave a jump, but catching his foot in the folds of his dhoti, he tumbled down in a heap on the dust of the road. The place became quite alive for a moment with his howls, his aunt's scoldings, and the loud voice of the Hindustani guide. The old gentleman managed to calm them somehow and said, "You must hurry up or it will soon get too hot for anything."

A small foot-track went down the side of the road to the landing-place. The guide went first and the pilgrims followed slowly. Aparna caught hold of Naren by the hand and said, "Now you need not jump about any more. Take hold of my hand and walk slowly. If you manage to have one more tumble, you will roll into the water."

The shock of the first tumble had damped Naren's spirits somewhat, so he remained passive and did not try to force his hand away from his sister's grasp. Their aunt took a big brass pot in one hand and gathered up the folds of her rustling silk saree with the other. Then she began to get down the track, slowly and very very carefully. Aparna had pulled the edge of her gold-bordered saree well down her forehead and had already gone down a good way. Her aunt got anxious and cried out aloud, "Now why do you run along like a tom-boy? I don't know what to do with such wild children in this strange place! Her lot is full of sufferings, yet she never knows how to be quiet!"

The three other widows, who were her companions, were busy with their own brass pots and silk sarees; so they made scant remarks and gave their whole attention to getting down the uneven foot-track.

As she neared the water, a breath of cool air laden with sprays touched Aparna like a friend. "This plate is very beautiful, sister," said the boy Naren, "we will come here another day by ourselves. We won't bring auntie."

The guide walked by their side. A small temple stood in front of them under the shade of a big Aswath tree. "This is the temple of the Lord of Desires, mother," he said pointing to it, "he is a very powerful god. Whatever you desire here, in his presence, is bound to be fulfilled."

The Lord of Desires! Aparna started as she heard the name and stood still for a moment. Then she advanced slowly and entered the temple. A shadow seemed to gather over her youthful face and changed it in a

moment from that of a girl to an elderly woman's. She knelt down before the image of the god and prayed silently for a few moments. Then she made a deep obeisance and came out.

The aunt with her companions had meanwhile arrived. She eagerly entered the temple hearing of its power from the guide. Her companions, too, followed no less eagerly. The old lady prostrated herself before the image of the god and muttered, "Let the lost one come back, Lord, to my unfortunate niece. I will come again and do homage to you." The other widows too knelt down and offered their prayers.

Aparna had been standing under the shade of the Aswath tree all this while. She felt rather reluctant to venture out again in the glaring heat of the day, leaving this cool shelter. But as the rest of the party advanced she too was compelled to follow. Soon they arrived at the landing-place. To reach the boats they had to walk over the mud a considerable distance. "I will take off my shoes," cried Naren, "but where shall I keep them?"

"Why didn't you leave them in the carriage, you monkey?" said her sister.

"Oh indeed," said the aunt, "so that they might get stolen, you are even more childish than Naren. What do we know of the driver, that we should go and entrust things to him?"

As the hackney carriage driver had not yet been paid his fare, he would have lost rather than gained, if he had tried to abscond with Naren's old and worn-out shoes. But knowing that it would be useless to try to make their aunt take this point of view, Aparna merely said, "Just take them off, I will carry them."

The guide and the old gentleman had all this while been settling terms with a boatman. They all got into the boat now, one by one. The boatman gave them minute directions as to how they should sit and behave while on the boat, and then started.

As they reached midstream the heat grew less. All sighed with relief and stretched themselves. Aparna's veil slipped from her head, but she took no notice of it. Her eyes seemed to reflect the deep blue of the river and grew mysterious. The song of the mighty waters sent a shiver of mingled pain and pleasure through her heart and some half-forgotten tune began to beat in her veins with her pulsation.

Many boats passed and repassed them in

every direction. Pilgrims from every part of India belonging to various nationalities and religions floated side by side on the breast of the river. Some have come drawn by religious feelings, some to enjoy the beauty of nature, some in search of their lost health. One could enjoy the various splashes of colour made by the coloured scarves of the U. P. women, the dark sarees of the women from Southern India and the gold-embroidered shining dresses of the Mahomedan women. From some boats rose loud quarrelsome voices, Hindi love-songs from some and the gay chatter of women and children from others. A few big house-boats lay moored by the side of the river. Some Bengali ladies stood on the roofs of these and gazed with eyes full of curiosity at the vast concourse of pilgrims.

On the other side of the river, field after field rolled away to the distant horizon. The small huts of the peasants could be seen standing in the midst of the green corn and the narrow foot-tracks, leading nobody knew where. In the distance, painted dark against the sky-line stood the ruined temples of Jhoonsi. A small village could be seen nestling snugly in the deep shadow of trees, like a child in the arms of its mother.

"Sister, to whom does that big red house belong? Does it belong to the Englishmen? See, a sahib is standing in the verandah," the boy Naren cried out,

Before Aparna could answer, the Hindustani guide began explaining in fluent Hindi. Not having much knowledge of the sacred language Naren gazed at him in open-mouthed wonder. Seeing this the old gentleman said, "That is the old fortress of the emperor Akbar, my dear boy. You have read of him in your history of India. It has now been turned into residential quarters for the English soldiers."

The huge fortress, three centuries old, still kept its proud head erect, as if scorning the effects of time. Its colour still glowed rosy red, and its shadow reflected in the waters of the Jumna still showed it perfect and unbroken. Only the small latticed windows no longer framed the beautiful black eyed faces of the damsels of the harem of the old emperors and the tinkling of anklets no longer mingled with the music of the river. White figures, clad in outlandish garments now sat on the overhanging terraces enjoying the cool breeze of the river and fishing

and rousing shivers of fear in the hearts of the women pilgrims with their bold glances.

They glided on and on close by the ramparts of the ancient fortress. The guide continued narrating its old glories, which unfortunately very few of the pilgrims understood. The old lady drew down her veil closely over her face and whispered "Good lord, there are so many soldiers everywhere! Aparna, pull down your veil and Naren come here, don't fidget about so!" Naren smiled and moved farther away from the old lady while Aparna paid scarcely any heed to her behests.

The boat arrived at the holy junction of the three rivers. The third river Saraswati had long since dried up, but the name of Tribeni (concourse of three rivers) still remained undisputed. The whitish waters of the sacred river Ganges fell with great force upon the blue current of the Jumna giving rise to a mighty music. The Ganges was not very deep, but the current was terrific. The boat did not try to make it but stopped in the Jumna.

The uproar caused by hundreds of pilgrims broke the chain of Aparna's thoughts and brought her mind forcibly back to the present. These pilgrims had seemed beautiful as pictures when seen from a distance on the broad breast of the Jumna, but as they approached closer and began shouting and gesticulating proving conclusively that they were not pictures, they lost all their charm. What a vast crowd! The water near the bathing place had become quite muddy but the pilgrims dipped themselves in it with unabated vigour. They never deigned to cast a look at the broad expanse of the river, which stretched before them. They seemed to frighten even the sacred rivers with their shouting and throwing of flowers and milk as oblations in the water.

Still Aparna from a distant village of Bengal found this holy place of the North-west beautiful. Could not she stay here for ever? There, where were seen the rows of small huts at a little distance from this noisy crowd? Rows of coloured flags waving in the breeze seemed to call her. Perhaps she would feel peace enter her heart, if she could see everyday this eager crowd of pilgrims from every part of India, and listen to the music of the river and gaze at the far-away shadowy hamlets on the other side of the river.

The old lady, with her widowed companions got down from the boat to perform

her bathing. Aparna had decided beforehand that she was not to bathe, which of course had roused a storm of protest. She remained in the boat with Naren. Naren played with the water leaning over the side of the boat. But suddenly there appeared the head of an enormous tortoise a few feet away from his hand. The boy gave a yell of fright and trembled back to the middle of the boat. Aparna reassured him smilingly and again fixed her eyes on the scene before her.

The women formed the majority of the bathers and of them most were of advanced age. A few young women too could be seen bathing, at whom the crowd gazed with great attention rendering them highly uncomfortable. The Pundahs were shouting and gesticulating all the time and extorting money in a thousand ways from the pilgrims. A few men were selling watery milk and faded flowers to the needy pilgrims at an exorbitant price. A few barbers could be seen here and there busily plying their trade.

A very thin and haggard old man, with shaven head appeared by the side of Aparna's boat accompanied by a few sleek and fat Pundahs. He had come to cast the bones of some deceased relative in the holy waters. There were some pieces of gold and silver with the bones. As the Pundahs began to fight over these, Aparna shivered with disgust and turned away her eyes.

Suddenly Naren shouted, "look, sister, what a strange image of the goddess Kali, there in that boat. A Sanyasi is ringing a bell and asking for money, can't he speak?"

Aparna looked back at the river. A Sanyasi was carrying the image of Kali in his boat and collecting money from the pilgrims. Aparna took an eight anna bit from the end of her sari and threw it to him. Naren admired her aim and cried, "You have very good aim sister, how you hit the mark! But see, is that a Mahomedan queen in that boat? What a number of jewels she has put on! See, she is throwing a rupee to the Sanyasi. Oh, it has fallen in the water! But you are not looking sister. See, how the man by her side is scolding her."

But suddenly a dark veil seemed to descend before Aparna's eyes. A mighty roar filled her ears, it seemed as if the river rose up black and furious to engulf the world. Naren grew frightened and asked, "What is

the matter sister? Are you feeling ill? Is it a headache?"

Aparna recovered herself somehow, and looked again. That boat had glided away a little. But the female figure in gold and green still stood on the boat smiling. Her companion had gone in.

For him Aparna had waited these long eight years. She had waited for him as for a god, with all the wealth of her young heart. She had first seen his handsome face on her wedding night, and lavishing all the power of her glowing imagination on him, she had been making him more and more glorious to herself. Everyone had censured his cruelty towards herself, but she had disbelieved them against all reasons. He could not be so cruel, he had not left her voluntarily. Fate was against them, so this evil had befallen. As she was waiting for him and treading alone the thorny path of life, so was he doing in some other remote part of the world. He was coming towards her every day, coming nearer and nearer. This was the truth and she clung to it, with all the strength of her young heart.

But was this he? Could it be possible that he had once appeared so charming to her? Was not this an evil dream, out of which she would soon waken?

That boat was gliding farther and farther away from her. Its inmates no longer felt interested in the pilgrims perhaps and had gone in. The man came out once again. Aparna turned away her face.

She took off a thin chain of gold with a locket, which she wore round her neck and threw it away in the water. It fell with a splash, just where the bones of the deceased had just been deposited. A few people turned and looked at her with wonder.

The old lady had finished bathing by this time and returned to the boat with a large brass pot full of the holy water of the Ganges. She was quite satisfied with herself. "Put a little of this water on your head, and you will feel supreme peace," she told her niece. "Now tell the boatman to start," she said turning to the old gentleman, "tell them that they must pass that temple of the Lord of Desires again. I want to bow to him again. Perhaps he would deign to fulfill my desire."

Aparna smiled bitterly. The god had listened to her only too well.

# A MEMOIR OF OLD DELHI

By C. F. ANDREWS

## CHAPTER IX

### CHARACTERISTICS.

**A**MONG his friends, Munshi Zaka Ullah was proverbial for his good health. During the whole of his long life he never had one serious illness until the last from which he died, and he scarcely spent a single day in bed. He seemed entirely to have escaped that scourge of Delhi during last century, malaria. He must have been what is called a non-malarial subject; for he took no precautions.

As a direct consequence of his splendid health, he was a man of abounding activity and remarkable cheerfulness. He astonished even those who knew him best of all by the extraordinary amount of work he was able to perform. When I asked him the cause of his good health and his working capacity, he would tell me that it was chiefly due to his regular habits. His body always knew just what it had to perform and did it. He learnt to be punctual in early childhood from his mother's example and instruction. The habit of doing everything methodically grew more and more upon him, until it came to be a source of pain and vexation to him if he had to suffer from any irregularity.

Once, when repairs were being done to his old home, he used to go for a time every morning to another house for his breakfast. On the way, he used to pass by the home of Mr Syed Hamid, who was the eldest son of Sir Syed Ahmed Khan and a very old friend. To his great amusement he noticed one morning that Syed Hamid, his friend, was standing with his watch in his hand. He stopped and asked him what he was doing. Hamid replied that his own watch had run down in the night because it had not been wound up and he was setting it right by Zaka Ullah's morning walk. "Oh! I see", said the latter, "You are using me for a stop-watch!" and both of them laughed.

Zaka Ullah never overworked himself, but he worked regularly and conscientiously on almost every day in the year, with the exception of festivals and Sundays when he would visit and receive his friends. He would begin reading and writing at 6 A. M. in the

summer and 7 A. M. in the winter. He would take his breakfast at 10 A. M. and a siesta afterwards. Then he would begin working again at 1 P. M. and work on steadily till 5 P. M. At 5 P. M. he would have his bath and afterwards go round to his literary Club at the Municipal Library, returning home again at 7 P. M. in winter and 8 P. M. in summer for his dinner. After an hour's talk with his wife and children he would retire to rest and sleep soundly till morning.

As his work assumed greater and greater importance, he very much disliked people calling upon him during his working hours. This was one of the things that most disturbed his temper. He found it very difficult to be patient and expressed openly his vexation if it happened more than once.

He never worked at night. Once he told me that for three years only, when he was a student, he had worked on late into the night. But he gave up the habit when he found it did not suit him and he never returned to it however heavy the pressure of work and however great the temptation. He also told me that he felt certain that this had helped greatly to preserve his good health.

He made a rule that no reading or writing was to be done at night by lamp-light and he kept it up. Furthermore he kept strictly his rule to retire each evening at nine o'clock. Whenever he was invited out by his Hindu friends to their marriage festivities, he would gladly accept their invitation; but it was a recognised thing that, whatever happened, he should be allowed to retire before nine o'clock, because everyone in the city knew the habit which he observed.

At his own home, when his Sufi friends, who came annually to Delhi, were present as his welcome guests for about a week, and Sufi singers had been invited to sing religious hymns, Zaka Ullah would make every arrangement for his friends and sit with them; but just as the hour of nine o'clock struck, he would take his leave and make his departure from the company and no one would be offended. On Sundays, except for the visits of his friends, he took rest for the greater part of the day and spent it with his children.

It was his one complete holiday every week and it was never broken into by work. But it had for him no religious significance; it was simply a matter of convenience. In matters of food he observed by choice and habit, whenever he was able to do so, extreme simplicity. He always preferred the very simple inexpensive Indian dishes which are the usual food of the country. If he were ever dining out with a friend, or at a banquet, and rich food was given him, he would take it, but decrease its quantity to a minimum. If any of his own children in his own house complained about the quality of the food, Zaka Ullah would ask him to stop eating; because it was against all rules of health to eat without an appetite.

He kept one servant to attend to his personal wants which were very few. This servant, for forty-five years, used daily to cook his food for him. He was so faithful and trusted, that he was trusted far more as a friend of the family than as a servant. Indeed, the same was the case with all his servants. He trusted them with such personal kindness and tenderness and consideration that they became devoted to him and would do anything for him. One of the very beautiful things that I was privileged to witness in his household was the affection which existed between him and his personal attendant. Night and day, the latter would attend to his every need. No service was too lowly for him to render. In the hot weather, when by some accident the punkah coolie failed, I have seen him fanning his master, hour after hour, while he was asleep rather than allow him to suffer from the heat.

One day, as Zaka Ullah spoke to me about this servant his emotion seemed to overcome him and he could not restrain his tears. He called his servant to his side and said in my presence these words:—

"The love of this faithful man for me has been one of God's greatest mercies during my illness. If he had been my own son, he could not have been more devoted to me. Without his help I could not have endured the long nights of sleepless suffering which God had thought fit that I should pass through."

He then called him close to his side and laid his hand upon him, invoking on his head God's blessing, that He, the Merciful and Compassionate, would recompense him in the Day of Resurrection. I never understood quite so fully the depth of Zaka Ullah's religious life, as I did at that moment of prayer and blessing. He appeared to me, then, with his white hair and dim eyes, like one

of the old saints or patriarchs who lived in the presence of God.

Once more, to mention a slight incident which came to my own personal notice, I had obtained for him, when he was in great difficulty, an old widow who was a Christian from the chamars (one of the lowest classes in Delhi). He engaged her at a very generous rate; but in a few days, coming to earn how poor she was, he made her a small extra allowance; and when the hot weather was over and her work was done he gave her also sufficient money to buy herself warm clothing for the winter. This was a small thing in itself but it was an indication of his normal character. It was one of those matters that Wordsworth would have called,

"The little unremembered acts of love", which are truly 'the best portion of a good man's life'; for they show in what direction the current of life itself is set.

One of the noticeable features of Zaka Ullah, which went along with his good health was his perpetual fund of good humour and happiness. The author of "Sir Syed Ahmad's Tour in the Punjab" described in a serio-comic sketch the different members of the Deputation, who went with Sir Syed himself to obtain money for the College of Aligarh. Zaka Ullah's nickname in this sketch was "Chegham", which might be translated 'Free from Care'. He carried out jokes with his begging party the whole way, and thus helped them through the most depressing world of collecting funds. He had an extraordinary clear and merry laugh. He was very shy with strangers but was ready to joke with every member of his own family, above all he was always happy and merry with his children. He had the faculty of becoming like a child while playing with children, and was a great favourite. A Hindu gentleman from Benares, a complete stranger, met the son of Zaka Ullah in a railway compartment one day, and finding out who his father was, said to him, "I shall always remember your father by his face, which was a picture of health and happiness. I have rarely met anyone who was so radiantly happy." One of the secrets of his good health was his complete freedom from any anxiety about the future, as far as his own life and fortunes were concerned. Nothing ever troubled him as to ways and means. He was able to leave everything with God. He formed this rule of his life quite early and it influenced all his ideal and aims; thus his life remained one of peace throughout as a life of trust. It was the



living present that always engaged his attention: he found in his day's hard work a continual satisfaction.

"If I make deep plans about the future," he said "I find that they rarely come true. Therefore I leave everything in the hands of God, and have no worry at all. He knows everything: I know nothing."

This did not mean any mere carelessness or fatalism, but rather a true humility and a great contentment. His ideal was to see each one of daily duties faithfully and honestly performed. He used to say that he had never been endowed with that faculty of foresight by which men looked into the future and made plans accordingly, but he had been given a greater blessing, namely a mind free from care.

"God has given to my family," he said happily, "many other good things in life, but wisdom we have none". Then he added with a laugh, "For seventy generations we have lacked it, and therefore we are not likely to get it now. When God was distributing it, we were absent. We have only been able to see the next thing to be done, and to serve our masters loyally and faithfully. For fools like us, therefore, the one thing is to be honest, straightforward, and truthful in our service. Then it is easy to go straight to Paradise. But we must never get ourselves into difficulties by shifting and changing about, now this way, now that. We must simply work on steadily, day by day, on to the end."

No one could get Zaka Ullah to make a speech in public. Once or twice he tried but broke down; and he made up his mind, as far as lay in his power, never to attempt it again. He was far too nervous and shy. On the other hand, he was a great conversationalist, when in the company of trusted and familiar friends. He used to amuse them by his terse and humorous sayings, and many of his utterances have become proverbial. Maulvi Altaf Husain, 'Hali', said once concerning him,—“Zaka Ullah is like a nightingale of a thousand songs before his friends; but before an audience he is tongue-tied like a deaf-mute.” His companions used to chaff him about his timidity in public and he used to enjoy the joke. But very rarely indeed was he prevailed upon to break his own rule and speak.

His temperament was emotional and he was a man of strong feeling. In public, he tried to restrain himself to the utmost on all occasions; but in the presence of his intimate friends and relations he would allow his nature to have its course. Some twelve years before his death, Zaka Ullah's wife was very ill, and it was thought by the Doctors that she was dying. His two sons had been called

to her bedside. When they came out of the room, after giving what they thought to be their last farewell before her death, they were seated close to one another in silence, too full of grief to speak. Zaka Ullah came in, and the sight of his two children sitting thus completely overwhelmed him. He went hastily apart into another room and gave way to passionate sobs. After a time, when he thought that he could command his grief and his tears, he came back to comfort them; but again he broke down and had to retire a second time.

Whenever any one of his children was ill, his son tells me, he used to be pathetically insistent that everyone who entered the sick-room should be cheerful, though he himself was quite plainly racked with anxiety. He would undertake the greater part of the nursing, and would sit up night and day with the sick child, leaving all his other work. He would always express the greatest hopefulness, though it was easy to see the torture of suffering he was undergoing. It was at such times, that his freedom from anxiety seemed entirely to leave him. His intense affection made him fancy a multitude of alarms that he tried unsuccessfully to hide under a cover of cheerfulness and hopefulness. When his servants were ill, he would at once go and visit them and sit with them and see after their comforts.

From the time that he began to earn money for himself, his first care was to provide for his parents. With the greatest difficulty he managed in his youth to save sufficient money to send to his parents at his own expense to perform the pilgrimage to Mecca and Medina. He also paid for the education of his younger brother and the marriage expenses of his three sisters and two brothers. Indeed, the burden of the whole family came upon him and he joyfully undertook it as a duty. In order to do this, he postponed his own married life. He did not himself become married till the age of thirty-four. The sole reason for this delay was the burden of helping his parents and his brothers and sisters.

It was a trait of his own emotional nature, and amusing to others, to hear him call, as a mark of special affection, those who were his brothers and cousins by the title of 'father'. One of his sons writes: "In the year before my father died, I went to him and found him sitting in a dejected manner and wanted to cheer him and said, 'Father you haven't given your son his festival present this year'. He looked in my face and

smiled—almost the last smile I saw there—and said to me 'Beta, (my son) when you were a child, you used to play at being Father. Have you forgotten that? Be a 'Father' to me now and let me be your child. I am so old and weak and helpless, that I am no more than a child.' "

One of the marks that stands out in my own memory was his old-world courtesy and hospitality. No pains were too great to provide for the comfort of his guests. It was only with the greatest difficulty at first that I even could prevent him trying to rise during his illness when I came each day to see him. At last, one day, he called me by the name 'son' to my great joy. This became his custom, and ever after that he would allow me to do things for him and wait upon his needs. He would always embrace me when coming or going. He would say at the last, "My heart has grown cold as a stone. I have no affection left. I cannot feel as I used to do." But though he said this and felt it, I have rarely seen anyone so full of simple affection and tenderness.

His son tells me that one of the few times, when his father was very angry with him indeed, was when he refused to do some little act of courtesy for a comparative stranger. He told his father that the real reason was that the person in question had insulted him. "When?" was the immediate question, put sharply and sternly. "About two months ago," was the reply. "Then you are no son of mine, if you do not go at once and make it up. You are a worthless child if you bear malice in your heart all that while! Go and do at once what you ought to have done before to your father's guest!"

A distant relation of Zaka Ullah's had taken to evil ways, and had been convicted and sentenced to a long term of imprisonment. On his release, owing to the disgrace, he had been forsaken by his kith and kin. He was refused admittance to their houses and was in great distress. But when Zaka Ullah heard of it, believing him to be sufficiently punished for his crime, and having great pity for him, he took care of him and admitted him to his own house and kept him at his own expense right up to the day of his death.

Amongst his closest friends were included many Hindus both at Delhi and during his stay as Professor at the Muir Central College, Allahabad. In every way possible, both by word and example, he tried to bridge over the gulf between the two communities. I

have met personally very many Hindus who have spoken to me of the personal kindness, courtesy and consideration to themselves shown by Munshi Zaka Ullah. Some of the most touching letters which I have received about him, after it was known that I intended to write a brief memoir, came from Hindus. I will transcribe at this point the words written to me by his son, Enayat Ullah, as they will explain this trait in his character more graphically than any words of mine. He writes as follows:—

"The son of Pundit Tulsi Ram told me that every evening when they lighted the lamps as an act of worship in their ancestral home, they included the name of my father, Zaka Ullah, in the prayer that is repeated at that time, along with the names of those who were nearest and dearest to them.

"Yesterday when Munshi Kashi Nath came to see me and saw me writing to you about my father he asked me to add that it was his own assured belief that no Mahammedan in India was a more sincere friend of the Hindus than my father, and that every Hindu loved him.

"Eight or nine years ago, a Hindu subordinate judge came to see me and told me that he loved me and regarded me as a brother because my father, Zaka Ullah, had treated him like his own child, and he could never forget his kindness.

"My father had a sense of great admiration for the Hindus.—for their economical ways, their abstemiousness of life, their business habits and industry, their providence and good intelligence, their philosophy and literature and music. He also had a very high admiration for Hindu intellect, coming into close contact with it in his work of the Education Department. Few people were so well informed about the life, manners, customs, festivals, religious ideas, and even the mythology of the Hindus as my father. Once when giving me a piece of advice, in a short letter, he simply quoted a Sanskrit proverb to me and explained its meaning. He would not brook to hear a word said against the Hindus by any of his sons; and if even the very slightest reference was made disparagingly, he would reprimand and point out the mistake."

With regard to Munshi Zaka Ullah's religious opinions, I have already written at some length, and it would not have been necessary to write any further if his position had not been partly misunderstood. First of all, as Dr. Nazir Ahmed has said in his Preface, there was much talk in his earlier days to the effect that Zaka Ullah was intending to follow Ram Chandra, Chiman Lal, and others and become a Christian. This I believe along with Dr. Nazir Ahmed, to have been entirely unfounded. He admired the Christian Faith, and was especially attracted by the beautiful teaching of the Sermon on the Mount, which he felt to be 'India' through and through. But there was nothing in his life, so far as I can gather from his

oldest friends, or from my own knowledge and experience, that would even remotely confirm the report, that was spread all around and that gave him great pain, namely, that he was about to change his religion. Apart from all other factors, the essential conservatism of his own nature would have made this very improbable, even though such miracles have happened in human experience. But in his case, there was not even the wish to do so. With one so fearless in character and pure in heart and simple in life, the mere danger of persecution would not have deterred him, if he had ever felt the necessity. But he did not feel the necessity.

Again, I have heard constantly in Delhi the report, disparagingly repeated, that he was a 'free-thinker'. Sometimes, I, even have heard it said, by those who should have known better, that he did not believe in God. The latter charge, I can only deny with indignation as utterly and absolutely false. For no one could have spoken as he did, day after day to me, as an intimate personal friend, concerning God, if he had been an unbeliever. No one could have lived daily in the consciousness of God's presence and have gone to Him daily, hourly for strength and support in his last long illness, and all the while have not believed in Him. Such a thing is impossible, unthinkable, incredible. I have enquired, also, from those who knew him intimately, before my own friendship with him began, and I have been assured that there was never any time in his life, when his simple child-like faith and trust in God was ever shaken. Here again the essential conservatism of his own nature, and his inheritance of the religious tradition from a long line of ancestors, which I have pointed out, would have made such a 'volte face' extraordinarily unlikely. His faith in God was self-evident, a part of his own existence like the air we breathe, something that did not need even to be mentioned—it was so essential and immediate, so certain and so true.

With regard to his being a 'free-thinker', on the other hand, I would say this. If the phrase 'free-thinker' means, that he thought freely and sincerely and with an open mind about religion, and regarded the spirit of true religion to be more important than the letter, then the phrase is nobly true concerning Zaka Ullah and he well deserves the title. For it would have been hard to find a man more free from formalism and bigotry

and more open-minded and tolerant. It was this fact that made him the close friend and associate of Hindus all through his long life. It was this fact, which to me was one of the things that drew me instinctively to him from the first.

But if, on the other hand, the phrase 'free-thinker' is meant to imply a scoffer at religion, or one who thinks or speaks slightly about religious belief, then the charge is wholly and cruelly false. His attitude towards religion was one of reverence and respect, and he was himself a deeply and sincerely religious man.

At the same time, I repeat, he was not a formalist. He believed at all times in the spirit of religion rather than the letter. He venerated, indeed, and openly respected those like his father and grandfather, with whom the formal side of religion is a living reality which clearly helps to sustain the spiritual life. He used to speak to me with love and admiration and conscious pride of his grandfather who for seventy-two years had never missed the formal prayers at the mosque. With his own hard-earned money he sent his parents to perform the pilgrimage to Mecca and Medina, prescribed by Islam in its formal code, and he rejoiced in their devotion. He made the sacrifice of postponing his own marriage, delaying it for many years, in order to give his parents this great satisfaction of their own religious needs.

But his own nature, in this respect, was different. He lived a life of simplicity and poverty with the consciousness of God's presence ever about him; and he left off during the greater part of his life the outward observances which were connected with his Mahammadan religion. Yet never by any word that passed from his lips in my presence (and we talked freely and intimately about these very things) did I gather that he regarded himself as anything else than a true Musalman. Every word that he said to me about religion implied that he was; and as I have already said, he made me respect Islam and understand its true inward greatness in a way that I had never done before. I trust that in what I have here written it may have been possible entirely to remove certain false impressions, which may have lurked in the minds of those who did not know him and have been only picked up by hear-say. I can give, as few people can, the assurance that they were entirely false.

Zaka Ullah was fearless in speaking out about any injustice that he had witnessed.

He spoke out boldly, for instance concerning the scenes that had taken place after the Mutiny, when evil passions were let loose. He was no flatterer or timeserver. He never raised a finger himself to obtain a title, and no one was more surprised than he was, when he was made Khan Bahadur. The title was an embarrassment to him which he did not expect or desire. But from the depth of an honest heart, he believed in the 'English Peace' and he spoke out very strongly about his belief when such speaking was in his opinion needed. In his own family circle, among his friends, as well as in his writings, he upheld his faith in the peace and the religious toleration which British administration had brought with it.

One who knew intimately Sir Syed Ahmed Khan and Munshi Zaka Ullah and saw much of them together and apart has thus given me the impression of the effect which their different characters made upon him:—

"In Sir Syed Ahmed I saw the grandeur, the lion-like strength, the high ideals, the passionate enthusiasm, of a great mind. No Musalman whom I ever met impressed me more by the force and dignity of his character and his commanding intellectual greatness than Sir Syed Ahmed. Wherever he went, he naturally took the lead. His personality demanded it; and men naturally and instinctively followed him. His very presence and appearance were commanding. He was a born leader of men.

"In Munshi Zaka Ullah, on the other hand, who was his devoted companion and disciple, I saw the nature of man in its mildest form. Simplicity, truthfulness, tenderness,—these were the three dominant colours. Virtue shone in his eyes, and love, not merely for the ideal but for the individual. He had a wealth of affection for his friends. Submissive and shy before those in superior rank or authority, or in the society of the great; ever retiring from any public position or function: he was for ever eager to gather knowledge and experience and to use all that he had gained for the good of mankind. From the highest to the lowest in the Mahammadan Community he was honoured and loved for his good nature, his learning, his useful life of honest labour undertaken for the intellectual advancement of his country."

This estimate is, I believe, a true one. Zaka Ullah took the second place always, not the first, because he knew that he was not born to command. The sentence about himself that I have quoted from his own son's recollections is remarkably accurate: "We have only been able," he said to his son, "to see the next thing to be done, and to serve our masters loyally and faithfully." He was not a genius, but his writings show great talent and industry and intellectual ability on every page. His loyalty to those whom he revered was unbounded.

If I were to make a comparison, from my own personal recollection, it would be natural to draw it between the two old friends who were equally dear to me, but in different ways—Maulvi Nazir Ahmed and Munshi Zaka Ullah. The former was rugged as a rock and had rock-like strength and determination. His very features were rugged, and they remained stern, until a touch of humour or a sudden breath of affection passed over them like a gleam of sunshine. Of Maulvi Nazir Ahmed, I always stood somewhat in awe. I need not have done so because he had a very deep affection for me and never spoke to me a single harsh word. All the same, his personality I found somewhat awe-inspiring. But the impression made upon me by Munshi Zaka Ullah was quite different. His gentleness almost pleaded for gentleness in return; and his eyes, which had a far-away look in them, always spoke of peace. To talk with Maulvi Nazir Ahmed was to be conscious almost at once of a volcanic nature, which might easily be disturbed by a word and break out into an explosion or eruption. I have witnessed those storms and have seen also the calm return again after the explosion was over. There was a touch of genius somewhere, always present, in what Nazir Ahmed spoke, something out of the common, sometimes even erratic. He reminded me, if I may draw the literary parallel, of Carlyle. He was something like what Carlyle must have been in his old age at Chelsea. He had a supreme contempt for public opinion, and did not fail to show it. He could not suffer fools gladly. With him, therefore, I felt myself in the presence of a very commanding personality and a man of genius, a man with a volcanic nature which had not been altogether brought under control. Yet, when I have said all this, I feel at once that I have left out the greatest part of his warmth of heart, his goodness and affection. It was an overwhelming experience to find out the depth of that affection in Maulvi Ahmed and to share it, and I can still hardly speak about it without emotion. While I have spoken truly of my awe of him, I would not wish to be mistaken. The love, which I had towards him, was far greater. Yet the awe remained.

But with Munshi Zaka Ullah it was quite the reverse. I had no awe of him at all, except for his humility and goodness. He had no commanding personality like the other. He had not also genius, except the beautiful genius, of simplicity. He was born to follow

not to lead; to serve, not to command; to win by gentleness, not by strength. There was nothing like a volcano in him: there was rather the atmosphere of genial sunshine mingled with April showers. The deepest side of him was his emotional nature: He could be loyal and faithful even to death. He was the soul of truth.

An English gentleman, who had for a very long time resided in Delhi and had known Munshi Zaka Ullah, though not so intimately, yet for a much longer period than I had, once gave me his own opinion of him, and I wrote it down. I asked him the question which was the special feature in Munshi Zaka Ullah that had attracted him most. He answered me without any hesitation: "His integrity of character. I can never remember him breaking any promise or refusing to fulfil any engagement. He was a man of his word: and his word was as good as his bond. His silent generosity also attracted me greatly. He was by no means a rich man, rather the opposite. But always when I had been collecting for famine-relief, or for some worthy public charity, I have been surprised at the liberal way in which he would give; and without any pressure or personal motive behind it. He usually asked me not to mention his name in connection with his gift, and then tried to keep it anonymous. Whatever he promised, was given immediately. My one

regret was that I did not get to know him better."

The last word I wish to write is this. He was known and recognised by all, and especially by those who knew him most intimately and closely, to be a man of the purest private life. In an age of change and transition, when laxity of morals was by no means infrequent, even among those who were leaders of men, he maintained the strictest moral standard in all his domestic relations. The purity of his nature shone up in his face. The follies of youth had no attraction for him and he kept himself unsullied by them. Once I remember one of his most intimate companions using the word 'ferishta' about him, meaning 'angel' and I felt, as he used it, that he referred to this unsullied purity. "The great trouble is," he would often say to me, "people do not fear God." It was in this fear of God, that he kept his own nature pure.

With this memory of him I would complete the very inadequate picture of his life-work that I have drawn. As I look back on him, there are two texts from my own scriptures, which rise instinctively to my own mind. The first is the word: "Blessed are the peace-makers, for they shall be called the children of God." And the second is the most sacred of all: it is this, "Blessed are the pure in heart, for they shall see God."

(Concluded)

## THE WOMAN MOVEMENT

By SONYA RUTH DAS

SOCIETY may be defined as the sum total of the experiences arising from mental actions and reactions. Social progress depends upon the highest and richest expression of the faculties of the individuals in such a way that the development of an individual or a group of individuals may not interfere with that of others. Since half the population of society consists of women, a full development of their individuality is the prime condition of social progress.

There were many primitive communities in which men and women enjoyed equal rights and privileges in all social affairs. In

fact, some of the communities gave women a higher position, an evidence of which is found in the matriarchal form of the family. But in the course of time, woman lost her position and began to be regarded as inferior.

The causes which led to the deterioration of woman's status in society are historical and accidental rather than biological and fundamental. The outstanding feature of the primitive communities was constant warfare, in which the preservation of the tribal group was the highest virtue. The close and intimate relationship of woman with the

offspring, combined with her comparative physical weakness prevented her from taking an active part in this warfare. Gradually, she came to be regarded as a useless member. But what lowered the position of woman more was the introduction of slavery. The primitive war here not only inflicted a death blow to the enemy, but also carried away the women of the enemy, as war trophies, and used them either for pleasure or economic gain. The presence in the midst of the tribal group of outside women, enslaved in strife or purchased in the market, led to the degradation of the women even within the tribe. Once this attitude was created, laws and customs began to be formed in order to make her position permanent until she herself came to believe in her inferiority and became reconciled to her subordinate position.

Arguments are not lacking to prove the superiority of man over woman. First, it is argued that the greater physical strength of man is the reason of his social superiority. Due to the necessity of gestation and lactation woman differs from man both in physical constitution and physiological function. But although weak in strength, she is stronger in vitality as shown by her greater power of resistance to diseases and greater ability to adapt herself to unfavourable conditions. Moreover, physical strength cannot be a basis of distinction in society, which is a moral and intellectual institution.

Attempt has also been made to prove the superiority of man on the psychological basis. Some of the instincts, such as relating to pugnacity and self-assertion are more highly developed in man than in woman. But the instincts of parenthood and self-abnegation are also more highly developed in woman than in man. This difference shows only the biological division of function between the sexes rather than the superiority of the one over the other. It is also said that woman lacks the power of initiative and invention. But it must be remembered that most of the industries such as plant and animal breeding, and weaving and pottery making were first started by woman. If she has failed to contribute her share to the modern industrial organisation it is simply because her main activities have been restricted to "Kueche" and "Kinder" and "Kirche" and only incidentally been admitted to the routine work of a factory or workshop.

The past history of woman is still another reason why she is supposed to continue to

remain in the subordinate position. If woman is to remain inferior in society simply because she was so once, then it can also be argued that there should be slaves and serfs in society, because they were once necessary in the process of social evolution.

The conditions which led to the subordination of woman no longer exist. War is not any more essential for the preservation of social organism, nor is the method of warfare the same. On the other hand the progress of science and philosophy has brought about a new social consciousness in society creating new ideals and giving rise to a new order. Woman has been imbued with a new consciousness which is the motive force of the woman movement.

The woman movement is the conscious effort on the part of women for the highest and richest expression of their life. Its objects may be divided into three classes. First, in the course of thousand of years, there have grown many myths and fancies around womanhood. To divest herself of these notions and to have a true knowledge of herself and of her faculties—is the first object of the movement. Woman has no absurd idea of asexualising herself or to do away with physical and psychological differences which lie at the bottom of the biological differentiation of sexes, but she intends to develop herself with reference to these differences and with a view to social welfare. Second, century-old laws and customs which have bound woman to her position, are themselves hindrances to her development. No less significant is her own inertia to which she has fallen a victim under the pressure of hostile social attitude. To remove these barriers and to awaken herself to a new consciousness as well as to create for herself a new field of activities are the most important objects of the movement. Third, society is a ceaseless motion towards some unknown goal. In this motion, nothing is stable, nothing is permanent. Rights once acquired and privileges once achieved, are liable to be lost unless proper precaution is taken to maintain them. In the struggle for existence and domination, one class, be that of sex or privilege, is apt to push aside the other. Woman cannot remain secure in her position for the reason that man is her father, husband or even son. To maintain her rights and privileges in society is still another object of the movement.

The activities of the woman movement are not restricted to any particular nation or locality. It is a universal phenomenon differing

only in degree according to the stage of development of different countries. The endeavor of the Muslim woman to unveil herself in the public, or of the Hindu girl to choose her own husband, or of the French woman to vote in election, or of the American woman to participate in administration are the signs of the restless spirit on the part of woman to assert herself. Nor are the activities of woman limited to any particular aspects of society. They concern all phases of life, such as political, economical and social.

The most important activities are to be found in the political field. They are concerned with two problems: citizenship and suffrage. Through slavery and serfdom, woman has lost her individuality as a political person. She did not have any legal status. She could not be subjected to any legal procedure nor could she earn, own or dispose of any property. She herself was the property of her master, who could even be her father or husband. The reminiscences of such a condition are to be found even in modern laws related to women. In the labour laws of Great Britain and the United States, for instance, women are regarded as minors and have been put with the children under the protection of the State. From the abject slavery, women are slowly but surely moving towards full citizenship. The aim of the woman movement is to bring woman to the same status as man and to make her share with him the same rights and responsibilities in the State.

Citizenship alone cannot, however, solve the woman problem. So long as there remains the rule of one class over the other, whether the class be on the basis of sex or privilege, there is bound to be exploitation. In order to have full opportunity for self-development, and to maintain her rights and privileges, woman must actively participate in the government including both enfranchisement and administration. She must not only vote for the election of the government officials, but must be represented in the legislative, executive and judicial functions of the State.

The administrative ability of woman has been seriously questioned. Physical weakness has been advanced as the reason why she should be prevented from such a function of the State. This argument implies the old notion of government which chiefly aimed at the protection from external invasion and at the maintenance of internal order. That

foreign invasion is still a danger to the State can be seen in many cases. But success in modern warfare no longer depends upon the matching of the brute forces of the armies in a battle-field but upon the capability of mobilizing the moral, material and intellectual resources of a country against those of another. In the modern war women play as important a part as men in facing the army in the front. There has been also a radical change in the preparation of internal order.

Internal and external protection is, however, a more or less unimportant, although essential, function of the State. A modern government is an organisation for the advancement of the common welfare and for the realisation of the common aims of the community, such as, industry, education and health. In this new function, the activities of women are as important as those of men. The fundamental reason why women should participate in the administration is, however, the fact that half the citizens of some of the States are women. So long as the citizenry was limited to the male population, man found some justification for monopolising the administration to himself. If democracy, which is the ideal of all modern States, means the government of the people by the people, women are entitled to have in the administration half the representatives of their sex.

In the industrial field, the activities of the movement are concerned with creating equal opportunities for the acquisition, possession, consumption and disposal of wealth. From the earliest times woman took as active a part in the production of wealth as man. In fact, she was often the real worker, while man spent his time in self-indulgence and loafed under the pretext of self-appointed guardianship. The emancipation from serfitude and the achievement of citizenship have been followed by the extension of industrial opportunities for women. But these opportunities are still limited in number. The occupations open to her are still inadequate and the wages offered to her are still low in amount in comparison with those of man. So long as woman is economically dependent upon her father, husband or son, the inequity of such a situation did not affect her welfare. But the elevation of women to full citizenship together with all its rights and responsibilities and the independent life which she often leads in a modern community, combined with the fact that she is often expected

preserve the same standard of life as that of man, if not better, entitles her to claim the same industrial opportunities as those of man. The woman movement demands, therefore, that all occupations should be thrown open to men and women alike on the basis of ability rather than that of sex and that there must be equal remuneration for equal work.

The activities of the woman movement in the social field are concerned with the solution of their problems concerning religion, recreation, education and domestic life. Comparative physical weakness, predominance of tender feeling, and the supreme interest in her life for the welfare of children, made women to have stronger faith in religion than men. But priest-craft, social custom and public opinion were also responsible for subjugating her to many antiquated beliefs and superstitions. With the advent of the age of reason, the idea of religion has altogether changed. To enfranchise woman from the thralldom of dogmas, creeds and superstitions and to make her independent in religious matters without courting the disfavor of society is the aim of the woman movement.

Human nature finds one of its best expressions in recreation, such as music, plays, games, gymnastics, riding and driving. Yet many communities tabooed many of these innocent pleasures for women. Thanks to the activities of women a new attitude has been created towards woman's participation in recreation.

The greatest treasure of society is its culture, consisting of science, philosophy, art and literature. Yet such a common heritage of humanity was barred from half the population of society, who were nothing but mothers, sisters or wives. Only twenty-five years ago, a German professor would dread a girl student as a bull would a red rag. Learned minds are as much subject to superstition and prejudice as the common or mob mind. The liberal movements of recent years have, however, brought about a change in this attitude. Many branches of education have been opened to women. The duties and responsibilities of citizenship, and the necessity of industrial career and social equality entitles women to have the same opportunities in education as men.

The last but not the least important problem of the woman movement is related to the family. The primary condition of the family organisation is some form of marriage. Marriage is not only a means for the satis-

faction of one of the primary instincts, but also for the cultivation of some of the sweetest and noblest sentiments, which can be best expressed in the mutual love and respect between the sexes. Yet in this noble institution, woman has been hitherto mostly a slave, or at best, a passive participator. She could be captured, bartered, bought or given away as chattel. The reminiscences of such a condition are found even in modern times. The purpose of the woman movement is to make marriage a free institution which woman like man could accept out of her free choice as a moral being together with its duties and responsibilities.

Like marriage, divorce should be free and voluntary on the part of woman as well of man. Any condition of life, in which there is no free choice loses its moral aspects. When husband and wife cease from loving and respecting each other, the continuance of their union is immoral. Fallible and weak as human nature is, there is every possibility that some of the marriages will be erroneous and incompatible. On the moral ground, both man and woman should be free to break up their union with proper restriction. But most of the countries gave man more freedom in the matter of divorce. This inequality in law degraded men and women alike. The woman movement stands for the equality of freedom both in marriage and divorce.

The last but not the least important case of the woman movement is related to motherhood. It has been a privilege of woman to be intimately connected, by the law of nature, with the offspring which are the future generations of society. Woman finds her highest and noblest expression in motherhood. There was a time when motherhood was involuntary. This was compatible with the conditions of society. But with the progress of society and the new intellectual and cultural opportunities, woman cannot be compelled to involuntary motherhood. To deny modern women voluntary motherhood is to reduce her to a breeding animal instead of a moral being. The woman movement demands that motherhood should depend upon the free choice of woman.

The main object of the woman movement is, therefore, to do away with the social, political and economic inequalities which exist between man and woman on the one hand and to create new opportunities for her self-development on the other. The full or even the partial realisation of these objects will have vital effect upon society :



1. The elevation of woman to the same status as that of man will broaden her outlook, inspire her for self-realisation and make her a more respectable and responsible member of society.

2. An equal social status will be a great benefit to man. The inequality of sex has not only degraded woman but has also brutalised man. When man can meet woman

on the ground of equality, many of his baser impulses will have no chance for growth. By appreciating and respecting woman he will ennoble himself.

3. The development of the faculties of half of the population of the world, most of which remain dormant or are wasted at present, will enrich society itself.

## GERMANY'S ARTIST OF SOCIAL MISERY

By AGNES SMEDLY

LITERATURE and art, to be of eternal worth, must be so true that their roots sink down into the realities of our social or psychological life. The Greek dramas of over a thousand years ago, for instance, are modern today only because their authors so identified themselves with either

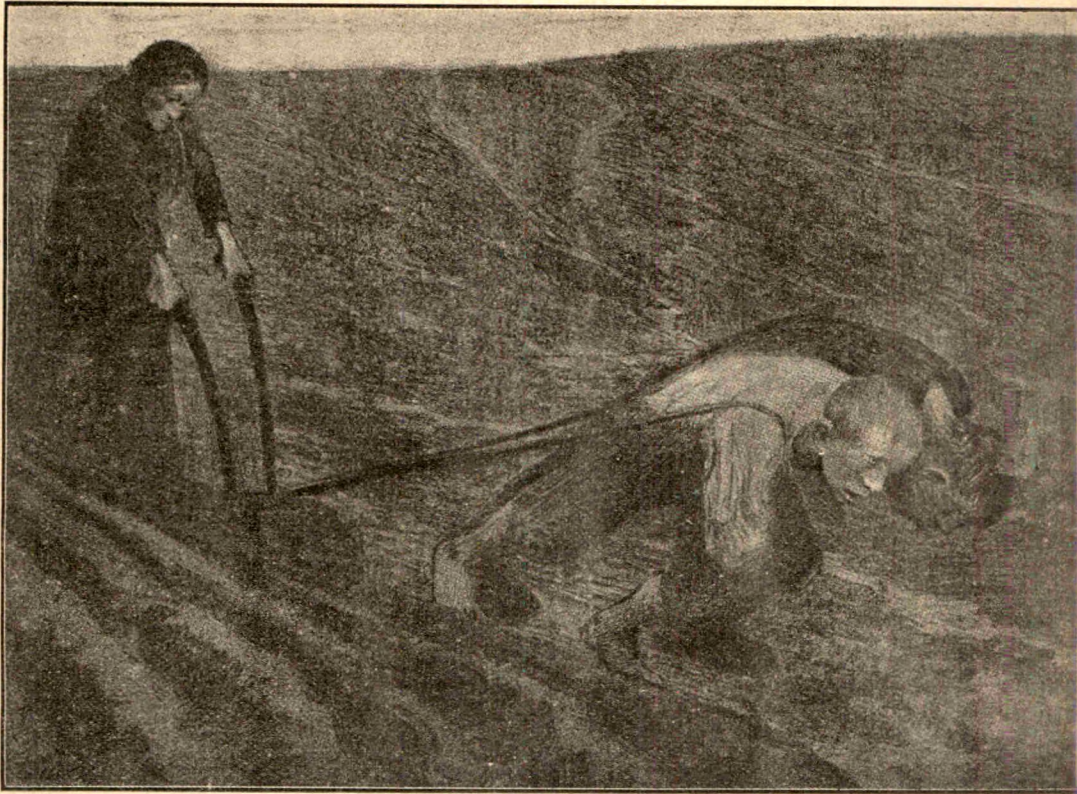
the social problems of the times or with the psychological problems of the individual that what they wrote bears the stamp of immortality.

And so it is with modern art of Europe. Despite all differences in race, language and historical development, the great writers of Russia, the Scandinavian countries, Germany, France, and England, speak in a tongue which mankind understands. And still nearer to us than the written word stand in their pristine elemental appeal the works of some of the modern artists of the people. When we take the creations of such artists as, say, the great French sculptor, Rodin, or the great German artist and sculptor, Klinger, we see the universal mind at work. But still nearer to the surging life-force of the masses stand such artists as Käthe Köllwitz, of Germany, burying herself deeper and deeper in the problems of the Disinherited, and giving to the world the simple, slashing, heart-gripping pictures of their life.

Käthe Köllwitz is a product of the time; her work is a synthesis of social problems of the western world. She is today a white-haired woman of 58, strong, active, expressing her genius in pencil and pen as she has done for over 30 years, living in the heart of the workers' section in North Berlin, from which district she draws the life-blood for her art. The Ministry of Education of the German Government has conferred upon her an Honorary professorship—not a light achievement in Germany where men study and lecture in universities for years and take degrees of the highest rank and still are not permitted to use the title "Professor" until



Käthe Köllwitz—Germany's Artist  
of the Masses



The Ploughers (showing one of the etchings of the "War of the Peasants", exposing conditions which precipitated the War and against which the peasants fought)

[Loaned by the Emil Richter Verlag, Dresden, Germany.]

it is officially conferred upon them by the University or by the Ministry of Education. A professor in Germany is not any person who teaches in a college or a University, as in India; nor any pill-seller, as in America. Yet when such a title was conferred upon Käthe Köllwitz it seemed to make no impression. The artists of the world come to her door; but she, like all true creators, like all great souls, remains as simple and retiring as would any working woman. Silent and calm and simple, as strong as the daring lines of her drawings, as strong as the clear, ringing tones of her voice, she gazes far and beyond those who bring her worldly honours. Yet her simplicity does not mean the false cloak of feebleness of the body or mind. She is a vital part of life, but she has lived too deeply to be moved by material tributes. She like many artists, could have wrung a fortune from her talent, but instead, the genius which was developed

in her by the inarticulate appeal and the strength of the toiling masses, she has considered as the property of the masses. She has remained comparatively poor, much of her work being done free. Just as her husband—Dr. Köllwitz—who is so like an old Indian sage—has for thirty years been the patient, loving and often unpaid physician of the poor, having gone into their midst as a young university graduate, so has Käthe Köllwitz been their standard-bearer in the world of art.

Käthe Köllwitz herself is not removed in class from the working class. Her grandfather was, however, a professor in Königsburg University and was one of those men who led the free religious movement in the early 19th Century; his lectures were forbidden at the University by Imperial Decree and in his later struggles he finally was sent to prison. Her own father fought in the Revolution of 1848 and suffered

imprisonment. He was a working-man who worked his way up to be a master mason. He was a well-read man engendering in his children the sense of social duty and high ethical standards. One of the earliest memories of Käthe Köllwitz, she says, is that of her father reading Hood's poem, "The Song of the Shirt." Out of this poem has come one of her best-known etchings, "The Home

were supposed to be capable only of motherhood and housework," he placed her under an art instructor. Later he sent her to Berlin, and then to Munich, to continue her work, and there she met men and women artists and dramatists who since then have made history on the continent of Europe. The young artist met Dr. Köllwitz when she was still in her early twenties, and married him and, with him, went to live in the workers' section of North Berlin. They had two sons, she was the nurse who helped her husband in his work, and she was also the artist, using her simple home as her studio. One of her first experiences in Berlin was to sit in the theatre at the first performance of Gerhard Hauptmann's terrible social drama, "The Weavers", which brought down a storm of persecution upon him. The drama was forbidden, for it pictured the inhuman condition of the weavers in Silesia, the shadow of death which hovered over their serfdom, and their final revolt. But as the young woman's artist sat in the theatre, the laments and complaints, the seething misery, the distress and desperation of the weavers swept over her soul. For four years thereafter she worked on a cycle of seven etchings, and in 1898 presented "The Weavers' Revolt" to the world. But as presented by her, the revolt swept beyond the borders of Silesia and became universal; it was more elemental and deeper than the drama, its strong, chaste lines expressing the spirit of the revolt itself. Dr. Julius Elias, the great art critic of Germany



*The Carmagnole (pencil sketch)  
[Loaned by the Emil Richter Verlag, Dresden.]*

Worker," showing a woman sleeping in exhaustion, her head on the table, her hand still grasping a collar of a shirt on which she has sewed far into the night, and her baby sleeping in a cradle near by.

Her father recognized her talent and, despite the fact that in those days women

at the time, to whom she submitted her work, recognised the quality which conferred special greatness upon "visions wrung out of a frightful reality by a steady, strong, healthy hand; unfanatical, humanly-clear drawings with simple, almost chaste lines". In the Great Art Exhibition of 1898 in Berlin, the "Weavers'



*The Prisoners* (From "The Man of the Peasants")  
 [Loaned by the Emil Richter Verlag, Dresden, Germany]

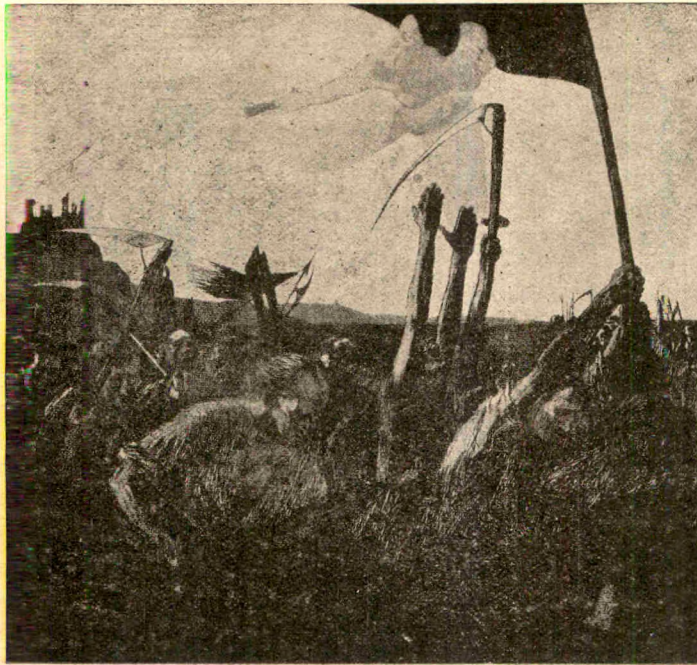
Revolt" cast all other etchings in shadow, and she was given the medal for graphic art. The cycle won for her renown. Yet Kaiser Wilhelm II expressed his own reactions and those of the aristocracy when he referred with scorn to the "art of the gutter", and later when the Exhibition of German Hand-workers was shown, the Kaiserin refused to visit it until the works of Käthe Kollwitz were removed.

The "Weavers' Revolt" gave the young woman artist her impulse to portray some of the great social novels and dramas, such as those of Zola and Hauptmann. She drew her inspiration from literature during this period. Her second creation of universal value has its roots in the history of the Peasants' Revolt in Germany in the 16th century. Her cycle of the *Bauernkrieg* is colossal; through it runs not only hunger and slavery, pain and death; but, terrible as it is, in gazing upon it, one feels hope and a strange spiritual exultation. In the foreground of the first sketch stands the mighty form of a peasant

woman, a leader, one of the conscious forces in the Revolt. For, in the works of Käthe Kollwitz, it is nearly always the figure of a woman which is the embodiment of inspiration and creation. Beyond this woman is pictured the tide of revolting peasants, rising and rushing like the surge of an angry sea, and the lines of Edwin Markham's poem, "The Man with the Hoe", rise before the eyes:

Bowed by the weight of centuries he leans  
 Upon his hoe and gazes on the ground,  
 The emptiness of ages in his face,  
 And on his back the burdens of the world,  
 Who made him dead to rapture and despair,  
 Stupid and stunned, a brother to the ox?  
 Who loosened and let down this brutal jaw?  
 Whose was the hand that slanted back this brow?  
 Whose breath blew out the light within this brain?  
 ... ..

O masters, lords and rulers in all lands,  
 How will the future reckon with this Man?  
 How answer his brute question in that hour  
 When whirlwinds of rebellion shake all shores?  
 How will it be with kingdoms and with kings—  
 With those who shaped him to the thing he is—  
 When this dumb Terror shall rise to judge the world,  
 After the silence of the centuries?



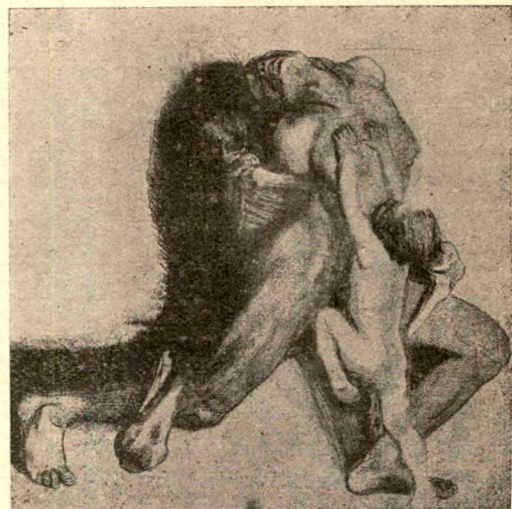
*The Uprising*  
[Loaned by the Emil Richter Verlag, Dresden, Germany]



*The Char-Woman*  
[Loaned by the Emil Richter Verlag, Dresden, Germany]

To this period of her life belongs the "Carmagnole"—both pencil sketches and etchings,—showing women during the French Revolution arising from dumb slavery and dancing about the guillotine and singing the terrible strains of the "Carmagnole" as member after member of the aristocracy was guillotined. It shows the gruesome dancing of the women, a stream of blood flowing from the guillotine through the cobble-stone pavement. The picture has its origin in Dickens' "Tale of Two Cities".

Had Käthe Kollwitz given nothing to the world except the "Weavers' Revolt," the "War of the Peasants," and the "Carmagnole," her fame, according to critics, could still have been assured, and her work would have gone down through the centuries, not only because of its lasting worth in the history of art, but because of its prophetic vision. For, apart from the creative value in the production of a new kind of art, her work reveals a force as primitive in its elemental simplicity as the force of the sea or the storm. In her work we see a simplification of forces



*Death and Woman*  
[Loaned by the Emil Richter Verlag, Dresden]

driving the masses. In a few lines she has pictured social misery, suppressing all details, expressing her thought only in the face and in the hands. The details of the body concern her less and throughout her work it is the facial expression and the eloquence of the hands at which she aims. This characteristic runs through her pre-War work, as well as in her work down to the present day.

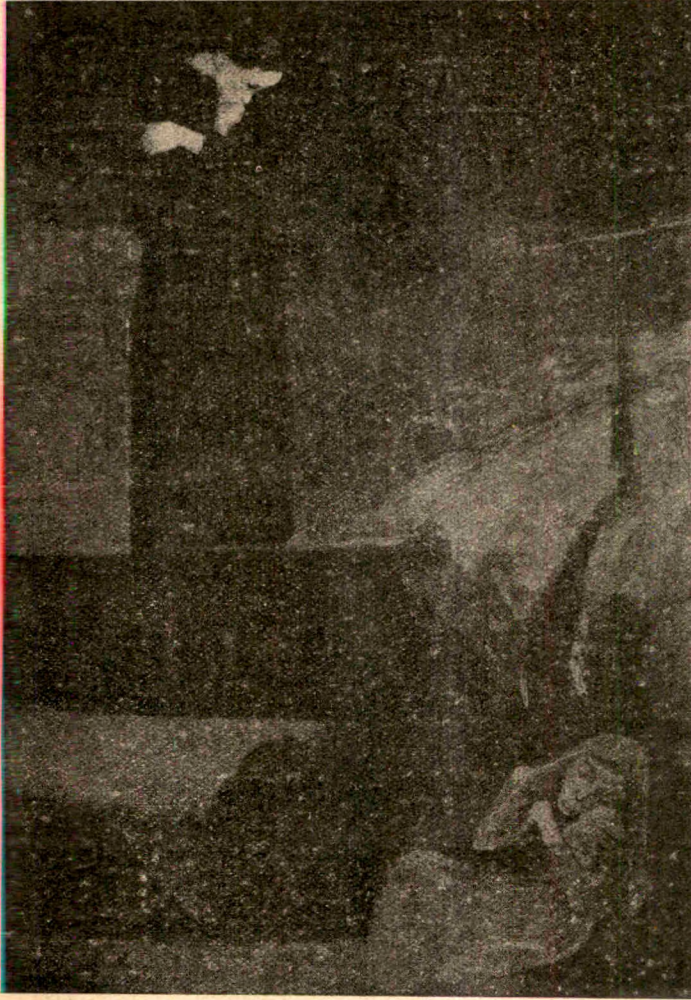
Käthe Kollwitz lived through a World War, and the literature of revolt upon which her former work had been based, gave way to the horrors of reality, to the inspiration of the German Revolution, and then to the results of the so-called "peace", more devastating than all the misery of War. One of her beloved sons fell in the War. About her was the daily tragedy of hunger, distress and unspeakable misery. To the post-war period belong her great placards which are used all over Europe by labour and revolutionary organisations, by Quaker Committees appealing for help to feed the starving, by Famine Relief Commissions calling to the world to relieve the distress in Russia, Austria and Germany. Her placards appear on every wall, and they may be seen in the National Art Gallery in Berlin, along with her other work. Her "War of the Peasant," "Revolt of the Weavers", the "Carmagnole", as well as most of her other works hang not only in the National Art Gallery in Berlin, but also in the famous art gallery in Dresden and in other German galleries. They speak in a thousand tongues as no pen can speak.

One of the most powerful of her placards is one entitled "Brot"—Bread; it shows in simple, strong lines the picture of hunger. Two children, with faces showing fierce gnawing hunger tear at the skirts of their mother, who, unable to give them bread, has covered her bitter



*Peasants Arming in a Vault*  
 (Loaned by the Emil Richter Verlag, Dresden  
 (From the cycle of the "War of the Peasants.")

face with one arm; one of the children gazes with fierce questioning into her face, the other tears at her skirt and has grasped her other hand in its hungry mouth. One of her best known posters, drawn for the International Labour Association of Amsterdam, is called "Nachgeboren"—meaning those born after the War. It shows the questioning faces of half-starved, stunted children who cannot, of course, understand the injustice



Gretchen

[ Loaned by the Emil Richter, Verlag, Dresden, Germany

(From a cycle of etchings inspired by Goethe, picturing a working-woman contemplating death and motherhood.)

of being victims of the mass murder of Europe. Other drawings show the crude outlines of a miserable old working woman, her arms upraised in hopeless questioning, as if she has come to the end and merely awaits the hand of destiny. This drawing forms the cover design of one of the books written about Käthe Köllwitz, entitled "Das Volk"—The Folk—and in it we see expressed the characteristic of the masses—dullness, hopelessness, a figure devoid of the rapture and inspiration. One drawing such as that is sufficient to show the brutal injustice of a social system which has existed in all lands for centuries.

In other works, the artist has thrown her whole thought into forms of pathos and tender solicitude. We see sick mothers gazing into the faces of hungry, questioning children; a working mother laughing in the joy of her baby; a man who can find no work sitting and gazing into space, his chin sunk in his hand, while the thin, sick wife and mother lies with one tender baby in her arms, and two other children who have fallen asleep on her bed. Or we see a pregnant working woman—a common sight in Berlin—the "Aufwarter Frau" (char-woman), standing with head bent and eyes closed in pain, in the act of knocking at a wealthy door behind which one can imagine the perfumed boudoir of a lady of leisure. In other works we see a mother searching a battlefield and fineing the body of her son; and one of her most striking creations shows death and a child struggling for the body of a mother. Ludwig Kaemmerer, one of the biographers of Käthe Köllwitz, declares that this work—entitled "Death and Woman" can be placed in the same class as the immortal works of Michael Angelo.

All her work up to date has been done in graphic. And few people know of her plastic art upon which she works in secret. She intends one day to present her sculpture to the world, but up to this time she has not been satisfied with what she has produced. Those who have seen her work, however, have no hesitation in saying that when once she agrees to show some of the sculpture on which she has worked for years, she will rank with some of the most famous names in history.

It is a characteristic of the work of this artist of the masses that women and children dominate her thought. It is the woman of the people who is shown sheltering her child,

the light of tender love in her face; it is the mother whose gaunt form reveals the ravages of hunger that her child may have food; it is the vibrant, passionate form of a woman who leads the peasants to revolt, her eloquent arms upraised in wrath as she calls; to them it is the form of a mother who, half-mad, gathers up in her arms her child, killed by a passing limousine while other faces of mothers watch in horror; sometimes there are only the hands of a mother—coarse, harsh hands caressing the face of a thin, sleeping child, still we know those hands are as tender as the petals of a rose.

When one gazes at the creations of Käthe Kollwitz, many thoughts and emotions fill the heart. At first there is the impression that all mankind is equal before the course of destiny, and from this impression arises the conviction that social misery is a crime to be laid at the doors of a social system which produces such results as the artist pictures. She is indeed the artist of social misery, but she is not the artist of despair. She is

a prophet, her art is a warning, an inspiring trumpet-call to mankind to gaze on its handiwork and right the wrong. The heart of all people swells with hope when gazing on the "War of the Peasants" and on the "Revolt of the Weavers". In them we see the swelling tide of mankind, the mighty force of the masses, capable of producing—as it has through the ages—the man who feeds our race or the genius who is universal and immortal only to the extent that he is a synthesis of the masses. In the work of Käthe Kollwitz we see and feel the might and nobility of the patient masses—that is,



Bread!

*Loaned by the Rembrandt-Verlag, Berlin-Zehlendorf, Germany*

human nature, moved by hunger, love, belief, desperation; embodying weakness and strength, misery and genius, all that is petty and all that is majestic. In other words, Mankind the Immortal, besides which all else is petty, infinitesimal.

(For the use of prints of the work of Käthe Kollwitz, special thanks are rendered to the Emil Richter Verlag, Dresden, Germany, publisher of the book entitled "Käthe Kollwitz" by the critic Ludwig Kaemmerer. Reference may also be made to a book on Käthe Kollwitz entitled "Das Volk", written by Adolph Heilborne, and published by the Rembrandt Verlag, Berlin-Zehlendorf, Germany.)



## A MEMORY OF LOKAMANYA TILAK

Oxford.

A room full of people,  
Young men, full-blooded,  
Full of life, serious, impatient.  
A sprinkling of English, and young men  
from India,

Excited, strung, tense  
With the coming event.  
Waiting—waiting with compressed lips,  
Flashing eyes, set jaw,  
The coming of the Hero.  
Low murmurs,  
Like sharp flashes of lightning,  
Run thro' the room.  
Suddenly...silence; a deep hush.  
They rise...for whom?  
For that small figure,  
That insignificant figure,  
Entering the room. A man,  
Broken, spent, withered,  
Scared, jagged like a tree-stump  
Blasted by lightning;  
Like the roofless, blackened, sooty walls  
Of a house burnt down;  
A victim to brute strength,  
Twisted, tortured, crushed, nailed through,  
Wrung dry,  
Flattened upon titanic anvils.  
A small man  
A weak man—decrepit....  
Pitiful as he hobbles up to the platform,  
Poorly, almost shabbily dressed.  
Can this be he whom all await?  
A nation's spokesman—this the Power,  
The wrath, the sacrifice, courage, devotion,  
Of three hundred million people?  
He sits down. The audience sits down,  
The silence deepens, widens,  
Burns like a fire,  
Catches our minds  
On the sharp edge of its sword.  
He clears his throat, looks around.  
Like a lighthouse-beam, his eyes  
Sweep over the room.  
He begins.  
His voice is low, feeble.  
But the words—the words  
Drop into our hearts like molten lead....  
Straight from his being they leap,  
As if the vast,  
The blood-red symphony of sunset

Shot bolt after bolt of thunder  
Upon the astonished earth.  
The eyes are—now  
Proud....defiant....  
The Hero, the Titan in man  
Has cast the flames of his fury in them.  
The old fire,  
The old fire as of an extinct volcano  
Scattered its lava of divine passion.  
A more than man  
Looks out of those eyes....  
Eyes that reproach, mock, taunt,  
Eyes that hurl defiance,  
Eyes that challenge,  
Pierce, transfix, domineer,  
Burn with the heat,  
Dance with the light of battle,  
The blood-red rhythm of the fight....  
Shiva, roused, lets loose the fire  
Of his third eye.

Clear as a vast bell  
Rings his call to action.  
Clear as a temple bell,  
Hushed heart, bowed neck,  
Humility, gentleness, soft love.  
It is the snort of the war-horse,  
The trumpet blown for war.  
His words are wet with a nation's tears,  
Red with "blood poured forth in faith,"  
Blood of proud young men,  
Crimson, warm, palpitating blood;  
Blood of old men,  
Heart-blood of mother withering to the grave,  
A nation's wrath, a nation's curse,  
A nation's groans  
Fill the soft air....of an English spring.  
A nation's humiliation,  
Burnt deep within his heart,  
The voice of a nation's torture,  
Crying out of his tortured body,  
Of a nation's exile from itself,  
Of an unbroken nation's  
Will to do or die,  
Volleys like cannon  
Belched forth into the sky,  
Swoops down, a hawk on bird,  
In the clear soft light....  
Of evening in the English spring.

JEHANGIR J. VAKIL



nature must have sufficient time and leisure to store up what our conscious nature acquires.

CALCUTTA,  
January 31, 1915.

I hear that you are really ill. This won't do. Come to Calcutta. Consult some doctor; and if he recommends, come and join me in Shileida; where I am going to-morrow morning. I dare not go to Bolpur. I have reached such a sublime depth of tiredness, that it has conferred a dignity on my selfish isolation, and I don't feel the least ashamed of my flight from all responsibilities. I must be alone with all my heart and soul.

But you must not delay. We are very anxious about you, and you must take great care to get well.

SHILEIDA,  
February 1, 1915.

You are right. I had been suffering from a time of deep depression and weariness. But I am sane and sound again and willing to live another hundred years, if critics would spare me. At that time, I was physically tired; therefore, the least hurt assumed a proportion that was perfectly absurd. However, I am glad that I still have the child in me who has its weakness for the sweets of human approbation. I mustn't feel myself too far above my critics. I don't want to have my chair on the dais; let me sit on the same bench with my own audience and try to listen as they do. I am quite willing to know the healthy feeling of disappointment when they don't approve of my things; and when I say, "I don't care", let nobody believe me.

A great proportion of our human kind is inarticulate. I find that I have quite a considerable number of friends among them, and that I need not put any bounds to my estimation of their partiality towards my writings; for though they do not confirm, neither do they contradict.

I am living in a boat here in a very lovely spot. Mukul, Nandalal, and another artist are my companions. Their enthusiasm of enjoyment adds to my joy. Every little thing brings to them a glad surprise,—and thus their fresh minds come to my service, bringing to my notice afresh things that I had been getting into the habit of ignoring.

SHILEIDA,  
February 3, 1915,

Directly I reached here, I came to myself and now I am healed. The cure for all the illness of life is stroed at the inner depth of life itself, the access to which becomes possible when we are alone. This solitude is a world in itself, full of wonders and resources unthought-of. It is so absurdly near, yet so unapproachably distant! But I do not want to talk. Please forgive my absence and my silence. I cannot afford to scatter my mind away just now.

I do so earnestly hope you are better.

CALCUTTA,  
February 18, 1915.

Calcutta will keep me till Sunday. I do not hope to free myself from its clutches before that, though I shall try. Anyhow, Monday will see me in Bolpur, somewhat feeble and worn out, unfit to be entrusted with any responsibility.

I hope that Mahatma and Mrs. Gandhi have arrived in Bolpur, and the Santiniketan has accorded them such a welcome as befits her and them. I shall convey my love to them personally when we meet.

I am glad that our Ashram has given shelter to the Rajput boy, let him feel that he has won more than a home in Santiniketan by being driven from his own place and his own people.

SANTINIKETAN,  
June 30, 1915.

I am in Santiniketan just now. It still has the holiday air; for only a very few boys have come back, and it is not unlikely that some of them have left for good. So our Finance Minister will have a hard time before him, with arrears to clear off and buildings to complete. Do not try to come now, however strong you may feel,—for financial difficulties are just as bad as disease germs in their insidious attacks on our health. However, be assured, that this bad time will not be thrown away on us altogether, and we shall come out of it with more freedom, than ever, even if considerably thinner.

As for myself, I have the call of the open road, though most of the roads are closed. I am in a nomadic mood, but it is becoming painful to me for want of freedom. I am carrying, as it were, my tents on my back, instead of living in them.

Possibly my life is on the eve of another

bursting of its pods and scattering of its seeds,—there is, that continual urgency in my blood, the purpose of which is hidden.

I am coming to the conclusion that poets should never bind themselves to any particular work ; for they are the instruments of the world moods, the creative impulses. They have to be useless in order to fulfil their function. And after the years of building up of all kinds of benevolent schemes, my life is emerging once again upon the open heath of irresponsibility, where the sun rises and sets, where there are wild flowers, but no committee meetings.

CALCUTTA,  
July 7, 1915.

Haven't I confessed elsewhere that renunciation is not for me and that my freedom is to be moving from bondage to bondage. My mind must realize itself anew by its incarnations of new ideas. When once I give form to an idea, I must free myself from it. For the time being, it seems to me that I want absolute freedom from activities of this kind,—but really it is freedom to create new forms for new ideas.

I am sure physical death has the same meaning for us—the creative impulse of our soul must have new forms for its realization. Death can continue to dwell in the same sepulchre, but life must unceasingly outgrow its dwelling place, otherwise the form gets the upper hand and becomes a prison. Man is immortal ; therefore he must die endlessly. For life is a creative idea ; therefore it can only find itself in changing forms. Forms are stupid dumb things that struggle to stand still until at last they break into pieces.

You have heard my plans from Pearson. I am seeking my freedom by surrendering my ideas into the hands of a new bondage. In Santiniketan some of my ideas have become clogged by accumulations of dead matter. I do not believe in lecturing, or in compelling fellow-workers by coercion ; for all true ideas must work themselves out through freedom. Only a moral tyrant can think that he has the dreadful power to make his ideas prevail through the means of slavery. It is absurd to imagine that you must create slaves in order to make your ideas free. I would much rather see my ideas perish, than leave them in charge of slaves to be nourished.

There are men of ideas, who make idols of them, and sacrifice humanity before their altars. But in my worship of the idea, I am

not a worshipper of Kali. So the only course left open to me, when my fellow workers fall in love with the form and fail to have complete faith in the idea, is to go away and give my idea a new birth and create new possibilities for it. This may not be a practical method, but possibly it is the right one.

CALCUTTA,  
July 11, 1915.

Conscientious men are comfortable men,—they live within the bounds of their duties and consequently enjoy their fixed portion of leisure. But I shirk my duties in order to create works that eat up all my time, and then I suddenly leave my work and try to elope with unmitigated indolence.

I shall be floating on the Padma before the next week is out, and shall forget to imagine that my presence in the Council of Creation is imperatively necessary for the betterment of Humanity. I am a born nomad, as I am sure, you are,—and my work has to be fluid, if it must be my work. But absolute fluidity can be had in a work only at its commencement. Therefore, my duty is to start works and then to leave them. Unless I leave them and keep at a distance I cannot help them in maintaining their ideal character.

But, this time, it is the fatigue of my body and mind that is driving me into solitude. The kind of work, that I can do in a particular scheme, requires freshness of mind more than perseverance. Therefore, there must be a break before I resume my duties.

I fully understand the stress of pain that you are feeling now about the wrongs of the world, and especially among the weaker races of mankind, who are oppressed by the strong. Human wrongs are not pitiable, but terrible. Those who are in power forget, every day, that it is for their very power's sake, that they have to be just. When God's appeal comes from the weak and the poor then it is full of danger for those who are in power ; for then they are apt to think that they can disregard it with impunity,—especially if it upsets their office arrangements in the very least degree. They have more faith in their pitiful system, and their prestige, than in moral providence.

This makes it terrible for the people, who have the misfortune to rule over others, when the ruled lack power to enforce their rightful

claims. In India, where the upper classes ruled over the lower, they forged their own chain

Europe is closely following Brahmin India, when she looks upon Asia and Africa as her legitimate fields for exploitation. The problem would be simpler, if she could altogether denude other continents of their population; but so long as there are alien races, it will be difficult for Europe to realize her moral responsibility with regard to them. The gravest danger is when Europe deceives herself into thinking, that she is helping the cause of humanity by helping herself; that men are essentially different, and what is good for her people is not good for others who are inferior. Thus Europe, gradually and imperceptibly, is losing faith in her own ideals and weakening her own moral supports.

But I must not go on weaving truisms. And on our own side I must equally acknowledge this truth, that weakness is heinous because it is a menace to the strong; it is the surest cause of downfall for others than those who own it. It is a moral duty for every race to cultivate strength, so as to be able to help the world's balance of power to be even. We are doing England the greatest disservice possible by making it easy for her to despise us, and yet to rule; to feel very little sympathy for us, and yet to judge. Will Europe never see the genesis of the present war, and realise the true cause in her growing skepticism to her own ideals,—those ideals that have helped her to be great? She seems to have exhausted the oil that lighted her lamp. Now she is feeling a distrust against the oil itself as at all necessary for her light.

SHILEIDA,

July 16, 1915.

I wonder whether you got my last letter, which I wrote to you in a railway train informing you of my proposed visit to Japan.

I am busy floating my dreams, as the children do their paper boats, on this wide expanse of green, gold and blue. This world is wonderfully beautiful, but you cannot help feeling that there is a lurking pain in its heart, which also has its own immortal beauty. It is a pearl-shell of wonderful tints and design, hiding in its bosom one solid drop of tear, which gives it its priceless value. All our payments have to be made in pain; otherwise, life and this world would

become cheap as dirt. So hail to thee, spirit! For Thou art beauty and love, and in Thee is the treasure of deathless life.

SHILEIDA,

July 23, 1915.

After long years I have come among my tenants; and I feel, and they also, that my presence was needed. It was a great event of my life, when I first came among my people here,—I came in contact with the reality of life. For, in them, you feel the barest touch of humanity. Your attention is not diverted; and then you truly know that man is very much to a man. One is apt to forget them, just as one does not think of the earth on which one walks.

But these men compose the great mass of life, which sustains all civilizations and bears their burdens. They are content barely to live, so that others may prove that man's life is a great deal more than that which consists in mere living. They keep steady the level of the minimum, which is enormous, quantitatively, so that the maximum may be unhampered in its own development. Thousands of acres of land are tilled, so that a university can be maintained upon one acre of land. Yet these men are insulted simply because, while they are so absolutely necessary, it is their necessity to live that drives them to this position. They are in their place, because they cannot help it.

We all hope that here, at this point, Science will help man. She will make the necessities of life easily accessible to every man, so that humanity will be freed from the tyranny of matter which humiliates her. However, this feeling and working and struggling mass of men is great in its pathos, in its latency of infinite power. It is beautiful, where it is simple and spontaneous; sublime, where it is large, deep and enduring.

I must confess that I have been neglecting these people, while I was away from them in Santiniketan. Now I am glad that I am with them once more, and I mean to be actively mindful of them. My life in the Ashram was fast making me a teacher, which was unsatisfactory because unnatural. But one has to be a helper to be a real man; for then you share your life with your fellow beings and not merely your ideas.

I must leave you here, for my men from the village are waiting downstairs.

We have had a succession of unusually hot, close and damp days, and I feel thankful that

you are able to live in the hills just now. I am sure this weather would have upset you completely in your weak health.

CALCUTTA.

July 29, 1915.

The Infinite Being is not complete, if he remains absolutely infinite. He must realize himself through the finite, that is, through creation. The impulse to realise comes from the fulness of joy; but the process must be through pain. You cannot ask why it should be,—why the infinite should attain its truth only by passing through finitude, why joy should be the cause of suffering, in order to come back to itself,—for it is so. And when our minds are illumined, we feel glad that it is so. And when we fix all our attention to that side of the infinite, where it is pain and death, where it is the process of fulfilment, we are overwhelmed. But we must know that there is the positive side,—that always there is completeness with the incomplete. Otherwise, there would be no pity in us for the suffering; no love in us for the imperfect.

What I am trying to express is this. You saw the monkey dead, entangled in the telegraph wires, while round it was beauty in all its superbness. The incongruity struck you as cruel. That is something. The cruelty of it would not have been apparent to you, if ugliness were absolute. You felt the pity of it, because there is the ideal of perfection. Here, in this ideal, lies our hope and the ultimate solution of our doubts. In creation, joy is always getting the better of the pain, otherwise our sympathy for the pain would be unmeaning.

Then why should we despair? We cannot fathom the mystery of existence. But this much we have known, that there is a love which is greater in truth than pain and death. Is not that sufficient for us?

SANTINIKETAN.

July 30, 1917,

I have one principle to guide my thoughts in most things of vital importance. It is this, that the figure which represents creation is not 'one' but 'two'. In the harmony of two contradictory forces everything rests. Whenever our logic tries to simplify things, by reducing the troublesome 'two' into 'one', it goes wrong. Some philosophers say, that motion is all *maya* and truth is static; others are of opinion, that truth is fluid and it is only *maya* that represents it to us as static.

But truth is beyond logic; it is the everlasting miracle; it is static and dynamic at the same time; it is ideal and real; it is finite and infinite. The principle of war and that of peace both make truth. They are contradictory; they seem to hurt each other, like the finger and the strings, but this very contradiction produces music. When only one predominates, there is the sterility of silence. Our problem is not whether we should only have war or peace, but how to harmonise them perfectly.

So long as there is such a thing as force, we cannot say that we must not use force, but that we must not abuse it, as we do when we make it the sole standard and ignore love. When love and force do not go together, then love is mere weakness and force is brutal. Peace becomes death, when it is alone. War becomes a demon, when it kills its mate.

Of course, we must not think that killing one another is the only form of war. Man is preeminently on a moral plane, and his weapons should be moral weapons. The Hindu inhabitants of Bali, while giving up their lives before the invaders, fought with their moral weapons against physical power; and a day will come when men's history will admit their victory. But it was a war. It was in harmony with peace and therefore glorious.

SANTINIKETAN,

August 13, 1915.

If your mind is worried at Simla, come down. We shall sit in conference and arrange future plans. August is a trying month in the plains, the heat being so oppressive. The change from the hills will be particularly unpleasant. But the mind has its claims which cannot be ignored with impunity. My mind, as usual, is athirst, longing to touch the skirt of the dim distance, dreaming of far away islands redolent of perfume indefinable. I have had a pamphlet sent to me by a distinguished American artist who spent three years in Bali Island near Java. Some remnant of Old India remains stranded in that lonely place for centuries. Its voice comes to me across the sea mingled with the murmur of lonely palm-groves. Why not pay a visit to that prisoner of time and see if it has a language that I dimly understand?

The stories you have sent to me are very touching. Human life would lose most of its value, but for these tragedies. They have made it awful in its beauty and power.

# CARL SPITTELER

By ROMAIN ROLLAND

TRANSLATED BY DR. KALIDAS NAG M.A., D. LITT. (PARIS)

IT was in April 1915 that I came into contact with Spitteler. Eight months of the Great war had already passed. For eight months had I waged all alone, the hard fight which I called ironically "Above the Battlefield." It was a combat (just or unjust it is not for me to judge) which challenged my conviction, my soul. At that time I discovered *Prometheus*, the hero who had sacrificed his life, his soul. Joy and emotion thundered through my being. I felt that I was no longer alone. I have a master and a companion.

I wrote to Spitteler a little before his seventieth birthday. I expressed to him my profound admiration for the double rays of liberty and beauty which emanated from his works.

"It seems, when one reads the book (*Prometheus*) in these tragic days, that the heavy clouds which envelope Europe, had dispersed, and that one views shining above our head the profound firmament with its own peace and eternal laws. In the thick of the combat which ravages us, I salute in you the heroic serenity of sovereign Art..."

So I wrote on the 21st April 1915 and Spitteler replied the very next day.

"We are related to one another spiritually in many respects. Hence our own manner of thought as Europeans, striving to do justice to different peoples. And how many things of similar nature in our writings as well as in our lives! Your John Christopher.....my wife, when she read the book, cried out: "Astonishing! It is just as if you had written the book!" And then your noble sense of liberty in things religious and above all our common adoration for Beethoven..."

I received these lines in Geneva, where I had been working in the *International Agency for the War-prisoners*. The delirium in Europe ran high. The intelligence departments of all the countries rivalled one another in violence and insanity. In France people scourged (in papers) "good mediocre spirits like Kant, Goethe and Heine"! In Germany people boycotted Spitteler for

denouncing the violation of Belgian neutrality. Everyday he used to receive insulting letters which he kept in a big glass jar, called humorously "his aquarium." He leaned over it from time to time, for his amusement. I myself was no less favoured, I found myself caught by two rolling flames of absurdity. The French papers accused me of betraying France by loving humanity.\* The German journals charged me with making myself "an accomplice in the prolongation of the war by my writings". Useless to pursue me. I have said what I felt that I must say. I finished my series of articles by my paper on "Jaures" published (not without difficulty) in the *Journal of Geneva*, and I went to breathe again in the atmosphere of eternal art.

I retired to Thun with Spitteler's *Prometheus and Epimetheus*. I lived in it, as it were in a fortress, for one month. Everything else disappeared. The uproar of War—Europe in delirium! alone amidst the silence of the meadows, the cries of the swallows, the river Aar and its reed-grass, the emerald stream, the beautiful silvery trees and the joyous steps of *Pandora* laughing with the rivulets.—

"... And the Night and Peace enveloped her, and above her head, the blue stars twinkled, and in that vast space, no other sound reached her ear, but her own steps in her delicate footfall....."

I was carried beyond the centuries.

Ever since I was born it was the first work which I found *eternal*, in Europe, amidst the world of living writers, with the exception of "War and Peace". But "War and Peace" wears the mask of Time—the hundred masks of a day and a night of humanity. The poems of Spitteler break the framework of Time. The master-creator creates Time

\* "That wretch (R. Rolland) continues to lavish his love to Humanity, which really speaking goes against France". (Henri Massis in *l'Action Francaise*, 2 May 1915) "During war everything that one gives in love to Humanity, one steals from one's own country"—inscribed on the pamphlet of Henri Massis "Romain Rolland against France".

like other beings. He does not obey time. He is a king in the universe of the Soul. These splendid epics belong to the same family as the great books of Vedic India and of Homeric Greece. I thought that such a race of creative heroes had disappeared. It exists even today. Spitteler was the last representative of that race in the Occident—isolated in this epoch. If he had found himself famous, that was because of a misunderstanding—a political discourse!

"My political role!" said Spitteler to me with a gentle smile. "An hour and a half of my life—a point, that's all!"

I went to see him in Luzern toward the end of August 1915. He received me, hands extended, with his warm cordiality. He was big and strong, broad-backed, a little compressed, with red figure, white beard, the moustache still tinted blond, the hairs flung back—a figure of smiling pride—of aristocratic simplicity. The portrait which Hodler made for him in April 1915 gives very just impression.

His voice was sweet and heavy. He spoke French quite well. His manners were those of good old courtesy, gallant towards women, kind to all, yet not without an affectionate irony. He observes you while speaking, with beautiful smiling eyes, and when you narrate something (which probably he can't hear well) he has quite a special way of exclaiming! "Go on,—what then?" in a tone of energetic and astonished interest.

He lived isolated, with two daughters and his wife—avoiding the literary world and he felt no need for associating with it. When I enquired if there was in Luzern some intellectual life Spitteler replied: "No, thank Heavens".

Even Luzern was rendered invisible by the large balcony of his Swiss cottage covered with climbing plants, overlooking the garden in rapid slope, the country and the lake. One is inclined to believe that it was outside the small city. But Spitteler loved to be in contact with popular life. Every morning at seven, before breakfast he used to visit the market, to buy his fruits and vegetables himself—for the pleasure of speaking with people and then because he loved to taste good things and he knew it.

He was a home-bird. He had, in his youth, passed one year in Germany, two or three years in Russia, eight days in Paris, eight days in Italy—up to Pompeii and back

in eight days! But in Switzerland he was a good walker, and never feeling tired of the same walk he caused every spectacle of the earth to surge from his familiar mountain his own little Dietschenberg.

Few relations he had in Switzerland and outside almost none. In Germany it was Weingartner who had made Spitteler known and Spitteler always conserved for him a feeling of loyal gratitude although, since the discourse of Zurich, Weingartner had broken with him, by writing a violent open letter. He continued to admire the works of Spitteler but he declared that the author did not deserve admiration. "It was not he (Spitteler) who wrote, it was a god who descended in him"—a *German* god naturally! To which Spitteler, with his chaffing good humour replied: "It was astonishing all the same that the German god could condescend to come to a Swiss who knew and appreciated the French, the English and the Russian and not to Messrs. Hindenburg, Mackensen and Co."

Little did he love Germany of today, although it was the first country to welcome his genius. But there he felt hurt by much narrowness and pedantry. He spoke about it with supreme disdain: "One reads their critical works on poets and not the actual poets" (He pretended to have verified it often even with regard to Goethe and his most celebrated work *Iphigenia*.)

He contrasted the German public with the French *elite* which knows ever to conserve the cult of their classics and the memory of their masterpieces. Then the Germans, said Spitteler, never judge by themselves but by theories, they do not say "this work is good or not good" They ask themselves: "Does this work fit in quite well with the definitions which authorize it to be good"? Thus the "*Olympian Spring*" was depreciated *a priori* (1) because an epic is not possible in our age (2) because the metre employed by Spitteler is not admitted in these days. One never asked if genius had not a right as respectable as those of the theories and modes.

I said that ever since the war Germany had brutally rejected him. He shrugged his shoulder at that and called the Germans a vassal people who had lost all independence of thought. "They have become incapable of understanding free men and free peoples." (Perhaps Spitteler exaggerated a little the liberty of freemen and free peoples!) He spoke



definitely of the literary and artistic superiority of the Swiss people, of the superiority of some Swiss personalities to the whole group of German production. Spitteler was convinced that the superiority was due to the fact that the Swiss-land was a republic and that it had conserved the manners and hearty spirit of Liberty; the writers there are independent: no hierarchy, no Academies, no grades civil or military, official or mundane! A great artist is not placed on a pedestal; he remains in the same level with everybody—a man like any other man:

Thus the great artist, aristocrat in heart, the free soul, glorified in his people the democratic equality wherein he found himself fused with the mass of men who had never read his works.

\* \* \* \*

Beethoven was present in our first conversation. He was a common friend. In adolescence, both of us had followed his foot steps *duca e maestro*. He was our inspiring hero. At the age of seventeen when Spitteler wished to be a writer he he took an oath not to publish anything till his first work should at least be as good as the Opus I of Beethoven.

Spitteler spoke to me on Music and his face was radiant with emotion. I told him:

"It is curious, it seemed to me rather that you are more of a painter than a musician".

His joyous expression suddenly darkened. He said, "About painting I don't speak—I don't want to speak, for that opens an old wound. It is healed now but it may open again. That is why I donot wish to look at pictures. They cause me pain. But Music I could—and I abandoned myself to music".

As I understood, his father prohibited the career of painting while Spitteler was sixteen. And I told him how I also at that age was forbidden the career of a musician by my father. The face of Spitteler brightened up anew and it meant one more tie of sympathy between us.

It is natural that his temperament as a painter reappears in his works. Before writing anything he feels the need of fixing in his mind the place, the scene in all its details, the atmosphere, the different plains etc. "I must see everything," so he said.

Speaking about that marvellous episode of Pandora I said that one felt well how

Nature was his master and that he (Spitteler) lived in communion with her.

Spitteler made a gesture of recoiling and said: "But that is without seeking. Nature is not my objective. My longing look is turned towards the Great Beyond, the clouds, symbols, metaphysics as people would call....In the space between the clouds and the eye-glass, the flies are passing by. I chase them. But they always return and I catch them in passage".

He said again, "I always thought, I always knew that it was not true that the idealists see less clearly the Reality than the realists. The idealists see them better. To take another methaphor I should say that one can see all that pass outside from the window of a well-furnished mansion house as well as from that of an empty house."

But all that pass within—the abyss of the soul, how his look plunges into it without fear of giddiness! He sees, he does not explain. I was careful to ask the meaning of some of his visions. He replied like Goethe:—

"Had I only known the meaning!"

Once I said that certain words of his vocabulary were difficult to understand, Spitteler supposed that I meant to speak about the *thought*.

"To me also," said he, "many things remain obscure."

When Genius assimilates that which Faust called the "Earth-Spirit," his *evoking* power surpasses his *reasoning* force. But Spitteler, like Faust never staggers before the spirit which he has constrained to appear:

"I am afraid of nothing."

So he replied to me, half in jest, half in earnest, the day when conducting me from his house to the station, I wished to spare him the fatigue and asked at the entrance of the big bridge, if Spitteler was not afraid of the Dun.

Never did he know fear, this hereditary poet of heroic Switzerland!

"Amidst all the evils of life, the remedy which I use, is *Courage*—not to be anxious about anything."

His smile challenged Destiny. When his soul itself abandons him, on the verge of annihilation, the soul plants in his garden a young flowering branch, the imperishable smile which illumines his life.

"And this is the blood-red shoot: an un-faltering Joy is whispered by Laughter, illumining life perpetually; and in future the Sorrow that Destiny would bring may not extinguish that smile.

I saw Spitteler again towards the end of summer, a little after the famous celebration in Geneva in honour of his 70th birthday. He looked thin, exhausted. He complained to me about that army of admirers who had suddenly revealed themselves and who had been intruding on all his time. He asked me as to how did I manage to escape from them. I told him that I have arranged myself in a way to become unpopular. He laughed with a good heart and envied me of that luck. He spoke regretfully about his excursion into *politics* like Lamartine, whose example he cited, as just what an artist should never do. The sympathy of Geneva at least had done him good. He had guarded radiant memories of that. He confided to me the desire that he had of living a few years more, to taste life which he found good and beautiful. Life had not always been sweet to him. I spoke to him about his *Prometheus*. I told him that I had found at the bottom of that first work, personal suffering of a tragic character, while in *Olympian Spring*, his work of golden maturity, there is the harvest-gathering of autumn, all Light....

Spitteler replied with a moving seriousness:

"Youth is not full of joy. One says that

it is a happy age. It is not true. Youth, at least for men, is a terrible age in a land of moral shrinkage like ours..."

He evoked his past memories and I exchanged mine. We discussed how life is not sufficiently long, that it declines and disappears just at the moment when one begins to understand and relish it.

In the evening we were brought together by our noble host Mr. H. Remsen Whitehouse, ancient ambassador of the United States in a small circle of men to talk on literature. But literature tired Spitteler as much as politics. He took me by my arms and brought me to a small room for discussing our favourite topic—music. I played for him Monteverdi, the old Italian and German tunes of the 17th and 18th centuries, and the *Ritterballet* of Beethoven. We exchanged in low voices, words of profound friendship and while taking leave I kissed him.

I discover today the following note written after my return.

"I think of the dear old friend, of his tired face on which Death is about to put his signature. I am happy and sad to have known him so late. He is the first living poetic genius whom I met.\* But why must this meeting be so delayed that he is 71 and myself 50 and that we have such a short road to go alone together?"

*N.B.* In 1915 I did not know personally Rabindranath Tagore.

## PHARISAISM AND THE GOPELS

(Second Series)

IN THE MODERN REVIEW for July, 1925 we reviewed the first series of the *Studies in Pharisaism and the Gospels*; in this issue we shall review the second series.

We shall discuss the following points.

- (i) The yoke.
- (ii) "The kingdom of God is within you."
- (iii) Rabbinic Prayer, and
- (iv) The Lord's Prayer.

\* *Studies in Pharisaism and the Gospels*: Second Series. X+226; price Rs. 10. Cambridge University Press.

### THE YOKE

Mr. Abrahams has discussed the subject in the second chapter of the book. The text is taken from Matt. xi. 28-30.

"Come unto me all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart and you shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. xi. 28-30.

"In another passage dealing with the *burden* (Matt. xxiii. 4, Luke xi. 46) the attack is on the Pharisees, or on a section of them. The difference between the three Gospels is here of considerable interest. Mark altogether omits the passage. I.

ΛΕΙΒ (xi. 45) a distinction is drawn between the Pharisees and the lawyers; in Matthew there is no such distinction. All this would strengthen the view that the Gospel attack is directed (here and elsewhere) not against Pharisaism, but against certain Pharisees. These are charged with binding heavy burdens on men's shoulders which burdens they will not move with their finger" (p. 10).

In reply to this charge our author says:—

"At every period we find the Rabbis relieving burdens. In a well-known anecdote, Simon b. Shetah (c. 100. B. C.) is introduced as straining the law to free 150 Nazarites from the cost of sacrifices. Hillel (in the reign of Herod) practically abrogated the law of Deut. xv. i. in relief both of creditors and debtors. So, too, after the destruction of the temple there was an ascetic wave which sought to enforce the avoidance of meat and wine. Joshua b. Hananya prevented this excess.....The general rule established then and obeyed with reasonable consistency before and after was:—

"No decree must be made for the community which the majority of the community could not enforce".

The tendency of Pharisaism was, in certain very important directions, so emphatically towards alleviation that the Rabbinic Law practically abolished capital punishment and introduced a whole system of equity by the side of the law" (pp. 11-12).

But this is the real problem. Burden, weight are psychological as well as physical concepts. When Jacob served seven years for Rachel, they seemed unto him but a few days, for the love he had to her" (Gen. xxix. 10). In the same way, with the Pharisee the Torah became ever more the object of Israel's affection. On Israel's side, service was the token of love, on God's side the opportunity of service was a pious gift bestowed as a loving privilege" (p. 13).

The conclusion of the author is:—

"Galled by the yoke, or feeling it a profitless burden, the one casts it off. But another, willingly assuming it finds it no yoke, but a refuge under the wings of Divine Presence" (page 14).

#### KINGDOM WITHIN

In commenting on "The Kingdom of God is within you" (Lk. xvii. 21), Mr. Abrahams says:—

"R. V. retains the old A. V. rendering; it would be almost a sacrilege to lose so fine a phrase, even though as a translation it is clearly inadmissible. The E. V. relegates the true alternative, 'in the midst of you' to the margin; the A. V. did the same with the alternative 'among you'. To the moderns whom Plummer cites as upholding 'within you' must be added Dalman (Words of Jesus, pp. 134 seq.). His grammatical argument is not persuasive while he fails to meet the exegetical objection.

"Against 'within you' it appears an objection that it is the Pharisees who are addressed; but this cannot be considered a final criterion; for the historical situation, where the saying of the Lord is introduced cannot lay claim to the same degree of certitude as the saying itself." But the genuineness of the saying is no more authenticated than the context. It is true as Dalman argues, that Luke uses "en meso" several times for "among" (p. 189)

Let us now see what the authoritative commentators have to say on the point.

#### MEYER

The phrase usually translated by "within you" is *entos umon*. On commenting on this phrase Meyer writes:—

"The contrary of *ektos exo intra vos, in your circle in the midst of you*. Comp. Xen. *Anab.* I.10.3: *oposa entos auton kai chremata kai anthropon egenonto Heli.* ii. 3. 19; Thuc. vii. 5. 3. Dem. 977.7; Plat. Leg. vii. p. 789 A: *entos ton eauton meteron Aelian, Hist.* ii. 5. 15. So Euthymius Ziga Benus Beza, Grotius, Colovius, Wolf Bengel, and others including Kuinoel, Paulus, Schleiermacher, Fleck Bornemann, Kaeuffer, de Wette, Ewald, Bleek, Hofmann. *In the midst of them* the Messianic Kingdom was, as far as He, the Messiah, was and worked among them (mesos umon John i. 26).—The Gospel of Luke Comm. vol. ii, p. 250-251.

Regarding the popular meaning (*within you*) he says—There is, it is true, no objection to be raised on the score of grammar, but it is decidedly opposed to this that refers to the Pharisees in whose hearts nothing certainly found a place less than did the ethical kingdom of God as well as the fact that the idea itself—to wit, of the kingdom of God as of an ethical condition in the internal nature of the Ego ("a divine-human heart-phenomenon"—Lange)—is modern not historico-biblical (not even contained in Rom. xiv. 17; I Cor. iv. 20; Col. 1. 13)—pp. 251-252.

#### ALFORD.

Alford's translation of the passage is—"for behold the kingdom of God is (already) among you."

Commenting on the popular meaning of the phrase he writes:—

"The misunderstanding which rendered these words 'within you' meaning this in a spiritual sense, 'in your hearts,' should have been prevented by reflecting that they are addressed to the Pharisees, in whose hearts it certainly was not. Nor could the expression in this connection well bear this spiritual meaning *potentially*—i.e., in its nature, within your hearts. The words are too express and emphatic for this. We have the very expression Xen. *Anab.* i. 10. 3.....*entos auton*... see also John 1.26; XII. 35, both of which are analogous expressions." Alford's *Greek Testament*. Vol. i. p. 609.

#### KEIM

The translation given by Keim is:—

"For behold, the kingdom of God is in your midst" (Jesus; Vol. IV, p. 13.)

In a footnote he writes:—

"This passage (comp. Bleek, II 244) will not bear the interpretation, 'in your hearts.' But besides that given above, the apocalyptic interpretation is possible, the kingdom will suddenly stand in your midst." *Ibid.* p. 13.

#### BENGEI

Commenting on the passage Bengel writes in his Gnomon:—

"You ought not to look to times that are future, or places that are remote; for the kingdom of God is within you; even as the king Messiah is in the midst of you; John 1. 26 ("There standeth one among you whom you know not), XII 35. *Within* is here used, not in respect of the heart of individual Pharisees (although in very deed

Christ dwells in the heart of His people; Eph. iii 17) but in respect to the whole Jewish people. The king, Messiah, and therefore the kingdom is present; ye see and ye hear [Him]. Then he quotes the passage of Xen. *Anab* i. 10 which contains the phrase *entos auton* and translates it as follows:—

"Whatever both property and men were *inside* (within), *with them* in the camp," Gnomon Vol. ii; p. 163.

The translator of the Gnomon closely follows the A. V. and uses the word *within*. But Bengel makes the meaning clear by illustrations. The kingdom was among (*entos*) them, for the Messiah was among them. The passage cannot be taken in a spiritual sense.

## THAYER

According to Thayer also the meaning of the phrase is "in the midst of you" (Greek-English Lexicon, N. T. p. 218.)

## MOFFAT

Moffat's translation of the passage is—"For the Reign of God is now in your midst".

## FARRAR

In his edition of the Geek Text of St. Luke (Cambridge Greek Testament for schools and colleges.) Farrar says that the rendering of *entos* by "*within*" is defensible. But he adds:—

But *entos umon* may also undoubtedly mean *among you* (marg.), "in the midst of your ranks," as in Xen. *Anab.* 1, 10, 3; and this rendering is more in accordance (i) with the *context* as to the sudden coming of the son of Man; and (ii) with the *fact*—for it certainly could not be said that the kingdom of God was in the hearts of the Pharisees. The meaning then is the same as in John i. 26; Matt. xii, 28"; pp. 325.

## SYR-SIN.

A. S. Lewis has translated the Four Gospels from the Syriac of the Sinaitic-palimpsest. The corresponding passage here is translated thus "For behold the kingdom of God is amongst you" p. 141.

## PLUMMER

Plummer says:—

"Usage sanctions either translation—within you in your hearts or "among you, in your midst." The latter seems to suit the context better; for the kingdom of God was not in the hearts of the Pharisees, who were the persons addressed. The meaning will then be—

"So far from coming with external signs which will attract attention the kingdom is already in the midst of you (in the person of Christ and of His disciples) and you do not perceive it." Luke 406.

He further says, "Against 'in your hearts' Maldonatus points that not only does Luke tell us that the words were addressed to the Pharisees, in whose hearts the kingdom was not; but he emphasises this by stating that the *next* saying was addressed to the disciples. Among moderns Godet argues ably for 'within you.' Weiss and Hahn for 'among you.' Syr-Sin has 'among.'"

## ADENEY

Adeney writes:

'Within you' or 'among you' It is used by

Xenophon in the phrase 'among them'. In one sense it declares the internal, spiritual character of the kingdom; in the other sense its actual though invisible presence. The context seems to favour the latter meaning. Jesus could not say to a Pharisee—"The kingdom is within you": but he might say, 'It is among you'—already present while Pharisees cannot see it." St. Luke. p. 252

## RAGG

Ragg writes—

"Probably in the sense of 'in your midst' 'among you'. It is indeed a kingdom spiritual within the hearts of men (*cf.* Parable of Leaven XIII. 21); but hardly within the Pharisees' hearts (*cf.* XI. 20.) "Then is the kingdom of God come upon you (*ephthasen*—'come before you are aware' (Westminster Comm. St. Luke, p. 230).

Then he adds—

"Deissman finds 'The Kingdom of God is within you' in the so-called Cairo Gospel Fragment ascribed to the *third century*." (Italics ours)

## WEISS

In expounding the passage B. Weiss writes:—

"In this place we learn that the occasion of this address was a question of the Pharisees, as to when the Kingdom of God, concerning which he was always speaking, would in reality come. They naturally do not want to know the day and the hour, but by what coming events they would be able as a certainty to recognize its coming. But Jesus refers them to the fact that in general the coming of the Kingdom was not of such a nature that it could be detected by signs perceptible to the senses, so that one could point to it and say, here it is, there it is. This he proves by the fact that the Kingdom of God is always *in their midst* and they do not suspect its presence. For in Him and in the circle of those who believed in Him, it was being realized constantly more and more" (Comm. N. T. Vol. ii, pp. 150—151). (Italics ours.)

In explaining the phrase, Weiss uses the phrase "*in their midst*."

## BURNSIDE

In his edition of the Greek Text of St. Luke (Cambridge School Edition) Burnside writes:—

"Two renderings are possible: (1) 'within you', i.e., in your hearts; (2) 'among you'. The latter is preferable as the Pharisees had not the kingdom in their hearts and were looking for signs when Christ and His disciples were among them." p. 211.

## DUMMELOW

In commenting on the English N. T., Dummelow writes:—

"Within you, i.e., within your hearts. But since Jesus would hardly say that the Kingdom is within the hearts of the Pharisees, the better translation is—"The Kingdom of God is among you", but you do not perceive it" (Comm. p. 762).

## GODET.

According to Godet the meaning of the phrase is "*within you*". But he is constrained to say that—"The words *entos umon* are explained by almost all modern interpreters in the sense of "*in the midst of you*".

So the interpretation given by our author is not arbitrary.

## PFLIEDERER

Pfleiderer accepts the meaning "*within*," but he considers the whole passage to be a "*long interpolation*" (Primitive Christianity, II, 168). We quote below his discussions.

"In XVII, 20-37, Luke gives an eschatological discourse additional to those in Mark, which introduces by the question of the Pharisees regarding the time of the coming of the Kingdom of God. On this there follows, in the first place, the answer: 'The Kingdom of God cometh not with observation [*i. e.*, in a striking way which arrests observation]; they shall say Lo, here! or Lo, there [it is coming]! For behold, the Kingdom of God is within you'. This is a very strange answer—how can it be said to the Pharisees that the Kingdom of God is within them in their hearts?—that is the only possible meaning of *entos umon*; 'in your midst', 'in your neighbourhood' would be expressed by *en meso umon*'. And how can the presence of the Kingdom of God be asserted and its catastrophic coming denied, when everywhere else in the synoptic Gospels the latter is expected and is so clearly implied in the very discourse which follows immediately upon the above answer? In verse 22 we have the words:—"And he said unto his disciples, the days shall come when ye shall desire to see one of the days of the son of man [of the Messianic time of salvation] and shall not see it [because its coming is delayed]. And they shall say unto you, see here! or see there! go not thither and seek it not. For as the lightning lightens from one quarter of the heavens to another, so shall the [coming of the] son of man be in his day."

This discourse to the disciples stands in such complete contradiction with the preceding answer to the Pharisees that here no exegetical art will avail and the only hypothesis that remains open is that the verses 20 ff. was composed by the evangelist himself (in the sense of Rom. XIV. 17) and prefixed to the following discourses (verses 22 ff.) with the aim of restraining the impatience of those whose thought was set upon apocalypses against which the warning of verse 23 is also directed by making the capital change of substituting the apocalyptic catastrophe in the inward presence of the Kingdom of God (verses 20 f.)—a turning to the Johannine idea of Immanence similar to that which is found also in Matt. XXVIII 20 and XVIII 20 (P. ch. ii, 167-168).

In the next paragraph also Pfleiderer calls this section a "*long interpolation*" (p. 168).

## RABBINIC PRAYER

The subject of chap. xi is some Rabbinic ideas on Prayer.

"It is", says our author, "not easy to speak of a Rabbinic conception of prayer at all. This is true equally of the New Testament, wherein (as with Pharisaism) prayer covers the whole range of thought from the complete acceptance of the Divine will (Lk. XXII. 42) to the belief in the objective validity of special supplications (James v. 15), from the most rigid brevity (as in the Lord's Prayer) to the acclamation of prayers continual and incessant (Acts VI. 4; Eph. VI. 18; I Thess. V. 17). Theology, in the fact, is never systematic while religion is in the formative stages. Pharisaism from the beginning of the first to the end of the fifteenth century

remained in this formative condition. Rabbinic theology is a syncretism, not a system. To the earliest Pharisees the Bible as a whole, to the later Rabbis the Bible and the traditional literature as a whole were the sources of inspiration. Hence they adopted and adapted ideas of many ages and many types of mind, and in consequence one may find in Rabbinic Judaism traces of primitive thought side by side with the most developed thought. Especially is this true of prayer. A conspectus of Rabbinic passages on prayer would cover the whole range of evolution, from the spells of a rain-producing magician to the soul-communion of an inspired mystic. A sign in uttering the formulae of prayer was an evil sign: on the other extreme, the finest prayer may be made without any formula or word at all." II. 73-74.

## PUBLIC WORSHIP

"The prayer of a community", says our author, "may be selfish as against the welfare of other communities, but the selfishness is less demoralising than when an individual prays for what may entail injury to another individual. Even selfishness of the first kind, that is, communal selfishness in prayer, is castigated in some famous Rabbinic passages. "The Angels", it is said, "wished to sing praises to God while the Egyptians were drowning in the sea, and God rebuked them, saying, shall I listen to your hymns when my children are perishing before my eyes?" This was no mere pious expression, for the Passover liturgy of the synagogue has been permanently affected by this Rabbinic idea. On the Jewish festivals, the noble series of Psalms of Praise (Hallel) Psalms cxiii to cxviii—are a regular feature of the synagogue service. But on the seventh day of Passover—the traditional anniversary of the drowning of the Egyptians in the Red Sea—these psalms are curtailed on the basis of the Talmudic utterance just cited. The Pharisees, and the religion derived from them, thus honour the text:—

"When thy enemy falls, do not rejoice." P. 80.

## ONIAS

"An interesting incident.....is related by Josephus. Aretas, the Nabatean king, was besieging Jerusalem about 67 B. C. with a combined force of Arabians and Jews. Now there was a man whose name was Onias, a righteous man, and beloved of God, who, in a certain drought had prayed to God to put an end to the intense heat and whose God had heard and had sent rain. This man had hid himself because he saw that this civil war would last a long while. However, they brought him to the Jewish camp, and desired that as by his prayers he had once put an end to the drought, so he would in like manner utter imprecations on Aristobulus and those of his faction. And when, on his refusing and making excuses, he was still compelled to speak by the multitude, he stood up in the midst of them, and said: "O God, king of the whole world, since those that stand now with me are thy people, and those that are besieged are

\* Author's footnote: T. B. Yebamoth. 64a: on public worship see Berachoth. 8a. Prayer for the wicked (that they may repent and be saved) is enjoined. T. B. Berachoth. 10a.

also thy priests, I beseech thee that thou wilt hearken neither to the prayers of those against these, nor bring to effect what these pray against those". (pp. 80-81.)

## ELEAZAR,

"Rabbi Eleazar said : Thus shall a man pray : 'Do thy will O God, in heaven above, and bestow tranquillity of spirit on those who fear thee below, and what is good in thine own sight do. Blessed art thou, O Lord, thou that hearest prayer'" (T. B. Berachoth. 29b", p. 91).

## THE LORD'S PRAYER

In chapter xii our author deals with the Lord's Prayer. He writes :—

"Impressed by citations, made by previous writers of parallels to the Lord's Prayer, and possibly moved by a desire to express disapproval of contemporary liturgical innovations, Hugo Grotius offers the generalisation that the very Lord of the church kept aloof from every affectation of—unnecessary novelty'. Similarly, in modern times, several Christian theologians have recognised in the Lord's Prayer a strong Jewish influence. 'True prayer', says Wellhausen, 'is the creation of the Jews, and the Pater-noster also follows Jewish models'. But as he justly adds, 'this is not identical with the assumption that the Pater-noster is a mere 'cento' from any existing prayers of the synagogue". In a foot-note, Mr. Abrahams writes :—

"Wellhausen finds a closer parallel to the Lord's Prayer in the Qaddish than in the Amidah .....J. Jacobs uses the term 'cento'. He says, The Lord's Prayer is a Cento from the Jewish Amidah, beng a shortened form of five of the original six of the Eighteen Blessings' (*Jewish Contributions to Civilization*, Philadelphia, 1919, p. 99).

Then, continues our author—

"It is not unnatural that the failure to discriminate between slavish imitation of Jewish formulae and a general resemblance to Jewish liturgical ideas, has led to an even more extreme claim of absolute independence. Thus E. Bischoff categorically asserts that from its first phrase 'our father' to the final 'Amen', the Lord's Prayer is altogether original, pp. 94.

In a foot-note our author remarks—

"The chief weakness of Bischoff's argument is that while he sets the Jewish liturgical parallels at far too late a date, he assumes that every word in Matthew vi. 9-13, was actually spoken by Jesus himself". (p. 94.)

Further below our author says:—

"As it stands in Matthew (and even in Luke) the Lord's prayer is a mosaic. It is very generally felt that it has suffered accretion. But the impression of a mosaic is weaker if we suppose (with Harnack and others) that originally the Paternoster consisted only of three petitions.

(a) Give us to-day our bread for the morrow  
(b) Forgive us our debts as we forgive our debtors, (c) lead us not into temptation." The second of these three petitions was—certainly not derived from any other extant Jewish prayer. On the other hand "thy will be done *as in heaven so on earth*" has distinctly a derived appearance. The phrase "Thy will be done" by itself might be original but hardly in this context. Then too it is difficult to resist the suggestion that the final petition has a reference to the Jewish doctrine of the evil *yeser*. Luke's omission of it confirms the suggestion that the phrase is reductionary in Matthew.

Such mosaic appearance as the Lord's Prayer really presents is explicable on the theory that it is the work not of Jesus himself but of his disciples who knew his career and interpreted his mind. This theory would account both for the close parallel to Jewish prayer and for certain intrinsic differences. The compilers (on this view) would be men familiar alike with the mind of Jesus and with the simple prayers of the early synagogue" (pp. 100-101.)

"It is interesting," says our author, "to compare with the Lord's Prayer a real 'cento' consciously put together and with considerable skill in a publication issued in Berlin a few years back.

"Our father, which art in Heaven. Hallowed be Thine exalted Name in the world which thou didst create according to Thy will. May Thy kingdom and Thy lordship come speedily and be acknowledged by all the world, that Thy Name may be praised in all eternity. May Thy will be done in Heaven, and also on earth give tranquillity of spirit to those that fear Thee, yet in all things do what seemeth good to Thee. Let us enjoy the bread daily appointed to us.

"Forgive us, our Father, for we have sinned; forgive also all who have done us injury; even as we also forgive all. And lead us not into temptation but keep us far from all evil. For thine is greatness and the power and the dominion, the victory and the majesty, yea all in Heaven and on earth. Thine is the kingdom and Thou art Lord of all beings for ever! Amen." (pp. 98-99.)

All these petitions are taken from authoritative Jewish scriptures: but we have omitted the references.

The petitions in this cento and those in the Lord's Prayer are of the same type. We expounded and commented on the L. P. in another Magazine (*The Vedic Magazine*, April, May, 1925) What we said there with reference to the L. P. applies also to similar petitions of the Jewish prayer quoted above.

We have reviewed only four sections of the book. The remaining sections are also ably written and are interesting and worth reading.

MAHES CHANDRA GHOSH

## INDIAN PERIODICALS

### Post Offices and Cleanliness

Mr. R. W. Hanson, Postmaster-General, Madras, writing in *Labour* on cleanliness says:—

In Post Offices it is absolutely essential that the habit of cleanliness should be inculcated and cultivated. The post office is the repository and dumping-place for goods, savoury and unsavoury. A 'postal article' may be a germ-laden missile, to be retained for a brief space before being forwarded in a mail bag to contaminate other letters or parcels in different post offices, until it is laid to rest with the addressee. There is nothing to prevent a small-pox patient, for instance, from writing a letter or despatching a parcel through the post. The addressee, probably the only one made aware of the fact, would, if he were wise, destroy the article as soon as it is received, and then wash his hands! A bacteriological examination of the daily sweepings of a post office in an unhealthy district would be an interesting though alarming study. Fortunately, germs take time to develop or mature, otherwise the lives of postal officials might be considered by actuaries of Insurance Companies, to be of a different value to those of other people whose occupations are not supposed to be hazardous. Postmasters of all classes carry a great responsibility on their shoulders in this matter, and owe it to the men working under them, as well as to the public, that their offices are kept scrupulously clean. All tables and other furniture should be frequently cleansed with soap and water, floors washed with diluted phenyle or other disinfectant, while records, mail bags, passbooks and other litters should be dusted periodically and exposed to fresh air and sunshine. I wonder how many of your readers will appreciate these simple hints for safeguarding their own health, if not that of others!

### Aims of Co-operators

Mr. N. K. Roy sums up the conclusions of a paper in the *Bihar and Orissa Co-operative Federation Gazette* in the following words:—

We co-operators must put before ourselves a higher standard of immediate practical aims for the movement, *viz.*, of utilising this great instrument of co-operation for undertaking in the rural areas, real village reconstruction work. The whole village must be organised into a society with this purpose prominently put before it by means of a campaign of propaganda showing the improvement which can be brought about in all matters affecting the social, economic and moral life of the village, by means of co-operation.

The second thing is that we must devise some

means of ensuring real co-operation and co-ordination among all the Co-operators in India, if our progress is to be commensurate with the possibilities of the movement.

If our organisation is based on these two essential features of co-operation, that is to say, if we boldly put before ourselves this high objective worthy of the movement—the objective of reconstructing our villages and creating a new order and a new life in the rural areas and if in this work of national reconstruction we aimed from the start at securing the co-operation of the people themselves and establishing real and effective co-ordination among those in whose hands this duty is entrusted, then indeed the future of co-operation may be written in letters of gold.

### Manure and the Yield of Paddy

In the same periodical we read:—

A correspondent of the Madras Mail has stated that the yield of paddy per acre is 1,392 lbs. in British India which is valued at Rs. 78, whereas in Japan it is 3,185 lbs. valued at Rs. 743. He concludes from this that Japan can use valuable fertilisers because of the better yield and higher price, whereas Indian *raiyats* cannot use such fertilisers because our yield is poor and the price low. The Director of Agriculture, Madras, Mr. Rudolph D. Anstead, in a reply to the above correspondent, says in the November issue of *The Indian Scientific Agriculturist* that so long as the market value of a crop like paddy is low and so long as the cost of manure is high, it does not always pay to use manure and it is exactly to alter this condition of affairs that his Department is anxious that steps should be taken to reduce the price of the manure.....and that all must admit the evil and agree that it should be remedied.

### The Havoc Wrought by Rats.

The following paragraph is extracted from the *Journal of the Mysore Agricultural and Experimental Union*:—

A report by Major Kunhardt of the Indian Medical Service, estimates that there are at least 800 millions of rats in India, each rat consuming at least 6 lbs. of grain annually and defiling much more. Major Kunhardt estimates that in the last 20 years the loss to India is equal to £1,242,500,000, or five times India's national debt before the War, together with the death through plague of more than half a million people yearly.—*Journal of the Ministry of Agriculture* for Feb., 1925.

## Grafting of Vegetables

Our market gardeners and floriculturists will find the following paragraphs, taken from the same journal, useful:—

Grafting, a procedure quite common in tree culture, has been applied to vegetables and flowers by a French botanist, Professor Lucien Daniel, of the University of Rennes, who has by this method increased the size and yield of vegetables, created new species and prolonged the life of plants, and intensified the perfume of flowers. Professor Daniel has performed such grafting operations on cabbage, lettuce, beans, potatoes, tomatoes and various flowers.

One of the first attempts made by Professor Daniel was to graft the black Belgian bean on a large white Soissons bean. From this combination plant there were obtained seeds of an entirely new variety of beans which has remained fixed. He also took a bitter variety of cabbage unfit for food, but resistant of frosts, and grafted on it a variety that has a good flavour but succumbs easily to cold. The seeds of the hybrid yielded a new variety that tastes good and resists cold.

Some of Professor Daniel's most sensational grafts were made on the family "Solanaceæ" to which belong such useful plants as potatoes, tomatoes, tobacco and egg plant. He grafted section of egg plant on tomato vines. First the grafts produced the regular ovoid egg-plant fruit and later on the same branch yielded other fruit resembling that of tomatoes. Finally a true hybrid, round in shape, was obtained. Professor Daniel also grafted tomato branches and belladonna on potato vines, and potato stems on egg plants and tomato vines. Potatoes, of course, are tubers which develop underground.

It was a question as to what would happen when a potato stem was grafted on another plant. Would tubers continue to be produced? It was found that they were, but not underground. Large beautiful tubers hung from the branches like fruit. These aerial tubers when planted yielded a new kind of underground potatoes which were more resistant and developed more quickly than those of which they were the offspring.

A still more fantastic discovery was the finding, among these second generation hybrids, of three plants which bore both aerial and subterranean tubers at the same time. These tubers being harvested and planted yielded a stable new variety rather late in developing, but delicious in flavour, extra large in size and very hardy.

One of the most recent experiments is the double grafting of belladonna and tomato. Upon a tomato stem a sprig of belladonna was grafted and then upon the latter again a tomato stem. It was found that the belladonna plant had by this operation lost its property of producing atropin poison which is normally found in all parts of the belladonna plant.—*Indian Scientific Agriculturist* Vol. VI. No. 2.

## Co-operation and Depressed Classes

Mr. Iqbal Singh observes in the *Bombay Co-operative Quarterly*:—

The uplift of the depressed classes is one of the problems that is engaging the attention of many people in this country, but very little substantial work seems to have been done, as the root-cause of the evil has not been properly diagnosed. Many have tried to find a solution in religion and have made their biggest attempts in this direction, but are seen to be hopelessly disappointed since they have not yet understood that the problem is essentially economic and admits of no other solution. The question is one of bread and life and must be dealt with on these lines. It is not realized that material progress depends upon certain human virtues which are developed in the daily routine of life and not in the holy corners of a place of worship. To be of any real value, therefore, any scheme must seek to organise human forces so effectively as to enable men to produce more and waste less, and make it possible for them to live a better life. It will be found that this very process will lead to the development of such qualities as are necessary for material progress, and thus the problem will be solved automatically. This method is commonly known as "co-operation" and is now universally recognised to be the only practical method by which economic progress amongst the poor can be achieved.

He describes what is being attempted through this method to improve the condition of a single depressed community in Sialkot. The following gives some idea of work among women:—

In every community, the women play an important part in household economy; among Chuhra the woman is herself an independent earner, and thus wields a greater influence over expenditure. As weeper woman is noted for thriftlessness and extravagant habits, and the high indebtedness of the community is, to no small extent, due to her actions. It was, therefore, necessary for the success of our scheme to teach her the essential business like habits of thrift and a wise use of what she saved in the credit society. To meet this need, the women-folk were organised into thrift and savings societies with the object of encouraging thrift and small savings by providing means whereby such savings may receive a reasonable interest without risk. Altogether, seven such societies have been formed with 101 women members, mostly scavengers, in the different wards of the city, and possessing an independent income. A rate of monthly subscription for one year is previously agreed upon by every member and must be paid. This system of voluntary compulsion will, it is hoped, gradually lead to the formation of a habit of saving. The monthly subscriptions are usually very small, ranging from annas four to Rs. 2 per month, but the accumulation will grow to a big sum in the course of years. Now the total annually saved in this way amounts to Rs. 864, while the accumulations made during these years are Rs. 1,471 as contributions, and Rs. 103 as reserve. If these subscriptions continue for ten years, the members will accumulate over Rs. 10,000. This should produce a marked effect on the condition of the community. An excellent point about the societies is that there are no arrears of subscriptions, as defaulters are severely penalized. Accounts are generally kept by the members themselves, as



here and there a literate member can be found who can easily keep the simple accounts. Where, however, a literate woman is not available, a male of the community is found willing to help. No difficulty has so far been felt by the staff in auditing the accounts, and general meetings are well attended. The figures given above are a convincing proof of the material benefit of this system, but the advantages of the scheme are to be judged not so much by the figures as by the habit of thrift it engenders.

### Indebtedness of Nadiad Bhangis

The face of the country would wear a different look if there were in every province, district, town and village methodical, un-resting, unshaking and enthusiastic social servants, of whom the country stands in dire need. For any kind of social survey in any village or town would bring to light an amount of misery of which we had no idea before. Mr. A. V. Thakkar of the Servants of India Society has made such a survey of the indebtedness of the class of Bhangis in the town of Nadiad, Gujerat and published the results in the *Bombay Co-operative Quarterly*.

The Bhangis are a class by themselves in Gujerat. They are the untouchables of the untouchable—both literally and figuratively. They do the dirtiest of the dirty functions, both in town and villages. In towns they are mostly municipal servants doing scavenging work and draw at present a salary varying from Rs. 7 to Rs. 15 per month, besides getting perquisites in the form of remains of cooked food, both from Hindus and Mahomedans, chiefly late in the evening after the second meal. In villages, they do sweeping on a small remuneration for private gentlemen, make bamboo baskets and *soopdas* for cleaning grain and get their annual tip of grain at harvest time from sympathetic cultivators. They are the lowest of the low in the Hindu social order and even Dheds and Chamars who eat, not uncommonly, carrion, consider these as not fit to be touched. They will not be allowed to draw water from the well which is specially built and set apart in some villages for Dheds and Chamars, but in towns and villages where the Bhangi population is large special wells are sunk exclusively for the Bhangis. Of course, the total number of such wells 'for Bhangis only' is very small as compared with the total number of Bhangi-inhabited villages; but it must be said to the credit of an average Gujerati that such wells do exist in a decent proportion of such villages.

But a large number of Bhangis congregate in towns, being attracted by regular pay from organised municipalities and settle in locations of their own not far from town. Having settled in towns, they fall an easy prey to the vices of the town: drink, debt, dirt and disease—the four D's.

The following table gives an idea of the indebtedness of 102 Bhangi families :—

No. of families	Debts varying between Rs.	Their total debt.	Average debt per family.
(1) 20 ...	40 to 200	3,025	151.25
(2) 31 ...	201 to 500	11,700	377.43
(3) 17 ...	501 to 750	10,700	629.41
(4) 19 ...	751 to 1,000	16,840	886.32
(5) 14 ...	1,001 to 2,600	19,650	1,403.57
(6) 1 ...	without any debt.		
Total 102			Rs. 61,915

After describing in detail how the debts may be paid off Mr. Thakkar sums up :—

Thus it is evident that the first 51 families can be redeemed in two years' time, the next 36 families in 8 years and the remaining 14 never if money be advanced to them at 12 per cent. per annum interest. The total debt of the 51 and 36 families is Rs. 42,265, or say Rs. 30 to 35 thousand for which amount it can be easily compounded. Surely this is not a very heavy sum for the citizens of Nadiad to find to redeem the 87 families at a stroke. But all redemption need not take place at once, nor is it advisable to do so. A beginning may, therefore, be well made with a sum of Rs. 10,000. That amount will circulate and with some addition later on, will be found sufficient to wipe off all the debt of 87 families in the course of 6 to 7 years. This is, of course, on the presumption that recovery of monthly instalments will be made through the municipal treasury as at present and that half a dozen disinterested persons of Nadiad will come forward to take personal and continued interest in the welfare of these unhappy families. With regular pay and regular recovery of instalments, redemption will not be a difficult thing to achieve.

### Government's Currency Policy

In the *Indian Review* Sir Purshottamdas Thakurdas examines the currency policy of the Government. After explaining how the farmer would be a loser by high exchange, he observes :—

What is the other consequence of the high exchange? It is a direct encouragement to larger purchases abroad both by the people in this country and by the Government. When we read in English papers frantic appeals to promises after promises by party leaders to relieve English unemployment—to keep the factories going and to subsidise the export trade of England by trade facilities, and in every other way, and when we put two and two together with regard to the Government of India, a subordinate branch of His Majesty's Government, it would be more than human for us not to seek and find the proper explanation of Government's exchange policy in their desire to serve the industrial interests of the United Kingdom and this at,

whose sacrifice? At the sacrifice of the agriculturists of India. When we think of the series of financial injustices to this country, over the capitulation grant, over the expenses of the army for Imperial purposes abroad, over the continued purchases of silver at heavy rates for twenty years, of ruinous sterling borrowing, and all the elements of that drain, against which complaints have been made by Dadabhoj Naorojee and Gokhale, we must tell the Finance Member that the more difficult task in administration is not the routine, but the policy and in the matter of policy it will not do to fix on the policy first for some reasons bearing on conditions in another country, and then to issue an explanation of it in terms of the prosperity of the population of India.

As a further justification of high exchange, the Finance Member referred to the price of gold in rupees, which has become cheaper. What is the consequence and effect of cheaper price of gold? All the savings of a large number of people in this country, which are invested in gold—which the Englishmen may not approve but which still survives—have in this way been depreciated by deliberate action of Government. What is the other consequence? England is reluctant to release gold for India, lest her own central reserves should be depleted. The public have not forgotten the raid which was made on India's gold in the interests of the maintenance of the American cross-rate the year before. As far as I am aware this gold has not still been replaced in the currency reserve. The circular of Messrs. Montagu and Company, dealing with this subject distinctly mentions that "the more gold India takes, the longer is the return of the United Kingdom to effective gold standard deferred."

He concludes :—

An appreciated currency to my mind as provided from the United Kingdom to India means "Thou shalt make larger purchases of the products of my factories and thou shalt be paid less for the fruits of the toil of thy children." This perfectly arbitrary manipulation of the exchange finds no parallel in history and no justification in practice.

### Advantages of Cottage Industries

Mr. Jagadishchandra Majumdar enumerates the following advantages of cottage industries in the same review :—

(i) Self interest is the most influential human force. In cottage industries; the cottager sees that if he can produce anything, he gets the whole benefit of it. So self-interest has the most active play here. Production under this system tends to increase as much as possible per individual and consequently price tends to fall. In capitalistic production labourer's interests are to do as much less as possible for the wage he gets.

(ii) Indian women shun going out for employment. They would rather starve themselves in their own room than go out for employment outside. Cottage industries will be a boon to them. They will be able to work for their bread without injuring their respectability.

(iii) Leisure time can be well utilised in a poor family by these means. Those who have other vocations in life, may increase their income in their spare time. A child may even help his family in this way.

(iv) The fact that the capital required is very small, is also an advantage in such a poor country like ours. There will be less difficulty in procuring capital and hence more facility in introducing these industries. The cottager may easily borrow the capital on his own credit or may have it through some co-operative societies.

(v) Cottage industries have no evils like overcrowding, insanitary conditions and immorality. Evils of private warfares arising from strikes and lockouts are also absent here, for all these are peculiar consequences of capitalistic production.

The writer recognises the difficulty of finding markets for the products of cottage industry and observes :—

If the product is a thing of local consumption (i. e., a thing for which there is a demand in the locality), the matter is very simple. The cottager has simply to bring the thing to the local market. But if the thing has not much local demand, a very great difficulty arises in disposing of these products. The cottager individually is a poor man. He has not resources enough to advertise his goods or to open a selling agency in some suitable place. The only happy solution that suggests to us consists in opening co-operative societies for this purpose by the cottagers. These societies would advertise the goods and would open branches for the sale of the articles. The societies may also arrange to export products.

### Hand-loom Weaving in the Bombay Presidency

We read in *The Mysore Economic Journal* :—

Hand-loom weaving is still a very important industry in the Bombay Presidency, for it supplies more than one-quarter of the total cloth required by the population of the Presidency and as the Registrar of Co-operative Societies pointed out two years ago, during the past thirty years hand-loom have increased their output almost as fast as power looms. Under the control of the Department of Industries there were four weaving schools and seven weaving demonstrations in progress and these were continued during last year. One of their functions is to help in the introduction of the fly shuttle loom, which increases the output of the individual weaver by 40 per cent. In these school instruction is given to boys in weaving cotton and mercerized bordered sarees, silk sarees, dhoties shirtings, etc., of somewhat complicated and fancy designs which serve as good object-lessons to other weavers working in the vicinity of the schools. All these schools are equipped with Khadi looms for beginners and saree looms for advanced pupils. I may be noted that although last year was not a prosperous one for the mill industry, yet it was fairly favourable to hand-loom workers who, at centres where silk and other fancy cloth was

prepared, could earn from Rs. 50 to Rs. 60 a month while on Khadi and other cotton looms: the wages did not amount to more than Rs. 35 a month.

### Buddhism and the "Untouchables"

*The Mahabodhi* writes:—

There are 65 millions of untouchables in India who are not admitted into orthodox Hindu temples. These millions contemplate going over to Islam and the Christian missionaries are also trying to have them come over to the Christian camp. By conviction these untouchables are Hindus, but as they are considered as outcastes they prefer to go over to alien religions. The so-called outcastes are the descendants of excommunicated Buddhists. When the Brahmans recovered their power they began excommunicating the Buddhists, and the latter when the Moslems came, went over to the Moslem camp to be on the victor's side. Many low-caste Hindus also seeing that their opportunity had come, became Moslems. The whole Hindu community of Kashmir was forcibly converted to Islam by Sikandar who was nicknamed "buh sh.kan." The Buddha was known to the Mongols as the "buth", Bamian, Turkestan, Turfan, Gandhar, Jealabad valley, the North-West Frontier Province were full of Buddhist temples, but they were all destroyed by the Moslem vandals after they had conquered the countries. The time is now ripe for the Hindus to accept the Lord Buddha as the Saviour of the outcastes, and to make the untouchables accept Sakya Muni. The Lord Buddha by the simile of the flame showed that the fire whether produced by udumbara wood or any other wood gives the same flame and the man of whatever caste if he has the five psychic qualities is able to advance in the path of progress.

What a pity that there are no wealthy Buddhists to lay or any king who imbued with the spirit of compassion would send a spiritual embassy to India to inquire after the welfare of the so-called untouchables and to have the Message of the Lord Buddha delivered to them. The Christians of England send money to convert the so-called heathen for they know that it is an economic gain to have a man converted to Christianity. Every convert who adopts the European dress is a gain to the British trader. The devout Buddhists of ancient India went forth to other lands to preach the gospel of compassion. Will not the Buddhists of Japan send a few good energetic Buddhist missionaries to India to preach the Good Law of the Lord Buddha to the so-called untouchables of India.

### Girl Widows in Bengal

In *Peace* Mr. A. Hussain, M.A., B.L., gives the following table of girl widows in Bengal:—

Age	Widows	
	Hindus	Muslims
0...5 years	1,439	1,406
5...10 "	8,751	7,558
10...15 "	36,323	23,480
	46,513	32,444

The figures indicate that there were 40 girl widows per 10,000 among the Hindu and only 26 girl widows per 10,000 among the Muslims. Of these girl widows Muslims were mostly remarried, while the Hindus were condemned to eternal widowhood.

The evil results of this lifelong widowhood of girls is thus described by Mr. Hussain:—

The curse of this widowhood has been manifest in the increase of the number of fallens in our modern cities and towns. Of these fallens the immense majority come from the Hindus. I hope I will not be misunderstood here by my Hindu countrymen. We must know each other's virtues and point out each other's vices as they strike us, if we sincerely wish to be a nation of Bengalis and for the matter of that, of Indians.

STATISTICS OF THE FALLENS

Year	Total number of the fallens in Bengal		Total number of the fallens in B & O	
	Hindus	Muslims	Hindus	Muslims
1901	47,524	21,051	(included in Bengal)	
1924	31,214	11,936	2400	827

From the above table it is clear that the number of the Hindu Fallens in Bengal, Bihar and Orissa was reduced in 1921 only by 29.3% in spite of various social efforts, and that of the Muslims decreased by 39.4% without any efforts and in spite of widespread economic distress that affected the bulk of the Muslims in Bengal. In Bengal proper, in the same year per 10,000 there were 31 Hindu fallens and only 9 Muslims. That is to say, the number of Hindu fallens was 3.4 times more than the Muslims, although the total number of Muslim females was far larger than that of the Hindus. The Muslim fallens thus had unmistakably fallen in number more rapidly indeed than the Hindus.

### Numerical Strength of Hindus and Muslims

In the same monthly Mr. Hussain gives it as his opinion that:

If the Hindus be successful in reforming their social system by refashioning the basis of their society and revaluing their marriage ideals, they will very soon outnumber the Muslims as they have already fully acquired other necessary things viz., knowledge, wealth, hygienic habits, healthy occupations of life. The Muslims will take long time before they have acquired these indispensable

factors. It is not because the Muslims are more prolific and the Hindus less that the Hindus are numerically lagging behind.

### Neo-Saiyeds and Neo-Mughals

In the same review Mr. Hussain observes :—

Every Muslim, however low to-day, can attain social promotion to-morrow by dint of his merit, education and culture. The old proverb that

"Last year I was a Jolha  
Now I am a Sheikh,  
And next year if prices rise,  
I shall become a Syed"

explains the flexible character of Muslim caste.

It is also interesting to note here that lately a section of the rising Muslims of Bengal is coming up to from a new aristocracy or Neo-Ashraf by adopting, on the one hand, the superficial customs and manners of the old families of noble traditions and of high extraction who have held their head still high in society and by slavishly imitating on the other, the 'stable' etiquettes of a so-called English society. These modern aristocrats or neo-ashrafs try their level best to trace or build their connection with the decaying Aristocracy of old or foreign descent and often allege themselves to be of Persian, Afghan or Mughal origin with very little justification for doing so, quite forgetting the famous saying of the Prophet, the sanctified, "*Come not to me with your pedigrees but with your exploits.*" They abandon their original family titles which perhaps have a proud history behind and adopt such titles as shaikhs and sayyads. The old titles, however, will go to prove only that they are the descendants of the converts of indigenous origin. They may be now better designated as Neo-Saiyeds or New Shaikhs.

The Muslim lad just after his matriculation leaves in him no trace of the family he springs from.

The Neo-Saiyeds or the Neo-Mughals have, however, established or are about to establish a position of eminence and distinction in the scale of society at least to the rank and file of their co-religionists, chiefly the helots through economic instrumentality of property and capital.

Whatever be the real origin of the Muslims of Bengal, the immense majority of whom are hereinbefore described as the helots, the fact remains that they are Hindus by blood and Muslims merely by faith, because the generality have sprung from the Hindus. Even those who take legitimate pride in their foreign descent and respectable connection have also Hindu blood running in their veins which infused them through their mothers who had undoubtedly been of local origin. Obviously they can claim matriarchal kinship with the Hindus of to-day who are the descendants of their original maternal uncles. At any rate the Helots of Bengal mostly rose from the various indigenous races and thus have a mixed blood in them, which having been wedded to their generally uncultivated mind has been largely responsible for their brutally virile nature and criminally rash and restless disposition.

With reference to the use of the word 'helot', Mr. Hussain observes :—

I have meant by the helots not exactly those whom Mr. Gait called Ajlaf. The term 'helots' has been taken from history and I want by it to mean those who are economically and politically subservient to other classes. They may be Ashraf as well as Ajlaf,

### Immoral "Religious" Teachings

*The Science-grounded Religion* publishes certain passages, which it says are from Swami Dayanand Saraswati's "Satyarth Prakash". These passages expound and inculcate doctrines which are subversive of sexual morality; but we do not know whether the "Satyarth Prakash" contains them.

### Veterinary Education

Agriculture and allied industries require that domestic animals should be free from disease. As certain diseases of the lower animals are communicable to man, that also is a further reason why we should pay attention to their health. For these reasons veterinary education is very important. Hence the editor of *The Indian Veterinary Journal* is justified in observing :—

It seems nothing short of a calamity that the 'leading lights' of the veterinary profession in India, do not pay as much attention as it deserves to the question of improving veterinary education in this country. Disinterested motives must point in the only direction which they ought to—make India self-contained in the matter of veterinary education as early as possible. We cannot be too grateful to the little band of Britishers who have been chiefly responsible for inaugurating a generous scheme of veterinary education that is obtained in India to-day.

We advisedly use the word 'generous' for unlike some of the present-day proposals the scheme originally laid out and continued to the present day, covers a period of three years and includes most of the important subjects of Veterinary Science. The benefits of this scheme are being realised all over India to-day. The graduates of the Indian Veterinary Colleges are managing almost all the biggest Veterinary Hospitals in this land quite independently with great credit to themselves and the profession. They have popularised the veterinary institutions to an extent unheard of in other fields of human activities, during an incredibly short period. The toll from epizootics is steadily on the decrease. Centuries old superstition and prejudice are being slowly yet successfully got over and preventive inoculations are being introduced. The staff have been complimented from more than one platform for their valuable services. All these

we owe to the efficient course of studies obtained in the Indian Veterinary Colleges to-day. We don't claim it to be ideal. But it has created an intelligent class of doctors who understand their work and are undoubtedly a success.

Now we have arrived at a stage when there is a craving for more knowledge and a higher course of studies. It is a legitimate aspiration which ought to be welcomed by all interested in the advancement of science.

### A Call from Fiji

Mr. A. W. MacMillan, a Christian missionary from Benares who is doing good work in Fiji, has contributed to the *Young Men of India* an important article on the need of morally and educationally competent social workers of Indian extraction for Fiji. The reason why such workers are very urgently needed is explained in the following sentences:—

Let it be understood in India that the rapid and immediate raising of the average level to higher standards among overseas Indians is a more urgent task than even the widespread social reform work waiting to be done in India, because these few hundreds of thousands are in daily contact with the white races. They are being closely observed. Travellers, too, who have never seen India, are judging India by what they see in these Crown Colonies. Lands like America, New Zealand and Australia are having their opinions of India influenced, revised, or formed by what is observed in places like Fiji. In a place like Suva, hundreds of travelling Europeans each month alight from the great liners and many see Indians for the first time. Many New Zealanders come to Fiji with no trace of "colour-prejudice," having lived in the land where the aboriginal Maori is treated as an equal, but they often go back changed in their attitude to Asia, poisoned by the talk of the European who thinks he knows the Asiatic, or influenced by unfortunate observation of failings in certain Indians.

Can India send abroad more samples of her best, and thus not only help to raise the general quality of citizenship, but also reveal to the world that which is the greatest in her heritage and culture?

#### AN URGENT TASK.

It has been said that the persecution of the early Christian Church by Jews and Romans was a blessing in disguise, because it scattered the faith throughout the then known world. India has kept within her own coasts for long, long centuries, forbidding travel abroad. Suddenly the system of Indentured Labour like a whirlwind scatters her sons through the distant lands, in the West Indies, penetrating remote portions of Africa, invading Mauritius or Malayasia, and introducing India for the first time to the races living in the South Pacific. Does India recognize in this an opportunity to exhibit to the world her best products? Into this great Empire Exhibition what specimens is she sending? Only plantation-

labourers and lovers of money. Has she ever troubled to send of her best? Not merely to pay a hurried visit but to stay and to display her wares? If India desires the "izzat" in the world which she deserves, let her work hard for the rapid improvement of her scattered children in this generation. The task is urgent, and it need not wait for the attainment of swaraj. Organize, and send out men and women prepared to devote all their talents to the great and honourable task of nation-building!

How Indian labourer came to cross the seas is thus described:—

The Abolition of Slavery within the British Empire in 1834 gave birth to an even greater imperial problem—the overseas Indian. Former slave owners complained that they were being ruined. The sugar-cane planters of Mauritius blazed a new trail when between 1834 and 1837, they obtained 7,000 recruits from North India. Thus began the Indentured Labour system in Crown Colonies and elsewhere. During most of these decades, India took as little interest in these "coolies" who had been so foolish as to cross "kalapani" as she took in the uplift and welfare of her own crores of untouchables. In time, however, Mahatma Gandhi espoused the cause of the oppressed Indians in South Africa. With the passage of time, these self-same "coolies" in half a dozen colonies prospered and their children grew up to show a new-found dignity and sense of self-importance. At the close of the Great War the name of Kenya was introduced to a world that had been ignorant of its very existence. Now that the era of mute "coolie" has been replaced by a new era of the self-respecting "settler", India is rubbing her eyes and is awakening to the fact that she should have taken a lively interest in these her blood-relatives long ago.

Mr. MacMillan then shows how the trader has followed the coolies.

In distant Natal, or during the construction of the Uganda Railway, or on the sugar plantations of Fiji, the indentured labourer has inevitably been followed by the bania or trader. Commercial instincts scented trade. It was realized that these tens of thousands of labourers in far-off foreign lands would be craving for some semblance of an Indian bazaar. Hence the trader arrived with all speed, and spread out his display of hookahs, chilams, glass wristlets, gaudy-coloured saris, brass lotas, and a hundred other articles which are unobtainable unless specially imported. He was welcomed by the homesick coolie. The articles he displayed for sale made the plantation labourer feel comforted in his foreign environment. The spices and condiments he imported gave a delightful flavour to his food. The trader, moreover, was always most obliging in the matter of loans. If ready-cash was needed for a wedding or a law-case, the "mahajan" was on the spot eager to assist—and also to charge 60 per cent. to 70 per cent. interest!

Indian goldsmiths, tailors and shoemakers have also gone abroad to make money.

Men by the hundred can leave India each year and penetrate into the lion-infested forests of Central Africa, or journey to the far-distant islands of the

Pacific in order to pile up money, to obtain wealth from their own fellow countrymen. Where are the men and women who possess the spirit of service? Who forsake home and country in order to Give rather than to Get? It is disappointing to find that they are conspicuous by their absence in Fiji. Is the buniya-mahajan spirit all that India has to show to the world? Is there no self-sacrificing brotherly love in the land of the Brahmacharis and sannyasis? The absence, in Fiji at least, of any who come from India to heal, to teach, to serve, to give, is to a lover of India deplorable. During the last ten or fifteen years, Christian missions have done good work, medically and educationally, among these people. As ever, they display the pioneer spirit and seek to serve. Ofttimes all the thanks they receive is an unkind accusation that they are mere proselytisers and should be boycotted.

But it may be asked, why are social workers at all needed?

The critical European "views with marked disapproval, the untidiness of most Indian homesteads."

Their very appearance is oftentimes an eyesore and prejudices one against the occupants. Such as these were not long ago in Pariah and Chamar villages in India and they are often a source of worry to sanitary inspectors. Then the critical European complains of the conservatism of the Indian in his agricultural methods, that he does not produce as good results as he might, that he impoverishes the soil without feeding it. He looks with disdain upon a disunited community, he sees evidences of internal distrust and suspicion. He knows that 75 per cent. of the serious crime in Fiji last year was committed by Indians, and that thousands of pounds are poured out annually upon wasteful litigation. He sees the "New Rich" spending extravagantly upon such unproductive things as jewellery, as though intoxicated. It is possible to see more sovereigns around the necks of Indians in Fiji in a day than one would see in many months of travel through the whole of the British Empire. He views all this with a disapproving eye. This condition of affairs exists because the moral and intellectual development of the community is not proportionate to the more rapid acquisition of money. An all-round development is needed, that will, side by side with an improved earning capacity, show cleaner habits, an unselfish public spirit that puts the interests of the "biradari" before personal gain, a more scientific knowledge of agriculture and sanitation, and the ability to use or invest earnings wisely.

#### WAKE UP INDIA

Mother India is concerned about the political status of her sons in the British Empire, and with justification too. But, meanwhile, she is neglecting to do the most important thing to attain that result, *viz.* to work strenuously for the immediate raising of the average level of the people to those standards which represent the highest and noblest in both Eastern as well as Western civilizations. It is man's inherent right to have equality of opportunity to develop his God-given capacities. The Indians overseas, certainly in Fiji, need assistance in this upward development.

Take some other facts.

Here in Fiji, for instance, we have 24,000 Indian children under 15 years of age, and only 1,400 attending schools. There is no Government policy of Indian education and no official in the Government with the requisite knowledge of an Indian language, or who has served in India. With one or two exceptions, the 68 teachers are men who were born in Fiji and who are uncertificated and untrained. Who is to mould the character and guide these 24,000 children? In ten years the Fiji-born Indians have doubled their numbers. Organized formative influences among these 12,000 splendid girls are practically non-existent. Is it not discreditable to India, as seen in the South Pacific, that in Fiji only 2½ per cent. of the Indian women over 15 years of age are able to read and write, whilst 73 per cent. of the native Fijian women over fifteen are literate—these whose grandparents were savages and cannibals! This, of course, is one of the results of the unselfish toil of Christian missionaries, who have been here since 1835, the age of cannibalism,—long before the protection of the British Government commenced in 1874.

#### SCOPE FOR SOCIAL SERVICE

At times in Fiji complaints are made concerning the lack of facilities for medical aid. The climate is ideal and the common illnesses rare but women do at times need assistance for their own special troubles. What is to prevent a qualified Indian woman from devoting herself to service amongst her sisters—nursing, healing, training "dais," imparting knowledge regarding maternity and child welfare? Where is the lawyer looking for his life-work, but who possesses the spirit of service and would delight in practising in a Crown Colony, in order to wisely counsel his fellow-countrymen, helping men in trouble, placing his trained intellect at their disposal, and making no more than a reasonable competence? Where is the student of economics or agriculture, who might spend useful years among his brethren, organising co-operative credit societies, grappling with commercial problems, seeking improvement in agriculture and scientific cattle-breeding? Where are the men to re-organize a community lacking cohesion building up panchayats, re-introducing social order and discipline, where, with the disappearance of caste, social disorder and chaos prevail? Referring to the coming of the present writer to Fiji, under the auspices of the Y.M.C.A., to help the Indians Mr. H. S. L. Polak is reported to have stated at a great meeting, held in the Madras Y.M.C.A. a few months ago, and presided over by Mrs. Besant that whilst grateful for the effort being made, yet it needs to be recognized that such work is primarily the work of Indians. In the early part of last year, *The Servant of India* (Poona) expressed similar sentiments. When are these appeals to find response?

#### The Significance of the Study of the Upanishads

In the *Philosophical Quarterly* Mr. R. D. Ranade explains the significance of the study of the Upanishads as follows:—

In the History of Indian Thought, every revival of the study of the Upanishads has synchronised with a great religious movement. When, about two thousand four hundred years ago, the author of the Bhagavadgita tried for the first time to synthesise the truths of Upanishadic philosophy in that immortal Celestial Poem, it was evidently with the desire of giving a new impulse to religious thought and thus lay the foundations of a truly mystical religion which should prove the guiding light of all mystical activities for ages to come. Then, about twelve hundred years later, when for a second time the architectonic builders of Vedantic philosophy came to construct their Systems of Reality out of the material placed at their disposal by the Upanishadic Seers, there was again witnessed a phenomenon of a new religious revival, this time the religious revival taking the shape more or less of an intellectual than of a purely mystical religion. In the twentieth century to-day, after the lapse of another twelve hundred years, under the impact of western civilisation and Western culture, supported by the infinite progress of modern science and an all-round study of the philosophies and religions of the world, we in India, who are the inheritors of a great spiritual past that has been left to us by our Upanishadic ancestors, stand face to face with a very difficult problem, namely, that of reconciling mysticism with intellectualism in such a way that any thought construction that we might put forth on the basis of the eternal truths of Atmanic experience, suggested to us by the Upanishads, might harmoniously synthesise the claims of Science and Philosophy and Religion, so that our philosophical view of reality may not be disturbed but may only be supported by the advance of modern science, and both our scientific and philosophic views be made to redound in such a way to the glory of God that "the highest link of Nature's chain may only be seen to be tied to the foot of Jupiter's chair". The present writer believes that the Upanishads are capable of giving us a view of reality which would satisfy the scientific, the philosophic, as well as the religious aspirations of man; because they give us a view which may be seen to be supported by a direct, first-hand, intuitive, mystical experience, which no science may impeach, which all philosophy may point to as the ultimate goal of its endeavour, and which may be seen at once to be the immanent truth in the various forms of religion which only quarrel because they cannot converge.

### The Age of Consent Bill

*Stri-Dharma* writes :

This Bill is going to be brought up again by Sir Hari Singh Gour, M. L. A., during the Simla Session of the Legislative Assembly under the very much better title of the Children Protection Bill. The Bill will make better provision for the protection of children against unlawful intercourse with them during their infancy. This Bill is an improvement on the Age of Consent Bill, which was defeated in the Assembly last winter. The Bill is designed, (a) to absolutely protect infants below 13, (b) to protect them against strangers up to

the age of 15, and (c) to protect the girl wife against her husband's injurious approaches up to the age of 14. The Bill extends the definition of rape to girls not exceeding 13 years of age. Sexual intercourse with a girl between 13 and 15 is made punishable, in the case of strangers, with imprisonment up to two years with or without fine, and sexual intercourse by a husband with a wife between 13 and 14 is punishable with one year's imprisonment with or without fine.

Anyone reading the above clauses will realise that this Bill is not one for controversy but of ordinary decent and humane conduct towards children. We are convinced that public opinion is for this reform, but as there is a small orthodox section of the people undoubtedly existing, which is so deluded as to think that cruel, unnatural treatment of children is in accordance with their sacred religion, it is necessary that there should be a united demand from all over India for the passing of this Bill, as it stands, without any lowering of the age below 14.

### Parentage of Lord Bacon

*The Young Citizen*, edited by Dr. Annie Besant and Mr. G. S. Arundale, M.A., LL.B., contains an article on Francis Bacon by H. V. in which the writer identifies Bacon with Shakespeare. That is not a new theory—elaborate pamphlets have been written to prove that it was Bacon who wrote the plays ascribed to Shakespeare. As regards the parentage of Bacon, the writer has the following without giving any proofs:—

In the reign of the great Elizabeth of England was born this Master-Mind, this King of Men, who was destined to be denied his earthly birth-right of a throne too narrow for him, and instead to take all knowledge for his kingdom, and to wield such undisputed sway over the intellects of succeeding generations as has perhaps been wielded to no other, born in a western body.

Francis Bacon is said to have been born in 1561, and passed for the youngest son of Sir Nicholas Bacon, Lord Keeper of the Seal. In his official capacity, probably Sir Nicholas had to seal up many a State secret, but never one fraught with such momentous issues as the secret of this child's birth. For his mother was none other than the great Queen herself, who had contracted an imprudent marriage with the handsome Robert Dudley, afterwards created by her Earl of Leicester, at a time when both of them were prisoners in the Tower, under the displeasure of Queen Mary, and when Elizabeth's hopes of ever ascending the throne were slight. History has been at considerable pains to explain, on any plausible grounds, Elizabeth's subsequent persistent refusals to marry, to the evident great concern of her advisers and of all well-wishers of the State. As usual, the truth on this vexed question is simplicity itself, that she was already married, and for many years fully intended, when the convenient time should come, to announce her wedded condition and acknowledge her heir.

Certainly none could know better than King Harry's daughter that inconvenient marriages could be easily dissolved, if such were the Royal will; but History acknowledges that Elizabeth continued to retain some love for Leicester, even after discovery of his repeated lapses from faithfulness to her had roused her to such wrath, that she had sworn a mighty oath never to acknowledge him as her husband. Unfortunately the punishment would fall most heavily on the innocent, on the boy called Francis Bacon, and his younger brother Robert, who had been adopted into the Devereux family, and was later to be known to History as the ill-fated Earl of Essex, whose desperate attempt to force his royal mother to acknowledgment cost him his head.

Evidently those who were in the secret long retained the expectation that Elizabeth would ultimately relent, and so the bringing up of Francis Bacon was rather different from that of his reputed brother, and it is clear that in his boyhood he was in high favor with Elizabeth, who dubbed him her "Little Lord Keeper," and delighted in the proofs he early gave of unusual wisdom. Suddenly this favor was withdrawn, Leicester having fallen under the Queen's displeasure, and the boy was hastily sent away by his friends to France, with Sir Amyas Paulet, the Ambassador.

### The Greatness of Jainism

In opening the All-India Jain Conference His Highness the Maharaja of Mysore said as reported in the *Jaina Gazette* :—

No less memorable have been the services of Jainism to the evolution of India's spiritual and philosophical life. Jainism has cultivated certain aspects of that life which have broadened India's religious outlook. It is not merely that Jainism has aimed at carrying Ahimsa to its logical conclusion undeterred by the practicalities of the world; it is not only that Jainism has attempted to perfect the doctrine of the spiritual conquest of Matter in its doctrine of the Jina,—what is unique in Jainism among Indian religions and philosophical systems is that it has sought Emancipation in an upward movement of the Spirit towards the realm of Infinitude and Transcendence,—and that it has made Power, Will, Character, in one word Charitra, an integral element of perfection side by side with Knowledge and Faith. And Jainism has sought a harmony of all religions and of all philosophical and dialectical standpoints, in its Sarvadharmā and its Anekantavada. At the other end of the scale, in its rock-cut sculptured architecture, Jainism has created a new style, and carried it to a pitch of excellence which places the glories of Mount Abu side by side with the Mausoleum of the Taj among the architectural wonders of the world.

### A Comprehensive View of National Progress

In the course of the same address, the Maharaja rightly observed :—

As Indians your political point of view, as also

the political point of view of every other religious community in India, should in my opinion, be that of India as a whole. So long as the thousand and one different communities into which our country is split up bear this doctrine in mind and act towards one another in a true spirit of brotherhood, we need have no misgivings as to her future. It is when the purely social and religious questions invade politics that vast difficulties arise, difficulties which must inevitably retard the progress of the country. Within the religious and social sphere of each community there can be no real improvement which does not exercise a beneficial effect on the general progress of the country. We must therefore, wish every community all possible success in its endeavour to advance itself religiously, socially and educationally. At the same time, we must realise that if there is to be real progress in the country at large it must be all along the line; it must embrace every community and I personally consider it the sacred duty of the more advanced communities not only to have earnest regard for their own progress, but also to extend a helping hand to less fortunate communities, which from some remediable cause, are lagging in the path of human evolution.

### Asia's Future

Swami Adwaitananda writes in *Prabudhā Bharata* :—

The evolution of a socialistic society and the resurgence of Asia are sure to introduce radical changes, but it is doubtful whether they will realise the highest human aspirations. Socialism will surely conduce to a more equitable distribution of wealth, will give sufficient leisure to all for intellectual and cultural pursuits, but it will be merely a mechanical change. The resurgence of Asia also, if it merely means a shifting of the balance of international forces, will not be a substantial move forward. Of course, an international equality is much better than the present order of domination and exploitation, but it is merely a framework. The underlying spirit also must undergo a complete transformation, because that alone can be the decisive factor. Nothing can be real in life that is not made real in the spirit. The idea and the sentiment are not enough. They undergo constant fluctuations and are combated by deep-seated nature and instincts. There must be an immense spiritual advance, if freedom, equality and unity are to be made the internal and external possession of all. Only a spiritual change can bring this about, and the intellect of Europe laboured by Hellenism is beginning to see the necessity of a spiritual change. A mere rational formula still holds the sway, but a movement in the direction of the spirit has already begun in Europe.

Asia in the past made no great endeavour for social progress. Her main occupation was the discovery of a spiritual and inner freedom and not an external perfection. Outwardly, she tried for a secure social framework and a fixed economic system. The result was a sharp discrepancy between her inner and outward life. In India this attitude of mind found expression in the seclusion of the best who lived in the spirit. But the comingling of the two great streams of thought



Eastern and Western, has forced Asia to face the life-problem with a broader vision. She is at liberty to imitate the Occidental experiment or to reject entirely all the achievements of the West and rest satisfied with her glorious but insufficient past. But in that case her resurgence will in no way benefit either herself or humanity in general. Looking to the nature of the forces working in Asia however, we find that the probability is that the contact of these two halves of the mind of humanity will get up a more powerful connection between the two poles of our being and result in a full synthesis of the highest ideals of each, subjective and objective freedom and equality.

### Maharani Sarat Sundari on Cow-killing and other Problems

We read in the same monthly in an article on Maharani Sarat-sundari of Puthia:—

Although she was a strict Hindu widow, she was never found lacking in making contributions to the building of a Brahma Mandir, a Mosque or a Church, whenever she was appealed to for it.

A Mussulman tenant was once brought down to the Cutchery on a charge of cow-killing. He was heavily fined and confined in a cell underneath the Cutchery building. The matter at last reached the ears of the Maharani Mata. She at once called the Devan to her presence and vehemently protested against their proceedings, saying, "I am very sorry that you have done such injustice to the poor tenant. He killed the cow for a religious rite. We Hindus sacrifice buffalo-calves and goats for religious rites and think nobody has any right to interfere in it. Then why should we not allow the Mussulmans to do as their religious injunction requires? Please see that in future no such injustice is done to anybody else."

A Brahma gentleman once came to Puthia to preach his religious doctrines. Everywhere he met with a violent opposition, and nobody would receive him in his house. The Maharani Mata on hearing this, sent for him, gave him quarters in the palace, allowed him to conduct his prayers in his own way and fed him sumptuously as long as he stayed there. On coming to learn that the preacher was a vegetarian, the Maharani cooked some of the dishes with her own hands. It is said that the dishes served were so many in number that the gentleman could not get at them from his seat. A Brahma attendant got them near him one after another.

She had correspondence with Pandit Iswar Chandra Vidyasagar. His memorable measures for widow remarriage had the full sanction of her heart. She used to say that the measures, if properly followed, would put a stop to many a heinous crime in the Hindu society.

### Swami Abhedananda on the Depressed Classes

*The Educational Review* of Madras publishes a speech of Swami Abhedananda on

the ideal of education in which it was said, in part:—

We should not be narrow but we should carry that ideal of unity in variety in all the different stages of our social life. Just as two faces are not alike, so no two minds are alike. Your path is chalked out for you by the Lord himself and I must be tolerant. I must allow you to grow in your own way. Just as in a garden there are different kinds of trees, and you do not try to make two trees look alike. Do you try to make two trees bear the same fruit? You would be destroying all the trees. So, my friends, this world is a garden and each individual is just like a plant. Let him grow and bear his own fruit. Allow him to grow. That should be your ideal. Why should you hinder his growth and progress? Take your hands off. Take all the limitations off, and let him grow free, and he will bear the best fruit. But before he can bear the best fruit, you must give him the proper environments. Just as a plant cannot give its best fruit unless you give it proper light and heat, and the nourishment of the earth, air and water, which are the environments under which a plant will bear its best fruit, so you make him manifest the highest ideal of his life by giving him the proper conditions. That is your duty. Why should you hate a *Chandala*? Why is he a *Chandala*? Because you had made him so. You can make him a Brahman to-morrow if you allow him all the proper environments of a Brahman. Do not blame him because he lives in filth and dirt and is unclean. Why is he so? Because you have made him like that, and now, after putting him down in the lowest rank and giving him all the conditions that would be degrading to him, you blame him, condemn him, and hate him. It is not the *Chandala* who should be blamed, but *you*, the leaders of the society. You have made him so. Therefore, take the blame upon your own shoulders and correct it and make him a saint. Give him proper training, grant him proper education, love him, and give him a chance to stand on his own feet. Do you do that? No, you don't. Abraham Lincoln, who was the President of the United States some years ago, and who liberated the slaves, was once walking in the streets of Washington with a friend and found a beetle on the road. It was turned on its back its legs were up in the air, and it was struggling to stand on its feet. Abraham Lincoln stooped down and picked up that beetle and put it on its legs. His friend asked him what he was doing. He said, "I made that poor fellow stand on its own feet." That was his nature. So my friends, I wish every one of you would become an Abraham Lincoln. If you see a poor man, make him stand on his own feet, give him the proper opportunity, do not tyrannize over him, do not call him names, do not condemn him; but love him as you love your own self.

### "Peace Through International Education"

Mr. V. V. Oak gives in the same review brief descriptions of what is being done in America to secure peace through international

education, from which the following extracts are made :—

**A UNIVERSITY OF INTERNATIONAL AFFAIRS**

The mission of this institution is to be different from that of any other educational institution in the country in that it will offer courses exclusively for students of international law and will endeavour to promote closer relations between the United States, South America and Asiatic countries.

**A GRADUATE SCHOOL OF INTERNATIONAL RELATIONS**

The primary purpose of the school is to provide opportunity for research and investigation of the fundamental conditions of international life, and the publication of such findings as will be of benefit to the world. Its secondary purpose will be the training of teachers and advanced instruction to a limited number of well-qualified students.

**HARRIS FOUNDATION INSTITUTION AT THE UNIVERSITY OF CHICAGO**

The engagement of distinguished European professors and publicists for the study of international relations at Chicago has been arranged by the trust fund given by the children of Norman Wait Harris, a Chicago business-man, "for the promotion of better understanding on the part of American citizens of the other peoples of the world, thus establishing a basis for improved international relations and a more enlightened world order."

**THE GUGGENHEIM SCHOLARSHIP**

This is the latest gift of an American financier, Simon Guggenheim, an ex-Senator, gave a preliminary gift of Rs. 10,000,000 with a view to establish 40 to 50 fellowships for men and women of proved ability anywhere in the world where they can work most profitably.

There is no racial or colour line drawn in the plan nor has any discriminations against nationalities recognized. Any one who proves his or her merit living in any part of the wide-world has a claim for this fellowship. The age-limit is also very broad and people of proved ability and scholarship and even over 35 years old may be given the benefit of this fund.

**THE INSTITUTE OF INTERNATIONAL EDUCATION**

419, West 117th Street, N. Y.

In declaring the objects of the Institute, Dr. Duggan observed in the announcement:

"It is impossible to understand other people and to appreciate properly their worth without correct information concerning their life, institutions and culture. In order to develop mutually helpful relations between the United States and foreign countries through educational agencies, the Institute of International Education was recently founded in New York with sufficient funds to guarantee its permanency and ability to carry out its purpose."

**Mahatma Gandhi on Varnasrama**

Pandit Dharmadeva Siddhantalankar writes in the *Vedic Magazine* :—

To me it seems that Mahatmaji is not quite consistent in condemning untouchability which is only an off-shoot, a natural consequence, not of

Varnashram but of hereditary Caste system which he supports. His views in this matter have support neither of the Shastras nor of common sense. I should be the last person in the world to question the sincerity of Mahatma Gandhi's views as regards the removal of untouchability but I am sorry to note that unconsciously Gandhiji is harming the cause so dear and near to his heart, by supporting the hereditary Caste system. Mahatmaji has rightly observed that there is no warrant for the belief in the fifth caste. This statement is true, no doubt, but with a little modification. There is no warrant for the belief in the fifth caste in the genuine Shastras, though in the later Smritis and the Puranas which support the Caste system, untouchability has been given countenance to in the most unambiguous language. So we are naturally led to believe that Mahatmaji's views on Varnashrama and Caste as expressed in his article referred to above are inconsistent, unshastric, erroneous, and misleading.

**Industrial Research and Economic Development**

Professor Benoy Kumar Sarkar contributes a useful article to *Welfare* on industrial research and economic development, in which he shows what has been done in the West recently in the field of industrial research. He concludes :—

Industrial research has been achieving wonderful results in human inventiveness and brain-power. But these acquire a significance solely because they serve to make the life of the people, the teeming millions, less disagreeable and more happy.

And while a great social purpose is thus being served by engineering technology and chemistry, be it noted also that these achievements have substantial value on the world market. The inventions, furnished with "economies" as they are enable the merchants to place the goods on the trade cheaper than before and than others who do not happen to be armed with the same. The capacity for competing with other nations rests thus ultimately in the quantity and variety of scientific investigation applied to the problem of economic development, or in other words, industrial research.

**The British Passion for Sport**

One can learn some lessons and have some glimpses of British mentality from Mr. St. Nihal Singh's illustrated and interesting article in *Welfare* on the British passion for sport. Mr. Singh writes :—

So strong, indeed is that passion that it finds expression in the mode of salutation which the British employ:

"Very fit, thanks. How you?"

That form of greeting is becoming more and more common in Britain. It is taking the place of the more formal "how do you do," or the simple "good morning" or "good evening".

Wishing one the time of day is just the kind of greeting you would expect from a people who 'live

during the best part of the year, under leaden skies, and who are likely to have all the weathers of the year in the course of a single day, or even in the space of a few hours' time. That the same nation is abandoning that form of salutation for one expressive of the state of physical fitness is even more significant. It shows that the care of health is receiving greater and greater attention from the people—that the British, always fond of sport, are becoming even keener upon outdoor life and games.

For decades—possibly for generations—the British have shown their love for sport by using such a phrase as "playing cricket" instead of saying "be fair", or "not playing cricket", for being unfair.

That love comes out unexpectedly in conversation. During the war, when Lord Chelmsford was appointed Viceroy, I asked a Briton who himself had held high office in India and who moved in the most exclusive circles in London, if he liked the appointment. His reply was:

"I do not have the pleasure of knowing Lord Chelmsford. But his record at cricket while at Oxford was brilliant. He was Captain of the University eleven. So he must be good."

That sort of reply seemed to me to be inconclusive. But it was not so to the man who vouchsafed it. And he himself was a great scholar—had, in fact, topped the Indian Civil Service list in his year. It was another way of saying that the battle of Waterloo had been won on the playing fields of Eton and Harrow—a saying first coined over a century ago, and yet quite often used in this day and age.

Even outside observers like myself who are disposed to laugh at the British for making a fetish of sport, cannot, however, deny that without sport they would not have the physical vitality which has enabled them to plant their flag over almost half the globe, and to become one of the wealthiest nations in the world. Schools, be they public or private, for boys or for girls—lay great emphasis upon games. So do the Universities, especially the two older ones, known as the 'Varsities—Oxford and Cambridge.

Owners of railways, factories, workshops and other institutions of a similar character provide their employees with playgrounds, or the employees themselves club together and provide them for themselves. In some cases they are far off, necessitating a considerable journey on the train to reach them; yet the people go to them, so determined are they to "keep fit."

Of all the Indians who have taken away the prizes coveted by British students appearing in various University examinations, nothing is known by the British populace. But there is no man or woman in Britain who does not know of "Ranji." The mere mention of his name recalls memories of other days, and some one is sure to tell tales reminiscent of the time when "Ranji" was sweeping everything before him on the cricket field.

"Ranji's nephews bid fair to rival him. Malik Eardit Singh, now member of the "Indian Civil Service", engraved his name on the British memory and so did Roy, the boxer, at present serving in the Indian Railways.

Devotion to sports makes the British acclaim the victor, even though that victor may have triumphed over a member or members of the British race. By nature and training they are, however, so patriotic that I have no doubt they must

feel keenly humiliated on such an occasion. They manage, however, to repress their disappointment.

I have become so accustomed to the British psychology that if I see a placard reading "Glorious Defeat," I can tell without buying the paper whose headline writer produced the poster that the defeat has been suffered by some British player or team. During the war such a placard used to mean that a reverse had crowned the effort of a British General or Field-Marshal.

I almost burst into laughter the other day when I saw an extenuation of a great defeat suffered by an English boxer thrown up on the cinema screen. It ran something to this effect, that the British had taught the whole world to box; and they were glad that the world had learned its lesson so well that it was now beating them at their own game.

Mr. Singh does not approve of the spirit of gambling which is found in the British to such an abnormal degree. He says:

Why the British with all their passion for sport should need to whip up their interest in a particular "sporting event" by betting has always amazed me. Betting is practised by Britons, from the top to the bottom of the social ladder. Even little school boys put money on a race or a match. One man or another in office or factory makes up a "book" and takes bets from his fellow workers or acts as agent for a "bookie."

Newspapers trumpet the news of sporting events as if they were matters of the greatest imperial importance. Every day, at noon-time large numbers of men, and many women, anxiously await the mid-day edition of the paper they particularly favour, in search of "tips," hints which will enable them to place their bets.

Success as well as failure, however merely whets the passion for gambling. If the gambler wins, he wishes to win again. If he loses, he is certain that his luck will turn and he will win the next time.

This propensity makes it impossible for many Britons to take any interest in a game unless they have risked money on it. I remember, when I was last in India, finding myself the opponent at auction bridge of a Church of England Padre, who was exceedingly disgusted when he learned that I refused to bet even a pice on the outcome of the game. "That means that it will be a namby-pamby game", he grumbled, my partner solved the difficulty by taking the double risk, and ended by having double the winnings—half of it at the Padre's expense.

Again and again I have found that a Britisher who can be persuaded to play bridge without stakes refuses to take the game seriously, and soon wearies of it and withdraws.

### The Study of History

The good and evil of the study of history will appear from the following extract from an article by Major B. D. Basu, I. M. S. (Retired), in *Welfare*.

It is not necessary to dwell on the importance of the study of history. Several philosophical writers have done so. To quote one of them:—

"History is a series of struggles to elevate the character of humanity in all its aspects, religious, intellectual, social, political, rising sometimes to an agony of aspiration and exertion, and frequently followed by lassitude and relapse, as great efforts are in the case of individual men. Those who espouse the theory of necessary development as the key to history are driven to strange consequences."

But the harmful consequences following from the Study of History have not been laid stress

upon so well as by M. Herne of France who writes :

"History, so far, has been the most immoral and perverting branch of literature. It exalts greed and wholesale murder when greedy and murderous lusts are satisfied in the names of nations. Fraud is taken as evidence of clever diplomacy. What is counted immoral down low is held admirable in Courts and on Thrones."

[N. B. See Reader's guide to *Welfare* for July, 1925, printed elsewhere.]

## FOREIGN PERIODICALS

### Red Indian Civilization 2,000 Years Ago

The July *Scientific American* states :—

"...here in the valley of Muddy River, perhaps 2000 years ago, the ancestors of some modern Pueblo tribe learned how to build permanent buildings, to weave fine cloth, to make good pottery, to improve their agriculture, in brief, developed the arts which, in after years, made Pueblo civilization one of the highest in ancient America, north of Mexico.

The inhabitants of the British Isles, whose descendants in after years took possession of parts of America, were not more civilised 2000 years ago.

### Why Gospel of Love is not Effective

In reviewing Lord Ronaldshay's "The Heart of Aryavarta" in the *International Review of Missions*, Mr. Arthur Mayhew observes :—

The author has failed also to explain why a man like Rabindranath Tagore has so little direct influence in modern India, and why a gospel of hate has for a time expelled the more Indian gospel of love which he preaches. Such explanation would perhaps be possible only for one who writes from a distinctively Christian standpoint, a standpoint which the author could no doubt adopt, but has perhaps wisely, not emphasized. Surely, however, without being liable to a charge of partiality, he might have devoted some portion of his book to the contribution of Christian ideas to the modern spirit of Hinduism. As it stands, it does not suggest, what is in fact the truth, that Christianity has assisted Hinduism to define itself, to reform itself and to take up social service. If it has not yet taught India that love is better and more constructive than hate, it may yet be more effective in such teaching than Tagore has been.

The reviewer should attempt to explain why though Jesus Christ is held to be God incarnate in Europe and America, not a

mere human being which Tagore is and claims to be, His Gospel of love has not yet triumphed in the individual and corporate lives of the majority of his professed followers. As for Christianity teaching "India that love is better and more constructive than hate," that can only happen when Christianity has first taught Christendom that "love is better and more constructive than hate."

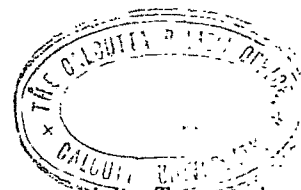
### Some Publications Used for Missionary Education

Dr. John Clark Archer, B.D., Ph. D., has contributed to the *International Review of Missions* an article on "Missions and the Local Parish" which breathes a genuine fraternal spirit in matters religious, as is evident from the fact that he claims that there is implicit in his paper "the idea that the East has much to give and that further western missionary effort is warranted only if it be in the spirit, and with the methods, of co-operation." It is also clear from his ideal of missionary education,

Namely, an interpretation of the essential character (the origins, complexity, development and fruits) of the non-Christian orders, with a view to understanding and appreciating them, of co-operating with them in service to humanity and of making them and our own selves Christian in the highest sense of the term.

Dr. Archer's paper brings to light the fact that some publications used for missionary education continue to contain lies, half-truths and *suggestio falsi* regarding non-Christian faiths and peoples. For example, he says :—

The average teacher and the average pupil are



not only ignorant of foreign missionary facts and problems, but many things which they do know are superficial and therefore of little consequence, or are inaccurate or altogether false and therefore hurtful both to themselves and indirectly to the people misrepresented. During many years the writer has had occasion to examine critically hundreds of books and pamphlets devoted to missionary education in Sunday schools and Churches, and he is convinced that many indispensable things are left to be desired. He has discovered much ironic and worthy material, not only wholesome in interpretation but of real educational value. He has found much of another sort also. He has been dismayed to find it stated that the sacred scripture of a certain non-Christian people bids you 'spit three times over the left shoulder to keep a bad dream from hurting you,' dismayed because the statement is untrue. Again, in a comparatively recent and widely-used booklet for advanced pupils in the schools of a large American denomination, this paragraph on Hinduism occurred: 'The religion of the greater part of India. This religion teaches that man has no real soul; it teaches of no saviour, no salvation. It believes in the murder of girl babies and in child marriage. The most terrible crimes are committed in the name of religion. The leaders or priests of this religion, called Brahmins, are wicked, selfish, dangerous men.' And all this, ironically, is represented as the statement of a scholarly and well-known Indian missionary of that denomination who certainly would have challenged it had he known of it. Even taking what there is of truth in the paragraph we are reminded that there has been a too prevalent habit of drawing pictures 'deep into an agreeable gloom.' So often the worst in other faiths has been compared with the best in our own. A book which gives an account of some Indian children has this in it: 'A true Christian as you well know is one who would scorn to tell lies, or steal, or cheat, or act in any dishonourable way. But this is not so in India; a man who is considered as most religious, and is even called holy, may steal, lie, cheat, besides being horribly dirty and wearing his hair filthy and matted.' (Do not fail to appreciate that parting shot at the immorality of dirt.) But, seriously, the vile *sadhu* is exhibited as the true type, with no intimation whatever of the presence in India of a better and more typical class of ascetics. And the following quotation shows nothing so much as the author's superficial acquaintance with Islam, unless indeed it betrays a common temptation to the use of flippant phrases 'Islam—a man-made faith, planned to include features of Judaism, Paganism and Christianity. The genius of Mohammed mixed old ingredients into a new panacea for humanity, sugar-coated it with an easy-going morality, and forced it down by means of the sword.' One has no need of labouring the harm done by such missionary educational materials. This is worse than ignorance. Some one has said that one of the chief courses of instruction in Great Britain was ignorance of India. By the same token we may accuse ourselves of teaching a great deal of ignorance of the mission fields. Let us beware of unconscious perversion of the truth. We may guard ourselves by exercising exacting care in the choice of our materials. And further, we may provide criteria of judgment, and develop such a broad-minded and sympathetic

attitude that, inevitable and naturally, we may see things in true perspective and at their best. To discuss this lies beyond the reach of this paper, but fairness demands that the issue be faced.

### Abd-el-Krim on Freedom.

South American republics celebrated the centenary of their independence last year. Abd-el-Krim, Provisional Regent of the Rif Republic, addressed a letter to the *Renovacion* group of university students in Buenos Aires with reference to that occasion. It was published in *La Nuova Catalunya*. The following are salient extracts:—

My dear brothers—

Responding to the courteous invitation of the *Grupo Renovacion* of Buenos Aires, I address myself with a heart filled with joy to all Latin Americans at this glorious hour when they celebrate the feat of arms that won their independence and liberated them from a foreign yoke.

No right is more sacred and inalienable than that of every people to rule itself, to give itself the form of government best suited to its temperament and its aspirations.

The heroic people of Morocco are fighting for the same ideals that Miranda, Moreno, Bolivar, and San Martin vindicated. I have always loved and admired those heroes of your nation, and only yesterday our hearts were thrilled by the glorious and heroic deeds of Maceo and Marti. We possess racial, cultural, and religious qualities that forbid our tolerating dependence on any European Power. In the same way that you a century ago fought to vindicate your national independence, we to-day are offering our lives and fortunes on the altar of our national liberty.

Europe, corrupted by a world war and filled with moral anarchy by the imperialist greed of its capitalist regime, has forfeited the right to impose its ideas and its will upon the people of other continents. We aspire to erect a civilization based on canons of peace and social justice. We peoples of Arab stock long to throw off the yoke of England, of France, of Italy, and of Spain. Our brothers in Egypt have struck the first blow, and I confidently hope that the world will soon witness the second blow here in Morocco. Then the hour will strike for Algiers, Tunis, and Tripoli, whose people are already preparing for the moment of their great delivery.

Our cause is a just cause, exactly as was yours. We are not moved by hatred of Spain, which in olden days was our fatherland and the cradle of our ancestors. All educated Spaniards know that in the golden age of their art a majority of their people were Arabs. And the fatal hour when a religious war caused our expulsion from a Peninsula embellished by our art and enriched by our industry was also the fatal hour that doomed that beloved land to the irreparable decadence in which it is now submerged.

The baneful chauvinism of a military and Catholic caste in Spain has plunged her people into an insane and disastrous war, that has made Morocco the cemetery of her sons and a bottomless

pit into which she has flung her wealth. Poor Spanish boys are sent here to die, just as they were sent one hundred years ago to die in the valleys of the Andes, and thirty years ago to die in the fever swamps of Cuba.

We abhor such slaughter. We demand that the Spaniards desist from these futile heroics and evacuate Morocco as they evacuated your America, leaving us to resume the labours of peace, industry and enlightenment that will make it possible for us to take our merited place in the fraternity of nations as you have done.

I address you as brothers because the Spanish blood that courses in your veins is largely Arab.

We hold cheaply thousands upon thousands of our lives if they must be paid as the price of our own liberty.

We shall struggle on without ceasing until we have finished our task of redeeming all the Arab peoples of the Mediterranean Coast and Eastern Asia. A free Morocco and a free Egypt shall be the two pillars from which shall spring the renaissance of a race that has honored humanity with three glorious civilizations.

I need not say that in appealing for your sympathy we do not ask you to become enemies of Spain, with whom you have become completely reconciled since she has brought herself to recognize your sacred right to independence.

We too, after our Ayacucho, which Allah and our valor will eventually win for us, shall see our right to independence at length recognized by Spain; and then we shall renew our friendship with her as with an old and beloved sister.

### "A United States of Europe"

M. Joseph Caillaux asks in *Neue Freie Presse* of Vienna.

Will not Continental Europe soon see the necessity of standing together? Will it not realize that what is happening in the East and in the West makes union imperative?

and gives his reasons for coming to the conclusion:—

Let us mobilize our forces to save our old continent, the foster father of civilization, from the tragic death or protracted agony that threatens it. Let all of us who love our countries gird ourselves for this labor. Let us open our eyes to the truth that the patriotism of the twentieth century must be Pan-European patriotism. An Easter day is surely coming when the church-bells of all Europe will ring in, simultaneously with Christ's resurrection, the union of our ancient continent. That is predestined to come, because moral, economic and political laws are just as inflexible as physical laws. But it depends upon the wisdom and foresight of men whether those Easter bells shall ring out joyfully over populous and prosperous cities, or over the devastated fields and ashen ruins left by new and bloody wars. Europeans, it is for you to choose!

As Mr. Caillaux refers to Christ's resurrection, may one ask whether Jesus is invoked here as the Prince of Peace or as

the inspirer of a new crusade, if need be, to be undertaken by a militant United Europe against all non-Europeans?

### The Public Library in Education

Mr. Edward Green writes as follows in the *London Review of Reviews* on the above topic:

It is a somewhat remarkable fact that any survey of the popular education of the past fifty years reveals a tragic neglect of many agencies which, intelligently used, might have had far-reaching results. Among such agencies may be included public libraries, a greater use of which could now be profitably considered. In higher education it is recognised that attendance at lectures can only be justified and indeed be made fully effective by reading and the study of books on the subjects dealt with. In the same way it appears only reasonable that the present work of the elementary school should be reinforced by unrestricted access to the appropriate books. As regards elder scholars it is even possible that a greater individual use of books might save the teacher much drudgery and prove even beneficial to the child. But in the development of education by reading any appearance of task, work must be avoided, because interest in good literature is often killed by "set" books in school. Rather the cultivation of reading for its own sake is the object to be aimed at. Exactly what potentialities exist in a considered use of libraries may perhaps best be illustrated by the experiments at Halifax during the past seven years.

In Halifax, which is noted for its high achievement in all varieties of school work, it was decided to bring the work of the public libraries into the closest possible relationship with every form of educational endeavour, and towards this end the education and library committees co-operated. An extensive system of children's libraries in the schools, over forty in number, has been inaugurated and these are stocked with selected volumes for home reading. The stocks vary from fifty to six hundred volumes per school, and a small committee of teachers together with the public librarian manages the whole scheme, which costs some £300 per annum for renewals, repairs, etc. Similar provisions also exist for the evening continuation, the junior technical, the junior commercial, and the girls' secondary schools, and the use made of these books averages 100,000 issues per annum. These school libraries, however, represent but the beginning of a systematic cultivation of the use of books and libraries, because before a child's school-days are ended an organised lesson on the public library is provided. Classes of elder children receive instruction from the teacher in the public library on the arrangements and resources of the library, such instruction embracing explanation of the classification of the books on the shelves, explanation of the function and use of the catalogues, testing in the finding of authors and subjects, both in the catalogues and shelves, a chat on some of the principal works, and some information as to the use of books of reference. One outstanding value of this in-

roduction to the town's library is the possibility that in after years, when the child is away from teachers and out in the world, a recollection of the visit to the public library may serve him in good stead by turning him there for solving any difficulties capable of solution by books. These organised visits to the public library, however, constitute but another step in an ordered progression; they are followed up by sending from the schools small numbers of elder scholars to the public library for research work of their own. A dozen children may be sent to "dig out" from books specific information; or each child may be allowed to choose his own topic, and proof of the effectiveness or otherwise of their study may lie in a composition on the subject. The writer has observed several batches of children working on these lines, and can testify to the really valuable work accomplished. In the case of those who were allowed the freedom of choosing their own subjects—a plan to be recommended—such topics as Japan, earthquakes, camels, football, pets, Charles Dickens, flying, and gliding were among those selected by one set of children. Another group of children included in their choice such subjects as cruelty to animals, horses, birds and dogs, a visit to Mars, scrambles in the Alps, lace-making, Charlotte Brontë, a tour through Europe, monasteries, coins, and coal-mining. These topics exhibit a wide range of interests and represent individual preferences, which have much to recommend them as being more likely to be keenly pursued than would an imposed task.

Another activity of Halifax closely related to library service is the publication by the education committee of a school newspaper—now in its fifteenth year—which places before school children extracts from the world's press, carefully selected and reinforced in many cases by references to further information to be found in the books in the libraries.

This ordered cultivating of reading is largely reflected in its results in the increasing number of young people attending the public libraries when school days are over, and using the books more intelligently than hitherto. In fact, the training is in no small measure equipping the rising generation for the pursuit of that adult education which is manifestly so needed, but which in its fullest measure appears to be for the time being "shelved."

### News About Women

#### From *The Women Citizen*

A woman of much importance in English political and economic life is Barbara Wootton—a member of the Labor Party.

Specifically, Mrs. Wootton is a member of the research department of the Labor Party and Trades Union Congress, and on the facts and figures she assembles are based many reports, pleas and Parliamentary speeches. Finance is her specialty. So high does she rank that last year she was appointed to the Committee on the National Debt; the only woman among the fourteen members, and, moreover, a woman in the middle-twenties.

Mrs. Wootton came into the labor movement by way of her study of economics; thus awakened

to the many injustices of prevailing social systems, and eager to bear a hand in lessening these injustices.

#### AN ARCHITECT HONORED

Two women are honorary members of the American Institute of Architects—one elected in 1919 and one elected on April 24, 1925. Violet Oakley was the first to be honored, and Mrs. H. C. Wortman, of Portland, Oregon, is the new member. Mrs. Wortman was elected because of her work as an art teacher. For the past thirty years she has done splendid educational work, not only at the Portland Art School, but lecturing in the state and in other parts of the country.

### Boys of Norway.

Mr. Alex. J. Resvoll writes in the *World's Youth*:

Even if the boy of the north as a grown up man sails the seas to many strange lands, he will always long for the land of his birth, and so I believe, the love of nature and through this the love of their native land is strong with the boy of Norway. It is not so much the historical traditions of the people that bind the boyhood together in mutual understanding and love of their land of nativity, as this perhaps primitive but almost mystic union on the ground and habitation of their fathers.

It is not right, however, to think that there is only snow and ice in Norway. The southern part lies safe and comfortable towards the warm south. Here you will find smiling and quiet scenery, smooth and strong in its restful harmonies, and especially so in the eastern part even if you also in the bottom of the fords find laden fruit-trees with apples, pears and cherries in abundance.

The quaint old towns and small cities along the sea-coast offer new and interesting opportunities for boy life, with excellent schools and high schools, university, technical institutes etc., with all advantages of advanced civilization, without the strain of modern city life.

For all this, there is a strong and healthy lot of boys growing up in Norway these days, a boyhood with wide horizon, brave and adventurous spirit, liberty longing, critical minded, tending toward radicalism both in political and religious views, the last going forth in strong individual conceptions.

### Spread of Education in Japan.

We read in *The World Tomorrow*:

The national system of education in Japan begins at the kindergarten, taking children from three years of age to six. At the age of six the children are required to go to elementary schools and stay there till twelve. The elementary education is compulsory. There are today about 30,000 such schools with 9,000,000 children. It is reported that 99 per cent of the boys and over 98 per cent of the girls of school age are now actually going to school. Very few Japanese are found unable either to read newspapers or to write simple letters.

### What Buddhists Are Doing in Japan

In *The Young East*, the new Japanese Magazine, which we welcome, Professor J. Takakusu, the great Sanskrit scholar, tells the world what Buddhists are doing in Japan. The conductors of the magazine say :

We hope that our friends and readers will understand that we are followers of the Mahayana School of Buddhism. As such we are neither dreamers nor pessimists. We make much of action, and while earnestly thinking of the life beyond, we seriously regard the life we live now. Towards other religions we are tolerant and entertain no enmity whatever against people holding faith different from ours, while in regard to race and other matters, we have no notion whatever that East is East and West is West. In short, we hope that our friends and readers will understand that we shall endeavour to the best of our ability and in our humble way to attain the great object we have in view, "with malice towards none, with charity for all."

Professor Takakusu's account of what Buddhists are doing in Japan is so interesting and instructive to us of India where Buddha and Buddhism were born that we cannot but make many extracts from it.

In one of his letters written home, Francis Xavier, who came to Japan in the 16th century when bloody warfares between rival military chieftains were the order of the day, mentioned that there were in existence in this country six universities for the study of Buddhism. From this fact, it may be seen that even in such a turbulent time, Buddhism held its ground and kept the torch of culture burning in these and other similar institutes. One hundred years after when peace was restored to the country under the Tokugawa Shogunate Government and Buddhism began to thrive again under its patronage, such centres of Buddhist learning increased in number and great was the progress made in the study of the religion. Nevertheless it can safely be said that what were accomplished in these institutes can hardly stand comparison with the work the present day Buddhist scholars of Japan are doing both in depth and breadth. In fact, the study of Buddhism has never been pursued in this country with more zeal and better results than at present.

At the present time, Buddhism in Japan is represented by thirteen sects and fifty-eight sub-sects. Each sect has its own college instituted solely for the benefit of scholars who make a special study of its particular doctrine. Of these colleges, those ranking as universities are the Ryukoku Daigaku of the Nishi Hongwanji Temple (the Shin sect), the Otani Daigaku, of the Higashi Hongwanji Temple (the Shin sect), the Rissho Daigaku (the Nichiren sect), the Komazawa Daigaku (the Soto sect), and the Rengo Daigaku (the Tendai, Jodo, Shingon of the new school, and Yuzenbutsu sect). Besides them there is the Tovo Daigaku, one of the most well-known schools in Tokyo. It has not as yet been raised in status, but is not by any means behind them in the importance it gives to the study of Buddhism. It should also be noted that almost all the leading

universities and colleges such as Waseda, Keio Nihon and Meiji have recently introduced more or less provisions for Buddhistic researches.

As for the Imperial Universities, namely universities established and maintained by the Government the Tokyo, Kyoto, Tohoku, and Kyushu Universities have each established in them a chair or two for Buddhist literature, which are in charge of competent professors and assistant professors. Those in the two first mentioned universities were established many years ago, and many learned Buddhist scholars, now serving as professors of Buddhism in other universities, are men who prosecuted their studies in them.

Affiliated with these high centres of learning, Buddhist societies are in existence and publish important periodicals. The more noteworthy of these are the *Eastern Buddhist*, the *Mahayana* and the *Shukyo-Kenkyu* (Study of Religions). The *Eastern Buddhist* is the only magazine of the kind written in English. It is devoted to the study of Mahayana Buddhism. It is a quarterly and nonsectarian. The *Mahayana* is the organ of the Koku (Light and Life) Society and is related to the Nishi Hongwanji, though not under its direct control. The purpose of the Society is translation of Buddhist literature in Sanskrit into Japanese.

I may here be permitted to say a few words in connection with the work of a society of which Dr. Watanabe and myself are founders. The society I refer to is the Taisho Issaikyo Kanko Kai or the Society for the Publication of the Taisho edition of the Tripitaka (a complete collection of Buddhist literature), and has as its members sixty-five scholars, all of whom are graduates from various Buddhist colleges. No pains have been spared in making a thorough search for and securing such materials as were newly discovered in certain Japanese temples of old standing, in the library of the Imperial House of Japan and in the Tunhuang Cave of China. At the same time a careful collection of the old Chinese and Korean editions of the Tripitaka literature found in Japan has been made. In fact, the Chinese editions of the Sung (1080, 1112, 1132 A. D.) the Yuan (1278 A. D.) and the Ming (1420 A. D.) Dynasties exist only in Japan, while they were lost in the land of their origin. *En passant*: it may be noted that, scattered all over Japan, Buddhist scriptures are still to be found in abundance, some of them consisting of fragmentary palm leaves and paper MSS. written in Sanskrit during several hundred years from the fifth down to the ninth century. Eleven varieties and thirty-four leaves of such precious material have been located and will be published in connection with the present edition. Among these, one, the possession of which we may well be proud of, is a leaf of paper manuscript of the Mahayana Nirvana Sutra of the eighth century. This is one of the only two extant copies of the original in the world, the other being one discovered in Central Asia.

I have spent five years in investigation in thirteen ancient temples of Japan and have found in them a great many volumes of priceless manuscripts which were written during the past ten or eleven centuries. But all what the temples, in which I have conducted the investigation contain, is only a small part of great masses of Buddhist literature which are still to be found in other old temples in Japan. It is a great pity that both the



government and the people are indifferent to the fact that these Buddhist books which, once lost, are irrecoverable, are being destroyed by fire year after year in fairly good number, or sold away like so many pieces of rubbish.

Much social and philanthropic work is also being done by Japanese Buddhists.

Such social and philanthropic works as temperance and social reform movements as well as the management of charity hospitals and orphanages, which had formerly been initiated and conducted by Buddhists, were afterwards taken charge of by the Imperial Court and government, with the result that the Buddhists ceased to work in these lines. The introduction of Christianity and various philanthropic works it actively took up awoke them from their long sleep to start anew and carry on similar services.

Of these Sunday school work is the most conspicuous. It is being carried on by all the sects and sub-sects. In fact so much importance is attached to it by Nishi Hongwanji that it had made it a rule for all the temples under its control to have Sunday Schools attached to them.

As for medical work Tokyo and Kyoto rejoice in the possession of one Buddhist hospital each. There is also one nurses' school each in Tokyo and in Kyoto and a Buddhist settlement containing a library, a creche and a labour exchange has been established at Mikawajima, a slum quarter of Tokyo by the Nishi Hongwanji. As for Buddhist institutions for young men and women, Y. M. B. A. and Y. W. B. A. have been established throughout Japan.

Finally a movement similar to that of the Salvation Army is in full swing among Japanese Buddhists.

As for the Higashi Hongwanji, it maintains an excellent institution at Asakusa, in which persons in needy circumstances suffering from diseases of the eye are given free medical treatment.

A noteworthy fact in connection with education on Buddhist principles is the popularity of summer-schools or summer-lecture classes which are held at many places during the hot season for a few days or a week at most.

The Japanese Buddhists also hold a Lumbini Festival to celebrate the birth of Buddha.

### Education in Japan.

*The Young East* writes:

The Educational Department has just issued the 45th annual report concerning educational matters in Japan, covering the year 1920-21.

Statistical figures for the year under review quoted therein show that the number of children of school age was 10,317,086, of whom 8,897,022 had already entered school, the percentage of the latter being 99.03. Compared with the previous year, this shows an increase of 225,335 in the total number of children of school age; of 225,321 in the number of those attending school; and of 0.11 in the percentage.

The total number of schools in the empire was 43,820; of teachers, 228,682; of students, pupils, and children, 10,425,742; and of graduates, 1,906,137. This shows an increase of 1063 schools, of 10,649 teachers; of 438,495 students, pupils, and children and of 120,580 graduates, as compared with the previous year. The new schools established during the year under review were 4 blind and dumb schools, one normal school, 23 middle schools, 52 high schools for girls, 3 higher schools, 10 universities, one special, 2 special technical schools, 38 technical schools of secondary grade, 5 technical schools of primary grade, 1,105 technical continuation schools, and one institute for the training of technical school teachers.

All these figures are good evidence of the spread and progress of education in Japan and show that in this respect she can bear comparison with the most advanced nations of the West.

No Indian will feel inclined to compare the figures given above with the corresponding figures for India, which is a much larger country than Japan both in area and population.

### Study of Sanskrit and Pali in Japan

The same journal states:—

The study of Sanskrit was first taken up many years ago in Japan by such leading scholars as Prof. B. Nanjo, Prof. J. Takakusu, Prof. G. Tokiwai, Prof. R. Sakaki, Prof. U. Ogiwara and Prof. K. Watanabe. Since then much progress has been made in this line of researches. Besides Sanskrit, Pali, its sister language, was also introduced into Japan about twenty-five years ago by Prof. Takakusu. It is to his credit that he compiled and published a Pali book for the first time in Japan. He afterwards gave lectures in the Tokyo Imperial University on this volume called "A Pali Chrestomathy" and has since given a lead to his followers so zealously that various universities have now established chairs for the study of Pali. The following are the names of Professors of Sanskrit and Pali in them: \*

* Universities	Language	Name of Professors
Tokyo Imperial University	Sanskrit	Dr. J. Takakusu
	Pali	Dr. M. Nagai
Kyoto " "	Sanskrit	Dr. R. Sakaki
	Sanskrit	Dr. G. Tokiwai
Tohoku	Sanskrit and Pali	Dr. H. Ui
Shukyo Daigaku (Jodo sect)	Sanskrit	U. Ogiwara
Otani (Higashi Honganji)	Sanskrit	H. Izumi
	Pali	G. Akanuma
Ryukoku (Nishi Honganji)	Sanskrit	G. Honda
Komazawa (Soto sect)	Sanskrit	S. Yamagami
	Pali	S. Tachibana
Rissho (Nichiren sect)	Sanskrit	K. Oka
	Pali	Dr. N. Nagai
Toyo (Nonsectarian)	Sanskrit	C. Ikeda
	Pali	Dr. M. Nagai
Koyasan (Shingon sect)	Sanskrit	R. Hasebe
Buzan	Sanskrit	C. Ikeda

### "The White Man's Burden"

Re the white man's burden, *The New Republic* says that "this burden generally consists of loot stolen from men of some other colour."

### Do the Meek Inherit the Earth?

Mr. John Brailsford tries to answer this question in *The Independent* of Boston and says, in part:—

Do the meek actually inherit the earth? Most Western people, it seems, take the Biblical saying that the meek "shall inherit" as a vague prediction relating to some distant millennium. In the Orient on the contrary, the belief prevails that this is a law of human life for all time—that the militant, dominating peoples go down to decay while the meek toiler peoples persist and, in the course of generations, supplant their overlords.

For my part, I think that a strong trend toward domination is shown and that it is bringing us to a state of parasitism. If this is true—if we are learning to live by the sweat of other men's brows—are we not doomed, as a race, to give place to those who now do our humble service?

In England the revenue from foreign investments was estimated to be one fourth of the total income of the well-to-do classes before the Great War, and the effects of this income from labor not performed in the country have been apparent for a long time.

Many of the leading English writers of fiction—Shaw, Bennett, Galsworthy, Wells, and others—give tragic pictures of parasitic decadence. The growth of a large army of unemployed in Britain is a matter of common knowledge and is not due wholly to the war. That there is at least some connection between these phenomena and investment in foreign lands is clearly shown by the frequent talk about capital being "driven abroad" by the insistent demands of workers.

The late Lord Leverhulme, head of the famous soap and chemicals firm of Lever Brothers, was revealing in his speech to his shareholders in 1910, when he assured them that he could close up all the firm's great works at Port Sunlight and still continue to draw large profits from the investments in the Solomon Islands, the heart of Africa, and various other parts of the world. The fate of the thousands of workers with their families seemed to concern him very little. They would of course receive doles. Here is seen the beginning of what happened to Rome in her decline. Slaves and aliens provided tribute to the powerful Romans and food for the people in general. The Roman citizen became a nonworker. If he was not of the patrician class, he was maintained as one of the *clients*. Although Britain has no large body of subject aliens within her own shores, she receives much tribute from abroad, while at home there seems to be growing a class content to exist on doles.

It is true that one must look far ahead along this line of movement to see parasitism making definite decrepitude in the Western nations, and the people whom they now exploit supplanting them in the inheritance of the earth. It is not only apparent, but fearful already in its menace in the eyes of

those people who attribute the great European war largely to the strife for "places in the sun"—that is, for opportunities to exploit "the wealth of climes where savage nations roam" and also the lands of the civilized but unwarlike Orientals. Perhaps some socialist thinkers give too large a place to this competition of financiers among the causes of the war; but it is surely beyond dispute that the jealousy among the nations over the exploitation of Turkey, Persia, Egypt, Morocco, and various regions of Africa, Asia, and the tropics had been breeding hate for years.

Perhaps the popular idea of the war in the Western world is that it was a sort of purging, a martyrdom from which a nobler race would rise. From the Oriental point of view, I believe, it was a fearful plunge toward the Avernus of racial decay. And in the increasing class strife, the observer in the East sees a further sliding toward the abyss. In the East there is no such fierce and universal strife.

Let us turn, however, to where the meek are already coming into their inheritance at this time and not in some problematical future. We find the Orientals becoming the recognized toilers of the sea.

The phenomenal growth of the Japanese mercantile marine, with a fine service of Japanese officers as well as crews, is a story well known.

More significant, in my opinion, is the increase in the employment of Chinese and Indians on Western-owned vessels. A recent return of the British board of trade shows that the number of lascars (Indians) employed in British ships increased from 21,322 in 1891 to 44,251 in 1921. I have not seen the total of all Asiatics, but it was as high as 46,848 in 1913. The percentage of Asiatics rose from 20.6 in 1911 to 22.1 in 1921.

### Moral Progress Resulting from Material Advance

*The Inquirer* of London writes:—

Of the many commemorations which crowd upon us in these days two stand out in prominence as making great material advances in modern times. Michael Faraday's discovery of benzene and George Stephenson's invention of the locomotive rank among the most fruitful events in the history of industry and civilization. As to the commercial importance of both, no intelligent and well-informed person needs reminding; what may escape observation is the effect produced upon the moral well-being of mankind by such discoveries. In this respect we might, indeed rather fix upon Faraday's work as a pioneer in electricity than as a chemist, great as he was in both. The railway and the telegraph have not only vastly increased the sum of commodities in the world but have done much to bring minds together. Where ignorance and consequent prejudice prevailed there is now an enormous mutual knowledge and interest, certainly to the advantage of the more humane side of human nature.

### The Voracity of Fish

Mr. Ernest Phillips gives in *Chambers's Journal* many examples of the voracity of some kinds of fish, some of which are quoted below.

There was a certain amount of comment in the papers over a news item illustrating the voracity of fish. An angler had caught a trout measuring 11½ inches in length. He saw the tail of another protruding from its mouth, and on pulling this trout out discovered that it measured 7½ inches. That a fish should attempt to swallow a brother only four inches shorter than itself did seem a somewhat remarkable fact, but all who have any experience of angling know that so far from such an incident being uncommon, it can be easily capped by much stranger incidents. Why, as I write these lines I have before me a photograph of a couple of small pike which were found dead on the shore of a river in the south of England. One of them had tried to swallow the other and failed. Unable to rid himself of his 'prize,' he had choked, and they were washed ashore locked together in death. The real point of the story lies in the fact that a baby pike of ½ lb. had tried to swallow a larger pike of ¾ lb. It was, of course, a physical impossibility; the larger fish could not have been accommodated in the stomach of the smaller one. It was, in the homely words of the old English saying, a true exemplification of the glutton's 'eyes being too big for its belly.'

The fact is that fish are extremely voracious, like most wild creatures, they eat when they can. African hunters tell us of lions that gorge themselves on a 'kill' to such an extent that they are hardly able to walk away, and thus they fall easy victims to the gun. Fish have much the same disposition. They will eat till the food reaches the top of the gullet and actually protrudes from the mouth, and even then they are known to take an angler's bait. Pike, of course, are the most common examples that can be quoted in proof of this gluttony; and when it is remembered that there is a strong element of savagery in their disposition, and that they will attack any moving or glittering object that comes within their range of vision, it is not surprising that angling records are full of strange tales.

A 2 lb. pike has been found with another of a pound in his inside. One of 3½ lb. contained a trout of 1¼ lb. A very small pike, only about 7 lb. in weight, had eight roach in his stomach when an angler caught him by using a ninth roach as bait. A *Fishing Gazette* photograph showed a pike of 2¼ lb. choked by a young salmon of exactly the same weight, but an inch and a half longer than the pike. Another, 3 lb. 6 oz., was choked by a pound trout.

A pike of 32 inches, caught on Barton Broad, contained two roach, two pieces of wire, a steel spanner, and two keys tied together; while the stomach of an Irish pike contained a rosary, a pocket handkerchief, and a rubber purse containing twenty sovereigns. How did they get there? A 24-lb. pike out of Rydal Water that held a duck, a rat, and a 2¼ lb. pike; and one from Staffordshire that had swallowed 274 small bream and roach, are other examples.

### Co-Education

Countess Katinka Kardeji, wife of Count Mikael Karolyi, the first President of Hungary, writes in *The Century Magazine*:

Eve is nine, and Adam is seven, and even as I

write to-day Judith is lighting six candles for her birthday tea. They are my children, all of them in the King Alfred School on the edge of Hampstead Heath. The school is called experimental and modern, but when first it was commended to me I was minded to say, "So are all schools experimental--an experiment on the children." This one is co-educational. I remember quite well as a child keeping a diary full of little maxims on how to bring up children, and though I did not record, "Believe in co-education," it is certain I wrote down that the girls ought not to be shut off so by themselves. People will tell you yet in Budapest that such an arrangement may be all right for cold Northern people like the English, but that in Hungary we had not the temperament. Later I shall send my three to the Bedell School, in the north of England. To a public school Adam shall never go. Lives made snobbish at the start are so poor, and the public school boys I have known seem to wander through life wanting to meet other old school boys. And for lack of knowing girls at schools and early learning easily to understand and admire them as equals in sportsmanship and scholarship, they miss something fine. I wish my children to be free and eager, disciplined from within and not from without. So far they are happy and busy in King Alfred School. There are no rewards there, and no punishment. A child, to be sure, who comes late is set to work in the garden often; but whether because he is sluggard or secretly fond of his gardening task, the experiment doesn't yet show.

### Literature of Despair in the West.

Mr. Glenn Frank, who has been editor of *The Century Magazine* for half a dozen years and has recently accepted the presidency of Wisconsin Magazine, states in that monthly that "many of the most astute and incisive intelligences of our time" have been led "to believe that Western civilisation is doomed, and that a new dark age lies ahead." These persons have produced many books which Mr. Frank collectively names "literature of despair." In his opinion:

This literature has been inspired by at least seven distinct fears that have arisen out of seven distinct fields of research and experience. These fears are:

1. The biological fear.
2. The psychological fear.
3. The political fear.
4. The economic fear.
5. The historical fear.
6. The administrative fear.
7. The moral fear.

Let me briefly review these seven fears in turn and then inquire into the astounding popularity of the literature they have inspired.

First, the *biological* fear. I mean by this fear that biologically mankind is plunging downward, that we are reproducing from our less and least fit human stocks rather than from our better and best human stocks, that the best blood of the race, particularly of the white race, is turning to water. In simple terms this means that, in

the judgment of many biologists, the best families are having the smallest families, and that the worst families are the largest families. The fear that haunts the mind of the biologist is the fear that, if this procedure goes on, the race must sooner or later face biologic bankruptcy.

The biologist is a little alarmed when he sees birth control practised by the fit and passed up by the unfit. He would like to see the procedure reserved. He would like to see the fit fertile and the unfit infertile. But he sees little hope that society will indulge in such nice discriminations. The biologist wishes that the Roosevelts of each generation would cultivate a more scientific sense of values when they discuss this matter; he would like to see the Roosevelts of each generation work *against* race suicide among the fit and for race suicide among the unfit. In so advising the Roosevelts of each generation, the biologist knows that he is prosecuting a mission of mercy; he knows that in the long view of history, he is being tender to the unfit. In the higher ethics of science, no man has a right to bring into the world a son or daughter who will be too weak biologically to stand the strain that our complex modern civilization imposes upon its citizens.

But, as I have said, the biologist has little hope that society will either sense or practise any such nice discriminations. And so the biologist is frankly pessimistic. At least certain outstanding biologists are pessimistic. I have no right to speak for the entire biologic fraternity.

Second, the *psychological* fear. I mean by this the fear that the crowd-man and crowd processes of thinking are shoving to the wall the freedom-loving and creative-minded individual upon whom we have hitherto looked as the necessary initiator of intellectual and social advance. The psychologist fears that we have built a world in which there is no room for the rebel. He fears that the modern mind has worked all too willingly into a strait-jacket. He fears that we are losing that saving insurgency of the independent mind in a subtle surrender to the crowd-mind which Edward Alsworth Ross has characterized as unstable, credulous, irrational, simple, and immoral. As Mr. Ross said years ago, "thronging paralyzes thought" and taken by and large, crowds "are morally and intellectually below the average of their members."

"The crowd," says Mr. Ross, "ranks as the lowest form of human association." And yet, from the point of view of the psychologist, we are essentially a crowd-civilization. Is it any wonder that the psychologist faces the future with fear?

This fear of the domination of the individual citizen by the crowd is of course most keenly realized in time of war. In time of war the individual citizen is nothing; the crowd is everything. The crowd ultimately dominates presidents, even when the president in question is wedded by temperament and philosophy to the process of peace. Legislators with a few startling and refreshing exceptions, bow to presidents. Professors take leaves of absence from their scholarly judgments as well as from their chairs and uncritically press-agent the purposes of their government. Editors surrender with slight protest the freedom of the press, as if it were only a fair-weather right, and become rubber stamps of the military arm of the government. Ministers put their gospel into cold storage and hunt with the

pack. If it comes to a choice between Jesus and the generals, the majority vote of the clergy goes to the generals. The thought of the nation is set to a pattern. With striking unanimity, we give up thought as well as sugar for the duration of the war. When war comes, both morals and intelligence are adjourned and the mob is supreme.

But—and this is a thing we are likely to forget—war only dramatizes in the extreme a thing that is taking place more subtly in peace-time. Nothing is to be gained by beating about the bush: we are citizens of a crowd-civilization that seeks to standardize thought in terms of crowd-civilization. And the honest psychologist, who has not given too many hostages to fortune, fears the crowd-judgments as he fears a plague.

Third, the *political* fear. I mean by this the fear that the thing we call democracy is not delivering the goods we expected it to deliver when we began experimenting with it. Most of us believe that the future belongs to democracy. We see nothing in sight to take its place. Aristocracies, in the sense of hereditary ruling castes, seem sooner or later to go to seed, politically, if not biologically. Dictators seem sooner or later to become poisoned by their own power. But even democracy cannot be turned loose in the pasture to grow up of its own sweet and unharpered will. Like a colt, it needs attention. It must be fed and curried and trained if it is either to draw loads or win ribbons. The political fear I am suggesting has arisen primarily not in the minds of the enemies of democracy, but in the minds of the anxious lovers of democracy.

We have reached the end of the quantitative extension of democracy; now we must undertake the qualitative development of democracy. It is upon the threshold of this new epoch in democracy that a great fear chills the hearts of many students of democracy. Will we be able to meet its challenge? Some think not.

First, that in the normal run of things democracies do not find and put into power their greatest men, and that when a crisis, like war, arises democracies invariably abdicate and hand themselves over soul and body to a strong government either of one man or of an oligarchy.

Second, that democracy is an easy victim of catchwords, that democracy will follow a demagogue's slogan more quickly than it will follow established fact or sound argument.

Third, that democracy is equally susceptible to reckless revolution and to reckless reaction; that democracy when aroused may be dominated by insanity, but when not aroused may be paralyzed by inertia; that democracy is not itself a guaranty of liberalism, but susceptible to use for high ends or low.

Fourth, that democracy may easily become an inquisitorial and as tyrannical as a dictator or monarch; that democracy often exercises its inquisitorial habits by unenlightened interference with the legislature and the executive, and often exercises its tyrannical habits by hounding the minority man who is not content to be a mere phonograph record of the mob either in his ideas or in his actions.

Fifth, that democracy finally makes for anarchy rather than for order; that democracy dissolves a community into individuals and then reassembles them in mobs; that democracy invariably is power-

less in the face of the organized demands of its militant groups or sections; that democracy has never been able to control its militant groups except by temporarily stepping aside in the interest of some other and stronger form of social control.

Sixth, that the ethical standards of democracy are distinctly lower than the ethical standards of its enlightened citizens; that democracy puts generosity above justice, sympathy above truth, love above chastity, and a pliant disposition above rigid honesty.

Fourth, the *economic* fear. I mean by this the fear that an industrial civilization—that is to say, a civilization resting upon minute division of labor, machine production, standardization of product, and quantity of out-put—carries about in its own body and in its own processes the seeds of its own destruction; the fear that such a civilization must in time exalt quantity above quality and kill the soul of the people that accepts it; the fear that to use a phrase from Walter Rathenau, mechanization has become the spiritual mistress of existence throughout Western civilization.

Fifth, the *historical* fear. I mean by this the fear that haunts the minds of men whose study of history has led them to the conclusion that the life of nations and civilizations moves in cycles, just as the lives of men and women move in cycles; that nations run fairly on schedule time through birth, babyhood, adolescence, radiant youth, middle life, old age and death. Oswald Spengler's "Der Untergang des Abendlandes" and Flinders Petrie's "The Revolutions of Civilization" are good examples of the sort of literature produced by this historical fear.

Sixth, the *administrative* fear. I mean by this the fear that the institutions of Western civilization have become so big and so complicated that we simply are not equal to the job of managing them effectively any longer; the fear that the bigness and the complexity of the modern world have outstripped the existing administrative capacity of the race.

The men who are haunted by this fear believe that many of our empires, many of our States, many of our industrial organizations, many of our universities and educational systems, have passed the point at which bigness is an asset; that their present dropical condition is a menacing liability, for the simple reason that we are not breeding enough men who are big enough to run them wisely and effectively.

Seventh, the *moral* fear. I mean by this the fear that the present generation has renounced allegiance to all wholesome standards of thought and conduct and is quite definitely on the loose, morally adrift, without rudder or compass.

I believe, of course, that side by side with this literature of despair is an even more significant literature of hope. And I do not mean a literature of mere trumped-up optimism. I mean a literature that uncovers our sources of health, as this literature of despair has uncovered the causes of our disease. It is this literature of hope that I shall discuss next month.

### Abd-el-Krim's Attack upon the French Not Unprovoked

We read in *The Living Age* :—

Abd-el-Krim's attack upon French Morocco was not an act of uninvited aggression. Last year the French occupied strip of land at the foot of the mountainous Rif country, which in the opinion of its native occupants has always belonged to the mountaineers. Some of the Moorish leader's best warriors and most loyal supporters depend on this pasture land for their supplies. They at once appealed to their leader to help them drive out the invaders, and the ejection of the latter was the primary purpose of his campaign. The larger object of capturing Fez, which is only thirty or forty miles farther south, and recovering all Morocco for its original owners was presumably proclaimed in order to encourage revolt among the recently subdued tribes behind the French lines.

### The Difficulties of Democracy

Before giving the reader a sort of summary of Count Albert Apponyi's article on the above subject in *Pester Lloyd*, a Budapest German-Hungarian daily, we think it necessary to say by way of preface that the difficulties pointed out by the writer all relate to *independent* European countries. Therefore, in recognising, as we do, that these difficulties exist, more or less in India also, we do not admit that their existence is any justification of British enslavement of India, though they explain how India came to be occupied by the British.

The Count asks :—

Why are we all talking about a crisis of democracy to-day? Why has democracy ceased to exist in many places, and why is its survival so precarious in others?

In answering his questions he first defines democracy.

The quality of all citizens before the law and the legal right of every individual to an equal opportunity to rise in any career he may choose to follow are never contested in principle, although the principle may be violated in practice in countries where democracy is more of a pretense than a reality. In this primitive sense of the word, which makes democracy mean simply equality and the abolition of artificial privileges, it may exist under an absolute government. Julius Cæsar championed a democratic autocracy against an aristocratic republic. Napoleon tried to do the same. Equalitarian autocracy may be a transitional step to true democracy.

But when we speak of the difficulties of democracy to-day we do not refer to the principle of equality, but to government by the people and for the people.

Democracy does not mean the direct rule of the masses, for that has never existed, but a form of government in which every citizen can have his say on all fundamental questions, and in which the will of the majority eventually—even if slowly and hesitatingly—prevails. The people must have protection, counterweights, securities, against their own tyranny quite as much as, if not more than, against the tyranny of others. All unlimited

power is a danger for the community, because not even public opinion can be trusted with unbounded sway.

He then proceeds with his subject proper.

The difficulties and perils that now threaten democracy do not exist in France, England, Belgium, Holland, Switzerland, and the Scandinavian countries. They manifest themselves strongly, however, in Spain, Italy, Germany, Hungary, and our neighboring States. When we analyze these difficulties and perils we come, in my opinion, to the following results:—

1. In all countries where democracy has not evolved out of the customs of the people, but has been decreed by a Government or a Party, it is hampered by the weaknesses of every political improvisation. The masses are not competent for the tasks democracy lays upon them without generations of previous schooling. Neither are they willing to submit to the necessary restraints inherent in democracy, because the institutions that incorporate these restraints lack the authority that only sentiment springing from a long tradition gives them.

2. In several countries democracy encounters internal divisions among the people that prevent national unity and cooperation. But such unity is an indispensable prerequisite for democracy. There must be a united people before the will of the people can be law. This unity exists in every country where democracy is already a success. The French, British, Belgians, and so on, habitually think of their nations as a unit. In those countries the Social Democrats are just as patriotic as any other Party. They may preach internationalism as a theory, but when it comes to the point their own country is their first concern. For that reason political controversies do not threaten the essential unity of the nation, which stands above them. There is a supreme will of the people that rules.

But where a united people does not exist, there can be no such popular will. Either the community falls asunder, or one element proves itself powerful enough to dominate the others. Not the popular will but the will of a faction rules, and does so, not as a constitutionally established authority, but by force.

Real democracy—the participation of the whole people in the government—can hardly exist where a fraction of the people is compelled by force to be part of the State and regards the country to which it belongs at best with a feeling of resignation, and with no loyalty or affection. Naturally those in control of the government in such countries resort to every device in their power to weaken and exterminate politically this dissentient fraction of the population. To talk of democracy under such circumstances is a pure misuse of language. What are the Czechoslovak Republic, Yugoslavia, and Greater Rumania except Czech, Serb, and Rumanian imperialisms?

But there are other countries where democracy is rendered impossible by conflicts between different social classes so bitter and irreconcilable that they prevent common action, because neither class will tolerate without a resort to force a government by the other class even when founded on a constitutional majority. This is the situation in Italy under the Fascisti, who do represent, of course, a popular movement, but who are not

willing to submit their control of the government to the test of a popular vote.

Without going into further detail, let me point out the logical conclusion from what I have just said of this second class of difficulties which democracy is encountering. They all spring from irreconcilable discord between sections of the population, whether the dividing line be between nationalities or social classes. These obstacles will continue as long as those divisions exist. The divisions will exist as long as any single element of the people designs, or is suspected of designing, to seize the government by force.

3. I come now to democracy's third difficulty. It is peculiar to the conquered countries and is perhaps the principal obstacle to successful democracy in their particular case. It lies in the fact that these new democratic government must shoulder the crushing burden, and the equally crushing odium, of fulfilling a Peace Treaty against whose conditions the people rebel.

Therefore democracy is at the present moment endangered in many countries. Its survival depends upon removing the obstacles here described. Their removal is vitally important for the future of all mankind, for the evolution of every country because the only natural line of political evolution lies in the direction of democracy. Those who believe either with sorrow or with gratification that democracy will perish, and that we shall return to the reactionary government of old, are blind to the lessons of history. Under the sway of certain emotions the minds of men may turn back longing for a moment to the institutions of the past, forgetful of the irresistible laws of progress. But that is a dangerous indulgence, for which sooner or later and probably sooner rather than later they must pay a bitter penalty.

### Light on the Disturbances in China

Some paragraphs in *The New Republic* quoted below, throw some light on the recent anti-foreign disturbances in China.

A few Chinese factory workers go out on strike or a band of students stages a demonstration. The foreign communities, melodramatizing themselves and their situation and taking themselves with the absurd seriousness which characterizes all white settlements in the East, rush out an imposing military display. It is an axiom of the Anglo-Indian mind and therefore of the Occidental mind all over the East that the native must be cowed at the very beginning. Machine guns are posted in the streets, mounted troops begin driving in the crowds which have collected as the result of the military display rather than of the native demonstration; some native gets pushed roughly and retaliates with an epithet, he is arrested and perhaps beaten; the crowd shouts its derision and throws a few stones, the police charge; the crowd becomes ugly and makes a concerted attack, and the police have to fire to save themselves. It may then truthfully be said, as it has been said by the foreign legations in this instance, that the police fired only in self-defense. But their own officiousness created a situation which menaced them. This has been the explanation of previous affairs of the same

kind in China. It is quite likely the explanation of this one.

Even if the originating cause were a deep hostility to all foreigners, that would not be difficult to understand. The white man in China is reaping the harvest of what he has sown for some hundred years or more. You cannot treat a whole race as helots year after year, generation on generation, without ultimately provoking retaliation. You can boot a Chinese off the sidewalk when he is in your way, throw him out of his compartment in a railway train because you want it to yourself, beat him unmercifully if he is your ricksha-coolie and smash up his ricksha because he hasn't heard your command clearly enough, close the public parks and hotel dining rooms to him just because he is Chinese and though it is his own country—in short, you can comport yourself as a brute and a bully because you have the power to cow him if he demurs. But even a "yellow" Oriental will turn. And when you no longer have the power the account comes up for reckoning.

The Chinese now realize as well as we do that the foreign nations at this time are without the power to levy punishments. They know that no single Western country or combination of countries is in a position to send a large enough military expedition to China to subdue or even effectually punish China. It would be regrettable but quite understandable, if now they paid out the invading foreigner for his bullying and his brutality.

As usual, the stock explanation of the Chinese disturbance has been Bolshevik propaganda. Such propaganda may be present: but as we have suggested, there are other factors which would be quite sufficient to account for it if Moscow and Peking had never heard of one another. The students who began the present agitation speak bitterly of the unfairness of extra-territoriality. That doctrine has always been disliked, and at present is peculiarly obnoxious because of the developing economic situation. In the seaport cities in particular, China is undergoing a rapid process of industrialization. Factories are springing up, most of which are owned and operated by Europeans or Japanese, who are beyond the jurisdiction of the Chinese courts. In the absence of that trade unionism which, in the Western countries, now protects the workers from merciless exploitation, all the horrors of the factory system's early days are being repeated. This happens in an exaggerated degree because of the racial differences and the fact that the foreigners are above all law except that of their own making.

### "Horrible State" of Factories in China

The same journal states:—

What conditions in the factories are like, we are just beginning to get some indications. The *New Statesman* (London) some months ago published an article dealing with labor conditions, and specifically with child labor in the international settlement at Shanghai, which revealed a horrible state of exploitation. We now have the report of the municipal investigating commission on which the article was based, and find the charge of exploitation amply

justified. The commission consisted mainly of representative manufacturers. Of the nine names of its members seven are English, one Japanese and one Chinese. Pro-Chinese bias cannot be imputed to it.

The commission found that in the silk and cotton factories children as young as six years are employed, both in day shifts and night shifts of twelve hours, with one hour off at noon. The children are to some extent furnished by contractors who buy them from their parents for \$2 a month and sell them to the factories for \$4. They are miserably housed and fed and the necessary brutality is available to make them stand up to the twelve hour shift—they literally have to stand up, six hours at a stretch, in the silk filatures over boiling water. "Whilst at work, many of them develop a peculiar, regular and rapid up and down movement of the body by alternately relaxing and then straightening the knees." What the commission proposed for the relief of these unhappy little jumping-jacks was prohibition of employment under ten, and after four years, under twelve: no child under fourteen to be employed more than twelve hours in any day, every child under fourteen to have one continuous twenty-four hours of rest every fortnight. Before even this modest reform could be realized it was necessary for the Municipal Council to secure the consent of the "ratepayers in special meeting assembled," and a majority of the consuls and magistrates of foreign powers. We do not know what the consuls and magistrates might have done. The ratepayers, mostly foreigners, kept away from the meeting and the reform fell through for want of a quorum.

### Origin of the Disturbance

A group of members of the faculty of the Peking National University has issued a signed statement about the origin of the Chinese disturbances, which is quoted below from the *New York World*:—

Strikes of Chinese workers, demanding increase of wages, had been going on for some time in the Japanese cotton factories at Tsingtao and Shanghai, and a striker was shot and killed by the Japanese without any justifiable cause. Against this brutal act, some Chinese students who were merely young boys and girls paraded as a manifestation of protest in the streets of Shanghai on May 30 last. They were armed with nothing more than pamphlets and handbills.

The police for the international settlement, which are practically under the complete control of British officials and consuls, not only saw fit to prohibit the demonstration but also arrested a number of the students taking part in it. Then the rest of the students went to the police station demanding the release of their fellow students. The police ordered them to disperse. As they refused to go, a British police Inspector ordered "Shoot to kill." Six of the boys were killed on the spot and over forty were seriously wounded. The firing continued... for at least six days... Most reports show at least seventy were killed and 300 wounded.

## MODERN NEPAL

BY SURESH CHANDRA DAS GUPTA, L. M. S.

**M**OST people in India, even educated gentlemen, carry very hazy and queer ideas about Nepal. To them it is a country which is inhabited by two sorts of people ; the one constitutes the class of persons possessing fabulous wealth, to spend a little of which they occasionally visit British India and are known generally as the Nepalese "Rajahs", and the other is the class which sends out the Gurkhas to India—a class of people fiercely irascible and ready to cut each others' throats at the slightest difference of opinion amongst themselves. The average idea about a journey to this country is no less queer and may be summarized thus:—First, the ways are almost impassable, and the mountains so steep that one is in the danger of being precipitated to a depth of several thousand feet at every instant. Then again there are wild beasts, chiefly the tiger and the rhinoceros which might make an end of the traveller at every mile. The other danger—if one is fortunate enough to escape the formidable ones mentioned above—is from the Government, which might clap the victim in some subterranean dungeon, without rhyme or reason, to rot there for the rest of his life. These are the current ideas about Nepal ; and I think, there are few in British India, who have any clearer or truer knowledge of this remote northern kingdom.

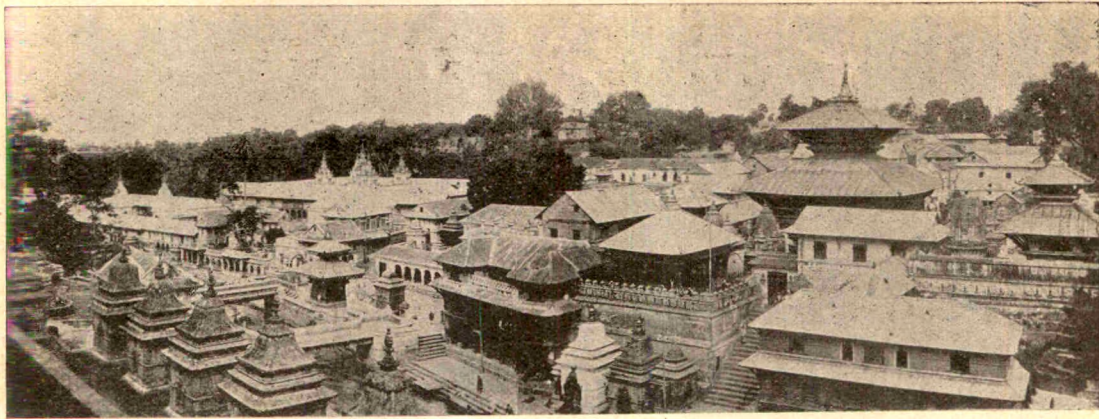
The kingdom of Nepal lies to the north of India. The boundaries are—Tibet on the north ; the northern districts of Bihar and U. P. on the south ; Darjeeling and native Sikkim on the east ; and Almorah and Nainital on the west. The length of the country from east to west is 450 miles, and the breadth ranging from 150 to 160 miles.

The total area included is 54,000 sq. miles, and the population inhabiting it is 5,600,000 souls, which gives us about 100 to the sq. mile. Besides the two races—the Gurkhas and the Newars, who predominate in the capital, the other races that inhabit this land



Lt.-Gen. Maharajah Sir Chandra Shumshere Jung Bahadur Rana, G.C.B. ; G.C.S.I., G.C.V.O. ; D.C.L.,

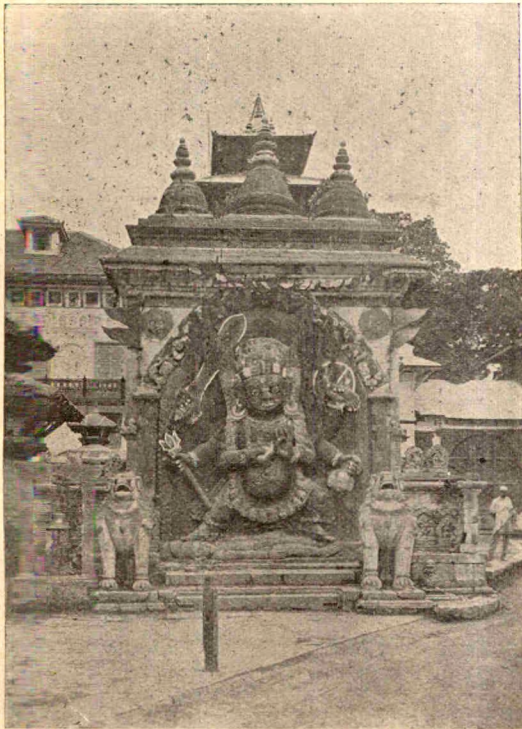




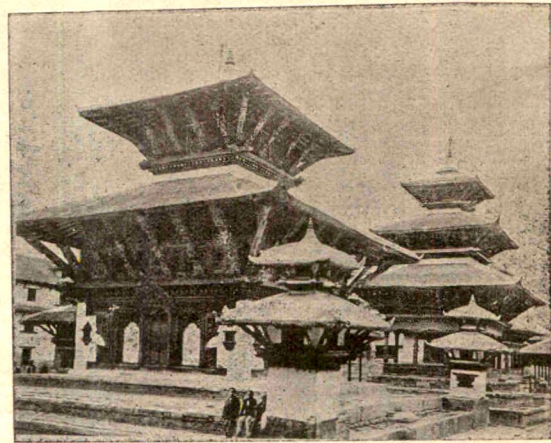
General View of Pashupatinath, the Seat of the Patron-God of Nepal

are the Magars, the Gurungs, the Limbus, the Kiratis, the Bhutias, and the Lepchas, each speaking a different tongue.

The early history, as is usual in such cases, is legendary: Kings from Gaur (Bengal) and Kanchi (Conjeevaram) are said to have reigned alternately with gods and demons. Next the Ahirs from Guzerat and Kiratas from the east ruled in succession.

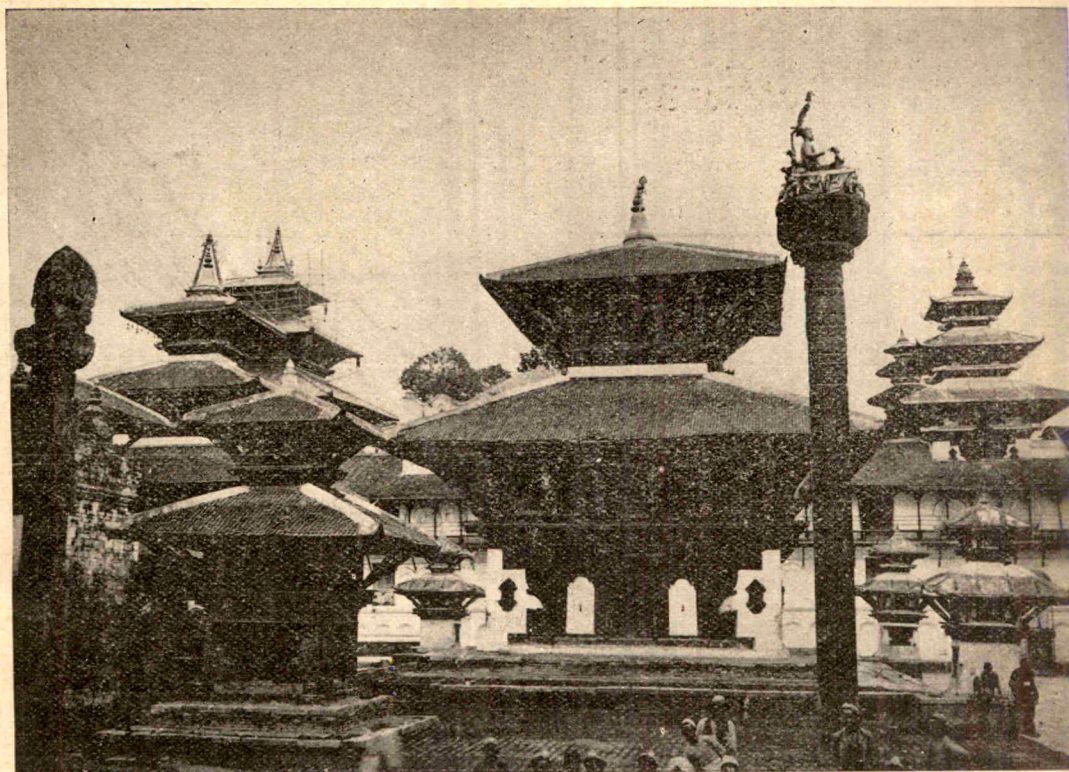


The Image of Kalbhairav



Two of the Temples in the Square of the Hanuman-dhoka Palace

The seventh of these was killed in the battle of 'Kurukshetra' while helping the Pandavas. Asoka visited Nepal during the rule of the Kiratas. Then we find Somavanshi and Suryavanshi Kshatriyas reigning in the country. Sankaracharyya visited Nepal at this time and reformed Hinduism. Then came Thakurs from Noakot. Towards the middle of the seventh century we find Ansuvarman as the king of Nepal. By the ninth century Nanya Deva brought in the Newars, a tribe of Mongolian origin, whose name in a different form is preserved in the present name of 'Nepal'. By the end of eleventh century Vijayasen of Bengal conquered the country. In 1324 Hari Singha Deva of Ayodhya settled in the Terai at Simraungarh and ultimately became the master of the valley of Nepal. Towards



Temples in the Square of the Hanuman-dhoka Darbar

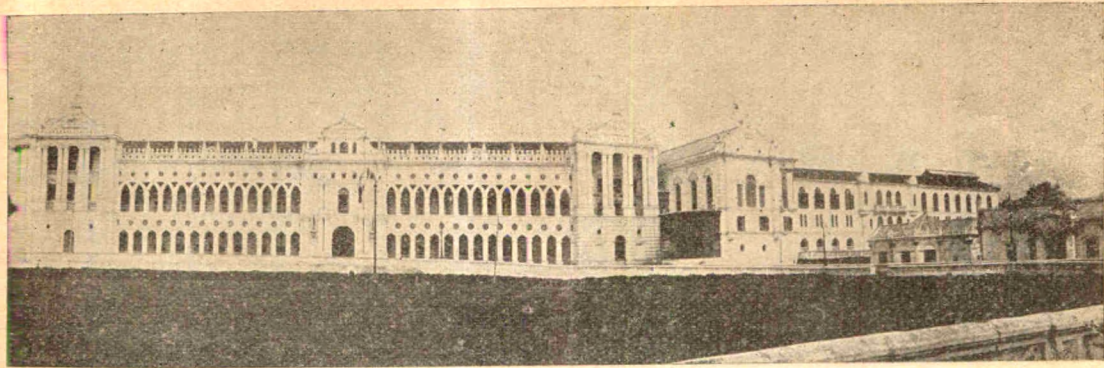
the end of the fourteenth century we find Jayasthiti Malla as the ruler of the country.

About this time a Kshatriya tribe came originally from Rajputana, whence they fled after the capture of Chitor by Allauddin and, settled near GORKHA, a place west of Nepal, whence the name "Gurkhas has come". One of their descendants Prithwi Narayan Shah conquered Nepal, then known as Kantipur, in 1768, and was the first of the Gurkha rulers. Jayaprakash Malla was the last Newar king. Prithwi Narayan's dynasty rules up to the present day. His Majesty Maharaj-Dhiraj Tribhuban-vikram Shah Bahadur Jung Bahadur Shumsher Jung is the present ruler. The intermediate rulers were Singha Pratap Shah, Rana Bahadur Shah, Grivan-Yudha Shah, Rajendra-vikram Shah, Surendra-Vikram Shah and Prithwi Bir-vikram Shah.

The capital town is Kathmandu, the name being derived probably from "Katha-mandu" or "Kastha-mandap"; the tradition being that the word originated from the building of a whole house in the city with the wood of only one tree. The town is situated

in a valley, surrounded on all sides by hills, at an altitude of 4,750 ft., above sea-level. The proximity of the mountains has created a great disadvantage—there are no big rivers here. There are three rivers nearly surrounding the town, and their confluence at Sankamula about two miles from the town is remarkable for its picturesque scenery. The Manohara, another river, flows a little to the east of the town at a distance of 3 miles from it.

The town is built in a closely-packed manner, similar to that in the west and the north of India, with big open places at frequent intervals, from which radiate streets to all directions. As the town is overcrowded, the nobility and gentry now-a-days build their residences in the suburbs, thus bringing an increasingly large area within the circumference of the town. The foremost of such public buildings, is the Singha Durbar, the abode of the present Maharaja, originally built by him for his own private use, and subsequently bequeathed to all future prime ministers, as the Government



Eastern Front of the Palace of the Maharajadhiraja of Nepal

House of Nepal. There are also King's Palace (the Narainhitty Durbar with its extensive grounds including a Zoological garden and an aviary); the old Royal Palace at 'Hanuman-Dhoka' in the city; the library building; the Government educational institutions—the Durbar school, the Tribhuvana-chandra College and Sanskrit Patshala facing the Tundikhel—the military parade ground; the Government hospitals—the Vir Hospital, Sree Chandra Electrical Annexe, Sree Chandra Out-door Dispensary, the grand new military hospital—all of which contribute to the spectacular effect of the town. These buildings are all in the new style, so that here too we have the West elbowing out the old East—large

modern buildings looking down slightly upon their poor and uncomfortable but nevertheless picturesque many-roofed neighbours. We have in the centre of the town a huge and magnificent clock-tower, just adjoining the college buildings, in front of the "Ranipokhari" (Queen's Tank). On the other side, facing 'Tundikhel', are the rows of hospitals and military barracks. In the same line, a little to the south, is the majestic ten-storied monument erected by Bhim Sen Thapa, a former prime minister of the kingdom, about hundred years ago. The British Legation ("Line") formerly known as the Residency, is situated at the furthest northern corner. The British Envoy, the Legation Surgeon and their staff have their quarters here. The European and Indian guest-houses lie on the banks of the Bagmati to the south.

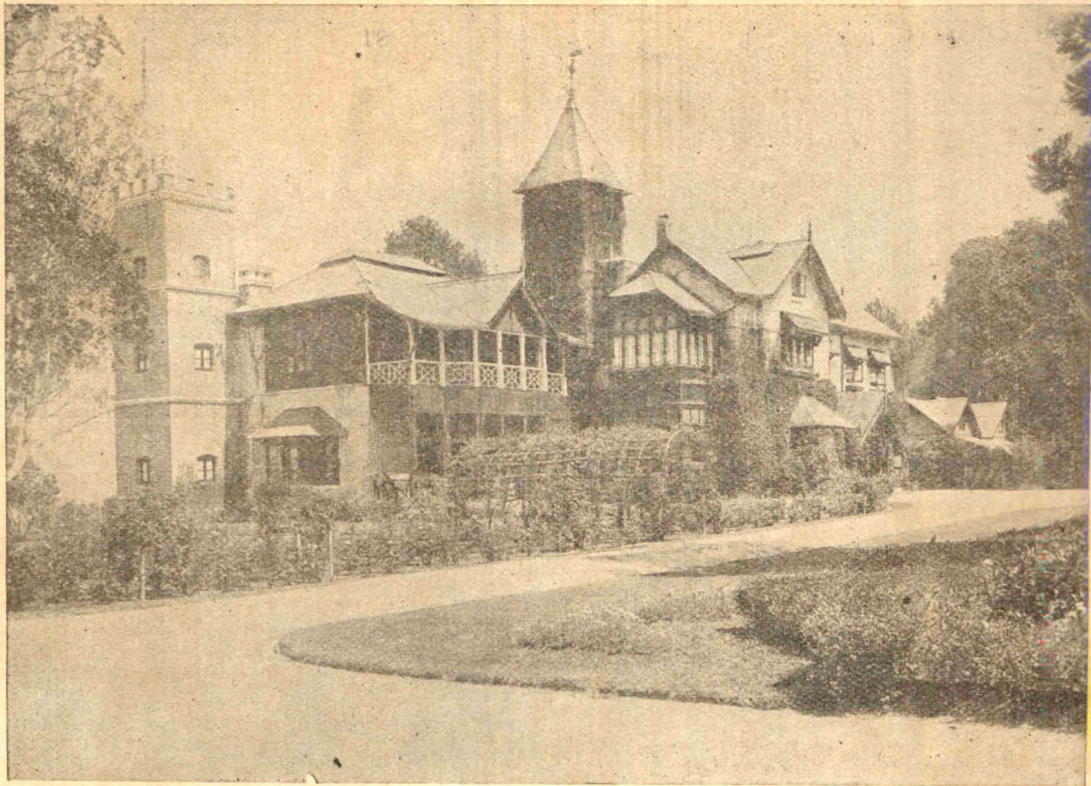
Throughout the town there are innumerable Hindu shrines and temples, the holiest of them being that of Pashupati-nath and Guhyeswari situated on the banks of the Bagmati, about three miles to the east of the town. Besides these great ones, there are thousands of other smaller temples, so that we cannot go even a quarter of a mile in the city without coming across a few of them. There are numerous Buddhist 'stupas' and shrines scattered throughout the valley—the two most renowned being those of Sambhunath and Buddhanath, —pagoda-shaped with roofs



The Gateway into the Singha Darbar, the Residence of the Prime Minister



Projjwala Nepalataradheesha Maharaja Chandra Shum Shere Jung Bahadur Rana, G.C.B., G.C.S.I., G.C.M.G., G.C.V.O., D.C.L., Honorary General, British Army; Honorary Colonel, Fourth Gurkhas; Thong-Lin-Pim-na-Kokang-Wang-Syan; Grand Officier De La Legion D'Honneur; Prime-Minister and Marshal, Nepal



The Residency

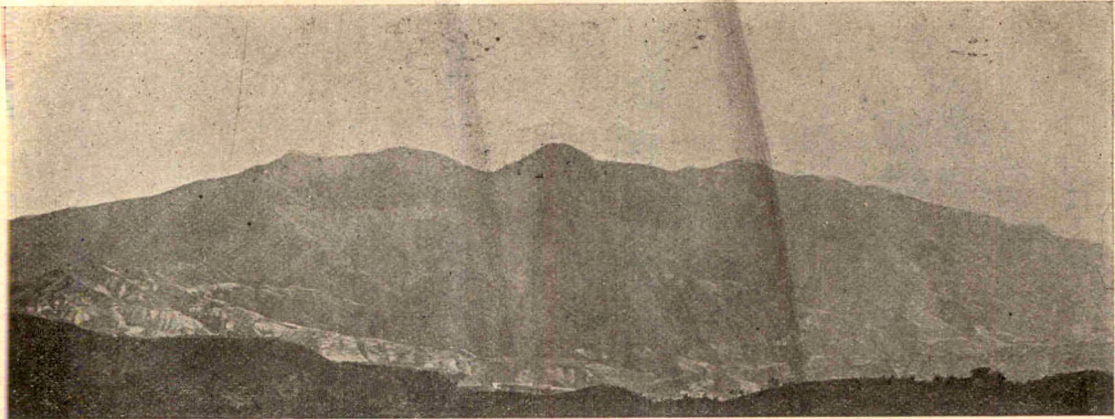
from one to five in number. These are pent-tiled or covered with copper-gilt or brass sheetings.

I have witnessed with joy and admiration the progress of the country in various directions, from the last century during the regime of the late Maharaja Vir Shum-Sher to the present times under Maharaja Chandra Shum-Sher Jung Bahadur Rana, G. C. B., G. C. S. I. G. C. V. O., G. C. M. G., D. C. L. (Oxon), Hony. General British Army, Thong Lin Pim-ma Kokang-Wang-Syan, Prime Minister and Marshal of Nepal. It would be an act of injustice on my part to omit the venerable names of late General Bhim Sen Thapa and Maharaja Jung Bahadur to whose judicious sagacity and military valour the kingdom owes its existence. It was during Jung Bahadur's administration in 1854, that the Tibetans bound themselves by a treaty to pay an annual tribute of Rs. 10,000 to Nepal and to have a Representative of Nepal in Lhassa. Since then the Prime Minister became the *de facto* ruler of the country and was known by the title of 'Maharaja'.

Nepal is not a 'forbidden country', and her Government keeps the door open to all willing and enterprising Indians. During the 'Sivaratri festival' thousands of pilgrims come here from the remotest parts of India. The only restriction which the Government lays down at other times—is a pass-port which an intending traveller has to secure before coming here, for which, however, no fee is charged.

Marwari cloth-merchants, Behari coach-builders, Punjabi sweetmeat vendors, Mohamedan shop-keepers, and other artisans of various nationalities are found following their respective vocations everywhere in the town and suburbs. There are many descendants of Bengali and Maithili 'Devottar' and 'Brahmotar' holders here and there in the country.

The new era of progress of the modern scientific age began from Sir Vir's time, and it has reached its climax during the present regime. The country has progressed by leaps and bounds in accordance with the best traditions of the land and the improvement has been as steady as rapid.



The Hills as Seen from the Resident's Bungalow

All departments have been thoroughly overhauled and brought up to date; not a single one has escaped the vigilant gaze of the present Maharaja. Old laws have been altered and replaced by new ones to suit the requirements and altered conditions of the age. Many important reforms have been introduced into Civil and Judicial admini-

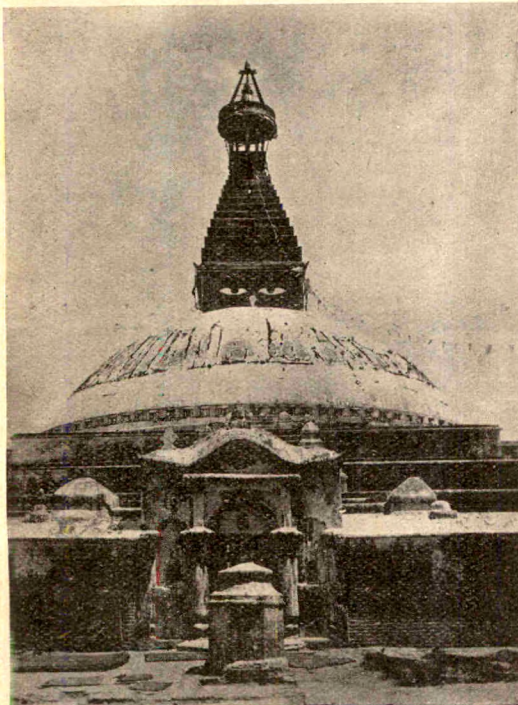
stration of the realm. Lower and Upper Courts, and a High Court have been established of which the Chief Justice is His Excellency Commanding General Dharma Shum Shere Jung Bahadur Rana. Then there is a Council of 'Bharadars' like the Full Bench Court in India consisting of Chouturias (members of the Royal family), feudatory Rajas, nobles and big officials and so on. The final appeal goes to the "Niksari" Adda equivalent to the Privy Council.

There is also an Executive Council whose members are all veteran officers and notables. Important Bills, new legislations and big grants, etc., have to be passed by this House. His Honour Supradipta Manyabara General Sir Tez Shum Shere Jung Bahadur Rana K.C.I.E., K.B.E. is the President of the Assembly.

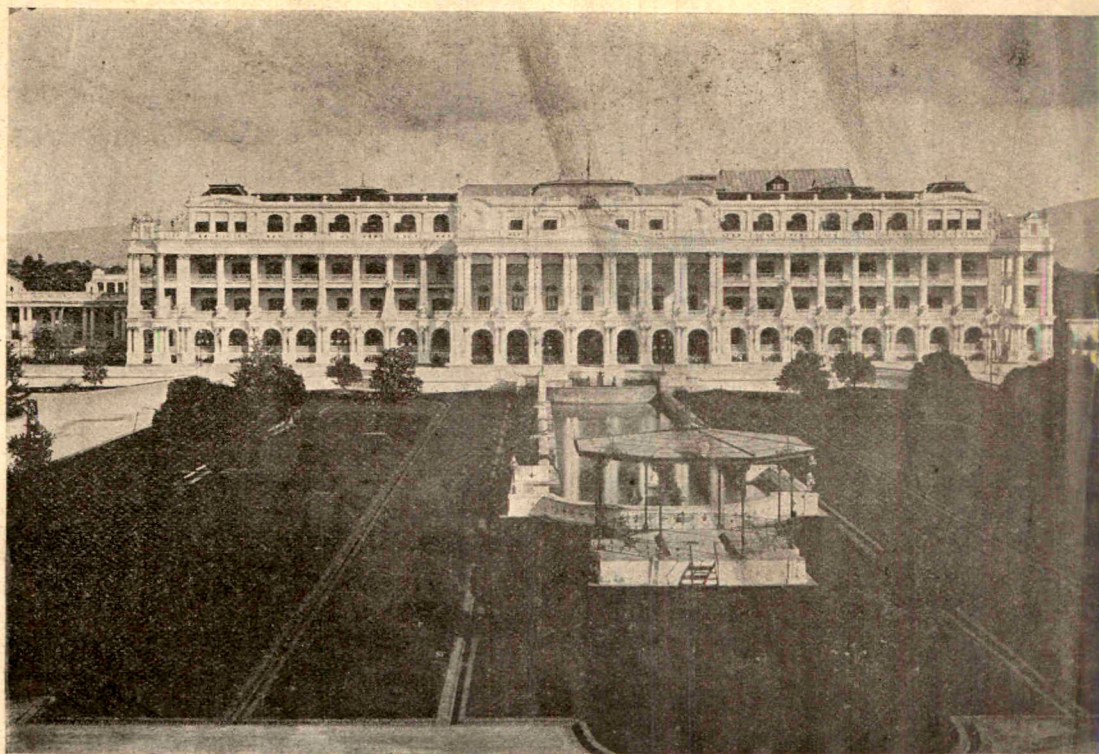
Besides these, the other offices are Mulki-adda Mulki-bundabust, Madesh-bundabust, Bhansar (Customs House), Munshi-khana (Foreign Office), Rakam-bundabust, Kumari-Chowk (Accountant-General's Office), Mulki-khana (Treasury), Police, Mint and the Registration Department.

Bada Kazi Manyavara Marichiman Singh C.I.E. is His Highness's Private Secretary. Sardar Narain Bhagat is the Home Secretary. Suba Murali Dhar Upraity B. A., LL.B. and Kharidar Yogma Mavi Acharyya M.A are in charge of Law and Postal departments respectively. His Holiness Dharmadhikar Bada Guruji Tarka Raj Raj Guru Panditji is the head of the Religious Institutions. He officiates at all public religious ceremonies.

Kazi is the highest civil officer; under him in order of rank are Sardars, Mir-Subas,



Boudhnath—a Large Buddhist Temple and a Favourite Resort of the Tibetans



The Palace, "Singha Darbar"

Suba Kharidars, Dittas, Bicharies, Mukhias, Bahidars, Nausindas, and Karindas.

Murder and killing of the cows are punishable with death; but Brahmins and women are never capitally punished.

On the whole, the character of the Government is *patriarchal*. His Highness looks to the welfare of each and every one, and any difference or disagreement in any department or between any parties is referred to His Highness for ultimate decision. All love and respect him as a father.

#### MILITARY DEPARTMENT

His Excellency Supradipta Manyabara General Sir Bhim Shum Shere Jung Bahadur Rana K.C.S.I., K.C.V.O. is the Commander-in-Chief. His Honour General Joodha Shum Shere Jung Bahadur Rana K.C.I.E. is the '*Jungilat*' and Supradipta Manyabara General Sir Mohan Shum Shere Jung Bahadur Rana K.C.I.E.—H.H.'s eldest son—is the Chief of the Staff.

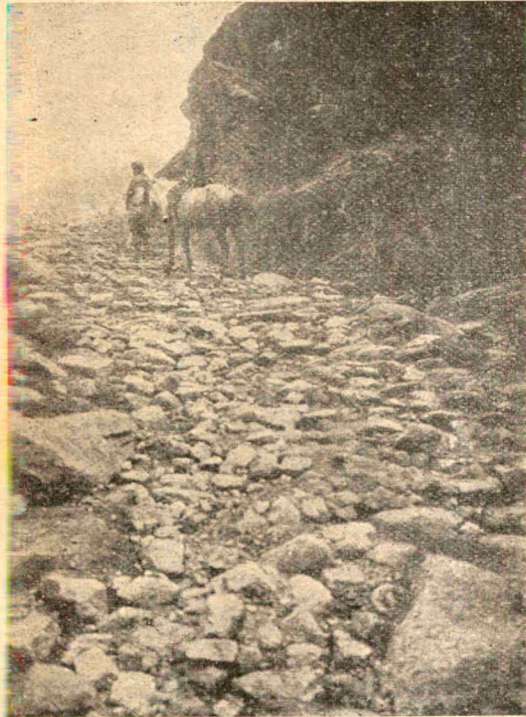
The Army is organized on the British model, and officered in the same way as the English regiments. Old ungainly uniforms

have been discarded and smart khaki shorts and coats with khaki hats substituted. The Government has done its best for the improvement of the military unit. The pay of the soldiers has been increased and a system of regular target practice introduced. A Military School has been established to train officers, and their promotion depends mostly on their military attainments: Manyabara Colonel Bhairab Shum Shere Jung Bahadur Rana C.I.E. is in charge of the institution.

According to the Imperial Gazetteer of India, "the standing army of Nepal is estimated at about 45,000 men, including 2,500 artillery. The rest are infantry composed of regulars and militia, but there is also a large reserve force." This estimate was made in the year 1908: but I am sure, in the course of years the Government has, no doubt, improved in this direction too. There is a Regiment of Cavalry also. There is no compulsory military service after a training for five years and these retired soldiers really form the back-bone of the kingdom. The military bands are beautifully

trained by Mr. Khan D. Music, who received training in England.

During the last Great War, the army of Nepal was placed at the disposal of the British Government with His Honour Supradipta Manyabara Sir Baber Shum Shere Jung Bahadur Rana, G.B.E., K.C.S.I., K.C.I.E., N.P.B.,



The Path Leading into Nepal over the Chandragiri Pass

second son of His Highness, as the Inspector General of Nepalese Contingent in India. It received valuable training there, and fought against the Afridis with great valour and success. The British Government in recognition of their services awarded appropriate medals and decorations to both officers and men. Not only that, the Indian Government also offered an annuity of ten lacs of rupees per year to Nepal.

As a fighting unit the Gurkha has no parallel. The best soldiers of the British Army in India are composed mainly of the Gurkhas. The Gurungs and Magars are the men mostly to be found in what is called the British Gurkha Regiments. In fact these people are not 'Gurkhas' in the truest sense of the word, and it is most of these

who are settled in India and are responsible for the high-handedness so notorious in our country.

#### EDUCATIONAL DEPARTMENT

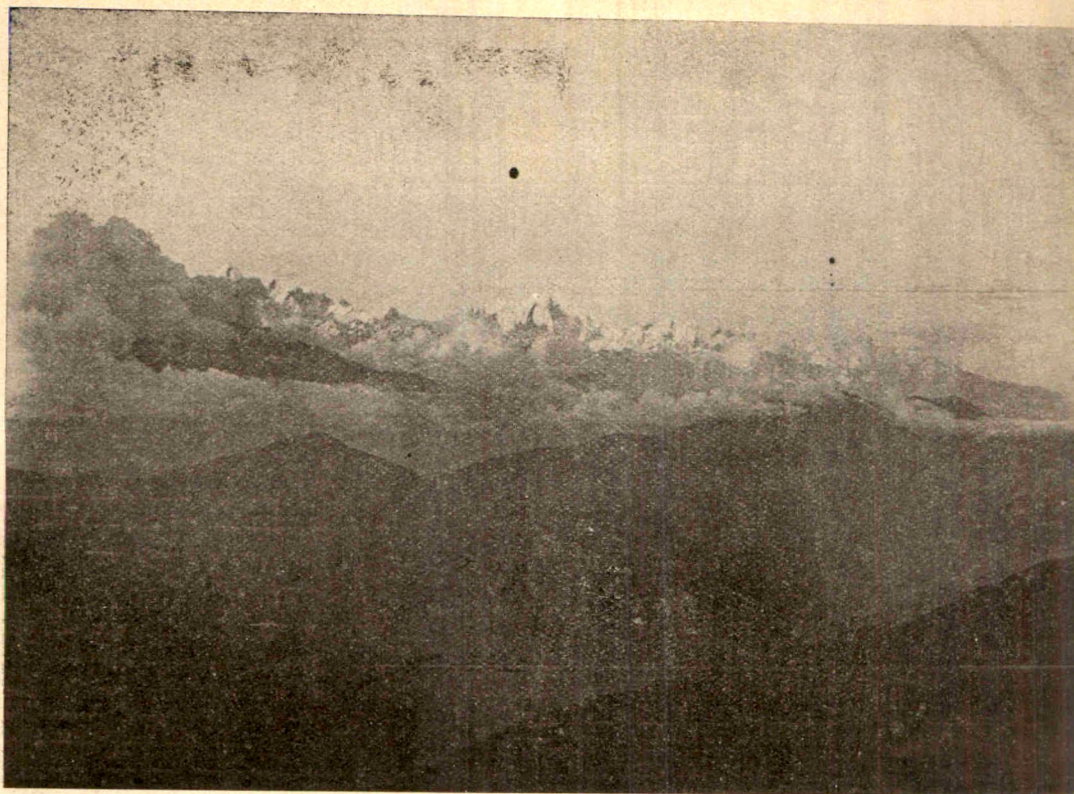
The first High English School was established in 1880, and affiliated to the Calcutta University. The Tribhuban Chandra College was started with Intermediate classes in the year 1918, and has been raised to B. A. standard from the last year with Manya Sardar Batu Krishto Maitra, M. A., as the Principal and several educationists from India as professors. The Director and Assistant Director of Public Instruction are His Hon. General Bahadur Shum Shere Jung Bahadur Rana and Maj. Shib Pratab Thapa, B. Sc., respectively.



Nayatapola Dewal or the Five-tiered Temple of Bhatgaon

In place of one graduate 30 years ago, we have now scores. Five Nepalese students have passed the M.A. examination of Calcutta University in various branches including English, Economics, History, Sanskrit, etc., and three others have passed the M. B. Examination from the Calcutta Medical College in





Gosaitan Mountain—as seen from Kakani—the holiest place in Nepal

the regular course and several qualified themselves as Engineers from Roorkee and Sibpur. There are numerous students today in various parts of India studying Law, Science, Arts, Agriculture, including Medicine, Ayurveda Mechanics, Commerce, Electricity, Painting and special Military Training etc., at Government expense. Six students, sent by His Highness the present Maharaja returned from Japan after completing their studies in Engineering, Mining, Agriculture, Explosives and Ammunitions, and began the work in their respective departments.

Though there is no public girls' school here at present, but rarely one illiterate girl can be found in a hundred among the upper and middle classes. English education is spreading fast among girls of the upper circle. Lessons on Music and Fine Arts are also given. Ladies can play on pianos and read and write musical symbols with ease.

Many free primary schools have been started in different parts of the kingdom for the spread of education among the masses. All the educational institutions of this country are free.

In this connection I cannot check the temptation of mentioning that except Land Taxes and Customs Duty, I do not know of any other taxes, not even the *Income Tax*.

Nearly ten years ago, for the improvement of Gorkhali language a Committee was formed under the name of "Gorkha Bhakha Prakashini Samiti" with Subu Rama Mani Acharya Dixit as the Director. Hundreds of books have been translated and compiled in various branches of knowledge specially for the students.

#### MEDICAL DEPARTMENT

The Medical Department is under a Director and an Inspector of Hospitals—both of whom are Nepalese doctors. Dr. K. L. Gupta is the Chief Medical Officer at the Bir Hospital in Kathmandu, and under him there are six Assistant and Sub-assistant Surgeons. There is a Nepalese eye-specialist, who after obtaining the M.B. Degree of Calcutta University made a tour in the principal eye hospitals of India. There is another doctor attached to the Jail. The Female Hospital is under Miss H. Sen, M. B. (Cal.); she has a

lady sub-assistant Surgeon under her. The Bacteriological Laboratory is well equipped. The X-Ray Building has been recently completed and all apparatus and fittings have arrived from London. Capt. Kaiser Jung



Thapathali—the Residence of Maharaja Sir Jung Bahadur

Thapa who after completion of studies at Calcutta Medical College, received a special training at Dehra Dun, is in charge.

The new Operation Theatre of the Bir Hospital has been recently built on a plan given by Dr. Warring, F. R. C. S., the Senior Surgeon of St. Bartholomew Hospital, London and is fitted up with the best and most up-to-date instruments and appliances. There are eighteen hospitals and fourteen charitable dispensaries in the kingdom. Lastly we have a Medical School for training men for subordinate medical service. Several persons have passed out and are doing good work. One of them got O. B. E. from the British Govt. in India in recognition of his services during the war.

The Engineering Department also is doing valuable work. Formerly, the Chief Engineer was a Bengalee, who built His Late Highness Sir Bir's palatial Durbar after the model of Government House at Calcutta; but now several Nepalese gentlemen have come out successful from Sibpur, Patna, Poona, and Roorkee, so that the supervision work has passed to their hands. In this connection the names of Commanding Col. Kumar Nar Singh Rana, C. E. and Col. Kishore Nar Singh Rana, C. E., both of whom are honorary members of Engineer-

ing Associations in England and America, are worthy of mention. I think, if they go on as they are now doing, the Government will be able to dispense with the help of foreigners altogether in every department within a few years. At present the only openings for Indians here are in the Educational, Medical and Engineering Departments. Recently, I know of one Bengalee graduate who comes of a family domiciled in Nepal for seven generations and has been taken in the Civil Service and has a chance to be the Governor of a province in future.

There was no drainage system in the town in the good old times, but work has now been started in this direction throughout the length and breadth of the town. A Municipality has been formed of official and non-official members with His Hon. Supradipta Manyavara General Sir Kaiser Shum Shere

Rana Jung Bahadur, K. B. E. (H. H.'s third son) as the Official Chairman. It must be gratefully acknowledged in this connection, that one of the official members is a Bengalee doctor. The Municipality has taken up the charge of roads, drainage etc. Babu Sreepati Ghose B. A., B. E., is in charge of the Public works Department. Already there are some steam-roller engines, and more are being indented to make metalled roads all over the town. The main road from Raxaul station to Nepal is under construction for motor transport service. Expert engineers have been brought out from India and England to dig special tunnels and to construct bridges wherever necessary. Already motors are running up to the foot of the hills near Bhimpheedi within 18 miles from the capital.

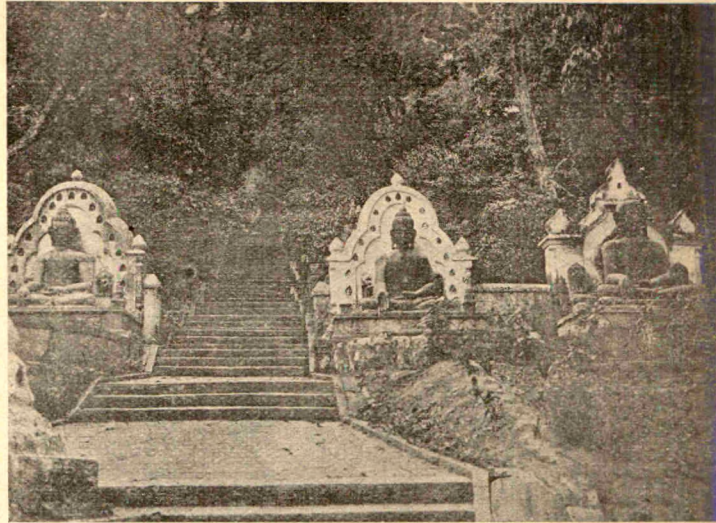
During the time of the present Maharaja innumerable wooden and iron bridges have been constructed throughout the country. Numerous Rest-Houses are also erected on the way for the comfort of travellers.

The first Water Works, the "Bir-Dhara" were completed in 1892 for the water supply of the town by an English Engineer, and later on four more were constructed at Bhimpheedi, Bhichhakar, Bhadgaon and Patan, and some more in the hills all planned and super-

vised by Nepalese engineers. The one at Patan has been dedicated by Maharaja Chandra Shum Shere to the memory of his late Barah Maharani. This Water Works installation was a boon in itself, for this led to the prevention of epidemics, which in former days swept away thousands of the inhabitants of Nepal. Besides, many wise measures have been adopted with a view to improving Sanitation and Hygiene.

Nearly seven miles away from the town at Pharping, has been installed the Main Hydro-Electric Power House by the present Maharaja, and it has been fitted up by American and English Engineers with the assistance of local engineers. At present there are one Superintendent and four Shift Engineers for the working of the Power House. The Chief Electrical Engineer is a European. Now the whole of the town and specially the big streets and squares are beautifully illuminated throughout the night.

Then again, two sections of Rope Railway are under construction, under the supervision of Mr. R. S. Underhill, M. A., (Cantab.). Of these, the smaller circuit is nearly completed, and bigger one is also expected to be



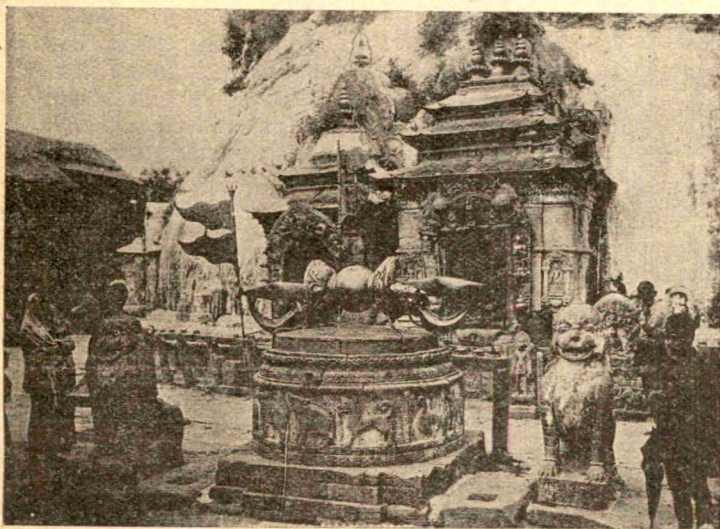
Huge Figures of Buddha Bhagwan on the staircase leading up to the temple of Shambhunath

ready by next year; which, when completed, will be of immense help for the transport of cheap grains from the plains of Terai and traffic for general as well. This was planned by His Highness and a sum of twenty lacs has been sanctioned for the purpose, in order to lower the price of the food-stuffs for the hill-population.

Before the present time, hides of the country passed into the hands of foreigners but now these are being utilized in the Tannery Works recently started by an expert Indian with foreign qualifications.

But these are not all. The Telephone system has been established, by which the capital city is connected with the frontier outpost of Birgunj, near Raxaul, serving as a powerful link between this kingdom and the rest of the world. Formerly news could not reach our country earlier than three days, but now, we could get a reply from home in less than six hours.

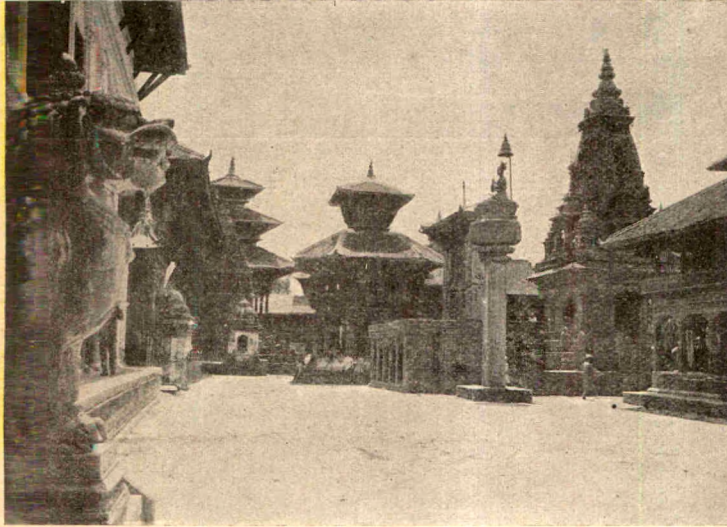
With the advent of electricity, a good future for industrial expansion is to be expected. Very recently Mr. Bruford, the Chief Electrical Engineer gave a demonstration of electrical industry. Private firms for grinding and



A Large Gilt "Bajra" or the Thunderbolt of Indra.

husking of grains, electro-plating, polishing, printing and manufacturing aerated waters etc. have been established.

Agricultural works have been started in various parts of the country and results are promising. A grand canal (Nahar) is under construction for the last three years under the supervision of an expert English Engineer and several Nepalese officers; and when completed, it will be a boon to the cultivating classes of the neighbouring districts. Already over 14 lacs of rupees have been spent on account of that.



The Square Front of the Bhatgaon Darbar

The Nepalese Mine expert has explored several mines of various metals, and recently a Bengali Geologist of European qualification and varied experience has discovered a big coal mine, and arrangements are being made for excavation by trained men, which when completed will solve the fuel problem and make an opening for big industrial enterprises.

At present all the Gun Factories and Arsenals are under Nepalese Engineers. I have seen rifles and ammunitions made here, and found them very serviceable. Recently, Colonel Bhakta Bahadur Basneyt, one of the Japan-returned Engineers has prepared of his own design an excellent Howitzer-Gun which on examination was found to hit the target accurately from a distance of 2000 yds.

The Police organisation seems to be very

efficient here. Several graduates and undergraduates who have returned after completing their usual training at Hazaribag are doing nice work here.

The old dungeon-like prison house of Kathmandu was demolished, and a new pucca double-storied rectangular building erected, and in this connection a big workshop was founded to train and engage the prisoners in various occupations. The sale proceeds are utilized for their well-being. Rules and regulations have also been remodelled.

The chief traders in Nepal are the Newars, but many Indians also have settled here and carry on a brisk commerce.

In the year 1923, under the auspicious patronage of the Maharaja, the first joint-stock limited company was formed under the name of "The Pashupati Medical Hall & General Stores" with a capital of Rs. 50,000 with his Honour General Sir Tez Shum Shere Jung Bahadur Rana K. C. I. E., K. B. E., as the Chairman of the Board of Directors; the Managing Director is a Bengalee.

Thousands of Muhammadans have been living here for generations and earning their bread by peaceful occupations. They have two Muszids of their own in the capital town.

"Slavery is one of the institutions of Nepal," remarks Daniel Wright; but the present Maharaja enacted various legislations, one after another, for its eradication and endowed a large sum from his private purse for the maintenance of the emancipated slaves. Recently he made a stirring and pathetic appeal to the slave-owners and public in general for the total abolition of slavery from the kingdom. He removed many social abuses, which, like a canker, had been eating into the vitals of the race.

Then again, the Maharaja offered substantial grants for the establishment of poor-houses, orphanages and leper asylums etc., out of the "Gootty" (equivalent to our 'Debottar') most of which formerly went to rich 'priests' and mahantas' pockets.

Thus slowly and gradually has Nepal

emerged out of the darkness of the past ages into the light of modern days.

In the year 1918, the Maharaja instituted two orders for the first time in Nepal in order to reward those deserving. One is styled "*The Star of Nepal*" divided into 4 classes; and the other is a military decoration called "Nepal-Pratap-Bardhaka."

The Nepal Government has a Representative British India. His Majesty the King (Maharaj Dhiraj) has a salute of 31 guns, His Highness the Maharaja 21, H. E. the Commander-in-Chief 19, and other military officers according to rank.

A New Treaty of Friendship was signed at Kathmandu, between the British and the Nepalese Government on 21st December, 1923., by which, amongst other things, it was settled that Nepal Government will have full powers to import arms and ammunitions from any part of the world up to the extent not dangerous to India, and will not have to pay duty on any imported goods to Nepal.

The '*lingua franca*' of Nepal is 'Gorkhali' a language which slightly resembles '*Hindi*' and is written in Deva-Nagree character.

Current silver coin in Nepal is '*Mahar*,' two of which make a Nepalese rupee. The value of a '*mahar*' is six annas and three pies of British Indian Currency. Copper coins in common use are pice. Gold coins are called '*Asrafee*.' All coins are struck at the Mint of Nepal. The Indian coinage is accepted throughout the kingdom.

Both the Hindus and the Buddhists burn their dead. The higher castes live in the same way as their brethren in British India. There are many Buddhists living in Nepal.

Maharaja Chandra Shum Shere, though a man of very great personality, has quite simple habits. Luxury and extravagance he



Dharara or Tower of Bhimsen Erected by General Bhimsen Thapa

strongly condemns, and '*plain living and high thinking*' is the motto of his inner life. With regard to the State, the watch-word of His Highness has been '*preservation and progress*.' Preservation of all that is good and noble in our religion and culture; and progress on line modern toward efficiency and activity. Thus it is due to his statesmanlike wisdom and ability that modern Nepal presents the picture of a rare and exquisite blend of the East and the West.

## THE EXCHANGE PROBLEM OF INDIA

By Mr. K. G. LOHOKARE, M.L.A.

The essential quality of an exchange between two countries is that it should be a purely passive link in trade transactions, and should have no deterrent influence on either of the countries trading with each other. The rate of exchange between India and England—the centre of adjustments of trade balances of India with the world—should as usual tend in equilibrium to be the ratio between the purchasing powers of the Indian currency in India and the English currency in England. This equilibrium of the purchasing power parity gets restored not only by the rate of exchange but by the movement of the purchasing power parity also. This function of the adjustment of the purchasing power parity should be the least interfered with by the exchange between two countries.

The purchasing power of currency in India depends upon the price levels in India, while the purchasing power of currency in England depends upon the price levels in England. In order that the exchanges between India and England may be such as to be strictly non-interfering with the trade conditions between the two countries, the factors largely responsible for providing the price levels, the currency systems of England and India should be of the same nature. The currency policy of India is the gold exchange standard, while that of England is the effective gold standard. The effects on the price levels in India with the gold exchange standard cannot be of the same nature as the effects on the price levels in countries having an effective gold standard, because of its limitations in being not as safe as the gold standard for the purpose.

The gold exchange standard in India has one peculiar feature. The internal standard of value is the token rupee and the external standard of value is the sovereign. The rupee currency is capable of easy expansion but is incapable of easy contraction by reason of the fact that it is neither exportable nor meltable, nor is the token currency strictly convertible at will into the international currency. For trade purposes exchange is available in terms of

the external currency at certain fluctuating rates, but the volume of currency in India remains almost unaffected by the exchange operations. The gold standard reserve is the only source of contracting and expanding the currency. Other reserves of the paper currency and the cash balances cannot serve to contract the volume of currency. Locking up of the currency is ineffective for the purpose of contraction too.

The volume of currency therefore scarcely adapts itself to the requirements nor is it capable of a proper adaptation to the system of exchange as it obtains today. On the other hand addition to the currency volume is easy. The result is that after the demand for currency—for external or internal trade is over the currency that lags behind goes to inflate the prices, with the inevitable result that it creates a fresh demand for currency for trade purposes when the price level thus artificially goes up. An issue of currency in India against the sale of council bills in England either for trade purposes or for putting funds in the hands of the Secretary of State puts in more currency in India. The harvest season requires more currency for movement of crops to the ports. This addition to currency cannot be retracted as easily as it is put in circulation, with the result that the level of prices in India goes up unnaturally higher. This rise in prices, in other words, depreciation of internal currency goes to bring about its specific depreciation in terms of gold too. The exchange as determined by the internal price levels in India under such influences (and others as well) has not therefore the credit of being a purely passive link in the trade transactions between countries having dissimilar systems of currencies.

The following table shows the depreciation of Indian currency in terms of gold in the normal period until the prices were affected by the war. The influence of a volume of currency having no effective means for contraction can be seen in the price levels in India in terms of gold. The Indian index number represents important articles of export and import together.

TABLE I. CURRENCY AND WHOLESALE PRICE LEVELS IN TERMS OF GOLD 1890 TO 1894 AVERAGE 100.

Year.	Currency Volume in crores.	Indian Price level		United Kingdom Price level.
		Rupee level	X <u>current exchange</u> normal exchange	
		= 1s. 6d.		
1900	134	118		109
1901	150	111		102
1902	143	108		101
1903	147	102		101
1904	152	104		102
1905	164	112		105
1906	185*	132†		112
1907	190*	140†		117
1908	181	140†		106
1909	198	126		108
1910	199	124		114
1911	209	132		117
1912	214	140		124
1913	238*	146†		124
1914	237	150†		124
1915	266	156		157

The specific depreciation of internal currency in terms of gold gives rise to fluctuations in exchange too. The price levels in India cannot be duly adjusted by the limitations created by the improper manipulation of the currency supply to the movements of the purchasing power parity point. The gold exchange standard system thus fails not only to stabilise the exchange, but to give proper price levels as well. The very causes of the failure of the system to stabilise exchanges will go to render the attempts at adjustment of the price levels in India futile. If stability of price levels is produced at all, the economic effects upon the country would be very questionable.

The peculiarity of the mechanism lies in the following conditions. When attempts are made to stabilise the exchange, the movements on the India side of the purchasing power parity point are mainly taken by the internal price levels in India. It is the masses who then bear the brunt of the first disturbance of the equilibrium. Being ignorant of the source of their misfortune, they suffer patiently laying the blame either on traders or on the foreign rulers. The international traders of India look to stability in exchange because it gives them the constancy of rupees to the pound. Their goal being trade—their only desire is to get a number of rupees only—they do not look to or get much

perturbed by the prices ruling inside or outside the country. The number of rupees gained in trade is their immediate count. But when an attempt to stabilise prices is undertaken—as it is declared to be the policy of the Government of India of late—the purchasing power parity point affects the exchanges mainly. The theory of a low exchange encouraging the export trade and discouraging imports comes to the fore. The traders' count in rupees in his transactions varies with every change in the rate of exchange. They raise their voice—and effectively too—for this or that exchange rate according to the nature of the trade—own internal or external interest. The mechanism therefore puts up a fight between the interests of classes and masses and every interest doubts the manipulation of the exchange by the executive, at every change in the rate. Whatever the view in favour of price level or exchange stability, one thing is certain—the system which creates the conflict does not give a neutral or nearly neutral form of exchange—the price level obtained under the system in vogue being affected by other elements particular to the gold exchange standard as compared with the gold standard.

Unless, therefore, the defects in the currency system of India are removed, an attempt at stabilising the prices is bound to interfere with the essential quality of the exchanges in being a passive link in trade between two countries. Even supposing that due adjustments of price levels are possible by a timely supply or withdrawal of the currency—which even the most careful watch would fail to achieve—the fact of the manipulation of this mechanism being in the hands of the executive irresponsible to Indian public opinion—will always be viewed with suspicion, not only by the trading community but by the common people of India as well. The failure of the mechanism in the past with the consequences of the sale of reserve councils so recently as in 1919, producing disasters to the finances of India has left a deep-rooted suspicion. The system is not knave-proof nor ever fool-proof. It cannot produce confidence in the minds of Indian traders and common people as well. Why risk this confidence, the essential requirement of a currency system and a matter of special care to the foreign Government, particularly in the present political period?

Lastly the mechanism of the two funds of

\* Sudden additions to currency.

† Sudden rise in Indian level over the United Kingdom level. (Findlay Shirras.)

the Gold Standard Reserve set apart for exchange purposes from the profits of coinage was designed to avoid the use of gold for currency in India. That the mechanism could be used for stabilising the exchanges without providing for a strict convertibility of the internal currency into the international one was the claim advanced in its favour.

The excuse in refusing to allow this strict and simple convertibility was that the system would be cheap. The sum of the profits of coinage added to this reserve every year, and the sum of the amounts at a modest rate of three per cent have been given in the following table:—

THE GOLD STANDARD RESERVE 1900-18.

Year on 31st March	Average price of silver in pence.	Equivalent Metallic Value of 165g. Silver in d.	Nominal (16d.) minus value of a Re. in pence.	Net Coinage of Rupees in Lakhs.	Profits of Coinage in £.	Amount 3%.	Thousands of pounds progressive accumulation of the G. S. in £s.
			past	collection	327900	666551.84	
1900	27 <sup>7</sup> / <sub>26</sub>	10,039	5,961	132	1703681	63994.968	
1901	28	10,498	5,502	1693	3881202	7659901.46	3031
1902	27 <sup>3</sup> / <sub>16</sub>	10,036	5,964	382	949300	1818953.73	3454
1903	24 <sup>1</sup> / <sub>16</sub>	8,941	7,059	325	955100	1776762.98	3811
1904	24 <sup>3</sup> / <sub>4</sub>	9,198	6,802	1115	3160100	5707488.21	6544
1905	26 <sup>3</sup> / <sub>8</sub>	9,802	6,198	781	261900	459244.27	8529
1906	27 <sup>13</sup> / <sub>16</sub>	10,44	5,56	1688	3910000	6656501.30	12452
1907	30 <sup>7</sup> / <sub>8</sub>	11,471	4,529	2338	4412800	7293696.48	16842
1908	30 <sup>3</sup> / <sub>16</sub>	11,225	4,775	1570	3123600	5012472.16	18318
1909	24 <sup>3</sup> / <sub>8</sub>	9,068	6,932	24	69320	107998.48	18471
1910	23 <sup>11</sup> / <sub>16</sub>	8,800	7,200	8	.....	.....	18764
1911	24 <sup>5</sup> / <sub>8</sub>	9,151	6,849	1	2854	4191.18	19260
1912	24 <sup>9</sup> / <sub>16</sub>	9,128	6,872	30	85900	122472.48	19956
1913	28 <sup>1</sup> / <sub>32</sub>	10,072	5,928	1600	3952000	5470476.96	22507
1914	27 <sup>9</sup> / <sub>16</sub>	10,41	5,590	1051	2418000	3249598.36	25532
1915	25 <sup>5</sup> / <sub>16</sub>	9,407	6,593	14	38400	50103.27	25715
1916	23 <sup>11</sup> / <sub>16</sub>	8,80	7,200	2	.....	.....	26231
1917	31 <sup>5</sup> / <sub>16</sub>	11,633	4,365	2938	5343500	6571810.35	31510
1918	40 <sup>7</sup> / <sub>8</sub>	15,187	813	2260	765600	914164.68	34453
				Total	35033000	56870.804	

Ref.:—Col. 2, Table 12 Shirras (Cf. 236); Col. 3, Calculation; Col. 4, Calculation with Re. 16d.; Col. 5, Table 14, Shirras; Col. 6, Calculations; Col. 7, Calculations; Col. 8, Table 19, Shirras.

It will be seen that the amount of whatever gold was saved by putting in token currency has remained stationary, the additions of interest have vanished by the process of operating on the funds for the purpose of exchange. The savings have therefore remained as unproductive as the gold that would have been used for currency had India got a gold currency instead of the rupee. The fall in value of the bullion in the volume of rupees in circulation is an additional loss too. Besides, the uncertainty of trade, and the benefit of the use as capital of the gold standard reserve by foreign traders was the fruit India got by the system so long in vogue. The gold exchange standard may be cheap in theory but practice has shown that it is neither fool-proof nor knave-proof and has not given the desired results in India so long. It is no use praising the virtue that cannot be visualised.

The gold exchange standard has therefore failed,—

- (1) To stabilise exchanges and to avoid large fluctuations at the testing periods.
- (2) To economise the cost of a gold standard, nay even that of a gold currency in India.
- (3) To give perfect convertibility of the internal currency into the international.
- (4) To stabilise price levels too.

Government of India have now been expecting to work the gold exchange standard for stabilising the prices. Indians are tired of their land being converted into a laboratory of experiments in economics. The currency systems of other countries even after the great strain of the war have been definitely coming back to the gold standard. Countries like Holland with gold exchange standard have ere long taken up the gold standard because of the trade relations with



the gold standard countries. India has her trade mainly with the gold standard countries. To make her have a system different from what these countries follow is to put a discount upon her resources, not only to the advantage of England but of so many other countries as well, who would receive a proportionate share of the inequitable advantage.

The only way to solve the problem is to abandon the gold exchange standard which it is very difficult to rely on as fool-proof or knave-proof and make an honest attempt to establish an effective gold standard as early as possible.

Stopping all further issue of the rupee currency, and putting in all further issues on a full backing of gold will be an earnest of a good beginning. It will secure retirement or adjustment of the additional currency—a feature to be first met with when there is a demand for currency on behalf of the trade. Gradual overhauling of the rupee currency to the gold basis, fixing a permanent ratio between rupee and gold, and making the rupee a limited legal tender should be taken

up as early as opportunities afford. As a proof of the earnestness on the part of the Government laying down a definite plan and abandoning the 'watch and wait' policy is the thing most desired. A permanent Commission of non-official Indian experts should be in charge of the working out of the proposals until the change is completed. A definite limit to the rupee currency and fresh issues of gold denomination paper with full gold backing may as well serve the main purpose. Whatever be the method or goal chosen it must be open and honest so as to give the exchange its proper function of being purely a passive link in the trade between India and other countries.

The right has long been recognised of India to develop her fiscal policy on her own lines. India claims nothing more than justice in currency matters—the justice of a passive trade link exchange. To help India to establish the currency system on this fundamental principle will retain the confidence which is so badly needed in these matters and particularly so in the present days.

## REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspaper, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazines, articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

### ENGLISH

**BUDDHIST ICONOGRAPHY.** By Benoytosh Bhattacharyya, M.A. (Calcutta), University Gold Medalist and Prizeman, Government Research Scholar in Iconography at the University of Dacca, Editor, Gaekwad's Oriental Series, and Librarian, Oriental Collection, Baroda, Oxford University Press, 1924.

The study of Buddhist Iconography according to modern scientific methods was begun by M.A. Foucher in the beginning of the present century. M. Foucher's works on Buddhist Iconography, such as "Studies in Buddhist Iconography in India, Parts I and II" have now become classical. Buddhists of India wrote a special class of books, like the Hindus, describing the forms and adjuncts

of the numerous divine and semi-divine beings of the Northern or Mahayana Pantheon. With the decline and subsequent disappearance of Buddhism from India proper such books have become very rare and it is only in Nepal that they are still to be found. Descriptions of Buddhist gods in Sanskrit are called "Sadhanas" and collections of such Sadhanas are to be found in works entitled "Sadhana-Mala-Tantra" or "Sadhana-Samuchchaya". When European Universities started collecting Indian MSS., cart-loads of Buddhist Sanskrit MSS. were taken away from Nepal to Oxford and Cambridge. At the present day the most ancient and reliable MSS. are not to be found in India, but in the libraries of Paris and Cambridge. When M. Foucher wrote on Buddhist Iconography he collected and collated all available materials on the

subject. His work though the first reliable work on the subject was very meagre. With the growth of our Museums and explorations of different sites the scope of the subject has increased vastly during the last twenty years. Mr. Benoytosh Bhattacharyya has added considerably to our knowledge on the subject by re-arranging the existing data and by collecting a vast mass of fresh evidence.

Mr. Benoytosh Bhattacharyya is the son of Mahamahopadhyaya Haraprasad Sastri, one of the foremost scholars in the field of Buddhist-Sanskrit Literature. His early life was spent in the midst of the great school of research which his father created among the students of the Presidency and Sanskrit Colleges and in which he has trained generation after generation of research scholars. Mr. Bhattacharyya had the further benefit of training under M. Foucher himself in the Indian Museum at Calcutta and of making himself acquainted with the priceless collection of MS. literature on the subject by paying a prolonged visit to Nepal in the company of his father. Very few scholars, whether Indian or European, have worked under such advantageous conditions. Mr. Bhattacharyya has acquitted himself with very great credit and his work will remain the standard work on the subject for many generations to come.

The principal points on which his work must be considered as an advance on those of previous writers on the subject is the classification. His classification of Buddhist Iconography is based on the evolution of the Mahayanist doctrine, which he treats of in the second section of his introduction. The Mahayanic Pantheon depends upon the primary divisions of the more important deities into the five-fold group under each of the divine or *Dhyani* Buddhas. In this respect his work is a great advance on the pioneer work of M. Foucher. Thus under, each head, in each chapter we find the same class of gods or goddesses divided into five sections—"Emanations of Amitabha, Emanations of Aksobhya, Emanation of Vairochana, Emanations of Amoghasiddhi" etc.

The *Sadhanas* of Mahayanic Buddhism are very large in number. M. Foucher in his pioneer work on the subject identified a number of images discovered in the majority of cases in Bengal and Behar. Mr. Bhattacharyya has in the first place increased the scope of identifications by publishing a large number of *Sadhanas* by quoting them at length. It is now possible even for a village school-master to identify the broken image of the strange god of a forgotten cult, which lies neglected under a tree in his village or in the fields. In the second place Mr. Bhattacharyya has displayed genuine scholarship and critical acumen by identifying a large number of fresh specimens from all parts of India. In the appendices he has translated a Sanskrit-Buddhist work on the forms of the Buddhist goddess Tara (*Kicit-Vistara-Tara-Sadhanas*), and published an excellent note on the 108 forms of Avalokitesvara in the Macchandar Vahal, at Kathmandu, the capital of Nepal. Unlike the majority of our Indian works, Mr. Bhattacharyya's book is furnished with an excellent Bibliography and index. A perusal of Mr. Bhattacharyya's work has convinced me of the fact that it is an indispensable necessity in all public libraries and all schools and colleges of India must possess a copy of it. It is a work of which every scholar ought to be

proud of as a specimen on research work, which a young Indian is capable of in the twentieth century.

R. D. BANERJI.

GOLDEN GRAIN : Compiled by Agatha Russel, Duckworth and Co. 3, Henrietta Street, London, W. C. 2.

It is a little book of Anthology. It shows wide reading and a memory richly stored. The passages cited show a great variety and 'striking contrasts.' It is a book which contains a goodly number of pithy sayings—prose as well as verse. It is charming, as Dr. Frederick Harrison, Lit. D., has very aptly said of the book in the preface :

"A real Anthology of 'Thoughts' from all ages and languages.... Through all a harmonious spirit—of courage, of insight and of Truth."

H. K. C.

ASOKA : By Dr. D. R. Bhandarkar, University of Calcutta, 1925. Pp. XIII × 346.

Since the first notice of the Gilar version of the Asokan edicts by Col. Tod as early as 1822, for over a century, scholars Indian as well as European, are consecrating their energies to the decipherment of the historic inscriptions as well as to the proper appraisalment of their imperial author. Asoka, the first *practical internationalist* of history justly commands the homage of scholars from diverse race and climes. The researches of Prinsep and Cunningham, of Pandit Bhagavanlal Indraji and Sir R. G. Bhandarkar, of Emile Senart and George Bühler and a host of other scholars have contributed to the growth of a veritable Asoka literature. But most of the writings are dispersed in technical journals and ordinary students were sorely in need of a good and safe guide in the forest of Asoka criticism. Dr. D. R. Bhandarkar is the first Indian scholar to supply that long-felt want by publishing his study on Asoka in English (there are several books in Indian vernaculars) and thereby helping students of India in general as well as of the outside world. His only rival in the field was Vincent Smith (vide Asoka the Buddhist Emperor of India, 3rd Ed. 1920). But a good and painstaking bibliographer like Smith was seriously handicapped owing to his superficial knowledge of the Indian languages: Sanskrit, Pali and Prakrits. Hence often he proved himself to be a faltering guide. Here an epigraphist and philologist of the reputation of Dr. Bhandarkar has a decided advantage over Vincent Smith. He makes accessible to Indian students the various readings and interpretations of the edicts published by his predecessors; at the same time he boldly expresses his own opinion whenever he finds reason to differ. Moreover he pays a much-deserved though long neglected tribute to Indian scholars by faithfully incorporating in his *notes*, the result of the studies of Krishnaswami Aiyangar, K. P. Jayaswal, Manomohon Chakravarti and others. The last chapter of the book (VIII. Asoka. Inscriptions) gives a translation of the edicts enriched by notes and comments. The first six chapters of the book discuss Asoka and his early life, his empire and administration, his Buddhism, his Dhamma, his mission work and give a general picture of the social and religious life of India during his age. In each of these chapters Dr. Bhandarkar tries to reconstruct history with the help of posit-

ive data found in the inscriptions. Once only he deviates from the path of scientific neutrality and errs on the side of personal theorising. Hence his chapter on *Asoka's Place in History* is the least historical of all his reconstructions. After having based the claim of Asoka to immortality on his grand conception of Dhamma, Dr. Bhandarkar suddenly discovers that Asoka's Dhamma did not only not turn out to be profitable politically to us Indians, but has even been positively subversive of all politics. "If the vision of Dhamma had not haunted his mind and thus completely metamorphosised (sic) him, the irresistible martial spirit and the marvellous statecraft of Magadha would have found a vent only by invading and subjugating the Tamil States and Tamraparni towards the southern extremity of India and would probably not have remained satisfied except by going beyond the confines of Bharatavarsha and establishing an empire like that of Rome." In spite of this glowing picture of the ruined prospect of Asoka and India we are tempted to ask if Asoka would have then come down to history as our Asoka—if the permanent glories of India consist in trying to establish (however temporarily) "an empire like that of Rome"? Dr. Bhandarkar forgets that his Asoka would have, in that case, evoked the same veneration from Mr. H. G. Wells as he has shown to Alexander, Caesar and Napoleon who "could do no more than street upon the crest of the great mountain of opportunity like a cockerel on a dung-hill."

Asoka is "Great" (in a much truer sense than many other so-called 'Greats of History') because of his unconditional and uncompromising fidelity to Dhamma; and India is grateful to Asoka for not striving to be a decent replica of a Roman Caesar but for promulgating and practising for the first time in human history, the principle of *Kalyana*—universal well-being—which would continue to glorify Asoka and sanctify India long after humanity has been cured of the fatal fascination of Assyrian, Roman or other equally "glorious empires"

THE COINS OF INDIA: By C. J. Brown M. A. Association Press, Calcutta, pp. 120 with 12 plates (1922)

We congratulate Prof Brown on having fulfilled a long-felt want by publishing a thoroughly scientific and comprehensive little book for students of Indian Numismatics. It is a marvel of condensation and clarity and considering the cheap price, it would prove a boon to Indian students. Bengali students have the advantage of reading the masterly monograph of Mr. R. D. Banerjee on "*Prachin Mudra*." But Mr. Brown would reach a larger congregation. In his treatment he has fulfilled the two objects which he justly kept prominently in view, (i) to describe the evolution of coinage itself and (ii) to show its importance as a source of history or as a commentary upon economic social and political movements.

The coins are so beautifully and distinctly reproduced in the plates that they would serve as models for reproduction to Indian press.

KALIDAS NAG.

DRavidian INDIA, VOL. I. By T. R. Sessa Iyengar, M. A., Asst. Professor of History, Pachayappa's College, Madras. With a Foreword by C. Ramalinga Reddy, M. A. (Cantab.), M. L. C., formerly Inspector-General of Education, Mysore. Published by the Author. Pp. xiii, 254 Price Four Rupees.

Indian or Hindu civilisation is a composite thing in which the Dravidian and the Kol have contributed at least as much as the Aryan, and perhaps more. The old Aryan world we know best of all, thanks to the abundant materials in the shape of Vedic literature, to which historical curiosity in Europe and in India has turned its attention. We can form some idea of the Kol world in its comparative simplicity through the labours of ethnologists who have studied the present-day Kol and allied peoples, although the extent of Kol contribution in the past in the formation of Indian culture is not known; but we are just now realising that the Kols form a large though submerged part in the Aryanised population of Northern India, and their civilisation which was connected with Indian expansion in Indo-China and Insulinia in the dim prehistoric past has been absorbed into that of Hindu India. But our knowledge of the Primitive Dravidian milieu, linguistic, cultural, socio-religious is practically nil. There could not possibly be any serious attempt to write a "Prehistoric Antiquities of the Dravidian Peoples" so long, simply for the lack of materials. The extant Dravidian literatures are late, and are already dominated by Northern Indian (Aryan) ideas. There was some little ethnographic data collected here and there, and the haphazard finds of archaeology were not systematised.

The present work is an attempt to give us some idea of the ancient Dravidian world from all aspects. The author seems to have thought of naming his book "The Ancient Dravidians" but finally charged it to "Dravidian India, Part I" on the title page. "The Ancient Dravidians" would perhaps be a better title, for he has discussed the vexed problem of the origin of the Dravidians, and has attempted to appraise their ancient culture in India. With him, as with some other Tamil writers, "Dravidian" and "Old Tamil" are almost synonymous. This is hardly proper, for we know that the Kannada and the Andhra peoples were as old as the Tamils, and the old Tamil literature for which a very high antiquity is claimed hardly goes back in the estimate of sober scholarship beyond the middle of the first millennium A. D. This literature, however, is, apart from its intrinsic worth as well as its individuality, one of our best sources for forming an idea of what the old Dravidian spirit was like. Works like the *Cilappothikaram* and *Manimekalai*, and collections like the *Ettuttokai*, *Pattuppattu* and the rest, have as much bearing on the Dravidian question as the *Rigveda* or the poems of Homer, or the Irish sagas, or the *Edda*, on the Indo-European: but as one would not be justified in regarding the *Rigveda* or the *Edda* as representing the primitive Indo-European life and religion, so it would not be proper to think that the *Pura-nanuru* or the *Pura-porul-venpa-mala* represents the primitive Dravidian world.

The author of the present work shows a great deal of enthusiasm for his subject, an enthusiasm which can be easily understood and appreciated but it must be said with regret that the success of his book has not been equally great. The spirit which prompted him to write the work was laudable, but we cannot congratulate him on the execution. He has apparently read a lot on the Dravidian question but there is no evidence in the book of the critical spirit which is the *sine qua non* of the historian. With our author all writers and all views have apparently the same value, and he impartially takes

all printed literature with the same seriousness—there is no evidence in his book of the proper historical temperament which will first of all appraise the materials in hand. Our author divides his book into chapters. The first is on the *Indo-Aryan Epic and Southern India*, in which he has made an attempt (and a very feeble and imperfect) attempt it is justifying his own modest characterisation in these terms) to find dates for Valmiki (which he is satisfied is 6th century B. C.) and 'Vyasa' (5th century B. C.). He then goes to draw historical conclusions from the legends of the demons and ogres in the Ramayana, and from mentions of southern kingdoms in the Mahabharata. Chapters II and III, on *Dravidian Origins* and *Dravidian Glories*, give an ample indication of unassimilated reading of secondary literature, heightened by a certain amount of patriotic bias which the author, however, makes an attempt to keep within bounds. Chapter IV is on *Ancient South Indian Polity*, in which a picture of the ancient culture of the Tamils as reflected in the old Tamil literature is sought to be given. It is a great pity that the author being a Tamilian himself did not dive deeper into the original texts. The late Mr. V. Kanakasabhai's 'Tamils 1800 Years Ago' remains infinitely superior to Mr. Sesha Iyengar's work in this respect.

It must be said that a proper book on Tamil antiquities still remains a *desideratum*, and much more a book on the Dravidian question as a whole. The Mohen-jo-Daro and Harappa excavations which will be taken up next winter are full of immense possibilities for the Primitive Dravidian question, and any serious researches into that field will necessarily have to wait: it will be some time before the history of Ancient Dravidian Culture can be written. In the meanwhile, there is ample work for young Tamil scholars in interpreting the old Tamil culture to the outside world. Instead of producing useless *rechauffe* like the present work, will no Tamil scholar give us a book on 'Life in the Tamilakam of the Sangam Period' on the lines of Mr. P. T. Srinivas Iyengar's invaluable 'Life in Ancient India in the Age of the Mantras'? Or will no one take in hand the texts themselves and translate them with historical and other notes for the benefit of students of Indology and of the general public who have felt the fascination of the leafless master-pieces of Tamil literature, but who do not read either Sen-Tamil, or Kodun-Tamil?

There is no lack of scholars in the *Tamil-Nadu* with the requisite knowledge of the language in which this precious heritage from their ancestors is preserved—a heritage which we want them to let us share with them; and there is no lack of enthusiasm for it either among present-day Tamilians. Will not scholars and research workers in the Tamil land seriously think of it?

NAN'NER'YAN'.

THE CHANAKYA SUTRAS: *Edited, with an Introduction, Notes and English Translation, by Narayan Chandra Bandyopadhyaya, M. A., Lecturer, Calcutta University. Published by Nityasvarupa Brahmachary, Bhumiadhar, Bhowali P. O., Dist. Naini Tal. Pp. 14, 86. Cloth-bound. Price Two Rupees.*

The Chanakya Sutras, numbering over 550 short sentences embodying a portion of the proverbial wisdom of Ancient India (in addition to maxims and opinions on state-craft and polity, and on the good life in general), is a compilation of unknown date, which was first published by Pandit R.

Shamasastri as an Appendix to the Second Edition of his Kautilya's Arthasastra (in the Mysore Government Sanskrit Series). Mr. Narayan Chandra Bandyopadhyaya, of the Calcutta University Department of Post-Graduate Studies in History, has come forward with an annotated English Translation of this work, the Sanskrit Original of which he has also given in Devanagari characters. The Sutras form a work of singular interest. Mr. Bandyopadhyaya surmises that in its present form the work dates from the later classical period of Sanskrit literature (i.e. after 600 A.D.), although some of its material is considerably older and, judging from the presence of similar passages, and sentiments in the Arthasastra of Kautilya, the Mahabharata, the Manu-sanhita and the Buddhist Jatakas, portions of it go back to several centuries B.C. In his Introduction, the translator has analysed the scope of this compilation, and has given a brief but lucid *resumé* of the Niti literature in Ancient India, indicating the place of the present work therein.

The name of Chanakya is a household word among the Hindus, and in the villages (at least in Bengal) school-boys still get by heart a number of Sanskrit *stokas* of didactic import attributed to this ancient sage and politician. The Sutras, in their arrangement, show no regular plan, and many of them doubtless are old Indian proverbs which are found in other works as well, especially when they refer to the ordinary things and notions of life (e.g. No. 319, 'One in quest of flowers does not water a withered tree'; No. 347, 'a vicious cow is better than a thousand dogs'; No. 348, 'a pigeon to-day is better than a peacock to-morrow'; No. 455, 'However bright, the glow-worm is not fire'; etc. etc.). Others are of the nature of the sayings of sages and wise men (e.g. No. 417, 'Truth is the highest penance'; No. 426, 'He who excels in charity is the best hero'; No. 427, 'Reverence to the Gods, Sages and Brahmans embellishes a man', besides a number of others, like Nos. 473, 489, 490, etc.). Others are the advice of worldly men who want to get on in the world, especially under a king's or great man's shadow (e.g. Nos. 65, 67, 68, 87, 117, etc.). Others, again, give the stock ideas of Ancient India on state-craft and government, and are evidently reminiscent of the text-books on *Rajaniiti* and *Arthasastra*. On the whole, the proverbs and maxims collected here from a most instructive work even for those who are not professed students of Sanskrit literature or of Indology, and a great many of them are distinctly edifying. With the passages including opportunism and other prudent but questionable virtues removed, the work would form a most excellent text-book of morals in our school classes, forming a good continuation of the time honoured Chanakya *Slokas*.

Mr. Bandyopadhyaya's Translation has been conscientiously done, and his Notes are specially valuable—they give parallel passages and sentiments from other Ancient Indian literature, either by direct quotation or by reference. All this shows the scope of his wide reading, and one can see that he has thoroughly assimilated and is perfectly at home in all that he has read; and we can well congratulate him on the scholarly way in which he has done the work. The printing and general get-up is good, but one cannot help wishing that the proof-reading was more careful—as a number of mis-

prints have crept in. These, however, are trivial in their nature, and do not detract from the edition as a whole.

S. K. C.

THE FIRST BOOK OF THE GRAMOPHONE RECORD ;  
By Percy A. Scholes. Published by the Oxford University Press. Price 3s-6d net.

"Music for the masses" is neither a new ideal nor a very modern achievement in so far as it has been achieved. Music, of all the arts, has been, since the dawn of history, the most democratic art both in production and appreciation. Yet with the development of music, it has followed the other arts in being intellectualised and, as a result of this, we find at the present time in the Western World there is a different kind of music for the masses than that which is appreciated only by the initiated. This is not due to any deficiency in the ordinary man. It has been found time and again that he needs but to be guided a little way to fall in with intellectuals in appreciating "high class" music.

Of all the "institutions" that have helped to carry refinement to the poor "man in the street", the gramophone has been one of the greatest. It has retained its position, as a matter of fact it is improving its position everyday, in spite of Pianolas, Radios and cheap concerts. Nowadays, it is within the means of the many to enjoy the best class of music, specially of the Western variety, with the help of a gramophone. But, as the number of records increase, it becomes more and more of a difficulty to select the proper things to get into touch with the best. The above book will be a great help to the millions who own gramophones. It gives a descriptive account of fifty of the finest records representing music from the time of William Byrd (1543-1623) to the time of the great Ludwig Van Beethoven (1770-1827). The author intends to bring out a second volume covering the period from Beethoven to the present day. Gramophone owners, who want music and not jazzing and dancing would find this book a great help.

THE CALIPHATE ; By Sir Thomas W. Arnold  
C. I. E. Litt. D. Professor of Arabic, University of London School of Oriental Studies. Published by the Oxford University Press. Price 10s-6d.

The publishers say that it is "the first attempt by an English scholar to give a complete exposition of the political theory of Caliphate and a consecutive account of the history of this institution. The narrative covers the whole period from the death of Muhammad and the election of the first Caliph to the abolition of the Ottoman Caliphate in the present year 1924." The author who is a scholar of great repute has in this book presented to the English-reading public the result of the researches made by numerous distinguished scholars of Muslim history. He gives in this book an account of the origin of the Caliphate, the different views held as to the qualities, functions and number of the Caliph, Caliphs or lieutenant Caliphs, the position of the same in the Muslim world, as well as a short history of the institution in many lands. The Caliphate is a subject on which contradictory views and misunderstandings have thrived very well since the dawn of Mahomedan history. With the decline of Turkish power in Asia and Europe, the

Caliphate has been used by Turkish diplomats and journalists to serve their own ends. As a result, to-day we find people believing that the Caliphate lasted only for thirty years after the death of Mohamed along with others who in their pan-islamic zeal must have a Caliph at any cost in 1925. There are some who hold the correct view on the subject and accept the Caliph as a mere secular head and there are yet others who ascribe to him the spiritual qualities of a Mahomedan Pope. Among Sunnis and among the various Shias the Caliphate has been looked upon in numerous ways in different countries and at different times. Sir Thomas takes his reader through Medina, Damascus, Baghdad, Cairo and Constantinople and through centuries of bubbling changefulness with an ease which is never found in any excepting the greatest masters of a subject. His beautiful style has made this difficult and controversial subject exceedingly interesting. Towards the beginning of the fifteenth century we find, in the words of Ibn Khaldun "one of the greatest thinkers that the Muhammadan world has produced," that the Caliphate was "at the outset....only a religious institution for guiding the faithful to the observance of the religious law but under the Unayyads (661-750 A. D.) it took on the character of a secular monarchy, and its original religious character became inextricably mixed up with the despotic rule of the king compelling obedience by the sword. As the power of the Abbasids (750-1258 in Baghdad) declined soon after the death of Harun-ul-Rashid, the essential features of the Caliphate gradually disappeared, until there remained nothing but the name. Now (during the time of Ibn Khaldun) that power had passed out of the hands of the Arabs altogether, the Caliphate might be said to have ceased to exist, though sovereigns of non-Arab origin have continued to profess obedience to the Caliph out of a feeling of religious reverence."

After the massacre of the Abbasids in Baghdad by the Mongols in 1258, one branch of the family found refuge in Cairo for the next two and a half centuries. Here they led an impotent existence under the Mamluks till Sultan Salim of Turkey finally destroyed Mamluk power in Egypt in March 1517 and carried away the sacred relics to Constantinople (where they are still) from the last of the Abbasids, Mutawakkil. The popular misconception is that Mutawakkil made a formal transfer of the Caliphate to his conqueror and as a result the Ottomans became the rightful Caliphs from that day. But we find that no such transfer was made and the Ottomans never claimed to be Caliphs until late in the eighteenth century when Sultan Abdul Hamid I and his successors thought it advantageous to make use of European misconceptions regarding the Caliphate. It now became the rule to try and propagate the idea "that there was only one supreme ruler in the Muhammadan world, to whom all the faithful owed obedience. But already in the eleventh century there were eight Muslim potentates who called themselves Caliph" the number of princes who were styled Khalifah in the fourteenth and fifteenth centuries was even larger. It had assumed a new meaning during modern times. This had little to do with original meaning or meanings of the Caliphate; but was born of the aspiration of Islam "to domi-

nate the world, and make the precepts of the Shariat or sacred law effective in every department of administration and the "social life" throughout the world "under obedience to the Imam-khalifah, the successor of the Prophet and the Viceregent of God." This was no doubt the original program of Islam and was merely a more modern and larger projection of the idea to suit the enlightened and imperialistic spirit of the day. Sir Thomas W. Arnold has shown clearly how the claim of the Ottomans to the Caliphate was not backed by history, the traditions, or the Quran. He has not attempted to prove that the new significance which the Caliphate assumed under them was against the spirit of Islam, its history and teachings. He is wise.

THE EARLY HISTORY OF BENGAL: *By F. J. Monahan, late of Indian Civil Service, with a preface by Sir John Woodroffe. Price 15s- net published by the Oxford University Press.*

Francis John Monahan was a distinguished member of the Indian Civil Service. He came to Calcutta in 1885 as Assistant Magistrate and later served as Subdivisional Officer in Rajmehal, as Magistrate-Collector in Dacca and Burdwan districts and in Assam, as Commissioner of the Assam Valley and of the Rajshahi division, as Presidency Commissioner, as representative of the Government of Bengal in the Imperial Council and lastly as Member of the Board of Revenue. The author, in spite of his official career was deeply interested in things academic and set himself to write a "history of Bengal from the establishment of the Maurya empire down to the first Muhammeden invasion." His unexpected death late in 1923 left his work only partly finished and the result thereof we find in this volume in which the author deals with the Maurya Period.

Naturally in a history of Bengal during the Maurya empire one does not expect much of a chronology, nor does one expect that whatever is written must deal exclusively and definitely with that part of India which we now call Bengal. What we find in this excellent little book is very aptly summed up by the author himself. Says he ".....in the India of the Maurya Period the chief centre of political power and civilization was at Pataliputra in the Lower Ganges Valley, and the legitimate inference that the evidence which we possess for the period, bearing on the institutions, arts, manners, and civilization of India relates especially to that region, embracing the territories now known as Bihar and Bengal. We have the general picture, dim, it may be, in outline, and faint in colours, of a population poor and simple in their habits yet neither barbarous nor degraded, capable of organization and co-operative effort, and of producing work, in architecture, and decorative sculpture, of imposing proportions and high artistic merit: already capable of building like titans and finishing like jewellers." And Mr. Monahan has doubtless succeeded well in painting this picture of Maurya Bihar and Bengal. For his materials he has gone to the *Arthashastra* of Kautilya, to the Greek and Latin writers on India such as Megasthenes, Strabo, Arrian, Pliny, Ptolemy, and to the inscriptions of Asoka. It is not possible to do justice to the merits of this scholarly treatise within the compass of a short review. Mr. Monahan's ability in selecting, analysing

and comparing, data has been great and should draw the attention of serious students of Indian History. The way he has used the *sutras* of the *Arthashastra* to paint a picture of Indian civilisation in the 4th Century B. C. is highly praiseworthy. The comparison of the *Arthashastra* and the Greco-Latin texts is admirable. Where necessary he has not failed to put in a human touch as where he records the traditional reputation which the Indians enjoyed in the ancient Greek and Roman world for gentleness, honesty, simplicity and truthfulness. He says, "no one acquainted with the peasantry of India, who form some 80 per cent. of the population, will deny them the same qualities now."

At one place, dealing with the art of the Maurya Period he says, "In India successive generations have not shown themselves very scrupulous in respect for the monuments left by their predecessors and at Patna there must have been a constant temptation to dilapidate ancient buildings for the purpose of obtaining materials for new ones". True and the Indians ought to be ashamed of what they have done; but Europeans have shown a similar weakness in the days when they lacked knowledge and the wider moral outlook of modern men. The case of the Forum at Rome is a good example.

Mr. Monahan does not seem to agree with Sir John Marshall who holds "that the sculptures of the Maurya and Sunga Periods, which show an advanced and superior technique, are probably the work of foreign artists, and that it was only in the jewellers' and lapidaries' arts, as exemplified in certain relic caskets found in the Sanchi Stupas that the Maurya craftsmen attained any real proficiency." Mr. Monahan is of opinion that the evidence put forward by Sir John Marshall is "scanty" and the argument "not very strong". "Similar reasoning" in dealing with "foreign influence on different European schools of art" may land people in trouble. The familiarity which the sculptors in question show with Indian life and traditions go to prove the fallacy of Sir John Marshall; for even the more intelligent and thorough modern European artists have shown great lack of ability to express Indian motifs in their art with any degree of success.

A BRIEF HISTORY OF CIVILISATION: *By I. S. Hoyland M. A. (Camb), published by the Oxford University Press. Price 3s-6 net.*

The book is an attempt to provide a suitable text-book on the subject for secondary schools. In its scheme it resembles Mr. H. G. Wells's *Outlines of History* and gives a running account of things from the pre-human days to modern times. The author concludes after analysing primitive, ancient, mediaeval, and modern forms of social institutions that "we must have a world loyalty and a world service." Internationalism based on mutual goodwill and service and common ideals is the ideal which the author has tried to uphold in his book. The book is very well written and is profusely illustrated. It suffers, as a matter of course, from an over emphasis on the importance of Greece, Rome and Christianity in human civilisation and progress. China and India receive passing attention. Nevertheless the book gives one a good idea of the history of civilisation as seen by many Western scholars.

A. C.

THE INDIAN NATIONAL CONGRESS 1910-1923: *Published by Jawaharlal Nehru ; General Secretary, All-India Congress Committee, Allahabad. 1924.*

The book is a collection of the resolutions of the Congress and of the All-India Congress Committee and of the Working Committee of the Congress from September 1920 to December 1923. Thus it is a record of the activities of the Congress for four years. It will serve as a book of reference to all congress workers and publicists.

P. B.

THE INDIAN VILLAGE SYSTEM :

This little book is composed of three lectures by Dr. Annie Besant and Mr. A. Ranganatham, delivered in London on the past glories the future possibilities and the present deplorable condition of the Indian village system. It is an attempt at drawing sympathies for Dr. Besant's new-conceived "Common-wealth of India Bill" and as such it emphasises only one aspect of Indian village life namely—the democracy of the Panchayet. The failure of British Administration in India and the sufferings incidental thereto are ascribed mainly to the super-imposition of foreign ideals of centralised and bureaucratic governments, which ignored the essentially democratic feelings of the east where "power was built up from below with the village as unit." In India "Oligarchical States Republics, Monarchies and Empires grew up by the aggregation of smaller units, each keeping its own self-governing power." The essence of this feeling exists in India even today and the village is still the fundamental unit in the communal life of India. In order to see her National brightness restored the corporate and self-sufficient economy and administration of the villages have to be revived and re-instated. The lectures are on the whole very interesting and are founded on indisputable facts and quotations, save where Mr. Ranganatham generalizes about the entire village life of the whole of India on an observation of Madras villages alone.

N. S.

ORIYA.

RAHASYAMANJARI: *By the Bhakta Poet Deva Durllabh Das. Edited and Published by Sriyut Artaballabh Mahanty M. A. (Price 12 annas). Pp. 180 Crown Octavo ; and STUTICHINTAMONI OF BHIMA BHOI'S (part I) : Edited and published by the same author Mr. Mahanty, Professor of Sanskrit in the Cuttack Ravenshaw College. (Price one rupee) 210 pages of demy twelve pages per forme.*

Prof. Mahanty has done distinctly valuable service by bringing to the fore the forgotten but famous authors of Oriya literature in the past ages.

The poet Devadurllabh flourished in 16th century and the poet Bhimabhoi in the latter part of 19th. Devadurllabh was a Vaishnav and the theme of his poems is Radha Krishna. Bhim Bhoi however was the promulgator of a new religion called the Alekh religion which is to a certain extent antagonistic to Brahmanism, and which is having many converts in Orissa now-a-days. The editor by his valuable prefaces and notes has illumined many passages as well as made us know

the characters and lives of the two poets. Being a Vaishnav himself and a Vaishnav scholar too, the editor has added a long masterly preface of 47 pages to the Rahasyamanjari. In his preface to the Stutichintamani, he has mentioned three poets of the same name Bhima and told the reader that one of them was a fisherman, another perhaps a *Karan* (equivalent to *Kayastha*) and the third a Bhoi—a low-class man) and has regretted how a deep and painstaking scholar like Baboo Bijaychandra Majumdar also has made a mistake of mixing the life of Bhima Bhoi with those by the other two. The two books are printed on good paper. Prof. Mahanty deserves to be congratulated on his having brought out the two invaluable books. The language of the two books is popular and typical Oriya. The book, it is hoped, will commend a ready sale.

LIKSHMINARAYAN SAHU.

TELUGU.

AMRUTAHARANAMU : *By K Krishna Somayaji M. A., L. T. Published by Mitramandali, Guntur. Price 0-12-0, p. 68.*

An interesting prose drama based on a Puranic story. Illustrates clearly the jealousy between co-wives and their children. Well-strewn with proverbial quotations.

BATTLE OF BUXAR: *Moralikanty Sonjeava Rao. V. R. Press Vizag—Pp. 32. Price 0-10-0.*

This is a booklet dealing with the History of Bengal from Plassey to Buxar. We have previously reviewed the author's booklet "the Battle of Plassey". The author has referred to the available source books on this period of Indian History and has written out a fairly interesting essay depicting the mean tactics of the despicable mercantile body which succeeded in overthrowing the mediaeval Muhammadan monarchs of Bengal. Had the author devoted a few lines to the economic condition of the unfortunate population of Bengal at that time and related the public manner in which all the branches of trade have been monopolised, and how without any sense of shame they proposed to mint Nawab's coins in their own Mint, the monograph would have been complete, for it is by holding the leading economic strings in their hands that political suzerainty also fell to their lot. The author displays the same command of good language as he has done in the first booklet.

B. RAMACHANDRA RAO

GUJARATI

BHARATNAN STRIRATNA: VOLS. I, II, III: *B. Shrivrasad Dalpatram Pandit. Published by the Society for Encouragement of Cheap Literature. Printed at the Society Own Press: Ahmedabad. Cloth bound. Pp. 600: 608: 768. Price Rs. 2-8-0 each: (1924).*

This is the second edition of the biographies of noted Indian women. The subject-matter has been touched up in many places and more matter added. Till the collection is replaced by any other monumental work, it is bound to hold the first place in its line in our language.

**AJOJI THAKORE : PART 1:** By Uchharangrai Keshavrai Oza. B. A. Printed at the Monoranjan Press Bombay. With illustrations. Cloth bound. Pp. 105. Price Rs. 2-8-0 (1924).

This interesting novel is designed to put before the reader, a subject most vital to the present and future state of India, viz., the relations of the Indian States with the Permanent Power. The states are also passing through a transitional period, and the novel shows how the world forces when they affect the scion of a Ruling House stir him and how he aspires to free his own people from the shackles put upon them. The opening pictures of the condition of things in an old world Native State are certainly good: The later pictures of the prince and his lady companions moving amongst Egyptians and Turkish patriots and democrats are certainly stirring, though lie fully improbable and colossal.

**SANDESHIKA:** By Ardeshr Framji Khavardar. Published by the Gujarati Sahitya Parishad Bhandol Committee. Printed at the Praja Bhandhu Printing Works, Ahmedabad, cloth bound. Pages: 190 Price Re. 1-0-0 (1925).

This collection of the short poems of the well-known poet Mr. Khavardar, bears a very significant title. He calls the book, Sandeshika, as it carries a message from him to his countrymen, the message of Brahma. The poems as usual are bright songs, and stir the reader's mind with their graceful expression of feelings; pathetic, patriotic and personal.

**DHINGLI:** By Pranjivan Vishwanath Pathak. Printed at the Aditya Printing Press, Ahmedabad. Paper cover: Pp. 40-126: Price Re. 0-12-0 (1925).

Ibsen's "A Doll's House" is a well-known drama. A wife's intense desire to serve her husband in every way, good and bad, lands her in great complications and the picture indelibly impresses itself on one's mind. The translation of the drama is done by one brother and the scholarly preface written by the other (Ramnarayan) in which he introduces the reader to everything that is worth knowing about Ibsen. It shows a very deep study of Ibsen's works, resulting in a very lucid exposition.

**CHITRANGADA AND VIDAYA-ABHISAP:** Translated by Manadev Haribhai Desai and Narhari Dvarkadas

Parikh. Printed at the Navjivan Press, Ahmedabad. Paper cover: Pp. 80: Price Re. 0-8-0 (1925).

Rabindranath Tagore's world famous plays are most intelligently translated by the joint translators. Mr. Kaledkar's preface is worth perusal. K. M. J.

#### MARATHI.

**PARIVARTAN OR TRANSFORMATION—A DRAMATIC PLAY:** By S. K. Kolhatkar, Publisher—Lakshmi Narayan Press, Bombay. Price Re. 1.

Evolution and not revolution is the right word for the transformation our Society is undergoing day by day and is leading us towards the goal of the emancipation of women and equality of sex. But the author seems to think otherwise. It may be that for the stage-effect he had to resort to the device of placing the whole male sex, for a week with the aid of supernatural powers, in the position of the gentler sex and subjecting men to the domination of women, thus making them realise the disabilities and consequent sufferings which fall to the lot of women in Hindu Society. This device has given ample scope for the author's aptitude for creating humour which is usually relished by the unthinking public. But men of a serious turn of mind will hardly appreciate it. Besides it deprives the intelligence and the strenuous efforts of social reformers of the credit which is their due in the propagation of enlightened views on the emancipation and elevation of the gentler sex. However the play is readable and will dispel many wrong notions about our women.

**SHIVAPAVITRYA—OR SPOTLESS CHARACTER OF SHRI SHIVAJI MAHARAJ:** By the same author. Publisher—the same. Price Re. 1-4.

In these days when papers like the *Times of India* are busy throwing mud at great and popularly revered heroes in the vain hope that some will stick by making shameless and baseless accusation and allegations against them, the appearance of a dramatic play founded on the solid foundation of an historical fact and showing Shri Shivaji Maharaja in his true glory of irreproachable and unblemished character is quite opportune and will never fail to attract attention of the discriminating public. The author who is adept in writing dramas for the Marathi readers has exhibited considerable skill in selecting his *dramatis personae* and in their characterisation as well as in utilising little incidents to the best possible advantage. The play deserves to be placed on the stage. V. G. APPE.

## COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, *The Modern Review*.]

### The Historicity of Jesus

In Mr. Mahesh Chandra Ghosh's review of Dr. T. B. Strong's Lectures which were entitled "Religion, Philosophy and History" the reviewer

writes as follows in the last June number of the *Modern Review*.

"Dréws, W. B. Smith, Robertson, Schweitzer and others have challenged the very historicity of Jesus.



We may not accept the constructive side of their theories, but their destructive criticism is unanswerable. We are constrained to say that they have conclusively proved that the Jesus of the Gospels had no existence.

Mr. Mahesh Chandra Ghosh goes on to refer to 'another class of more influential scholars who believe in the historicity of Jesus, but at the same time say that nothing positive can be known about his life and teachings'. (pp. 660 & 661.)

I think we are justified in deducing from Mr. Mahesh Chandra Ghosh's own words, as quoted above, the following assertions :—

(i) That Schweitzer has challenged the very historicity of Jesus and does not believe in it.

(ii) That Schweitzer (along with others) has destroyed by unanswerable arguments the historicity of Jesus.

(iii) That Schweitzer (along with others) has conclusively proved that the Jesus of the Gospels had no historical existence.

In answer to this, I take the latest English Edition of Schweitzer's book, 'The Quest of the Historical Jesus'. On page 6, towards the end, Schweitzer writes as follows :—"When we have once made up our minds that we have not the materials for a complete life of Jesus, but only for a picture of His public ministry, it must be admitted that there are few characters of antiquity, about whom we possess so much indubitably historical information ; of whom we have so many authentic discourses. The position is much more favourable, for instance, than in the case of Socrates ; for he is pictured to us by literary men who exercised their creative ability upon the portrait. Jesus stands much more immediately before us, because He was depicted by simple Christians without literary gifts."

From this statement, we may deduce the following assertions concerning the historicity of Jesus made by Schweitzer himself :—

(i) That there are few characters of antiquity about whom we possess so much indubitably historical information as about Jesus.

(ii) That even the well-known historical figure of Socrates is not so authentically portrayed to us as the historical figure of Jesus.

(iii) That Jesus, as an historical personality, stands much more immediately before us than Socrates, because Jesus was depicted by simple Christians without literary gifts.

I would ask Mr. Mahesh Chandra Ghosh carefully to put side by side his own statements and those of Schweitzer and to acknowledge that his reference to him as one who has 'challenged the very historicity of Jesus' is wrong.

Schweitzer is a personal friend of mine, whom I reverence and deeply love. He has given up everything to follow Jesus, whose character has been the inspiration of his spiritual life. He has sought for the true outlines of that character of Jesus more earnestly and faithfully and sincerely than any living man today. At the present moment, he is working at his own cost as a medical missionary in a malarial swamp in Tropical Africa. It would pain him intensely to hear that he had been bracketed with Drews, W. B. Smith and Robertson (i) as 'challenging the very historicity of Jesus' (ii) as having used destructive criticism with such unanswerable effect as to shatter belief in the histori-

city of Jesus, (iii) as having 'conclusively proved that the Jesus of the Gospels had no existence.

C. F. ANDREWS

### Rejoinder

Mr. Schweitzer belongs to a school different from those of Drews, W. B. Smith and Robertson, and, as such, he might have been separately grouped. But as the negative results of their criticisms are the same, I did not see any objection to their being bracketed together.

Mr. C. F. Andrews has quoted a passage from the first chapter of Mr. Schweitzer's book. But the author begins at the beginning and ends at the end and his final conclusions are usually found in the last chapter. Our quotation will, therefore, be from the last chapter of the book where Mr. Schweitzer has summarised the results of his investigations. He writes :—

"The Jesus of Nazareth who came forward as the Messiah, who preached the ethic of the Kingdom of God, who founded the Kingdom of Heaven on earth and died to give his work its final consecration, never had any existence. He is a figure designed by rationalism, endowed with life by liberalism and clothed by modern theology in a historical garb" (*The Quest of the Historical Jesus*, p. 396, edition of 1922).

Here Mr. Schweitzer demolishes the very historicity of Jesus, and this is the Jesus who, I think, is called (or to be more correct, was, up to 1911\*

\* The date of the publication of Schweitzer's "Sketch of the Life of Jesus."

called) by consensus of opinion, the Jesus of the Gospels.

Here is another passage :—

"The historical foundation of Christianity as built up by rationalistic, by liberal, and by modern theology no longer exists" (p. 397).

Here is a third passage :—

"Supposing that only a half—nay, only a third—of the critical arguments which are common to Wrede and the "Sketch of the Life of Jesus" are sound then the modern view of the history is wholly ruined" (p. 329).

The "Sketch of the Life of Jesus" is written by Schweitzer himself.

But it must be admitted that Schweitzer also believed in a Jesus. But who or what was this Jesus? His answer is not clear. He himself says that "the historical Jesus will be to our time a stranger and an enigma" (p. 397). In another place he calls him "One Unknown" (p. 401). He belongs to the Eschatological School (Chap. XIX.) For he speaks also of Jesus "as spiritually arisen within men" (p. 399.) We cannot call this Jesus a historical Jesus.

But the strangest thing is that according to Schweitzer the knowledge of the historical Jesus is useless, nay, perhaps irreligious. He writes :—

"We must be prepared to find that the historical knowledge of the personality and life of Jesus will not be a help but perhaps an offence to religion" (p. 399.) But all these belong to the constructive side, with which we had nothing to do. We referred only to the destructive side of Schweitzer's criticism.

MAHESH CHANDRA GHOSH

June 24, 1925.

## NOTES

### The Other Side of the Shield

In the recent unfortunate and untimely death of Mr. C. R. Das and the universal and absolutely unprecedented manifestation of popular sorrow which this tragic event has evoked, we have seen how large he loomed in the public mind and how he bestrode the Indian political world like a Colossus. True, his unique popularity was largely due to the strong appeal which the cause of Swaraj, of which he was the accredited mouthpiece makes on every Indian mind. Nevertheless, on the young men who are inspired by their high ideals to follow in the footsteps of these handful of Indians who, unknown to the world of politics, have been silently pursuing their lifelong *tapasya* in other and perhaps higher walks of life, this capturing of the imagination of the entire continent by one who even in his own chosen field was but a recent recruit, though by his great self-sacrifice and remarkable gifts, to which generous tribute has been paid by the greatest living men of all persuasions all over the country, he easily took the lead in it, may have a somewhat depressing effect. But in the excitement of the moment we must not forget that the country needs such young men more and not less than political volunteers, members of the legislature, leaders of parties, and platform orators. The following extracts, culled from various sources, may help them to appraise political distinction at its true worth, as compared with greatness in other fields of work, and also to assign to patriotism its true place and meaning among human sentiments. We hope we shall not be misunderstood. It is not our object to belittle arduous, self-sacrificing political work; the country needs it as much as anything else, if not more; devotion to truth and justice, high moral courage, organising power, a strong and disciplined will, knowledge of human character, practical wisdom, self-restraint, combined with a noble idealism and love of one's country, are required for leadership in such work and these qualities are too rare, especially in combination, not to make their possessor an outstanding figure in human society, a beacon-light for humanity. By universal consent Deshabandhu

possessed many of these virtues, singly and in combination, and our extracts have no personal application to his case. But what they are intended to suggest is that political fame is not always the result of such a combination of high attributes, but of other causes of a somewhat mixed character, some of which are not deserving to be called worthy and some are the product of circumstances of a more or less ephemeral nature, and that fame achieved in other walks of life, whose object is the progress of mankind or advancement of knowledge, though slower, is more enduring, and that there are good reasons why this should be so. We now proceed with our quotations, so that our young men may not lose their sense of proportion and perspective in their wild outburst of grief at the loss of the Swaraj party's dearly and justly beloved leader.

#### I. POLITICIAN VS. POET :—

"Mr. Tennyson's life and labours correspond in point of time as nearly as possible to my own but Mr. Tennyson's exertions have been on a higher plane of human action than my own. He has worked in a higher field, and his work will be more durable. The public men play a part which places us in view of our countrymen; it is our business to speak, but the words which we speak have wings and fly away and disappear. In distant times some may ask in regard to the Prime Minister, 'who was he, and what did he do? We know nothing about him'. The work of Mr. Tennyson is of a higher order. The Poet-Laureate has written his own 'song in the hearts of his countrymen that can never die.'—*Gladstone's speech on the occasion of conferring the freedom of the city of Glasgow on himself and Tennyson.*

#### II. THE HOUSE OF COMMONS AND THE POPULARITY OF POLITICAL LEADERS :—

"What are called 'politics' occupy in Great Britain a curiously prominent place. Literature, art, science, are avenues to a fame more enduring, more agreeable, more personally attractive than that which awaits at the end of his career the once prominent party politician. Yet with us a party leader looms more largely in the public mind, excites more curiosity, than almost any other description of mortal.....The fact is that politicians, the heroes of the House of Commons, the gladiators of politics, share in the country some of the popularity which naturally belongs to famous jockeys, which once belonged to the heroes of the prize-ring.....There is nothing noble or exalted in the history of the House of Commons.....I confess, I cannot call to mind a single occasion in its long and remarkable history when the House of

Commons, as a whole, played a part either obviously heroic or conspicuously wise; but we all of us can recall hundreds of occasions when heroism and wisdom being greatly needed the House of Commons exhibited either selfish indifference, crass ignorance, or the vulgarest passion. Nor can it honestly be said that our Parliamentary heroes have been the noblest of our race."—*Augustine Birrell, quoted in Selected Modern Essays, (The World's Classics, Oxford University Press).*

### III. NEWSPAPER POLITICS :—

"The political spirit is the great force in throwing love of truth and accurate reasoning into a secondary place" (chap. III). "Then there is the newspaper press, that huge engine for keeping discussion on a low level, and making the political test final.....It is however only too easy to understand how a journal, existing for a day, should limit its views to the possibilities of the day, and how being most closely affected by the particular, it should coldly turn its back upon all that is general. And it is easy too to understand the reaction of this intellectual timorousness upon the minds of ordinary readers, who have too little natural force and too little cultivation to be able to resist the narrowing and deadly effect of the daily iteration of short-sighted common places" (chap. I).—*John Morley, on Compromise.*

### IV. PSEUDO-PATRIOTISM :—

".....Let a man's birth be ever so high," his station ever so exalted, or his fortune ever so large, yet, if he is not free from the national and all other prejudices, I should make bold to tell him, that he had a low and vulgar mind, and had no just claim to the character of a gentleman. And, in fact, you will always find, that those are most apt to boast of national merit, who have little or no merit of their own to depend on..... should it be alleged in defence of national prejudice, that it is the natural and necessary growth of love to our country, and that therefore the former cannot be destroyed without hurting the latter; I answer that this is a gross fallacy and delusion. That it is the growth of love to our country, I will allow; but that it is the natural and necessary growth of it, I absolutely deny..... They are, if you will, the bastard sprouts of this heavenly plant; but not its natural and genuine branches and may safely enough be lopt off, without doing any harm to the parent stock: nay, perhaps, till once they are lopt off, this goodly tree can never flourish in perfect health and vigour. Is it not very possible that I may love my own country, without hating the natives of other countries?.....Most certainly it is: and if it were not—but what need I suppose what is absolutely impossible?—but if it were not, I must own I should prefer the title of the ancient philosopher, namely a citizen of the world, to that of an Englishman, a Frenchman, an European, or to any other appellation whatever."—*Goldsmith's Essays.*

X

### Comparing Notes with the World-Mind

Every people has a twofold duty: duty to itself and duty to other peoples. No people can be and do what it ought to, if it remains cut off from the rest of the world. It should try to be and do what it should, mainly, no doubt, by its own efforts, but in its progress towards perfection it stands in need of help, encouragement and stimulus from others—nay, it requires also competition and wrestling with others. This establishes the need of intercourse between all peoples, as the result of which they should be able to love and respect one another.



MGR. JOURY,  
President of the Arabian Mission  
Who is in Washington

This can be the result only of free exchange of views and constant comparison of notes. By this means the peoples of the world come to know one another.

Besides the envoys sent by the Governments of the world to different countries, it is necessary for the peoples of the world to send non-official cultural and political envoys also.

The art of propaganda has been carried to

such a high pitch of perfection by rich and powerful nations that peoples who have no political and cultural envoys of their own in the principal countries of the world must blame only themselves if judgment goes against them by default.

Even in politics, appeal to the world mind is going to be more and more effective. Hence we find even those peoples whom the world is apt to consider backward trying to get in touch with and catch the ear of powerful nations. America is such a nation. Among the peoples of the world who have sent their envoys to America are the Arabs. His Excellency Mgr. Jury, President of the Arabian Mission, was in Washington some time ago on behalf of the interests of the Arabic-speaking peoples of the world.

Another representative of the Arabs who has visited the United States is Prince Habib Lotfallah.

Prince Habib Lotfallah of Arabia believes that before the mineral and other natural wealth of the Tigris and Euphrates Valleys can be placed at the



Prince Habib Lotfallah

disposal of the world, before the spectre of another holy war shall disappear from the dream of Europe and before Zionists can hope to establish themselves in a Jewish homeland, there must be a confederation of all the Arabian States.

"By Arabia I mean every Semitic country between Egypt, Persia and Turkey," said Prince Lotfallah. They must be permitted to unite into one independent nation. Otherwise all the various plans must ultimately fail, even as they now are failing. The 'cradle of civilization' broken and shaken to bits so many times, must be mended and restored before the peace of Europe and Asia Minor can be assured.

Prince Lotfallah is now European envoy from the Kingdom of Hedjaz and is admittedly an authority on Near East politics and diplomacy. It is doubtful if anybody knows more about it than he.

If he were not a diplomat he would still be an interesting personality, for he is a lineal descendant of the Princes of Antioch, who ruled over Syria more than 2,000 years ago.

When Turkey declared her holy war in 1912, Syria took the part of the Allies, and Prince Lotfallah was elected by his people to be President of their Council of National Defense. Now he is acclaimed one of the leading patriots of Arabia. Mohammedans, Jews and Christians look to him as their spokesman throughout Europe. He holds no brief for any special religious faith, his family having accepted Christianity 200 years ago. The Prince's brother is active on many Jewish welfare committees. The entire family has shown a tendency to remain neutral in local politics, its policy being that it matters little how Arabia governs herself if the nation is again united.

It is only when Prince Lotfallah talks about his country that an idea is gained of the feeling back of his diplomatic conversation. His sole object is to make Arabia free.

The prince has discovered a similarity between Arabia and the United States.

"Our two countries are alike in many respects", he said. "Like the United States, Arabia desires only to work out her own destiny and fulfil her natural promise to civilization, to take her place in the world as a benefactor to all the races. You here afford a chance to every race. Here they live happily under one Government without aggression against the weak. You grant religious freedom and political liberty to all. That is our program.

"If the European powers would only withdraw, the united Arabian States would be able to protect themselves. Public debts would be guaranteed. All nationalities, Christians, Jews and Mohammedans, would receive consideration. Each would have equal rights of citizenship with sovereign powers under a constitutional Government.

Though Lotfallah is not against Zionism, he is against a Zionist State under the tutelage of Great Britain.

Lord Balfour's declaration in behalf of Zionism may have been made from the purest motives imaginable. But the Zionists represent a small part of the Jewish race, the Jews represent a small part of the Semitic race and the Semitic race is composed of Jews, Christians and Mohammedans. In Arabia, Jews are equaled by Christians in numbers, and 70 per cent of the population is Mohammedan.

"We who are close to Arabia know that the setting up of a Zionist State will create trouble for the Jews themselves. I had the privilege of calling this fact to Lord Balfour's attention during a recent session of the League of Nations Council. I pointed out that innocently or not, European diplomatists seemed bound to segregate the various peoples of the Near East, and that his declarations were a part of that program, otherwise he would have substituted the word Semitic for that of Zionist.

"Adopt Zionism by all means, but change its meaning to conform to the geographical and natural laws existing on the site of operations. Change it to mean the nationalizing of the Semitic race, including Jews, Arabs and Christians. All the political elements throughout Arabia want the Jews. But they also want Mohammedans and Christians. These three creeds have been thriving together, living together, working together, and trying to benefit mankind longer than any race or creed in any other part of the world today. Our program would continue that policy.

"In effect it would mean Arabia for the Arabians whether Jew, Christian or Mohammedan. With a united nation we would permit decentralization wherever the people wanted it. We are justified in seeking to unite Arabia."

The Prince is also of course against the exploitation of Arabic-speaking countries by foreigners. Says he :

"England, by mandate and by means of the Emir Feisel, holds Mesopotamia, Mosul, Iraq and other provinces. She holds Palestine by means of the Zionist movement. France holds sway over Syria by mandate. Both Britain and France claim that their sole interest is to educate the people, restore order and develop the countries. They thus seek to justify their occupation of Syria, Palestine and Mesopotamia. But they overlook two facts.

"One is the natural desire of Arabians to develop their own country. They are resentful of foreign domination and have a right to be. Throughout history they have played their part in the development of civilization. In the early Christian centuries nothing in the Western world could surpass the architectural splendors, the richness and abundance of agriculture and the skill and industry of the peoples in the Tigris and Euphrates Valleys—all under Arab rule.

"In the days of the Phoenicians the Arab set an example to Europe and first sowed the seeds of Western civilization. Whether we take Chaldea or Mesopotamia, the Arab was then pre-eminent in the arts of peace as well as in war. But for the Arab conquest of Spain, Europe would long have remained the home of semi-savage barbarians. Today her scientific and industrial accomplishments are due in no small degree to the work of the Arabian savants."

As regards the present condition of Arabia and the desires and plans of Arabs, Lotfallah said :—

"People who haven't seen Arabia, picture it as a desert, terribly hot and unfriendly. How could the Arabs have begun the development of the arts and sciences if they had lived in a desert?

"We have our four seasons of the year. Our people are healthy. They have kept pace with civilization; and they themselves want to have a part in the building of the railroads, motor highways, fine hotels and resorts which are now appearing throughout the land. They want to help to develop our natural resources. We have petroleum, gold, silver, iron, and pearls. We could be self-supporting if Europe would permit it. There would be no Near East famine problem to claim the charitable attention of America were it not for the political muddle created by European diplomacy.

"Geographically, Arabia is today the strategic centre of the three continents. Just as it was the cradle of religion and early culture so should it become the cross-roads of all nations, East and West. There one should find harmony and be able to dwell among us in peace. The whole world would visit Arabia if it were welcomed properly, for it is natural for one to desire to see the Holy Land and the birthplace of modern progress. People are now being frightened away.

"Our plan is to create a democratic Government, a kingdom with its house of nobles and another the members of which shall be elected by the people. The political centre of Arabia, where the ancient glories can be revived, will be decided by the people. Jerusalem and Mecca will be religious capitals and free cities where the three sister



Amanullah Khan, the Emir of Afghanistan, and His Private Secretary, Mastering the Grammar of the French Language in the Garden of the Palace at Paghman

religions, Judaism, Christianity and Islam, may worship according to their own inclinations.

"In that event Arabia would become a powerful buffer State between the religious fanatics in the

East and West. The danger of a holy war would be materially curtailed. The sooner it is realized that Arabia must be united for her own good and for the peace and prosperity of Europe the more quickly will our country be in a position to aid in the development of Western culture."

Like Arabia, Afghanistan is also believed to be a backward country. But its Monarch, His Majesty Amir Amanullah Khan, has been acquiring a knowledge of French, establishing diplomatic relations with foreign countries and sending scholars abroad to study various arts and sciences, including warfare.

Every people that can is trying in various ways to obtain international moral support, in addition to developing internal strength. Indians, including most of their political leaders, are woefully short-sighted and lethargic in this respect.

### The Hebrew University at Jerusalem

The American Zionists are trying to raise more than thirty lakhs of rupees for the Hebrew University recently established in Jerusalem. Dr. Judah Leib Magnes, Chairman of the Board of Governors of the Hebrew University, said at a meeting held at New York :—

Palestine, developed as an educational centre, might stand as a buffer between the civilizations of the West and East.

"There are millions in the West who despise the people of the East because of the difference in color, race, religion and environment," said Dr. Magnes. "Millions in the East hate the West. To Palestine may come the opportunity of helping to avert a struggle between the two peoples."

Promising that the Hebrew University recently dedicated in Palestine, never would "degenerate into a mere diploma factory," Dr. Magnes announced that research workers there already had discovered previously unknown parasites in chickens and sheep.

"The university will be a splendid means of bringing Arab and Jew together," he continued. "Palestine is on the highway between the East and West, and the Jew always has been a great mediator."

"There is every reason to hope that from the university there should go forth, on the basis of scientific research, a new message of hope and understanding to all the awakening peoples of the East."

Many of the university's students, Dr. Magnes said, were working as builders and road-makers by day and attending classes at night.

The homeless Jewish people, though comparatively small in number, have won their position in science, literature, education, philanthropy, commerce, finance and politics by their intellectual virility and persistent

endeavours. They have also got a home now in Palestine. What are the numerically larger Indian people doing in comparison? Let us not boast of past achievements. Can Indians name as many modern men among them distinguished in the various spheres of human activity as the Jews can?

### "The Only Living Religion"

A contributor to "The Review of Religions" claims that "Islam is the only living religion." There is not the least doubt that Islam is a living religion, "because it has brought forth good print" and continues to do so. But it cannot be contended that it or any other religion is the only living religion. We find that Hinduism, Jainism, Zoroastrianism, Buddhism, Christianity, Islam, etc., have all borne good fruit and continue to do so, and that God still speaks to the followers of all faiths who seek Him. To claim any monopoly in spiritual excellence begets spiritual arrogance and gives rise to jealousy, hatred and quarrels. One should not, therefore, try to prove for example that any other religion would be the "crown of Hinduism," or that any non-Hindu teaching would be the "crown of Vedantism."

The spiritual attitude which finds expression in Dr. J. T. Sunderland's book, "India, America and World Brotherhood" (Ganesh and Co., Madras), is more reasonable and genuinely fraternal. Says he :—

"Men have always been prone to believe that they were special favourites of their deities, that their god and gods had given as true religion to them but not to any other people, that supernatural and infallible inspiration had been vouchsafed to their prophets and religious teachers, but not to the prophets and religious teachers of any other land; that their own sacred books were true and divine revelations, but that the sacred books of all other peoples were false; that the 'way of salvation' which their teachers showed was the only true and safe way, and that nations or peoples who trusted to any other would be lost."

Dr. Sunderland then points out distinctly that :

"This kind of thinking has always been divisive; it has always prevented religious brotherhood, and always will so long as it continues. Happily, little by little, the large view is dawning on men's minds, that, notwithstanding the many names, the Power and Wisdom that is over all is One; that God does not have special favorites; that all men in some true deep sense are his children; that his providence embraces all lands and peoples; that his inspiration is not confined to any age or race, but is universal; that his revelation is larger



expressed in a luxurious style of living. But vast sums have also been invested in academies of literature, science, art, commerce, engineering and agriculture, in laboratories, libraries and observatories, in clinics, hospitals and lectureships, which money is beginning, as the proverb has it, to talk. Hitherto, the reserves of knowledge and of equipment have been like the reserve in gold in Europe. But all these reserves are following the sun, westward.

He gives examples of studies in which America excels.

Take two topics of study which in true philosophy, are similar, that is, astronomy and dentistry. Both depend on elaborate apparatus. In both there is an insistence on a microscopic accuracy of observation. And in both, the mechanical genius of the United States has triumphed. There are no telescopes anywhere like the great reflector on Mount Wilson. And the den of an American dentist is also unique. There are 252 foreign students today mastering its mysteries. Though Britain's Crimean campaign produced Florence Nightingale, it is Teachers' College in New York, scarcely 25 years old, that is drawing from twenty countries those women seeking to be scientifically taught how to teach teachers of nursing.

Mr. Wilson proceeds to observe:—

Knowledge is good, but it is not enough. Britain is therefore sitting up and taking notice. Just as she learned to paint pictures in Italy and to make dresses in Paris, so she is coming to America in order to learn how to adapt herself to human needs and hopes. She will learn much and then she will emerge more British than ever.

It is sometimes assumed that what attracts the foreign student to these shores is the equipment, here abundantly developed, for teaching engineering, agriculture and business. It is true that of the 7,518 foreign students by the latest count 1,305 took a course in engineering, 235 a course in agriculture and 435 a course in business, all of which shows that mankind as a whole is not entirely indifferent to the charms of what has sometimes been called the American's worship of material success.

That shows that a large section of foreign students in America pursue studies which would directly fit them to make money.

But on the other hand, by far the most popular of all the courses deals with "liberal arts," which are followed by not less than 2,275 foreign students including 120 from the British Isles. There can be no doubt that in literature, history, languages and philosophy, as in the making of movies, the United States is shaking off tutelage and is, indeed, asserting a tutelage of her own. According to Professor Stephen P. Duggan, who presides over the Institute of International Education, what has happened is, broadly, that the stream of study which, before the war was set toward Germany, is now diverted from many countries to the American campus. After every commencement, the volume of that stream grows larger.

Mr. Wilson also shows how fast the number of foreign students is increasing in America.

According to a strict census of universities and colleges with a full academic status, there were 6,989 in the year 1923-24 and 7,518 in the year 1924-25, an increase in one year of 529 names. To that increase, the British Isles—I am not here reckoning India, the Dominions or other British oversea territories—has made a notable contribution. In that one year the number of students from those Isles has increased from 244 to 337—that is, by 38 per cent.

It shows that, with or without the assistance of scholarships, Britons like others are finding it worth there while to complete their education in the United States.

The writer also explains why the liberal arts, as taught in America, are appreciated.

Just as America purchases paintings, so she invites professors. In both cases she can bid high for the best. Even antiquity can be lured across the ocean by gold, as it was in old times by force.

Hitherto, England's postgraduation has been life itself, governing India and that kind of thing. On the other hand it is said that the efficiency of mandarins in China is due entirely to the praiseworthy zeal with which these doctors of philosophy spend their lives in preparing a succession of theses and in passing innumerable examinations, first at one college and then at another. One has therefore to choose between the system of appointing men for their abilities or selecting them for their qualifications. If the British are crossing the ocean, it is because, after the failures of the Victorian Era, they have come to the conclusion that a few qualifications may now be advisable.

In the language of contemporary Shakespeares, let them all come to America. They will have a good time. And some will never go back.

T. D.

### Science and Modern Warfare

Washington, May 5.—Unprecedented extension of the course at the Naval Academy which will make future officers of the navy as familiar with the cock-pit of an airplane as they are with the bridge of a battleship, was announced by Secretary Wilbur to-day.

Beginning with the class of 1926, which is in its third year at Annapolis, every midshipman will receive thorough instruction in practical and theoretical aeronautics to the end that, on graduation, he may qualify as a naval aviator or aerial observer.

It has been also reported that the British Government will give special subsidy to civilian organizations interested in promoting aerial navigation. Further it has been reported by the British War Department that a new inflammable bullet has been perfected which can be used from airplanes so that it will be far more effective for incendiary purposes than anything used by any nation.

Every one of the great powers is vying with one another to develop "poison-gas," which will be used to win wars.



Rabindranath Tagore in his farewell speech in Japan pointed out the ghastliness and abuse of scientific knowledge by Western nations.

T.D.

### Fantasticity of Fashion

In fashion, extremes meet: the savage wishes to copy the civilised man; the smart set find some relief from ennui in dressing like the savage. Captain Eccles, who went to a fancy-dress ball in Dublin for the benefit of the distressed of the west of Ireland



Captain Eccles, Who Went to a Fancy-Dress Ball as a Prehistoric Man and Came Home With the First Prize

dressed as a prehistoric man of the British Isles, came home with the first prize. His picture, reproduced here, is from the Times Wide World Photos, America.

### Plight of Japanese in California

The California correspondent of the *Japanese-American* (New York) writes the following about the present state of anti-Japanese agitation:—

Organizations in various cities are planning to drive the Japanese out of farm life and business. A similar legislation to the Alien Land Law is expected soon to be introduced in the legislature to deprive Japanese of fishing rights.

In Sacramento a plan is on foot to boycott all Japanese farm produces. In Los Angeles, Japanese storekeepers with expired leases find it practically impossible to have them renewed. In San Pedro and Los Angeles down to the Mexican border agitation is on to have a bill introduced for legislation to deprive Japanese of fishing rights.

The editor makes the following comment in part:—

.....the Japanese people of California are again feeling the stinging ire of political mercenaries. The Alien Land Law was not a cup bitter enough in taste. The Exclusion Law, which these petty politicians sponsored to humble Japanese pride, lacked still the punch. And now to put an artistic touch of thoroughness, as they deem it, to the whole affair it is their inhuman desire to end it all by forcibly pushing them out.

How are they to do it? By boycotting all Japanese farm produce, so that the Japanese farmers will be unable to make a living by tilling the soil; by putting through legislation depriving Japanese of fishing rights; by refusing renewal to Japanese storekeepers of expired leases. What does all this mean? It simply means that anti-Japanese agitation is now striking at the root of existence and if the Japanese people of California desire to maintain respectable homes and, first of all, to exist, they shall have to migrate to places where humans are humans and warm blood runs in their veins.

The Japanese are facing the same situation which the Chinese faced in California about 30 years ago. The Japanese are facing the same situation which the Chinese, Indians and other Asiatics had to face in South Africa, Australia and other parts of the British Empire. It seems that the western nations are determined to crush China, India and Japan by checking all outlet for expansion. The people of India are treated worse than dogs in British colonies; and they should know that they have a common interest, and should cooperate in the field of world politics.

T. D.

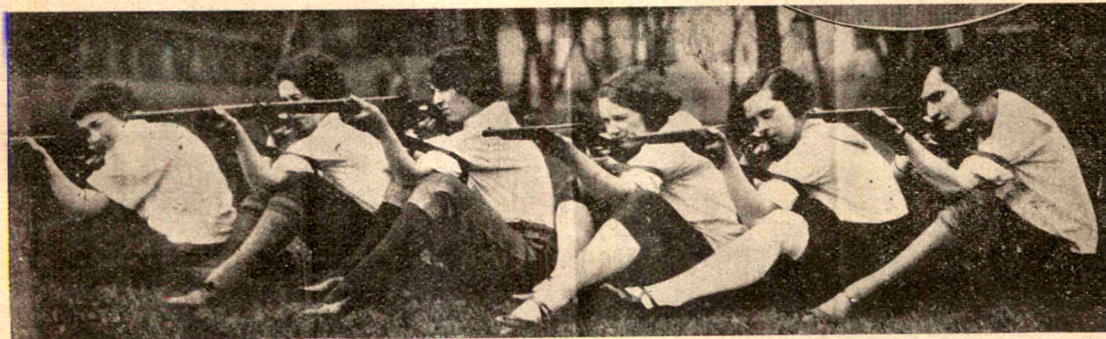
### American Women Learning to Fight

We find in history that women have sometimes fought from sheer necessity. That is not a thing for men to be proud of.

To-day when there is no necessity, women in America are learning to kill men though there is a world-wide movement for

anxiety. So far as he could judge, last year for the first time for a very long period there was no foreign investment of British capital. Before the war they were supplying foreign countries with two hundred million pounds a year, and their total savings were four hundred million pounds a year.

There was one thing this country could do without. They were spending nearly three hundred million a year on drink. What an advantage it



The Rifle Team, Composed of Women Students, of the University of Cincinnati, Ready to Settle the Score

putting an end to war. It should be women's proud privilege to take the lead in such a movement. But, instead, some women are trying to prove that they are equal to man in every respect—even in that relic of barbarism, war.

### Sir George Paish on Prohibition

Sir George Paish went to America to study various problems, particularly problems of international finance. One of the things that impressed him about the United States of America was prohibition and its effects. According to the *London Times* of June 9, 1925, Sir George, as the guest of honor of the National Commercial Temperance League for business and professional men, made the following pertinent remarks, in a meeting on June 8:—

It was quite unlikely that prohibition would ever be repealed. The benefits of it were that the great mass of the working people were better off than they ever were before. Another benefit was the increase of savings. There could be no doubt to-day that no inconsiderable part of the capital that America had for investment, not only at home, but throughout the world, was money from the working people. They were no longer workers, but were becoming capitalists. Trade unions had bought six banks, and had a controlling interest in one of the big trusts.

The situation in Britain was not what it should be. It was obvious if one looked at our foreign trade returns for last year, that there was reason for

would be if that great sum could be used in increasing the productive power of the world.

In this connection we like to suggest that Indian statesmen should calculate how much money is being spent by the people of India on liquor, opium, ganja, *bhang* and other poisonous stuff, devitalising the nation. British financiers see the necessity of a national policy which will lead to saving of capital and investment abroad. *India needs a constructive national financial policy so that within a certain period, say at the latest ten years, there will be prohibition in the country. The way to proceed is to have local option in large cities and districts.*

Indian nationalists of all shades of opinion should make the question of prohibition and abolition of opium traffic one of the many issues in the coming election of 1926 and from now agitation should be started so that national public opinion be roused on these moral issues, by the success of which the nation will be benefited in every way even economically.

T. D.

### New Universities in England and India

In spite of industrial depression, the British public are to-day more anxious to further the cause of national education than ever before. On June 9th the King of England opened the new building of the Univer-

sity of Bristol. On the same day the London *Times* wrote the following editorial entitled "Universities New and Old":—

To-day the King opens the fine new buildings of Bristol University, which have lately been completed; and the occasion is a reminder of the growing importance of the younger Universities in our national life. These societies are distinguished from Oxford and Cambridge mainly, apart from their youth, by their regional character. Most of their students live in the neighbourhood. Their laboratories of Applied Science are closely related to the local industries—the University of Sheffield for instance, is exceptionally strong in Metallurgy; at Leeds the Chemistry of Dyeing receives special attention; in Newcastle there are Departments of Mining and Naval Architecture. Nor is it only in the Departments of Applied Science that local influence is felt. The Faculty of Arts is also tinged with some local colour. The dialect and the place-names of the neighbourhood engage the attention of the Professor of English; the local antiquities serve to illustrate History; local airs, dances, and folk songs are included in the curriculum of the Department of Education. The University, in fact, recognizes that it has a local as well as a general obligation. While its main duty is, of course, to advance learning and to promote scientific knowledge, it must at the same time assist the development of the industries which are the mainstay of the neighbourhood and must save from oblivion whatever there is of value in local history and tradition. Thus the modern University tends to become the mouthpiece of the ideas which are the particular heritage of its locality.

The University of Bristol has been singularly fortunate in inspiring local patriotism. It has received princely benefactions from citizens of Bristol, and the Corporation and the County Councils around Bristol have contributed to the prosperity of the University by generous grants from the rates. Thus municipal authorities have combined with private munificence to make the University of Bristol worthy of the West country. In other parts of England the same spirit is astir, and local patriotism is finding the same form of expression. Hence comes the proposal to found a University of Wessex, with its centre in Southampton. Yorkshire, too, has shown a determination to make the University of Leeds a fit expression of its great traditions and of its undaunted confidence in the future. In spite of the industrial depression the TREASURER of Leeds University recently outlined a scheme for new buildings which would cost not less than million sterling. Similar ideals are associated with all the modern Universities.

X In area, England is much smaller than Bengal; and the population of the British Isles is not greater than that of Bengal. England has many first class Universities and yet new universities are being founded there. In India, particularly in Bengal, the Universities are starving. The Calcutta University cannot carry on the work of the Post-Graduate Department effectively; it cannot extend the work of scientific and other departments for want of funds.

The Treasurer of the Leeds University is planning to raise about 15,000,000 rupees to build new buildings alone. Rabindranath Tagore, appealing to all India, has not yet secured a few lakhs of rupees for the Viswa-Bharati—the International University. No nation can ever become great without increasing its national efficiency. India needs new and better Universities and a better educational system. This can be secured through the enlightened patriotism of the people particularly of the rich who can better afford to spend regularly at least a part of their income for the cause of national education.

T. D.

### British Government's Attitude Towards the Holkar

Several persons directly involved in the murder of Abdul Kadir Bawla of Bombay have been sentenced to death and others to imprisonment for long terms. Even the *Times of India* and the learned Judges have freely commented to the effect that some high personage was involved as "the ultimate source which encouraged, inspired or bribed the condemned wretches."

Mr. Warre B. Wells, special London Correspondent of the *New York Herald Tribune*, in a copy-righted article throws some interesting light on the feeling of the Anglo-Indians, and the policy of the British Government. He says:—

"These comments reflect the strong feeling prevailing in some Anglo-Indian circles that the Maharaja (Holkar of Indore) should be compelled to abdicate, due to his complicity in this outrage. It is a curious feature of the affair, however, that this standpoint finds little or no support in the British press, which with only two exceptions, withholds editorial comment.

The laborite "The Daily Herald" demands the prosecution of the Maharaja, but the liberal "The Daily News" declares "doubtless it is not worthwhile adding to our difficulties in India, great as they are, by raising the whole question of law and order, as it is understood, at any rate, in some of the native states. "The fact of the matter is that the policy of the government in India has been to make the great native princes the bulwarks of the British against the rising tide of nationalism, and the danger of alienating them is great, more especially as the Maharaja of Indore has powerful friends among his fellow princes. It seems, in the circumstances, to be the British government's viewpoint that the less said about the affair the better. On the other hand, there is a strong feeling in some quarters that there is at least one equal danger in condoning the Indore scandal, following closely, as it does, on the cause celebre in which the Prince of Kashmir or the "Mr A." of the despatches, was so unpleasantly entangled....."

The Maharaja of Nabha was forced to abdicate because he was supposed to be implicated in some acts which affected the interest of another Maharaja and his loyal subjects. Was the complicity of the Maharaja of Nabha a greater offence in the eyes of the Indian public, than the supposed complicity of the Maharaja of Indore? We must have to conclude that the Maharaja of Nabha did not have powerful friends but on the other hand, had powerful enemies, so he lost his throne; but the Holkar supposedly a bulwork against the rising tide of nationalism in India, and who possesses many powerful friends, should not even be adversely criticised, even if he were found to be implicated in the revolting outrage. Justice in British India would seem to have various standards; and its true nature is beyond the comprehension of simpletons like us who believe in "equal justice for all."

T. D.

### Inter-Parliamentary Union and India

The twenty-third session of the Inter-Parliamentary Union, the membership of which is enjoyed by all the important nations of the world, such as Egypt, the United States of America, Great Britain, Ireland, Japan, Canada, Netherlands, Norway, the Philipines, Sweden, Switzerland, Spain, Belgium, Bulgaria, Germany, Finland, France, Greece, Italy, Austria, Poland, Portugal, Rumania, Serbia, China, etc., will be held in Washington, D. C. The Conference will last for the period of October 1 to October 13, 1925. So far as we know, India is not a member of the Inter-Parliamentary Union. India should be a member of Inter-Parliamentary Union. In some respects, India's membership of the Inter-Parliamentary Union would be of greater importance than her membership in the League of Nations, because by becoming a member of the Inter-Parliamentary Union, the members of the Indian Assembly will have the right to send their chosen delegates to participate in the Conference of this great international organization. It may be said that India has no real Parliament, so India should not bother about securing membership of the Inter-Parliamentary Union. We feel that India has a Parliament with limited power and she is certainly entitled to membership of the Inter-Parliamentary Union. Indian members of the Assembly should take necessary steps to secure membership of India in this very influential organ-

ization. The head-quarters of the Inter-Parliamentary Union is situated in Geneva, Switzerland, and all necessary information regarding its activities can be secured by applying to its *President, Hon. Theodor Adelswaerd, President des Interparlamentarischen Rates*. 2 Chemin de la Tour-de-Champel, Geneva, Switzerland.

Time is possibly too short to secure India's official admission to this body before the Conference to be held in Washington; but it is very desirable that some steps be taken to enable some representative members of the Indian Assembly to be present in Washington during the Conference to be held in October and make necessary efforts to secure membership of India in this organisation, and at the same time come in personal touch with the parliamentary leaders of various countries of the world. This will serve as one of the means of breaking up the isolation of India in world affairs.

When one reads carefully the speech of Mahatma Gandhi delivered during the last session of All India National Congress, *it is evident that the Mahatmajee also realises the importance of international relations of India as he suggests that the language of International relations for India should be English*. This being the case, Mahatma Gandhi, as the President of the All-India National Congress, should ask the Indian Nationalist and Swarajist members of the Assembly to take proper steps so that India may become a member of Inter-Parliamentary Union. In making this suggestion we wish to make it absolutely clear that we are not in favor of any international intrigue to further the cause of freedom of India, but we advocate that India must be freed from all forms of isolation, particularly in matters of international politics. It is only a matter of time when India will have to handle her own international affairs, so it is imperative that Indian statesmen should have international experience and come in touch with statesmen of various nations and they should not restrict their activities within the British Empire only. Indian statesmen must have world-vision and must not judge of Indian and world problems merely from the British point of view. India needs international contact and India's entry into the Inter-Parliamentary Union will afford some opportunity.

T. D.

### Imperial Press Conference in Australia and India

The Empire Press Union announces that arrangements for the visit to Australia of proprietors and editors of newspapers published throughout the British Empire are now practically complete. There will be 30 representatives of the Home Press, eight from Canada, four from New Zealand, four from South Africa, two from India, and one from the British West Indies, Singapore, and Malta respectively.

Among delegates to the conference will be:—  
India.—Mr. Arthur W. Moore, *Statesman*. Calcutta; Mr. H. Smiles, the *Rangoon Gazette*.  
—London *Times*, June 9, 1925.

The above news item is very significant and speaks voluminously about the kind of representation India has even in unofficial imperial affairs. To our utter amazement we find that the Indian Press is being represented by two Britishers, who are opposed to Indian interests and aspirations. We cannot blame the Britishers in India for this. They know the power of the press; and thus form their small community in India, two able representatives are being sent to this conference where Imperial problems will be discussed and imperial policies will be unofficially adopted and plans for publicity and propaganda and co-ordination will be developed. Lack of representation of Indian opinion in the coming Imperial Press Conference is, on the other hand, due to the narrow outlook of life of the Indian publicmen and people at large. It also shows the lack of international sense among the Indian newspaper owners and journalists, and indicates that Indian journalists, inspite of their profession of nationalist ideas, cannot co-operate amongst themselves, even to send at least one worthy representative abroad to this important Imperial Press Conference.

It is Australia, New Zealand, Canada, South Africa that are influencing British Imperial policies on various questions. The best indication of it is that Great Britain is building the Singapore Naval Base to please Australia and New Zealand, while she is ignoring Indian interests in Africa to please the South Africans. If India is to take her place among the free nations, her worthy children should go far and wide, her press should have worthy representatives in all lands whose functions should be to study world conditions and enlighten the nation. India is not as rich as Great Britain, but if the Indian Newspaper owners and journalists,

forgetting their petty differences, co-operate, then they can serve India most effectively in various ways, particularly in the field of international relations.

The date for the official reception of the delegates of the Imperial Press conference at Australia is September 1st, 1925, and there is enough time for taking steps so that there may be proper representation of India in this conference, provided the Indian publicmen are willing to do their share.

It is the function of the Newspapers and journalists to create sound and world public opinion; and Indian journalists should have direct knowledge of world affairs through personal experience in various lands and they should be important mediums for international contact. Let us hope that at least one Indian journalist will go to Australia and attend the session of Imperial Press Conference.

T. D.

### Teaching of American History in British Universities

"Oxford, June 4. Mr Robert McNut McElroy, Professor of Modern history at the University of Princeton, has been elected to Harold Vyvyan Harnsworth Professorship of American History, in succession to Mr. E. S. Morison. Mr. McElroy is widely known for his biography of president Cleveland."

To promote better understanding between any two nations, knowledge of the history of both countries is essential. British interest in the study of American history is another indication of British desire to know America well and to use this knowledge to promote Anglo-American friendship. Today America is the greatest factor in world politics. Indian Universities should teach American history. It is also desirable that Indian students be taught the fundamentals of the history of all the Asiatic nations particularly China and Japan. Indian Universities should take the initiative in establishing exchange Professorships between India and other countries, including Great Britain.

T. D.

### Canadian Ambassador In Washington

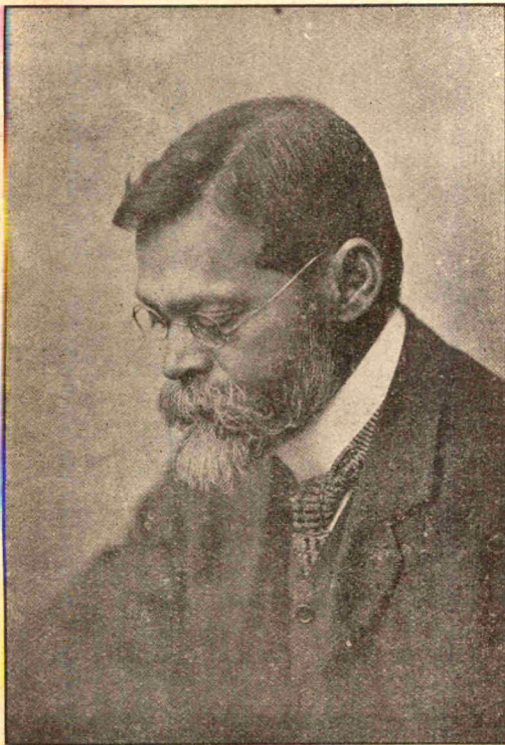
An Ottawa dispatch to the London *Times*, dated June 4, 1925, says that the Canadian Government has sanctioned an appropriation

of 60,000 dollars for the Canadian Ambassador at Washington. This should supply considerable food for thought to those Indian statesmen who do not want to take the responsibility of conducting Indian Foreign Affairs. It is high time for India to have Indian diplomatic representatives in all important countries. Even little Afghanistan and Ireland have their own diplomatic representatives in various countries, and India has none in any country. It is humiliating for India to be in such a position internationally. This cannot be changed unless Indian statesmen take the bold stand that India must have full control over her own foreign relations.

T. D.

### Sushil Kumar Rudra

By the death of Sushil Kumar Rudra, retired principal of St. Stephen's College, Delhi, India has lost an eminent educationist, a genuine patriot and a man of high character who led a truly devout and spiritual life. We had the privilege of his acquaintance,



The late Principal Shusil Kumar Rudra

but we will let those speak who have known him more intimately and longer. According to a biographical sketch of Mr. Rudra by Mr. J. C. Chatterjee, published in *The Indian Daily Mail*, the deceased gentleman was born at Calcutta in 1861 and was the only son of the late Rev. Peary Mohan Rudra of the Church Missionary Society. Considering the purity of his character and his quiet life he might have been expected to live longer. But the conditions of life in India are not health-promoting and many of our best men do not, unfortunately, take as much care of their health as they ought to, India is, therefore, deprived of their devoted services just when they become best fitted to render them.

Mr. Rudra took his degree of Master of Arts in natural Science from Duff College, Calcutta, and at first obtained a post in the Board of Revenue Office.

"A couple of years after he was offered a post as lecturer on the staff of St. Stephen's College which had been founded only a few years before and came to Delhi in 1886.

To this College Mr. Rudra gave the devoted labour of his whole career and has left on it so distinct a mark of his own, that at a recent Reunion Day Dinner an old resident of Delhi remarked that he had always believed that St. Stephen's College was Mr. Rudra, and Mr. Rudra was St. Stephen's College. After several years of successful work Mr. Rudra was appointed Vice-Principal of the College in 1899. After another seven years, when the post of Principal fell vacant in 1906 it was offered to Mr. Rudra, with the approval of Government, who consented to the withdrawal of the agreement by which the Mission had undertaken always to have an English Principal.

"These were days when Indianisation had hardly begun and the appointment of an Indian at the head of a large European Staff caused a good deal of sensation and was looked upon more or less in the nature of a doubtful experiment. Mr. Rudra accepted the office with considerable reluctance and after much persuasion by his friend Mr. C. F. Andrews, who was then on the Staff of the College. During the seventeen years of his office of tenure as Principal Mr. Rudra's relations with his European colleagues continued to be of the happiest nature. To his tact and sympathy in his relations with his staff, both English and Indian, must be largely attributed the signal success that came to the College under his administration. With the students the secret of his power lay rather in the combination of gentleness and patience with firmness. The students knew he loved and trusted them and they gave him trust and love in return. The general public know his ardent patriotism, and it gained for the college a confidence that carried this institution through the troublous days of political ferment unscathed. In 1907, in 1917 and again in 1920-21, when successive waves of national bitterness swept over the country, and most educational institutions with Englishmen in them experienced great difficulty and much friction, the bond of

confidence between staff and students was never broken; and though the College was unjustly suspected by ill informed or prejudiced persons of disloyalty, it was in reality performing a work of reconciliation the value of which cannot be overestimated. And the credit of this and for its immunity from disruption in the most recent and overwhelming upheaval of non-cooperation was due to one man above all others, to Principal Rudra.

He also took a prominent and useful part in the affairs of the Punjab University of which he was for many years a Fellow and a Syndic. He was one of those who first conceived the idea of a University at Delhi and its foundation was in a large measure due to his efforts. Mr. Rudra was for some years President of the Social Service League of Delhi and Secretary of the Indian Student's Advisory Committee. After 37 years of work he retired from his post in February 1923. Testimonials, presentations, and farewell function from old students, staff, clubs and all the different communities represented in the College showed the affection and esteem in which the veteran educationist was held by all with whom he had come in contact.

"Among others there came a deputation of old Jat students, headed by Rai Sahib Ch. Chhottu Ram, now Minister to the Punjab Government. As a memorial to his work they announced the endowment of a Rudra Memorial Scholarship and made a presentation."

"Mr. Rudra's power lay in his absolute freedom from all communal or sectarian bias and to this was due the confidence he won from all men of all sections and creeds both in and outside the College."

*Young India* contains an article on Mr. Rudra by Mr. M. K. Gandhi, who was his personal friend. He calls him "a silent servant," "a selfless and self-effacing worker."

"There was a kind of spiritual bond between him and his pupils. Though he was a Christian, he had room in his bosom for Hinduism and Islam which he regarded with great veneration. His was not an exclusive Christianity that condemned to perdition every one who did not believe in Jesus Christ as the only saviour of the world. Jealous of the reputation of his own he was tolerant towards the other faiths. He was a keen and careful student of politics. Of his sympathies with the so-called extremists, if he made no parade, he never made any secret either. Ever since my return home in 1915, I had been his guest whenever I had occasion to go to Delhi. It was plain sailing enough so long as I had not declared Satyagraha in respect of the Rowlatt Act. He had many English friends in the higher circles. He belonged to a purely English Mission. He was the first Indian Principal chosen in his college. I therefore, felt that his intimate association with me and his giving me shelter under his roof might compromise him and expose his college to unnecessary risk. I therefore, offered to seek shelter elsewhere. His reply was characteristic: 'My religion is deeper than people may imagine. Some of my opinions are vital parts of my being. They are formed after deep and prolonged prayers. They are known to my English friends. I cannot possibly be misunderstood by keeping you under

my roof as an honoured friend and guest. And if ever I have to make a choice between losing what influence I may have among Englishmen and losing you, I know what I would choose. You cannot leave me.' 'But what about all kinds of friends who come to see me? Surely, you must not let your house become a caravanserai when I am in Delhi,' I said. 'To tell you the truth,' he replied. 'I like it all. I like the friends who come to see you. It gives me pleasure to think that in keeping you with me, I am doing some little service to my country.' The reader may not be aware that my open letter to the Viceroy giving concrete shape to the Khilafat claim was conceived and drafted under Principal Rudra's roof. He and Charlie Andrews were my revisionists. Non-cooperation was conceived and hatched under his hospitable roof. He was a silent but deeply interested spectator at the private conference that took place between the Maulanas, other Muslim friends and myself. Religious motive was the foundation for all his acts. There was, therefore, no fear of temporal power, though the same motive also enabled him to value the existence and the use and the friendship of temporal power. Not many people know that we owe C. F. Andrews to Principal Rudra."

In *Young India* Mr. Andrews has himself written, "he (Mr. Rudra) taught me to understand the ideals for which India has always stood and to reverence the mother-land in purity and truth. He also taught me, by his silent life of prayer, to love God with all my heart and mind and soul." One of the sentences which he uttered, before he became unconscious was, 'Oh my country my dear country!' And last of all, he said twice over quite distinctly, 'How wonderful is God!'

The first leading editorial note in the first issue of Lala Lajpat Rai's new weekly "The People" is on Mr. Rudra, who is called "one of the noblest characters in Indian national life."

He was the very first member in his community to raise his voice against any special privilege, or special communal franchise being demanded by Indian Christians as such. He wished to merge his own community in the wider life of the nation. His home was the meeting place for Indians of all creeds....In Delhi itself he was a peacemaker between the different communities, while leading his own quiet and devoutly religious life. In the Mission College, of which he was principal, he appointed a Hindu to serve as Vice-Principal. Later on, another Hindu served in the responsible post of Treasurer and Bursar. Both Hindus and Muhammadans were elected, from the staff, to serve on the Governing Body....He lost his wife quite early in his married life and never married again....The people of Delhi, through the old students and the Indian Christian Community and in other ways, sent a request that his body might be brought to Delhi for a public funeral. But such a thing would have been entirely against his own modest and retiring nature. Therefore he was allowed to rest in the bosom of the hills in a very beautiful

spot at Solan, close to where he peacefully passed away at sunset on June 29th.

At the memorial meeting held at Lahore by Mr. Rudra's old students, Pandit Raghubar Dyal Shastri, an old professor of St. Stephen's College and Principal of the Lahore Sanatan College, said that "it was chiefly through the efforts of the late Mr. Rudra that Martial Law was not declared at Delhi during April 1919".

### A Serious Defect of the Reform Scheme

One of the serious defects of the Reform Scheme inaugurated in India by the British Government in 1919 is that it contains no Bill of Rights, no constitutional guarantee of any sort securing the people of India against injustice and tyranny on the part of those constituting the Government. There is such a guarantee in the constitution of the United States of America, which declares:

"Congress shall make no law abridging the freedom of speech or of the press, or the right of the people peaceably to assemble, and petition the Government for redress of grievances.

"The right of the people to be secure in their persons, houses, papers and effects against unreasonable searches and seizures, shall not be violated.

"Excessive bail shall not be required, nor excessive fines imposed nor cruel and unusual punishments inflicted.

"No State or province within the nation shall deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

The constitution framed for and given to the Filipinos by America contains similar provisions, which were quoted by us in a previous volume of this *Review*. In an English translation of the Constitution of the Republic of Turkey, published in the March issue of *Political Science Quarterly*, New York, we find the following articles:—

*Article 68*: All citizens of Turkey are endowed at birth with liberty and full right to the enjoyment thereof. Liberty consists in the right to live and enjoy life without offense or injury to others. The only limitations on liberty—which is one of the natural rights of all—are those imposed in the interest of the rights and liberties of others. Such limitations on personal liberty shall be defined only in strict accordance with the law.

*Article 69*: All Turks are equal before the law [Article 88 lays down that "The name Turk, as a political term, shall be understood to include all citizens of the Turkish Republic, without distinction of, or reference to, race or religion."] All privileges of whatever description claimed by

groups, classes, families and individuals are abolished and forbidden.

*Article 70*: Inviolability of person; freedom of conscience, of thought, of speech, of press; freedom of travel and of contract; freedom of labour; freedom of private property, of assembly, of association; freedom of incorporation, are among the natural rights of Turks.

*Article 71*: The life, the property, the honor, and the home of each and all are inviolable.

*Article 72*: Personal liberty shall not be restricted or interfered with except as provided by law.

*Article 73*: Torture, corporal punishment, confiscation and extortion are prohibited.

There are other similar provisions, but they would be too long to quote.

It is one of the merits of The Commonwealth of India Bill drafted by Mrs. Annie Besant and her co-workers that it contains the following Declaration of Rights:

"The following Fundamental Rights will be guaranteed to every person:

(a) Inviolability of the liberty of the person and of his dwelling and property.

(b) Freedom of conscience and the free practice of religion, subject to the public order or morality.

(c) Free expression of opinion and the right of assembly peaceably and without arms, and of forming Associations or Unions, subject to public order or morality.

(d) Free Elementary Education as soon as practicable.

(e) The use of roads, places dedicated to the public, courts of justice, and the like.

(f) Equality before the Law, irrespective of considerations of Nationality, and

(g) Equality of sexes."

### The Mysore Civil Service Without "The Steel Frame"

Mr. W. P. Barton, retiring British Resident in Mysore, said at the state banquet given to him by the Maharaja:—

"I take this opportunity of paying a tribute of esteem to the Mysore Civil Service. It is inspired throughout by His Highness's example and ideals of service. Its esprit de corps and its traditions would do credit to any service in the world. Speaking as an Englishman, I am proud that one of their ideals has been to maintain the standard of the British Commission from which they took over responsibility 44 years ago. They have loyally supported the policy of the Mysore Government in associating the people of the State more closely with the administration. The success of representative institutions depends very largely on an efficient Civil Service and I think the people of Mysore may safely rely on their Civil Service to help them in the path of progress."

As the Mysore Civil Service has been so highly praised by a British officer of high



rank, though it is not held together and stiffened by a British element constituting the "steel frame", it is difficult to see why in British-ruled India, the steel frame should be considered indispensable. Mysoreans are not different from their brethren in British-ruled India, nor have they been under British training longer than the latter.

### Calcutta University Budget

A gentleman, unconnected with the Calcutta University, sent us the other day a copy of the Report of the Post-graduate Re-organisation Committee appointed by the Senate on 27th September, 1924. We have not yet had time to read it. We may have our say on it when we shall have gone through it. In the meantime we desire to make a few comments on the University Budget for 1925-26 as published in the daily papers.

In presenting the budget at a Senate meeting Dr. B. C. Ray concluded by saying that there may be "a deficit of Rs. 3,21,676 at the end of the year 1925-26". He observed that "unless the public and the Government came to the side of the University to meet this liability the work of this University is bound to be affected."

Our opinion is that there need not have been such a big deficit. In spite of protests the University has kept in its employ some teachers and other employees without whom the work of the University could have been done just as well. In several previous issues, long ago, we gave details to show where retrenchment was possible without loss of efficiency, and also pointed out where the annual University Post-graduate report did not supply such information as would be needed to judge whether the number of teachers entertained in some particular subject was more than sufficient. The defenders of the University have always been discreetly silent where our criticism was unanswerable and have sometimes made a parade of the strength of their arguments where the information of critics has been deficient. This sort of proceeding has been rather funny. For it has been the consistent and irresponsible policy of the powers that be throughout to withhold full information. We once formally applied to the University Registrar for a regular supply of all *printed* University minutes and reports etc., in lieu of payment or as a matter of

courtesy such as that extended by Government to editors in the matter of free supply of Government reports, etc. But we failed to obtain what we wanted. So while the University wants public support, it will not keep the organs of public opinion supplied with information, unless they are "friendly". If an organ is "friendly" it will be given such information or such inspired articles as may be necessary for advocacy of the clique which runs the institution. That is why we did not get a copy of the Report of the Post-graduate Re-organisation Committee in time.

It may be said that when a deficit has occurred, some body must pay. We suppose there is no law by which the managing clique might be made to pay at least a part of the deficit. So payment from the public treasury cannot be helped. But as regards future payments, it must be shown that there are no superfluous, incompetent or useless employees or teachers wanting in literary honesty, before a public guarantee of future payments is made. If this condition be strictly fulfilled, Government may pay deficits in future also, but only up to a definitely-named amount.

The budget statement of the University as published in *The Bengalee* contains the following passage:

They had also a windfall in another direction. In the Budget estimates of 1923-24 the amount of money expected from the sale proceeds of the University publications was put down at Rs. 81,000. But as a matter of fact the sale of University publications, old and new, had yielded Rs. 21,4500.

Or, in other words, the actual sum realised was about three times as large as the estimated figure! This is only the most striking example of the accuracy of forecast of the budget-makers. In explaining how instead of an anticipated deficit of Rs. 4, 02,237 in the budget estimates of 1924-25 there was a balance Rs. 1,11,890, Dr. B. C. Ray showed how the expenditure in 1923-24 showed a decrease of Rs. 80,000 and the income showed an increase of Rs. 13,500. Moreover, there was the Government contribution of Rs. 2,10,000 to meet the deficit which the University had on June 30, 1924. This had not apparently been anticipated or taken into consideration in framing the budget. If the amount budgeted for be many crores of rupees, the difference of a few thousands or even lakhs between estimates and actuals may be considered trifling. But when the receipts and disbursements range between

twelve to fourteen lakhs, it is not insignificant that an anticipated deficit of more than four lakhs turns into a balance of more than one lakh, or if the receipts from sales of books exceed the estimated sum of Rs. 81,000 by Rs. 1,33,500. Would it be very uncharitable to suppose that there is sometimes under-estimation of income to show a big deficit?

One cannot help concluding from these facts that, whatever the causes, the budget estimates of the Calcutta University may fall short of or exceed the actuals beyond the range of probability ordinarily allowed for in budgets carefully prepared by competent and reliable financial experts.

In budget estimates, if income is shown under any head, it is usual to show the expenditure also, if any, under that head. This has not been done in all cases in the budget statement under consideration. Let us take only one example. Under the head "Calcutta Review" an income of Rs. 7,800 has been shown. But on the expenditure side, there is nothing shown under this head. Once there was a question publicly asked as to whether the University had to incur any loss on this organ, to which the answer was that it was self-supporting. Those who are aware of that fact would naturally feel curious to know how much had to be spent on the "Calcutta Review." As the annual subscription of that monthly is Rs. 8-8, the number of its subscribers must be less than one thousand. It does not seem probable that a periodical of its bulk can meet its own expenses with only nine hundred subscribers or thereabouts. Hence it is probable that the magazine is run at a loss and the deficit is met from University funds. A University is undoubtedly justified in spending something for an organ which publishes original papers of academic value and serves in addition the purpose of a bulletin. But there cannot be any justification for a University to throw away money on a magazine which makes the publication of serial stories and other kinds of light literature and commonplace popular illustrations some of its main features. If any fraction, however small, of the big deficits of the University, be due to expenditure on such ventures, the public and the Government ought not to be asked to make good such portions of the deficits. Hence the framers of the budget ought to have published in the newspapers more details of expenditure than they have done. If it be true that the University

wastes only small sums, on such ventures then it was all the more incumbent on these gentlemen to prove that fact by details, in the interest of the University itself.

### "The Review of Reviews" as an Index of British Interest in India

So long as the late Mr. W. T. Stead, founder of "The Review of Reviews" edited that journal, some topics of special interest to Indians used generally to be found in it and he also reviewed and made extracts from Indian periodicals. This policy, which was that of a sagacious imperialist, was continued for some length of time after his death, and then it was given up for good. For years no Indian periodical has been reviewed, noticed or utilised in any way by this London periodical. It has, however, some courtesy for periodicals published in independent foreign countries and in the self-governing dominions of Great Britain. Czechoslovak, Finnish, Danish, Swedish, Russian and other reviews receive attention. It is not that Indian reviews remain unnoticed because they are unquestionably inferior to the periodicals published in every other country. It may be pointed out that Mr. Stead was no mean judge of periodicals; and if he found some Indian periodicals fit for notice, they probably possessed some sort of merit. Since his days, these do not seem to have degenerated. Sir Michael Sadler wrote unsought to the editor of one of these periodicals, with whom he was not personally acquainted, many years after Mr. Stead's death, that it was one of the live periodicals of the world.

If India had been politically independent, her intellectual products would have received more consideration, if not respectful attention, from foreigners, including Englishmen. Though Great Britain's material and political greatness, and indirectly to a great extent her intellectual greatness, too, are due in the last resort to her possession of India, India is neglected because it is a property, not a composite personality, as independent nations are in Great Britain's eyes. India will become self-respecting and entitled to respect from others when *she* becomes free.

### Lord Birkenhead at the Central Asian Society

On the last day of June Lord Birkenhead indulged in some sabre-rattling at the

Central Asian Society's dinner. As his lordship's speech was a post-prandial oration, some thought that when he spoke next on India, in the House of Lords, that would give people an opportunity to appeal from Philip drunk to Philip sober. But his pronouncement on Indian policy in the House of Lords and his subsequent reference to it in a speech at Milton Abbey Park, Dorset, on July 18, show that he is in a state of chronic inebriation produced by copious draughts of the wine of imperialistic power and pelf. On each of these occasions his speech was the outcome of a settled policy of settled principles and convictions, though they are partly the result of crass ignorance.

Two versions of Lord Birkenhead's speech at the Central Asian Society's dinner are now before us, the summary cabled out by Reuter and the brief report given by *The Times* of London. There is no substantial difference between the two, Reuter's summary being rather fuller.

According to the latter, "he declared emphatically that Britain must continue to sustain exclusive responsibility for the protection of India." Indians have no responsibility for the protection of their hearths and homes; if they ever had any, they are now completely absolved from that duty. How consoling the very idea. How immensely it ought to add to our self-respect. Britain will guard her human cattle-farm for ever; the cattle need not have any trouble on that score.

From the military point of view India can be made wholly responsible for her own protection by complete Indianisation of her army. The long passage relating to this Indianisation in the Secretary of State's House of Lords speech, which the reader will do well to re-read, shows that it will take *at least* 25 years to complete the 'experiment'—that is the word used—of Indianising only eight units. And then if the experiment be pronounced a failure, Indianisation will or may be given up. But should it succeed, how many *centuries* would it require to try the 'experiment' of Indianising all the units in the Indian army? Not less than three or four, we presume. Therefore, his lordship spoke with great deliberation when he said that the responsibility for the 'protection' of India was and would continue to be exclusively Britain's. In other words, Britain will continue for an indefinitely long period to occupy and garrison India as a conquered and subject country.

The next important passage in Lord Birkenhead's Central Asian Society speech: passage which Reuter has cabled within inverted commas, runs as follows:—

"The fundamental fact in the Indian situation is that we went to India centuries ago for commerce posing with the sharp edge of the sword difference which would have submerged and destroyed the Indian civilization. We went there on that basis and hold it by that charter, and it is true to say today that if we left India tomorrow it will be submerged by the same anarchical and murderous disturbances as in the days of Clive."

Every schoolboy knows, as Macaulay would say, that the East India Company, the original British rulers of parts of India, came to India for making money by trade—not with any other object. It is not, of course surprising that the Secretary of State for India does not know this fact—we will not charge him with the moral offence of knowingly falsifying history, for English functionaries for India would often seem to be chosen for the extent of their ignorance of India.

The history of the British period of India has been undergoing a continuous process of white-washing. But no British writer has yet painted the East India Company as British philanthropists who *originally came to India with the object of saving Indian civilization from submergence*. That was left for a Secretary of State for India to do.

The most recent English encyclopaedia being Chambers's new edition, 6 only out of its 10 new volumes having been yet published, we felt some curiosity to know whether it had said anything new about the objects and *modus operandi* of the East India Company. On consulting it we found the following passage among others:—

"Properly speaking, the Company were only merchants: sending out only bullion, lead, quicksilver, woollens, hardware, and other goods to India; and bringing home calicoes, silk, diamonds, tea, porcelain, pepper, drugs, saltpetre, etc., from thence. Not merely with India, but with China and other parts of the East, the trade was monopolised by the Company; and hence arose their great trade in China tea, porcelain, and silk. Until Clive's day, however, paltry and insufficient salaries were paid to the servants of the Company, who were permitted to supplement their income by every means in their power—to 'shake the pagoda tree'. By degrees avarice and ambition led the Company, or their agents in India, to take part in the quarrels among the native princes; this gave them power and influence at the native courts, and hence arose the acquisition of sovereign powers over vast regions. India thus became valued by the Company not only as commercially profitable, but as affording to the kinsfolk and friends of the directors opportunities

of making vast fortunes by political or military enterprises."

There is nothing said here about the noble object of *composing* differences in order to save Indian civilization; but there is a plain reference to the gratification of avarice and ambition by taking part in the quarrels of native princes, as also to opportunities given to the kinsfolk and friends of the directors of making vast fortunes by political or military enterprises.

The company never *composed* differences; they took advantage of existing differences to gain their worldly objects, and when such differences did not exist, or did not arise in the usual course of things, they intrigued in order to create and foment differences and quarrels, and then utilised them.

As regards the sharp edge of the sword, the sword was for the most part that of Indian soldiers. In the battles fought for acquiring territory in India, the Company more often and in greater numbers trained and employed Indian sepoys than British soldiers. We feel no pride but rather shame in stating this fact; for he who is even partly self-chained is a greater slave than he who is wholly overpowered and enslaved by others. We state the fact only for the sake of historical accuracy. But it must be admitted that where victory alone led to the acquisition of territory and where the victorious general was a Britisher, it is true in a figurative sense that it was he who conquered the territory by the sharp edge of the British sword; because the Indian and European troops were tools in his hands who had been trained by the British to fight.

But this is the extreme limit to which one can go in admitting the fractional truth of the theory of Britain acquiring India by the sword. The whole truth about Britain's methods of acquisition of sovereignty in India, if known to any native of that country cannot make him proud; because the methods involved in varying degrees perjury, forgery, treachery, chicanery, intrigue, fraud and force. Many of the Indians concerned, though not all, were also guilty, they were not angels; but they were outwitted by the Europeans. If this be conquest by means of the sword, India was so conquered. But so high an authority as Professor Seeley has come to the conclusion in his *Expansion of England* that "this is not a foreign conquest but rather internal revolution." He adds:

"We are not really conquerors of India and we cannot rule her as conquerors."

Lord Birkenhead asserts that if the British had not become masters of India, Indian civilization would have been submerged. It is not possible to say with any exactitude what would have happened if something else which has happened had not happened. But judging from the previous long history of India, one may say with some confidence that Indian civilization would have survived the disorders of the eighteenth century and the first half of the nineteenth as it survived many previous periods of anarchy, misrule or disorders. If the English or some other European adventurers had not obtained mastery, either the Hindus or the Moslems would probably have obtained the supreme power after some years or decades of fighting. In the previous history of Moslem rule in India they do not appear as destroyers of Indian civilization. If they had been destroyers, there would not have been any *Indian* civilization left to save from submergence when the British adventurers appeared on the scene. And of course, if some Hindu power had triumphed, it is not at all probable that it would have destroyed the civilization of its own country.

Lord Birkenhead observes further that the British people hold India by the charter of the sword. This brutally frank admission has a value of its own. When the Englishman has to convince the 'civilized world' that British rule in India is very enlightened and very beneficial to the people, he says that the bulk of the people are quite contented with it and the 'microscopic minority' of educated people who voice discontent do not represent the masses. In fact, the impression sought to be conveyed is that the British govern India with the consent of the people. Now, if that be the real character of British rule, why should it be necessary to hold it by the sword? The sword can come into play only if the ruled are rebellious.

So the Englishman must say either that his rule is such as to evoke willing obedience and therefore there is no need of the sword or that it is such as is calculated to breed rebelliousness and hence the sword has to be kept ready. You cannot have it both ways. You cannot eat the cake and have it too.

Lord Birkenhead's reference to the sword may also be an indirect reply to those who, like the non-violent non-co-operators, think that the British Raj rests on the willing obedience

and cooperation of the people of India and that it will topple down like a house of cards as soon as that cooperation is withdrawn. No, says his mightiness, the British Raj rests on force and the said non-cooperators may therefore be challenged to do their worst.

Some of our publicists and others appear to think that it is not the Britisher's so much as the Indian's sword which "protects" India, because the number of Indian Sepoys is much greater than the number of white soldiers in India. But it is a mistaken notion. That it is the Englishman who keeps India in her present political condition will appear from the following extract from the article on "India" in the new edition (1925) of Chambers's Encyclopaedia :—

"The crisis (the Sepoy War) past, no time was lost in rectifying the military faults which had rendered the revolt possible. The native troops were reduced in number, the European troops were augmented. The physical predominance at all strategic points was placed in the hands of European soldiers, and almost the whole of the artillery was manned by European gunners..... The army was reorganised so as to guard against the danger from which the country had just been saved. As compared with the relative proportions of former times, the European force was doubled, while the native force was reduced by more than one-third. Thus the European and the natives were as one to two ; moreover, the European was placed in charge of the strategic and prominent positions, so that the physical power was now in his hands."

The military arrangements and disposition of forces are substantially the same now as described above. Hence the "physical power," that is, "the swords," is now in the hands of the European.

#### "If the British Left India Tomorrow—"

The next statement of Lord Birkenhead's which we shall comment upon is where he says :—

".....it is true to say today that if we left India tomorrow, it will be submerged by the same anarchical and murderous disturbances as in the days of Clive."

Perhaps it did not strike the speaker that he was indulging in self-contradiction. A sentence or two before, he had said that the British had *composed* differences, that is to say, reconciled differences between conflicting parties and brought about tranquillity. But here he says that the real condition of the country is exactly the same as in the days of Clive, only it is concealed from view ; the conflict-

ing elements will clash and produce a cataclysm as soon as the hand of the Britisher is withdrawn from the scene. A fine result this of more than 150 years' British efforts at *composing* differences ! Or, is, it *conserving* not composing, differences ?

We do not pretend to know what will be the effect of a sudden withdrawal of all Englishmen from India ; but this we do know that no Indian in his senses ever asked or wished the English to suddenly withdraw or even withdraw at all. What we desire that we should be, without any avoidable delay, put in the way of managing our affairs ourselves and that when we have become masters in our own household, the English and all other foreigners may remain here as friends or depart just as it suits their convenience.

But let us hear what a disinterested and impartial foreign writer has to say on this subject. Says Dr. J. T. Sunderland in "India, America and World Brotherhood":

Another somewhat closely related argument much used by Englishmen, to justify their retention of India, is the *danger* to the *Indian people* which they declare would be involved in their leaving,—the danger of "*universal chaos, anarchy and bloodshed.*" Travelling in India one finds British officials on every hand saying to him: "If we withdrew tomorrow India would run with blood from the Himalayas to Cape Comorin." Travelling in England one finds Englishmen saying the same.

But think what such statements mean. Think what a condemnation of British rule they are. Think what a confession there is involved in them of the failure of that rule ! The British have been in India 160 years....And now after this period of British domination these people have become so emasculated, demoralized and degraded that if left to themselves they will at once fly at one another's throats !

If the situation in India is like that, one would think the British would hide it, cover it up, blush with shame at the thought of it, be the last persons in the world to mention it.

And yet as a fact they declare it true, and blazen it to the world.

It is well known that before Lord Birkenhead other notable Englishmen had pointed out the dangers they anticipated from a withdrawal of the British "protectors" from India. The American author quoted above has mentioned a few such.

The Master of Elibank is reported as declaring, without a blush, in a speech on the budget (in Parliament) :—"For us to abandon India would be in effect to hand her over to the most frightful anarchy." Sir Charles Elliott, a high British-Indian official, has published an article in the *Imperial Review* in which he goes into particulars and paints the following hair-raising picture (*horresco* references !): "If we English abandoned India tomorrow, no organised government would be formed.

There would follow, not a despotism under Surendranath Banerjea, or any other leader of the advanced party, not a democratic government of elected representatives of Bengali Baboos or Mahratta Brahmins, but a prompt invasion from Afghanistan in the north-west and Nepal in the north, and the wild tribes on the frontier of Assam in the north-east. The Princes of the Native States, with their well-trained armies, would recommence their old internecine quarrels and annex adjoining territory, and there would be an orgy of murder and rapine."

Dr. Sunderland observes:—

This kind of thing is talked so much and written so much by the British, that three quarters of the world believe it. I find it on all hands accepted as true in America. Even a man as intelligent as President Roosevelt declared in a public address:—"If English control were withdrawn from India the whole peninsula would become a chaos of bloodshed and violence; all the weaker peoples, and the most industrious and law-abiding, would be plundered and forced to submit to indescribable wrong and oppression, and the only beneficiaries among the natives would be the lawless, violent and bloodthirsty."

Commenting on all these lugubrious utterances, the author further observes:—

The amazing, the almost unbelievable thing is, that all this is not only declared to be true, but is put forth as a reason why England should still hold India,—instead of being seen to be, if true, a most powerful and unanswerable proof, that England should never have gone to India at all; that her rule there, if it has resulted in such conditions as these, has been nothing less than a calamity and a crime; and the only hope for India is for the British to leave.

From such remarks the reader must not conclude that the author denies that the result of a sudden withdrawal of the British would be bad. On the contrary he says:

Of course if the British left suddenly—left "*to-morrow*", as the scare-writers like to put it—without making provision for successors, or for any government at all to take their place, the situation would undoubtedly be bad; unquestionably for a time there would be more or less chaos and anarchy; exactly as there would be in New York or London if every body who had experience in the Government of those cities should suddenly leave without any provision having been made for any persons to take their places; or as exactly as there would be in any nation if every body who had ever had experience in managing affairs, national, state, or local, should "*to-morrow*" drop everything and sail from the country."

The author then takes a hypothetical case to show the silliness of the scare-writers and scare-talkers.

Suppose England had been ruled for a century and a half by the Russians or the Germans, with every executive office and position of importance and power kept strictly in the hands of the ruling nation, and with nobody trained to succeed them:

and then suppose that they suddenly left, would not there be confusion and anarchy and not a little fighting and bloodshed for a time in England? But would that be a reason why the Germans or the Russians ought to remain permanently in control of England: or, would it be a proof that the English people were not fit to rule themselves if given a chance?

The American writer then proceeds to point out that the Indian people have never asked the English to withdraw "*to-morrow*". All that they have asked in the past and is asking to-day is "something wholly sane and practicable, as well as wholly just."

"It is, first, that the British shall definitely and honestly promise to withdraw from India (as rulers and masters) as soon as provision can be made for a competent and stable Indian Government to take their place; and then, secondly, that they shall begin at once in good faith to prepare the way for such a Government by giving to competent Indians experience—adequate experience—in every line of Government activity and responsibility. This is reasonable, this is right, this is fair, this is the least that India can ask in justice to herself, and it is what England should have granted to her long ago.

Dr. Sunderland meets the probable objection that competent Indians cannot be found by answering,

They can be found if sought for. There is no lack of Indians capable of filling and filling well absolutely every place of official responsibility from lowest to highest, in village, city, province and nation, if only they are allowed to receive training and experience. Given experience, India can govern herself (if the object of government in India is permitted to be the good of the Indian people, and not the enrichment and prestige of England) not only as well as, but far better than England has ever governed her, and far better than any foreign power ever can govern her.

He also believes that a self-ruling India "will be fully able to protect herself from dissensions within and from foes without."

The author thinks, and that rightly, that a definite and unequivocal promise that "at the end of ten years" ("even so long a delay as that") India will receive "self-rule in some form,—either that of absolute independence, or, that of a status similar to the dominion status of Canada and Australia within the British Empire or Commonwealth," would satisfy the vast majority of politically-minded Indians. He takes care to remove a widespread misunderstanding.

The impression has been created that the Indian people want to drive out "bag and baggage" not only the Government but all Englishmen. This is incorrect. India has never demanded that Englishmen shall leave as individuals, but only that they shall no longer remain as rulers and lords of the Indian people.

### Lord Birkenhead's Statement in the Lords

There is no need to examine in detail the long statement made in the house of lords by the Secretary of State for India. It does not contain much that is new. But a few comments seem to be required. He said :—

There has been much speculation as to the decisions reached by agreement between the Governor-General and myself. No decisions whatever have been reached nor could any have been reached indeed. Not even the Cabinet which has naturally been kept closely aware of the discussions between myself and Lord Reading has reached any decision.

But before any decisions of any kind are taken, it is obvious that the consideration and advice of the Government of India must be formally invoked and it is at least equally obvious that the opinions of the Legislative Assembly must be elicited. We should, for reasons, which are apparent, not dream of announcing or even of forming decisions without the contribution of that very important legislative body which we have so recently called into existence. I am not therefore to-day either announcing or purporting to announce decisions or conclusions.

"Formally," we thank his lordship for the word, he was right in saying that no decisions had been reached. But his speech itself shows that practically decisions have been reached, as we will point out presently. The indispensable antecedent steps he spoke of are mere formalities. The consultations have taken place between Lord Reading and Lord Birkenhead and they have undoubtedly come to an agreement on some points. It is certain that the Governor-General's Executive Council (or, in any case, a majority of it) will side with the Viceroy when he places these points before it. As for the Legislative Assembly, there is plenty of examples to show that its opinion is treated as worthless when it is different from official views. As regards the Cabinet, when the men on the spot, *i. e.*, the Viceroy and his Executive Council, arrive at certain conclusions and these happen also to have received the previous approval or assent of the Secretary of State for India, it is the very improbable which would happen if the Cabinet would not say ditto.

We will now direct attention to a few passages, among many, in the speech to show that practically decisions have been arrived at. Lord Birkenhead says, "We do not anticipate... that we shall be able to accept the report of the Minority (of the Muddiman Committee) at this stage." What he then says about provincial autonomy shows that the two confabulating lords have decided against it. He next observes: "Many of the recommendations of the Committee can be carried

out by Regulation and do not require an Act of Parliament. There need be no delay in making these changes."

Do not these passages bear the character of decisions? When Lord Birkenhead lays down and argues that Indianisation of the army cannot proceed further till the "experiment" of thorough Indianisation of 8 units is complete and successful, is not that also a decision? But examples need not be multiplied.

Throughout his speech the speaker repeatedly calls the Reforms an "experiment"—we have not counted how often that word occurs in it. He however tries to hypnotise the world into the belief that it was a very great thing that the English gave India in the shape of that experiment. He tells the world very solemnly: "In 1919 a remarkable and extremely bold experiment was made. It was made in the atmosphere of post-war idealism." We smile. *Credat Indaeus.*

In another passage he assures us that the constitution was "freely conceived and generously offered". It is this pretence and assertion of generosity, this assumption that Indians have no right to liberty and that whatever freedom they get is not a restoration of what they have been deprived of but only a charitable dole, is what offends them most. They do not want any generous doles as beggars. They want only their birth-right. And therefore they have always resented that passage in the preamble to the Government of India Act of 1919 which lays down that "the time and manner of each advance [towards responsible Government and self-governing institutions] can be determined only by Parliament". But it was this insulting preamble which in Lord Birkenhead's opinion "unquestionably" contained "the permanent and static effect" of the Act.

He expressed a hope that during his tenure of office he might be able to give "powerful impetus" to the development of agriculture. We have always been afraid of this red herring across our path, and have not therefore taken any notice of Prof. N. Gangulee's efforts for the appointment of a royal commission to improve the lot of agriculturists and other villagers. Sir A. Chatterton has already proposed that thousands of iron ploughs and tractors should be brought to India (of course from Britain) and Indian agriculture developed that way. And of course, there must be British agricultural experts also by the hundred t.

teach our peasants agriculture, though our peasants do not know English (most of them cannot read even their own vernacular) and the experts do not know our vernaculars! We can say without any display of conceit that though we happen to be educated Indians and, *ipso facto*, therefore, do not understand the needs of or feel for Indian peasants, we do understand a few things necessary for agricultural and village improvement. So far as Government machinery is concerned, it is necessary to transfer to ministers the three related subjects of agriculture, land revenue and irrigation but at present only the first is a transferred subject. It is this irrational and partial transfer which "does not render correlated and rational attempt to deal with it more easy." Forests also should be under the charge of the department of agriculture.

Lord Birkenhead blames our farmers for their "stubborn conservatism." He speaks from ignorance. They are conservative no doubt as they ought to be; but, as all experienced Indian agricultural experts will testify, they are always ready to adopt the well-established results of successful experiments. The real handicaps are their ignorance, which an enlightened and benign government has not tried to remove by free universal elementary education for young and old; their poverty, which the same Government has not removed by a wise system of land tenure and other means; their chronic ill health, which the same earthly providence has not taken steps to remedy; etc., etc.

There must be more money if agriculture is to be improved. But unless the incubus of foreign domination, with its concomitant the extraordinarily high military expenditure be removed, there can be no adequate State expenditure on agriculture, education, sanitation, and other development departments.

And we must also add that Lord Birkenhead's mention of agriculture alone and the omission of any reference to the development of industries are misleading and ominous. India can never be prosperous by agriculture alone. She never was an exclusively or even predominantly agricultural country. She had her industries to supply her own and other countries' needs. The ruin of these industries and her reduction to the condition of suppliers of food-grains and raw materials have made her poor. So the remedy lies in attention to both agriculture and manufactures.

Lord Birkenhead asserts that Britain's "fiduciary obligations" "have not been unfaithfully discharged." We totally deny that Britain has ever been our trustee. Or that she has ever acted in our interests as a trustee. She has acted throughout for her own enrichment and prestige.

In the speaker's opinion, "to talk of India as an entity is as absurd as to talk of Europe as an entity." But his sneer will not destroy the fact that India is and has been from time immemorial an entity in a deeper sense than the mere political one.

As for India being a nation, he says, "There never has been such a nation, whether there even will be such a nation, the future alone can show." His lordship may be considered right if the word nation be understood only in certain senses. But there is no unalterable and definite meaning of that word. Great Britain, Switzerland, France, United States, Canada, Japan, Czechoslovakia, Russia—all are nations; but not in the same sense. Some diversities and narrownesses for which Englishmen deny India's nationhood, exist also in some of the countries named above whose nationhood nobody has the hardihood to deny because of their independence. Of course, it may be said that India is not *exactly* like any of these countries. But as the United States, Canada, and Russia are not exactly like one another or like the other nations, but are yet considered nations, why must India be bound to be exactly like any other country to be considered a nation?

In this connection, it may be pointed out that, if India as a whole is not an entity, Madras, Bengal, Orissa, etc., are undoubtedly entities. And Lord Birkenhead has admitted that in Madras at any rate the Reforms have been worked in a spirit of co-operation. Why not then give Madras autonomy, or some other sort of promotion? It cannot be logically contended that Madras cannot have it, unless Bengal, Bombay, etc., also have it; for India not being an entity, the fate of one province ought not to have anything to do with the fates of the other provinces. But British die-hards must have their cake and eat it, too. When the question of India as a whole getting freedom arises, India is not an entity; but when the question of the advance of any province arises, why, it must then be treated as part of a whole, of an entity, called India!



We are ashamed of and very sorry for the communal differences and dissensions which exist in India. But when the gods read the following sentence in the report of Lord Birkenhead's speech in the *Olympic Herald*, they must have enjoyed a good laugh:

"In these discussions we have kept our hands unsullied by partnership."

For the gods could not have forgotten Lord Morley's reminder to Lord Minto that the latter "started the Moslem hare", nor honest Sir Bampfylde Fuller's "favourite wife" theory, etc.

Is there in fact a responsible leader of any school of Indian thought who will to-morrow say "Commit to us at once the full responsibility and we will acquiesce in the withdrawal of British troops from India." I do not believe that such a man could be found and if he could, my opinion of his judgment would undergo a swift diminution. Your Lordships may, I think, take it from me as an almost generally accepted conclusion that an immediate repudiation of our responsibilities in India would be at least as fatal to the interests of India itself as in any year since 1765.

Nobody knows who invented the wicked lie, and when, that the people of India wanted the *immediate* withdrawal of the British. There never was any such request or demand.

"No! India has never asked or desired anything of the kind. All pretence that she has is a "bugaboo", to blind men's eyes to the real situation and to make the world believe that the Indians are wild, only half civilised, dangerous fanatics, who are demanding what is utterly unreasonable as well as unjust, and who would ruin everything, themselves included, unless they were controlled by the wise British."

Lord Birkenhead concluded his speech with the following passage:—

I am not able in any foreseeable future to discern a moment when we may safely, either to ourselves or India, abandon our trust. There is, my Lords, no lost Dominion. There will be no lost Dominion, until that moment, if ever it comes, when the whole British Empire, with all that it means for civilisation, is splintered in doom. It is our purpose resolutely, tirelessly and wholeheartedly to labour for the well-being of India as our ancestors have laboured throughout generations for that purpose. We desire and we request goodwill. Nor shall we be niggardly bargainers if we meet with generous friendship, which is near and dear to our heart. We no longer talk of holding the gorgeous East in fee. We invite in a contrary sense the diverse peoples of this Continent to march side by side with us in fruitful and harmonious partnership, which may recreate the greatest and proudest days of Indian History."

Lord Morley also once said on a memorable occasion that as far as his mind

could peer into the future he could not discern a time when Indians could be self-governing. The present Secretary of State has only paraphrased that statement.

His words mean two things: (1) Those eternal babies, the Indians, will never arrive at majority; (2) the British people want and expect to exploit them for an indefinitely long period of time, until that moment when the whole British Empire is splintered in doom.

We do not believe, speaking in general terms, that the ancestors of the British people ever laboured for our well-being. They sought their own advantage, and the resulting gain to us being a mere by-product with some countervailing loss of various kinds. In that respect the present is like the past, and the future is not expected to be different.

It is true Englishmen like Lord Birkenhead "no longer talk of holding the gorgeous East in fee"—the *talk* has changed, but the desire and the ill-concealed resolve remain. The partnership that is desired is really not partnership, but dominance for the British and subservience for Indians. A few sugared sentences at the end cannot conceal or change the drift of the whole speech. Taking the most charitable view of it, it tells the world that for centuries upon centuries Indians are to be the sheep and Englishmen to be the shepherds; Indians are to be the cows and Englishmen the cowherds and milkmen. Is it right to describe such a relationship by the word partnership? Or is it usual for cowherd and milkmen to ask for co-operation, goodwill and generous friendship from cows?

We wonder what idea the speaker has of "the greatest and proudest days of Indian history" that he speaks of recreating them for an India in bondage or, at the best, in a state of tutelage. India's greatest and proudest days cannot be recreated unless her children are free and masters in their own household, as they were in those bygone days of glory. There can be no real greatness unless man is free in body and mind and soul and possesses the power of initiative.

### Funny Door-keeper of Destiny.

It would not be proper to make any sweeping remark on Englishmen in general, but there appear to be very many among them who are given to thinking aloud that

they are not a race to be frightened into doing or giving any thing. Nevertheless, there does not seem to be any disinclination on their part to frighten other people into doing what these fearless specimens of humanity desire. We do not know what these men think of themselves. But to us they appear quite funny. Lord Birkenhead is one of these funny folks. In his house of lords speech he had said :—

We shall not be diverted from its high obligations by tactics of restless impatience. The door to acceleration is not open to menace. Still less will it be stormed by violence.

There will be, there can be no reconsideration until we see everywhere among responsible leaders of Indian thought, evidence of sincere and genuine desire to co-operate with us, in making the best of the existing Constitution.

It was in the same strain that he declared in the course of a speech at Milton Abbey Park, Dorset :—

He had the good fortune to observe that his speech in the House of Lords was accepted without question and almost without criticism by the House of Commons, where the spokesmen of the Labour and Liberal Parties supported the main principles of Government's policy. "Therefore I would say to our Indian critics: 'Realise that what I said in the House of Lords represents not only my Party's considered policy but it is also the considered and deliberate judgment of all Parties of the British nation'" If they are prepared to co-operate, if they are prepared honestly and sincerely to attempt to make the Constitution we gave them a success, no door is closed to them; but if on the contrary, they are determined to render ineffective and futile the Constitution we framed, there are very few doors open to them and that is the settled determination of the British nation.

As if the British nation were in the last resort the arbiters of the destiny of any portion of mankind, as if things were bound to happen exactly as they desired, as if they were the Door-keepers of Destiny!

Of course, Indians are not made in the heroic mould in which men of Lord Birkenhead's ilk are made. But they may muster sufficient courage to question whether "sincere" and "genuine" co-operation can be secured by cow-down-ation on the part of the self-appointed Door-keepers of Destiny.

### "Freely Conceived."

In the course of his house of lords' speech Lord Birkenhead spoke of the Montagu-Chelmsford Reforms as "freely conceived," that is, not conceived under any pressure of circumstances. Of course, the official world

never admits that any public measure is undertaken under any sort of pressure or because of some threat or other source of fear;—it is always an outcome of pure generosity and philanthropy.

Writing on an allied subject in *The Servant of India*, the Rt. Hon. V. S. Srinivasa Sastri observes :—

It is now a commonplace that no reform of a political or semi-political nature has taken place in Britain without some disorderly proceedings. The innovator and the man interested in the *status quo* come into conflict at the very beginning of the movement, are backed by crowds of partisans and carry on the struggle in the press, in parliament and on the platform. This goes on for months, in some cases for years, in the course of which violence is resorted to on both sides. Surveying the course of history for a long period, one would perhaps be justified in saying that on the whole less and less violence is required to bring the forces of progress into full play. We are not yet, however, within sight of the blessed time when discussion and deliberation will alone suffice to cure society of its evils. Among the agencies employed on the side of progress, reason and violence are inextricably mixed, and human ingenuity cannot determine with precision how much of the resulting good and evil is directly traceable to either. In time of quiet, on the pulpit, or in the lecture room, one does not like to admit that the extremist makes his own contribution to human advance; it is easy to understand our reluctance to teach the young that somebody or other must practise rowdyism to effect the betterment of the community.

Gladstone was once vehemently blamed for admitting that the blowing up of Clerkenwell prison served the purpose of opening the eyes of the British public to the evil condition of Ireland. But what put a premium on violence was not Gladstone's admission of this fact, but the inertia and perversity of those who would not otherwise consent to ameliorative measures.

Alluding to the same episode, Justin McCarthy writes, "One of the sad defects of our parliamentary system is that no remedy is likely to be tried for any evil until the evil has made its presence felt in some startling way. The Clerkenwell explosion was but one illustration of a common condition of things. We seldom have any political reform without a previous explosion."

Coming nearer home, our hush-hush friends of Anglo-India were much exercised when I pointed out that we lost our just Kenya case because we were unable to put forth threats at all comparable to those of the white settlers. This might be true, but it was a dangerous doctrine to preach. A competent authority has declared that in the history of British India there has been no instance of a really spontaneous conferment of any privilege on the people except the education grant of 1813. Of course, despatches and blue-books proclaim that every beneficial measure proceeded from the innate love of the people and zeal for reform which are characteristic of the authorities, but no one, perhaps, not even the writer, takes such statements seriously. It is part of the one-sided and interested

propaganda which tries to make out that officials are always in the right and non-official agitators always in the wrong.

A passage in Lord Hardinge's recent review of Lord Curzon's posthumous book on "British Government in India" adds force to Mr. Sastry's observations. It runs:—

"On my arrival in Calcutta towards the close of 1910 I found a very serious situation, dacoities, murders and assassinations of police and officials being almost of daily occurrence. Everybody agreed that they were due to the partition and nobody could foresee any immediate prospect of their cessation. Six months later the member of my Council responsible for the Home Department, Sir John Jenkins, a very remarkable and capable man of great experience, warned me that a revision of the partition of Bengal was essential, but that a settlement, to be satisfactory and conclusive, must be so clearly based upon political and administrative expediency as to negative any presumption that it had been exacted by clamour and agitation."

Every one knows what the revision of the Bengal Partition was due to. But to save the face of the Government it was necessary to show the world that it was "freely conceived."

### Kenya Lowlands.

In discussing the question of Indians accepting land in the Kenya Lowlands, *The Democrat* indulges in an attack on Mr. C. E. Andrews which shows the writer's ignorance of that gentleman's political opinions, if not something else in addition. The writer says:—

As regards the ideals of protecting the native espoused and broadcasted by Professor Andrews we would ask the respected Professor to begin in India and work to the end of having the whites leave India to the native. Let him prove his ideals by working for the consummation of this. There is a vast field for his endeavours there. But by his tacit inaction in this matter, it is almost proof that he admits the right of the whites to be in possession. Let him fight with might and main to have his fellowcountrymen sent back home and be made to leave the land to the native Indian, and when he has accomplished this superhuman task, then we here will not only listen to him but make him our leader in the fight to make the whites and Indians hand back the land taken from the native of Africa.

Every Indian publicist knows or ought to know that Mr. Andrews has written *repeatedly* in various Indian newspapers and magazines, including this *Review*, that in his opinion nothing but absolute independence for India can enable Indians to do for themselves and the world what they ought to do and have the capacity to do. This he has done and may do again if needed, in spite of

the fact that for good reasons he does not concern himself with direct political work.

There is, besides, this difference between India and Kenya that here there is no area marked out and reserved for Europeans as there is in Kenya. Indian and European alike can acquire *land* in any region here.

The Kenya paper proceeds:—

He might contend that there is no analogy. We contend there is and until this great event happens we argue that it is right and proper that we should take all we can get and having got that never lose or slacken our vigilance until we have got more. We think we are right in saying that the majority of our fellowcountrymen who are here mean to settle in Kenya and one of the best ways of effecting this is by being owners of land, or, as we have already said, stick to the ideals of the idealist and in ten or twenty years be *non est*. Let us take the land and have this ideal in our head that when the whites hard it back so shall we.

We are ashamed that any Indian should make a display of this sort of logic and moral sense. It is exactly like saying, "As so-and-so is a robber, I must also be a robber. When he gives up his plunder, I will give up mine. I cannot exist without spoliation; therefore spoliation is justified."

Our idea is that the world is still large enough for us all to live in without indulging in thieving. But if it were not so, it would still be better to be "*non est*" than to plunder.

The Kenya paper adds:

There is one point that most of our leaders in India appear to miss and that is that we are not asking for any reserves for Indians after the methods adopted by Europeans in the Highlands. We are merely asking for such unalienated land in the Lowlands as is not required by natives now, or for a long time to come.

There is, we understand, the high authority of Dr. Norman Leys, who knows at least as much about Kenya as anybody else, for stating that the natives of that country badly stand in need of every bit of useful land in the lowlands, particularly because all the Highland area has been reserved for the Europeans by an act of most unrighteous highhandedness.

In conclusion, we do implore our countrymen abroad not to be participators in Imperialistic crime. That is wicked in itself and, in addition, it cuts the ground from under our feet in our fight for our birthright in India and abroad. If we deprive the natives in any country of any of their rights that furnishes an argument for somebody

else to keep us deprived of our rights in our own country.

### What To Do

Mahatma Gandhi has quickly responded to the needs of the situation created by the Secretary of State's pronouncements. The Congress is no longer to be a predominantly spinning association. Its activity is not to be restricted to the constructive programme. It is to become again a predominantly political body. Necessary changes, as regards the spinning franchise and other matters, have been and will be made. At the same time Mahatma Gandhi will go on with his propaganda relating to handspinning and the production of Khaddar. The Congress also will not give up constructive work.

Without entering into details, we may say that this is hopeful, and better than taking Lord Birkenhead's threats lying down. Eluster for bluster is no good, but tame submission is no better.

As the Swarajists are now free to do what they like in the Congress, it is to be hoped they will take a large view and place the cause of the country above the interests of party, and introduce such changes in all Congress rules as would enable men of all other parties to become members of Congress and promote national well-being by joint deliberation.

As the editor of this journal is neither a leader nor a follower, he has refrained from making any suggestion as to what ought to be done to meet the situation.

Mahatma Gandhi calls Lord Birkenhead's speech a deceptive one, and he gives good reasons for his opinion. "His promises," observes Mahatmaji, "are only apparently alluring. A closer perusal leaves one under the impression that the maker of them knows that he will never be called upon to fulfil them." Gandhiji adds:—

"Let us take the most tempting of them. It says in effect 'produce your constitution and we will consider it'. Is it not our thirty-five years' experience that we have made petitions that we have considered to be perfect but that they have been rejected 'after careful consideration'? Having had that experience we dropped the beggar's bowl in 1920 and made up our minds to live by our own exertion even though we should perish in the attempt. It is not draughtsmanship that his Lordship really asks, it is swordsmanship he invites, with the full knowledge that the invitation will not be and could not be accepted. The evidence is in the speech itself. He had before him the

minority report of the Muddinan Committee, *i. e.*, of Dr. Sapru and Mr. Jinnah, two among the cleverest lawyers we have in India and who have never been guilty of the crime of non-cooperation and one of whom has been law-member of the viceregal council. They and their colleagues have been told that they did not know their business. Has then a constitution framed by Pandit Motilal Nehru and endorsed by, say, the Right Honourable Sastri and Mian Fazli Hussain a better chance of favourable reception? Is not Lord Birkenhead's offer a trap for the unwary to fall in? Supposing an honest constitution is drawn up just to meet the present situation, will it not be immediately regarded as preposterous and something infinitely less offered in its stead? When I was hardly twenty-five years old, I was taught to believe that if we wished to be satisfied with 4 annas we must ask for 16 annas in order to get the 4 annas. I never learnt that lesson, because I believed in asking for just what I needed and fighting for it. But I have not failed to observe that there was a great deal of truth in the very practical advice."

We honour and love the Mahatma for sticking to his principle of asking for just what he wants and fighting for it, instead of following the "very practical advice."

Mahatmaji goes on:—

"The silliest constitution backed by [sufficient] force, whether violent or non-violent, will receive the promptest consideration, especially from the British, who know only too well the value of at least one kind of force."

This agrees with Mr. Srinivasa Sastri's reading of British political psychology.

Mahatmaji then takes a concrete example.

"There is the Bill taken to England by that tireless servant of India, Dr. Besant. It is signed by many eminent Indians. And if some others have not signed it, it is not because they will not be satisfied with it but because they know that nothing but the waste paper basket is its destiny. It has not been signed because those who have refrained do not wish to be a party to the insult to the nation which its summary rejection will imply. Let Lord Birkenhead say that he will accept any reasonable constitution that may be prepared by a party or parties overwhelmingly representative of Indian public opinion and he will have a constitution in a week's time. Let him publicly assure Dr. Besant that her Bill will have every chance of acceptance if it is endorsed by Pandit Motilal Nehru and others whom he may name and I shall undertake to secure these signatures. The fact is, there is no sincere ring about the offer."

The truth of the last remark has been placed beyond doubt by Earl Winterton's speech in the House of Commons intended to explain away the offer.

Mahatmaji's straight request to Lord Birkenhead is a direct challenge. If the latter likes to establish the *bona fides* of his offer, he ought to accept it and call upon Mahatmaji to make good his undertaking.

We have always held that there can be

co-operation only among equals, so that the initiative may sometimes come from one party and sometimes from the other, and in either case both may work together. Co-operation between the Indian Government and the Indian people to be genuine must mean that we are to co-operate with the Government and Government are to co-operate with us. But according to the Government dictionary, co-operation means that they are always to lay down the policy, the principles and the *modus operandi* and we are only to be instruments in their hands, and in all cases the final decision is to rest with them. This is certainly not co-operation. Mahatmaji says something similar when he observes :—

“He [Birkenhead] thinks that we must co-operate with them. We say that when they mean well or when there is change of heart, they will co-operate with us. He says that no gifted leader arose to make use of the Reforms. We say that Messrs. Sastri and Chintamani, not to mention others, were gifted enough to make the Reforms a success, but in spite of all the goodwill in the world they found that they could not do so.”

As regards the possibility of finding a way out, Mahatmaji observes :—

“We, the two peoples [English and Indians], occupy an unnatural position, *i. e.*, of rulers and ruled. We Indians must cease to think that we are the ruled. That we can only do when we have some kind of force. We seemed to think we had it in 1921 and so we fancied that Swaraj was coming inside of a year. Now no one dare prophesy. Let us gather that force—the non-violent force of civil resistance, and we shall be equal. This is no threat, no menace. It is a hard fact. And if I do not regularly criticise the acts of our ‘rulers’ as I used to before, it is not because the fire of the civil resister has died down in me but because I am an economist of speech, pen and thought. When I am ready I shall speak freely. I have ventured to criticise Lord Birkenhead’s pronouncement to tell the bereaved people of Bengal in particular and of India in general that I feel the unintended prick of Lord Birkenhead’s speech just as much as they do, and that whilst Motilalji will be fighting in the Assembly and leading the Swaraj party in the place of Deshabandhu, I shall be leaving no stone unturned to prepare the atmosphere needed for civil resistance—a vocation for which I seem to me to be more fitted than for any other. Has not the singer of the *Gita* said, ‘Better by far is the performance of one’s own *Dharma* (duty), however humble it may be, than another’s, however loftier it may be?’”

This last paragraph of the Mahatmaji’s, which we have quoted, has acted on our spirits like a cordial, and we thank him for administering the dose.

### Surgeon-Major B. D. Basu’s “Story of Satara”

We understand the Nagpur University has recommended Surgeon Major B. D. Basu’s “*Story of Satara*” to be read by candidates for its M. A. examination in history.

### Cocaine and Police Control

Some time ago *The Statesman* wrote :

There is evidence that the cocaine habit is spreading rapidly in the country and yet no one has been able to trace the source from which the drug is obtained. Arrests of people in possession of packets are fairly frequent, but it is a strange fact that the majority have been arrested not coming off ships but stepping out of railway carriages. In Calcutta, for instance, more cocaine smugglers have been discovered at Howrah than as passengers disembarking at the docks and jetties.

*The Statesman* suggested that the cocaine leaf is growing wild all over India since its introduction into India by the Government for plantation purposes and that there are secret factories of cocaine in India from which the cities receive their supply of the drug, which is distributed among the people by smugglers. Whatever may be the source of supply, nobody has any doubts regarding the existence of a big gang of cocaine smugglers who carry on their illicit trade under the very nose of the police. The arrests made by the police generally converge upon the lesser members of the gang and are negligible compared to the magnitude of the lawless organisation. There is a widespread idea prevalent among people in every walk of life that the smugglers exist with the knowledge of the police and may be with their co-operation. It would not be fair to suggest that the police derive any monetary benefit by remaining passive where they come across cocaine smugglers. It may be that they cannot effect arrest because they cannot collect the necessary evidence to ensure convictions. But public opinion seems to be against the police. It is, therefore, necessary for the sake of fairness to the police as well as for a proper suppression of the cocaine traffic that enquiries are made by the Government about the nature and extent of the drug traffic in order to come to a proper understanding of the situation and to suppress it effectively. In making the enquiries full attention should be paid to non-official witnesses and sources of information. The police also should do their

best to recover their lost prestige regarding efficiency, if not honesty.

A. C.

### How Cocaine Came to India

We take the following information from *The Statesman*.

Sir George Watt in his *Commercial Products of India* prints a remarkable account of the introduction of the plant into this country and Ceylon. In 1870 the coca was brought to Ceylon from Kew. In 1876 at a committee meeting of the Agri-Horticultural Society of Madras, a letter was read from Mr. Joseph Steverson, who suggested the propagation of the plant "in view of the probability of its becoming an important article of commerce." No steps, however, were taken till 1885, when owing to discovery of the value of cocaine as an anaesthetic, a demand for the leaf grew up in Europe. At this time the Agri-Horticultural Society of India distributed young plants from their Calcutta gardens to various tea-gardens. The Government of India also took an interest in the matter, and Sir George Watt has unearthed a despatch addressed to the Secretary of State in which particulars about the method of preparing the leaf in use in South America are asked for.

Unlooked for consequences are said to have followed the introduction of the plant into India. The intention was no more than to have a Government plantation and factory under the strictest supervision, but the plants were distributed to various parts of India in order to discover where they would flourish best.

Later on the Government lost all interest in the cultivation of the plant and as a result of this neglect,

The plantations were left to themselves. Now the theory is that it is growing wild all over the country, and that several classes of Indians have learnt something of the properties of the leaf and are chewing it as regularly as they do pan and betel.

The cocaine habit is one of the most pernicious that man's morbidity has ever discovered. It leads to all sorts of wasting diseases, mental failure, sleeplessness, bad circulation, etc., and the following extract from the same paper hardly gives one an idea of the extent of damage done by cocaine.

There is a bad reaction from the effects of coca. The Peruvian Indians are no better for the use they make of the leaf. Mastication is followed by a temporary accession of strength, but thereafter there is a great lassitude, and, further, a craving that must be satisfied is created. In short, the results of chewing the leaf only differ in degree from the results of taking cocaine as a drug.

It is rather late in the day to pass any opinion on the past activities of the Government regarding the cultivation of cocaine. But it is not too late to emphasise

the urgency of taking determined action in order to suppress the manufacture and sale of cocaine in India except for strictly medicinal purposes.

A. C.

### Is it Murder ?

In his annual report for 1923 Dr. H. M. Crake, Health Officer of Calcutta, says that for every one boy that dies of tuberculosis between the ages of 15 and 20 years five girls die of the same disease. He explains this horrible situation in short, saying, "These girls were suffocated behind the *Purdah*."

"It is, I am convinced the retention of the *purdah* system in the densely populated gullies of a congested city that dooms so many young girls to an early death from tuberculosis. In less densely populated areas, where detached houses with compounds are possible, the *purdah* system could be adhered to without seriously affecting the health of the inmates of the zenana.

"In a great city, it is difficult to secure absolute privacy without shutting out light and air, as houses in narrow lanes and gullies are almost certain to be overlooked. Consequently the zenana is usually situated in the inner portion of the house, ill-lighted and ill-ventilated, but effectually screened from observation. Another very important factor as regards tuberculosis amongst girls and young women is early marriage.

### TEN THOUSAND CASES

"Lastly I would again draw attention to the many thousands of cases of tuberculosis always present in Calcutta. This is apt to be overlooked, as these reports deal almost exclusively with deaths. At a very modest estimate, assuming that there are four or five living cases for each death registered, there are probably about 10,000 cases of tuberculosis in the city at any given time. In the great majority of cases no precautions are taken against the spread of infection."

Not that Dr. Crake has said anything new. He is merely one of a long train of people whose unfortunate part in life is to cry in an wilderness of deliberate indifference to facts and to truth in the sacred name of religion and may be, God. Though it is difficult in India to find many who would lay down their lives for a good cause, for the sake of truth and idealism, there is no dearth of martyrs to a fetich and of loud speaking upholders of senseless postulates and soulless custom. Say, "Come, let us make India a land of happy and useful lives. Let us do away with the accumulated filth of centuries. Let there be no more of infant wives, embryo widows, human untouchables, godless

temples, weak-kneed slaves to untruth and injustice, and the numerous other evils that have made the India of Ramachandra and Asoka into the India of Warren Hastings and 'pathetic contentment'; and you will see that you are afforded loud cheers and left alone. Say, "Let us *go back* somewhere; for had not our ancestors been there?" And at once you find yourself surrounded by an admiring crowd who will follow you to anywhere backwards. This non-cooperation with time, this persistent looking backwards has left us where we are in the worldwide race for progress. We want *purdah* in cities and may be, to disinfect the surgical wards of hospitals with cow-dung. We listen to dictums, however injurious and unsuited to our lives, provided they are backed by the name of *Dharma* and come to us through properly caste-marked channels. It is a sure sign of great civilisation to find millions of men and women sacrificing their happiness and individual propensities to principles of a social design; but society having changed, the principles are making all this sacrifice useless and suicidal. It is time that we woke up and made an attempt to utilise the great forces of our ancient civilisation to good purpose. It is usual for us to be told that it is our own degeneracy that has caused our degeneration and not anything in Hindu *Dharma*; everything is good in the *Dharma*. Well, then make the *Dharma* strong enough to be observed properly. If a *Dharma* cannot be observed properly and if in spite of its constant presence for centuries people degenerate, should we not charge it with at least some defects?

A. C.

#### Lord Meston on Women in India

Speaking at the luncheon of the British Commonwealth Women's Conference Lord Meston urged the importance of participation by women in the intellectual, artistic, social and political renaissance in India. He incidentally saw a great danger in the probable success of a rigid and archaic orthodox creed against the forces of Western civilisation. The latter were acting to give Indian women freedom in the opinion of Lord Meston. It is no doubt true that Western civilisation has caused women to look more and more to points at which men have held them back and kept them in subjection. As a result

Western women are fighting for "freedom" with a vigour wholly foreign to feminine instinct. In fighting for "freedom" Western women have gone under a new slavery; that is, blindness to the realities of life and the place of women in it. It has been more of a fight to drive man from his preserves than to get a stronger hold upon whatever belongs to woman. Lady Chatterjee has rightly said that Indian women know how to be powerful where they want to without raising strong sex antagonism. Western civilisation has made women less womanly. Women in the West have assumed many a manly air e. g., in hair-cut, dress, day's work and in play; but as a result of all this "fighting" for "freedom" they have not become more of women. They themselves have realised this. In India, we do not believe anybody is going back to Lord Meston's rigid and archaic orthodox creed; but we do hope none is plunging forward into woman's latest disease, Feminism. It is womanism we want in India, and womanists do not fight.

A. C.

#### "Empire" Cotton

We have a weakness. It is to ascribe every British action to self-interest. For quite a long time we have been hearing that the British wanted to increase the world's cotton supply. Incidentally we came to learn that America dominated the cotton market and produced more than 80 per cent of the total cotton supply of the market. In pure self-defence the British organised the British Cotton Growing Association some twenty-three years ago. Since that time the possibilities of the Empire have never been lost sight of and efforts have been made to complete the knowledge of the same. We in India have found schemes coming into existence, e. g., the Indus Barrage, and the Deccan, Cauvery and Sarda Canal projects. They are all meant to increase the Empire's cotton resources. There is every chance that America will not long hold Lancashire in the metaphorical hollow of her similar hand. But the question is how far will *India* benefit as a result of this increment of the *Empire's* cotton resources. We have not seen anything written about the Empire's jute resources; but we know that it is one of the unwritten chapters of Imperial economics. Will cotton be a similar addition or

will it bring something into the Indian's pocket? It is too early to think of the way in which somebody is going to get rich somewhere; but it is never too early to be curious.

A. C.

### Why are the England-Returned Anti-English?

One Mr. Rustom Rustomjee (nationality not given, but he says he was in India some time) had made a statement somewhere which has been quoted by Sir Charles Yate M. P. in a letter to *The Morning Post*. According to the report we have seen, Mr. Rustom Rustomjee had stated:

"that when in India what grieved him most was the discovery that those who were most bitterly hostile to the British were mostly those who were educated in Great Britain and that on his return to England he found out that this animosity to the British was the *direct result* of the poisonous influence exercised by the Socialists and Bolsheviks of Great Britain upon the ill-nurtured and immature minds of Indian youth in the United Kingdom."

He also said that he had "discovered that organised efforts are continuously being made to capture the young men and women who come to this country from India either for the purpose of study or business."

Poor Mr. Rustomjee! It must have been a terrible shock to have discovered so many things all of a sudden. We advise him, for the benefit of his nervous system, to stay in England, away from the Indian youth and not to indulge in further discoveries.

Of course, we dare not claim to be possessed of even a fraction of the information collected by Mr. Rustom Rustomjee, whose statements are quoted in the letters published in the *Morning Post*; but with our scanty knowledge of the Indian youth in England as well as of the England-returned Indian we beg to bring it to the kind notice of those whom it may concern that Mr. Rustom Rustomjee has committed one little oversight. He has forgotten that those who go to England for education generally acquire more than average information. As a result it becomes quite natural that they should hold a correct view of the British domination of India. We do not believe that Indian students mix a lot or at all with British Bolsheviks and Socialists. We have fairly intimate knowledge of the subject under discussion and we think that Mr. Rustomjee's "discovery" is merely an idealistic presentation of what has no

existence in real life. He should have taken into consideration the fact that Indian hostility to Britain began before the birth of Mr. Rustomjee and Bolshevism; hence it can not be explained by the presence of either at the present moment.

A. C.

### More of the Same Material.

Along with Mr. Rustom Rustomjee's discovery we get a whole host of other discoveries, etc., as will be seen from the following Press report.

At a meeting of the East India Association a paper was read by Mr. F. H. Brown on "Indian Students in Great Britain," and in the subsequent discussion, as reported in the Press next day, Sir Thomas Arnold, than whom there could be no greater authority, stated that "Students who had received part of their education in England were among the most active section of the Indian intelligentsia which at present cherished hostility towards Western civilization"; while Mr. F. H. Skrine stated that Bolshevik agents were actively at work perverting Indian students, and gave an instance from his own personal knowledge of a promising Indian lad who had been ruined by their propaganda. He also referred to proposals for improving the very lax supervision exercised over these young Indians.

Now there can be no doubt, says Sir Charles, that Indian parents, in sending their boys to England, do not do so with the wish or intention that the boys should be turned into either Socialists, Communists, or Anarchists, and it seems only right that the parents should have some guarantee that their sons, while over here, will be safeguarded against these influences.

It seems Sir Thomas Arnold, "than whom there *could be* no greater authority," thinks that hatred of the British is the same thing as hatred of Western civilisation. Other Western nations may not like his way of looking at the two things together. Some might take it as an offence, but that is none of our business. And Mr. F. H. Skrine, who has found one lad ruined by Bolsheviks, seems to forget that more lads have been ruined by trying to ape the British. Such cases are all abnormal and exceptional and should not worry able brains like his.

What troubles us is the confusion in the minds of the above great men and their likes. Is not Bolshevism a natural outcome of Western civilisation? Then why so much talk about Indian hatred of Western civilisation and love of Bolshevism and so on? No sane Indian wants a Bolshevik India; nor do they desire a British India. But these two do not exhaust the world of possibilities.

A. C.



### Rabindranath Tagore and Italy.

It appears that some people are spending much time and literary energy at the present moment to demonstrate the uselessness and folly of Rabindranath Tagore's visit to Italy. Among these people are men and women of different races and nationalities. It has been alleged that Tagore felt obliged to leave Italy and that he was not honoured everywhere as he should have been and so on and so forth.

It is no doubt a fact that the Fascisti did not show any great affection for the poet; for fascism stands for out and out nationalism whereas the Poet preaches its opposite (in most respects), namely, Humanism. The Italian Fascisti Press published things to discredit Tagore's "propaganda of non-resistance" which in their opinion led to "sedition and evil, to hate, to destructive ambition and civil war." Another charge against Tagore was that he knew Gandhi, "the ineffable Mahatma". Gandhi knew Romain Rolland, "who pours into Europe the rivers of his great Indian Wisdom". And Romain Rolland is as great an objectionable thing to the Fascisti, the Imperialists and the Ku-Klux-Klan as a dutiful policeman is to a free-thinking street hooligan.

Fascism is a truthful statement of European nationalism. It does not claim to do things for the benefit of humanity, and whatever comes to it in the name of the whole world of human beings, as distinguished from the credit columns of Italy's bank account, it promptly relegates to a specially kept file marked "Evil". Tagore's philosophy savours too much of the "International" not to suggest socialism to the gentlemen of the Fascisti; hence their alarm at the advent of the Indian "mystic and poet", in whose wonderful beard they have seen "power and ability". One vulgar editorial in an Italian paper (is it an organ of Italian barbars?) told Tagore to go and get his beard cut, so that people may see that "like Samson, he had no power and no ability". The greedy vision of the full-blooded Philistine! But the surprising thing is that smooth-shaven Romain Rolland also has got power and ability, at least enough of it to be an object of hatred to Fascisti in Italy and their fellows elsewhere.

We can understand the interest of the Fascisti to keep Tagore's philosophy away from the heart of the Italian people. But

what we fail to see is where some politician of Bengal (or India) stand to gain by discrediting the Poet in the public eye by means of sly references to the brevity of the Italian tour. Granted that Tagore is not loved by the Fascisti; should it therefore mean that Tagore cannot have a place in the heart of the Italian people? Italians themselves would say that the Fascisti do not compose their nation by a good margin. They are merely the men in power. The British are the men in power in India today (the Swarajists hope to be so to-morrow). They put our Gandhis, our Lajpat Rais, our Chitta Ranjans into prison and write the most obnoxious things about them at times. Should we argue from this that Mahatma Gandhi is not wanted in India and that he should go on a Polar expedition as an alternative to touring Bengal? Such an argument would not be considered logical even if the Swarajists aspired to become inferior imitations of the Fascisti and believed wholeheartedly in a degenerate school of European political philosophy. We do not know what Tagore said in Italy to offend the rulers of Italy. He is reported to have referred to the state of affairs in Italy in language such as the following:

"The sky of Italy is full of fog. Her gardens are despoiled of flowers."

Such views should not agree with oligarchs who want the world to believe that since their management of the country its skies have been overflowing with blueness and sunshine, and the flower-pots in Rome and Milan have been showing signs of strain and even cracks under the tremendous weight of every kind of flowers. Nationalism must have sunlight for the National sky even if it had to steal the same from the skies of weaker nations and would never stand being told that its sky was full of fog. It would not wait to see sunlight creep into all skies naturally and without creating world wars. It would like to see it follow the gleam of the greatest number of bayonet and enter in greater density and effulgence where the atmosphere is thick with poison gas and noisy with the din of men slaughtering fellowmen.

Recently Tagore has published a poem addressed to Italia in the Bengali monthly *Santiniketan*. It was written before his departure from Italy last time. We are giving a free translation of the poem below. The rendering does not do justice to the



trains, hotels, restaurants, shops and other places, during my tour in Italy. Wherever I went people would often come to me and ask me whether I belonged to the country of Rabindranath ("the poet" were the words they used). The talks that I had with them showed that they had all heard of two Indians, Gandhi and Tagore, that they had the highest admiration for them as also for the ancient culture of this country and that they entertained very friendly feelings towards the people of India. Many of them said that a nation that could produce such men as Tagore and Gandhi must be a remarkable nation.

Mr. Lahiri's letter ought to satisfy all unprejudiced persons. It does not matter much to Tagore whether he received ovations in any country or did not, but it would be doing great injustice to the people of Italy to say that they received him coldly. His Holiness the Pope and the King of Italy desired to see him. Even Mussolini, the leader of the Fascisti, tried to ascertain indirectly whether a meeting of the poet with him could be arranged. All this we have learnt from a gentleman who was accidentally in Italy at the time and who has no connection of any sort with the poet, even as one of the circle of his admirers. It is strange that the voice of a few croakers and extracts from only a few papers should be thought to represent Italian opinion, but not the enthusiastic reception given to him wherever he went and the very appreciative and eulogistic comments evoked by his visit and utterances in the vast majority of Italian papers.

The fact remains that the people of Italy of all classes, men and women, Fascisti and non-Fascisti, rich and poor, joined in offering a very enthusiastic welcome to the poet, and their send-off was a very hearty one, being almost oriental in character.

A. C.

### "The Times" on the Calcutta University

*The Times*, in its issue of 20th June last (Ed. Suppl.), has some very sound observations to make on the present condition of the Calcutta University Post-graduate Department. On the two reports of the Senate Committee on the proposed reorganization of the Department, it remarks,—

"Consideration of the question of reorganization could not be separated from the fact that the Department...is in the main responsible for the condition into which university finances have drifted, and that it absorbs an undue portion of the fees paid for Matriculation and other examinations.... On the showing of the Majority Report itself there will be a continuously rising deficit, begin-

ning at Rs 2½ lakhs (in 1925) and reaching in 1929 close upon Rs 3¼ lakhs.... The Minority came to the conclusion that it was their duty to suggest greater savings than those considered possible by the Majority.

"The idea of the Majority was to further grand ambitions without regard to cost, and in the belief that the Government can somehow be forced to make good any deficit that arises. The Minority state the opinion that *Economy is possible in every department without loss of efficiency.*

Lord Lytton, who had appointed the Committee in the hope that *retrenchments would be practical*, cannot have meant that the Government would shoulder increased liabilities while the Senate refused to cut the coat according to the cloth.

"It may be anticipated from a study of the discussion that Government will wish to lay down certain specific conditions in dealing with the application of the Senate for further financial aid."

This is exactly the view taken in the article on the subject in our July number.

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Mr. C. Y. Chintamani, in an editorial in the *Indian Daily Mail* (Bombay), of the 8th July last, also supports the plea for the reform of the Calcutta University made by Prof. Jadunath Sarkar in our last number. He writes,

"The figures cited prove conclusively that the standard of Calcutta examinations is very low.... Neither the large number of first classes, nor the number of University professors,—who, we are told, in some instances outnumber the students they have to teach,—have, however, succeeded in securing any but the lowest place for Calcutta in competitive examinations for the services in which students from all universities take part."

### Limits of University Expansion

Commenting on the King's speech at the opening of the new buildings of the University of Bristol (in June last), the *Times* makes some observations which have a direct bearing on India's educational problems to-day:

"There is a tendency, (more marked perhaps in America than here), to spend vast sums on buildings and laboratories and libraries... Buildings, laboratories, and libraries are necessary, but not as necessary as teachers.... A University should not extend its efforts into new fields at the expense of the old fields. It should not accept endowments for new undertakings if these new commitments directly or indirectly, affect the efficiency of its earlier purpose... An effort to secure a place in the working of some new field of science too often leaves it weaker for the fulfilment of its primary duties. The essence of university work is thoroughness, and thoroughness is not possible if the authorities are perpetually tormented by lack of peace and are compelled to pay insufficient stipends [to the teachers]."

It is therefore quite characteristic of the University of Calcutta that it has just now expanded the new department of Comparative Philology !

### "Civic Morals"

The Rev. Herbert Anderson, a most zealous worker in the cause of social purity and prohibition, has been contributing a series of articles on the social evil in Calcutta to *The Guardian*, drawing materials from his own personal investigations. It is to be hoped he will embody all his knowledge, experiences and suggestions in a book on the subject.

The articles are painfully revealing. In this issue we are able to call attention to only one passage, which runs as follows:—

That was one—for the next hour we walked along muddy streets and dismal dirty lanes—creating curiosity here and there. Every now and then a question was hurled at us out of the darkness of a porch or from some recumbent figure lying in the shadow of a peepul tree. What do you want? Who are you looking for? A quiet answer often seemed to turn away wrath. We gathered information here and there. Some of the huts did not look like ordinary habitations. They were not occupied during the day. Women workers in the neighbouring mills could not live on their wages. An additional source of income was necessary. And they found it in the nightly sale of their virtue. A landlord is quite willing to let his hut or one room of it lie empty all day if he can get 8 annas per night rental. And that is his charge. Fifteen rupees a month for the rent of a room not worth five.

This raises many problems, connected with industrialism. When men and women are called away from their villages to live in a distant place where the refining and restraining influences of their homes and villages are absent and where the long fatiguing hours of monotonous work produce an abnormal state of the nerves, it is not surprising that so many fall a victim to the enticements of drink and vice. The conditions of work for both male and female workers should be made conducive to good health and morals by legislation, social welfare work, good housing accommodation, etc. Women workers must be given sufficient wages to place them beyond the necessity of selling their virtue to enable them to live. If any go astray from evil propensity, a different remedy has to be found and applied.

It would not be possible within the compass of a brief note to mention and deal with the principal causes of commercialised vice. The root-cause is, of course, human lust. This must not be mistaken for the hankering which each sex feels for the companionship and society of the other. Provision should be made in every well-ordered society for the satisfaction of this desire in a legitimate way.

Obligatory widowhood creates one source of supply of prostitutes. When this is combined with economic distress, it gives rise to another kind of prostitution. A writer draws attention to it and its evil results in a letter to Mahatma Gandhi published in *Young India*. Says he:—

"Conditions prevailing in and round Calcutta are as bad as can be imagined. Crushing poverty of many of the Western Bengal districts, Midnapur, Bankura, Birbhum, Burdwan etc., induces hundreds of women to forsake their village homes and flock to Calcutta and its suburbs. Here they lead a dubious life by working as maid servants (*ghee*), betel-leaf sellers (*Panwali*), etc. A very low standard of morality amongst the masses is another cause of widespread prevalence of venereal diseases and leprosy in these districts. Of 15,451 lepers of Bengal 7,240 (nearly half) hail from Burdwan division alone!! (Bengal Census Report 1921, part II, page 162). Again these are the most decaying districts of Bengal and have suffered greatest reduction in population. Strangely enough, drinking is more widespread in these districts than anywhere else in Bengal."

In a town like Calcutta the number of men is much larger than the number of women. This means that a large number of men do not live here with their families and are without the restraining, refining and cheering influences of family life. In combating the evil of prostitution this fact should be borne in mind. House accommodation should be greatly increased in the fringe areas, connecting them with the city by cheap railway or tram lines, so that more men may live there as householders.

In order to combat prostitution we have to take into consideration other things also which have made prostitutes a necessity of artificial city life or made them more attractive.

### Indian Theatres in Calcutta

The Indian theatres of Calcutta are one of these things.

There is no necessary connection between

theatres and prostitution. Nor is there any necessary connection between immorality and acting.

Acting is quite a natural art, if we may say so. Untaught children play many parts instinctively. Good plays not only provide innocent entertainment but may also exert a refining and elevating influence.

So it is to be understood that we do not condemn theatres, plays, acting, etc., as such.

According to our customs and conventions respectable women do not appear on the stage as professional actresses. So, as acting by actresses is in demand, fallen women become actresses. That they become actresses is not in itself a bad thing; on the contrary it may be turned into a means of their becoming good, as it provides them with a kind of remunerative work which is not immoral and by doing which they may, if they so choose, save themselves from the degradation and misery of a vicious life. But the pity is, neither the theatre-going public, nor the proprietors and managers of theatres, nor the actors tell them to do so, teach them to do so, insist on their doing so. So a state of things has arisen which is thus referred to by the same correspondent of Mahatma Gandhi from whose letter we have made an extract in the previous note:—

"Theatres of Calcutta are chiefly run by fallen women. These are resorted to by large numbers of students and even by noted public men. Important public meetings are held in these theatre halls. Lengthy appreciations of actresses and dancing girls find a place in the columns of our daily papers (unfortunately some of the most influential Nationalist papers). Besides, there are vernacular illustrated magazines specially devoted to the subject of drama and dancing, etc. Out-turn of debasing literature in Bengali language is perhaps more now than it was ten years ago."

Actual concrete facts are not wanting to show that the frequenting of these theatres has been the cause of degradation of character of some young men. But we will not lay any stress on that fact here. For those who do not apprehend any danger to themselves from these theatres may be indifferent to the fate of others.

Newspapers print advertisements of these theatres, because that is paying. Puffs appear also because of that mercenary motive. Pictures of actresses, etc., increase the sale of newspapers.

One moral evil of the existence of prostitute-actresses is that the veneer of refine-

ment and respectability which acting gives them makes them talked of and read about in genteel society, whereas as mere fallen women their names would not have been mentioned in respectable circles. This veneer throws a veil over their real character and condition, leading to a blunting of moral sensibility.

If a fallen sister, the name given by Mahatma Gandhi out of the depth of loving compassion of his great heart, stands by the road side and beckons or speaks to a wayfarer, it is a criminal offence called soliciting. We are far from suggesting that when the professional Indian actresses appear on the stage, they solicit. What we do say is that, though the direct object of their acting, singing and dancing may be different as poles asunder from solicitation, the indirect effect and advertisement are far more powerful, so far as certain classes of persons are concerned.

#### Indian Professional Actresses and Female Coolies in Fiji.

Though what we have written above about Indian professional actresses is true, it is not the main thing that we want to say now. It is not the harm that is or may be done by them to society to which we want chiefly to draw attention here. Our main object, in these notes, is to draw attention to their own fate and condition.

In all that we wish to say we take it for granted that a pure life, a moral life, is better and more desirable than an impure and immoral life, that living in a family-home, however poor, is better and more desirable than life in a brothel, however gay and provided with creature comforts.

There was a time when people were content if workers of any sort—children, youth and adults, were paid the prevailing wages, however inadequate they might be. To pay competitive prices for labour was the rule. The hours of labour were also as long as the human frame could be got to bear for the time being. That the health of the workers broke down and that they became complete physical wrecks within a short time did not concern the general public and the employers of labour. That the conditions of labour and the environment of the labourers made them immoral was a fact which did not seem to give anybody a bad

hour. But an awakening of the public conscience came at last. Hence all the labour legislation, the factory legislation and worker's welfare movements which we see in our days in various countries.

In comparatively sleepy India, too, the workers' friends and the workers are waking up and demanding conditions and environments of labour which would enable them to lead healthy, moral lives. We are no longer absolutely indifferent to the dangers of industrialism.

When the cry of the Indian female labourers in Fiji reached India, Mr. C. F. Andrews and the late Mr. W. W. Pearson went there and discovered most disgusting and horrible state of immorality prevalent there. The public conscience was shocked. Some improvement has since then taken place, but very much still remains to be done, as Mr. MacMillan's article, partly reproduced elsewhere, shows.

The immorality and the miserable lives of the Fiji female labourers were things for which we were not directly responsible; we did not get any advantage from their labour; they worked in a very distant land far across the seas. Yet their lot touched our hearts.

But here in Calcutta in our immediate neighbourhood there are fallen sisters working for rendering the public some service, namely, entertaining the public. Some members of the Indian public make money also by their labour, as the Fiji Sugar Company made money from the labour of the Fiji women. The Indian professional actresses influence Indian society directly and indirectly. Yet the public conscience feels no concern at their immoral lives. True, they are not poor, ill-fed, badly housed, ill-clad like the coolie women in Fiji or in some of our mills and factories. But the gay dresses and the veneer of seeming refinement of the Indian professional actresses cannot entirely cover up the ugly fact that their lives are degrading and miserable and their environment a plague-spot. There was not an Indian editor who did not wax indignant at the vice, immorality and misery in Fiji exposed by the self-sacrificing labours of Messrs. Pearson and Andrews. But the glamour of art and the seductive charms of acting, singing and dancing have blinded our eyes and blunted our moral sensibility so far as the Indian theatres of Calcutta are concerned. We are content that the actresses should make mirth

for us, as in days which have not yet completely vanished the public in all countries were content with the wealth produced by factory labour. The moral concomitants of factory labour did not at first strike the public mind and touch the public conscience; but they have at length roused the sense of justice of society and its compassion. But we appear still far from perceiving that as the Indian professional actresses spend themselves for brightening up the lives of the people, society owes it to them to better their lives and environment and conditions of work and feel compassion for them.

### A Rural Economic Enquiry

Professor Nagendranath Gangulee, whom we congratulate on his winning a doctorate of the London University, has been for some time past urging in England that the Government of India should institute a rural economic enquiry. He has written on the subject in *The Asiatic Review* and also in *The Humanist*. In the latter he says:—

The questions naturally arise, How is it that, in spite of generations of settled rule and undisturbed peace within her frontiers, the great majority of the Indian people are unable to find a decent human standard of living? Has the agricultural production increased, and what are the conditions of agricultural productivity in India? What are the handicaps to the betterment of economic conditions in rural India and the causes to which they are owing? Are these causes of a permanent character, and to what extent they may be removed by the pursuit of a well-devised rural policy?

He adds:—

Fortunately my plea has attracted some attention from the Government, and some prominent British statesmen have also expressed agreement with the proposal. But Governments move slowly and are apt to be dominated by interests other than those of the unorganised peasantry. They naturally view such proposals from their political significance, but one might quote in reply the motto of the British Humane Association: "Take care of causes and effects will take care of themselves."

We have referred to this subject briefly in the course of a previous note. It is certainly good that attention should be called to the matter repeatedly. But it must be confessed that the Indian public has little faith in the constitution and results of Royal Commissions, nor in the sincerity of the desire of the British Government in India

to find out the real truth and apply the proper remedies.

Rural economic enquiry is not a new thing. Nor are the causes of the decay of rural India, which comprises by far the greater part of the country, quite unknown. Rural economic enquiry and village reconstruction are also going on in a few localities of the country. What is necessary is that there should be a well-thought-out plan and concerted nation-wide action.

Many things there are which the people can do themselves. But full agricultural improvement and development would require changes in the laws relating to land revenue and tenancy, the combination and consolidation of small holdings, and the like, which can be brought about only by the Government.

We are not against but rather for hand-spinning and hand-weaving within due limits. But we do not believe rural improvement, including agricultural improvement, can take place by exclusive devotion to the charkha and the handloom. Consequently, though we support the proposed All-India Das Memorial, we do not support the idea that "the beginning and the centre of" village reconstruction lies "in the revival and development of handspinning in the villages and universalisation of Khaddar." Life is multiplex, the springs of action are many, and consequently improvement in conditions of life require varied effort.

### The Triumph of Akali Heroism

Heroism is generally associated with fighting bloody battles. That sort of heroism the Akalis and Sikhs in general have displayed in many a stricken field. But their struggle for obtaining possession of their temples for their community and for establishing their right to follow their religious practices unhindered, was of a peaceful character, though their own blood was shed and they borne without flinching untold sufferings inflicted on them. Their unsurpassed, and probably unparalleled, non-violent heroism has triumphed. The passing of the Gurdwara Bill has given them substantially all that they wanted, and the right of *akhand path*, uninterrupted chanting of their scriptures, in the Gangsar Gurdwara has been established. The Akalis

imprisoned in the course of the struggle have been and will be released on some conditions. We could wish their release had been unconditional.

The triumph of the Akalis has its lessons which he who runs may read, but their application would require equal faith, endurance and heroism.

### American Airmen and Riffs.

Paris, July 10.

Newspapers announce that a party of American airmen have offered their services to France in the campaign against the Riffs and that M. Painlevé has accepted their offer.

How have the Riffs injured these American airmen, or endangered the liberty of their country that these Americans should have volunteered to take part in the massacre of these heroic and liberty-loving Africans?

### Abd-el-Krim on his "Brigandage."

Abd-el-Krim has told a contributor to the *Sunday Times* of London :—

"In several instances they referred to myself a brigand, which annoys me equally. Supposing we were strong enough to come over to your country because we wanted to get your rich coal mines, and your army came out to fight us, let by our King, and we termed your King a brigand would you not yourself be annoyed? What is the matter with you Europeans that you are so stupid? Am I not the most powerful chief in the Riff? Can you deny it? Then who is more entitled to be king than I? If I was not the appointed chief of my people, do you think that I would be allowed to stay here for five minutes? If my country was not rich in minerals, do you suppose for one minute that the Europeans would want to take my country?"

Again :—

"The Spanish talk about finishing the war with aeroplanes and big guns and bombarding my headquarters at Ajdir. You see for yourself that my headquarters are all underground, and that in between my headquarters and the Spanish fleet are the unprotected quarters of my European prisoners, and if the Spanish or any other fleet opens fire on my headquarters at Ajdir they will not hurt me to the least, but will destroy thousands of their own men.

### AEROPLANES FUTILE

"You may take it from me the Spanish know this, otherwise they would have bombarded me long ago. My Riff soldiers are all good marksmen and dressed in their brown jigarbas, cannot be

seen by aeroplanes unless they come within 150 ft. of the ground.

### Root cause of Chinese Disturbances.

Mr. Bertrand Russell writes in *The New Leader* :

The trouble began with a strike in a Japanese mill in Shanghai. One of the strikers was shot by the Japanese. Some Chinese students paraded the streets as a protest against this unjustifiable homicide. The students were, as the Professors state, 'armed with nothing more than pamphlets and handbills.' Many of them were arrested by the British police, whereupon the remainder marched to the police station to demand the release of their comrades. Terrified by this unarmed mob of boys and girls, British authorities ordered the police to fire upon them, killing six and seriously wounding over forty. As the students continued to demonstrate, the police continued to kill them for six days, until 70 were killed and 300 wounded. To justify their action, the British asserted that the mob was armed and advanced with cries of "Kill the foreigner." If such cries were uttered, it must have been by "agents provocateur."

"ONLY MAN IS VILE!"

The students who demonstrated were the kind of young men and young women of whom I saw a great deal when in China—eager, enthusiastic, idealistic, unable to believe that justice, however clear is powerless against brute force. Chinese students are like the best of our sons and daughters but slightly more naive as regards the wickedness of the world. Confucius taught that human nature is naturally good, and one of the difficulties of our missionaries has been that they cannot get the Chinese to accept the doctrine of original sin. In this task they are receiving valuable assistance from the British police.

The rest of the Chinese population of Shanghai has resented this massacre, and has been engaged in a gradually growing strike. There is also a beginning of a boycott of British and Japanese goods throughout China. There have been simultaneous disturbances in other places in China. The navies of the world have assembled in Shanghai harbour so as to be ready to shoot more boys and girls.

To understand the situation it is necessary to say a word about the Government of Shanghai. Shanghai is a city comparable in size to London, divided into three parts: the Chinese City, the French concession, and the International concession. The last, where the trouble has occurred, is governed by the capitalists exclusively: there is not the faintest hint of democracy. The capitalists are mainly British and Japanese, with a fair sprinkling of Americans. The British police are Sikhs (except the officers), who play the same part as Cossaks played in Tsarist Russia." Whenever the capitalists of Shanghai get into trouble, warships of all "civilised" countries hasten to their assistance as in the present instance.

### WHERE YOUNG LIFE IS CHEAP

The right of the foreigners in Shanghai is the right of the conquest—the same right as the Germans had in Belgium from 1914 to 1918. They arrived there in the first instance as a result of the Opium War of 1842. There is no justification whatever for their presence, except that the Chinese are not a match for the foreigners in military and naval power.

Shanghai is an important industrial centre, and the labour conditions are quite as bad as they were in England 100 years ago. Young children work twelve hours a day for seven days in the week; sometimes they fall asleep at their work, and roll into the unfenced machinery and are killed. Other children are employed in making matches. They get phosphorous poisoning, and most of them die young. There was a proposal before the Shanghai Municipal Council to introduce some slight regulation of child labour (at present there is none). This came forward during the first days of the present trouble, but fell through because there was no quorum—fortunately, according to the "Times", as it might have encouraged the strikers. The conditions of adult workers are such as these facts would lead us to expect. They work from 12 to 13½ hours a day, and their wages vary from 16s. to 30s. a month. It is to prevent any improvement in these conditions that we are shooting unarmed boys and girls—usually in the back.

### Post-Graduate Reorganisation in the Calcutta University

From the controversy that is now raging round the Report of the Post Graduate Reorganisation Committee one cannot form much of an opinion on the subject because on the one hand a set of people are trying to make things appear in such light as would enable the Government to refuse to help the University with grants as if for the sake of truth, justice and public opinion; and on the other hand there is another party, the party in power at the University, which is attempting to broadcast everything that will favour a continuation of their regime with additions to the income side of their budget, shelving the main items of any scheme of Post-Graduate Reorganisation. The conscious and unconscious helpers of the Government cause are expressing the opinion that the University is extravagant and is running a large number of departments which are useless as they lack a proper number of students; hence it it should not receive any help. Moreover as things stand now it is possible to run the University Machine at a much lower cost than has been usual for several years. Leaving aside questions of technical detail,



let us examine the purpose for which the Committee was appointed.

The Recommendation of the Syndicate in regard to the appointment of the Post-Graduate Reorganisation Committee contained among other things, the following.

That in view of the immediate necessity for formulating a definite scheme for the stabilisation and development of Post-Graduate studies in Calcutta, a Committee be appointed to enquire into and report to the Senate on the following and other relevant matters.

(a) Whether Retrenchment is possible in the Post-Graduate departments concerned.

(b) Whether the pay and conditions of employment and service of the members of the teaching staff are satisfactory.

(c) Whether the members of the teaching staff have been given proper facilities for carrying on research work

so that it is mainly for the *Stabilisation* and *development* of post-graduate studies that the Committee was appointed. That there is need for stabilisation as well as for development is true beyond doubt. But the majority of the committee seem, from their report, to think that such stabilisation and development could be assured by a few touches here and there, on salaries, grades, method of recruitment of lecturer and hours, while keeping intact the general scheme of the organisation. And their opponents think, that the cause of higher studies would be best served if certain posts were abolished and the occupants of the remaining post began to deliver more lectures per week than they have done so far. Between these two opinions we find that of Mr. J. C. Ghosh, who says in his note of dissent that the University should make it a point to appoint Professors "mainly on the ground of research work done by them", and should select readers, lecturers etc., "on the ground of high academical distinctions and experience in teaching; and that by reducing the number of lecturers it may be possible to better the condition of those who are retained in service, and who evidently will be the more deserving and the fittest people in regard to carrying on the work of the Post-Graduate organisation.)

We can very well see why some people should think of reducing expenses; for the Government will have to pay something if expenses were not cut down. The Government have not ever been anything like over-generous in their support of education, higher, middle or lower. We find that up to June, 1925, they contributed only Rs. 6,46,331 out

of Rs. 42,82,837 spent on post-graduate teaching in Arts; and Rs. 1,56,000 out of Rs. 26,38,486 spent on account of the College of Science. So that nobody will side with the Government in order to save them from going bankrupt through extravagance in their support of education. Whatever indirect support the Government may get in not paying anything to the University, they will get because many people have no faith in the present rulers of the University. It is believed by a large section of the educated public, that the University is run for the benefit of numerous worthless people, who have found employment not on grounds of great scholarship, research work or brilliant academic career. It is also believed that Progress is impossible unless some of the present heads of departments as well as some of the lesser members of the teaching staff are removed and replaced by better men. Any disinterested body of scholars will be able to judge how far the University authorities have been guided in their selection of Professors etc., by principles of advancing higher studies and how far by motives which have little to do with research or learning. According to their report the majority want to keep things in their existing shape, as it would not be fair to throw some people into unemployment. But it is not right that a national cause should suffer because of such considerations. If owing to reasons, into which we need not go here, the appointment of professors and lecturers at the University up to the present time, has not been guided by ideal principles, that is no reason why steps should not be taken to undo the evil. Bad appointments may be considered as a bad debt and the University should formulate a scheme, something like a sinking fund and even at some monetary loss, whereby higher education may recover its health. It is foolish on the part of those who want retrenchment to judge the value of a branch of studies by the number of students it attracts; for the absence of students may only prove the need for carrying on the work more vigorously. It is equally foolish for the authorities to compose wonderful paragraphs to prove the worth of certain branches of study and then to leave the control of such studies in the hands of people who only vaguely realise the import of their own epigrams. In their work of stabilisation and development of the post-graduate organisation, the question of

how much money will be spent is of no importance compared to the more vital question of selecting the people on whom the money will be spent.

The cause of higher studies will suffer so long as abler men do not go into the University and stay there contented and with the conviction that they are secure in their posts so long as they do not cease to carry on their work properly and whole-heartedly. Even some very great scholars in the University do not know where they stand and when they would be asked to leave. And the relation of salaries to qualification or that of control to scholarship is even more of an anomaly.

It is not desirable that the Government should be allowed to come into the field of University management, nor is it fair that the Government should allow the University to be controlled by vested interests and cliques. It is necessary that the Government pay for the advancement of learning; but they should see that things are done properly. We are not suggesting official management of the University. The scholars of the nation should control the University, but in this kingdom of scholars there must be democracy and not oligarchy or tyranny.

A. C.

## THE EAST AFRICAN COMMISSION REPORT

BY C. F. ANDREWS.

THE Report of the East African Commission is a remarkable document in many ways.

It is the first comprehensive document dealing with the whole of the vast territory of East Africa which has come under British rule. This East African Dominion has an area covering nearly 1 million square miles and a population of 28 million people. The time spent in East Africa by the Commissioners was only 86 days. It is obvious, therefore, that the facts, which have been presented in the Report have rather been such as have been collected for the Commissioners than such as would be the result of an independent enquiry.

The most striking thing about the Report is this: that the Labour member sided always with the Conservative Chairman, and it was the Liberal member of the Commission, named Mr F. C. Linfield, who alone brought out the weakness of the official position and strongly upheld what may be called the 'pro-native policy'.

The Majority Report, in its main aspects, is obviously a white-washing Report. It represents a piece of special pleading, of the most disquieting character, for the whole European Plantation System. Yet all through the Majority Report itself there run phrases, which clearly indicate the evils carried on under

the plantation system. The Minority Report on the other hand, is throughout a rejection of that system in favour of native cultivation. It is difficult, therefore, to understand how Mr. Linfield, who wrote the Minority Report, could himself be a party to the statements contained in the Majority Report. For indeed it may be truly said, that his whole Minute published at the end of the Report, is the strongest possible condemnation of the findings of the Majority Report itself. He found that his two fellow-workers were unwilling to quote figures with regard to population which he himself had asked for. Therefore he dared to quote them. These figures, which are officially given, show with terrible clearness that the indigenous population in these large areas of East Africa is on the whole declining. In one area the Government Census Report declares that the reasons for this declining population are as follows:— (1) The long absence of male members from home, (2) the contact with European civilisation; (3) the diseases caused by immoral living. Mr. Linfield quotes these facts and figures which he could not get his two colleagues to publish.

Another fact which comes out in his Minute is a written statement by the Chief Native Commissioner of Kenya, which declares that as late as 1923, only a little over one

quarter of the tax paid by the natives was expended on the services which directly benefited the natives. Even the figure, which the Chief Native Commissioner gave, is probably in excess of the amount which is definitely spent on the natives themselves. For it is quite easy to include under such heads as the Veterinary Department, services which are very largely for the benefit of the Europeans.

Again, Mr. Linfield reports, that no serious attention is being paid to the encouragement of agriculture in the native reserves, and that the settlers themselves have constantly objected to the 'excessive size' of the native reserves, and also to the growth of coffee and other produce by the natives themselves. Lastly, he urges that the desertions of labourers from employment should no longer be regarded as a criminal offence, and that the registration of all natives for labour purposes should be abandoned.

This whole Report which covers nearly 200 pages, will have to be very carefully studied by all who are seeking to obtain justice for the natives in East Africa. It should not be difficult for the reformer, by putting side by side the statements made in Dr. Norman Lay's book on Kenya and those made in this Commission's Report, to find out the real truth, which lies behind both the documents.

It is a great relief to find that the whole subject of native labour in East Africa, which for years past has been kept in obscurity, should now be clearly set forth before the

public gaze. It is vitally necessary that the Indian public should take up the cause of the natives as their own, and not merely dwell upon the wrongs which have been done by the Europeans in Africa to the Indians who have emigrated there.

One fact, now brought out strikingly in the House of Commons' East Africa Report, is this, that not a single word has been said against the Indian settlers as being exploiters of the natives in the same sense as the Europeans. The terms of reference in the Report made it quite clear, that Indian exploitation was to be included in the Enquiry, because it was definitely stated that the Enquiry was to cover "the economic relations between natives and non-natives". Under the term 'non-native', it is obvious that Indians are included. Since throughout the whole report there is no evidence brought forward that the Indians in any way have hitherto wrongly exploited natives, it may be assumed that the serious charge made against them in the Economic Report of 1919 is now given up as entirely untrue.

The writer in '*Foreign Affairs*' has made the following statement: "It is noteworthy that at no point is evidence adduced that the presence of immigrants from India is in any way more detrimental to native welfare or advancement than is that of representatives of other races". The fact that the Indian moral character has thus been cleared should make the Indian public all the more keenly anxious that justice should be done to the natives at the hands of the Europeans.





QUEEN OF THE FOREST  
Dr. Abanindranath Tagore

PRABASI PRESS, CALCUTTA.

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225

## THE CULT OF THE CHARKA

By RABINDRANATH TAGORE

A CHARYA Prafulla Chandra Ray has marked me with his censure in printer's ink, for that I have been unable to display enthusiasm in the turning of the Charka. But, because it is impossible for him to be pitiless to me, even when awarding punishment, he has provided me with a companion in my ignominy in the illustrious person of Acharya Brajendra Nath Seal. That has taken away the pain of it, and also given me fresh proof of the eternal human truth, that we are in agreement with some people and with some others we are not. It only proves that while creating man's mind, God did not have for his model the spider mentality doomed to a perpetual conformity in its production of web and that it is an outrage upon human nature to force it through a mill and reduce it to some standardised commodity of uniform size and shape and purpose.

When in my younger days I used to go boating on the river, the boatmen of Jagannath Ghat would swarm around, each pressing on me the service of his own particular vessel. My selection once made, however, there would be no further trouble; for, if the boats were many, so were the passengers; and the places to go to were likewise various. But suppose one of the boats had been specially hall-marked, as the one and only sacred ferry by some dream emanating from the shrine of Tarakeswar, then indeed it would have been difficult to withstand the extortions of its touts, despite the inner conviction of the

travellers that though the shore opposite may be one, its landing places are many and diversely situate.

Our *shastras* tell us that the divine *shakti* is many-sided, so that a host of different factors operate in the work of creation. In death these merge into sameness; for chaos alone is uniform. God has given to man the same many-sided *shakti*, for which reason the civilisations of his creation have their divine wealth of diversity. It is God's purpose that in the societies of man the various should be strung together into a garland of unity; which often the mortal providence of our public life, greedy for particular results, seeks to knead them all into a lump of uniformity. That is why we see in the concerns of this world so many identically-liveried, machine-made workers, so many marionettes pulled by the same string; and on the other hand, wherever the human spirit has not been reduced to the coldness of collapse, we also see perpetual rebelliousness against this mechanical, mortar-pounded homogeneity.

If in any country we find no symptoms of such rebellion, if we find its people submissively or contentedly prone on the dust, in dumb terror of some master's bludgeon, or blind acceptance of some *guru's* injunction, then indeed should we know that for such a country, *in extremis*, it is high time to mourn.

In our country this ominous process of being levelled down into sameness has long

been at work. Every individual of every caste has his function assigned to him, together with the obsession into which he has been hypnotised, that, since he is bound by some divine mandate, accepted by his first ancestor, it would be sinful for him to seek relief therefrom. This imitation of the social scheme of ant-life makes very easy the performance of petty routine duties, but specially difficult the attainment of manhood's estate. It imparts skill to the limbs of the man who is a bondsman, whose labour is drudgery; but it kills the mind of a man who is a doer, whose work is creation. So in India, during long ages past, we have the spectacle of only a repetition of that which has gone before.

In the process of this continuous grind India has acquired a distaste for very existence. In dread of the perpetuation of this same grind, through the eternal repetition of births, she is ready to intern all mental faculties in absolute inaction in order to cut at the root of *Karma* itself. For only too well has she realised, in the dreary round of her daily habit, the terrible-ness of this ever-lasting re-capitulation. Moreover, this dreariness is not the only loss sustained by those who have suffered themselves to be reduced to a machine-like existence; for they have also lost all power to combat aggression or exploitation. From age to age they have been assaulted by the strong, defrauded by the cunning, and deluded by the *gurus* to whom their conscience was surrendered. Such a state of abject passivity has become easy because of the teaching that through an immutable decree of providence they have been set adrift on the sea of Time, upon the raft of a monotonous living death, burdened with a vocation that makes no allowance for variation in human nature.

But whatever our *shastras* may or may not have said, this popular conception of the Creator's doing is the very opposite of what he really did do to man at the moment of his creation. Instead of furnishing him with an automatically revolving grindstone, God slipped into his constitution that most lively sprightly thing called Mind. And unless man can be made to get rid of this mind, it will remain impossible to convert him into a machine. In so far as the men at the top succeeded in paralysing the people's minds by fear, or greed or hypnotic texts, they succeeded in extorting, from one class of them, only textiles from their looms; from

another class, only pots from their wheels; from a third, only oil from their mills. Now when from such persons as these it becomes necessary to demand the application of their mind to any big work on hand, they stand aghast. "Mind!" cry they, "What on earth is that? Why don't you order us what to do and give some text for us to repeat from mouth to mouth and age to age?"

Our mind, in doing duty only as a hedge to prevent the encroachment of living ideas, had been kept evenly clipped short for the purpose. If, in spite of that, in this age of self-assertion, we find mischievous branches trying to make room for the disturbance of the spruceness of the trimming,—if all our minds refuse incessantly to reverberate some one set *mantram*, in the droning chirp of the cicadas of the night,—let no one be annoyed or alarmed; for only because of this does the attainment of Swaraj become thinkable!

That is why I am not ashamed,—though there is every reason to be afraid,—to admit that the depths of my mind have not been moved by the *charaka* agitation. This may be counted by many as sheer presumption on my part. They may even wax abusive; for swearing is a much needed relief for the feelings when even one stray fish happens to elude the all-embracing net. Still I cannot help hoping that there are others who are in the same plight as myself,—though it is difficult to find them all out. For even where hands are reluctant to work the spindle, mouths are all the more busy spinning its praises.

I am strongly of opinion that all intense pressure of persuasion brought upon the crowd psychology is unhealthy for it. Some strong and wide-spread intoxication of belief among a vast number of men can suddenly produce a convenient uniformity of purpose immense and powerful. It seems for the moment a miracle of a wholesale conversion; and a catastrophic phenomenon of this nature stuns our rational mind, raising high some hope of easy realisation which is very much like a boom in the business market. The amazingly immediate success is no criterion of its reality,—the very dimension of its triumph having a dangerous effect of producing a sudden and universal eclipse of our judgment. Human nature has its elasticity; and in the name of urgency, it can be forced towards a particular direction far beyond its normal and wholesome limits. But the rebound is sure to follow, and the consequent

disillusionment will leave behind it a desert track of demoralisation. We have had our experience of this in the tremendous exultation lately produced by the imaginary easy prospect of Hindu-Muslim unity. And therefore I am afraid of a blind faith on a very large scale in the charka, in a country which is so liable to succumb to the lure of short cuts when pointed out by a personality about whose moral earnestness they can have no doubt.

Anyhow, what I say is this. If, today, poverty has come upon our country, we should know that the root cause is complexly ramified and it dwells within ourselves. For the whole country to fall upon only one of its external symptoms with the application of one and the same remedy, will not serve to fight the demon away. If man had been a mindless image of stone, a defect in his features might have been cured with hammer and chisel; but when his shrunken features bespeak vital poverty, the cure must be constitutional, not formal; and repeated hammer strokes upon some one particular external point will only damage that same life still more.

In the days when our country had to bear the brunt of Moghul and Pathan, the little jerry-built edifices of Hindu sovereignty fell to pieces on every side. There was then no dearth of home-spun thread, but that did not serve to bind these into stability. And, yet, in those days, there was no economic antagonism between the people and their rulers. The throne of the latter was established on the soil of the country, so that the ripe fruits fell to the ground where the tree stood. Can it then be today—when we have not one or two kings, but a veritable flood of them, sweeping away our life-stuffs across the seas away from our motherland, causing it to lose both its fruits and its fertility,—can it be, I say, that the lack of sufficient thread prevents our stemming this current? Is it not rather our lack of vitality, our lack of union?

Some will urge that though in the days of Moghul and Pathan we had not sovereign power, we had at least a sufficiency of food and clothing. When the river is not flowing, it may be possible to bank up little pools in its bed to hold water enough for our needs, conveniently at hand for each. But can such banks guarding our scanty economic resources for local use withstand the shocks which come upon it today from far and near? No longer will it be possible to

hide ourselves away from commerce with the outside world; moreover such isolation itself would be the greatest of deprivations for us. If, therefore, we cannot rouse the forces of our mind, in adequate strength, to take our due part in this traffic of exchanging commodities, our grain will continue to be consumed by others, leaving only the chaff as our own portion. In Bengal we have a nursery rhyme which soothes the infant with the assurance that it will get the lollipop if only it twirls its hands. But is it a likely policy to reassure grown-up people by telling them that they will get their Swaraj,—that is to say, get rid of all poverty, in spite of their social habits that are a perpetual impediment and mental habits producing inertia of intellect and will.—Or simply twirling away with their hands? No! If we have to get rid of this poverty, which is visible outside, it can only be done by rousing our inward forces of wisdom, of fellowship and mutual trust which make for co-operation.

But it may be argued, does not external work react on the mind? It does, only if it has its constant suggestions to our intellect, which is the master, and not merely its commands for our muscles, which are slaves. In this clerk-ridden country, for instance, we all know that the routine of clerkship is not mentally stimulating. By doing the same thing day after day mechanical skill may be acquired; but the mind, like a mill-turning bullock, will be kept going round and round a narrow range of habit. That is why, in every country, man has looked down on work which involves this kind of mechanical repetition. Carlyle may have proclaimed the dignity of labour in his stentorian accents but a still louder cry has gone up from humanity, age after age, testifying to its indignity. "The wise man sacrifices the half to avert a total loss",—so says our Sanskrit proverb. Rather than die of starvation, one can understand a man preferring to allow his mind to be killed. But it would be a cruel joke to try to console him by talking of the dignity of such sacrifice.

In fact, humanity has ever been beset with the grave problem, how to rescue the large majority of the people from being reduced to the stage of machines. It is my belief that all the civilisations which have ceased to be, have come by their death when the mind of the majority got killed under some pressure by the minority; for the truest wealth of man is his mind. No amount



of respect outwardly accorded, can save man from the inherent ingloriousness of labour divorced from mind. Only those who feel that they have become inwardly small can be belittled by others, and the numbers of the higher castes have ever dominated over those of the lower, not because they have any accidental advantage of power, but because the latter are themselves humbly conscious of their dwarfed humanity. If the cultivation of science by Europe has any moral significance, it is in its rescue of man from outrage by nature,—not its use of man as a machine, but its use of the machine to harness the forces of nature in man's service. One thing is certain, that the all-embracing poverty which has overwhelmed our country cannot be removed by working with our hands to the neglect of science. Nothing can be more undignified drudgery than that man's *knowing* should stop dead and his *doing* go on for ever.

It was a great day for man when he discovered the wheel. The facility of motion thus given to inert matter enabled it to bear much of man's burden. This was but right, for Master is the true Sudra; while, with his dual existence in body and mind, Man is a Dwija. Man has to maintain both his inner and outer life. Whatever functions he cannot perform by material means, are left as an additional burden on himself, bringing him to this extent down to the level of matter, and making him a Sudra. Such Sudras cannot obtain glory by being merely glorified in words.

Thus, whether in the shape of the spinning wheel, or the potters' wheel, or the wheel of a vehicle, the wheel has rescued innumerable men from the Sudra's estate and lightened their burdens. No wealth is greater than this lightening of man's material burdens. This fact man has realised ever more and more, since the time when he turned his first wheel; for his wealth has thereupon gone on compounding itself in ever-increasing rotation, refusing to be confined to the limited advantage of the original charka.

Is there no permanent truth underlying these facts? One aspect of Vishnu's shakti is the *padma*, the beautiful lotus; another is the *chakra*, the moveable discus. The one is the complete ideal of perfection, the other is the process of movement, the ever-active power seeking fulfilment. When man attained touch with this moving *shakti* of Vishnu, he was liberated from that inertia which is the origin of all poverty. All divine power is

infinite. Man has not yet come to the end of the power of the revolving wheel. So, if we are taught that in the pristine charka we have exhausted all the means of spinning thread, we shall not gain the full favour of Vishnu. Neither will his spouse Lakshmi smile on us. When we forget that science is spreading the domain of Vishnu's *chakra*, those who have honoured the Discus-Bearer to better purpose will spread their dominion over us. If we are wilfully blind to the grand vision of whirling forces, which science has revealed, the charka will cease to have any message for us. The hum of the spinning-wheel, which once carried us so long a distance on the path of wealth, will no longer talk to us of progress.

Some have protested that they never preached that only the turning of the charka should be engaged in. But they have not spoken of any other necessary work. Only one means of attaining Swaraj has been definitely ordered and the rest is a vast silence. Does not such silence amount to a speech stronger than any uttered word? Is not the charka thrust out against the background of this silence into undue prominence? Is it really so big as all that? Has it really the divinity which may enable it to appropriate the single-minded devotion of all the millions of India, despite their diversity of temperament and talent? Repeated efforts, even unto violence and bloodshed, have been made, all the world over, to bring mankind together on the basis of the common worship of a common Deity, but even these have not been successful. Neither has a common God been found, nor a common form of worship. Can it then be expected, that, in the shrine of Swaraj, the charka goddess will attract to herself alone the offerings of every devotee? Surely such expectation amounts to a distrust of human nature, a disrespect for India's people.

In my childhood, I had an up-country servant, called Gopee, who used to tell us how once he went to Puri on a pilgrimage, and was at a loss what fruit to offer to Jagannath, since any fruit so offered could not be eaten by him any more. After repeatedly going over the list of edible fruits known to him, he suddenly bethought himself of the tomato (which had very little fascination for him) and the tomato it was which he offered, never having reason to repent of such clever abnegation. But to call upon man to make the easiest of offerings to the smallest of gods is the greatest of insults to his manhood. To ask all the millions of our people to spin

the charka is as bad as offering the tomato to Jagannath. I do hope and trust that there are not thirty-three crores of Gopees in India. When man receives the call of the great to make some sacrifice, he is indeed exalted; for then he comes to himself with a start of revelation,—to find that he too has been bearing his hidden resource of greatness.

Our country is the land of rites and ceremonials, so that we have more faith in worshipping the feet of the priest than the Divinity whom he serves. We cannot get rid of the conviction that we can safely cheat our inner self of its claims, if we can but bribe some outside agency. This reliance on outward help is a symptom of slavishness, for no habit can more easily destroy all reliance on self. Only to such a country can come the charka as the emblem of her deliverance; and the people dazed into obedience by some specious temptation go on turning their charka in the seclusion of their corners, dreaming all the while that the car of Swaraj of itself rolls onward in triumphal progress at every turn of their wheel.

And so it becomes necessary to restate afresh the old truth that the foundation of Swaraj cannot be based on any external conformity, but only on the internal union of hearts. If a great union is to be achieved, its field must be great likewise. But if, out of the whole field of economic endeavour, only one fractional portion be selected for special concentration thereon, then we may get home-spun thread, and even genuine khaddar, but we shall not have united, in the pursuit of one great complete purpose, the lives of our countrymen.

In India, it is not possible for every one to unite in the realm of religion. The attempt to unite on the political platform is of recent growth, and will yet take long to permeate the masses. So that the religion of economics is where we should above all try to bring about this union of ours. It is certainly the largest field available to us; for here high and low, learned and ignorant, all have their scope. If this field cease to be one of warfare, if there we can prove, that not competition, but co-operation is the real truth, then indeed we can reclaim from the hands of the Evil One an immense territory for the reign of peace and goodwill. It is important to remember, moreover, that this is the ground whereon our village communities had actually practised unity in the past. What if the thread of the old union has snapped? It may again be joined together;

for such former practice has left in our character the potentiality of its renewal.

As is livelihood for the individual, so is politics for a particular people,—a field for the exercise of their business instincts of patriotism. All this time, just as business has implied antagonism, so has politics been concerned with the self-interest of a pugnacious nationalism. The forging of arms and of false documents has been its main activity. The burden of competitive armaments has been increasing apace, with no end to it in sight, no peace for the world in prospect.

When it becomes clear to man that in the co-operation of nations lies the true interest of each,—for man is established in mutuality—then only can politics become a field for true endeavour. Then will the same mean which the individual recognises as moral and therefore true, be also recognised as such by the nations. They will know that cheating robbery and the exclusive pursuit of self-aggrandisement are as harmful for the purposes of this world as they are deemed to be for those of the next. It may be that the League of Nations will prove to be the first step in the process of this realisation.

Again just as the present-day politics is a manifestation of extreme individualism in nations, so is the process of gaining a livelihood an expression of the extreme selfishness of individuals. That is why man has descended to such depths of deceit and cruelty in his indiscriminate competition. And yet, since man is man, even in his business he ought to have cultivated his humanity rather than the powers of exploitation. In working for his livelihood he ought to have earned not only his daily bread, but also his eternal truth.

When, years ago, I first became acquainted with the principles of co-operation in the field of business, one of the knots of a tangled problem which had long perplexed my mind seemed to have been unravelled. I felt that the separateness of self-interest, which had so long contemptuously ignored the claims of the truth of man, was at length to be replaced by a combination of common interests which would help to uphold that truth, proclaiming that poverty lay in the separation and wealth in the union of man and man. For myself I had never believed that this original truth of man could find its limit in any region of his activity.

The co-operative principle tells us, in the field of man's livelihood, that only when he arrives at his truth can he get rid of his

poverty,—not by any external means. And the manhood of man is at length honoured by the enunciation of this principle. Co-operation is an ideal, not a mere system, and therefore it can give rise to innumerable methods of its application. It leads us into no blind alley; for at every step it communes with our spirit. And so, it seemed to me, in its wake would come, not merely food, but the goddess of plenty herself, in whom all kinds of material food are established in an essential moral oneness.

It was while some of us were thinking of the ways and means of adopting this principle in our institution that I came across the book called "The National Being" written by that Irish idealist, A.E., who has a rare combination in himself of poetry and practical wisdom. There I could see a great concrete realisation of the co-operative living of my dreams. It became vividly clear to me what varied results could flow therefrom, how full the life of man could be made thereby. I could understand how great the concrete truth was in any plane of life, the truth that in separation is bondage, in union is liberation. It has been said in the Upanishad that Brahma is reason, Brahma is spirit, but Anna also is Brahma, which means that Food also represents an eternal truth, and therefore through it we may arrive at a great realisation, if we travel along the true path.

I know there will be many to tax me with indicating a solution of great difficulty. To give concrete shape to the ideal of co-operation on so vast a scale will involve endless toil in experiment and failure, before at length it may become an accomplished fact. No doubt it is difficult. Nothing great can be got cheap. We only cheat ourselves when we try to acquire things that are precious with a price that is inadequate. The problem of our poverty being complex, with its origin in our ignorance and unwisdom, in the inaptitude of our habits, the weakness of our character, it can only be effectively attacked by taking in hand our life as a whole and finding both internal and external remedies for the malady which afflicts it. How can there be an easy solution?

There are many who assert and some who believe that Swaraj can be attained by the charka; but I have yet to meet a person who has a clear idea of the process. That is why there is no discussion, but only quarrelling over the question. If I state that it is not possible to repel foreign invaders armed with guns and cannons by the indigenous

bow and arrow, there will I suppose be still some to contradict me asking, "Why not?" It has already been said by some, "Would not the foreigners be drowned, even if everyone of our three hundred and thirty millions were only to spit at them?" While not denying the fearsomeness of such a flood, or the efficacy of such a suggestion, for throwing odium on foreign military science, the difficulty which my mind feels to be insuperable is that you can never get all these millions even to spit in unison. It is too simple for human beings. The same difficulty applies to the charka solution.

The disappointments, the failures, the recommencements that Sir Horace Plunkett had to face when he set to work to apply the co-operative principle in the economic reconstruction of Ireland, are a matter of history. But though it takes time to start a fire, once alight it spreads rapidly. That is the way with truth as well. In whatever corner of the earth it may take root, the range of its seeds is world-wide, and everywhere they may find soil for growth and give of their fruit to each locality. Sir Horace Plunkett's success was not confined to Ireland alone; he achieved also the possibility of success for India. If any true devotee of our motherland should be able to eradicate the poverty of only one of her villages, he will have given permanent wealth to the thirty-three crores of his countrymen. Those who are wont to measure truth by its size get only an outside view, and fail to realise that each seed, in its tiny vital spark, brings divine authority to conquer the whole world.

As I am writing this, a friend objects that even though I may be right in thinking that the charka is not competent to bring us Swaraj, or remove the whole of our poverty, why ignore such virtues as it admittedly possesses? Every farmer, every house-holder, has a great deal of leisure left over after his ordinary work is done; so that if everyone would utilise such spare time in productive work, much could be done towards the alleviation of our poverty. Why not glorify the charka as one of the instruments of such a desirable consummation? This reminds me of a similar proposition I have heard before. Most of our people throw away the water in which their rice is boiled. If everyone conserved this nutritious fluid that would go a long way to solve the food problem. I admit there is truth in this contention. The slight change of taste required for eating boiled rice with its water retained should not be

very difficult to acquire, in view of the object sought to be gained. Many other similar savings could be effected which are doubtless worth the effort and should be looked upon as a duty. But has any one ever suggested that the conservation of rice-water should be made a plank in the platform of Swaraj-work? And is there no good reason for the omission?

In order to make my point clear, let me take an instance from the case of religion. If a preacher should repeatedly and insistently urge that the drinking of water from any and every well is the cause of the degeneracy of our religion, then the chief objection to his teaching would be its tendency to debase the value of moral action as a factor in religion. No doubt there is the chance of some well or other containing impure water; impure water destroys health; a diseased body begets a diseased mind; and therefore spiritual welfare is in danger. I am not concerned to dispute the truth in all this, yet I must repeat that to give undue value to the comparatively unimportant, lowers the value of the important. And so we find that there are numbers of Hindus who would not hesitate even to kill a Mohamedan if he came to draw water from their own well. If the small be put on an equal footing with the big, it is not content to rest there, but needs must push its way higher up. That is how the injunction: "Thou shalt not drink dubious water" gets the better of the commandment: "Thou shalt not kill." There is no end to the perversions of value which have thus weakened our minds, and it is only because we have become habituated to their facile intrusion that no one is surprised to see the charka stalk the land, with uplifted club, in the garb of Swaraj itself. The charka is doing harm because of the undue prominence which it has thus usurped, whereby it only adds fuel to the smouldering weakness that is eating into our vitals. Suppose some mighty voice should next proclaim that the rice-water waster must not be suffered to enter our councils. Given requisite forcefulness, that may lead to the flow of rice-water being followed by the flow of human blood, in the sacred name of political purity. If the idea of the impurity of foreign textiles should effect a lodgement in our mind along with the numerous fixed ideas already there, in regard to the impurity of certain foods and waters, the Id riots, to which we are accustomed, might pale before the sanguinary strife that may eventually be set ablaze between the

so-called unclean lot who may use foreign cloth and those politically pure souls who do not. The danger to my mind is that the contagion of "untouchability," which was hitherto confined to our society, may extend to the economic and political spheres as well.

Some one whispers to me that to combine in charka-spinning is co-operation itself. I beg to disagree. If all the higher caste people of the Hindu community combine in keeping their well-water undefiled from use of the lower ones, this practice in itself does not give it the dignity of Bacteriology. It is a particular action isolated from the comprehensive vision of this science. And therefore while we keep our wells reserved for the clean sect, we allow our ponds to get polluted, the ditches round our houses to harbour messengers of death. Those who intimately knew Bengal also know that at the time of preparing a special kind of pickle our women take extra precaution in keeping themselves clean. In fact they go through a kind of ceremonial of ablution and other forms of purification. For such extra care their pickle survives the ravage of time, while their villages are devastated by epidemics. For while there may remain some Pasteur's law invisible at the depth of this pickle-making precaution, the diseased spleens in the neighbourhood make themselves only too evident by their magnitude. The universal application of Pasteur's law in the production of pickle has some similarity to the application of the principle of a co-operation method of live-hood in turning the spinning-wheel. It may produce enormous quantity of yarn, but the blind suppression of intellect which guards our poverty in its dark dungeon will remain inviolate. This narrow activity will shed light only upon one detached piece of fact, keeping its great background of truth dense and dark.

It is extremely distasteful to me to have to differ from Mahatma Gandhi in regard to any matter of principle or method. Not that from a higher standpoint, there is anything wrong in so doing; but my heart shrinks from it. For what could be a greater joy than to join hands in the field of work with one for whom one has such love and reverence? Nothing is more wonderful to me than Mahatmaji's great moral personality. In him divine providence has given us a burning thunderbolt of *shakti*. May this *shakti* give power to India,—not overwhelm her,—that is my prayer! The difference in our standpoints and temperaments has made

the Mahatma look upon Rammohan Roy as a pygmy, while I revere him as a giant. The same difference makes the Mahatma's field of work one which my conscience cannot accept as its own. That is a regret which will abide with me always. It is, however, God's will that man's paths of endeavour shall be various, else why these differences of mentality?

How often have my personal feelings of regard strongly urged me to accept at Mahatma Gandhi's hands my enlistment as a follower of the charka cult, but as often have my reason and conscience restrained me, lest I should be a party to the raising of the charka to a higher place than is its due, thereby distracting attention from other more important factors in our task of all-round reconstruction. I feel sure that Mahatmaji himself will not fail to understand me, and keep for me the same forbearance

which he has always had. Acharya Roy, I also believe, has respect for independence of opinion, even when unpopular; so that, although when carried away by the fervour of his own propaganda he may now and then give me a scolding, I doubt not he retains for me a soft corner in his heart. As for my countrymen, the public,—accustomed as they are to drown, under the facile flow of their minds, both past services and past disservices done to them,—if today they cannot find it in their hearts to forgive, they will forget to-morrow. Even if they do not,—if for me their displeasure is fated to be permanent, then just as to-day I have Acharya Seal as my fellow-culprit, so to-morrow I may find at my side persons rejected by their own country whose radiance reveals the black unreality of any stigma of popular disapprobation.

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## CHILDREN PROTECTION BILL

By JYOTI SWARUP GUPTA

ALL those who believe that India's regeneration and full growth depends as much, if not more, on social advancement as on political, economical, educational or industrial growth will be delighted to see that Sir Hari Singh Gour, M.L.A. has given notice of his intention to introduce in the Indian Legislature a bill which seeks to make better provision for the protection of children.

The question of affording greater protection to girls was mooted in Europe as early as May, 1910 by the convening of a convention to discover "ways and means for the suppression of sale of white girls in foreign countries." The consideration of this question did not make much progress and was disturbed by the great European conflagration till in 1921 the League of Nations appointed an International Convention to devise remedies for the suppression of the traffic in women and children. This convention recommended that the procuring, enticing or

leading away, *even with her consent* a girl under 21 years of age should be made a penal offence in every country. But up rose on his legs the Government of India's representative in this august assembly. He said with a determined voice that India would only subscribe to this resolution if in her case she was allowed to maintain the age at 16, which then existed in the analogous sections of the Indian Penal Code. Consequently the Government of India introduced a bill to make some verbal changes in some sections of the Indian Penal Code to bring them into line with the language of the convention while maintaining the *status quo* with regard to the age. The Majority of Indian members in the Legislative Assembly wanted to raise the age to 21 or at least to 18. The Government was determined to keep the age where it was while the people's own elected representatives were equally insistent on raising it and bringing it on a par with other countries. Ultimately it was by sheer

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weight of non-official majority and their persistent efforts that the amendment to raise the age to 18 was carried. The effect of these changes was that any person who induces a girl under 18 to illicit intercourse (section 366-A) or sells, lets to hire, or otherwise disposes of (section 372) or buys, hires or otherwise obtains possession of (section 373) a girl under 18 with intent or knowing it to be likely that she will be employed for purposes of prostitution or for unlawful and immoral purposes shall be punished. Importing from any country outside India a girl under 21 years of age with intent that she may be or knowing it to be likely that she will be forced or seduced to illicit intercourse will also be punished. It passes one's comprehension as to why exporting a girl between 18 and 21 has not been made punishable! Why should the foreigner be allowed to exploit the innocence of India with impunity!

Under the provisions of Section 375 of the Indian Penal Code any person who has sexual intercourse with any girl under 12 years of age, whether within or without the marital tie, with or without her consent, is punishable with transportation for life or with imprisonment of either description which may extend to ten years and is also liable to be fined. In February, 1924, Sir (then Dr.) Hari Singh Gour had introduced a bill which sought to raise the age for this offence of rape, as it is called. The Bill, as it emerged from the select committee, proposed that the age should be raised to 14 but that if the offence is committed within the marital tie the punishment should be reduced to imprisonment of either description which may extend to two years with or without fine. When the bill was on the floor of the house for the final reading some members moved amendments to raise the age to 14 against husbands and 16 against strangers. They acted all right as theorists, but they committed a great blunder inasmuch as they did not calculate the strength of their party. The officials and the conservatives combined and the bill was thrown out. But Dr. Gour does not seem to be a man who will take defeat easily and it is quite good of him to come out with another bill. It is designed to absolutely protect girls below 13. Whether it is the husband who goes to his wife under 13, or a stranger who has access to his morbid desire's prey if under 13, he will have to go to exile or gaol. In addition to this the bill affords protection to the girl-wife against her

husband's injurious approaches even if she is between 13 and 14, but in this case the husband will be liable to be sent to gaol for one year without any fine. In case of strangers the girl is protected up to the age of 15 but the offender will, if the girl is between 13 and 15, be liable to be punished with imprisonment up to two years with or without fine. Thus leaving aside the question of amount of punishment a girl is protected within the marital tie till the age of 14 and outside the marital tie till the age of 15. Anyone who has access to her will be punished. The consent of the wife or girl will be immaterial.

To a superficial observer who is not acquainted with the attitude of the Assembly, it would seem that the demarcation of the age between 13 and 14 or 13 and 15 for purposes of punishment is superfluous. It may unnecessarily introduce complexity in the trial of the case. The courts will be put under the very difficult duty of determining in addition as to whether the girl is between 13 and 14 or 13 and 15 as the case may be. It would seem that the question of punishment could be safely left to the discretion of the trying judge. For every offence the law prescribes the maximum punishment and the question of awarding actual punishment is always to be decided on the facts of each case. The amount of punishment depends on the seriousness of the offence and the extenuating circumstances if any. In this case it will depend on the age of the girl and her constitution, the use and amount of force, the barbarity of the crime and, last but not the least, on the consent of the girl. Thus within the marital tie it would seem that the age could safely be put at 14. Outside the marital tie nobody on earth, even with the most futile imagination, will be prepared to say that a girl of 15 develops sufficient maturity of judgment to be able to appraise the disastrous consequences of such an evil act, especially under the tempting influence in which she might be placed at such times. When a girl under 18 cannot enter into the most insignificant contract or transfer one iota of property or put in the most trifling claim even in a court of law on her sole responsibility unless her guardian wants to do it for her, how is it conceivable that she should be given the freedom to sell both her body and soul which is the most precious thing of all earthly possessions? It would thus appear that the age could be safely put at 18 or at least at 16 in the case of non-

marital connections. But those who have studied the developments of the last bill in the Assembly and who know its tone and temper will readily understand that such a bill has no chance of finding a place on the statute book. Thus half a loaf is better than none and we should probably be satisfied with the advance contemplated in the bill.

Those of us who are outside the Assembly can only discuss, reason out and agitate for the passing of the bill. It is for those who are inside the Assembly to pass the bill. We pray and wish that the members will rise above "religious" prejudices, conservatism, apathy to take forward steps and the fear of gaining unpopularity or arousing some agitation amongst certain sections of the population. It is devoutly to be hoped that they will vote on the single issue of welfare of the girl and the nation. It has been amply shown in an article captioned "Age of Consummation of Marriage" published in the MODERN REVIEW for September, 1924 that the Hindu religion enjoins that marriage should be consummated only when the parties to it are fully developed in body and mind. The ordinances of Manu never contemplate that the husband should live with his wife before she attains puberty. If any such interpretation could be put on any isolated verse it would not be borne out by the context and besides it will be at the most recommendatory and never mandatory. Moreover if there is any such recommendation, which is sought to be attributed to Manu, it was meant for entirely different times, when India was passing through most chaotic times in her history. At that time the doctrine of continence was in vogue. At the present times, on account of the too weak physique, due to bad heredity and unhealthy environment, the girls attain puberty at too early an age. Its early appearance is a disease and in no way an index of the girl's fitness to lead a married life. Thus the religious bogey goes away. The child and maternity welfare organisations have amply demonstrated that the high infant mortality, the defective rearing of the surviving few, the appalling death rate of women at child-bearing age and the thousand and one concomitant evils which all lead to national deterioration are due to early marriages and the begetting of children by mere children. Those who rely on social reform through platform propaganda need only analyse their achievements of the long and weary past to be convinced of its extreme-

ly slow progress. India, which is impatient to recover her old position of equality in the commonwealth of free nations, cannot afford to wait indefinitely and for so long. Those who say that legislation should not interfere with social customs need only be told that all criminal legislation is meant to improve society. Why should a man who steals the property of another, inflicts a slight hurt, commits a nuisance or defames another, be punished, if the state be convinced that the social reformer will be sufficiently powerful to check all such eruptions. Where was the fun of passing the *Sati* Abolition Act, Hindu widows remarriage Act, Freedom of Religion Act, Civil Marriage Act, Slavery Abolition Act, etc., if the social reformer could undertake to bring about all these reforms. The social reformer has been crying hoarse and impressing upon his following the imperative necessity of observing the rules of health, hygiene and morals, removing illiteracy, limiting the use of intoxicants to medicinal purposes, according better and equal treatment to the so-called depressed and untouchable classes, raising the marriageable age, improving the lot of women and children, affording greater facilities to workmen; and yet the resultant is almost nil. The League of Nations still feels called upon to pass resolutions raising the age of consent, safeguarding the interests of men, women and children working in factories and limiting the use of intoxicants. I dare say that if the social reformer could guarantee that the population will keep fully alive to their civic sense of responsibility, then all the laws of the country could be repealed to-day and judges, lawyers and policemen could all take to new and more congenial walks of life. By what I have written above I do not for one moment mean to minimise the importance of the achievements of the social reformers or deprecate their very laudable efforts at improving society. What I mean to say is that the social reformer should readily take the assistance of legislature in his onward march of improving society. Legislation and social reform propaganda should go hand in hand. It is in this spirit that I will urge on every member to support this bill. I will beg every member not to get confused and confounded on side issues but to go to the "yes" or "no" lobby according as he answers the question "whether the bill is beneficial to the girl and nation" in the affirmative or the negative.

The most unfortunate part of the whole affair has been that the Government has

been consistently opposing this reform from the time this question was mooted by the League of Nations. It would in all circumstances and at all times be difficult to understand the attitude of a Government if it persistently, tenaciously and consistently fight against an admitted social reform which is sought to be given legal sanction by the majority of the people's own elected representatives. It is curious that a British Government which boasts so much of being the father and mother guardian and trustee of India and of teaching Indians the art of self-government, should start with grim determination to oppose a social reform, which happens to be akin to their own custom and manners, and which is sought to be enforced by the League of Nations and the Indian Legislature. I am at a loss to understand as to why a retrograde reservation should be so often made by Government of India's representative when a vital resolution affecting all civilized countries is passed by the League of Nations. Whether it is the raising of the Age of Consent

or the limitation of opium production or affording greater protection to the labourers working in factories, the Government of India is bound to make a reservation in the name of India. This sort of exception every time will undoubtedly place India in the wrong. Every country will naturally look down upon India and consider her backward. It is difficult to imagine how the European non-official members with their reputed tender and gallant feelings towards the gentler sex could march to the Government lobby and join in the indirect support of the perpetration of the most inhuman and brutal crime which not only sets innocent girls once and for ever on the road to ruin but also brings untold misery to their children. The chariot of India's progress has to move at an adequate speed. It has to overtake other Nations which are much in advance of it and also to keep pace with them in their onward march. Let every clog and obstruction be removed from its path.

## “MUHAMMADANISM MUST BE SUPPRESSED”

BY MAJOR B. D. BASU, I. M. S. (RETIRED)

SUCH was the war-cry of Englishmen in England and India when the Mutiny broke out in the latter country in 1857. But it was Lord Ellenborough who as Governor-General of India had declared his policy of always keeping down the followers of the crescent and never showing them any favour or encouraging them in any way to better their lot. He wrote to the Duke of Wellington from Simla on 4th October, 1842, after the fall of Cabul and Ghazni:—

“I could not have credited the extent to which the Muhammadans desired our failure in Afghanistan, unless I had heard here circumstances which prove that the feeling pervaded even those entirely dependent upon us.

“... The Hindus, on the other hand, are delighted. It seems to me most unwise, when we are sure of the hostility of one-tenth, not to secure the enthusiastic support of the nine-tenths which are faithful.”

Again, writing to the Duke of Wellington on January 18, 1843, Ellenborough said:—

“I cannot close my eyes to the belief, that that race (Muhammadans) is fundamentally hostile to us and therefore our true policy is to conciliate the Hindus.”

His peculiar mentality is to be explained by the fact that his wife deserted him and became a willing inmate of the harem of an Arab chief.

Ellenborough's ill-treatment of the Amirs of Sind and annexation of that unhappy valley is to be accounted for on the hypothesis of his animus towards the votaries of the creed of Muhammad. He was alive at the time of the Indian Mutiny. It is not known how much he might have kindled the fire of hostility of his countrymen against Muhammadans.

Why the Muhammadans incurred the wrath of Englishmen was very succinctly stated in a pamphlet published in 1858 and written by a retired member of the Bengal Civil Service, named Henry Harrington Thomas. According to him, the authors of the Mutiny were the Muhammadan conspirators. He wrote:—

“I have stated that the Hindoos were not the contrivers or the primary movers of the rebellion; and I now shall attempt to show that it was the result of a Mahomedan conspiracy, which had been in agitation for a longer period than was generally suspected, though it was developed somewhat sooner than its authors had intended. . . . But the question is, Who planned and organized this combined movement for the murder of every Christian man, woman, and child throughout the country! Left to their own will and to their own resources, the Hindoos never would, or could, have compassed such an undertaking. . . . No; it is amongst the Mahomedans and not the Hindoos,



that we must look for the real originators of this terrible plot; . . . . . But, in order to comprehend in their full force the motives which induced the Mahomedans, more particularly than our other Indian subjects, to lay their plot for our extermination, it will be necessary to consider the character and tenets of the Mahomedans in general. They have been uniformly the same from the times of the first Caliphs to the present day, proud, intolerant and cruel, ever aiming at Mahomedan supremacy by whatever means and ever fostering a deep hatred of Christians. They cannot be good subjects of any Government which professes another religion; the precepts of the Koran will not suffer it. They deem themselves placed in a false position under any but a Mahomedan dynasty. For this reason, no favours or honours can conciliate them but they can dissimulate to perfection, until their opportunity presents itself; and then their true character becomes manifest. . . . . But in India the Mahomedans had other motives for seeking our destruction, besides their rooted anti-Christian feeling. They could not forget that they had been the masters of the country for many generations, and they never ceased to persuade themselves, that if the British power were thoroughly destroyed they would recover their lost position, and once more lord it over the Hindoos. They perceived the disaffection which had been spreading among the native regiments and fanned the flame by their intrigues. Well aware that no decisive blow could be struck without the co-operation of the Hindoo troops, and that the surest means of urging them to desperate measures, was to convince the Brahmins in the first place that their religion was in danger, the Mahomedans artfully circulated a report which was echoed by the Brahmins, that the British Government was undermining the Hindoo faith, with the covert intention of converting the Hindoos to Christianity. . . . . In their determined character, their education and mental capacity, the Mahomedans are vastly superior to the Hindoos, who comparatively speaking are mere children in their hands. The Mahomedans, moreover, on account of their higher qualification for business, have been more generally taken into public employ, which afforded them facilities for becoming acquainted with the measures of Government and gave weight and importance to their assertions. . . . . the Mahomedans planned and organised this rebellion, (or rather revolution) for their own aggrandizement alone; and that the Hindoo Sepoys of the Bengal army were their dupes and instruments (pp: 13-17, *The Late Rebellion in India, and Our Future Policy* By Henry Harrington Thomas, London, 1858).

Again, the same writer has referred to the impossibility of converting the Muhammadans to Christianity.

"The Missionary seldom convinces a Mahomedan: the very fact of his Christianity militates against his success. In general the Mahomedan avoids discussion with the Missionaries and he listens with impatience to their arguments, if he does not wholly turn a deaf ear to them. Of a nature less steady and obdurate, the Hindoos are frequently touched by the preachings of the Missionaries, . . . ." (*Ibid.*, p. 26).

When there was so much prejudice against the Muhammadans, it was not possible to judge the guilt of the members of that

community in the perpetration of the alleged atrocities on Christians of both sexes during the days of the Indian Mutiny. *The Calcutta Review* tried to take a dispassionate view of the question, when it wrote:—

*"Muhammadanism must be Suppressed"*

"With regard to the Mussalmans who have shown such an hostile spirit to England, we would advocate a firm and strong military policy, yet we may ask, is coercion without enlightenment to our future position towards them? Is it safe to keep thirty millions of men in India under the bondage of ignorance, which is so fertile a source of their aversion to us? Russia with eagle eye has long observed the *point d'appui* which the Mussalmans of India offered to her views, Persia being the connecting link; if we trample them down and give them none of that knowledge which would enlarge their mental horizon, if we make no effort to purify the moral and religious atmosphere which surrounds them, we may as well look for health in the swamps of Java as for peace from a Moslem. We drive them into the arms of Russia. We maintain that no real and decided efforts have been made as yet to enlighten the Mussalmans by giving them knowledge in a form adapted to them: schemes of education have been framed by persons who knew as little of the Muhammadan mind as they did of the North American Indians, who thought the same system of education would equally suit the cringing, apish Bengali, destitute of all original ideas, and the Mussalman whose pride was fed by the recollections of imperial power held by his creed for five centuries in India, and by the associations connected with a race of conquerors who once invaded the soil of France itself. Five years ago, the writer of this article visited Delhi, and was perfectly surprised at the prodigious activity of the Muhammadan press in that city. Ideas end in action; so long as our policy does not aim at enlightening the Mussalman mind and lessening his prejudices, so long will the mere repressive policy of the sword only keep the flame down, but will not, cannot extinguish it. . . ."

"Many pronounce the Mussalmans irreclaimable, and yet no serious and continuous efforts have been made in India to reclaim them; you let your garden run into jungle and then complain of the jungle! Does not history point out to us the learning, refinement and toleration that prevailed at the court of Akbar in Agra, with the Khaliphs of Baghdad and during four centuries of Moorish rule in Spain? Was there no difference between the Arabs who issued wild and ferocious from their deserts after Mohammad's death, and the descendants of the same men at the court of Harun al Raschid? Was not the Arabic literature and science of the middle ages the link between ancient and modern literature?"

—*C.R.*, Vol. XXX, pp. 22-23 (Jan-June, 1858).

But the Muhammadans remained under the suspicion of the British authorities in India for more than a quarter of a century. No "bigamist" Anglo-Indian administrator of those days ever thought of owning the Muhammadans of any part of India, as his "favourite wife."

# DISUNITED INDIA, AS SEEN BY A FOREIGN EYE

By A. SINGARAVELU

[INTRODUCTION.—The French having lost their Empire in India in the Seven Years' War could not give up the desire of recovering it by driving the English out with the help of the Indian princes. Jean Law submitted a scheme for this purpose in 1777, which has been published by M. Alfred Martineau under the title of the *Political State of India*. So too in 1784 Bussy submitted to the colonial minister of France the following survey of the strength, policy and distribution of the Indian princes with a view to forming plans for a confederacy with the French against the English. It is a document of great interest as it shows how accurately and minutely a foreign soldier in Pondicherry was informed about the various Indian chiefs, their military strength and even the politics of their Court. It also gives us a vivid picture of the disunited state of India during the twilight between the setting of the Mughal empire and the rise of British suzerainty.

M. A. Singaravelu, Curator of the Old Records at Pondicherry, brought this letter to public notice at the last Poona Session of the Indian Hist. Records Commission, where he received a cordial welcome as the "cultural envoy" of France to Indian scholars and the historical documents and exhibits brought by him excited much interest, especially among students of Maratha history. This letter is noted as No. 423 on p. 153 of the Pondicherry Catalogue, tome 1.

J. SARKAR.]

*Letter from Bussy to Marshal de Castries,*  
Royal Minister, France.

Dated Pondicherry, 3rd March, 1784.

\* \* \* MEMOIR ON THE ACTUAL CONDITION OF  
THE MUGHAL EMPIRE, THE HINDU PRINCES, AND  
THE MARATHAS...

I do not think that it is necessary to announce at the beginning of this memoir that nothing will make me disguise the truth that all that I write is subject to revolutions, more or less frequent and [therefore] is not true except at the present moment; that it is necessary for us to follow these revolutions with some exactness and to be instructed in time, if we wish to form alliances...

I.

I begin with the MUGHAL EMPIRE: Ali Gauhar Shah Alam, Emperor of Delhi or Padishah, aged about 35 years, resides in his capital, round which he does not possess anything more than a small strip of country. He has really under his orders not more than 1,200 men,—of whom 700 are sepoys and 500 are cavalry—who form his guard. His Wazir, Abdul Ahad Khan, has only 500 men.

Mirza Shafi Khan, nephew of Najaf Khan has the title of "General of the Army of the Emperor," of whom he is in fact very independent; he lives at Agra and can assemble 20,000 men. The late M. Sombre's troops,

actually commanded by M. Marchand are also at his disposal; this corps is composed of 4,000 men, of whom nearly 80 are Europeans. The rumour has spread that Mirza Shafi Khan has been assassinated by the Hamalari general, and that the troops of the former have dispersed. This news requires confirmation.

The troops of the widow of Sombre are in very great misery; this woman, named Farzana Begam [text has *Paragawna*] resides at Akbarabad, close to Agra, and has the direction of the troops of her deceased husband.

[Footnote in original: M. Pauly, who commanded the troops of the late M. Sombre, having been unskilfully mixed up in the intrigues of the Court and been beheaded, M. Marchand had commanded them afterwards. M. de Montigny has formed the plan of marrying the widow of M. Sombre, who is a Kashmiri woman, believing her to be very rich, and [thus] commanding her corps. The misadventure to M. Pauly and the confiscation which has been done to the property of the widow made him renounce that project.]

Afrasiab Khan, another general of the Emperor and equally independent, has his residence at Hasi-asi and can place in the field 40,000 men. He possesses a large country between the Jamuna and the Ganges. Muhammad Beg Khan Hamadani, of whom I have already spoken, is also a general of the Emperor and independent like the above two. He possesses the country of Hodal and can raise about 30 thousand men.

Nawab Najaf Quli Khan possesses the country of the Jats. His capital is Sabitgarh. He can put in the field not more than 8,000 men. All these chiefs, each jealous of the others, are occupied in making war against the Sikhs and often in fighting among themselves.

The Emperor has still other chiefs under his control. But they are not known, with the exception of Himmat Bahadur, who was formerly in the service of Shuja-ud-daulah and had passed into that of Najaf Khan. This Himmat Bahadur appears to be entirely devoted to the English. I believe I ought to observe on the subject of the enmity and friendship of the princes of this country, which some have caused to make such a noise in Europe,—whether towards us or towards the English, that they exist solely for the reason of the personal (particular) interest of the princes, and that as soon as their projects of fortune or ambition are satisfied they become equally indifferent to

the French and the English. The above details, entirely short as they are, serve nevertheless to prove the state of weakness in which the [Delhi] Emperor finds himself.

The Sikhs, who are almost always at war with the Emperor of Delhi or mostly with his generals—are the masters of all the country which lies between Delhi and [the empire of] Persia. They have formed a kind of republic of which the constitution is little known; they, however, recognised two leading chiefs, Jassa Singh and Jahar Shah Singh.

The former possesses the provinces which lie between Multan and Delhi, and made, not long ago, war with Timur Shah. The number of his troops appears to be one hundred thousand men.

Jahar Shah Singh commands all the country situated between Panipat and Lahore. He has been often up against the generals of the Emperor. They ascribe 60 to 80 thousand horsemen to him. The Sikhs pass for very brave men, and it is the general opinion among the Mughals that none but the Sikhs and the Marathas can turn the English out of Bengal,—the former by attacking the country on the left bank of the Ganges and the Marathas that on the right bank. It is not believed that the Sikhs have any alliance with the English.

## II.

Among the chief **RAJAHS** and princes lying between the Mughal empire and the Maratha country, are counted the following:—

Jai Singh Sawai, Rajah of Jaipur and of the Rajputs—who is a Hindu and very powerful. He has the best sepoy of Hindustan. His wealth is considerable, and his chief anxiety is to live at peace with his neighbours. The *jagir* of Sindhia (one of the leading chiefs among the Marathas) touches his country. Himmat Bahadur is one of his vassals. It is believed that Sawai Jai Singh can easily maintain an army of 40,000 men.

Khuman (or Guman) Singh, Rajah of Jasalmir, possesses a vast country to the west of Ajmir. He is a friend of the preceding Rajah and can place 20,000 men in the field.

Bijay Singh, Rajah of Jodhpur and Mairta, has his State between Ajmir and Gohad. He is an ally of the Rajahs of Jaipur and of Ajmir. We are told that he can have an army of 30,000 men.

The Rana of Ajmir is master of a very extensive and populous country between Jaipur and Jasalmir. He can bring to battle about 40,000 men.

The Rajah of Gohad, a vassal of the Marathas, very openly helped the passage of the English brigade which marched from Lucknow to Surat. He lost nearly all his dominions after the English had made their peace with the Marathas. He had not more than 7 or 8 thousand men, of whom the great part perished at the capture of Gwalior.

Fateh Singh, Rajah of Baroda, in Gujrat,—equally a vassal of the Marathas,—had assisted the English during their war against the Court of Puna. The Regency [at Poona] wished to punish and rob him entirely; but Sindhia made him obtain forgiveness by means of a large sum. Fateh Singh can set in the field 25 thousand men, of whom 18,000 are cavalry.

Mumin Khan, a Persian by origin, Nawab of Cambay, has about 1500 soldiers whom he can increase up to 8,000. He is not known to have any relations with the English or with the Marathas. He is a vassal of the Court of Delhi; his country is small, but rich and well populated. This is the remnant of the conquests of Aurangzib [in the Deccan.]

Modaji Bhonsle, Rajah of Cuttack and of Nagpur, Rana of Berar, &c.—is independent of the Court of Puna; he is descended from the ancient kings of Satara. The subjects of this prince are called "the little Marathas". His dominions are immense and bounded on the north by many petty Rajahs, most of whom are dependent on Bengal; on the south by the dominions of Nizam Ali; on the west by the "greater Marathas", and on the east by the ocean.... We cannot believe that he can entertain more than 80,000 men. It is certain that this prince, intimidated at first by the menaces of the English, was afterwards gained over by the presents and insinuating words of Mr. Anderson to let the Bengal army penetrate his State and thence reach the Malabar coast. He gave equally free passage by way of Cuttack to the sepoy whom the Council at Calcutta sent to Madras. However, Modaji Bhonsle enjoys at the Court of Puna very great consideration; he is also reputed to be as just as enlightened, and the Marathas have chosen him to be the mediator of their peace with the English. On the other hand, he had the moderation or rather wisdom to decline it when some proposed to place him on the throne of Puna. He cannot conceal from himself the fact that his State of Cuttack would already have been a prey to the ambition of the English Company, if the Company had not feared to stir so very powerful an enemy. The Company will

probably handle him tactfully so long as he can be useful to them. It is also probable that if we had been informed in time about the mediation with which he was charged and if we had been able to carry out a descent of our troops on the province of Cuttack, he would not have lent himself to the views of the English.

For rendering complete the statement of the actual situation in India, I ought not to forget the princes who occupy one part of the Malabar coast, from Goa up to Bombay. If in the event of a new war, we propose to make a descent on the Malabar coast to convey succours to the Marathas, it will be dangerous to ignore the fact that a great part of that coast is absolutely dependent on some petty sovereigns, who have interests frequently opposed to those of the Court of Puna. They are, in truth, of little power; but ultimately they are the masters of many passages of the great Ghats, and they have succeeded in resisting up to the present the efforts which the Marathas have made for subduing them.

Ragho Angre, King of Kolaba, a tributary of the Court of Puna and connected with the English by commerce, possesses the extent of the coast between Chaul and Bombay. It does not extend towards the foot of the Ghats more than 7 or 8 leagues. He has 3,000 soldiers.

The Rajah of Habshi or Siddi, of Abyssinian origin, is master of the coast from Chaul up to Vankoot, for a depth of about 12 leagues. His army is 2,000 strong. A squadron [of ships] can be supplied with beef (oxen) by this prince, which it would try in vain to procure from the Marathas, who are immoveable on that point.

The queen of Kolhapur (born a Maratha) is dependent; she does not possess more than 7 or 8 kosses of territory on the coast but it extends greatly in the interior, and also on the other side of the great chain of the Ghats. She was friendly to Tipu Sahib, she has 10,000 troops.

Bhonsle, Maratha Rajah of Vadi, is master of the coast from Tamiana (*sic*, ? Thana) up to the neighbourhood of Goa. His territory is terminated on the east by the great Ghats. He has 5 or 6 thousand men on foot, and frequent war with the Portuguese, whom he constantly defeats. He is descended from the old kings of Satara, and is independent of the Court of Puna, for which, however, he has much respect.

### III.

I presently pass on to the MARATHAS,

whose forces are truly considerable, and whom it is very important to know in detail.

Under the simple name of Marathas or Great Marathas are comprehended all the people who recognise the authority of the Court of Puna, also called the Peshwa. The king who is in Satara has nothing except the title of sovereign, and if the Peshwa allows him a brilliant Court, it is out of consideration for the people who will not suffer them to fail in respect for the posterity of their ancient kings, of whom they are pleased to see an image. It was only by slow and imperceptible degrees that the Peshwa, has usurped all the authority and has left to the king of Satara only empty honours, without any power...

The two Brahmaus who may be regarded as the origin of the reigning house, or of the Peshwa, were named Chimnaji Appa and Balaji Rao; they were brothers.

Chimnaji had for his son the Bhaos, a general of the Marathas now dead. Balaji Rao left two sons, the great Nana and Raghoba;—the latter was surrendered by the English in the last treaty which they have made with the Marathas and is actually living at Cambary on the Ganga [= Godavari], under surveillance of the troops of the Peshwa.

To the great Nana succeeded Madhav Rao, who died in 1769, and to the latter Narayan Rao who was assassinated in 1772 at the hands of Raghoba, who saved himself by fleeing to the English. Narayan Rao left a posthumous son, who is the actual king [at present]; his name is Pandit Pradhan Savai Madhav Rao, and he is aged about eleven years.

The interregnum and the minority of the king have obliged the chiefs to establish a Council of Regency composed of 12 members. Raghoba, suspected of having caused the assassination of his nephew, was unanimously proscribed.

The Council of Regency has undergone many revolutions. Today almost all the power resides in Nana Farnavis, entrusted with the person of the young king, and in Hari Pant Phadke, chief of the army.... Nana Farnavis has his jagirs in Menauli, Khandesh, Nagor &c.

Hari Pant Fadke, whom the Marathas also call *Tatia*, is general of the armies and second member of the Regency. He is very much attached to Nana Farnavis. Nothing is decided in the darbar without his advice. He is animated by the same resentment which

Nana has against Raghoba and his protectors. [But] he is not so open nor so demonstrative as the Regent; hence, some believe that the general is friendly to the English. But nothing is more contrary to truth [than this belief.] Phadke gave many defeats to Haidar, who did justice to his military talents. He commands the camp of Puna, which at this moment has not more than 20,000 horsemen...

It would not be useless to speak here of some other chiefs who are also members of the Regency....

Krishna Rao Ballar, wakil of the Marathas at the Court of Nizam Ali, is consulted in all affairs of any importance; he is also [consulted] by the subah [-dar] of the Deccan for his own possessions. He has had the skill to preserve the good understanding between the Courts of Puna and Haidarabad, in the delicate circumstances when the English employed all sorts of means to cause a rupture between them. He is, however, accused of favouring that nation (*i.e.*, the English) a little; but this allegation appears to me to be refuted somewhat by the friendship and confidence which Nana and Fadke have accorded him. In Maharashtra he holds the jagir of Baramati.

Mahadji Sindhia Patil, known in Hindustan under the sole name of Sindhia, was originally a slave of the Government (*sarkar*.) He owes his great fortune to his genius for war and for intrigue. He is the man whom the English set themselves to seduce and oppose to the power of Nana. Although the general (*i.e.*, Sindhia) is still submissive to the Court of Puna, the latter is not without anxiety from the constant relation which he keeps up with the Council of Calcutta by means of Mr. Anderson, the negotiator of the last treaty of the English with the Marathas, who has not left the camp of Sindhia, with many English officers.

His army is of a hundred thousand men and he has about 50 pieces of cannon. We do not yet know the projects of Sindhia, but it is known that Sulaiman, the second son of the Padishah, has come asking for his protection, and that his army has gone to encamp to the north of Gwalior towards Dig. M. De Montigny has nobody near Sindhia who can give him an account of his movements. The jagir of this general is large and includes Burhanpur, Ujjain, Asir, the country of Malwa,

those tracts which have been taken away from the Rajah of Gohad, Jamgoan &c.

Lakshman Rao Raste, a member of the Regency, is at the head of 12,000 horse.

Parashu Ram Bhao commands 25,000 men (of whom 20,000 are cavalry.) He holds the jagir of Miraj, near the territory of Tipu Sahib, against whom he has often asked for permission to march.

Tukoji Holkar, a chief with a great reputation, whom the Peshwa has humbled and ruined because of his very great power, now commands only about 8,000 men, when he can raise up to 20,000 in times of war. The Court of Puna actually works to put him in a condition to counterbalance the power of Sindhia...

Govind Bhat Nichure, a member of the Regency, is one of the richest and most powerful Brahmans of Puna.

Apa Balavant Rao, relative of Nana Farnis commands 4,000 men, his jagir is Saswad.

Bawa Nichuram (? Vinchure), a member of the Council of Regency, has 2,000 horsemen.

Ganesh Pandit Bara (?) commands 5,000.

Sakroji and Maloji, two brothers known under the name of *Rajas Corperas* (? Raja's karbharis) have 5,000 horse; their jagir is at Akelkot.

Bapu Pandit, *darogha* or chief of the artillery, has 2,500 men ordinarily and 12 thousand in war-time. There are not more than 24 pieces of cannon in the Topkhanah fit for service.

Dorop Maratha, admiral at Vijaydurg, has 1,500 sepoy, 3,000 sailors, and 42 men of war, (*palles* and *galvettes*).

I believe that I am not far from the truth in asserting that the Marathas can in 15 days set on foot an army of 250 thousand men, of whom 120 thousand are good horsemen, 1500 are sepoy armed and disciplined in the European fashion, 500 are Arabs and Abyssinians of a courage proved in everything. The rest are composed of Pindaris, *piadas* (footmen), and sepoy, armed in the manner of this country.

The revenue of the Peshwa's Government was formerly about 10 krores of Rupees. But Haidar Ali, the English, Sindhia, and the troubles of the Regency have greatly diminished it. At present it is only three krores. I do not include in this estimate the right to *chauth* which the Marathas have much difficulty in receiving.

## RALPH WALDO EMERSON—II

By J. T. SUNDERLAND

THERE was much of a mystic in Emerson. In his earlier years they called him a "transcendentalist". In his latter years he left some of that behind, but he always retained a strong element of mysticism in his thought. Perhaps without it he could not have been a poet. But all was balanced by an element of keen, clear common sense that runs through all his thinking and writing. He never "loses his head". If his thought has wings, it also has feet that stand firm on the solid earth. If he is a mystic, or a transcendentalist, he is also a very practical "Yankée". With all his philosophy, and all his idealism, he dearly loves facts. He fairly revels in facts—facts as foundations for his thinking, facts as teachers of lessons, facts as illustrations—facts of every kind, near and remote, common and uncommon, sometimes erudite, sometimes homely, often quaint, but always flashing new and unexpected light on the subject in hand. Thus while he is one of the subtlest of thinkers, and one of the most daring, he is also one of the sanest. His love for facts and reality keep him from running off, as many thinkers who leave the old paths do, into wild speculations, and baseless "fads" and "isms."

Emerson had a wonderful respect for personality,—for the individuality of every human being no matter how humble. He treated every one with deference,—a deference which he sincerely felt. He believed that each human soul is a new and original creation, different from every other soul, with distinct gifts and a distinct place to fill in the world, with an original and important, even if limited, contribution to make to the world's thought and feeling and life. Hence the importance of each person being given freedom to live his own life and think his own thought, and thus be able to make his contribution. Emerson was one of the best of conversationists because he was one of the best of listeners. And he was one of the best of listeners because he respected every human soul and believed that absolutely every person has ideas and feelings that are worth attention from the wisest minds.

Emerson was a profound believer in science. He followed its wonderful discoveries with deepest interest. He saw in it a new, and marvellous, and many-sided, and ever-growing revelation of God. But, of course, he saw it all with the eyes of the seer, the thinker, the poet, and he interpreted its teachings and deductions in the light of his own idealism. He would have science a living not a dead thing. He would have it vivified and glorified by creative insight, by imagination, by poetry, by religion. While he honoured scientists above most men, yet for those scientists who begin with matter and end with matter, who investigate matter and contend that that is all there is, he had little respect. To scientists he said—

"Bring on your facts: the more, the better. I bow reverently before every one. But I beg of you gentlemen, do not study one-half of the universe alone, and that the lower and poorer half. Bring me facts and deductions about souls as well as bodies, about spirit as well as matter. Is not a man more important than a fossil and the mighty mind of man that can weigh and measure the stars than a bug?"

Emerson rejoiced in the power which modern science has given man over the forces of nature, enabling him in marvellous ways to harness wind and water and steam and electricity and make them his servants. He rejoiced in inventions and machinery. But he did not rejoice in the uses to which too often they are put. They ought to be liberators of men, and enlargers of men's lives; whereas too often they are allowed to enslave men, brutalize them, turn them into human machines.

Too often this great new power is used to increase the wealth of the unscrupulous and sordid, to multiply useless luxuries which injure and debase. Of course, this is not the fault of the inventions or the machinery, but of their bad use. The trouble lies in men's selfishness, greed and low aims. As Emerson puts it, "Things are in the saddle and ride mankind." This is fatal. Men and governments must learn (Emerson believed that sooner or later they will learn, even if through much suffering and disaster) to keep humanity in the saddle, and to use

"things" including science and all machinery, for the liberation, for the uplift, for the real benefit of humanity.

Emerson was a believer in Evolution, even before Darwin. In geology and other sciences he read the marvellous story of the earth's onward and upward history, from fire-mist to water and rock, then to soil, then to the lowest forms of vegetable and animal life, then to higher and ever higher: until man is reached. "It is a long way from granite to the oyster; further yet to Plato, and the preaching of the immortality of the soul. Yet all must come as surely as the first atom has two sides."

"Striving to be man, the worm  
Mounts through all the spires of form."

Emerson saw clearly that evolution is still going on. Man is not yet, fully made, but is only in the making.

"We still carry sticking to us remains of our former lower existences." "Still half-buried in the soil, millions are pawing to get free.....A cultivated man, wise to know and bold to perform, is the end to which Nature works,—is the flowering and result of all geology and astronomy."

How glorious is Emerson's thought of the man of evolution: In his enthusiasm hear him exclaim,—

"O rich and various man! thou palace of sight and sound, carrying in thy senses the morning and the night and the unfathomable galaxy: in thy brain the geometry of the City of God; in thy heart the power of love and the realms of right and wrong. An individual man is a fruit which it cost all the foregoing ages to form and ripen."

Emerson's sense of the essential greatness of human nature is scarcely less than that of Channing. According to his thought there can be no final disaster to man.

"Man is born to a priceless heritage that no three-score-and-ten years of failure here can rob him of. There may be aberration, as of a star, but the soul will come again into its constant orbit."

There are persons who declare evolution godless, who say it drives God from Nature, and gives us a mechanical universe,—a universe of mere blind matter, or matter and force. Not so to Emerson's thought: To him God is the very secret, the very explanation, the very heart of Evolution, God is

"The Energy that searches through  
From chaos to the dawning morrow;  
Without halting, without rest,  
Lifting Better up to Best."

To Emerson's thought the whole evolutionary process, from firemist to amoeba and from amoeba to Shakespeare and Darwin and Buddha and Jesus, throbs with the very life of God. It is simply God's method of

creation; it is God "objectivizing himself," it is God's ever clearer and clearer shining path of light and splendor as he marches down through the aeons of eternity and time carrying out his plans of infinite wisdom and good. God is the "Over-soul." His presence, his power, his life, find the worlds together. The Universe is One because He is One.

"The world is the ring of his spells,  
The play of his miracles.  
This vault which glows immense with light  
Is the inn where he lodges for a night.  
He is the axis of the star;  
He is the sparkle of the spar;  
He is the heart of every creature,  
He is the meaning of each feature."

Nature is the flowing robe in which God clothes Himself. Stars shine with His light. Roses are beautiful with His beauty. Our dear ones love us with a love which they did not create, but which must have come from a Divine Source higher than themselves. Thus is God not far, removed from us, but central in our lives, the Fountain of our day, the Light of all our seeing; nearer to us, if possible, than we are to ourselves. Such a thought of God as this, an intelligent age can no more reject than it can reject gravitation, or its own rationality.

What is Emerson's view of miracles? The question is really answered by what has been said of his conception of God. With God central in all the ongoings of nature, where is there room for miracle? If the sun moves through the heavens by the power of God, what need is there for that luminary to "stand still" in order to prove his presence. ! That would rather prove his absence. In the case of an *absentee* God, ruling the world by arbitrary fiat, there might be room for miracles, but not in the case of a God present everywhere, and ruling by law. To Emerson miracles are infinitely petty things, he is indifferent to them; he almost or quite despises them, because they belittle God and religion. Shall the Infinite Power, who created all the fig trees in the world, curse one of the number to prove that he is God? Men adduce miracles as proofs of religion. But where is the proof of the miracles? It is a thousand times easier to prove the validity of religion than of these tales of the miraculous that come to us out of the dim past. Religion is something which stands firm on its own basis of human nature and needs no artificial support. When you undertake to prop it up by miracles, you do the same kind of thing as when you attempt to make the earth firm by placing

an imaginary elephant beneath it. Your elephant does not help matters. The earth rests more secure in the mighty unseen hand of that Power which science calls Gravitation, but which religion calls by the greater name of God, than it could rest upon ten thousand elephants. To Emerson the claim of working miracles furnished no credentials to religious teachers ; on the contrary such a claim tends to discredit them.

"If you are children, and exhibit your saint or prophet as a worker of wonders, a thaumaturgist, then I am repelled...Do not attempt to elevate your religious teacher out of humanity by saying, he is not a man',—for then you confound him with the fables of every popular religion ; and my distrust of him makes me distrust his doctrine as soon as it differs from my own belief. Whoever thinks a story gains by the prodigious, by adding something out of nature, robs it more than he adds. It is no longer an example, a model, that you show me, no longer a heart-stirring hero ; but an anomaly, removed out of the range of influence with thoughtful men."

Nothing is more central in all Emerson's teaching than his constant appeal to men to be themselves, to think their own thought, to do their own work, to live their own lives, and not be mere echoes of other men. Listen to his ringing words : "It belongs to the brave to trust themselves infinitely, and to sit and hearken alone." "The whole value of history, of biography, is to increase my self-trust, by demonstrating what man can be and do...Plato was, and Shakespeare, and Milton,—three irrefragable facts. Then I dare ; I also will essay to be." "Trust thyself : every heart vibrates to that iron string." "Whoso would be a man must be a non-conformist..If the single man plant himself indomitably on his instincts, and there abide, the huge world will come round to him."

"Though love repine, and reason chafe,  
There came a voice without reply,—  
'Tis man's perdition to be safe,  
When for the truth he ought to die."

One who knew Emerson well said, "At his house it is always morning." This was because in his soul there was always morning. His influence in the world has been morning influence. He was a son of the day. His writings shed cheer and hope. If you wish to drive darkness out of the world, he says, let your light shine : then the darkness will go. Never hang a dismal picture on your wall, he urges ; never put darkness and gloom into your conversation. Do not be a cynic. Do not be a croaker : leave croaking to frogs. Do not

waste your time barking at the bad chart the beauty of the good. Never worry people with dismal views of politics or society. Never talk discouraging things. Encourage men, that is what they need ! If you cannot speak encouraging things, be silent. Seldom name sickness ; talk health, talk courage, talk strength. Help somebody. Be a bringer of hope to men.

Emerson is preeminently a writer for young men. Young men feel the splendid youthfulness and courage of his spirit. Often and often he says to young men. Have faith in yourselves ; dare ; you can conquer if you *believe* you can. You have not yet learned the lesson of life unless you are able every day to overcome a fear.

Emerson read much, and his reading was wide and comprehensive. Bearing in mind that the tissue given him for his existence in this world was the present, and not any past or future age, he endeavored to keep himself intelligent about all the significant events, all the things of real importance, going on in his day. But the mere passing sensational news, the superficial public gossip, the ephemeral community, or city, or state or national or international tattle, which the papers like so well to give the public, he cared little for. He read with interest histories, and books of travel, and fiction, and folk-lore of many peoples, and discoveries of science, and spent much happy time on these and yet his most ardent delight was in great books of thought. I am sure that he followed his advice given to others, "never to read books until they are a year old." and thus avoid wasting time on trash ; but his great love was for books of the ages, which had proved their worth by living on from century to century,—Plato, Plutarch and the great tragedians of Greece ; Hafiz the Persian ; Confucius of China ; the great sacred books of India ; the Old Testament of the ancient Hebrews ; the New Testament of the early Christians ; Chaucer and Shakespeare of England ; Swedenborg the Swede.

Emerson was much interested in Indian literature ; I think if he were living today he would be deeply interested in India's struggle to free herself from bondage. And not only from political bondage, but also from the cultural bondage which long subjection to a foreign power has forced upon her. I think his message to India would be : It is evil and degrading to you to be culture-slaves as to be political slaves. Stand up. Dare. Think your own thought,



shape your own education, foster your own genius, build up your own civilization. Determine to create a literature of your own as great in the present as in the past. Only thus can you be worthy of your own respect. Thus and only thus can you contribute your part to the spiritual life of the world.

I now come to Emerson in his supreme capacity, namely, that of a teacher of ethics and religion. No man is more essentially an ethical teacher—none more truly a teacher of religion.

But, in order that this may appear, we must understand what is meant by religion and ethics. Emerson teaches no system of ethics: he teaches no formulated theology. His ethics is the ethics of the Golden Rule; of the normal, happy, right life; of natural, needful, and, therefore, beneficent retributions. Here and hereafter. It is the ethics of the soul, of the conscience, of moral intuition, of moral and spiritual law, of the experience of the world.

In the same way his religion is a thing of life and not of forms or creeds. If he can enunciate a moral principle, or a religious truth, so as to make men feel its power, so as to cause it to commend itself to men's minds, and consciences, and spiritual nature then he counts his task well done.

To Emerson nature, life, science, law, everything is ethical, "Heaven kindly gave our blood a moral flow." "Things are saturated," he writes, "with the moral law. There is no escape from it. Violets and grass preach it; every change, every course in nature, is nothing but a disguised missionary."

Because nature culminates in the ethical, therefore it culminates in man. Emerson's sense of the dignity of humanity is scarcely less than that of Channing. To Emerson man is not something apart from nature, but the best expression of nature's deep meaning—the crowning product of nature's divine life. Ever nature struggles upward—the lower toward the higher, the higher toward the highest; and in man the highest is reached. In one of his poems Emerson represents nature as saying—

"I travel in pain for him man.  
Let war and trade, and creeds and song,  
Blend, ripen race on race,  
The sunburnt world a man shall breed  
Of all the zones and countless days."

No writer holds higher ideas of what it is to be a man than he, the counterfeits which pass current for manhood. Robert Burns' lines—

"The rank is but the guinea's stamp,  
The man's the gowd  
For a' that"

are quite matched by Emerson's couplet—

"One ruddy drop of manly blood  
The surging seas outweighs."

According to Emerson, there can be no final disaster to man.

"Man is born to a priceless heritage that no three-score-and-ten years of failure here may rob him of. There may be aberration, as of a star, but the soul will come again into its constant orbit."

Emerson's deepest passion—so deep that it pervades all his life and all his writings is his love of moral perfection in all men, and his desire to attain it for himself. He writes in his diary :

Milton describes himself in his letter to Diodati as enamored of moral perfection. He did not love it more than I. That which I cannot yet declare has been my angel from childhood until now. It has separated me from men. It has watered my pillow. It has driven sleep from my bed. It has tortured me for my guilt. It has inspired me with hope. It cannot be defeated by my defeats. It cannot be questioned though all the martyrs apostatize."

Emerson's religion is in harmony with his ethics. Indeed it is only the flowering of his ethics into fuller beauty and more perfect life. This is only another way of saying that his religion is Natural Religion. True religion is not unnature, he declares, or anti-nature, or even supernature; but just nature's own deepest, holiest, divinest outcome. But we must understand nature in a large enough way. We must include in our meaning *all* of nature not merely the lowest part: we must include mind as well as matter; thoughts as well as stones; the whole realm of the intellectual, the moral and the spiritual, as well as the realm of the physical. When we understand nature in this large and adequate way, we see the ground for Emerson's belief in natural religion. The religious instinct in man is as natural as anything else in man and what is wanted is not to destroy man's nature but to guide, train, develop and perfect it. Just in so far as the great religions of mankind conform to natural religion they are true and eternal. Just in so far as they depart from natural religion and are based upon the artificialities of ipse dixits, of external authorities, of miracles, of supposed special revelations, they are transient. Jesus was a religious teacher for all time because he taught natural religion, the eternal religion of the human soul. The Bible is great because in many of its pages (alas! not in

all) the mighty inspirations of natural religion breathe with such power. Writes Emerson :—

“Out of the heart of Nature rolled  
The burdens of the Bible old.”

This applies not only to the Christian Bible, but to all Sacred Books.

From all this it follows: that Emerson's religion is Universal Religion. He cannot believe in a partial God—one who can choose out a single nation of the earth for his favour and his salvation, and leave all the rest in darkness and death. He cannot believe revelation to be confined to one book. Rather is it too large a thing for all books that ever have been or ever will be written.

Inspiration is not confined to thirty ancient Hebrews, more or less. It is the very breath of life of all uplooking souls on the earth. As Christians we love our own Bible. Let us sacredly cherish all its noble teachings, all its holy associations. But other peoples of the world have their Bibles too. And if we say that God speaks through our Bible, let us not be bigots and deny the like claim made by other races, that God speaks also through the Bibles which he has given them. Let us not think that Christian saints and Jewish saints exhaust all the sainthood of the world. If we put the shoes from off our feet in the presence of Moses and Jesus, let us uncover our heads in the presence of Confucius and Buddha, and many another great teacher, remembering that “God hath not left Himself without witness in any land or among any people.”

Above all else let us have a personal religion, a faith of our own, and not a mere shadow or echo of some other person's faith. Let us believe what we see to be true, and not merely what somebody else saw to be true. Let us go to God direct, and not round about by way of some other person. Let us have a religion that is a personal experience, and therefore as authoritative as that of Isaiah or Paul or Buddha or Jesus. Too much of the religion of our time has become degraded into a mere record of what has been. “The foregoing generations beheld God and nature face to face; we, through their eyes. Why should not we also enjoy an original relation to the universe. Why should not we have a poetry and philosophy of insight and not of tradition, and a religion by revelation to us, and not the history of theirs?” “If a man claims to speak and know all about God, and carries you backward to the phraseology of some old moldered

nation in another country, in another world believe him not.”

What would Emerson do with the Christian Church? He would keep it, but not as it is; he would improve it, would fit it to the growing needs of men. The Church as it is at present, he says,

“Is not large enough for men; it cannot inspire enthusiasm. . . . There will be a new Church, founded on moral science, at first cold and naked, a babe in a manger again, . . . but it will have heaven and earth for its beams and rafters; science for symbol and illustration; and it will fast enough gather beauty, music, picture, poetry.”

Much of what passes current as Christianity today Emerson will have nothing to do with. He believes it to be superstition, a dark veil which shuts out light, a chain binding minds which were made for freedom. The religion of Jesus he gladly accepts, but the theology commonly taught in the name of Jesus he rejects. Some have said that Emerson sought to minimize religion, narrow it, limit it, impoverish it. On the contrary, his effort was ever to magnify it, enrich it, widen it, make it great. His plea was for more religion, not less; for better religion, not poorer; for deeper religion, not shallower; for a religion of deeds not professions and forms; for a religion not confined to Sundays and churches, and acts called by religious names, but a religion pervading all life. If he would have men pray and read their sacred books in the religious spirit, he would also have them plow, and build railroads, and calculate eclipses, and sing lullabies to babes, and make laws for nations, and buy and sell, in the religious spirit, that is, in the spirit of truth and honor, of gentleness and justice, of fidelity and sincerity.

Emerson's life was a long one. Seventy nine summers smiled on him, seventy nine winters beat on him with their storms: but it was one long summer of light, and love, and peace in his heart. The years could make his body old, but not his soul. He always lived simply and naturally. He would not hurry. He took time, or he went along, really to live; that is, he took time to see, to think, to feel, to enjoy,—to admire, to worship,—to watch all the silent processes of nature, and learn her infinite patience and her joy.

Friends were dear; his home was full of love and sincerity; his heart was always open to children; he stood forever facing the sunrise.

Swedenborg says of the angels in heaven that “they are continually advancing to the

springtime of their youth, so that the oldest angel appears the youngest."

It was much so with Emerson. In spirit he grew rather younger than older with the years.

As he drew near to old age, as men count old age, he wrote his poem entitled "Terminus" which shows well his thought and feeling. He writes:—

"Economize the failing river,—  
Not the less adore the Giver.  
Leave the many, hold the few;  
Timely wise, accept the terms,  
Soften the fall with wary foot;  
A little while  
Still plan and smile,  
And, fault of novel germs,  
Mature the unfallen fruit.  
As the bird trims himself to the gale,  
I trim myself to the storm of time;  
I man the rudder, feel (?) the sail,  
Obey the voice at eve obeyed at prime:  
Lowly faithful, banish fear,  
Right onward drive unharmed;  
The port, well worth the cruise, is near,  
And every wave is charmed."

Emerson seems to me the most cosmopolitan of all our modern writers. He appears to me to have the largest intellectual horizon, to look upon the world and on life with the broadest vision, to possess the widest sympathies, and therefore to come nearest to being a world teacher.

If you can read only one writer of the West, my word is, read Emerson. Why? Because he, more than any other, makes the whole world an open book, and absolutely all men interesting, worth knowing and worth loving.

He widened the intellectual horizon of his time. Better still, he helped his time to a firmer hold on moral principles, and a deeper insight into spiritual laws.

He wrought for toleration, for charity, for human brotherhood; for philanthropies and reforms of many kinds; for all genuine and sincere heart-pieties.

Reason in religion never had a braver champion, or bigotry in religion a sterner foe. The Christianity of the Golden Rule, and of God's fatherhood and man's brotherhood, never, since the great prophet of Nazareth fell asleep! has found a nobler teacher by word or by life.

His character was well-nigh spotless; his personality was powerful; his writings are classics in the English tongue; his influence as an apostle of "sweetness and light" is exceeded by that of no man of his century.

The most cosmopolitan son of the New World, his thought and work were not alone for *America*, but for *all lands*, and I believe for *all time*.

## ENGLAND PAYS HER DEBT TO ITALY BUT NOT TO INDIA

BY TARAKNATH DAS, PH. D.

ITALY was an ally of Germany and Austria and a party to the Triple Alliance. After the World War broke out she joined the Triple Entente and fought her former allies. Even before the Tripolitan War, Italy was looking around to see if she could gain something substantial by forsaking the Central Powers and siding with the Entente. The Entente Powers encouraged Italy to go to war with Turkey and take Tripoli as her share of the spoils in Africa. They did it not because they had any special love for Italy and her imperialistic ambition, but they did it to create ill-feeling between Germany and Italy and to pave the way to mutual detachment of the latter from the Central

Powers. Germany was friendly to Turkey, but she could not side with Turkey against Italy, an ally and partner in the Triple Alliance. Italy without any serious opposition from any European Power gained her booty in Tripoli and seized some Turkish islands in the Mediterranean and strengthened her position as a World Power. This happened because Italy played the diplomatic game shrewdly and the two great contending groups of Powers in Europe—the Central Powers and Triple Entente—were courting Italian support in the then impending struggle. Italy knew her position and she bargained for the highest price to be paid for her support. When the World War came Italy

declared her neutrality, and did not join the Central Powers, because the latter were not in a position to give her new territories which Italy coveted. Italy clung to her so-called neutrality to bargain with the Entente. The Entente promised to pay a high price, or bribed Italy to side with them. Thus the Entente Allies, particularly Great Britain, which played the major part in bribing Italy to side with her against Germany, owed a heavy debt to her.

This British debt to Italy has been paid in the shape of giving a part of Kenya to her. This payment of debt came more than five years, or about six years after the Treaty of Peace concluded at Versailles. The London *Times* of June 1, 1925, has written the following interesting editorial, which should be digested by every Indian statesman :—

#### PAYMENT OF A DEBT

To-day that part of Kenya which is situated immediately west and south of the Juba River is to be formally handed over to Italy, and the debt owed to an Ally of the war since 1915 will thus be paid by Great Britain. Into the causes of the long delay in the settlement of this debt it is unnecessary again to enter. They have been frequently considered in these columns. As soon as extraneous diplomatic considerations were removed from the discussions little difficulty was found in settling the amount of territory to be transferred and in arranging the terms of transfer. It was one of the conditions of Italy on entering the war that she should receive "equitable compensation" in Africa in the event of an increase of British territory in that continent, and the settlement in her favour of the Somaliland frontier question was mentioned. It has been a minor grievance in Kenya that the bargain was struck and that territory was detached from the colony without consultation with local wishes. No doubt some criticism may be relevant against this as against other war-time bargains, but the arrangement was a clear obligation incurred for the sake of Italian co-operation in the war. Italy contributed her part of the bargain in joining the Allies in the critical days of May, 1915, and in continuing to maintain the struggle until a common peace was signed.

To some of the territory, perhaps, the word written long ago by Swift are applicable :—

"Geographers, in Afric maps,  
"With savage pictures fill their gaps,  
"And o'er unhabitable downs  
"Place elephants for want of towns."

But along the Juba River there is a long and fertile strip of territory capable of raising cotton, rice, and other crops, while the ports of Kismayu and Port Durnford are not to be despised. Kismayu is superior to anything that Italian Somaliland possesses, and contains possibilities which the colonizing energy of the new administrators may develop. A good deal will, in fact, depend on the personalities of those who are in charge on either side of the new frontier. The native tribes are for the most part nomadic, and invisible boundary

lines cannot have very much significance to them. There will possibly be incursions on this side and on that in search of wells or on other errands. Whether they are allowed to develop into "international incidents" will depend on the tact and sense of proportion of the white men on the spot. After all, Great Britain and Italy have been colonial neighbours there ever since the latter occupied Somaliland; and the excellent relations that have so long obtained along the River Juba are the best augury of peace along the new frontier.

For a student of world politics, the question arises that Italy owes to Great Britain a large sum of money—literally crores of rupees—which she borrowed during the World War; and she has not made any payment to Britain on this account: in spite of this situation why is it that Britain generously gives up a part of her African territory to Italy? Is Great Britain in love with Italy? Is Great Britain too anxious to get rid of her possessions in Africa? Is there any hidden motive for this singular move on the part of Britain which calls for such a rare action of ceding a part of British territory to a weaker nation like Italy?

In ceding a part of Kenya to Italy, Great Britain is following the second precept of "Sukracharya" in the field of practical politics. She is following the "policy of making concession" to a possible enemy, whose enmity in combination with others might be very dangerous, and whose friendship will increase her own power and weaken the foremost of her enemies.\* It is the policy of Dana of Sukracharya.

As the result of the victory of the Allied and Associated Powers over the Central Powers, Italy emerged as one of the "Big Five" among the Powers.† But because Italy was not as strong as the others of the "Big five" she suffered various diplomatic defeats and for a long time her claims were ignored by her own Allies. Internal trouble in Italy, urging towards Bolshevik revolution, weakened the Italian position internationally, for a time very seriously. But with the advent of the Mussolini administration, Italy began to assert her position as one of the Big Five; and the two great

\* Sukracharya's policies of *sama* or equal treatment, *dana*—making concessions to win friendship, *bheda*—creation of division among the combined forces of enemies, and *danda* or punishing the enemy by some means or other, are methods to suit various conditions.

† The Big Five among the Powers are the United States of America, the British Empire, France, Japan and Italy.

powers of Europe,—Great Britain and France—had to change their attitude towards her.

Mussolini began his rule in Italy with an iron hand. He put the "Italian House of the State" in order, by suppressing certain phases of irresponsible activities in the field of national industries, commerce and finance, in an autocratic fashion. This he succeeded in doing, through the aid of the Fascists. He then dramatically announced a few days before a conference of the Prime Ministers of Great Britain, France and Italy, that Italy would not any longer remain a silent partner, but she expected that both Great Britain and France would consult Italy in solving all major problems of the world. This very declaration of policy, that Italy would assert her position in world politics on par with Great Britain and France, touched the national pride and consciousness of the Italian people, irrespective of all classes: They saw the vision of the assertion of a Greater Italy under the leadership of a new Caesar in the person of Mussolini the Great. The whole nation, from the king down to the common peasants, applauded the New Dictator and extended their support to him.

Great Britain under the premiership of Lloyd George tried to win Italy over to her side and use her against France. But the wily Welshman was not willing to pay for the friendship of Italy and wanted "to get something for nothing". Mussolini was not unwilling to play the game, but he wanted to play the game with dignity and wanted to be properly paid for Italian support. Lloyd George did not measure rightly the potential strength of Italy and he not only failed to win Italy but because he did not win Italian support and took too much for granted, he fell from his high position, never to return to power.

Italian statesmen fully realized that in the long run it would be to the advantage of their country to side with Great Britain; but they deliberately decided that they should not court British favor, but by their action would convince Britain to be on the friendliest relation with Italy. Thus Italy joined with France in favor of Turkey when Lloyd George threatened Turkey with a war after the crushing blow of the Turks against the Greeks. Great Britain had to back down, because she felt that the Turko-Italian-French combination against her policy in the Near East was not to be ignored because of the existing conditions in Asia and Russo-Turkish-Persian-Afghan friendship and the nationalist

agitation in India. It was Italy again that took the initiation in recognizing the Soviet Government in Russia and establishing commercial relations with her. It was also Italy which began to show conciliatory attitude towards Germany, because after the destruction of the Austrian Empire, Italy had no fear from Germany or Austria, but on the other hand Jugo-Slavian expansion and Rumanian ambition were opposed to Italian interests. It was Italy under Mussolini which began to court Spain, the spiritual mother of the Latin American Republics. It was Italy which took the initiative to form an Italian-Spanish bloc in the Mediterranean, with a common policy. Italian statesmen began to show friendly interest in nationalist Turkey and Egyptian aspirations. Indian leaders must not forget that the Khilafat delegation received more kindly hearing at Rome than they did at London and Paris. By these manoeuvres Italy made her influence felt both by France and Great Britain. A comparatively weak Italy began to be courted instead of being snubbed by powerful Great Britain and France.

British statesmen are today quite anxious as to the position of Britain in the Mediterranean. Britain has no fear of the Russian, German, Dutch or Scandinavian navies in her home waters. Britain has no fear from the American navy in the Atlantic, because of the existing unwritten Anglo-American alliance arrived at the Washington Conference. Britain is planning to crush Japan, her serious competitor in the Far East. To Britain, Japan of today is a greater menace than Germany of 1910. To crush Japan, Britain can depend upon the support of Australia, New Zealand, Canada and even the United States. But she cannot afford to have any obstacle in the Mediterranean and must not have any serious European complications while she undertakes to crush Japan. Britain must be absolutely certain of her winning a quick victory and dealing a crushing blow to Japan; because any long-protracted conflict may create unforeseen complications in Asia and Europe, which might serve to be a very serious blow to the British Empire in Asia. British statesmen fully realize the importance of the Italian position in the Mediterranean. An Italian-Spanish combination can be, with tact, transformed into an Italian-Spanish-French understanding; it may even take the shape of a Russo-Italian-Spanish-French understanding with the co-operation of Turkey against

Great Britain. Dissatisfied Italy may become a source of trouble to Great Britain, but Italian support in the Mediterranean in itself is not only valuable but it eliminates the possibility of any formidable combination of powers in the Mediterranean against Britain. Britain before the World War wanted the French navy to police the Mediterranean. Great Britain not being fully secure, and being suspicious of the French policy started to win Italy which might be played against France in the Mediterranean and in Africa. Italy proved herself to be an independent as well as a valuable supporter for Britain; thus the British statesmen courted Italian friendship and they did not grudge to pay the price, in the form of the cession of a part of Kenya to "*pay Britain's debt to Italy.*"

Is there any lesson for Indian statesmen from this episode of "British Payment of Debt to Italy"? England owes a great debt to India too. Competent authorities tell us that the expansion of the British Empire is due to India.\* Even the very industrial revolutions of Great Britain was primarily due to the capital taken from India after the battle of Plassey. [The story of "England's Debt to India" has been very graphically told by Lala Lajpat Rai, in his book "England's Debt to India," which should be a text-book for all High School students in India].

It was India and Japan that saved the British Empire during the last World War. India has given money by hundreds of millions of pounds sterling to the Imperial coffer; Indian soldiers have died for Britain in Asia, Africa and Europe. Yet Britain never thinks of paying her debt to India, while the British statesmen are doing their best to pay "British Debt to Italy" to court Italian support. Here is the fundamental difference between Italy and India in their relation to Great Britain. Italy is a free nation, conscious of her own power and position, and she does not act as a beggar before the British Lion, but she, effectively, through her action demonstrates her bargaining power and intimates seriously that unless her

claims be honored, she would join with the enemies of Britain and take the initiative in a move which would threaten British position in the Mediterranean and may cut off British communications with Asia. Britain sees the possibility of real danger and she caters and submits to Italian demands.

On the other hand, India is an enslaved country, not conscious of her tremendous man power, raw materials, and strategic position. Indian statesmen have no international vision and they act as British slaves; they have no foreign policy; they are divided amongst themselves on factional fights, based upon petty jealousies, personal selfishness and religious fanaticism. Indian statesmen and the nation as a whole do not fully realize the value of the bargaining power they possess. They do not realize this, because India, as a nation is isolated and they act for Britain under Britain and with Britain and the whole policy of Indian statesmanship is not an "independent policy for India interest" but an Indian policy to serve Britain under British direction. Thus Britain does not fear Indian agitation, she ill-treats the children of India in Africa, in Kenya while she gives a colony to Italy. Britain will respect India, will grant greater rights of independence and even court an alliance with India, if India can take up the attitude of Italy and demonstrate the possibility. If Italy, if unfriendly to Britain, might have created Franco-Spanish-Italian-Turkish-Russian bloc against Britain, and as she demonstrated the danger of it, Britain bowed to Italy with great civility. So if there were an Indian statesman who could by his genius unite Indian political factions and form a foreign policy favourable to her which might bring about the union of South Asia, supported, if possible, by some European powers, then Britain might pay her debt to India and court also an alliance with India.

India must develop her bargaining power on an international scale, to recover her full sovereignty and to assert her position as a World Power.

\* India in World Politics : by Dr Taraknath Das. (New York). B. W. Huebsch & Co. 1924.

Schaumburg-Lippe, Germany.  
July 15, 1925.

## LETTERS FROM A FRIEND

BY RABINDRANATH TAGORE

SANTINIKETAN,  
September 23, 1915.

THE golden bell of the autumn sun tolls silently and the period for migration has come. You too are the first of our brood who have left their nest for the passage across the ocean to Fiji, and I can hardly control my wings. Things round us have their weight, and they gradually sink into our soul without our knowing it, till one day we are oppressed with a burden whose nature we hardly know. Movement is the only cure, when life becomes heavy with the debris of vanishing hours.

My heart at this moment is like a leaky boat, full of water that can just keep itself afloat; but the least burden of responsibility becomes too much for it. I must go to the wilderness and take upon myself the severe discipline of freedom. I want to say 'No', to all the importunities of the world; to all the moral and social obligations. I think, in spite of my protestations, I shall end my days as an ascetic,—with certain modifications.

I am going on with the rehearsal. I rather like it. For it gives me opportunity to come close to the little boys, who are a perpetual source of pleasure to me.

The following are the translations of the three Sanskrit passages for which you asked me when saying good-bye:—

From Love all things are born;

By love they are sustained.

Towards love they proceed, and into  
love they enter.

"He who creates the earth, the sky and the stars and sends into our minds the power of comprehension, I meditate upon his glory with the spirit of worship."

"He is its supreme goal,

He is its supreme treasure,

He is its supreme world,

He is its supreme joy."

SREINAGAR, KASHMIR,

October 12, 1915.

I am technically in Kashmir, but still have not passed its gate to go inside. I am going through the purgatory of public re-

ceptions and friendly solicitations; but Paradise is in sight. Now I feel I am coming nearer to myself; the intruder in me, who always fusses about arranging and dusting his absurd store of knickknacks, is, I hope, shut out, at least for a few weeks. It is becoming easier for me to feel, that it is I who bloom in flowers, spread in the grass, flow in the water, scintillate in stars, live in the lives of all men of all ages.

When I sit in the morning, outside on the deck of my boat, before the majestic purple of the mountains crowned with the morning light, I know that I am eternal, that I am *ananda rupam*. My true form is not that of flesh and blood but of joy. In the world where we habitually live, the self is so predominant that everything there is of our own make and we starve because we have to feed upon ourselves. To know truth is to become true; there is no other way. When we live the life of self, it is not possible for us to realise truth.

'Come out, come away.' This is the urgent cry we have in our soul,—the cry in the blood of the chick living in its shell. It is not merely Truth that frees us but freedom that gives us Truth. That is why the Buddha dwelt upon the importance of freeing our lives from trammels of self; for then Truth comes of itself.

Now I understand at last, that the restlessness that has been so persistent with me is of this nature. I must come out from the life of habit, the life of compromise, the life of self. I think the first step towards it is going to the solitude. My coming to Kashmir has helped me to know clearly what I want. It is likely that it will be obscured again, when I go back to my usual routine; but these occasional detachments of life from the usual round of customary thoughts and occupations lead to the final freedom,—the Shantam, Shivam, Advaitam. The first stage towards *mukti* is the Shantam, the true peace, which can be attained by subduing self; the next stage is the Shivam, the true goodness, which is the activity of soul when self is subdued; and then the Advaitam, the love, the oneness with all and with God.

Of course, this division of stages is merely logical; these stages, like rays of light, may be simultaneous or divided according to circumstances, and their order may be altered, such as the Shivam leading to the Shantam. But all that we must know is that the Shantam, Shivam, Advaitam, is the only goal for which we live and struggle.

SHILEIDA,

February 3, 1916.

Coming away from Calcutta, I have come to myself. Every time it is a new discovery of my soul. In the town, life is so crowded that one loses its true perspective. After a while, it makes me feel weary of everything, simply because truth of our own self is lost sight of. We have our lover waiting in the depth of our life, unless we come to him time after time, the tyranny of things grows intolerable. We must know that our greatest resource of all is lying hidden in our own heart. We have to be assured of it in order to be cured of our miserliness.

I am sure you have got the report of our performance. I think our expectation was more than realised. It was a feast of colour and sound and movement. Our boys did marvels as usual.

I still have my occasional fits of vagrancy. I want to be far away from where I am. It is like trying to live in the future. We have to travel and then find out that 'far-away' is everywhere. Here in Shileida, I seem to live, clasped in the bosom of the 'far-away'.

Don't be in a hurry to lose the bloom of health, that you have brought from your wanderings across the sea. Take truth simply and try to be glad for nothing.

SHILEIDA,

February 5, 1916.

You know the English translation of my poem about taking truth simply. Last night, while reading it in the 'Gardener', along with others, it seemed to me strangely incongruous in its semi-metrical form. It was like meeting a woman dressed in tights in the midst of others dressed in simple *saris*. So I tried to divest it of its metrical disguise, though it is difficult to exorcise the ghost of the old metre. The following is the result:—

Whatever may come, my heart, take truth simply.

Though there be some who can love you there must be others who never can, and if you must know the cause, it is as much in you as in them and in all things around.

Some doors are closed against your knocks while your doors are open always and to all comers.

Such has been and shall be for ever more and yet if you must have peace, my heart take truth simply.

There is no need to be abusive if your boat founders by the shore, though it sailed through storm. Keep yourself floating by all means, but if it is impossible, then be good enough to sink without noise.

It is a commonplace fact that things may or may not fit you and events happen without asking your leave. Yet if you must have peace, my heart, take truth simply.

You press and are pressed hard in the crowd, but space there is enough and to spare in this world.

When you have counted your losses to the last farthing, your sky remains blue as ever.

You find, when suddenly tested, that to live is far sweeter than to die.

You may miss this and that and the other thing, but if you must have peace, my heart, take truth simply.

Must you stand with your back to the rising sun and watch your shadow lengthening before you?

Must you take pleasure in finding fault with your destiny and thus tease your soul to death?

Then, for mercy's sake, be quick and have done with it; for if, with the evening stars you must light your lamp, my heart, take truth simply.

February 24, 1916.

Where are you? Seven fathoms deep in your writing? When are you going to float up into the sun and sail on, dancing with all surface-drifts of existence?

I have my work here; but it is play as well. It does not savour of office and officials, it has its humour and some amount of pathos. It is almost like painting a picture.

Pearson has succeeded in getting ill and joining me in my trip. He need not keep up his illness any longer, now that he is free to be strong and sound.



SANTINIKETAN,  
July 9, 1917.

This is for the first time that you have given me your address in your letter since your departure for Fiji. We have been feeling anxious, since we learnt about your accident and injury to your back and leg. I am afraid it was more serious than what appeared from your letter.

The boys have begun their agriculture work in right earnest under the leadership of Santosh Mitra; and I believe it is not going to be like the road,—the brilliant work of Nepal Babu—which suddenly stops, with a sublime futility, at the brink of Nowhere. The Artist, Surendra Nath Kar, has joined our school, and his presence is very much appreciated by the boys and the teachers. Our former student and a veteran of Calcutta football fields, Gora, has taken up the work of a mathematical teacher in our school, and I am sure he will prove himself to be a valuable acquisition for us. The rainy season this year, like a great many of our boys, did not wait till the vacation was over, but made its appearance before its time and has been very seriously attending to its business ever since. I have taken my seat of indolence at the window of my second story,—in the middle region between the extravagant pomp and pageantry of clouds and the immense spread of the exuberant green of the earth.

There was a time when my life seemed to be an overflow of spendthriftiness in a reckless universe, before Purposefulness crept into the Eden Garden of my youth and changed the naked felicity of existence into the draped decency of a fashionable cut. I am waiting to regain that Lost Paradise of mind, and to forget that I must be of any use to anybody and to know that the true purpose of my life is the great purpose in me of All-time and All-world, urging me fully to be what I am.

And am I not a poet? What business have I to try to be anything else? But unfortunately, I am like an inn where the poet-lodger has to accommodate strange bed-fellows by his side. Yet is it not high time for me to retire from this none too lucrative business of the innkeeper? Anyhow, I am feeling tired, and my duty to my numerous lodgers is imminently in danger of being shamefully neglected.

SHILEIDA,  
July 20, 1917.

The accompanying letter is from Pearson. I am glad that he has come out of his seclusion, feeling better in mind and in body.

After a separation of nearly a year and a half I have come once more to my Padma and have renewed my courtship. She is unchanged in her changeableness. She is shifting her course and leaving the side of Shileida. She is showing a decided preference for Pabna. My only consolation is that in this she cannot remain constant for long. It is a beautiful day today. The sunshine coming out after fitful showers of rain is like a boy emerging from his dive in the sea with his naked limbs glowing and glistening.

[As I was with the poet personally during the whole of 1918 and 1919, I have no letters from him. The following letters written to W. W. Pearson may help to fill the gap, and I have permission to quote them. C. F. A.]

CALCUTTA,  
March 6, 1918.

Each one of us in this unfortunate country is looked upon with suspicion and our British rulers cannot see us clearly through the dust which they themselves raise. Humiliation follows us at every step, in every good work we try to do. All blind methods are easy methods in the beginning, they save a lot of thinking and expenditure of sympathy; but such cheap methods do not pay in the end. For, after all, bullying is stupidity; it assumes frightfulness only because it does not know its way. What is radically wrong with our rulers is this—they are fully aware that they do not know us, and yet they do not *care* to know us. And, in consequence, in our penny-dreadful administration, thorny hedges are springing up of unscrupulous intermediaries between the rulers and the ruled, giving rise to a condition which is not only miserable, but unspeakably vulgar.

I have just received a letter from Thadani complaining of the insult and harassment which only *Indian* British subjects have to go through in all British ports. These have the effect of making them ashamed of the Government under which they live. Such invidious treatment is sinking deep in the memory of our people, and the moral providence of history cannot altogether ignore

such accumulated burden of indignities loaded upon humanity.

I got a telegram from Andrews about three days ago from Singapore. So he will be here within a week. I feel very tired and when he comes he will be of great help to me.

SANTINIKETAN,  
March 10, 1918.

I can guess from your letter that some questions are troubling your mind about the best way of self-realisation. There can be no single path for all individuals, for we vastly differ in our nature and habits. But all great masters agree in their teaching on one cardinal point, saying that we must forget our personal self in order to attain our spiritual freedom. Buddha and Christ have both of them said that this self-abnegation is not something which is negative,—its positive aspect is love.

We can only love that which is profoundly real to us. The larger number of men have the most intense feeling of reality only for their own self; and they can never get out of the limits of their self-love. The rest of mankind can be divided into two classes,—those who have their love for persons, and those who have their love for ideas.

Generally speaking women fall into the first category and men into the second. In India, this fact has been recognised; therefore, our teachers have pointed out two different paths, for the two different sexes. It has been said that women can attain their emancipation by sublimating their personal relationships into the realm of the ideal. If, in spite of all obvious contradictions, a woman can realise in her husband something which transcends his personal limitations, then through her devotion to him she touches the infinite and thus is freed from the bondage of self. Through the luminous immensity of her love, her husband and her child reveal to her the ultimate truth which is divine. For biological reasons, men's nature has had comparative freedom from the attachment to persons and therefore it has become easier for them to find direct access to ideas which they have ever been pursuing in all their creative activities. Once you become conscious of some idea, as the inner spirit of reality, as the higher meaning of the time, the joy becomes so unbounded that your self becomes obliterated, and you can easily lay aside all that you have for its sake.

But we must keep in mind that love of persons and love of ideas both can be terribly egotistic and therefore can lead to bondage instead of setting us free. Love is constant sacrifice in service, which alone can loosen the shackles. We must not merely enjoy our love (whether personal or ideal) by contemplating its beauty and truth, but giving expression to it in our life's work. Our life is the material whereby we have to build the image of the ideal of truth that we have in mind. But life, like all other materials, contains an obstinate antagonism to the idea, to which it must give shape. Only through the active process of creation, can such antagonism be discovered at every step and chiselled away at every stroke.

Look at the aboriginal Santal women around our Ashram. In them, the ideal of physical life finds its perfect development, only because they are ever active in giving it expression in work. Their figure and their movements attain their beautiful harmony, because they are always being tuned by life's activities. The one thing, which I am never tired of admiring, is the vigorous cleanliness of their limbs, which never get soiled even by the constant contact of dirt. Our ladies, with their soaps and scents, washing and dressings, and incessant taking care of their persons, only give an artificial polish to their superficial bodies, but the cleanliness which is induced by the body's own current of movements, coming from the completeness of physical health, our ladies can never possess. The same thing happens with regard to our spiritual body. It is not by meticulous care in avoiding all contaminations, that we can keep our spirit clean and give it grace but by urging it to give a vigorous expression to its inner life in the very midst of all dirt and dust and heat and hurts.

But I must stop to find out if I have given you any real answer to the question you have put to me. It may be that I have not, for it is difficult to know exactly what you want of me. You have spoken of impersonal love and impersonal work, and you ask me which I consider as greater. To me, they appear as one, like the sun and the light, for love's expression is in work. Where it has no work, there it is a dead world.

SANTINIKETAN,  
Oct. 6, 1918.

All through this last session, I have been

taking classes in the morning and spending the rest of the day in writing text-books. It is a kind of work apparently unsuitable for a man of my temperament. Yet I found it not only interesting, but restful. Mind has its own burden, which can be lightened when it is floated on a stream of work. Some engrossing ideas also help us in the same way. But ideas are unreliable,—they run according to no time-table whatever, and the hours and days you spend in waiting for them grow heavy.

Of all places of rest, waiting-rooms are least rest-giving, because you have to put up with a leisure which is unmeaning and undesired. Lately, I came to that state of mind when I could not afford to wait for the inspiration of ideas; so I surrendered myself to some work which was not capricious, but has its daily supply of coal to keep it running. However, this teaching was not a monotonous piece of drudgery for me; for contrary to the usual practice, I treated my students as living organisms and dealing with life can never be dull. Unfortunately, poets cannot be expected to enjoy lucid intervals for long, and directly some Muse takes possession of their minds they become useless for all decent purposes of life. These are intellectual gypsies; vagrancy is in their blood; and already I feel the call of an irresponsible vagabondage, a kind of passion for an extravagant idleness. The schoolmaster in me is perilously near being lured away by the mischievous imps of truancy. I am going to move away from this place in a day or two, with the ostensible reason of visiting South India, from where invitations have been pouring upon me for long; but I tell you in confidence, it is the lapse of reason,—my frequent visitor,—the Spirit of losing the way which is beckoning me, ready to escort me over all lines of prescribed works. I long to

discover some fairyland of holidays—not a lotus island—not a world where all week-days are Sundays,—but where Sundays are not at all needed, where all works carry their rest in themselves, where all duties look delightfully undutiful, like clouds bearing rain which appear perfectly inconsequential.

I am very much amused to see in your letter vanity coming out, when you describe your latest love-adventure with a heroine of ten. But I feel sure you will turn green with envy, when you learn *my* own achievement in that direction! *My* sweet-heart is a tiny girl of eleven, and you will be amazed to know her wonderful power of insight when I tell you of her discovery in me of the age 27, which remains permanent, perhaps to survive me when I am dead! All along I had a suspicion of this myself, but waited for corroboration from a fresh unsophisticated mind. But, once for all, the exploration has been done, and the flag of possession hoisted, and my lost continent of the eternal 27 has been recovered and captured by a little girl of 11! Of all things for which I miss you so keenly, this is one of the most important; for your rivalry would have greatly added to my triumph,—because, I know, with all your obvious tokens of youthfulness, you would have found it hard to produce your runaway 27 and lay your claim to a youth which is at all reliable! You must admit that 27, when found preserved in a man bordering upon 60, needs no longer to be labelled that it 'will wash'! I will refrain from giving you any detailed description of this wonderful child, lest in your jealousy, you should ascribe my impassioned speech to some dementia of infatuation. I hope Andrews will give you a truthful account of this episode in a more sober style than I can summon in my present state of mind!

## THE PHILIPPINES TODAY

By DR. SUDHINDRA BOSE

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WHEN I first came to the United States, away back in 1904, I had the privilege of attending the great World's Fair at St. Louis. There was at the Fair

a miniature Filipino village of wild head-hunting Igorrotes. These half-naked "head-hunters" were held up to as typical of all the people of the Philippine Islands. Fili-

pinos, misrepresented, hung their heads in shame.

Then came the day of opportunity for the Filipinos. Ten years later when they had secured a measure of self-government, they took steps making a head-hunting exhibition impossible in the future. They passed a law forbidding the photographing of naked Filipinos for exhibition purposes. They also enacted another law "prohibiting among other things, the taking or transportation of any member of a non-Christian tribe or entering into any contract with the same purpose of exhibiting either in the Philippine Islands or any other country." A fine not exceeding 10,000 pesos [fifteen thousand rupees], or imprisonment for not more than five years, is the penalty for violating the Act. This, I submit, is a deliberate slap at the promoters of the Philippine Exhibition at St. Louis. Filipinos are still misunderstood and misrepresented. Prejudices are hard to break.

#### FILIPINO NATIONALITY

The Philippine archipelago comprises no less than 3141 islands and islets, of these 2775 contain less than one square mile. Altogether the archipelago is about the size of England, Wales and Scotland combined. The present population of the Islands is eleven millions. They belong to the Malayan stock with strong Chinese and Spanish infusions. The much-talked-of "wild races" of the Philippines, Moros and Igorrotes, barely number 7,00,000. They form a tiny fraction of the total population. The great mass of the inhabitants of the Islands are Catholic Christians.

To my way of thinking, the Filipinos are a homogeneous people, quite as much perhaps as any other nation in the world. They have no caste distinctions. With the exception of the uncivilized tribes who are being rapidly assimilated, Filipino people look very much alike, have the same social usages, the same style of living, and the same democracy of outlook. "What differences exist," the former Governor-General Harrison was once moved to remark, "as a result of their past history, are confined to localities and are easily overcome by the mingling of Filipinos from those localities in the university and in the public schools, in the legislature and elsewhere." One in spirit, the Filipinos are a nation.

#### THE SPANISH REGIME

Spain occupied the Philippines in 1565. The islands were reputed to be "large and

rich, well provided with inhabitants, food and gold." The archipelago had earlier been named Philippine Islands after Philip II, who was then heir to the throne of Spain.

The Spanish government of the Islands was one of benevolent despotism; but there was more of despotism and less of benevolence. The Filipinos under the Spanish regime were never happy and contented. They suffered from many wrongs at the hands of Church and State. The mass of the population was a down-trodden and ignorant peasantry. There were, however, a few notable men. A Filipino deputy in the Cortes at Cadiz helped frame the Spanish constitution. Another Filipino had been made Prime Minister and Regent of Spain, and still another the Governor-General of the Philippine Islands. These were fitting exceptions. Upon the whole, the country was systematically kept down by devastating corruption and remorseless tyranny. Nevertheless, the patriotism of the people grew stronger and stronger with suppression. During the three and a half centuries of Spanish misrule, there were hundred insurrections to shake off the Spanish yoke. Every dog has its day, and so had the Spaniards. One morning Spain woke to find the colonial empire kicked out from under its feet. Spain lived on imperialism and finally died of imperialism. Exit Spain—forever.

#### THE NEW ERA

The United States seized the Philippine islands in 1898 at the time of the Spanish American War, and they were formally ceded to America the year following.

Here is a study in contrasts between the English policy to India and the American policy to the Philippines. Consider this. It is typical. By the Act of 1858 India was transferred from the East India Trading Company to the British Crown. It enacted that "dividends on the capital stock of the East India Company, and all the bond, debenture, and other debt of the company should be charged and chargeable upon the revenues of India alone." Hence, to this day, India is paying dividend to a defunct trading company, which as H. G. Wells said, had already achieved "a tremendous piracy". When the Philippine Islands were acquired by the United States, it paid out of its own treasury \$20,000,000 as a bonus [Rs. 60,000,000] to Spain, and not a cent of it was

charged to the Philippine revenue! A lesson lies in that.

For the first two years of American occupation, the Philippines were under a military government. This was followed by a civil government in which the Filipinos played a very small part. Then in 1916 the Congress passed the Jones Law which placed in the hands of the people of the Philippines a large control of their domestic affairs. The preamble to the Jones Law stated definitely that the avowed purpose of the American people is "to withdraw their sovereignty over the Philippine Islands and to recognize their independence as soon as a State government can be established therein."

#### THE PRESENT INSULAR GOVERNMENT

*The Executive.* The chief executive power is vested in the Governor-General who is the head of the entire insular administration. He is appointed by the President of the United States with the consent and approval of the Senate.

There is also a Vice-Governor who is appointed, like the Governor-General, by the President and Senate of the United States. In the absence of the chief executive, the Vice-Governor acts in his place. He also serves as the Secretary of Public Instruction, and may attend to such other executive duties as the Governor-General may designate.

The Governor-General is assisted by the heads of six executive departments which form his cabinet. The departments are: Interior, Public Instruction, Finance, Justice, Agriculture, and Natural Resources, Commerce and Communication. Each department has its secretary. And the secretaries are appointed by the Governor-General with the consent of the Philippine Senate. The secretaries are all Filipinos with the single exception of the secretary of the Department of Public Instruction, who is an American.

The secretaries of the executive departments have no seats in the Philippine legislature; but it has the right to call and interpellate the secretaries before it. The secretaries, in their turn, have also the right to be heard in either house of the legislature.

There is further a coordinating and advisory body to the Governor-General. It is called the Council of State, which is made up of the Governor-General, the secretaries of the six executive departments, and the presidents of both houses of the legislature. The presiding officer of the Council of State is the Governor-General. The Council

is thus the connecting link between the executive and legislative branches of Government.

*The Legislature.* The legislative power of the insular government is vested in a legislative assembly. The legislature consists of a Senate and a House of Representatives. The Senate is composed of twenty-four, and the House of Representatives ninety-three members.

All the senators and representatives are elected by direct popular vote, with the exception of those from four backward provinces. The nine representatives and two senators of these four provinces are appointed by the Governor-General with no restriction as to residence or length of office. The elective representatives, however, hold their office for a term of three years, and the elective senators for six years.

The Senate and the House of Representatives are coordinate bodies; but the budget, by custom, originates only in the House of Representatives.

Altho the Filipinos wished a complete responsible ministry and a form of government similar to those of British self-governing colonies, the Jones Act did not permit this. It allows the Governor-General a veto power. "Upon the passage of a bill or joint resolution," says Malcolm and Kalaw's *Philippine Government*, "it is sent to the Governor-General for signature. If he does not sign it or express his disapproval of it within twenty days (Sundays excepted) after it is presented to him, then it will automatically become law. If, by reason of the adjournment of the Legislature, the Governor-General is unable to return it with his disapproval to the Legislature, then it becomes a law unless vetoed by him within thirty days after adjournment. A vetoed bill after its return to the legislature may be reconsidered by the Legislature, and upon a two-thirds vote of the members elected to each House, it can be again sent to the Governor-General. In case the Governor-General still refuses to approve it, he will transmit it to the President, who will have the final say on the matter." This, in theory, gives the Governor-General a limited veto; but in actual practice he is likely to be sustained by the president of the United States, whose decision is final. Moreover, Congress may annul Philippine laws and the United States Supreme Court may, for constitutional reasons, set them aside.

As for the budget, the law provides that

if the budget recommended by the Governor-General is rejected by the legislature, then the previous years' appropriations will continue in force. The Governor-General of the Philippines, unlike the viceroy of India, has no right to "certify" a budget over the heads of the legislators.

It should be noted here that public finances have been ably managed by the Filipinos. Before the Jones Law came into operation, there was no coordination and little centralized responsibility. Each little bureau prepared its own budget, and grabbed all the money it could. With the coming of the new law a scientific budget system was adopted. Wrote Senator Quezon in *Asia Magazine*,

"Under this system, the secretary of finance (a Filipino) prepares, in consultation with the heads of other departments (who, with the exception of the secretary of public instruction, are also Filipinos), the budget for the coming fiscal year, including estimates of revenues and expenditures of the government. This budget is submitted by the secretary of Finance to the legislature for consideration and action. Though the legislature retains the power to accept, reject, or entirely ignore the budget as submitted, in practice it has never appropriated anything for purposes not recommended by the secretary of finance."

Thus, the budget system, with checks and rechecks, has been the means to eliminate extravagance and keep expenses within income. Wouldn't such a system, rigorously enforced, clip the wings of the top-heavy bureaucracy in India?

The Philippine legislature elects two Filipino Resident Commissioners to represent the Islands in the United States Congress. They are elected for a term of three years and are accorded seats in Congress. The Commissioners receive the same salary as Congressmen, an allowance for a clerk, and a fixed sum for travelling expenses. In fact, they



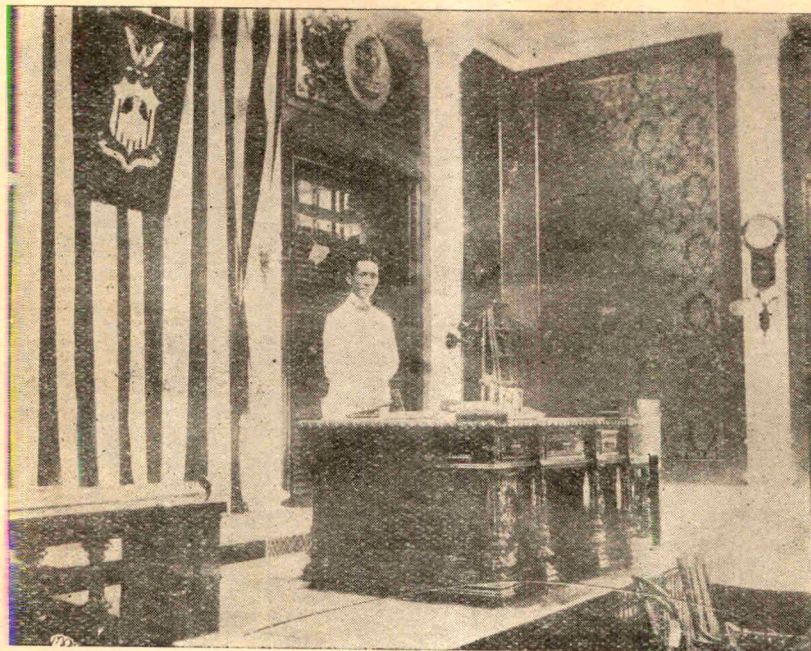
The Zig-zag of Benguet Road, Bagnio, Benguet

are given all the privileges of the members of the lower house of Congress, except the power to vote.

"While the privilege of addressing the House is not limited to matters concerning the Philippine Islands, prudence dictates that the Philippine commissioners should participate in the deliberations of the House only in case Philippine questions are up for discussion. The most important work performed by the resident commissioners has been to advise concerning Philippine affairs and to act as official spokesmen of Filipino aspirations before the Congress and the people of the United States."

*The Judiciary.* The administration of justice is vested in the Supreme Court, the Courts of First Instances, the Municipal Court of Manila, and the Courts of Justices of the Peace in each municipality.

The Supreme Court is the highest tribunal in the islands. It consists of nine Justices: the Chief Justice and eight Associate Justices. The Justices of the Supreme Court are appointed by the President of the United States with the consent of the American Senate. They serve during good behavior. The Chief Justice has always been a Filipino. Appeals may be taken from the Philippine Supreme Court to the Supreme Court of the United States if the constitution, a statute, a treaty of the United



Speaker Osmena of the Philippine Assembly at his desk

States is involved, or if an amount exceeding \$25,000 is in question.

The judges and auxiliary judges of first instance are appointed by the Governor-General with the consent of the Philippine Senate. They cannot be removed from the bench even by the Governor-General, except upon the recommendation of the Supreme Court. As a rule, they serve for life, the only restriction being that they must retire when they are sixty-five years of age.

The justices and auxiliary justices of the peace are appointed by the Governor-General with the advice and consent of the Philippine Senate. They can be dismissed from office only upon the recommendation of the judge of the Court of First Instance of the province concerned.

#### PROVINCIAL GOVERNMENT.

The Philippine archipelago is divided for administrative purposes into forty-six provinces. Of these, thirty-four are designated as regular provinces and the remaining twelve as special provinces.

The government of each of the regular provinces is vested in a provincial board composed of the governor, the secretary-treasurer, and the third member. The Governor is the chief executive of the province and presides at all meetings of the

provincial board. This board constitutes the legislative branch of the provincial government.

The provincial governor, as well as other members of the provincial board, are elected by popular vote.

With the exception of two, all the specially organized provinces are under the supervision of the Director of the Bureau of Non-Christian Tribes. The governors in the special provinces are appointed by the Governor-General with the advice and consent of the Philippine Senate.

#### MUNICIPAL GOVERNMENT

It has been the object of America from the first to train the Filipinos for self-government through the local government. In pursuance of this policy local municipal government has been instituted in about a thousand towns and villages. In their social and economic make-up, the majority of the Philippine municipalities are rural rather than urban.

The municipal council, which is composed of president, vice-president and councillors, is elected for three years by direct vote of the people. The elector must be a male citizen of twenty-one years of age, "and either a former official under the Spanish regime, a taxpayer to the extent of fifteen dollars a year [Rs. 45], or a person who could speak, read and write English or Spanish."

The municipal council is under provincial supervision. The provincial board has the right to approve or disapprove all ordinances and executive orders of the municipal council. Interferences with the local government by the provincial are, however, not frequent.

At any rate, if the municipal authorities are dissatisfied with the reasons for the veto by the provincial board, they can appeal for the final decision to the Filipino Secretary of Interior instead of to the American Governor-

General. Thus it will be seen that the Filipinos are being trained to govern themselves through municipal institutions, and that their municipal governments are completely Filipinized.

#### ECONOMIC DEVELOPMENT

"The Philippines for the Filipinos" is the cry of the nationalists in the Pacific insular possession of the United States. Gifted with uncommon business instincts, the Philippine legislature has established the Philippine National Bank. Although it has had some financial reverses, the bank is now making a good profit for the country to the tune of several millions. The Philippine National Bank has also established a branch in the City of New York, which has charge of various financial matters in which the Philippine government is concerned.

In addition to going into banking business, the Philippine legislature has taken hold of the steam railways and made them pay a profit of 1,000,000 pesos a year [Rs. 1,500,000], more than under private ownership.

The Philippines are away ahead of most modern countries in successful ownership and operation of other public utilities. Their government has chartered the National Coal Company, the National Iron Company, the National Cement Company, and organized the National Development Company, "for the purpose of organizing in any commercial or agricultural enterprise necessary for the public welfare." In all these transactions the government has made profits.

#### EDUCATIONAL PROGRESS

One of the best uses of self-government which the Filipinos have made is in the promotion of public instruction. The Philippine government, though never in abundance of funds, has been very liberal in granting money for the extension of universal free education to all the children of the Islands.



University Hall Building, University of the Philippines, Manila

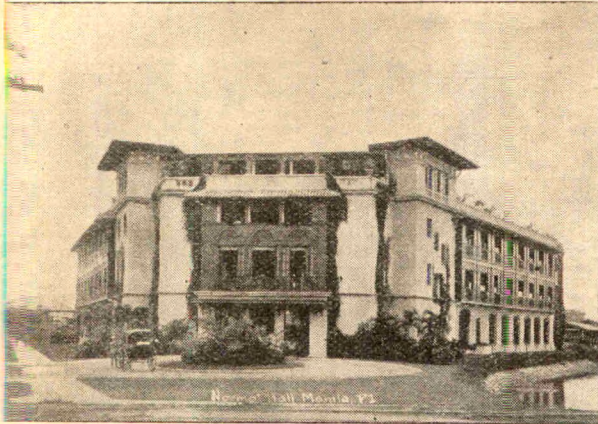
It means that the Filipino people, under the existing educational plan, will soon be able to banish illiteracy from their country.

The percentage of literacy in the Philippines is now 70 per cent. It is higher than the percentage in Spain, Italy, and Greece. And the Philippines have, as yet, no compulsory attendance law!

Education is both practical and theoretical. Great stress, however, is laid upon industrial and agricultural training. Practical education begins from the very elementary grades. "Even as early as the fourth grade," reports *The Woman's Outlook* of Manila, "the boy is taught some form of gardening, poultry raising, or of manual work. The young girl is taught how to cut, mend, and sew clothes, for her doll. In the higher grades of this department the boy is taught real farm work, wood working, poultry or pig raising, or some industrial work such as slipper, hat, rope, fan or mat-making. The girl is taught how to keep the house and yard clean and neat, to sew her clothes, and that of others, and to cook the food properly and well. Thus, a person finishing the sixth or seventh grade is equipped with a cultural and practical education that will enable him to become a helpful and useful member of society."

There are not a few vocational institutions of the high school standard. The names alone





Normal Hall, Manila

of the following schools will explain what they are: The Philippine Normal School, the School of Arts and Trades, the Provincial Normal Schools, the Munoz Farm School, the School of Fine Arts, the Conservatory of Music, the School of Nursing, the Nautical School, and the Commercial School.

Filipinos have also several good colleges and universities. Of these the most important is the University of the Philippines. It consists of the Colleges of Liberal Arts, Education, Law, Engineering, Agriculture, Veterinary Science, Schools of Fine Arts, the Conservatory of Music, School of Forestry, and the College of Medicine and Surgery including the Schools of Pharmacy, of Dentistry, and of Nursing.

The remarkable progress in education which Filipinos have made is one of the most tangible fruitful results of American stewardship. But observe: the steward is not banking after retaining his office permanently for the good of his pocket. Within the past few years there has been a rapid Filipinization of the educational service, as indeed of every other branch of government. Except of limited number of positions, there are no fat berths in the Department of Public Instruction reserved for Americans. The government is placing more and more reliance upon Philippine teachers in building up the educational system. This will be evidenced from the fact that the number of Filipino teachers has increased from 1899, to 2,006,011 in 1920. Indeed, practically all the jobs of administration, supervision and teaching are open to Filipinos. And observe further: the government is spending about fifteen per cent

of the annual revenues of the Philippines on education, "compared with similar expenditures ranging from only 1 to 4 per cent in the enlightened French and British colonies" in Asia and Africa.

#### THE FUTURE

The Philippine Islands do not seem to be an asset, but a liability to America. It has already sunk \$ 700,000,000 of good American money in military and naval enterprises in the Philippines. The end is not yet. The Islands constitute a continuous permanent draft on the United States treasury of \$20,000,000 annually [Rs. 60,000,000], for "maintenance of army, extra tropical pay, pensions, postal expenses, transportation, salaries of army officers engaged in civil duty." Had America followed the British policy in India, America would have made the Philippines pay the bill. But the Islands have not paid a penny to the exchequer of the United States.

It is true that a few American capitalists, who have secured monopolistic control of some of the Philippine trade and industry, are reaping rich harvests. Their activities, however, have not conferred a large material benefit upon the American people as a whole. It is the profit-hunting, privilege-grabbing American business men who are afraid of and opposed to independence. They believe that their prosperity proves that they know more than the Filipinos about their own interests. But in the opinion of many competent observers who voice the aspirations and embody the hopes of American democracy, the Filipinos as well as the average American would benefit economically and politically by Philippine independence.

As I have shown, the Filipino people already enjoy a large measure of autonomy. They elect Governors of provinces and presidents of municipalities; they have almost a complete control over local and provincial governments. The Filipinos are not, however, content with limited autonomy. They want independence without any strings tied to it.

There are now two strong political parties in the Islands: the National Democratic Party and the Nacionalista Consolidado. Both these parties demand immediate and complete independence for the Philippines.

The American government has never said as has the British to India, that the Philip-

piners will always remain in subjection. On the contrary, the Jones Law of 1916 has pledged to the Filipinos that they will be granted independence as soon as stable government can be established in the Islands. And in 1920 President Wilson recommended to Congress the granting of Philippine independence. He also stated that Filipinos had already fulfilled the condition required to the establishment of a stable government. Since that time the Filipino people have persistently petitioned the Congress that the promise contained in the Jones Act be carried out.

The Philippine question will not down. At the last session of the Congress there was a bill called the Fairfield bill providing for a "Commonwealth of the Philippines" and for a plebiscite thirty years after the inauguration of the Commonwealth to determine whether the Philippines desired to become wholly independent.

The friends of the Philippine cause in Congress objected to keeping the Filipinos waiting for another long period of thirty years. Hon. Louis W. Fairfield, the intro-

ducer of the Philippine bill, stated that owing to the diversity of dialects in the Philippines "another quarter of a century would be needed to enable the people to converse among themselves." The absence of a common language was not considered by Mr. Fairfield's colleagues as a serious obstacle to an independent existence. Finally the period of American tutelage was decided to be shortened by ten years. By the terms of the amended bill it is proposed that after the elapsing of twenty years the president of the United States shall, without a plebiscite or further action by American Congress, proclaim the independence of the Philippine Commonwealth.

This Fairfield bill, which was reported favorably from the Insular Affairs Committee of the House, will come up for action at the December session of Congress. The bill does not offer at once the full measure of autonomy desired by the Filipino people: but it does, if it becomes a law, commit the United States irrevocably to a program which will within a score of years lead the Philippines to complete independence.

## THE RIVER-FRONT, BENARES

BY PROF. P. SESHADRI

"ARCHITECTURE is petrified music," said Goethe. Even when it does not rise to the heights of artistic excellence justifying this appreciation, it would not be wrong to call it at least "petrified history." This would exactly be the impression of any visitor passing along the river-front in the city of Benares viewing the ancient pile of buildings stretching along a beautiful bend of the river for a distance of about four miles, from the outskirts of the Benares Hindu University in the south, to the Dufferin Bridge across the river in the north, or from the confluence of the little stream Assi to that of the Varna, the well-known and time-honoured geographical limits of the city. Built on a natural rocky amphitheatre facing the east, the city unfolds a magnificent view at early dawn, towers and minarets glittering in the morning air and the flights

of steps leading to the water crowded with the busy hum of devotees intent on their religious ceremonies. It stands in unabated splendour when bathed in the golden glow of sunset, its myriad temple-bells hearkening people to prayer and all the life of the city promenading on the river. It is a great delight again to view it in the stillness of the night, wearing an age-long aspect of mystery and recalling a thousand memories of the history of India, ancient and modern. It is then that one is inclined to burst out as Matthew Arnold did about Oxford :

"Beautiful city, so venerable, so lovely, so unravaged by the fierce intellectual life of our country, so serene!.....And yet steeped in sentiment as she lies spreading her gardens to the moonlight and whispering from her towers the enchantment of the Middle Age, who will deny that Oxford, by her ineffable charm, keeps ever calling us nearer to the true goal of all of us,

to the ideal, to perfection—to beauty in a word which is only truth seen from another side?”

As the visitor proceeds to survey this wonderful panorama of Indian life and civilisation, more *Indian* probably than scenes witnessed anywhere else in the country, he has ample opportunities for studying the city in all its aspects, as it concentrates itself on the river and its very heart is there. He who has passed along the river-front with observing eyes has indeed seen the city in all its grandeur and its other sights pale into comparative insignificance.

Starting on our journey then towards the north we have to the right, on the other side of the river, the Ramnagar fort and palace, the present residence of the ruling house of Benares. The left bank has been beautified by a pile of residential buildings belonging to one of the wealthy citizens of Benares, a great patron of learning who has gathered below his roof a valuable collection of books. We enter the bounds of the city proper, when we pass the mouth of the little *Assi* whose waterless condition during the major part of the year does not apparently prevent popular reference to its ‘confluence’ with the Ganges, the *sangam* being considered one of the most sacred spots in Benares. It is one of the five great *thirthas* of the city, the other four being the *Dasaswamedh*, the *Manikarnika*, the *Panchganga* and the *Varnasangam*. The stream itself owes its name to the circumstance that the Goddess *Durga* is said to have dropped her *assi*, or sword there—it cut into the earth and a stream burst forth above the ground rushing towards the Ganges.

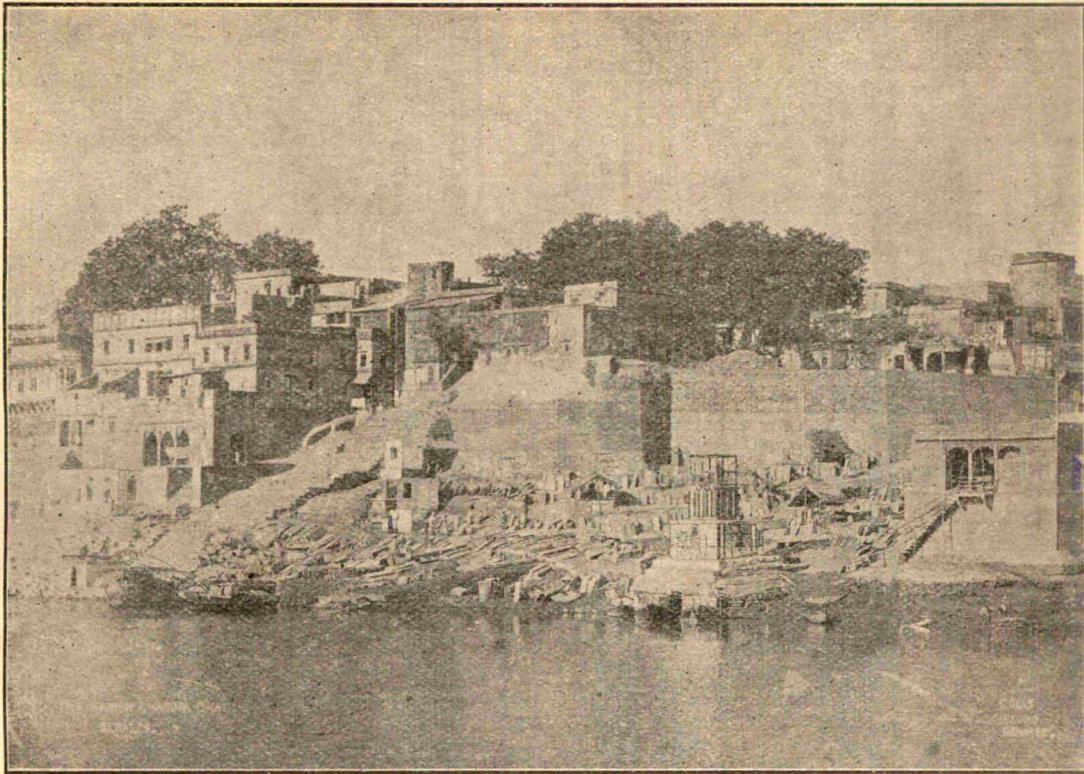
Passing the residences belonging to the ruling houses of Benares and Rewah situated immediately after, we come to one of the most historic spots in Benares, the *Tulsi Ghat* where the great Hindi poet *Tulsi Das* sat and wrote his *Ramayan* in the little corner room surmounting the steps. From this lowly and unpretentious structure, the poet poured forth his verses of the *Ram Charit Manas*, in a fervour of religious ecstasy and succeeded in producing an epic which has found an abiding place not only in the hearts of millions of readers of *Hindustan* but also in the literature of the world. The poet passed away here in the year 1623, but Benares has yet to erect any monument worthy of the greatest poet Hindi has yet produced, though the tercentenary of the poet's death was celebrated recently in a fitting manner and the *Nagari Pracharini*

*Sabha* of Benares has brought out a commemorative edition of the poet's work worthy of the occasion.

In strange incongruity with these reminiscences of poetry and literature, we come now to the pumping station of the Benares Water Works constructed about thirty years ago and forming an important landmark in the history of the civic amenities of the place. Much of the bad reputation of the ancient city for its want of sanitation really dates from a period anterior to the construction of these water-works, when there was not a conserved supply of pure water available for drinking purposes. It is no exaggeration to say that the water-works have been responsible, in no small measure, for a cleaner health-bill and a pilgrimage to the sacred city to-day has lost some of the terror of risk of infectious diseases which it had even a generation back. From here the water is pumped to the spacious filter beds in *Kamacha*, near the grounds of the Central Hindu Collegiate School of the Benares Hindu University and supplied from a central reservoir to various parts of the city. There is a pumping station of smaller dimensions to the north, near the Railway bridge catering to some of the suburbs on the other side.

True to the best traditions of Hinduism in matters of religious toleration, Benares has always extended a hospitable home to all the numerous developments of thought and religion which have sprung up from time to time in this country and testimony is borne to the fact by the group of Jain buildings further down the river. Some of them were built by *Rajah Bajraj* employed at one time under the Kings of *Oudh* and one of the *ghats* is called after him. Here are Jain shrines with devotees and students from various parts of the country anxious to delve into the secrets of the great Jain masters through years of silent study and meditation. Out of respect to the sentiments of the Jain community living in this part of the city whose creed is so averse to the taking of any kind of animal life, fishing and shooting are prohibited in the neighbourhood.

Readers of *Burke* and *Macaulay* must be familiar with the unfortunate episodes connected with the treatment of *Raja Chait Singh* of Benares by *Warren Hastings*. The *Shivala Ghat*, a few yards down the river, so-called after the temple of *Siva* on the bank, is associated with these sad memories. The fortified palace surmounting the steps



Harischandra Ghat, Benares

was the Benares residence of the unhappy ruler who fell a prey to palace intrigues and the aggressiveness of the pro-consul of the East India Company dominating a helpless country torn by disorder and civil strife, from Fort William in Bengal. When Warren Hastings encamped in the city and ordered the arrest of Raja Chait Singh, he fled from a postern gate facing the river to the other side, to try his fortunes in a further fight with the superior forces of the British to which he succumbed in the end. Facing these dark granite walls, memory goes back to an eventful day in 1781, when the fortunes of the ancient city hung in the balance and fighting went on in the streets and the evicted Hindu ruler sought to improve his fortunes by organising a new line of defence and attack from the base of Ramanagar on the other bank of the river. The Shivala palace passed into the hands of the British in 1781 with the flight of the Raja and was destined to play a further part in the troubled history of the country in the nineteenth century. When Jehandar Shah, one of the sons of Mahomed Shah among the last of the Mogul emperors, proved troublesome and

rebellious to his father and to the authorities concerned, he was confined in this fort and his descendants of the ancient Mogul line still occupy part of the buildings as political pensioners of the British Government, shorn of all their ancient glory as rulers of imperial Delhi.

The next ghat of importance is the Dandi Ghat associated with the presence of a large number of Dandi Sanyasins, but more interesting as marking the spot where the great Vaishnavite teacher, Vallabhacharya, who came from the south to proclaim his gospel of the religion of love lived for some time and breathed his last. The tradition is that he descended from this flight of steps and disappeared, only to rise immediately in the form of a column of fire going up to heaven.

The worship of Hanuman is as popular in Benares as in any other part of India and the next ghat is called after the deity, from a temple dedicated to his honour just over the flight of broad steps. Even a casual visitor will be struck with the circumstance that though Benares is an essentially Hindu city, it is cosmopolitan enough to the extent of gathering into its bosom Hindus from all

the provinces of India. They have been drawn here, attracted by its sanctity and have sometimes stayed away without returning to their homes, getting domiciled here from generation to generation. There are parts of the city, therefore, associated with people of various provinces, this one and the neighbourhood being the resort of those from the south. The Bengali community which seems to flourish wonderfully in northern India, has made its home in the city another furlong down the river in the suburb named after it as the Bengali Tola. The Maharashtras are found in a large number beyond Dasaswamedh in the neighbourhood of Durga Ghat, while localities like the Nepali Tola and the Punjabi Tola testify to the perennial contribution which the various other quarters of India make to the life of the Hindu community in Benares. Standing on the steps of the Hanuman Ghat in Benares, a visitor from the south can, for instance, be easily beguiled into the atmosphere of some sacred bathing place on the banks of the Kaveri, or even the Tambraparni near the Cape.

Which Hindu has not heard of Raja Harishchandra, the great martyr to truth, whose story of suffering and sacrifice thrills the hearts of India to-day in spite of all the new creeds and philosophies which have come into the maelstrom of her life and all the feverish excitement of modern civilisation which has invaded her ancient repose? Raja Harishchandra Ghat stands next. Near its crematorium, ever hungry to consume life, stood the great emperor Harishchandra who had given up his kingdom and sold his wife and only child into slavery and allowed himself to be bought and employed here for the sake of keeping his plighted word. He was the watchman of the funeral pyres which continue to blaze here to-day over beings of another time. On a fateful night in his chequered life, he faced the inexpressible anguish of demanding the usual fee for cremation from his helpless queen who was a slave and came hither to do the last rites to her dead child. Sceptics may question the veracity of the story, at least with reference to some of its supernatural incidents, but even they cannot afford to pass this sacred spot untouched in their hearts. Harishchandra is one of the noblest symbols, in the world's literature, of unflinching adherence to principles in the face of all sorrow and suffering, reminding one of such figures as Prometheus or Job :

To suffer woes which hope thinks infinite

To forgive wrongs darker than death or night ;  
 To defy power which seems omnipotent,  
 To love, and bear : to hope till hope creates  
 From its own wreck the thing it contemplates ;  
 Neither to change, nor falter, nor repent ;  
 This like thy glory Titan is to be  
 Good, great and joyous, beautiful and free ;  
 This above Life, Joy, Empire and Victory.

It is a far cry from Vizianagaram in southern India, to Benares in the north, but every aristocratic Hindu family in India is proud of having a Benares residence, and the tall building looking almost like a sky-scraper over the next ghat belongs to this Raja from the south. Of much greater importance is the adjoining Kedarnath temple, one of the most ancient shrines of Benares, though the present building dates only from a few centuries back. The shrine has the honour of being mentioned in the *Kashi Khanda* and associated with memories of the sage Vasishtha and of Kedarnath situated high up in the Himalayan glaciers. The Kedar Ghat and the temple are among the most popular resorts in this part of the city.

Passing over some of the unimportant ghats, sometimes not even recognisable by steps, we come to the Amrit Rao Ghat surmounted by a structure which is one of the many feeding houses for Brahmins in the city. Someswar Ghat so-called because of a temple to the deity of the name ; Mansarovar Ghat named after the sacred tank situated in the neighbourhood and Narad Ghat with a temple to the memory of the great Rishi well-known in Hindu mythology are among the ghats we pass, before we come to this place. Lower down the river, we reach a building with a long wall extending along the water's edge which has changed hands a number of times since its building, but which formed at one time the residence of Nana Sahib of Cawnpore, well-known in connection with the great Indian mutiny.

There is now the Rana Mahal Ghat belonging to the ancient royal house of Udaipur in Rajputana and next to it is a noble structure marked with a facade of massive Greek pillars which is now the property of the Maharajadhiraj of Darbhanga. The Greek pillars are probably not in consonance with the style of architecture popular along the river-front, but constitute with the terrace surmounting them to make the building one of the attractions of this part of the city. It is some of these big mansions along the water's course which have often made travellers feel that the river-front in Benares has got a strange resemblance to Venice, pro-



Kedar Ghat, Benares

vided one could forget such specially Oriental associations as temple-towers and the crowds of pilgrims engaged in their ablutions in the sacred waters. The glory of these houses is along the flights of steps leading to the river, the entrances on the city-side being comparatively insignificant and some of them seem to rear their heads in conscious majesty, though situated amidst the utilitarian surroundings of a newer age. Sometimes their princely owners have unfortunately not been able to keep them up in their original splendour, intent on attractions of another kind and gradually losing their interest in the life of this great centre of their ancestral faith. But the Maharajadhiraj of Durbhanga is a noble exception and is a constant visitor at his Benares residence and has recently rebuilt at enormous expense the ghat lining this pile of buildings. The architect and the engineer will probably feel particularly interested in the numerous problems arising in connection with the building of such structures, complicated by the rising of the

flood, to great heights, during the annual monsoon. A close examination of the flood line on several massive walls will reveal the difficulties of the situation and explain the paucity of architectural ornament along the lower belts of the range of buildings. Passing Ahalya Bai Ghat which Benares owes to the generosity of the noble queen of Indore with many other buildings in the city, we come to one of the most well-known spots in Benares, the Dasaswamedh Ghat. The Dasaswamedh Ghat is always throbbing with the busy hum of life and is most expressive of the characteristic activities of the city. It may be presumed our journey has already become full of the impressions of the kaleidoscopic pageant spread along the river and we may pause here for a moment before we continue to explore the second half of the city. The stretch of the river from the Dasaswamedh Ghat to Raj Ghat in the extreme north, will therefore be reserved for description in another chapter.

Referring to Benares in the course of his

famous essay on Warren Hastings, Lord Macaulay described it as "a city which in wealth, population, dignity and sanctity, was among the foremost on Asia." He wrote,

"It was commonly believed" "that half a million of human beings was crowded into that labyrinth of lofty alleys rich with shrines, and minarets add balconies and carved oriels.\*\*\* The traveller could scarcely make his way through the press of holy mendicants.\*\* The broad and stately flight of steps which descended from these swarming haunts to the bathing places along the Ganges were worn every day by the footsteps of an innumerable multitude of worshippers. The schools and temples drew crowds of pious Hindus from every province where the Brahminical faith was known. Hundreds of devotees came thither every month to die: for, it was believed, that a peculiarly happy fate awaited the man who should pass from the sacred city into the sacred river. Nor was superstition the only motive which allured strangers to that great metropolis. Commerce had as many pilgrims as religion. All along the shores of the venerable stream lay great fleets of vessels laden with rich merchandise. From the looms of Benares went forth the most delicate silks that adorned the halls of St. James' and the *Petit Trianon*; and in the bazaars, the muslins of Bengal and the sabres of Oudh were mingled with the jewels of Goleconda and the shawls of Cashmere."

Some of this ancient glory has departed. The routes of Indian commerce have shifted their courses because of the introduction of the railway. The centre of political gravity has changed in other directions. Other noble cities have sprung up elsewhere in India and have thrown the elder ones into the shade, at least with regard to the achievements of modern civilisation. Some allowance will also have to be made for Macaulay's well-known weakness for rhetorical exaggeration. But the locality in Benares which still retains some of all this early grandeur is the Dasaswamedh ghat reached by a broad road from the city and pouring a continuous crowd of pilgrims and seekers after pleasure towards the river crowded with bustling life.

Here may be seen the *sanyasin* who has renounced all that is valuable and dear to him in life, sitting in unperturbed calmness as he surveys the wonderful procession of life passing before him in all its shifting and evanescent colours:

"Fanciful shapes of a plastic earth,

These are the visions that weary the eye;

These I may 'scape by a luckier birth,

Musing and fasting and hoping to die.

When shall these phantoms flicker away?

Like the smoke of the guns on the wind-swept hill

Like the colours and sounds of yesterday:

And the soul have rest and the air be still."

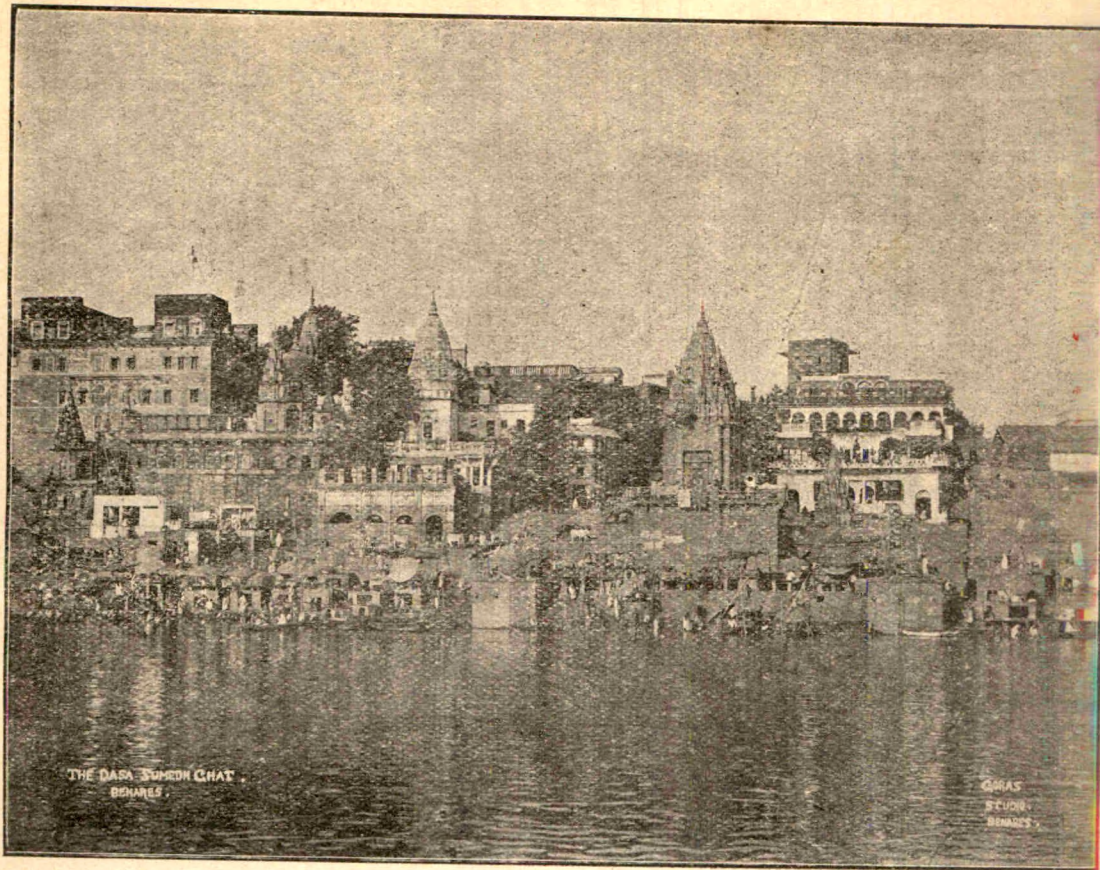
—*The Hindu Ascetic: Sir Alfred Lyall.*

Here are crowds of devotees listening to a

sacred recitation from the scriptures; young men and women who have come in the evening by way of recreation to the river bank which is really also a fashionable promenade for the city; grave-looking elders spending the evening of their lives in peaceful retirement; men of business, artists, hawkers, listless spectators—everybody seems to be there in the evening inviting interested observation. Many a well-known painter of the West has represented the panorama of life on this ghat, with all its wonderful grouping of colour, as seen under the brilliant effects of a tropical sun. It is not unusual to see even the artist here sometimes in a boat working away at his sketch, raising his eyes to the ghat from time to time, intent on catching the impressions which will add vividness to the painting as yet dimly forming in his mind and awaiting elaborate treatment on canvas.

As has been mentioned already, Dasaswamedh is one of the five great *thirthas* of the place, its special sanctity being due, according to Hindu mythology, to the circumstance that Brahma performed ten *ashwamedha* or horse-sacrifices at the spot. The tradition is that the gods wanted to dislodge king Divodas who had acquired temporal and spiritual ascendancy over the city and Brahma came with the purpose of straining his hospitality and demanded materials and resources enough for performing not a single but ten horse-sacrifices. They were all furnished in the most scrupulously correct and comprehensive manner. Brahma performed the ten sacrifices and went back somewhat crest-fallen that he could not catch the king tripping even in any little detail of his religious duties. Siva is said to have accomplished the task in a more relentless spirit and the gods held their triumphant sway once more over the sacred city. It has been conjectured that this tradition arose out of the displacement of Buddhism in historical times by the Brahminical faith, but we are afraid the theory rests on a very slender foundation.

The ghat is studded with temples and presents a particularly *gala* appearance on occasions of great festivals. At the time of Durga Puja, or on the occasion of Kartik Purnima or Diwali, the flights of steps are covered over with seething humanity and present remarkably attractive sights. Thousands of pilgrims congregate there when eclipses occur that they may have a bath of purification in the sacred waters of the Ganges. It is also the centre of great gaiety



Dasaswamedh Ghat, Benares

once a year on the occasion of the water carnival known as the Budha Mangal, when decorated and illuminated boats cluster near its steps and people revel on them with music and dance.

If the visitor is lucky, he will see here little lamps floating on the river on some occasions, put forth as offerings to Mother Ganges. Sometimes there is a whole fleet of them going down the current, adding considerably to the beauty of the ghat. Readers of English poetry will remember the very pretty turn Elizabeth Barrett Browning has given to this custom in her "Romance of the Ganges":

The maidens lean them over,  
The waters, side by side,  
And shun each others' deepening eyes,  
And gaze adown the tide;  
For each within a little boat  
A little lamp hath put,  
And heaped for freight some lily's weight  
Or scarlet rose half-shut.  
The river floweth on.  
Of shell of cocoa carven,

Each little boat is made;  
Each carries a lamp and carries a flower,  
And carries a hope unsaid;  
And when the boat hath carried the lamp  
Unquenched till out of sight,  
The maiden is sure that love will endure,  
But love will fail with light.  
The river floweth on.

An impressive pile of buildings with a balcony of richly decorated carvings greets us next and that is the Man Mandir Ghat, the structure itself being more than three centuries old, having been erected by Raja Man Singh of Amber in Rajputana in the year 1600. The mansion is now the property of the royal house of Jaipur, though it is unfortunately not kept in proper repair and deserves more considerate treatment at the hands of its owners. But the special interest of the ghat and its buildings is in the old Hindu observatory at the top, built by Raja Jai Singh of Amber, with four others built elsewhere in India, at Delhi, Ujjain, Muttra and Jaipur itself. It will be remembered that he was the most distinguished



astronomer of his period in India and was employed by the Moghul emperor Mohamed Shah to revise the Hindu calendar.

Raja Jai Singh, more popularly known as Sevai Jai Singh of Amber, was one of the most fascinating characters in Rajput history. "As a statesman, legislator and man of science," writes Col. Tod in his *Annals and Antiquities of Rajasthan*, "the character of Jai Singh is worthy of an ample delineation." Besides distinguishing himself in the arts of warfare in the service of the Moghul Government of the day, he achieved great reputation as a person of versatile accomplishments. And it is significant of his catholicity of intellectual interests that, as mentioned by Col. Tod, he caused Euclid and *Don Juan* and Napier on the Construction and Use of Logarithms to be translated into Sanskrit. But astronomy was his special hobby and besides the construction of the observatories mentioned already, he prepared a very valuable collection of astronomical tables to facilitate calculations of eclipses and the like. It is interesting to note that to Raja Jai Singh, the study of astronomy was only a revelation of God's glory, as he declares in the preface to the book which he called, the *Zeig Mohamed Shahi* after the name of the Moghul monarch to whom it was dedicated:

"Praise be to God such that the minutely deserv-  
ing genius of the most profound geometers, in  
uttering the smallest particle of it may open the  
mouth in confession of inability; and such adoration,  
that the study and accuracy of the astronomers,  
who measure the heavens may acknowledge their  
astonishment, and utter insufficiency. Let us  
devote ourselves at the altar of the King of Kings,  
hallowed be his name; in the outlook of the register  
of whose power, the lofty orbs of heaven are  
only a few leaves; and the stars and that heavenly  
courser, the Sun, small pieces of money in the trea-  
sury of the empire of the Most High!"

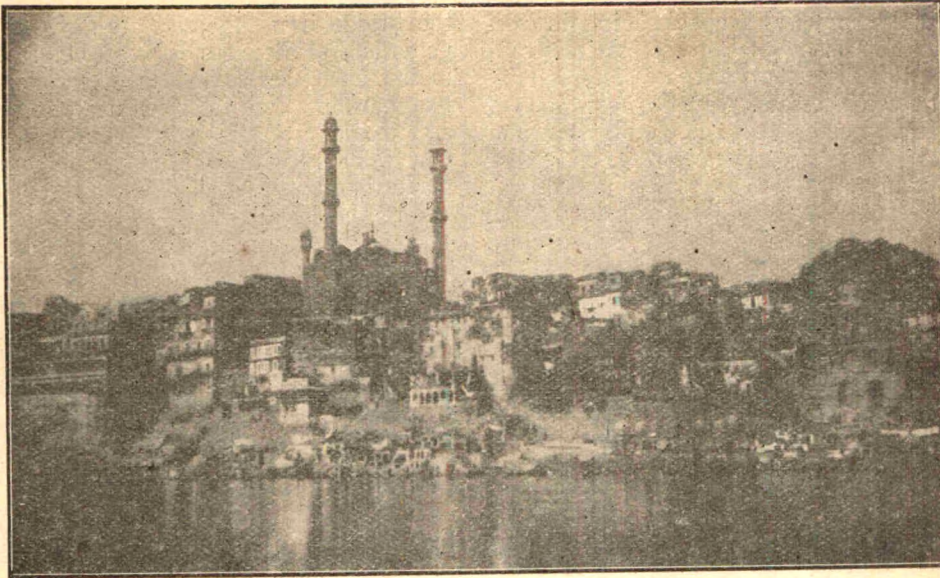
There are four or five other ghats before we come to the famous Manikarnika ghat which is the most sacred in Benares. Tripura Bhairavighat called after a temple to the goddess of that name; Mir Ghat built by one of the sub-governors of the Vazirs of Oudh still patronised by Mohamedans; a Nepalese temple to Siva built in the style of architecture associated with Buddhist temples all over the East, and one or two other minor ones bring us to Manikarnika at which it is the ambition of every spiritually-minded Hindu to bathe before his eyes close in the sleep of death, that his sins may be purified and that the gates of salvation may be open to him in the other world. The name of the ghat is explained on many grounds, all

generally identifying the place as the spot where ear-ornament, the Manikarnika of Vishnu, or one of the other Hindu Trinity fell into the river. The great temple to Vishwanath is in the neighbourhood.

To the south of the ghat, just before approaching the regular steps of the Manikarnika, but almost forming part of it is the famous burning ghat of the city called after Vishnu himself in his manifestation of the Jalsai, the sleeper on the ocean. The funeral pyres burn here almost at all hours of night and day, receiving their constant toll of death from the two hundred thousand inhabitants of the city. It must be remembered that Benares has always a fairly large number of retired old people from all parts of the country, come there only to have the privilege of death in the sacred city. The death-rate of the Municipality is naturally increased by their presence and is apt to convey an exaggerated impression of its unhealthiness. In the gloom of the night, the lurid tongues of fire form a prominent landmark on the river-front, imparting an air of grim and tragic solemnity and adding a new terror to the scene especially when seen from a distance. Depressing thoughts of man's mortality are apt to touch passers-by, even excursionists on boats intent only on pleasure and sight-seeing.

Technically, the ghats on the river-front are sixty-four, but a number of them are mere names and not distinguished sometimes even by the facilities for landing, so essential to constitute a ghat. We now pass to the Dattatreya ghat called after the saint of the name and then the Scindia ghat, alas, not completed in spite of various efforts, the whole structure having subsided into the river. Sankata Devi has a ghat and temple to herself and the State of Gwalior also claims the next with one of the most magnificent structures facing the river. The Bhonsles of Nagpur are responsible for the next and before we come to the Panch Ganga ghat, one of the five sacred spots in the river, we pass Ganesh Ghat (built by the Peshwas of Poona) and the narrow flight of steps with the quaint name of Chor Ghat apparently intended to emphasise the facilities the place provided to the thief.

The Panch Ganga Ghat, is so-called, as four other rivers, now invisible, are said to mix with the Ganges at this spot and is distinguished by thickly-crowded buildings which made this part of the river-bank look extremely populous. In some ways the heart



Aurangzeb's Mosque, Benares

of the religious life of the city may be said to be along the stretch of the bank from the Manikarnika to this spot. The adjoining Beni Madhav Ghat, Durga Ghat and Brahma Ghat may also be associated with this—all of them form a great attraction to the orthodox Brahmin who loves to live in the neighbourhood, foregoing many of the amenities of city-life obtainable elsewhere.

The most distinguishing monument of this locality is however the great mosque of Aurangzeb, whose two tall minarets are visible to the traveller at a long distance even before approaching the confines of the city. In fact, the mosque is inseparably associated in most peoples' minds with all the popular pictures of the river-front of Benares. As the studiously plain minarets of the mosque lift their tall heads to the sky, one is irresistibly reminded of the austere personality of the Moghal emperor who in the zeal for his own faith became a terrible iconoclast and the sworn enemy of other religions. In the year 1669, Aurangzeb visited the city, destroyed its hundreds of temples, including that of Vishwanath and decreed that the city should henceforward be known as Mahomedabad in memory of the prophet of Islam. The force of tradition and history was however more potent than the authority of even such a powerful emperor as Aurangzeb and the city continued to be known by its ancient names of Kashi and Varanasi, or Benares. The more enter-

prising of visitors may attempt the task of climbing up the minarets to survey the motley crowd of humanity which has formed its habitation in the densely built houses around.

We are afraid that the remaining ghats of the river, till we reach the Dufferin bridge, are not at all attractive in appearance, and then, only two of them are of any importance. Raj Mandir Ghat, Lal Ghat, Gai Ghat, Narayan Ghat, Trilochan Ghat and Naya Ghat lead us to Prahlad Ghat which is associated with the name of the great boy-devotee of Hindu mythology who faced the terrors of his father's demon-wrath rather than give up his faith in the true God. Raj Ghat is the end of the city and if devoid of any religious significance it always presents a busy appearance, because all vehicular traffic from the other side of the river passes into the city through this spot, bringing goods of various kinds to its busy markets. There is a bridge of boats facilitating the traffic through the year, except in the season of high floods when the current is too raging to admit of such attention, though vehicles can also pass along the Railway bridge on occasions. Before the introduction of railways, this was in effect the gate of the city for pilgrims coming from most parts of Hindusthan, crossing the river, and the Grand Trunk Road led into it and it is only since the building of the Railway bridge that it has been diverted to the upper route. The means

of trade and commerce keep changing through the periods of history because of the improving facilities for the purpose afforded by science, or the shuffling of the currents of political life, but as one stands at Rajghat and surveys the string of heavy-wheeled ox-carts labouring slowly over the steep ascent into the city even to-day, in spite of the railway train thundering on the bridge close by, one is impressed by the truth of the western writer's statement that India still continues to be an "energetic expression of the past."

Before taking leave of the river, we ought to pause for a while looking at the Dufferin Bridge consisting of sixteen spans and being 2,507 feet in length, constructed at a cost of nearly five crores of rupees and opened for traffic by His Excellency the Earl of Dufferin in October, 1887. Coming from the great Railway junction at Moghalsarai, the visitor from Calcutta or Bombay, or from Central or Southern India, dashes across

the bridge into the city to-day, the whole panorama of Benares spread before his view in the form of a noble crescent rousing the imagination and gladdening the heart with a thousand memories of romance and history. One wonders with what patient labour people made their way into the holy city in days before the bridge, or before even the railways.

It is a mistake to imagine that there is nothing of interest beyond the bridge along the river-front. There are decayed ruins of an old fort just beyond the Kashi station, adjoining the western end of the bridge. A second pumping station forms part of the water-works of the city; there is the *Varnasangam* forming the orthodox northern limit to Varanasi and beyond, there are temples dotted all over. One of the most interesting excursions in Benares is to get beyond the railway bridge and wander about the banks thickly studded with temples, in all sorts of picturesque corners.

(To be continued)

## BEGAM SAMRU'S POSSESSIONS

By BRAJENDRANATH BANERJI

JAGIR

BEGAM Samru was not a sovereign princess; her status was that of a jagirdar holding lands of the Delhi crown on military tenure, i. e., she was granted a certain district of which she enjoyed the public revenue under the obligation of maintaining a body of troops, to be employed, when called upon, by her sovereign. Her jagir lay in the Gangetic Doab and stretched from Muzaffarnagar to Aligarh, including within its area the parganas of Sardhana, Karnal, Budhana, Barnawa, Baraut, Entana, Tappal, and Jewar. (*Refutation*, p. 372). The principal pargana of this jagir and the seat of its administration was Sardhana.

The Begam's "estate was extremely wealthy and well provided with fine towns such as Baraut, Dinauli, Barnawa, Sardhana, Jewar and Dankaur, and close by her dominions were the large marts of Meerut, Shamli, Kandhla, Bagpath..... Shahdara, and Delhi" (*N.-W. P. Gaz.* iii. 295).

She had some trans-Jamuna estates too, which she claimed as her *altumgha* or a royal grant in perpetuity. Among her properties in this region may be mentioned the pargana of Badshapur-Jharsa, consisting of "about 70 villages, distant about 14 miles from Delhi" (*Refutation*, p. 448). Bhutgong, a village in pargana Sonipat, and the "mauxa" of Bhogipura-Shahganj and a garden in *subah* Akbarabad [Agra]\*\* were also held by her as personal property.

*Shahganj*, a suburb of Agra, exactly two miles west of Agra fort, on the road from Agra to Fatehpur-Sikri. A little further on the same road, the walled garden of Begam Samru was standing as late as the mutiny.

Her right of possession was confirmed during the successive administrations of Mirza Najaf Khan, Mirza Shafi, and Afrasiab

\* *Pol. Cons.* 29-10-1832, Nos. 71-72; *Refutation*, pp. 372-73, 383.

Khan, and when Mahadji Sindhia became supreme at Delhi, he "added to the extent of them by a grant of some other lands south-west of the Jamuna" (*Shah-Aulum*, p. 148).



Begam's Seal

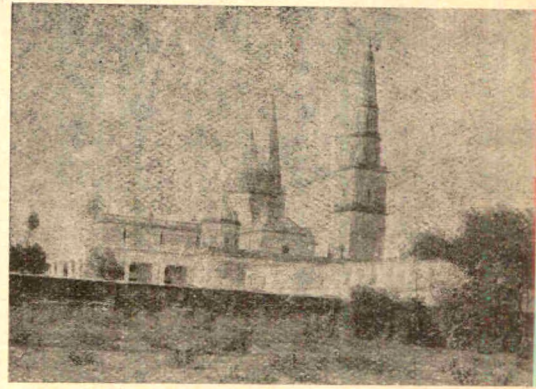
Daulat Rao Sindhia, who succeeded Mahadji in February, 1794, also "confirmed the Begam's right and title to her jagir, as well as to her landed possessions which were of a personal character" (*Refutation*, pp. 372-73), and entrusted to her charge the defence of his western

frontier against the incursions of the Sikhs. "Her wages as a partizan were fixed at first by Sindhia [Daulat Rao?] at 50 thousand rupees by the month, or six lakhs a year; the payment of that allowance was fixed on eight provinces or parganas which had been delivered for the purpose of receiving it."\*

The extent of the Begam's jagir varied from time to time. Bala Bai, daughter of Mahadji Sindhia, once held several villages in the Meerut district, which were sequestered when hostilities broke out between the British and Sindhia in 1803. Nine of her villages, *viz.*, Kahwai, Hara, Bijwara, Phusar, Kalwari, Alawalpur, Bitaoada, Barauda and Jindkali—were situated in the parganas of Arnawa and Budhana in the heart of Begam Samru's territory, and of these the Begam was placed in temporary charge. But she could not enjoy their revenue long, as Bala Bai's jagir was restored by the 7th article of a treaty of Sarji Anjangaon† (30th December 1803). The Begam, therefore, was obliged to relinquish the villages in question in compliance with the request made in a letter, dated 11th May 1804, from the Resident at Delhi. On the demise of Bala Bai (*circa* August 1833), Her Highness wrote to the Governor-General, Lord William Bentinck, on 6th January, 1834 for the restoration of these villages on the plea that they "were formerly in her possession, and the only just claim upon them was hers, as feudal vassal to the British sovereign."\*\* But her claim was disallowed.

The pargana of Pahasu in the Doab, "comprising 54 villages" (*N.-W. P. Gaz.* iii. 169) was granted to her by Daulat Rao Sindhia in

1803; at the battle of Assaye (23 Sep. 1803) she rendered military help to her overlord, Sindhia, by despatching five of her battalions to fight under his flag. "Agreeably to her contract with Sindhia she was bound to furnish him with three battalions and 12 guns, at her own expense. When these battalions used to march to the Deccan they received from Sindhia an *extra* allowance of pay, which commenced from the time they crossed the Chambal, and ceased on the day they recrossed that river on their return.



St. Mary's Church—Sardhana

Three battalions marched to the Deccan, and these were followed by two more."\* As the last two battalions were in excess of the contingent to be furnished by the Begam according to stipulation, Sindhia granted the revenues of the districts of Pahasu and Murthal to discharge their pay. Genl. Perron gave up Pahasu to her, but would not relinquish Murthal.

Her jagir was the most valuable in the Doab, possessing as it did, the advantages of the Canal, the Jamuna and Hindun rivers, the Krishni and Kali nadis, which afforded an ample supply of water; and the soil, naturally fertile, produced in abundance grain of all kinds, cotton, sugar-cane, and tobacco. The cultivators in her territory "were mostly Jats, well known to be the best cultivators and payers of revenue in India; their industry and superior husbandry enabling them to make a far more respectable appearance than any other class."

\* Letter, dated 2-4-1795, from Col. Levassault to Lt.-Col. McGowan.—*Refutation*, pp. 443-44.

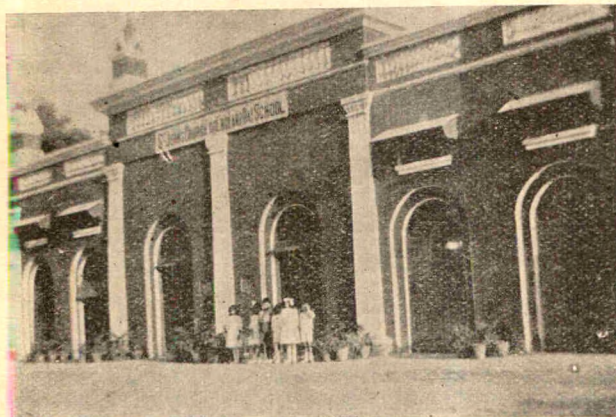
† Aitchison's *Treaties, Engagements & Sanads*, 43.

\*\* *Pol. Cons.* 29 Jany. 1834, Nos. 20-21.

\* Letter, dated Sept. 1805, from G. D. Guthrie, Collector of Saharanpur to Col. J. Malcolm, Resident etc. Hd.-qrs., Muttra. *Secret Con.* 21-11-1805, No. 53.

## REVENUE

With the death of the Begam her jagir lapsed to the British Government. The portions of the Samru estates included in the



St. John's School—Meerut

Meerut district on its lapse.... comprised parganas Sardhana, Budhana, Baraut, Kutana and Barnawa, and two other villages.... The net demand of all these parganas for twenty years (1814-1834 A. D.) averaged Rs. 58,6,650, including cesses, while the collections during the same period averaged Rs. 5,67,211 with balances, amounting on the whole to only Rs. 19,439" (*N.-W. P. Gaz.* iii. 431).

From a passage in a memorial sent to the Government by Dyce Sombre, the Begam's heir, we find that the "territories within the Doab in the Upper Hindustan yielded a revenue of eight lakhs of Rupees per annum" (*Refutation*, p. 427). We have shown above that the yearly income from only a portion of the Begam's jagir in the Doab was about 6 lakhs of Rupees, and it is not unlikely that the remaining parganas brought in another two lakhs.

The annual income from pargana Badshapur-Jharsa, outside the Doab, amounted to "about 82 thousand Rupees; from the village of Bhutgong 22 thousand, and from other villages [*mauxa* Bhogipura-Shahganj?] 8 thousand." Approximately her income from these places amounted to a lakh. (*Refutation*, pp. 171, 347n, 352).

Some of the correspondence between the Begam and the Company helps us in forming an estimate of certain other sources of her income. For instance, we learn that the Begam enjoyed the right to collect transit

duties on goods passing through her territories by land and water.\*

The average annual collection of river duties from the parganas of Jewar and Tappal in five years amounted to Rs. 3,305-8-7 and that of land transit duties to Rs. 3,711-5-3.

River duties were collected from the ghats in the parganas of Jewar, Tappal, and Kutana only. There were no ghats in any of the other districts belonging to the Begam at which water duties were levied. In September 1832, she came to an arrangement with the British Government whereby "she agreed to accept in half-yearly instalments the sum of Rs. 4,466-12-0, \* to be paid from the Delhi Treasury, in commutation of her right to collect duties at all her ghats on the Jamuna both above and below Delhi.†

The Begam's right to the transit duties on land was never interfered with. In those days good metalled roads were rare and the only road, properly so called, frequented by the traders was the one from Meerut to Sardhana, and for the use of this road she levied duty on the passing merchandise. In addition to this, she had other sources of income, though small, in the form of petty imposts on "village markets and fairs, and also fees from pilgrims to shrines." (*Meerut Universal Magazine*, 1837, iv. 276).

\* The extent of the net receipts from these duties during the 5 years—1242-1246 H. (1826-27 to 1830-31)—after deducting the pay of the collecting officers and pensions, was shown in the Abstract Statement (*Pol. Con.* 18-6-1832, No. 87) compiled by Her Highness's *vakil*, Muhammad Rahamat Khan, and submitted to the Government in May, 1832. The figures are as follows:—

H. 1242-1246	Land Duties	Water Duties
Pargana Jewar	Rs. 8,719-15-0	Rs. 10,062-8-0
" Tappal	" 9,836-11-3	" 6,465-3-0
	Rs. 18,556-10-3	Rs. 16,527-11-0

\* Rs. 3,644-3-11 for the ghats of the two parganas of Jewar and Tappal, and Rs. 822-8-7 for those of Kutana.—Letter, dated 31-8-1832, from W. Fraser, Agent to the Govr.-Genl. to the Secretary to the Govr.-Genl. *Pol. Con.* 8 Octr. 1832, No. 10.

† Letter, dated 12-9-1832 from W. H. Macnaghten, Secy. to the Govr.-Genl., to the Chief Secy. to Govt., Fort Wm. *Pol. Con.* 8 Octr. 1832, No. 9.

## HER EXPENDITURE

Her military establishment (according to Sleeman) "cost her about four lakhs of Rupees a year; her civil establishments eighty thousand, and her household establishments and expenses about the same—total six lakhs of Rupees a year. The revenue of Sardhana and the other lands assigned at different times for the payment of the force has been at no time more than sufficient to cover these expenses" (ii. 284).

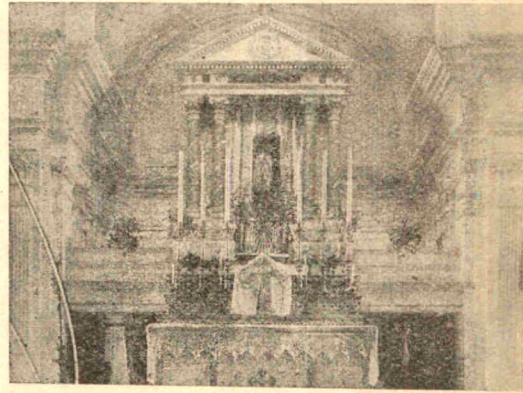
These observations appear to be true, for the maintenance of very extensive establishments and other heavy expenses did not admit of her "bequeathing in cash more than about half-a-krore of Rupees" (*Pol. Con.* 22-8-1836, No. 34). Leaving aside the larger items, even the pensions which she paid to her dependents amounted to Rs. 5,910-13-9 a month. Since her treaty with the British she enjoyed for three entire decades the undisturbed possession of her territories, and some are inclined to think that if she had wished it, she might have laid by a far greater amount in cash than she actually left behind her. But this seems to be a wrong estimate, as her treaty with the British did not permit of her expenses—in particular the military expenditure—being curtailed to any appreciable extent. She had to bear the necessary charges even for that half of her troops, *viz.*, 3 battalions and a park of artillery, which was, according to the terms of the treaty, always employed in the Company's service.

## ARMY

As a jagirdar of the Emperor of Delhi the Begam had to maintain an army to help her sovereign in his need. "Part of her army resided at Sardhana, her capital, and part at Delhi, in attendance upon the Emperor" (Sleeman, ii. 277). Apart from her regular army, she raised irregular troops (*sehbandi*) whenever need arose. She had a well-stored arsenal and a foundry for cannon within the walls of a small fortress built near her dwelling at Sardhana. Her army was a well-disciplined force, composed of infantry, artillery and a complement of cavalry, manned by Europeans of different nationalities, like Marchand, Baours, Evans, and Dudrenee, who, after the murder of the German General Pauli in 1782, were principally occupied in opposing the inroads of the Sikhs. After them the command of her troops devolved successively upon the Irish-

man George Thomas, the Frenchmen Levas-sault and Saleur, and Col. Pœthod. "At the time of her death her forces were led by Genl. Reghalini and eleven other European officers, one of whom was John Thomas, son of the celebrated George Thomas" (*N.-W.P. Gaz.* iii. 295).

The Begam was herself a fearless warrior and a clever leader of troops. She commanded her army on many a battle-field, and "Col. Skinner had often, during his service with the Marathas, seen her, then a beautiful young woman, leading on her troops to the attack in person, and displaying in the midst of the most frightful carnage, the greatest intrepidity and presence of mind."



Mary's Church—Interior

(Beale, p. 251; *As. Journal*, 1834, Sept.-Decr., p. 146). "The people in the Deccan, who knew the Begam by reputation, believed her to be a witch, who destroyed her enemies by throwing her *chadir* at them; the word meaning 'chain-shot' as well as a 'woman's veil' (Skinner, i. 286*n*). After the treaty with the British she was never found on the battle-field again, except on one occasion. The siege of Bharatpur, conducted by Lord Combermere, revived all her military ardour, and she was desirous of taking the field and obtaining a share of the glory. Major Archer, Aide-de-camp to Lord Combermere, writes:

"When the army was before Bharatpur, in 1826, the Commander-in-chief was desirous that no Native chief of our allies should accompany the besieging force with any of his troops; this order hurt the pride of the Begam, who remonstrated. She was told that the large and holy place of Muttra was to be confided to her care. 'Nonsense, said she, 'if I don't go to Bharatpur, all Hindustan will say I am grown a coward in my old age'" (i. 144*n*).

Bacon describes the dresses of her military officers as "the most heterogeneous and varied possible, being worn according to the taste or fancy of each, without regard to uniformity of pattern or colour; but the troops are clad in vests of dark yellow cloth, with some attention to conformity of cut, and they are all armed and appointed alike. They are not very military in appearance, but are said to be good soldiers, both in courage and hardihood" (ii. 53).

The strength of her army varied at different times, and we learn from the *Ibratnama* (iii. 26) that in 1787 when the Begam discomfited Ghulam Qadir, her army consisted of "four *paltans* of sepoys trained for battle with 85 guns." Francklin, in describing the events of 1794 in his *Memoirs of George Thomas* (p. 32), says that at the time, the Begam's force was composed of "four battalions of infantry, 20 pieces of artillery and about 400 cavalry commanded by officers of tried and acknowledged abilities." Elsewhere Francklin records the strength of her forces, "based on a statement made by Mr. Thomas in 1802" (p. 267*n*), as follows:— 5 battalions of about 600 men—3,000; pieces of artillery 24; and cavalry 150. Later on (in 1797-98) their number was augmented still further. Major Lewis Ferdinand Smith, an officer attached to the army of Daulat Rao Sindhia, writes—"Her army, in September 1803, consisted of 6 battalions or 4,000 fighting men, 40 pieces of cannon, and 200 cavalry."<sup>\*</sup>

Immediately after the Begam's death Mr. R. N. C. Hamilton, the Magistrate and Collector of Meerut, prepared a detailed statement † showing the actual strength of her forces, ascertained on enquiries made by him. This statement gives the number of the different sections of her army as follows:—

Native Infantry			
1st	Battalion	Total	507
2nd	"		504
3rd	"		504
4th	"		488
5th	"		481
6th	"		462
			2,946

<sup>\*</sup> *A Sketch of the rise, progress and termination, of the Regular Corps, formed and commanded by Europeans, in the service of the Native princes of India*, etc. (1805), p. 5.

† Letter dated 28-1-1836 from R. N. C. Hamilton, Magistrate & Collector, Meerut, to J. R. Hutchinson, Commissioner. 1st Dvn., Meerut.—*Pol. Con.* 22 Feby. 1836, No. 26.

<i>Men belonging to the</i>		
<i>Body-guard</i>	...	266
<i>Men belonging to Irregular</i>		
<i>Cavalry</i>	...	245
<i>Artillery Establishment</i>		1,007
		4,464

After her treaty with the British, half of her troops, *viz.*, 3 battalions of native infantry and a small party of artillery, was set apart for the needs of the British and was placed under their orders. The respective places where these battalions were stationed and their number\* are given below:—

<i>2nd Battalion</i>	...	516
At Rania		388
At Bhawani		128
<i>3rd Battalion</i>	...	515
At Meerut		259
At Muzaffarnagar		193
At Saharanpur		62
<i>5th Battalion</i>	...	515
At Karnal		250
At Gurgaon		
( Jharsa )		265

From investigations conducted amongst the Begam's *daftars* in September 1805 by Mr. G. D. Guthrie, the Collector of Saharanpur, we find that the pay roll of one battalion in September 1803 amounted to Rs. 6,595 plus Rs. 4,246 while serving in the Deccan. The pay of the officer in command of a brigade consisting of 3 or more battalions and his staff amounted to Rs. 541, plus Rs. 401 while in the Deccan. The pay of the Detachment staff, *i.e.*, the General Officer Commanding and his staff amounted to Rs. 865 without any extra allowance for Deccan service.

After Sardhana had passed under British protection the constitution of the Begam's army was modified, resulting in a considerable curtailment of the expenses. The monthly costs of the Begam's troops on duty in the British provinces were Rs. 11,763 collectively for the 3 battalions, and Rs. 170-3-8 for the artillery detail at Hansi, 89 miles north-west of Delhi. †

The Begam's soldiers were well trained and warlike, and consequently the higher

<sup>\*</sup> Letter dated 17-4-1834 from W. Fraser, Agent to Govr.-Genl. to W. H. Macnaghten, Secy. to Govt., Fort Wm. *Pol. Con.* 15-5-1834, Nos. 46-47.

† Para 6 to letter dated 16-3-1836 from J. R. Hutchinson, Commissioner. 1st Meerut Dvn., To R. H. Scott, Offg. Secy. to Govt., Pol. Dept., Allahabad.—*Pol. Con.* 23 May 1836, No. 67.

British authorities wished to retain in their own service after her death the portion of her troops stationed at Sardhana, besides those doing duty in the British provinces. But a month after her demise, the Magistrate of Meerut, before he could receive orders to his effect, paid up their dues and disbanded them. Several of them sought a new master in Ranjit Singh of Lahor.

#### PERSONAL LANDED PROPERTY

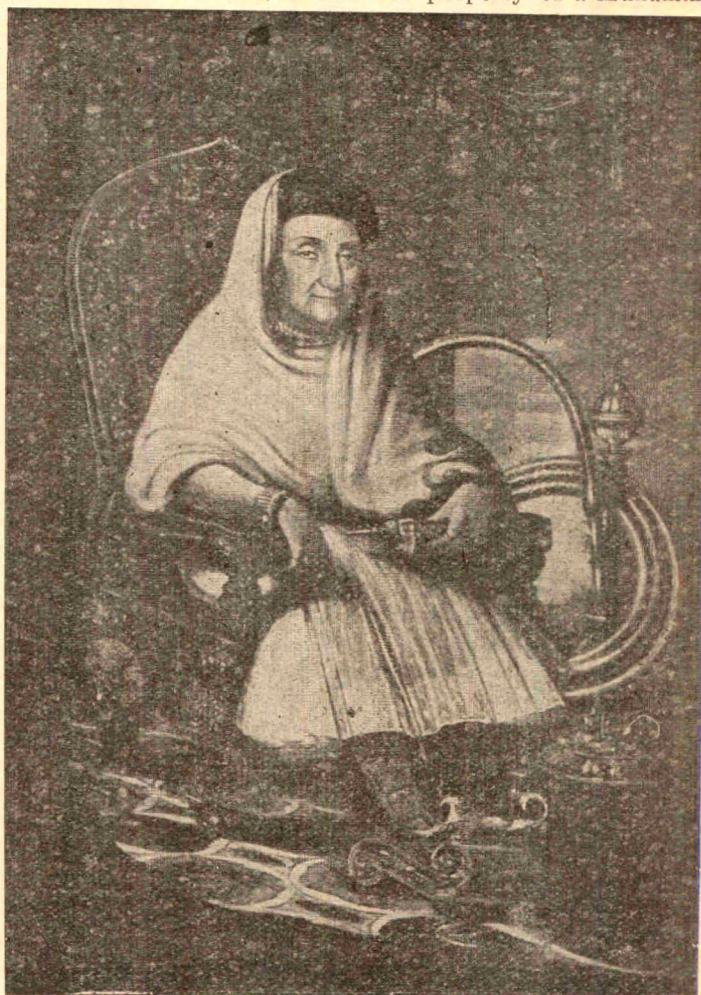
The Begam possessed many costly palaces and beautifully laid out gardens (*Refutation*, pp. 169-71, 374) at different places, which she visited in turn according to her fancy.

Her mansion at Delhi, known as *Churiwallon-ke Haveli*, stood within a very extensive garden. "Its parterres were thickly planted with the choicest fruits and flowers, and it was traversed by avenues of superb cypresses." This *haveli* still exists at Delhi. It is situated 50 yds. to the north of the Chandni Chawk tram-line and stands facing the premises of the Alliance Bank of Simla built recently. Not far from it on the south lies the famous Jama Masjid. For several years past the offices of the Delhi and London Bank occupied this mansion, but in 1922 it was purchased from the bank by a rich citizen of the locality.

It is stated by Major Archer that the Begam possessed a garden near Baharapur, and a good house within that fort" (i. 143). From a copy of the *sanad*,\* now in the Imperial Record Office, Calcutta, we learn that 600 *bighas* of garden land in Deeg, near Baharapur, belonging to her step-son, Zafar-yab Khan, were confirmed to him. This property passed into her hands after his death in 1802.

In the above extract Major Archer must have referred to this land. "At Agra she had three gardens, and a market in the same district" (*Refutation*, pp. 171, 268).

In Meerut she had a large house with an extensive garden where she most often lived before her Sardhana Palace was built (in 1834). This Meerut house, known as *Begam Kothi*, is now the property of a Muhammadan



Begam Samru in Old Age

zamindar, and lies on the south of Meerut College.

At Khirwa, 3 or 4 miles from Sardhana, she had another fine house which she was in the habit of visiting for a change of air. It was being built in February 1828, as mentioned by Major Archer, and "levelled to the ground in 1848" (*Refutation*, p. 334n). She had also a residential house at Jalalpur, the

\* *Pol. Con.* 29 October 1832, No. 72. Afrasiab Khan, the adopted son of Mirza Najaf Khan, when came supreme, granted this *sanad* on 25 Rabi-us-sani [1195 H.] in the 23rd year of Shah Alam's reign [20 April, 1781].



ruins of which were still in existence about 1874. (*N.-W. P. Gaz.* iii. 295, 430)

Some two years before her death in 1836, the Begam built a very beautiful two-storied palace in the Anglo-Indian style at Sardhana. The design and execution of the work was entrusted to Major Reghalini, an Italian officer in her service. It is known by the name of *Dilkusha Kothi* and is raised upon a basement 11 ft. in height. The palace and the grounds attached to it cover 75 acres, the whole being surrounded by a boundary wall.

Writing in 1880, Keene describes the other edifices of the Begam as follows:—“On issuing from the park-gate, the visitor can turn to the right, where to the west of the palace he will find the *Camera*, or country-house, which was the Begam’s last residence before the present palace was built. Proceeding in a southerly direction, he will pass an old garden-house where she lived when she first settled at Sardhana, protected by the guns of the adjoining fort, of which nothing is now visible, but the remains of some large earth-works. Going on in the same direction, he will find the cemetery, at present much neglected and choked with bushes and high grass. The principal tomb is a large domed building to the memory of Julia Anne, daughter of Zafar-yab Khan, the son of Sombre... and mother of Mr. Dyce Sombre. In the very centre of the enclosure a platform with a screen marks the resting place of poor Levassault.”

From the cemetery a walk through the town conducts the visitor to St. John’s School—“sometimes but incorrectly called a cathedral—a house once inhabited by the Begam, and now appropriated to purposes of education. . . . Under instructions in the will Mr. Dyce Sombre had made a deed of trust for the foundation of a seminary for the training of priests. This scheme has broken down, and the institution is now a mere school for Native Christians. . . . A similar establishment for girls is carried on by the sisters residing in the Convent” attached to the Cathedral Church of St. Mary which faces St. John’s School.

The church is dedicated to the Blessed Virgin Mary. The Begam made some precious gifts of enduring interest to it. Among the most noticeable objects in it are the high altar of white Jaipur marble inlaid with pre-

ciuous stones, and the monument in memory of the Begam.

“In the back of the northern transept stands a white marble group by Tadolini, of Rome, erected by Mr. Dyce Sombre to the memory of his benefactress.\* It is pyramidal in character, and, allowing for the difficulties of the subject, is a very fine work. At the base sit figures, allegorizing the virtues of the deceased; and on the plinth are panels showing in high relief the state of Her Highness in *darbar*, in church, and at the head of her troops. At the four corners stand figures representing a priest [Bishop Julius Cæsar], a Persian writer [Diwan Rai Singh], Dyce Sombre [in the attitude of grief] in a general’s uniform, and a native officer of cavalry [Inayetullah]. The whole is surmounted by a statue of Her Highness, who, attired in Indian costume, is seated aloft on a chair of state, holding in her right hand a folded scroll, the Emperor’s *farman*, conferring on her the *jagir* of Sardhana.

“Panels on the upper sides express in Latin and English, the inability of the founder to set forth duly the virtues and talents of the departed.”

Sacred to the memory of Her Highness Joanna Zeb-un-nisa, the Begam Sombre, styled the distinguished of nobles and beloved daughter of the State, who quitted a transitory Court for an eternal world, revered and lamented by thousands of her devoted subjects, at her palace of Sirdhanah, on the 27th of January, 1836, aged ninety years. Her remains are deposited underneath, in this Cathedral built by herself. To her powerful mind, her remarkable talent, and the wisdom, justice and moderation with which she governed for a period exceeding half a century, he to whom she was more than a mother is not the person to award the praise, but in grateful respect to her beloved memory is this monument erected by him who humbly trusts she will receive a crown of glory that fadeth not away.

DAVID OCHTERLONY DYCE SOMBRE.

“At the foot rest his own poor bones, covered by a slab, giving the dates of his birth (1808)—marriage (1840)—and death (1851). Looking at these monuments, one can hardly fail to be forcibly impressed by a sense of the extraordinary vicissitudes which human life sometimes presents” (*Cal. Rev.* 1880, pp. 461-62; *Sardhana*, pp. 10-11).

\* Dyce Sombre’s “agreement with the sculptor, Tadolini, was, that he was to receive one hundred thousand francs, [about Rs. 40,000] for the work (£ 4,000) when completed” (*Refutation* p. 276.)

## THE MAKING OF MODERN INDIA\*

(A REVIEW)

The author is a Scotch missionary who commands a facile pen and possesses the supreme gift of sympathetic interpretation. He has studied Hindu philosophy and the Hindu social system to some purpose, and has some wise things to say of the Indian political situation. The missionary bias is very little in evidence in this book, which is a collection of articles contributed to certain western missionary, philosophical, and general magazines. Only one chapter, on some notable Indian Christians strikes a distinctly sectarian note; but even here the subject is treated in a way so as to interest the cultured Indian reader who is not a Christian. It is certainly not a book to be classed among what is known as missionary literature; the author is too highly cultured and possesses too wide an outlook for that, and the small volume before us forms interesting and instructive reading.

The author begins with the very common but none the less true observation: "Nowhere else in the world today do we find a parallel situation to that of this land at once so highly civilized and so primitive, so rich and so poor, so wise and so ignorant, so capable and so incapable of guiding her own destiny, so enamoured of freedom and yet so bound by chains of her own forging." But the author has faith in her future. "The breath of new life is blowing from the four winds upon India and one cannot but believe that this people is being begotten again to a great future."

Writing in 1908, the author had the foresight to see that two facts, the hunger of the common people and the hauteur of the foreign ruler had brought the administration of India to a crisis. On the first of these two cardinal facts Dr. Macnicol has the courage to speak out boldly from his personal experience against the interested testimony of his bureaucratic countrymen with whom the growing prosperity of India under British rule is an article of faith to challenge which is to sin against the Holy Ghost. The author says: "It is not that we have not won the hearts of this people; we have not even satisfied their hunger. The one aim that Britain sets before herself in the government of lands like India and Egypt is the bringing to them of a material content. If she has failed to accomplish that she can boast of no success. And certainly in India she has not succeeded. There is nothing more painfully evident than that in the midst of trials of every kind that seem year by year to increase in this distressful country, the power of resistance on the part of the people has shown no sign of growing greater. ... Without question, a great part of the Indian discontent has its root in this material need. The British Government has never claimed to supply its Indian

subjects with spiritual consolations and if it cannot bake their bread it can do nothing for them. The bonds that bind them to it are its power to protect, its power to feed—India does not realize that she is protected; she knows bitterly that she is not fed... Alien benefactors may be endured. If they are still alien and appear as well to be malefactors, their yoke becomes intolerable, sympathy will not save us, for sympathy will not stay the pangs of appetite. To do this is England's *miser* in India... It is this fact which makes the discontent so widespread and so deep. There is no village so remote, no villager so humble, but there and on his bowed shoulders the burden presses heavier year by year, and as he feels it his heart is bitter against those who lay it on him." Again in another paragraph on the same subject written in 1923, the author says: "But the root cause of India's unhappiness, but for which the great multitude of her people would pay little heed to the incitements of the agitator, is her poverty. There is a ribald saying of the Anglo-Indians of an older generation that an Indian can leave on the smell of an oil rag. He cannot, but sometimes he is compelled to try. It seems as if the land were becoming poorer and poorer, and the desert were encroaching slowly but steadily upon the sown. It is said that once upon a time Sind was a fruitful land. Wide tracts of the Deccan seem to be on the way to becoming what Sind today is. It is rue that wide tracts of the desert have been won back to fertility by great systems of irrigation. But the area within which harvests are becoming more and more precarious is, it seems, extending steadily and continuously. That at least appears to be the experience within the last few years. The increase of prices may sometimes mean that the rich are becoming richer, it always means that the poor are becoming poorer." That this is the correct reading of the situation, in spite of the roseate pictures in Government publications like those written by Mr. Rushbrook Williams and others, appears from a little newspaper paragraph we have just come across, which contains the following lines: "The indebtedness of the villagers seems to be alarmingly on the increase. Not long ago, the Government of Madras undertook an enquiry into the economic condition of a district to see how far it could bear an increased rate of land-tax. The enquiry showed that the average indebtedness in 100 selected villages had increased from Rs. 1,72,718 in 1886-1902 to Rs. 2,25,167 in 1911-1917." These figures are a significant commentary on the author's theme.

As to the foreigner's hauteur, the author says: "There are few who do not conceal scars from the coarse hand of some one of the ruling race, presuming on his power and on their subjection. One marvels often at their patience. It is comparatively easy for the British ruler to be a father to his people, to help them, to care for them in their trouble, to condescend to them. But to be a brother, to acknowledge their equality, and to

\* *The Making of Modern India*: By Nicol Macnicol. M. A., D. Litt., author of 'Indian Theism', 'Psalms of Maratha Saints' etc. Humphrey Milford, Oxford University Press. 7s. 6d. 1924.

share instead of bestowing rights—that he finds far harder.” That being the British attitude, when the author says “Non-co-operation has failed, and repression has failed and will fail. Force is no remedy. It is time, for India’s sake, that we all return to sanity and cooperate with one accord for the nation’s highest good,” we are quite prepared to give the writer credit for sincerity, but we can do so only at the cost of his clarity of vision, for co-operation can only mean for us under such circumstances a disposition to give in to the British rulers on every material point in return for a few unimportant concessions here and there as a proof of their gracious condescension. The author himself admits that the noncooperation movement has disturbed the ‘pathetic contentment’ of the Indian people and that “it is a change that is disquieting to those who had profited by that pathetic contentment.” And regarding Mahatma Gandhi’s part in it, he says: “It is a poor business and an unworthy one, to belittle his achievement. Whatever deductions may have to be made as a result of more careful scrutiny, that achievement remains astounding.”

Everything that Dr. Macnicol says regarding Mahatma Gandhi is instructive. On the trial of the Mahatma, we have the following noble passage, which shows that the author possesses the power to lift himself to the high plane necessary to look at this historic scene in its true perspective: “A parallel has been freely drawn between that scene and the scene before the judgment-seat of Pilate, between ‘the weaver of Sabormati’ and the carpenter of Nazareth. There is, perhaps, this at least of similarity, that both prisoners were looking beyond the immediate present to remoter consequences. Their eyes ‘dream against a distant goal’. Mr. Gandhi was deliberately and gladly laying himself upon the altar, in order that his people might be born again to what he believed would be a higher level of living. He would light a fire in India that should never be put out.”

“The actions of Mr. Gandhi were not, then, those of an aimless fanatic. They were all directed consistently to a single end—the creation of a new spirit of strength and self-respect in India.....No one can doubt that he is sincere in his belief that the strength he labours to create in India, that by means of which he believes that she shall achieve her destiny, is an inward strength based upon purity and love.” “What Mr. Gandhi really desires to teach is, as the Greek poet sings, that ‘the soul’s wealth is the only wealth.’...It is really the enslavement of the soul that this man, when he understands himself aright and is truest to his central aim, desires to overthrow. That is the *Swaraj* that he has set before himself.....” We have no doubt that this is a true portrait of the inner self of the Mahatma at its highest and best. The author is also quite correct in his diagnosis of the real cause of the failure of the non-cooperation movement. According to him, the power working all the time against the movement, with its demand for self-sacrifice, is the power of self-interest. The Mahatma’s level was too lofty for a large section of the people. “He would be at once a stimulus and a restraint. He would awaken in his fellow-countrymen simultaneously passion and self-control.” “It is surely a tragedy when a government has to place its hopes upon the triumph of the grosser elements in the souls of the people

whom it governs, when it has to desire eagerly that worldliness shall return and engulf them as in the past.....there is surely something wrong with a State when the only place for the idealist whom all, even the judge who condemns him, respect, is the prison-cell, and when the strength of the State lies, not in the people’s fear of God, but in their desire for gain. There is some justification in these circumstances for Mr. Gandhi’s view that civilization is a disease with which England is ‘afflicted’. Undoubtedly the downward pull of this ‘civilization,’ the desire to cease troubling for a while about *swaraj* and self-purification and to resume the making of money, has been a more effective ally of the bureaucracy than all their skill and statesmanship.”

On the ‘Moderates’ the writer has the following: “Common sense...the Moderates possess in abundance. They are believers, like the rest of us, in civilization. They are not carried off their feet and they do not carry others off their feet. They are able to do little, for they do not awaken passion; they do not touch the heart. Moderation makes a poor ‘slogan’ with the multitude.” But “there is no more sinister aspect of the situation than the deep, invincible distrust of the good faith of Great Britain and her representatives in India that possesses the leaders of the people. Moderate and Extremist alike believe—and much in recent financial transactions gives them valid excuse for their belief—that shopkeeper England is out for loot in her relation to India...The ‘white man’s burden is the occasion only of a sneer.” What the author said of the Morley-Minto reforms in 1908 is largely true of the Montford reforms and the rules framed under them. “The main principle on which it rests at once arouses suspicion. It is believed, however unjustly, [but Mr. Mohamed Ali as President of the Cocanada Congress showed that the belief was entirely just, for the Moslem deputation to Lord Minto on communal representation was according to him ‘a command performance’ and Lord Morley in one of his letters to Lord Minto openly charged him with having started the Moslem hare—vide his *Reminiscences*] that its aim is to intensify the prejudices of class and of religion that in the divided house the foreigner may rule. The whole spirit and desire of awakened India is to weld its diverse peoples into one. And further, reforms can awaken no interest and no interest that bestow, with however much parade, only the shadow and not the substance of authority. Unlimited liberty to advice, when advice is despised and ignored, will never satisfy those who covet the reality of power. Nor are such half-measures likely to serve any fruitful or effective purpose... The wise course to be followed in such circumstances surely is to make plain at every moment that the alien authority is provisional and to keep the door open to indigenous capacity wherever that may be found.” This is now the accepted goal of our rulers, at least in official despatches, but the fact remains that what is declared to be merely provisional is but the old system perpetuated under a new guise and the process of Indianization maintains its snail’s rate of progress and the speeches delivered at Lord Burkenhead’s recent recruiting tours on behalf of the Indian Civil Service go to show that there is no desire to reduce the power, position, and influence of the European civilian under the new order of things, while the

army will long continue to be almost wholly European.

From politics let us turn to religion and culture for it is with Hindu religion, philosophy and culture that the book mainly deals. Hinduism according to the author is the only religion that need be reckoned with in India, and this is why he has throughout kept it in view. This may sound flattering to us Hindus, but the question is, reckoned with by whom? Undoubtedly by the Christian missionary is what the author means. But why? Probably because it is a philosophical religion and based on religious and philosophical truths of universal application, whereas its metaphysics may be studied with profit by the keenest intellects of the modern world. It is a religion full of deep, profound, creative ideas in the spiritual field, and this has engaged the attention of scholars and saints in all parts of the globe. But we are not sure that the author had only this in mind when he wrote that Hinduism was the only religion to be reckoned with in India. Probably he also intended to convey that as the Christian converts come almost exclusively from the ranks of Hinduism, it is of practical interest to the Christian missionary to study Hinduism. If this be his meaning, or part of his meaning, we Hindus have certainly no reason to be proud of it. For in this sense Mahomedanism need not be reckoned with because it would be so much waste of labour, for Islam does not tolerate proselytism from its fold as Hinduism does. The Mussalman would go far to prevent the thinning of the ranks of the faithful by conversion to Christianity, whereas the Hindu is practically indifferent to such conversions. And the Indian missionary (that is to say, the European Christian missionary in India) lives in the hope that all Hindu India would one day owe allegiance to Christ. This hope finds expression in the following sentence in the book under review "Yet it has to be admitted that the prospect of the speedy coming of the Kingdom of God in [Hindu—for Islam is invulnerable] India would be dim were it not for the confidence, on the part of those who watch for it, that already within Hinduism the Church of Christ exists." Dr. Macnicol is generous enough to admit however that "the West might have learned more, and has yet much to learn, in this school [Vedanta] so ancient and so meditative;—but if 'Groecia capta' conquered her spiritual conquerors [the Christians] and imposed upon them many of her modes of thought, so that they rule us to this hour, we need not be surprised if a similar triumph should await captive India."

In spite of this tempting bait of spiritual triumph it would, in our opinion, be a sad day for India if Hinduism were to succumb to Christianity. For to quote some very thoughtful arguments summarised in the Catholic organ, *The Light of the East*, "Change the religion of a nation and you cut it off from its past. It is religion that has moulded the conduct, shaped the ideals, created the arts and the literature, the culture and the civilization of the past: cut off this root and the past of the nation is past indeed, something gone for ever. A new nation may arise from the ashes of the old; but it will no more be the old one than a babe is its step-mother. It is absolutely certain that community of religion is the closest tie that can bind the nation of the present to the nation of the past and differ-

ent members of the nation of the present to one another. To break away from our ancestors and fellow countrymen in the matter that most affects our souls and moulds our conduct, in the matter of religion, is to place between them and us a gap which only the deepest and most sympathetic charity can bridge. A general change of religion may also imperil the national arts and national culture, and if the new religion comes to us through another race, it induces us not only to forsake the ways of our own people, but to embrace those of foreigner. The peril is so great that both missionaries and converts must be in constant watch against it. Nor shall we hesitate to say that, if the foreign religion one accepts is the national religion of another people,—a religion made, never mind how or by whom, to suit the special moral and intellectual temperament, the special civilization, the special laws and government of another race—we fail to see how the acceptance of it can lead to anything but complete denationalization."

The author has the following regarding the present slow progress of the Brahma Samaj: "Perhaps a large part of the explanation that is sought may be found in the fact that much of the truth those Theistic societies maintain has been of recent years so largely adopted into Hinduism that it seems to many that they can accept it without forsaking the faith of their fathers. The position occupied by the Brahma Samaj no longer appears as exalted as it seemed at first because considerable tracts of the popular religion have been levelled up towards it. Few, however, as these Indian Theists may be, there is no question that the consistency of their faith and practice and their testimony in behalf of high religious ideals are exercising an important influence in the re-making of India."

Hinduism is 'a museum of religious beliefs'. Its two principal characteristics are 'its continual subjection to change, [and] its continual selfadaptation to new circumstances and new demands'. Its centre is everywhere and circumference nowhere—Though, to quote Dill's *Roman Society*, an attempt is being made to lend the forces of philosophy to deepen the superstition of the age, still to interpret a popular superstition as a symbol can preserve it only for a while. Hinduism "is striving, with a success that is certain to be increasing and enduring, to slough its superstition and to recover and conserve the spiritual contents of its ancient heritage—as of old in India, the claims of the spirit are reckoned paramount, and India's spiritual inheritance her most precious possession." But "some certainly, even of the Indian people themselves, are inclined to resent the claim that it is in her spirituality that India's greatness has exclusively consisted in the past and should continue to consist solely or chiefly. It seems to them that spirituality means weakness, that it implies submission to be trodden on. And perhaps some of those who exhort her to set her ambitions to this note do so the more willingly because they believe that a spiritual India will be content to remain a subject India."

Rabindranath Tagore heard the voice of Europe coming to him "through the din of war, the shrieks of hatred, the wailings of despair, through the churning up of the unspeakable filth which had been accumulating for ages in the bottom of this civilization," and advised India and Japan rather to admire and pursue the ancient oriental ideal of

calm and contemplation. But Dr. Macnicol says ; "it is not our ideal that is amiss, but we who have been untrue to it." He quotes Matthew Arnold, 'calm's not life's crown, though calm is well.' He adds, "to be calmly indifferent to good and ill, to wrong and right, is not to be God-like or to be holy. Such 'pacifism' is all the more dangerous, whether it be found in the East or the West, just because it seems so beautiful and austere ..... Was it not Hegel who said that God did not want either empty heads or palsied heart? It seems sometimes to us of the West that the goal of the Indian sages is such a state of desolation. They would rest content with a wealth that is dearth. But Dr. Rabindranath Tagore is the son of one of India's leaders in social and religious reform who, though he was of the true company of India's saints, was no traveller towards the deceitful repose of Quietism." And the author quotes from Tagore himself—"Sleep is no more for me, my walk shall be through showers of arrows. For to-night thy trumpet shall be sounded"—and goes on : "We are too ready to see India's ideal as a cowardly contentment with things as they are, as lethargy and sloth and indifference to good or evil.....It could be interesting but difficult for a philosophic historian to weigh in the balances against each other the evil results from a fiery moral indignation on the one hand, too ready to grasp the weapons of punishment, and from moral lethargy on the other, turning away from an evil world to pursue its own self-culture in emptiness and isolation, when one considers the oppression and degradation of millions in India, left thus in contempt apart, 'women and Sudras, born of sin' [Geeta], and those more contemptible still, the 'untouchables,' one cannot think that the killing of the body is as evil in its consequences as this slaying of the soul."

It is always good for us to see ourselves as others see us, and who among us will be so bold as to deny the truth underlying the following countercharge? "The greater part of the actual Hinduism of today sprawls across the land, naked and gross like the repainted stones that represent its gods." This is what our popular Hinduism really comes to in the minds of the vast majority of its votaries, who are pariahs, untouchables, the depressed classes, the submerged nine-tenths of the population, treated, as the author rightly says, as 'sub-human.' And taking stock of the achievements of Hinduism, a Christian missionary has the right to observe as follows. "This is the most that the Hindu civilization, for all its ideals of compassion and of calm, has been able to do for these poor people throughout its long history. Instead of helping them to self-respect it has kept them down in ignorance and slavery and closed for them the door of hope. Today another civilization has come among them, and some of them have fled to its protection. Christianity has brought a message of a love that labours and suffers, and of possibilities that are open to the most lowly. It will be long before they can climb out of the deep pit in which they have lain so long, but one can see that already a new hope has gleamed before them and new horizons have opened on their narrow lives."

On Hindu mysticism the author has some very instructive observations to make—Mysticism has come into great vogue recently, according to him,

partly owing to a genuine return from the wilderness of a barren rationalism to inwardness and experience in religion, and partly owing to a recrudescence of superstition. Mysticism has for "its goal direct, unmediated union of the soul with God. It is thus religion in its most intense and vital form. It is found everywhere and may break through the crust of the most formal and superstitious worship if only the soul awakes and stirs." The Yoga ritual, 'a tremendous forcing house of the latent faculties of man's spiritual nature,' gives control over the movements of the mind that is of value. "Mysticism is in most danger when it is most intellectual, when it turns its back upon the needs and claims of the heart. It is true of much in the upanishads that it is seeking to discover the relations of men with the universe rather than his relation with God..... When we turn to the devotional mysticism of India, which is comprised in the general term *Bhakti*, we are in a sphere which.....is much closer to the religious heart of the world, and indeed furnishes some of its most intense and passionate examples. Its saints feel, as the mystic thinkers do, the passion for final oneness, but they feel still more the passion for fellowship with God." Evidently it is with the *Bhakti* cult of India that the writer is most in sympathy, "for it is by its deep desire for divine communion that Indian religious thought will surely make one of its most precious contributions to the interpretation of Christ." "There are unnumbered cults and faiths in India, winds stirring strange ripples on the people's minds—some of them airs from heaven, some of them blasts from hell,—there are philosophies profound and subtle that cast their desolating shadow over even the simplest hearts, but among them all the one well from which springs, and has sprung for centuries, a stream of living water is the *bhakti* worship, the 'loving faith' that gathers about the names of certain gods." *Bhakti* is "the most Christian aspect of Hinduism," and perhaps because of this it is according to the author "the highest religious expression that it has reached." The author has a profound knowledge of the medieval religious poetry of southern India, and his appreciation of *Bhakti*, which is the method of approach to God by love and trust, as opposed to 'the high intellectual path of knowledge,' is correct. But it is perhaps owing to his lack of appreciation of the latter that he seems to us to take a rather crude and unphilosophical attitude towards Saivism. "Siva," says he, "represents what is most repulsive in all the varied worship of this land, fear and lust and hate," though he is constrained to admit that "it is true that upon forms of Saivism has been grafted, in southern India, an earnest and ethical devotion." The author has shown that he possesses the power to penetrate behind the degrading forms of the popular cult to the deep and profound truths underlying Hinduism and constituting the spirit and essence of it, that which gives it its vitality, and makes it a religion which is, in his opinion, "at once too bad for blessing and too good for banning." But he fails to penetrate behind the veil of the Shaiva cult and see Siva—the eternally good sitting on his peak of isolation, the type and symbol immortalised in south Indian art and architecture, of the wise, the beneficent, who has given up all desire for material wealth for the sake of the spiritual

wealth within, the chaste and steadfast and snow-white emblem of loyalty, the silent, meditative spirit, completely master of himself; and yet it is the same spirit which, in its aspect of Rudra, leads the universe through its rhythmic dance of cycles of evolution and dissolution that aspect which, in the following passage, Hindu mysticism is said to be lacking in: "when God's immanence is the chief thought before the seeker it is in nature rather than in the moral world, or, if in the moral world, then rather in the relationship of national piety that He is sought and discerned, and there is a grace, a beauty in the vision, such as shines from every page of Rabindranath Tagore's poems, as of those of many an earlier poet-saint. The transcendent God, discovered in the earthquake and the storm and in the tempest of the soul, is One with whom fellowship is far more difficult to compass. In the experience of the saints to whom he is chiefly presented in this aspect, there is, more than in the case of others, strain, effort, spiritual agony. There is less mysticism, but it is deeper. The attainment of his goal by the Indian saint is easier, his experience, it may be, shallower, but it is often more gracious, more beautiful." The atmosphere of the upanishads is too rarefied, too intellectual, too metaphysical in the opinion of the author: the supremely daring conception of the identity of the individual soul and the universal soul of all things is, in his opinion, a great achievement of the human intelligence, but quietism and self-hypnotization are the peculiar perils of the speculative mystic, for his identification of the soul with the Absolute which is beyond good and evil, out of the reach of all ethical distinctions, leads to an attitude of indifference, "a serene and Pharisaic aloofness from the toils and joys and interests and sorrows of the common man." Therefore devotional emotionalism, "the agony of the soul," is according to the writer, the truer path, for it is the path trod by western mystics. But one may be permitted to point out that spiritual agony is only a process, not the goal; and the way to it lies through a severe course of self-training, the path of which has been laid down with scientific precision in the psychology of the Samkhya and other philosophies. By such a process of self-training, one who has passed above the agony and battle attains to a region of dispassion whence the goal is dimly visible. "Such *aequanimitas*," whether it is found in a Stoic emperor or an Indian sage, has a cold and statuesque beauty which attracts us all the more because of the heats and conflicts of our lives." Such an ideal is not sterile, as Dr. Macnicol seems to think, nor is it likely to produce only hard or withered hearts. Properly understood, it does not lead to inaction, but to selfless action, the doctrine of the Geeta, which the author admits to be "a high and worthy ideal."

All this however in defence of the Hindu attitude towards life is not intended to deny the truth of much that the author has to say on the subject. Theory and practice, especially in the field of religion and morals, seldom agree, and the higher and more philosophically perfect the theory, the greater is the difficulty in keeping peace with it in practical life. The peace and calm of the Hindu saint may be a very desirable goal, but the author has every right to put the further question: "The question rather is, did that peace send him back strong to bear and suffer among men and for

men? Quietism, the tranquillity that is forgetfulness of duty and of the claims of love, has ever been the chief peril that attends the mystic spirit and nowhere more closely than in India. Nothing testifies with such finality to this lack in Hindu mysticism even at its highest as does the fact that there is in it no impulse to intercession for men. The prayers of the saints are for their own needs.....[Philosophical] Hinduism casts out all affection, making the soul a desert and calling that victory. It claims to cure the ills of life, but in curing them it seems to the observer to do so by the drastic method of calling in the aid of death. It, in the German phrase, throws away the baby with the bath...[The vice of the West] is the exaggerated ego. In India on the contrary the danger is from the weakening of the personality, the undermining of the power of self-determination. The effect of this is seen in the power of caste which merges the individual in his membership of a class and substitutes the class-consciousness and class-rule for personal exercise of conscience and will...The beauty of Indian character, it is true, lies largely in the virtues of self-effacement, of submission, of dependence...Its beauty is of a peculiarly gracious and gentle type. It is seen both in the infinite patience and endurance of its silent masses and in the waiting and longing for God of its great saints. Over all is the glamour of an Eastern stillness—a stillness so deep that we cannot be confident whether it is the quiet of a deep content or the final quiet of death...The spirit of their religion, the ideal of a holy life as it rises before them and allures them, does not fill the heart with love and the desire to serve and succour others. Hence, the lack of progressiveness in their civilization, their contentment to leave evils unremedied. Escape [from the bondage of desire] and reformation is the aim to which their efforts are directed. Their ideal of life's goal may not create the arrogant oppressor, but it certainly does not create the deliverer from oppression. It is tolerant: it does not light the fires of smithfield or let loose the horrors of war; but it leaves others to do so and does not concern itself with such matters. A cowardly contentment with things as they are—lethargy and sloth and indifference to good and evil—these are the dangers to which this temper of soul, in spite of much that is attractive in it, is apt to lead and has led in India. It does not create the strength of purpose, the steadfastness of character, the enthusiasm for humanity that India so grievously needs if her Augean stables are ever to be cleansed"—

Long as the above extract is, we shall make one or two more quotations from this section of the book to illustrate the effect of the doctrine of Karma, Moksha (freedom from the bondage of desire), and fate on the minds of the people. The author speaks of "three of the greatest hindrances in the way of India's emancipation, three of the heaviest chains that enslave her. These are her asceticism the passive acceptance of things as they are, however evil they may be, and the belief in an inexorable fate." It is admitted that the theory of Karma, among the educated classes, "is accepted as furnishing an explanation of the inequalities of life: it is accepted also in the thoroughly ethical form of the proposition that whatever a man soweth that he shall also reap. But the consequences from its full logical application are not deduced, and it is steadily losing its power." Never-

theless, "I think we may hold that its influence is widespread and deep throughout the whole land, a paralysing influence from which India must be set free if she is to progress at all...its influence is continually present in the background of their thoughts as a bondage and an oppression." Again "this belief lies upon their wills heavy as frost, stilling complaint, indeed, but destroying initiative and effort. It robs the future of the colours of hope, as well no doubt as, to a certain extent, of fear: it leaves it merely drab. And it empties the present likewise of all energy and power of amendment...it has done more than any other doctrine in the land to enervate them and reduce them to lethargy and despair—morally, in a word, to bleed India white. The practical influence of these ideas is seen on a great scale in the system of caste of which they furnish a justification and support...A man's spiritual status is supposed to correspond to his rank in the order of caste: his Karma and his social rank agree, and he should accept it as appointed for him and immutable."

The above extracts will show what a thoughtful and sympathetic European thinks of our attitude in these matters, and however these doctrines may be philosophically buttressed, it is undeniable that they have, on the mind of the man in the street, the effect attributed to them by the author. To us who have made some study of the subject from the inside and with the sincerest goodwill towards the religion we profess, the most hopeless aspect of the situation seems to be the proneness to the passive acceptance of things as they are, however evil they may be," of which the writer speaks. This toleration, even in the minds of those who pass for educated, is the negation of the first condition of mental progress, viz., intellectual alertness and curiosity. No one stops to enquire about the origin of prevalent beliefs and customs, even of the most degrading kind and how far they can be made to square with other beliefs and customs which have come to prevail as a result of the impact of the West. They are stowed away in separate water-tight chambers of the mind, and indulged in or observed with equal alacrity.

One interesting chapter of the book is devoted to Indian women poets, from Gargi, Maitreyi, the vedic female rishis, and the Theris of Buddhist India down to the medieval saints, Mukta Bai sister of the great Jnaneswar, Mira Bai, and the rest of them, and modern Bengali poets, Toru Dutt, Mrs. Sarojini Naidu, Mrs. Kamini Roy and Mrs. Sarajubala Das Gupta. The poetesses of the middle ages were all saints first and poetesses afterwards, and there was no inspiration that was not a religious inspiration except when we come to the Moslem poetesses, Razia Begum, Nur Jehan and Zeb-un-Nisa Begum, where we find ourselves in a wholly different atmosphere, and "the love they sing is usually a very human and earthly passion, and their wisdom is the wisdom of the world." The author concludes the articles thus: "From the days of Sita to the days of Toru Dutt, there have never been lacking in India women of true and loyal and passionate hearts, who could both live poetry and make it. When Indian women look back upon their long notable inheritance, they may well be filled with pride in the past and with hope for the future."

One of the best pieces in the book is that on Raja Rammohan Roy, the father of modern India, its ideals and aspirations. "More and more as events

unfold themselves in this land it will be realised that Raja Rammohan Roy was the herald of a new age, that he kindled a fire in India that shall never be quenched." Bengalis ought to appreciate the following and try to make the observation truer than it is: "There are many obstacles in India, from the nature of its peoples and the influences that surround them that hinder the quick acceptance of new views of things, but these are least powerful in Bengal. That province has been and is still a vortex of religious and intellectual experiments, and its 'vanward and eager' people have never been slow to make trial of any new aspect of thought that may be presented to them." Rammohan Roy was the representative Indian of the age through whom new ideas were flowing in upon the land. He was a lover of his country in the highest and worthiest sense. He was, in the words of Monier-Williams, 'perhaps the first earnest-minded investigator of the science of comparative religion that the world has produced.' "There is an elevation of spirit and breadth of charity in the words [of the Trust Deed of the Samaj of which he was the founder] that seem to me truly to represent that in Rammohan Roy which gives him among other and no less distinguished reformers in this land an aloofness and distinction of his own." "He did not possess indeed the extraordinary emotional force and fervour of Keshab Chander Sen, but there was in him a calm strength and high seriousness that his mercurial successor too manifestly lacked.....He looks forth upon us from the opening years of that century 'with habitually grave countenance,' serene and alone, like some legendary hero, scattering the night of superstition by "lucid shafts of day" "Whatever the subject he deals with one finds in him the same clearness of vision, the same broad-minded wisdom. Governors and governed alike could have sought the advice of no saner, no more sympathetic guide." "Still from his grove he calls his countrymen to lift their gaze beyond the horizons of their own land within which they have bounded themselves so long. He bids them rid themselves in the quest for truth, of all foolish and narrow minded prejudice.....It is this that sums up the debt that India owes to Rammohan Roy—that he first broke the bonds that had straitened her for centuries, he first showed her the way of freedom and walked himself before her in that way. The day is coming when India will say of him as was said in regard to America of Emerson:—'He cut the cable and gave us a chance at the dangers and the glories of blue water.'"

A few pages are devoted to the Autobiography of Maharshi Devendranath Tagore. 'Apart from its unique religious interest, the autobiography has a singular literary charm.' The peculiarity of the Maharshi lay in the fact that he drew his inspiration almost exclusively from the Indian religious scriptures. His faith was 'Protestant Hinduism.' "The book is full of deep sentences, expressive of such experience of the divine fellowship as all the saints have known, touched to a peculiar delicacy and beauty by the Indian atmosphere."

In the chapter on some notable Indian Christians, the new movement in the Indian Church, so full of hope for all well-wishers of India, is briefly referred to. "There has been little original theological thinking in the Indian Church.....India has scarcely begun to pass Christian teaching through its own mind, to attempt the task of rethinking it by its own processes of thought."

It has hitherto taken its system of belief from the West, repeating the ancient creeds without question. Its theology has been for the most part an echo of the words of Western teachers.....The Indian spirit has been forced into western moulds, and these are sometimes ill-adapted to do justice to its ardour and its depth. The theology in the case of most has not, in consequence, the vitality and power that come when the religion and its formula are infused with a common life and are the effect of a common creative power in the soul.....[sectarian denominational distinction among Indian Christians have not grown up as the natural expression of their devotion and they do not proceed from any deep conviction].....The Indian Christian mind has not as yet fashioned either the formula of its own theology or the frame-work of its own Church. The writer then refers to the awakening of a spirit of nationalism within the Church, and welcomes it. "The Indian Christian people have at last begun to desire that theirs shall be the architecture of the Indian Church that their own hands shall lay its foundations and build its high towers." But there are two mighty obstacles to the realization of this aspiration. "The first of these obstacles is the poverty of the Indian Church.....The power of the purse is in the hands of the foreign missionary and without that power the Indian leaders feel themselves helpless." The next obstacle is "the downward pull of the mass movements as these pour year after year ignorant multitudes into the Church.....We can see how much more difficult it is for a Church to attain to self-consciousness and self-respect so long as nine-tenths of its membership is made up of these classes." The Indian Christian leaders have, we leave, become somewhat critical and rebellious, and they see how some of the foreigner's methods "tend to denationalise them and to deprive them of their oriental inheritance." "This is not to be wondered at, since to the greatest Indian Christian of this generation, Pandita Ramabai, nationalism has no meaning, and she has turned away with loathing from the inheritance of Hinduism and would not even allow her daughter to learn Sanskrit. There is a Hindu adage that when a Hindu becomes a Mahomedan he becomes the most voracious of beef-eaters, in other words, an apostate is the greatest of fanatics. There is nothing that can be said of the India of to-day with greater emphasis—and this applies more truly to the India of to-morrow—than that a man or woman of Indian birth, however high his or her

position may be among the western peoples, has simply no place in her mother-land, who has the queer, morbid, and absolutely indefensible mentality which the author attributes to Pandita Ramabai. Narayan Vaman Tilak is a Christian psalmist in the line of the Indian *Bhaktas*. He has recovered for the Marathi Christian Church pride in their mother-tongue and his songs are not foreign echoes, but voices from the deepest places in his own Indian heart. But Sadhu Sundar Singh has won the reverence and affection of Christian India to a degree previously unknown. He wears the yellow robe of the Indian ascetic and has put away the claims of house and family. "The Indian Christian see in him what they aspire to be. He is India's ideal of the disciple of Christ—a barefooted wanderer with love burning in his heart. In him Christ and Hinduism seem to meet and harmonize and the Christian faith is proved to be no foreign importation but a flower that can blossom into beauty on an Indian stem."

The last chapter deals with the religious diversions of the Indian villages—the festivals, *vratas*, *bhajan*-parties, *kirtan*-companies, visits of the *sumis* and above all, the pilgrimages. "Religion is not usually classed among the 'diversions' of life, but among all peoples and certainly among the simple peasantry of India, it has furnished a way of escape from life's dreariness and monotony, a means of enlargement for the soul, straitened by the pressure of the things of sense.....There is nothing that is rooted more deeply in the soul of the Indian peasant than his sense of God and whatever else he loses with the coming to his land of a new day and with the wakening of new ambitions, he will not, we trust, lose this.....Sivaji, it is true, was a 'bonny fechter' (good fighter), but a day came when Sivaji placed his kingdom in the wallet of his Guru, Ramdas, and would have donned the yellow robe.....The song that the blind crowder sings in India is seldom a song of battle; it is a song of the soul's quest for God. All down the centuries from the dim days of Buddha India has sought Him sorrowing, and in the making of modern India they reckon it that leave Him out." If the reference here is not to any sectarian divinity such as Jesus Christ is to Christians but to the god of all nations, then we entirely endorse the above.

Politicus

## REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

### ENGLISH

AN ESSAY CONCERNING HUMAN UNDERSTANDING;  
By John Locke; abridged and edited by A. S.  
Pringle-Pattison. Published by the Oxford

University Press, London. Pp. XLVIII+380. Price  
8s. 6d.

Locke's work is a philosophical classic in the best sense of the both and its doctrines fill for



too large a space in modern thought to be learned from the colourless abstracts in histories of philosophy'. But the length of the Essay and its needless repetitions have hitherto discouraged the first-hand study of the work. On the first appearance of the Essay, the author himself had to apologize to the readers for the repetitions. But, he said, he was too lazy or too busy to make it shorter. That has now been done by Prof. A. S. Pringle-Pattison and done excellently.

The present volume is, in its idea, not so much a series of selections from the Essay as an 'edition with omissions'. The external frame-work is retained even to the extent of supplying the titles of chapters from which no extracts are given. The aim has been to leave out nothing that was in any way characteristic of Locke's thinking, and for that reason there will still be found repetitions and re-inculcations of favourite ideas'. (Preface).

This is just the book wanted by the students of philosophy and University professors. The book is confidently recommended. It will, we doubt not, replace the original work.

MAHESCHANDRA GHOSH

*AN INTRODUCTION TO MATHEMATICAL PROBABILITY: By Julian Lowell Coolidge, Professor of Mathematics in Harvard University. Oxford, Clarendon Press. 1925, pp. xvii+126.*

The appearance of a text-book on the Mathematical Theory of Probability in the English language hardly requires any apology. English readers who intended to study the subject had until very recently been obliged to depend mainly on foreign literature which contains many excellent books on this branch of Mathematics. In French Bertrand's *Calcul des Probabilités*, written about 35 years ago still remains the standard book on the subject while Poincaré has also been always eagerly read by those desiring to have an intimate knowledge of the Theory of Probability. In German one meets with the monumental work by Czuber and several others by different writers. The literature on the subject in English has remained comparatively poor and for this reason alone, if not for its thorough comprehensive character, the "Introduction to Mathematical Probability" by Prof. J. L. Coolidge should be given a hearty welcome by the English-reading public.

The book is divided into eleven chapters: the first six chapters deal with the elementary calculus and the important theorems of Probability, the next three chapters are devoted to the Theory of Errors and the Method of Least Squares. Then follows a chapter on the Kinetic Theory of Gases from the statistical point of view. The closing chapter is a brief introduction to the Principles of Life Insurance. As an introduction to Mathematical Probability the book is fairly comprehensive.

One important feature of the book is the sharp line of demarcation that is maintained between the postulates, assumptions, etc., and the main facts of the theory. Before any subject is introduced the assumptions that are made are clearly set forth (always printed in italics) and the results of mathematical analysis are summed up into a Theorem or Law (also in italics). The validity of the assumptions has often been discussed and very often an honest doubt is created in the mind of the reader as to the range of applicability of the results arrived at. The author insists at the very beginning on regarding the subject as not of the nature of pure

analysis but as an experimental one in which the validity of every law or theorem arrived at must be tested by appealing to our experience. He misses no opportunity of exposing the well-known theorems on Probability and shows how great a mistake it would be to regard them as inviolable truths. Thus, while pointing out the unsatisfactory nature of Bayes' Formula, the author comments: "therefore we use Bayes' formula with a sigh, as the only thing available under the circumstances: 'stealing tuk him for the reason the thief tuk the hot stove—bekaze there was nothing else that season'".

The principal results of the Theory of Probability have been treated fully in the book. The author's way of introducing a subject is quite fascinating and his presentation is also interesting. But it is to be regretted that comparatively large amount of matter has sometimes been compressed within a short space, it is to be feared, at the cost of lucidity. Many points in the Theory of Probability appear to be too much abstraction unless there be illustrations and numerical calculations. The formidable formulae derived in the article on correlation coefficient could not convey much to the students without actual handling of figures.

One chapter in this book would be interesting to the students of natural science. The subject of Probability has been rescued from its obscure corner and pushed to the forefront by the modern researches of theoretical physicists and it is quite appropriate to include in every text-book on Probability some chapters dealing with physical problems in which the theory has been applied with remarkable success. In this sense some more chapters illustrating the general Calculus of Probability more copiously (e.g., a chapter on the theory of fluctuations) and containing more physical matter would have been exceedingly interesting and would have made the book useful also to the students of physics.

N. R. S.

*LIFE OF SRI RAMAKRISHNA: Compiled from various authentic sources. Advaita Ashrama, Mayavati, Almora, Himalayas. Pp. 765. Price—board Rs. 5; cloth Rs. 6-8. 1925.*

After the death of Chaitanya Bengal was long in want of a religious teacher who could put into practice the high ideals and deep spirituality of Hinduism. In Ramakrishna Paramahansa Bengal found a teacher who showed in his very life what the inner meaning of the Hindu religious thought was. He wrought out the faith of his forefathers in a simplicity at once admirable and charming. It was the inspiration of his life that created a new band of powerful *sannyasis* who carried the Vedantic doctrine simplified not only to the masses of India, but to Europe and America where their activities for the cause of Hinduism were supremely successful. It is no wonder then that now all India claims him as her own. To read such a life is a pleasure and a profit. In the book under review all the possible sources of the life of the great teacher have been exhausted by the compilers. They have done full justice to the life. The book affords pleasant reading. The language is simple and elegant. As is the characteristic of all the publications of the Ramakrishna Mission, the book is nicely got up. Those who had long been feeling the want of a life of Sri Ramakrishna would be highly benefited to

have a copy of this book. We hope the publishers would bring out a Bengali version of the work in no time.

PEARYMOHON SENGUPTA

A PHILOSOPHY OF BEAUTY: *By James H. Cousins. Published by the Theosophical Publishing House, Adyar, Madras, India.*

"For twenty five centuries" writes the author "many of the finest minds of the West have busied themselves with the problem of the nature of beauty and its relationships with the world of nature and the world of art. The end of the quest, if we are to accept the conclusion of Signor Benedetto Croce, the Italian Philosopher, as stated in his book *Aesthetic as Science of Expression and General Linguistic*, is failure on the part of the Philosophy of Beauty to reveal the true nature of art.

The author takes us through twenty-five centuries of Western Aesthetical thinking to show how it has failed to discover the truth underlying the beautiful and then gives us a peep into the Aesthetics of the East. He comes to the conclusion, with the help of Hindu Philosophy, that "Art is man's creative reaction to the touch of the Cosmic Bliss through the bliss-body within himself; and the value of Art is according to its measure of ability to express that bliss and impart it to others. Where the pleasure in the creations of art is touched with the nostalgia of the spirit, calling the creator or the appreciator homewards towards his true centre: these creations of art are called beautiful." Beauty and Art are expressions of qualities inherent in the Cosmic Being which Cosmic Being includes nature and human nature within itself, and in its universal penetration of its own details sets up an essential affinity and response between the details and the totality. Dr. Cousins criticises Croce's view that "the beauty of nature is the discovery of the human imagination" as leading to the absurd position that "the human imagination is able to discover what is not there, which is very clear of the human imagination." The human imagination of course may discover things without necessarily proving that the things are "not there". A discovery means the finding out of something which is there. The question is whether the human mind discovers something (when it becomes conscious of the beautiful) which is its own creation or something which exists independently of the human mind. If we do not accept the neo-idealistic position and ascribe art and beauty to the aesthetic or intuitive activity of the human mind, does the introduction of the Cosmic Being help us much? It merely colours the aesthetic problem with greater mystery.

The book is written in the author's usual charming and fresh style and it would provide pleasant and thoughtful reading for a few hours.

OUTLINES OF A PHILOSOPHY OF ART: *By R. G. Collingwood. Published by the Oxford University Press. Price Sh. 2-6 net.*

Mr. Collingwood is a writer of distinction and ability. In this little volume, which is one of a series of introductory volumes on various subjects published under the name "the World's Manuals" by the Oxford University Press, he has left marks of his genuine thoughtfulness and scholarship. He treats of the subject in six parts. 1. The General Nature of Art. 2. The Forms of Beauty 3. The

Beauty of Nature, 4. The Work of Art, 5. The Life of Art, 6. Art and the Life of the Spirit. The book is a real contribution to the subject and not a mere collection of opinions and names.

INTRODUCTION TO MODERN PHILOSOPHY: *By C. F. Joad, published by the Oxford University Press. Price 2s-6d net.*

This is one of the Oxford University Press World's Manuals. We find in this little volume a critical review of 1. Modern Realism, 2. The Philosophy of Mr. Bertrand Russel, 3. Neo-Idealism, 4. Pragmatism, 5. The Philosophy of Bergson. The Book is well written and contains some beautiful plates.

SPECULUM MENTIS OR THE MAP OF KNOWLEDGE. *By R. G. Collingwood. Published by the Oxford University Press. Price sh. 15.*

The book is an attempt to formulate a useful philosophy by means of a "critical review of the chief forms of human experience". "Everyone knows", says the writer, "that our civilisation is in difficulties, and the stupidity of the suggested remedies only indicates the gravity of the disease .....one sect thinks we shall be well if we redistributed our property; another, if we are married by professors instead of by priests; another, if we stop drinking wine or eating meat; another, if we abolish machinery or war....." In former times people took a comprehensive view of life and its activities and lived happily. Now scientist, priest, artist wage war against one another, "No man can serve two masters." Hence there is a gap in every man's heart. One must choose ones "friends" and "at the same time his enemies". In former times the artist was kept in check by religion and could not go to the extreme of his point of view. Similarly every branch of life had to compromise with every other branch. The present separation is due to a demand for perfect freedom. "Art for art's sake, truth for truth's sake, religion for religion's sake, each free from all claims on the part of the rest." Nothing exists for life's sake, it seems. The book under review attempts to provide a map which covers the whole field of human experience either in the history of the individual or in that of the human race, we find aesthetic activity precede religious and scientific activity. History and Philosophy (in their modern sense) come later and are much more affairs of the intellect than aesthetic religion or science. Hence the writer divides his map of knowledge into the five parts: Art, Religion, Science, History and Philosophy. The writer gives a critical review of each of the five branches of knowledge and helps one to escape the present-day onesided attitude of mind and to look upon the whole field of human experience as one. Mr. Collingwood says in his preface that he intends "to write English that a well-disposed and intelligent reader will understand if he tries." His language is so devoid of "philosophical jargon" and intricacy, that one cannot help being well disposed towards him. In fact his treatment of the troublesome subject-matter deserves the highest praise. The book should attract readers who fight shy of what we commonly call philosophy, but are nevertheless deeply interested in life.

LOFTY THOUGHTS FOR LONELY MOMENTS. *Compiled by a Lover of Lovely Sayings. Published by A. B. Sons & Co., 2 & 3 Lall Bazar Street, Calcutta.*

This small book contains many apophthegms culled from the wide field of English literature. They are full of moral, spiritual and intellectual wisdom and serve as a tonic to our drooping spirits. There is also gathered here many a poetic gem that will "sparkle for ever on the fore-fingers of time." The collection will prove a healthy companion for one's lonely moments.

A. K. G.

ECONOMIC LIFE AND PROGRESS IN ANCIENT INDIA : *By Narayan Chandra Bandyopadhyaya M.A. Vol. I, Calcutta Oriental Series no. 13 (1925), pp. vii+218. Price Rs. 6.*

We congratulate Prof. Banerjee on the publication of his outlines of an Economic History of Ancient India. The subject is vast and the method and manner of approaching it cannot but be diverse. But the special feature of Mr. Banerjee's treatment is a sober and painstaking *analysis* of the available documents of our Economic history. Instead of determining to discover the latest politico-economic principles and institutions in the ancient records of India, Prof. Banerjee confines himself to the modest task of extracting and classifying the data of economic life. In this age of premature and precarious generalisations we find such a faithful *descriptive survey* quite refreshing and we recommend the book specially to young scholars aspiring to do some work in reconstructing the economic history of India.

The present volume covers only the first and the second stages in the evolution of Indian economic life—the Vedic and the post-Vedic—reaching down to 400 B.C. with which data Prof. Banerjee proposes to open his second volume. Indian scholars are now convulsed with enthusiasm for Kautilya and the Arthashastra. Prof. Banerjee has rendered a signal service to these scholars by his *tableau* of Pre-Kautilian State and society, supplying a very necessary corrective to detached speculations. He concludes: (at the risk of proving himself unpatriotic!) "Economic theories proper do not seem to have been developed in those days and all speculation ends in a fine idealism about a regulated social existence ... The conception of wealth was rather loose, anything enjoyable being regarded as wealth... As in many other primitive communities, the *State was more social than political*...."

Prof. Banerjee gives us a faithful and comprehensive picture of economic life of the ancient Hindus within a surprisingly limited space of about three hundred pages discussing the important Vedic and Buddhist documents and adducing supplementary evidence from the Ramayana and the Mahabharata, both of which works he wisely discusses apart, because of chronological uncertainties. The historian's sense of *criticism* and *selection* is laudable. One feels that Prof. Banerjee has devoted several years to the study of the politico-economic records of ancient India. His study provokes the question whether the economic history of India may be reconstructed purely from Indian records or that it should be studied as a part of the general economic history of the ancient world. The nations of antiquity were not so perfectly isolated as our orthodox historians made us believe. The international and interoceanic commerce played a very

great part indeed in modifying and developing the culture-history of the ancient as well as of the modern peoples. Accidental preservation of texts like the Periplus of the Erythrean Sea shows that India was a veritable *trait d'union* between the ancient nations of the Orient and the Occident. Discoveries of Mahenjo-daro are already forcing us to extend our narrow historical outlook and to seek cultural contact with far-off Babylonia or Aegean Zones. We expect the second volume of Prof. Banerjee's work to throw some light on these momentous problems.

KALIDAS NAG

MALINI—THE DAUGHTER OF GHANPANT OR A TALE OF INDIA'S SACRIFICE: *By S.H. Khambhala.*

It is strange that S. H. Bhabrala who so heartily advocates everything Swadeshi in this little book should have chosen as a medium to express his views English blank verse. He has not yet been able to acquire the art of writing blank verse successfully and his ear for rhythm fails him lamentably at times. The story is of Malini and Ranjit. Ranjit, a Sikh whose ancestor apparently disgusted with the state of affairs in India emigrated to America

"Where none who worked did hungry go to bed  
But got his share of freedom! land of love and ease

Though shelterer of those that freedom love."

All very complimentary no doubt but several people could think it to be a very exaggerated view of the United States and their dealings with their Negro population.

Ranjit is intensely Swadeshi and when Malini who is also devoted to that ideal emerges from her 'martial cot' (whatever that may mean) he falls in love with her and marries her. The couple convert their village to their views and observe strict Swadeshi.

"Wherein you turned the very air did breathe  
The soul of India, not like what they do.  
The lying demagogue, the preacher false,  
That preacher Khaddar, preacher Swadeshi,  
And Khaddar wears for public show alone,  
Goes home and takes to Western articles,  
Drinks Western wines, wears Western clothes  
and eats

With Western spoons and forks in Western plates  
Oh Horror! men of India, drive away

Those lying scoundrels from your platform  
plank!"

One wonders if the attention of the leader of the Swaraj party in Bengal has been drawn to these lines. The author has forgotten the rules of grammar and the restraint due in political controversies. The village became keenly political, evoked the wrath of government thereby and at a meeting to protest against the Rowlatt Act and repressive legislation a tragedy like that of Jalianwalla Bagh occurred. Ranjit was killed and Malini devoted herself to the service of her country. The villagers apparently had attained to a high state of culture.

"At public meetings Tolstoy, Mazzini  
Macaulay, Mill, Moder (?) and Garibaldi  
Voltaire and Rousseau, Milton, Lenin, Burke  
Were oft remembered, largely quoted oft."

The author prophesies, however, a brighter future with India apparently still under the rule of England but

"A time did come when the brute force at last  
Gave way to that of spirit and of sense

.....And rulers' wise

Were quick despatched from Britain to thisland."

The author's feelings are strong. But accuracy is not his main point, e. g. "The Rajput chivalry brandished on the plains of Germany and Austria." Somewhat misdescribes the disposition of troops during the Great War. There are one or two printing mistakes. The author would be well advised to study blank verse more carefully before he again uses it as a vehicle for his ideas. Some of the lines however show promise

"Thou still art great in thy declining fall,  
Rich without wealth with outer power strong,  
With nothing thou hast everything to lure  
The distant nations, though in fallen pride."

THE LIGHT ETERNAL: *By Upendranath Mukherji*

In his preface the author says that he has attempted to give some idea of Hindu Thoughts. He goes on to say, "English is a foreign language to me." It is a pity that he should have chosen verse as his medium for expressing his ideas, because his verse is very halting and shows a disregard for the rules of prosody and scansion which make it very difficult reading. There are some very good ideas rather badly set out, and his summary of the influence of Moses, Christ, Buddha and Mahammed would have made good reading had they not been expressed in very lame lines which hardly can be called verse. One cannot help feeling that this book would have been more useful, had it been written in prose. There is this to say however that the author is very sincere and touches on a variety of topics. The keynote to the teachings of all the preachers he mentions, and the solution of all the problems he raises is Love which educates the soul and fits it to become part of the Supreme Love. The author has evidently thought much on the subjects with which he deals. It is a pity he has not found a better medium of expression. The sincerity of the book however in part redeems some of its many obvious faults.

SEEKINGS AND OTHER POEMS: *By S. S. L. Chordia.*  
*Allahabad. The Indian Press Limited.*

In her introduction to this collection of sonnets Mrs. Biggane quotes the editor of the Poetry Review to the effect that the expression of Eastern ideas and feelings in English prose by Indian writers is "a development of enormous significance". The work of such writers has been collected by the late Dr. T. O. D. Dunn in his 'Bengalee Writers of English Verse' and there are of course other separate editions of the work of many writers. She names Sarojini Naidu, Toru Dutt, C. R. Das (by which she must mean P. R. Das, a judge of the Patna High Court and brother to C. R. Das) but leaves out the most notable of all, namely Monmohan Ghose, and does not refer to Harindra Nath Chattopadhyaya. With such writers S. S. L. Chordia is by no means to be classed, but his sonnets show that he has poetic feeling and no doubt will be able to improve upon the present volume. He occasionally drops into very unpoetical phrases, e. g. "Yet thou prolongest this cruel Hide and Seek," but there are on the other hand some passages of considerable merit such as "Moths and the Taper" and "fulfilment," and in the series entitled seekings No. V. "The sweet lark song the twinkling Star to sleep" is very successful. The Irony of Fate, and Twilight Thoughts are also good. The author also has the art of describing beautiful

sights in befitting language and the Kalki Avatar, the Joymandir at Udaipur, 'The Taj', and the Fateh Sagar at Udaipur all display considerable talent and genuine poetic feeling and one will look forward to further works by this author who has poetic ideas to express and has studied the technique of his art.

R. C. B.

#### BENGALI

RASAKADAMBA: *By Kavivallabha. Edited by Mr. Tarakeswar Bhattacharyya, M.A., and Mr. Asutosh Chattopadhyaya, M.A., of the Cotton College, Gauhati. Published by the Vangriya Sahitya Parisat, 243-1 Upper Circular Road, Calcutta. 1332 B.S. Pp. lvii+106. Price Re. 1.*

This old Bengali work is very ably edited under the auspices of the Sahitya Parisat of Bengal. The original work was written in 1520 Saka era, i.e. 1599 A.D., according to its colophon. Nothing is known about the author who says he was born in a village near the celebrated Mahasthana on the bank of the Karatoya. Unlike the old writers the author seems to have his own view and presents it in a peculiar way. This author cannot be classed with any other writer of Vaishnavism. He attempts to give his exposition of Vaishnavism, though he collects materials from classical works. Here and there one meets with charming passages. The tenth 'rasa'—as the cant is called in this work—gives the inner and esoteric significance of Vaishnavism. The long-drawn introduction gives a summary of the work. Three manuscripts are collated in the preparation of this edition. Photographs of the first and last pages of the leading MS. add to the utility of this edition and the notes are generally illuminating.

RAMES BASU

#### HINDI

ARYASAMAJ KA ITIHASA—VOL. I.: *By Indra Vidyavachaspati. Pp. 251. Price Rs. 3.*

When in the course of the last century, Christianity and Western culture confronted and threatened the old culture of India, the Arya Samaj was one of the products of the regenerative process, as was the Brahma Samaj of Bengal. Swami Dayananda attempted to solve the problems of religion which arose from the new outlook, and the nature of the movement set up by him was not only progressive but also aggressive. This volume of the history of the activities of the Arya Samaj up to 1890 A.D. is written under the direction of Swami Sradhananda, and shows how this great religious movement has progressed in the midst of various odds. The work under notice supplies a much-felt need.

ENGLAND KA ITIHASA—VOLS. I. & II.: *By Pran Nath Vidyalkar. Published by the Ganga-Pustak-mala Office, Lucknow. 1921, 1924.*

The compiler of the present work has earned the reputation as a prolific writer and many books of history stand to his credit. This work gives within a short compass a brief view of the rise and progress of the British nation.

HINDI: *By Badarinath Bhatta, B.A., Lecturer Lucknow University. Published by the Ganga Pustakmala Office, Lucknow. Pp. 96. 1925. Price as. 10.*

The story of the Hindi Language and Literature

is told in this little volume for those who have not the opportunity to study the larger volumes on the subject.

RAMES BASU

### KANARESE

VASANT-YAMINI-SWAPNA-CHAMATKAR NATAK; *By the late Vasudevachar Kerur, edited and published by R. B. Poidar, B.A., Dharwar (Price Re 0-14-0).*

As the translation of Shakespeare's drama "A Mid-Summer Night's Dream" the book under review is expected to be very interesting. Kerur is well known as an original writer and this work shows to his readers his powers of translation and transference, also equally strongly. The drama has been admirably Indianised and except for one or two quaint thoughts inconceivable in Hindu culture, the author shows himself to be a past-master in the study of, and the insight into, the human nature. But the author has suffered in his style here, vivid and vigorous as it is always, from a pedantic and capricious liking for a Mysorean phrase or an inflexion; besides, a few inapt and incongruous similes and other orthographical solecisms in a book so elegant otherwise, indicate that the author must have been either in a hurry to finish the book or unable to revise it during his life-time.

The editor appends at the end of the work, his long appreciation and other matters of interest to an average reader, in a language bizarre and peculiarly his own. His attempt is almost the first in Kanarese and his method in criticism is exactly English. He has taken great pains to collect and give Kanarese garb to the criticism on the original and also to appreciate in that light its translation. In his most idolatrous admiration for everything that is Kerur's, he has failed to notice the few above-mentioned indelicacies in the author's style and to amend those that are clearly absurd in any language.

Where the author is not himself consistent throughout his works in his diction or forms of words used, it is, we think, the duty of the editor to amend the obvious incongruities and to present to the public a thoroughly faithful and characteristic style of the author free from his idiosyncrasies. The editor has, as can be seen in some places, tried to retouch the text in this light. To leave to the future a motley style or an idle peculiarity of no defined interest is as good as burying the Shakespearian scholar under the Chaucerian debris.

A. S. HARNHALLI

### MARATHI

MATHGAVACHA SHILALEKH & C.: *By V. A. Bambardekar. Publisher the same. Pages about 300. Price Rs. 2.*

This is a book which will interest such persons as are concerned with historical research. The author has taken a good deal of pains in collecting materials which throw considerable light on the history of Savantwadi State, and has successfully shown, by means of a more correct reading than done heretofore, of an inscription on a slab of stone at Mathgaon, that the Brahmin Samants of Kudal Desh were the true original rulers of the State, their power was usurped by an intermediary ruling family bearing the title of Sardesai, and ultimately it was snatched from their hands by the savants of the Maratha caste. So far as the

argument goes, the logic is irreproachable. But the motives attributed by the author to another writer, who has written the history of the Savantwadi State without making himself acquainted with these facts of past history detract from the merits of the work of Mr. Bambardekar.

PUSHPA-WATIKA—A COLLECTION OF SMALL POEMS: *By several poets. Publisher—Kavi Mitra Mandal, Dadar (Bombay). Price as. 8*

'Still they come!' is the exclamation on the lip of every Marathi reader, at the sight of a new book of songs published in these days. Maharashtra has grown sick of these effusions. When will our budding Wordsworths and Shelleys realise this fact and turn their intellectual and sentimental overflow of enthusiasm to a better cause? The poems contained in this book are not bad. Some of them are a distinctly good reading. But how rare is true poetry!

V. G. APTE

### MALAYALAM

SWAHASUDHAKARAM: A PRABANDHA: *Written by Meppattoor Narayana Bhattatiri. Translated by Ettimanoor K. Krishna Pisharoti, Senior Malayalam Pandit, Parur. (Travancore) Price as. 4.*

This is one of the many Prabandhams written by the great scholar Narayana Bhatta who lived in the beginning of the 17th century. The booklet contains both the Sanskrit text and its translation given side by side. The translation is fairly accurate. But, since he has cared to add the text too, the translator could have taken the trouble of editing it more properly by comparing the readings with other manuscripts.

There is no Introduction; and the Preface written by the translator is very poor since it contains nothing new.

P. ANUJAN ACHAN

### GUJARATI

HASYA KATHA MANJARI, PART II: *By Dhansukhlal K. Mehta. Printed at the Vasant Printing Press, Ahmedabad; cloth bound. Pp. 246. Price Rs. 2-0-0 1924.*

This compilation in book form of the different numerous Sketches and Skits, published by Mr. Mehta in magazines and periodicals keeps up his reputation as a humorous contributor to Gujarati Literature, and we welcome their appearance in a collected form.

AFRICA NI ASHARAFIO: *By Abdulla Khan Budhu Khan Panvi. Printed at the Muslim Printing Press Navasari; cloth bound. Pp. 434. Price Rs. 2-0-0 1922.*

We generally review fresh books. This is a social novel and the writer being a Mohamedan, it deserves encouragement, looking to the way in which he has handled this language.

We have been sent a book called *Hectic or Habitual Fever* by Vaidya J. J. Dave. It is a short account of the disease and an advertisement treatise of the drugs manufactured by the pharmacy.

KUMARI KAMANDAKI: *By Manilal J. C. Jethalal Vyas. Printed at the Praja-Bandhu Printing Works, Ahmedabad. Thick Card Board. Pp. 225. Price Re 1-4 (1925).*

A Bengali novel called Rinparishodh, by Kali Prasanna Das Gupta has furnished the basis of this

social novel, which is written to show how virtue gets rewarded in the end. In order to show the ugliness of vice, several unpleasant pictures have been drawn by the author, which are likely to attract more readers than the soberer ones.

CHANI BAR : *Collected by Jugatram Chimanlal Dave. Printed at the Navjivan Press Ahmedabad, Paper cover. Pp 197. Price Rs. 0-5-3 (1925)*

This is the third edition of a very useful juvenile publication. The collection of poems is eminently suitable for the young folk for whom they are intended and the gradation is also thoughtfully made. The book has already attained deserved popularity.

SHRI SARAL BHAGVADGITA *By Kanji Kalidas Joshi. Printed at the Krishna Printing Press, Bombay and published by Manilal K Desai B. A., LL. B. Cloth bound. Pp. 288. Price Rs. 0-8-0. (1924), Second Edition.*

This is a *Samashloki* translation into Gujarati (Verse) of the Bhagvadgita. Whatever effort is made to popularise the study of the Gita deserves encouragement. To those who cannot master the Sanskrit text, a Gujarati rendering of it into verse would give some facility, and independently of its other merits or demerits, this phase of the work should be welcomed.

LOKE SANGIT ; *By Narayan Moreswar Khare, Printed at the Navjivan Printing Press, Ahmedabad Paper cover. Pp. 86. Price Re. 0-12-0 (1925).*

This attempt to find out the *sangit* or music lying concealed in popular songs, and treat of it on scientific lines is the first of its kind in Gujarati. As a pioneer, it is an excellent performance, and those who are familiar with the technique of the 'subject' will fully appreciate it. The intimate knowledge of the writer of the art and science of music peeps out from every line.

SABARMATI GUNA SHUKSHAN KAVYA (1917) has been received by us. It is an old publication, hence it is not reviewed.

ISLAM NA AULIYA : *By Sushil, printed at the Anand Printing Press, Bhavnagar. Cloth bound. Pp. 104. Price Re. 0-8-0. (1925).*

The object with which this book is written deserves twofold commendation. It is written by a Hindu, although it treats of a Mahomedan subject, and further it tends to dissipate the wrong popular notion that amongst the followers of Islam only fanatics are to be found. "Saints of Islam"—this is what the title means—gives in simple language incidents in the lives of the great men and the pious men of our sister community, and their sayings, which go to prove that the higher laws of all religions are identical and that truth and piety are honoured everywhere.

PRANAY NAD : *By Vallabh. Printed in Calcutta*

It is a poem on *Pranay* expressing grief at the death of one dear and near to the poet. There are passages expressing deep pathos.

EXPERIENCES OF YERAVDA : *By Gandhiji. Printed at the Navjivan Printing Press, Ahmedabad. Paper Cover. Pp. 165. Price Re. 0-12-0. (1925).*

Gandhiji contributed his experiences of the Yeravda Prison, in instalments to the Navjivan. They are now collected and presented as a book to the public. It need not be said as to how very instructive and interesting they are. Every Gu. a student must read them.

PREMANAND NAG NAYAKO : *By S. Printed at the Lohana Mitra Printing Press, Baroda. Cloth bound. Pp. 163. Price. Re. 1-8-0. (1925).*

There are two Schools in Gujarat, which respectively assert and deny that the plays said to be written by Premanand were never written by him. The writer of these essays asserts that they were written by him. The leader of the school that denies their authorship to Premanand is the well-known Gujarati poet and scholar, Narsinhrao B. Druatra. The controversy is nearing its majority, and still no definite conclusion has been reached. The book is a reprint of the contributions made by S to it, and it contains a critical preface from the pen of Mr. Chhotlal Narbheram Bhatt, a veteran of the old school. The ordinary reader will rest content with the idea that much has to be said on both sides.

NUR-E-ROSNAN : *By Ratansha Kayaji, B. A., LL. B. Vakil, High Court, Nyasaland (B. E. Africa). Printed at the Ambika Vijaya Press, Surat, cloth bound, pp. 524. (1924).*

Tarehid or the Oneness of God as a Sufi doctrine has attracted many Indians. This translation of the book on the subject, written in Urdu in A. H. 1171 by Kayamdesi Bava Saheb Chishti, is a proof of the interest that even our Parsi friends take in the highly philosophical subject of *Brahmajnan*. The author Chishti Saheb was the head of a sect, which is found in Gujarat, and which counts amongst its followers non-Mahomedans also, inasmuch as the preachers have preached their doctrines passing them as *Brahmajnan*. This translation is a welcome contribution to our scant knowledge of the tenets of the creed.

SANGRAHANE, SPRUE, OR COLITES : *By Faidia J. J. Dave of Dhrayandhra in Kathiawad. It treats of the conditions and cure of this deadly disease in as popular a manner as the subject would permit.*

K. M. J.

## COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor. *The Modern Review.*]

### **Alleged Hindu Anticipations of Modern Philosophy—Lord Haldane on Hindu Thought.**

THE MODERN REVIEW (January, 1925) publishes on p. 110 part of the contents of a letter from Lord Haldane to Professor Surendra Nath Das Gupta on the merits of the latter's *History of Indian Philosophy*. The learned Lord happens to make certain remarks on "Indian systems" which although flattering to India are perhaps hardly acceptable.

Haldane is a person "whose right", as the *M. R.* rightly mentions, "to speak on philosophical matters is admitted on all hands." But the *M. R.* would surely be the last to admit that even philosophical authority is immune from criticism.

Lord H., moreover, belongs to a country where science and philosophy are used to the day-light of public criticisms, even to such as come from the man in the street. Hence a few remarks, which will serve at least to indicate that Young India is not willing to swallow any and every praise that may be showered on the founders of ancient Indian systems. Indiscriminate appreciations can not lead to unnatural vanities from which it is our duty to save ourselves.

#### *Has Indian philosophy a larger history ?*

One sentence in the letter reads as follows : "Indian philosophy has a larger history than that even of Grecian thought which it precedes."

The word "larger" is not clear. Does it indicate extensivity in material or length of duration or both ?

If in "Indian philosophy" are to be included also certain systems such as were prevalent in the sixteenth, seventeenth and eighteenth centuries, there are no grounds, racial, ideological or historical why "Grecian thought" should be denied the right to have itself heard through its successors, scholastic and otherwise, down to the same epochs. In that event it becomes a question of simple statistics and physical weighing of the pages to find out if one side of Eurasia is "larger" than the other, since the question of "quality" has not been brought in by the Lord. Under these conditions it is very much to be doubted if the scale would hang on the side of our forefathers.

#### *Is India older than Greece ?*

Indian philosophy has been taken to precede Grecian thought. This is an error, but an error which almost everybody in the East and the West indulges in without waiting to see

if the comparative chronology can lead one to believe so. Undated ancient India is not older than undated ancient Europe. The oldest Hindu literature, including philosophy, is not older than the oldest specimens of Greek thought. They may have been coeval. In this calculation one must exclude from consideration the probable results of the recent excavations at Mohenjo Daro.

Leaving pre-history aside, every Indian archaeologist knows it too painfully how difficult it is to go beyond certain dates, very recent as they are, in the matter of dated Indian history. Besides, one is aware also that in almost every instance where Hellenic, nay Hellenistic and Hindu achievements in ideas or institutions happen to have the slightest degree of identity or even analogy, the claim is invariably put forward in the West that the Hindu is the borrower. The question of priority in regard to ancient India vs. ancient Europe cannot be answered definitely in favour of the former.

#### *"Anticipations".*

Another sentence in the letter is in part thus worded: "Some of the most complete developments of post-Kantian objective idealism in Europe are anticipated in several of the Indian systems which you describe."

The word "anticipated" although denoting mere priority in time, has a qualitative touch as well. But what is an anticipation? It indicates that something which exists today existed also some time back, although the present fact may not have been conditioned by the older fact. The most important elements in the idea of anticipation are thus two-fold: (1) an identity of phenomena and (2) a sequence of time, i. e. an order of succession.

In regard to the second point, there is no doubt that "post-Kantian" stuff is younger than the material described in Professor Das Gupta's book. But what about the identity? Is the philosophical experience with which Das Gupta's texts deal identical in substance with that of the post-Kantian objective idealists? Are we to understand that the reactions of the medieval and ancient Hindu brain or nervous system to the realities of the universe agree with those of the European idealists of the nineteenth century? In the opinion of the present writer there is no such identity or agreement. In other words, the anticipation in any significant sense is non-existent.

#### *Identity in Substance.*

Philosophy is an interpretation of life's values. These values are in every instance conditioned by

the thinker's amount of command over the world. In other words, the experiences and struggles determining, as they do, the quality, quantity and variety of knowledge known as science furnish the ground-work and character of all philosophies.

Philosophy and science are correlated phenomena. Science is the subject-matter, data or raw material of philosophy. No science, no philosophy. To understand the system of a philosopher one will have to begin with an estimate of his science.

The "exact sciences" of the Hindus, such as they were, served to influence and be influenced by the philosophies that evolved in their midst. But they were qualitatively as far removed from the "objective experience" embodied in the investigations handed down from Dalton and Lamarck to Helmholtz,—the investigations to which post-Kantian idealism or for that matter all modern European philosophy is oriented as were the sciences of the Greeks, the Romans and the medievals of Europe.

"Identities" between Hindu and European thought are therefore to be discovered, if at all, in the systems that flourished, generally speaking, in pre-Renaissance epochs. The thinkers of those ages both in the East and in the West were dealing with more or less the same substance. If it is possible on chronological grounds to indicate that somebody among these ancients precedes somebody by a decade or a generation in the independent discovery of one and the same phenomenon, there cannot be any objection to applying the term "anticipation". There can be an identity in philosophies only when the sciences underlying them are identical.

#### *Post-Baconian Philosophy.*

That there is hardly any agreement or identity between the ancient Hindus and the "modern" West is hinted at, mildly however, by the learned Lord himself without any vagueness. "Where the West, however, appears to have been stronger," says he, "is in the strenuous effort which it has made since the days of Bacon to avoid losing touch with actual experience."

The statement is relative and leaves some loopholes for the East as having avoided "losing touch with actual experience." But it suggests none the less that the post-Kantians are quite far removed from our ancestors in philosophical idealism. The word "anticipated" is already shorn of much of its charms.

The learned Lord goes further and leaves no doubt as to what he firmly believes. The mild hint of the previous sentence grows into a mature conviction in what follows. According to him, "it is difficult to think, for instance, that Einstein or Niels Bohr could have done their work under any but European moulding influence." Where is the word "anticipated" now? It has vanished into nothingness.

#### *Modernism.*

There is, however, here a flaw in the philosopher's argument which must not be overlooked. Like all other Europeans used to the doctrine of the alleged distinction in mentality and outlook between the East and the West, Haldane, although he began in a different spirit, has used the expression "under any but European moulding influence."

One may at once reply: "why? how is it that even under European moulding influence there were no Einsteins and Bohrs in the 13th, 14th, 15th and other centuries? And, on the other hand,

today in the twentieth century, even under non-European conditions, for instance, in Japan, nay, in India, work is being done that, although in small quantities, would be no disgrace to the greatest students who work under European moulding influence." It is not necessary to cite instances.

The difference lies really not between continent and continent but between epoch and epoch. It is only the modernism,—the spirit that began historically speaking in the seventeenth century but has succeeded in displaying its results most emphatically in the nineteenth, and since—that accounts for the fact that the Einsteins did not come into existence in the Middle Ages and the ancient world—in the East and in the West.

Indians perhaps will remember only the word "anticipated". But it would be a folly to fail to grasp the significance of the two modifying sentences, one of which states the trend of philosophical evolution and the other makes it clear with a concrete illustration. It is evident, therefore, that although Haldane commenced in a flattering mood he did not continue this vein for more than a moment. One might perhaps call him slightly inconsistent, but still he is on solid foundations, so far as the ancient Hindu and the modern Western is concerned.

The moral for Indian students of old Indian philosophy is clear. Any attempt to indicate anticipations of "modern" (meaning thereby post-Kantian or at times even post-Baconian) thought in ancient and medieval Hindu systems can lead but to establishing an equation where the two terms do not coincide. And here it were well to note that a similar fallacy could consist in trying to prove the modern Europeans as "anticipated" by their medieval and classical predecessors.

#### *"General Ideas" and Philology.*

Haldane is too much of a philosopher to be easily caught in his inconsistency. So he makes his position unassailable in the following words: "But with general ideas it is not so (i.e. ancient non-Europeans and modern Europeans are alike). It is remarkable to notice how in more than one Indian system the idea of relativity is obvious."

Yes, the "idea of relativity" is so simple and primitive a notion that the ancient world, both Greek and Hindu, could have conceived it without any difficulty. But Einstein's relativity is not the same stuff, as specialists including Haldane would admit. In this case, to use the word "anticipation" would be sheer nonsense or mere carelessness. In the same manner the notion of atoms as conceived by the Hindus and the Greeks is not to be regarded as an anticipation of the atomic theory that has been prevalent for the last three generations, nor of course the "neo-atoms" (e.g., Niels Bohr) promulgated during the last quarter of a century. Such analogies or even identities are almost human, universal phenomena and not worth serious thought except perhaps as curios in cultural evolution.

To try to prove anticipations on such foundations is equivalent to saying merely that certain modern words were known among the ancients. Human language, in spite of its varied wealth, is too poor to coin a new word with every new significance that is attached to it. One and the same word has therefore been used by the human race to indicate things which have hardly anything in common.



But philosophy (psychology, logic, metaphysics, ethics, as well as all that body of knowledge known vaguely as social philosophy) is essentially a structure of technical terms and their definitions. The poverty of philology helps therefore to create confusion in the minds of even the most hard-headed thinkers when they have to tackle the problems of comparative philosophy.

It is very easy to overlook the fact, for instance, that the terms like atom, relativity, good, truth, Law, God, mind, soul, king, village, marriage, evolution, freedom, democracy, etc., comprise each a vast, pluralistic universe. In order that one may avoid vague and meaningless analogies in "general ideas," one must be sure of the substantial elements of each concept with special reference to their changes from epoch to epoch.

*Bertrand Russell, Bose, Croce.*

Bertrand Russell's *Our Knowledge of the External World* is a well-known treatise. Now an expression like the following occurs in the *Vaisheshika Sūtra*: *atmendriyarthasannikarsho jnanasya bhavo bhwascha manaso lingam* (knowledge arises from contact with *atma*, organs and objects, etc.). Is Kanada then a precursor of Russell? Or shall we say that the modern exposition was anticipated by the *Śaṅkhyā*-Indians, since the terms corresponding to both "knowledge" and "external world" have been analysed by them? It would be an absurd claim from our side, although one knows that as a human being Bertrand Russell happens to be pro-Indian and pro-Oriental and may not perhaps personally object to being regarded as a somewhat late-comer in his special field.

Take an instance from nearer home. Is there any sense in saying that Jagadis Chunder Bose's studies in plant-consciousness were "anticipated" in the *Upanishads*? Even to hint at such a statement would be an insult to the modern work. One need not ignore the fact, all the same, that Bose himself has not hesitated more than once to awaken the patriotism of Young India by citing texts from the ancients. The name of Bose, the electro-physiologist, is not irrelevant here, since the physical chemist Niels Bohr as well as Einstein who, technically speaking, are not "philosophers," have been mentioned by Haldane.

Another instance. Professor Das Gupta read last year a paper at the International Congress of Philosophy held at Naples. His thesis propounded, among other things, the Hindu anticipation of the contemporary Italian idealist, Croce. The paper has been published in the *Modern Review* and must have been read by many of its readers.

Now, where are the "anticipations?" Are we to see them in what Haldane calls "general ideas"? In that event it is superfluous to state them except perhaps as another evidence of the manner in which every idealist can be proved to be in some sense or other cousin to every other idealist. Maybe, such a discovery has some value especially to those who are inveterately opposed to recognizing the basic uniformity of the human *psyche* and are obstinately determined to prove that the East has nothing in common with the West in transcendentalism or positivism.

*Persistence of the Primitive.*

It will probably be argued and may perhaps have to be admitted within certain limits that there is nothing new under the sun. Philosophical truths

are, moreover, fundamentally but attitudes of the mind, and, as such, very slippery substances. That is, the distinctions between really different entities may be hard to detect on account of the deficiencies in the exactness of the contour and contents.

Modernism, again, is in any case a very young phenomenon. Genuine persistences or survivals of the primitive (the word is not being used in a derogatory sense) in our own days would therefore be nothing surprising. Humanly speaking, even the mental technique and logical apparatus such as governed the conditions of life under the Pharaohs could often be successfully invoked to explain the *elan de la vie* of today. The world has changed so little, after all.

And yet the student of art-motives will have to think thrice before he could pronounce categorically on primitive "anticipations" of Gauguin, the most deliberate primitive of moderns. And the historian of philosophy who would discover in Bergson's "intuition" the shadows of Plotinus and Plato would have to use so many buts and ifs and other modifying clauses in view of the Bergsonian biology that hardly any trace of the identity might be detected in the long run.

To speak of survivals, seeming as they are, or of anticipations, misleading as they appear to be, under such conditions would be tampering with the realities. But in these instances at any rate, the question of an historical succession, *i.e.*, spiritual "influence" by precursors is not to be doubted.

The idealistic school of personal morality, again, is in its most extreme form used to basing its ethical theory in the absolute, *i.e.*, on circumstances unconditioned by time and space. In such a scheme of values the "categorical imperative" is almost identical with the doctrine of "My Station and its Duties" enunciated by the Neo-Hegelian Bradley. Both these modern conceptions, again, would seem to be but paraphrases of Plato's cult of "virtues" and the dogma of *swadharma* (one's own duties), known to most ancient Hindu thinkers.

But if verbal dogmatism is to be avoided and a classification of something more than formal logic be the end in view, one will have to draw a sharp line between the ancients and the moderns in the history of the philosophy of *Nishkama Karma* (function as function, *i.e.* for its own sake) While Plato and Manu would be able to shake hands with each other on one and the same platform without hardly any special preparation on either side, both would have to watch from a reasonably short or long distance how Kant and Bradley are doing the same on another plane.

The two platforms will be parallel to each other and will even possess the same colour. But there will be a huge gulf in between, and the bridge that might span it will have to be measured by the fifteen hundred to two thousand years of mankind's wear and tear in the realm of realities such as are registered by the experimental research activities of Torricelli at one end and the *digvijaya* (world-conquest) of the ideas of 1789 and the onset of the industrial revolution at the other.

In recent years the theory of sovereignty has been in for profound modification. On the one side, the emphasis on guilds and other *groupements professionnels* as well as local and similar associations has been tending to introduce an element of disintegration and to rob the State of a great part

of its majesty. And on the other side, the territorial jurisdiction of the sovereign State is being infringed upon by the "intervention" such as the international tribunals and specially the League of Nations have been attempting to enforce in a judicial and constitutional manner.

Now, in the Middle Ages both these factors, namely, disintegration as well as intervention, were actual facts of *Realpolitik*. Would anybody therefore be justified in asserting that the medieval world anticipated the theory and practice of today, or that the world tomorrow is witnessing an epoch of re-medievalization? Absolutely not.

Because, the seeming disintegrations and interventions of contemporary socio-political life are flourishing in the background or rather on the foundations of homogeneous unified and compact nation-experience, a solid institutional substance such as was utterly unknown in the good old days of craft guilds, gild merchants, feudal zamindars, papal bulls and imperial pretensions.

In a history of theories and doctrines one cannot be too cautious against the inertia of misleading words. There is such a thing as philosophical dynamics, *i.e.* the progressive march of the mind, which must have to be safeguarded from the encroachments of philological statics.

Should therefore somebody on the strength of half a dozen roots, prefixes and fractions of phrases unearthed from the *nitishastras*, *Mahabharata* and the sayings of poets in ancient India venture to claim that "gild socialism", "constitutional" or "limited" monarchy, and perhaps also communism and the Third International and such-like phenomena are to be credited not only to the "pious wishes" but to the institutional achievements as well of the Hindus, what would be the value of such antiquarian researches and interpretations?\*

Nil.

In any event the doctrine of anticipations will have to be adumbrated on every occasion with a clear explanation as to the meaning of the term. We must have to be told definitely as to whether it is a question of a vague universal, a survival, seeming or real, identity in substance, as pragmatic identity. The question is not one of colour only but of plane and form as well.

### A Buddhist Conception of History.

How, then, about Croce? Is he a colleague of Hegel, Cousin, Bosanquet and Boutroux, or does he belong to the worlds represented by Cicero, Seneca, Aquinas and Jakob Boehme? For one thing, they are all "idealists."

Das Gupta compares Croce's conception of history with that supposed to have been promulgated by a certain Buddhist. Now when Croce uses the word "history" everybody knows what he means.

Croce's country has produced world-historians like Diodorus the Sicilian who however wrote in Greek, Tacitus, Caesar and others. Livy's *History of Rome* is an *Aeneid* in prose, a national treasure of the Latins.

Dante's *Monarchy* is an historical essay replete with political wisdom. Machiavelli's *Discourses* is one of the greatest documents of Italian historical

\* In my paper on "Hindu Politics in Italian" (*Indian Historical Quarterly*, Calcutta, 1925) the problem of alleged "modernisms" has been examined at various points.

thought, perhaps much more valuable than his *Prince*. Then there is Vico, one of the fathers of modern historical science, an Italian Montesquieu, so to say.

Finally, the whole European literature and historical experiences of the nineteenth century have furnished the spiritual background of Croce's intellectual discipline and investigations. Besides, he is the author of a dissertation on history as well as of a volume on the philosophy of Vico and another on "historical materialism and the economics of Karl Marx."

But what does our Buddhist philosopher know of history? It is essentially a question of fact to begin with.

In order that the anticipation of Croce by a medieval Indian may be philosophically established, it would be necessary to discover something in India such as would correspond to the laboratory in Croce's brain as has been indicated above. The task is not easy. It will have to be proved that the Buddhist philosopher was competent enough like Croce to digest a Vico and wrestle with an ideas of a Karl Marx.

### The Methodology of Comparative Science.

The problem for students of comparative philosophy is to look facts or ideas in the face, state precisely the data, analyse their contents, place them in their *milieu* and set them in their true sequence. For purposes of comparison there is not much worth in an evaluation of philosophical categories without reference to chronology in the first instance and to objective, scientific and social contexts in the second.

Unless based on the framework of epochal classification such as may be established by the latest anthropology and archaeology, the appraisal of theories or ideas and concepts (as of institutions, practices and customs) can bring forth mainly meaningless generalisations in regard to the individual and race psychologies.

With us in India today the question is of fundamental importance. In all our investigations bearing on the past or on the present we are bound consciously or unconsciously to make comparisons with Eur-American phenomena. The very fact that we have always to use modern words of Western origin in order to translate, paraphrase or explain the things of Oriental growth compels our studies to become "comparative" as a matter of course.

It is therefore an absolute necessity for us to be more careful in the use of words than for Westerns, because they can afford not to use any Oriental data or terminology in their investigations. And this caution or carefulness would consist in the attempt at a precise delimitation of terms in regard to time as well as space.

### How to Combat the Fallacy.

There is nothing wrong in the attempt, as such, to evaluate the past by the standard of the present or interpret the present in the light of the past. But it can be wholly fallacious and lead to tremendous errors while one is engaged in the appraisal of different races and cultural complexes unless one is thoroughly scrupulous in regard to the time-and-space context of the items compared.

While studying the ancient East, Eur-American scholars,—sociologists, philosophers as well as orientalists—who, as a matter of course, are in daily

ife used to the norms and values of the "modern world", have naturally found the old oriental facts and phenomena to be "primitive", not only in time but also in quality. They have managed, however, to forget, in spite of the anthropological, antiquarian and historical investigations among their colleagues, that the West also has had to pass through the same primitive stages and that it is only in very recent times that this primitivism has disappeared from Western life and thought. And it is just in this blindness to their own primitivisms that the trouble lies.

However, the fallacy in comparative science has arisen in Eur-America, because it is Eur-Americans who are the pioneers in modern scholarship. It is but the same fallacy from its obverse side that has attacked the intellectuals of Young India. If the foreigners have labelled our forefathers among the primitives (implying thereby inferiors) the reaction from the side of our researchers has led automatically to the attempt to demonstrate that the ancient Hindus had discovered almost everything from Adam Smith and Kant to Croce and Lenin. The flaw in the logic in this instance as in that of the Eur-Americans is occasioned by an excessive preoccupation with the present without proper orientation to the stages and epochs of human development.

Where, then, lies the remedy? We must have to leave the modern world alone and try objectively to visualize the world, as it was both in the East and the West, previous to the industrial revolution for certain purposes and to the epoch of Leibnitz, Descartes and Newton for others. And with this correction in methodology instituted, it will be possible to establish parallelisms, analogies, pragmatic identities and even identities in substance on the one hand, as well as synchronisms and anticipations, on the other, between the two wings of Eur-Asia from epoch to epoch, in theory no less than in practice.

The nineteenth century has started the fallacy in philosophical speculation. The fallacy has been persisting too long into the twentieth. But it is time to commence waging war against those *idols* that have been poisoning the intellect of mankind and thus to help forward the rebirth of science and philosophy.

BOLZARO, ITALY }

July, 1925 }

*Benoy Kumar Sarkar*

### "Dr. Sten Konow on India of Today"

THE MODERN REVIEW has done me the honour to reproduce, in the June number, four out of six letters which I wrote to an American paper last winter, and to accompany them with a critical commentary. The comments are made in a fair and friendly spirit, for which I am very thankful, and I should not have thought of making any reply, if it were not for the fact that my critic seems to have, to some extent, misunderstood my remarks and to have ascribed to me opinions which I am sorry to think might hurt the feelings of my Indian friends. If my first and second letter\* had been reprinted together with the rest, I

venture to think that such would not have been the case.

The subject of my articles was not the nationalist movement, but anarchism and bolshevism in India. I only wrote about nationalism incidentally, because its rapid growth in modern times is calculated to encourage the bolsheviks in their attempts at dealing a blow against the British empire in India. I have never said or meant to say that the Indian nationalist party or leading Indian politicians work with Moscow or take bribes from Moscow. But I have said and I do not think that anybody who has read Indian papers will deny, that *some* Indians have spoken with sympathy of bolshevism, not so much on account of its social gospel, but because the bolsheviks in Asia have chosen to appear as the protagonists of nationalism. That Russian money has found its way to India is likewise certain enough, but that does not mean that the Indian nationalists work with Russian money.

On the whole, I thought that I had made it sufficiently clear that I could not see any close connexion between bolshevism and the anarchistic movement in India, when I wrote: "In such circumstances it seems that the recrudescence of the movement has little or nothing to do with Russian bolshevism."

It is, on the whole, bolshevist Russia which has an interest in Indian nationalism, and not vice versa. But this interest is not, in its base, a sympathy with the aspirations of the Indian nation, but dictated by the desire of the bolsheviks to weaken the British empire, which is the greatest obstacle in this way, and thus to pave the way towards the great world revolution of which they dream. India must first get free and independent, and Zinoviev has just told us that the anti-European movement inaugurated in China will soon be extended to India. Then, and only then, will it be time to extend the blessings of bolshevism proper to India.

It seems to me that this bolshevist danger has not been realised in India and that was one of my reasons for writing my articles.\* As long as the bolsheviks only pose as protagonists of nationalism, it seems to me to be quite natural that some Indian nationalists give expression to a certain sympathy with bolshevism without realizing that such utterances are calculated to pave the way for real bolshevism, also in India. Moreover, it is not, in such circumstances, always easy to keep the eyes open for the ultimate aims of Soviet Russia. I think that also my critic will have noticed that Indian journalists like many liberal journalists in the West, have a pronounced tendency to belittle what other people consider as the bolshevik danger.

Nevertheless I feel convinced that such a danger exists everywhere where the poverty of the masses makes them liable to become exploited by them who are well off, and that such is the case also in India. I agree with the *Modern Review*, June p. 714, "that there is no other way to stave off the inroads of bolshevism and prevent it from obtaining a foothold in India than earnestly and

\* The gentleman who sent us Dr. Sten Konow's letters did not send these two, and so we were unaware of their existence and contents.—Editor. M.R.

\* The object of making us Indians realize the bolshevist danger could have been better gained by contributing the articles to some newspaper in India, than to some newspaper in far-off Chicago. The articles came to be published in India only by a sort of accident—Editor, M. R.

unceasingly trying to ameliorate the social and economic condition of the poor and depressed in a spirit of true brotherliness", and I am full of admiration of the splendid work done for that purpose by broad-minded Indians.\* But the problem is much too deep and much too complicated to be solved by merely severing the bonds connecting India with the British empire. In this respect I am in agreement with the Russian bolsheviks.

My critic seems to have taken it particularly amiss that I have said that the communist idea is more Asiatic than European, and to doubt that there is, on the whole, any difference between European and Oriental mentality. He points to the undoubted fact that bolshevism rose in European Russia and quotes a good authority in favour of the view that orient and occident are essentially one.

Now the geographical home of bolshevism is of little importance. The chief question is whether there is in reality any difference between eastern and western mentality, and, if such be the case, how we should class Russia.

*A priori* it seems to me that it would be extremely surprising if the different history and development and the different conditions of life had not, in the course of time, created a different way of looking on life and life's problems. And, as a matter of fact, most unbiassed people have the impression that such is the case. I for one should not have felt such a fascination before the spiritual achievements of India, and I should never have asked my Indian friends to remain Indians and not to allow their minds to be over-laid with western notions and ideas, if I had not been convinced that the Indian mind comprises features and ideals which the European has not been able to produce. I am even inclined to think that the national aspirations of India have to some extent been misdirected through the tendency to assimilate the political ideals of the West, sometimes, it is true, after attempting to prove that they are in reality of genuine home growth.

There is a difference, and that such is the case is not only a European theory. When Keshab Chandra spoke in glowing terms about the personality of Jesus, he took care to add that Jesus was an Asiatic and not a European. And when the late Mr. Das said that violence is hardly in keeping with Indian life and culture, but may be in agreement with the European temperament, he had a similar feeling of a fundamental difference.

I notice, it is true, that the MODERN REVIEW, June, pp. 712 ff., takes exception to Mr. Das's words and points to the fact that Sri Krishna preaches war in the Bhagavadgita. But then that war was not to be fought for selfish ends and Arjuna's reluctance much better reflects Indian mentality.

It is, of course, extremely difficult to correctly characterize the difference between the Oriental and the European mind, the more so because there are numerous shades and minor differences, and because one important Oriental religion, the Islam has strong roots in Western conceptions. In a certain sense, however, we may characterize the eastern ideal as self-realisation and the European as self-assertion.

\* This admiration did not find expression in the articles. Therein the admiration was reserved for the British Government. Editor, M. R.

I choose this formula because it shows that, in my opinion, violence and the methods of bolshevism are not Indian, while the communist ideal has a certain affinity to Eastern notions, which makes the bolshevist danger, if there is such a danger, more immediate in Asia than in Europe. Communism does not go well with European self-assertion. When my critic says, on p. 707: "that some Indians are getting rich is also a by-product of British methods of administration, exploitation and self-aggrandisement," he seems to hold a similar view. I do not agree in the way he has formulated it, but I think that his words show that he, in spite of what he says to the contrary, accepts the view that there is a difference between Eastern and Western ideals and ways of thinking.

In my opinion it would be better to acknowledge this and to meet each other with mutual respect and goodwill, and without that distrust and suspicion which is at the present day threatening to render impossible all attempts at re-establishing real peace in Europe.†

STEN KONOW

### "How to Poison a Race!"

The *Nouvel Essor* i.e., "the new impulse",—of Geneva, a "social, moral, educational" bi-monthly edited by Mons Henri Chenevard, published in its issue of 22nd February a review of Romain Rolland's 'Mahatma Gandhi' by Mr. Gaston V. Rosselet, a Swiss missionary of the South Kanarese Missionary Station. Finding this review rather tendentious, we translated it for the *Modern Review* for the purpose of showing in what light Gandhiji's doctrines and personality, and at the same time the whole perspective of to-day's India, appeared to the eyes of certain Western religious propagandists. Together with it we gave Rolland's brief answer and a rectification by C. F. Andrews dealing mainly with the alcohol and drug problem of India. Now we have the pleasure to note, that on being better informed about some facts of present Indian conditions, the editor of the *Nouvel Essor* has lost no time in openly expressing his feeling on the subject. Mr. Andrews' letter, published *in extenso*, in their No. 11 of 27th May, bears in thick characters the French heading "*Comment on empoisonner une race!*" i.e., "How to poison a race!" It occupies a whole page of the newspaper.

The spontaneous publication of this document does the greatest credit to the fine sense of justice and humanitarian feelings of the Geneva journalist who introduces C. F. Andrews' letter by the following remarks;

"How to poison a race!  
A crushing testimony.

\* We confess, we did not, while reading the writer's four articles, catch his view of the difference between bolshevism and communism which he clearly outlines here. It may be that we were then in a hurry or that the writer had not himself made his meaning quite clear. —Editor, M. R.

† We heartily agree with the writer in this conclusion. We may be allowed to say in self-defence that we are not by nature more suspicious and distrustful than the Europeans, Englishmen included. It is European diplomacy and mental reservation, both in public and private relations, and the broken promises of the British Government which have increased our suspicion and distrust of Europeans. —Editor, M. R.

"The discussion, which took place in our columns between M. Romain Rolland and M. Gaston V. Rosselet, has had far-reaching repercussions. *The Modern Review* of Calcutta, after it had published the substance of this debate, received some energetic protests which had been provoked by some of M. Rosselet's assertions. "Thus Mr. C. F. Andrews, the great Christian disciple of Mahatma Gandhi sends us from Santiniketan (near Calcutta) an answer to Mr. Rosselet's last letter. It constitutes a crushing testimony against the British Government which for the sake of making money poisons and ruins India.

"We all know that Great Britain is not the only one to deserve such severe criticism. Other European powers, who in the name of civilisation,—it being rather difficult to invoke right in the occurrence,—have caught hold of colonies, do not behave any better towards the indigenous popula-

tions. But does not England boast of being at the head of the colonising countries? Is she not currently put forward as an example? And if the British regime does not shrink from such indefensible "exploitation" of India, are we not in the right to believe that such grievous facts also occur elsewhere?

"Consequently this discussion while bringing new elements to the debate oversteps the object which started it. This will certainly not be its least advantage."

—Henri Chenevard

May I add that, for some reason or other, and in spite of the Geneva Conference, the essential data of the opium problem are still thoroughly unknown to the Swiss and the continental public at large?

FERNAND BENOIT

## THE BENGALI STAGE

SOME IMPRESSIONS

BY S. C. MOOKERJEE\*

THE Bengali stage like many other old institutions in Bengal, has a chequered history and it is a matter for congratulation that in this land of infant mortality, it has survived and struggled into the position we find it in today; so that one can at least say that there is such a thing as the Bengali Stage in the London of the East. In a country where people buy art as they would butter, by its weight, where people have no great sense of humour and surgical instruments are often needed to put jokes into people's heads and humour is densely misconstrued—a country, where it is a misfortune to be a humourist, dramatic art, not the sort of art that is talked about with a big 'A', cannot thrive or flourish. Judging from the theatrical doings in the city one would notice that there were still efforts being made in the name of histrionic art, which though they make the unskilful laugh, could not but make the judicious grieve; and until and un-

less the players, before they attempted to learn anything new, could manage to unlearn a lot of the stereotyped old school ways, the Bengali stage would hopelessly and helplessly continue to lag behind the other stages of the modern civilised world.

Speaking of the acting on the Bengali stage, a friend of mine who had been to some leading playhouses observed: Howling, shrieking, screaming, screeching, hooting, roaring, storming interspersed with sobbing, sighing, shivering, simpering, sniggering, and twirling, twisting, stamping, bobbing, leaping, collapsing with glaring craning of the neck and striking defiant attitude—the whole art of delivery and action on the Bengali stage professional or amateur was compressed in the sentence!

[I was with a friend the other evening at a theatre and the Indian Garrick as the player called himself really amused me—He could not articulate the words properly, he had no idea of stops, he rattled away—his figure was too heavy and his movement too slow for the stage—yet he played the prince and strutted and bellowed on the stage, tearing a passion to tatters, to very rags, to split the ears of the groundlings, who for the most part are

\*Mr. S. C. Mookerjee, otherwise known as "Funniman", is well known to Calcutta society. He is a man who has devoted his life to histrionic and elocution. He was one of the organisers of the Shakespeare Society in 1903 and is one of the keenest students of the Drama. His views on the Bengali Stage should receive every attention. *Ed. M.R.*

capable of nothing but inexplicable dumbshow and noise.

The actresses, the gas light beauties, bruised broken flowers of womanhood, a set of grinning skeletons, were supposed to be dancing. It was not the 'light fantastic toe'—the dancers were all heavy-footed, heavy weight females and a lot of noise was created and heavy duststorm was raised on the stage much to the annoyance of those occupying front seats in the auditorium. I was disgusted and I told the manager that he should stop that dancing, it was hardly graceful—the manager looked hard at me, saying that this was just the sort of dance the play-going people liked and it was a pity I could not enjoy it—I told him the princes' part did not suit the man who played it—He should not appear on the stage, he was old and decrepit. The manager was wild—"What are you talking about?"—he said, "He is the biggest draw, the audience swear by him—he is the son of his father—the father—" I interrupted him at this stage saying that there were other people too who shared the same opinion with myself and that the manager should not ignore them altogether. The climax was reached, the manager lost all patience—"What the dickens," he cried "do I care for all your opinions? "This is paying me!" My friend at this stage joined me and he said, "If you bring in the question of payment, sir, I think it would pay you very much better if you make a linseed godown of it and give up this artistic enterprise."

Well, the play-goers to whom art is a very small concern of life, and whose enjoyment of art is only a pleasure of the moment are supposed to be lovers of art and they are satisfied with what the purveyors of dramatic art give them for their entertainment, any catch penny sort of a thing becomes a catch of the season—and the manager of a theatrical concern is naturally under the impression that his catering is absolutely of the best style and his is the best theatrical food ever served!

The new recruits to the Bengali stage are a few B.A.'s and M.A.'s of the Calcutta University—finding, perhaps, all the avenues of employment closed, they have at last been lured to the foot-lights—young hopefuls who realised and appreciated the possibilities of artistic stimulus in the helter-skelter of modern civilisation. They do not follow the old school but they draw their inspiration from the movies—their slavish imitation of the cinema stars are really deplorably objectionable—there is exuberance of gestures and

gesticulations and as all this is overdone, the effect is rediculously absurd—the audience often wonder as to what the actor really means by such a pantomime of gestures.

A Bengali stage actor would hardly impress anybody as an artist who is supposed to be a keen observer of men and manners, an interpreter of human nature, one who is supposed to give drama, which would otherwise remain mute and motionless, voice, movement and life!

The Bengali stage needs improving. It has to be reformed, reconstructed, renovated and remodelled. It is extremely unfortunate that it has not been given the encouragement and the consideration it deserves. It has been neglected and thus has failed to capture the best talents of society.

Some may imagine that I am advocating, by my criticism of the old school, a root and branch adoption of Western technique. This is not so. I must say we have much to learn from the West in theatrical art; but our themes and traditional setting will require intelligent appreciation of the spirit of the Western art rather than dead imitation. In India the epic is still living and the modern drama just stirring into life. We must take this fact into account before settling what particular things of the Western stage may be adopted by us. Our classical schools of dancing and music have largely broken up. These must be properly revived before we can expect any renaissance of the purely Indian. Intelligent and harmonious blending of the Eastern and the Western is what we require in order to contribute something new to human culture. If on the other hand we make a crude mixture of the two we may get something like the latest theatrical venture in Calcutta, the Goddess, produced by a few stage-struck youths of Bengal, at the Empire Theatre. There are thirty-three million of Gods and Goddesses in the Hindu Pantheon and one wondered which one this Goddess' could be. Well 'The Goddess' came *via* London and with a London reputation too; so at least trumpeted the person who chaperoned her all the way to the London of the East.

The Calcutta play goers were bamboozled by blazing bills and posters. I went to have a look at the Goddess and I was reminded of my old journalistic friend who would not budge an inch from his Calcutta residence and yet successfully do the London correspondent's work of a decent weekly journal and fudge up his London letters in a quiet

corner in Calcutta. The Goddess, whether she came from London, Timbuctoo, Honolulu, Pétropalovsk or Vladivostok, it matters little, is an Indian goddess for she shows some of the prescribed weaknesses associated with an Indian origin. From the way the players conducted themselves doubts were entertained if they had ever been in London or had received Western theatrical training: their pronunciation was so horribly and massively bad. Some old familiar faces, all

Calcuttoits, were in evidence on the stage. Some nautch girls were also there and between the two they produced the so called "London success" an amalgam of shavings from the Poet Rabindranath's *Visarjan* and a little of Mr. Prabhat Mookerjee's *Devi*. The Calcutta play goers got a chance of seeing the alleged London artistes, how they moved and talked on the stage and what they looked like.

## A MODERN EPIC GENIUS—CARL SPITTELER

BY ROMAIN ROLLAND

[TRANSLATED BY DR. KALIDAS NAG, M.A., D. LITT. (PARIS)]

The miracle of genius lies in this that his life never passes away for ever. He extracts from life the nectar of immortality. He puts in his art and sublimates all the essence of his day—his joys, his sufferings, his pleasure-pangs, his *Sophrosuny*. They remain here for all time.

Ever since my first encounter with Spitteler, I have travelled with him, whether near or far. The whole valley reverberated with his songs surging from the vast river of his poesy. Whenever my own thought and action arrested their course, I heard his roaring music; specially in those first months of our friendship when everything from him appeared new to me. There was not a single day of 1915 when I did not reserve at least an hour for exploring Spitteler.

At the very beginning I was struck by his *Prometheus and Epimetheus*, by its very ruggedness, its chaotic aspect—the violence of it the sap running riot which seems to shoot from the trunk of the oak, gigantic foliage, which develops here, myths, apologues, parables of a simple and familiar grandeur, and there some savage symbols which seem to emerge from some fable-book of the Middle Ages. Or one is fascinated by the incomparable joy of that symphony, the Swiss Pastoral—Pandora! One would be reminded of young Beethoven with his ardent gallops, yet already charged with experience and breaking with herculean arms all the shackles of thought and form, as in the latest Quartettes.

I follow the river further; and as if emerging from a dark ravine stands *Pandora*, the Eternal Beloved! (I cannot think of separating myself from her). She glances across the valley bathed in sun and shade and with a view to express her happiness too-full, she sings her most melancholy song—"Dark and mournful—" her favourite ditty.

So I see unfolding before my eyes the immense circular panorama of mountains, the river which spreads out in full banks large and calm, in the land of the gods, the *Olympian Spring*. It is no longer the tragic individuality of *Prometheus*, his accent of ambition and suffering lived and vanquished—that strong wild odour, that unique originality which is characteristic of the early works. One feels to one's advantage in the *Olympian Spring* the strong will, the intellectual order, the sublime play of creation—*Apollo the Hero* (title of a song in *Olympian Spring*). What an exuberent flowering of dreams, visions, inventions magnificent and charming, everything new, fresh, springing, healthy and frank. The spring unfolds itself; full spring-tide on the mountains and on the sky the flower of the stars! That is a new world by itself—the world of myths and gods—One seems to be intoxicated with it.

I have been dreaming for the last forty years that I know Switzerland, of a great Swiss poet who would interpret his country not only by its race as Gottfried Keller has done gloriously, but by means of the forces

of its soil, its clouds and snows, its rocks and waters. Here he is! Who else but a Swiss genius like Spitteler, can depict the colossal ascension of new gods from the Hades to the Olympus, their encounter, on the mid-way of the giddy slopes, with the ancient gods who are carried by the avalanche, with King Kronos riding on his refractory horse which falls like a stone into the bottom of the precipice... I march upon the heels of the Olympians. I creep up. I listen to Hebe, the shepherd girl putting to her mouth the conch-shells in her hand, sounding her "Hurrah." And here we are bathed in the rarified air of the summits where the seven ravishing beauties, the daughters of the good King Uranus are swimming and from that enchanted halting-place streams forth a serene and passionate joy which I have not tasted in any other literary work. To what can we approach for its parallel? One thinks of Ariosto and Dante, Mozart and Veronese at one and the same time. The magic of Spitteler's art seems to have transformed words into tastes, into colours. The cameo of literary materials, about which I heard Spitteler to say grumblingly as "such an ingrate and cold medium", had become, by the magic touch of his pen, picture and melody. So fascinating is the charm that one finds no consolation after having been separated from the seven beauties, sweet and tragic like lost Love!

But other visions hold you, other landscapes of the world and of the soul, quite an universe of dream from one to the other pole, the infinitude of joy which shapes itself without the help of thought, the abyss of suffering, the enigma of life crucified by Ananke. More intrepid than Goethe, (who, I am sure, knew the same agonies but recoiled from them with a shudder) Spitteler never stepped back like Faust at the name of the "Mothers." He goes right to the bottom of the abyss, to the very limits of annihilation. And not only he returns but returns without the wrinkles of torment on his forehead, as we see on the face of "Him who comes back from the Inferno." Spitteler returns master of himself and of the inner world of which he has the key in his hand, fighting the night secretly like his Uranus, against the stupid monster who obstinately struggles to sap the foundations of life and like Uranus, irradiating his Light and his robust Laughter. (*Olympian Spring*.)

The poem unrolls itself like a splendid cycle of Symphonic Variations. In writing

this word I remember once more our Beethoven and his mysterious art of evolving from one and the same theme, all the physiognomies of thought, of showing in profile, by a series of musical bas-reliefs, all the forms of sentiment (as we see in the 33 Variations of Beethoven, Opus 120, on the theme of *Diabelli*). So I consider the twelve grand variations of "Die hohe Zeit" (The Holy Time) in the Olympian Spring, those heroic plays of sovereign Spirit. It is the *apogee* of the age of the Gods, the epoch of happy plenitude. Spitteler had consecrated to it twelve songs each one of which recounts the sublime play of a god. Then the tragic modulations, the "Ananke Halt!" which cuts short the one of the infant "Happiness." The introduction into the symphony, of the motifs of terror, the theme of Death, the agonies of Hera, the song of redemption: "In spite of all", from Herakles when he descends from heaven and marches proudly to his task of Suffering and Cross which await him, facing sacrifice "with Measure and Peace"—a veritable ocean of music! One cannot discern the end. I reopen the book. I find it hard to escape from it. I wish to swim in the ocean for years. Why return to the shore? Life in its entirety is there, with the unfathomable night of its submarine depths and the sunshine which plays on the laughter of the waves.

After that symphony of Olympians, whose orchestra dazzles, I read, long afterwards, during these last months, the third Epic: *Prometheus the Patient*, the work which was published in December 1924 only fifteen days before the death of Spitteler. I rediscover the heroes of the beginning, in a much more dramatic form, liberated as they were from ornaments, from superabundant dreams, and the fling of the impetuous wings of youth. The form is more mature, more classic, concentrated, collected, denuded of accessories, reduced to essential forces. But under the noble design of grand sober lines, a plenitude of experience bitter yet elevating. How much more of keenness and detachment compared with the early Prometheus! The suffering is without limit and without limit the peace conquered. I do not know anything more somber and yet more serene than the final chant of "*The Conqueror*." (*Der Sieger*.) The work is the last testament of Spitteler. Since the first Prometheus, age had crept in and the conqueror had known the taste of the ashes of glory. Man attains here the stage



of supreme victory, the complete mastery, without fear, without hope,—the radiance without deception.

One knows the grand design of that drama of the soul, the individual soul who, without bravado but sure of itself and calm, holds his head high before the *Angel of God* (*Der Engelgottes*)\* and repels him disdainfully by his conscience which he is asked to barter. The anger of the master whirls round the proud rebel. Years of persecution and of dark solitude amass on the grey head of this silent Job, their dust and defilement. Then at the time when enemy invades the kingdom of God, ill-defended by men and betrayed by their pale conscience with bended legs, it was the persecuted, the cursed, the isolated Prometheus who saved the sons of God—without love of battle, without desire of recompense, without even the desire for justice—simply on the order of his soul—that soul of which he is no longer a dupe. In the second Prometheus, if he loves as much as in the first, he loves her without illusion—equal to equal; for he knows and speaks out how much his Beloved Soul had cost him! That Soul which had forsaken him during the years of suffering, which had demanded from him the renunciation of all the joys of the world, which exacted everything and gave nothing and which, at the time when the hour of victory is come, (a victory, which does not even make him joyful) abandons him, his friend and his faithful servant to the threshold of Death! But he reproaches it not. He loves his cruel Beloved—the Soul! And if it were the question of doing it for the second time he will commence again! Absolute stoicism, but with such a transport of heroic love and virile pride as to make it an intoxicating beverage.

Intoxicating for the strong, but their name is not legion. It is almost good that such an work remain unappreciated by and unknown to the common herd. They cannot shake off their indifference but to detest that Prometheus, bringer of Fire. For the fire

\* The world and Humanity have no direct transactions with God; but only with the "Angels of God" (*Der Engelgottes*). He is to them like a Governor General and Viceroy of India. God has delegated his powers to Epimetheus, propelled by an official conscience; And he sends to exile the unconquered Prometheus. Far away above the living world, the old God, invisible, sick, afflicted by the remorse of the sins of life whose progress cannot arrest—is going round and round like a magic figure of a demented King Lear.

consumes their petty hopes, and the thing by which those hopes are replaced—the Soul, soul-fire, is too brilliant for the weak hearts, for the average humanity.

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I see Spitteler like Matterhorn, a formidable mountain in the Alps, but isolated. A whole mountain from the base to the summit. Each one of us can find some work there: to mow the herbs, to collect the flowers, to gather the fruits. And each one of us can find there the spring to slake the thirst and the shade to lie down in repose and to dream. Thanks to its abundance and diversity of climates and landscapes, the passers-by are permitted to select and to appreciate by halves, by minute fragments—or not to understand at all, and yet to love;—to love but a single detail of art, a corner of thought, so that the greatest poet should survive in the memory of the commonest multitude.

But while the springs of the mountain nourishes the people in the valley, the snow-clad summits rise high in the blue abyss—and the dome of fir forests, black and white, and the stars trembling in the frozen sky.\* And now the plants rustle under the trees bent by the annunciatory breath of the storm. And Prometheus in agony, with his whole blood boiling, watches the coming of the Goddess of immortal beauty—the Soul—whose eyes fascinate! Prometheus would fly; but he finds himself tied. She approaches with her strange smile. She places her hand on the shoulder of him whom she had elected—her victim; and within her palpitating eyelashes one sees a sparkling flame—like a tiger on watch.....

"...and behind her fire-haired eyelashes, it shines and threatens and moves stealthily about like fire,...and like the tiger who roams under the bushes and through the dark leaves shines now and again his many-striped yellow body...."

Romain Rolland

\* The whole passage is inspired by the first appearance of the soul to Prometheus as depicted by Spitteler in Prometheus and Epimetheus. BA

# THE CONSTITUTION OF THE POST-GRADUATE DEPARTMENTS OF THE CALCUTTA UNIVERSITY

By. R. D. BANERJI

THE printed Regulations of the University of Calcutta with Amendments up to 13th August, 1924, give a detailed account of the constitution of the Post-Graduate Departments in chapter XI. These Departments have each of them the following three different parts all of which possess a certain amount of executive functions.

1. The Post-Graduate Council,
2. The Executive Committee and
3. The Boards of Higher Studies.

Each Department whether Science or Arts, possesses its separate council, executive committee and set of boards of higher studies.

## THE POST-GRADUATE COUNCIL

The Post-Graduate Councils are huge unwieldy bodies consisting of:

1. "All persons appointed teachers for Post-Graduate instruction. Such teachers being members *ex-officio*."
2. "Four members annually appointed by the Senate."
3. "Two members annually appointed by the faculties of Arts or Science."
4. "All heads of Colleges in Calcutta affiliated to the B.A. or B.Sc. standard."

The Council, whether in Arts or in Science, was so constituted that the members on the teaching staff of the University would always form an absolute majority in it. Let us see in what proportion the members of the teaching staff of the University predominate in the Post-Graduate Council in Arts. According to the Report of the Post-Graduate Reorganisation Committee there are one hundred and thirty-five teachers in the Post-Graduate Department in Arts, including ten University professors and forty-eight part-time lecturers, of whom twenty-five are recruited from the affiliated colleges. Against this army of one hundred and thirty-five men the late Sir Ashutosh Mookerjee placed four nominees of the Senate, two nominees of the Faculty of Arts and the heads of the following colleges;—

1. Bangabasi College,
2. Bethune College,
3. City College,
4. David Hare Training College,

5. Diocesan College,
6. Presidency College,
7. Ripon College,
8. Sanskrit College,
9. Scottish Churches College,
10. Ashutosh College,
11. St. Paul's Cathedral Mission College,
12. St. Xavier's College,
13. Vidyasagar College.

Thus, according to the scheme of the late Sir Ashutosh Mookerjee nineteen persons were pitched against a compact mass of one hundred and thirty-five teachers (of whom only twenty-five were outsiders, recruited from the affiliated colleges in Calcutta). It must be admitted therefore that the Post-Graduate Council in Arts was designed practically to exclude any exterior influence, whether good or bad. Let us now proceed to examine the functions assigned to this council:—

"The Council mentioned in Section 4 is vested with authority subject to the ultimate control of the Senate (communicated by the Syndicate), to deal with all questions relating to the organisation and management of Post-Graduate teaching in Arts in Calcutta.

"Proceedings of the Council shall be transmitted to the Senate through the Syndicate with such observations, if any, as the Syndicate may deem necessary, and shall be subject to confirmation by the Senate.

"The Council shall report on any subject that may be referred to it by the Senate. Any member, or any number of members, of the Senate may make any recommendation and may propose any regulations for the consideration of the Council. The Senate may, if necessary, direct the Council to review its decision in any matter."

"Each Council shall meet ordinarily four times a year and on other occasion when convened by the President.

"A special meeting of a Council shall be convened on the requisition of six members."

In addition to these functions the Post-Graduate Council in Arts passes the budget of that Department, with comments, if any, after receiving it from the Executive Committee or to the Senate, through the Syndicate. It possesses the power of suggesting amendments to the budget. In short, the Post-Graduate Council in Arts is an absolutely unnecessary body, packed with members of the teaching staff of the Post-Graduate Department in Arts, without any real power and was created

solely by the late Sir Ashutosh Mookerjee to impress upon the Senate the fact that a proposal emanating from this Council was an authoritative statement from great scholars engaged in Post-Graduate teaching work among whom were the heads of thirteen first-class colleges in Calcutta. It has no real power, because its decisions are subject to revision by two other independent bodies, the Syndicate and the Senate of the University. Moreover, the Senate possesses the power of asking the Council to revise its decisions just as a higher tribunal can command a lower court to revise its judgment.

#### THE EXECUTIVE COMMITTEE

Just as the Post-Graduate Council in Arts is a miniature replica of the Senate, so the Executive Committee of the Post-Graduate Department in Arts is a miniature of the Syndicate, but possessing the special qualification of being packed with paid members of the teaching staff. The Executive Committee of Post-Graduate Department in Arts consists of:

"Two representatives of each of the following branches of study:

- (i) English.
- (ii) Sanskrit and Pali.
- (iii) Arabic, Persian, Hebrew and Syriac.
- (iv) Mental and Moral Philosophy and Experimental Psychology.
- (v) History.
- (vi) Political Economy, Political Philosophy and Commerce.

- (vii) Pure Mathematics.
- (viii) Anthropology.

"The representative of each subject or group of subjects shall be elected by the staff in the subject or subjects concerned from amongst themselves;

"Provided that no member of the staff, except the University Professor, shall be eligible for election to the Executive Committee, unless he is a graduate of at least seven years' standing.

"(b) Two members selected by the Senate from its nominees on the Council.

"(c) One member selected by the Faculty of Arts from its nominees on the Council."

It is thus apparent that by placing three outsiders among at least sixteen paid members of the teaching staff, the late Sir Ashutosh Mookerjee designed the Executive Committee of the Post-Graduate Department in Arts to be entirely under his thumb. It is very well-known that paid members of the staff of the University are not allowed to have any independent opinion. The fate of Messrs Tarakeswar Chakravarty and Charu Chandra Biswas are very clear illustrations of this point. Mr. Charu Chandra Biswas was at one time the trusted lieutenant of the late Sir Ashutosh Mookerjee, but simply

because Mr. Biswas had had the audacity to differ from his patron he was hurled from his pedestal in a single day. Mr. Biswas was a lecturer in the Law College, a member of the Syndicate and the Senate. He is a rising Vakil of the Calcutta Bar and possesses independent means. His fate terrified the rest of the free-thinking members of the paid staff of the University into subservience. Not only is this Executive Committee packed with an absolute majority of the paid members of the teaching staff, but outsiders were carefully excluded from it. The nominees of the Senate and the Faculty of Arts are to be selected from amongst its nominees on the Post-Graduate Council in Arts.

#### FUNCTIONS OF THE EXECUTIVE COMMITTEE

"The Executive Committee of the Council will receive and consider reports from the Boards of Higher Studies as to the progress made in their respective subjects and the results of the examinations, and will exercise such supervision and give such direction as may be necessary to ensure regularity of work and maintenance of discipline among the students.

"Proceedings of the Executive Committee shall be subject to confirmation by the Council.

"The University Board of Accounts shall, on the basis of such estimates and in consultation with the Chairmen of the several Boards of Higher Studies, prepare a consolidated Budget, which shall be placed for scrutiny before the Executive Committee, who shall report thereupon to the Council."

"The External Examiners shall be appointed by the Executive Committee on the recommendation of the Board of Higher Study concerned."

It is evident once more that the Executive Committee is the sole repository of executive power in the Post-Graduate Department. Consisting as it does of sixteen or more paid members of the teaching staff, it is solely designed by its creator, the late Sir Ashutosh Mookerji, to consider their personal interest only, both as regards expenditure and actual Post-Graduate teaching. The total exclusion of outsiders from the executive body made the executive committee the judge of its own work. Thus if it said that a particular work was original then it at once received the stamp of very original research work, though outsiders, specially scholars who have come to be recognised as authorities on that subject, declared such works to be mere copies or even fraudulent efforts to produce real research.

#### THE BOARDS OF HIGHER STUDIES

The Boards of Higher Studies in the Department of Arts consist of:—

- "(a) Teachers of that subject or group of sub-

jects appointed under section 3; such teachers shall be members *ex-officio*.

(b) Three persons selected by the Council from amongst its members.

(c) Not more than two members co-opted by the persons mentioned in clauses (a) and (b) from amongst those engaged in Post-Graduate teaching in the subject concerned in places outside Calcutta\*.

Late us take the example of the Board of Higher Studies in History. According to the report of the Post-Graduate Reorganisation Committee the paid teaching staff in History is composed of:

A. Six whole-time lecturers, and two part-time lecturers.

B. The Carmichael Professor of Ancient Indian History and Culture and fifteen other teachers, *plus* seven lecturers attached to other Boards and to honorary lecturers. Thus the Board is composed of eight teachers of the general history section, twenty-five lecturers from the section on Ancient Indian History, and three members elected by the Post-Graduate Council in Arts. If the members appointed by the Post-Graduate Council in Arts have any pretension to scholarship in any department of Indology and raise any objection to any proposal made by paid members of the teaching staff, they can be silenced at once by the absolute majority.

#### FUNCTIONS OF THE BOARD OF HIGHER STUDIES

The Regulations for Post-Graduate teaching were framed in such a manner that they really put a discount on sound research work being done by any of its members and inevitably prevent efficient Post-Graduate teaching from being imparted to the students in Calcutta. The Regulations lay down that;

"12. The Board of Higher Studies in each subject shall, for purposes of Post-Graduate teaching and Post-Graduate examination, initiate proposals regarding—

- (a) courses of study;
- (b) text-books or recommended books;
- (c) standards and conduct of examinations;
- (d) appointments to the teaching staff and the salaries attached thereto.\*

\* This regulation has been slightly modified by a resolution passed by the Senate according to the recommendation of the Post-Graduate re-organisation Committee which was sanctioned by the Government of Bengal on the 28th January 1925, According to this resolution:—

"All questions relating to appointments, tenure, pay, terms and conditions of service, regarding the teaching staff under Chapter XI shall be referred by the Executive Committee of the Post-Graduate Council concerned to an Appointments Board which shall hold office till 30th June, 1926, or for such short period, after that date, as the Senate may

(e) teaching requirements from year to year and preparation of the time-table;

(f) distribution of work among the members of the staff in that department;

(g) appointment of examiners; and

(h) such other matters as may, from time to time, be specified by the Council with the approval of the Senate."

Thus it will be apparent once more that the merest baby of a graduate, say an M. A. of six months' standing, becomes an *ex-officio* member of the Board of Higher Studies as soon as he is appointed a Post-Graduate lecturer. He will be impressed with a whole-some fear for the senior members of the Board and the party in power and he will become impressed with an idea that his future prospects will be determined by this Board's opinion of his "research work". He will at once cease to take an independent or indeed any part in the debate, other than silently voting with his "master". The most dangerous of the functions assigned to the Boards of Higher Studies are:

1. The selection of text and recommended books; because the teachers who form an

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think necessary. The Appointments Board shall be constituted as follows;

- (1) Vice-Chancellor, President, *ex-officio*;
- (2) President of the Council concerned, i.e. the President of the Post-Graduate Council in Arts in the case of an appointment in Arts Department and the President of the Post-Graduate Council in Science in the case of an appointment in the Science Department;
- (3) Chairman of one of the Boards mentioned in Sections 8 and 18 in case of an appointment relating to that particular Board;
- (4) One representative of the Board of Higher Studies concerned;
- (5) & (6) Two representatives of the Executive Committee concerned;
- (7) One representative of the Faculty of Arts in the case of an appointment in the Arts Department and one representative of the Faculty of Science in the case of an appointment in the Science Department;
- (8) & (9) Two representatives of the Syndicate one of whom shall be the Head of or a Professor in an affiliated College;
- (10) & (11) Two representatives of the Senate one of whom shall be the Head of or a Professor in an affiliated College;

Provided that the two representatives of Affiliated Colleges, mentioned in the above two clauses, shall not be members of the staff of one and the same college;

(12) President of the Board of Accounts. The quorum for a meeting of the Appointments Board shall be fixed at 8."

I am indebted to Mr. Shyama Prasad Mukherjee for this piece of information and must admit that though I had been supplied with the copy of the Post-Graduate Re-organisation Committee I had overlooked this item altogether.

absolute majority in these Boards will select only such books as are:

(a) Possible for them to teach, including obsolete books or books by writers like Dr. Abinash Chandra Das or Dr. Gauranga Nath Fajerji,

(b) Books favoured by the head of the department or the party in power, such as Sir R. G. Bhandarkar's "Early History of the Deccan", G. N. Banerjee's "India as Known to the Ancient World". Keene's "Fall of the Moghul Empire", which are hopelessly out of date and grossly erroneous.

2. The appointment of lecturers and the fixation of their salaries, which makes the applicant for a post;—

(a) compelled to support the system in vogue in spite of its defects and

(b) to accede to decisions of the head of the department in all matters, whether right or wrong. The applicant for or the incumbent of a post, knowing that his appointment will last for a number of years only and that his reappointment lies in the hands of this Board, must remain a silent spectator of the sham research work, fraudulent Post-Graduate teaching and the selection of unworthy text books by the members of this Board or he will be sacked at the end of his first term as an inconvenient dissenter who disturbs the harmony of the family compact.

3. The standards and conduct of examinations and the appointment of examiners. These powers assigned to the Board of Higher Studies are more dangerous than any of the two preceding. If the group of teachers in a particular subject have the sole power of fixing the standard of Post-Graduate examinations and the appointment of examiners, then in the interest of their own skins they will fix the standard as low as possible. It is well-known that out of twenty-five lecturers at present employed by the Calcutta University in teaching Ancient Indian History to the Post-Graduate students, the Carmichael Professor of Ancient Indian History and Culture and a few of his assistants, have any real right to teach Post-Graduate students.

Thus the lecturer in Fine Arts and Iconography—Archaeology—Group B does not possess any idea of the history of ancient schools of sculptures and the lecturer in Numismatics (Archaeology, Group A, Paper IV) fails to read an uncommon and rare ancient Indian coin. People of this type therefore prefer to fix the standards of examinations in such a way that students are able to answer the question

from their lecture-notes only. In the second place they and their colleagues select such examiners as are favourable to them and are unable to deviate from the standard fixed by the teachers. In outward show and camouflaging the late Sir Ashutosh Mookerji was a past-master, and an outsider judging from the calendars and the printed regulations will not be able to judge the amount of sham existing in the teaching and examinations in the Post-Graduate Department in Arts of the Calcutta University.

An illustration of this was furnished by Prof. Jadunath Sarkar and the facts were admitted in the public press by even the University apologists. He had been appointed an external examiner in M. A. Islamic history—his special study, and, in order to test the modernity of the knowledge of the Post-Graduate classes had asked the candidates to examine the popular traditions that the Arabs had burnt the famous Alexandrian library and that Roderic, the last Gothic king of Spain, had outraged the daughter of Count Julian of Ceuta, who had invited the Saracen invaders in order to avenge his family honour. Now, though these myths had been disproved by scholars many decades ago, the Calcutta Post-Graduate teachers were still vegetating in the age of Gibbon's Orientology. *Not one student gave the correct answer!* When Prof. Sarkar, in his report as examiner, pointed out that the answers showed that the latest works on the subject had not been brought to the notice of the students in the Post-Graduate classes, these very teachers, who as internal examiners preponderated in the Board of Examiners, resented this legitimate inference as to their work, and decided to *exclude Professor Sarkar from acting as examiner* in future. Some softer external examiner has replaced him. Now as Prof. Sarkar is invited by nearly all the Universities of India to assist at their highest examination in his own subject, Calcutta's boycott of this scholar could not have hurt *him* in the least, whatever light it may throw on Sir Ashutosh's tactics.

The Regulations lay down that there will be two sets of examiners, internal examiners and external examiners. The internal examiners are appointed by the Board of Higher Studies in that subject according to para 12 (g) of part I, chapter XI of the Regulations, but the external examiners are selected by the "Executive Committee on the recommendation of the Board of Higher Studies concerned". Therefore

the selection of examiners both internal and external in a particular subject is vested solely in the teachers of that subject with a loose control by the Executive Committee consisting of an absolute majority of paid servants of the University. The result is already apparent. The external examiners appointed are generally such men as dare not or care not to protest against the present system of sham or dishonesty in teaching work and in research at Calcutta as revealed in the answer papers. People who have already made their mark in life in special subjects like Paleography, Numismatics, History of Sanskrit Literature, both in India and in Europe, are carefully ignored when external examiners are selected or text-books recommended. How many times have the Board of Higher Studies selected men of the type of Dr. F. W. Thomas, Jules Bloch, E. D. Barnett, E. J. Rapson, A. B. Keith, A. Foucher, Sir Aurel Stein or H. Lueders in Europe, and Hoskote Krishna Sastri, K. Narasimhachar, Hiranada Sastri, Vishnu Sitaram Sukthankar, Rao Bhadur Hira Lal, Daya Ram Sahni, Sir John Marshall or R. B. Whitehead (to mention a few only)?

#### THE MOST NECESSARY REFORMS

The unit of the present Post-Graduate system is a Board of Higher Studies. The Boards should be immediately purged of the majority of the paid teaching staff and its number should be reduced to reasonable dimensions. A certain amount of duplication of work is unnecessarily going on. The University possesses a Board of Studies in History according to Chapter V of the Regulation. The members of this Board are appointed by the Faculty of Arts at their annual meeting or in a special meeting annually. Paragraph 2 of Chapter V lays down that "The members of a Board shall be teachers of, or examiners in, or other persons who have a special knowledge of, the subject or subjects with which the Board is concerned." The best way of removing the present anomalous system and duplication is to ask the Faculty of Arts to co-opt one member from the teaching staff of each section of a Post-Graduate department and a specialist in each of these sections, who is not a paid servant of any University or has not been so. These two co-opted members in each subject are quite sufficient to impart the necessary special knowledge to the ordinary members of a Board of Studies, which they may lack. The Boards of Higher Studies should thus be abolished.

The unit in the Post-Graduate Department should be a committee of all the teachers in that section whose only function should be;—

A. Distribution of work among the members of the staff and

B. the election of a representative from that subject to the Executive Committee.

All other functions, such as;—

(a) The fixation of courses of study.

(b) The selection of text-books and recommended books.

(c) The appointment to the teaching staff and the fixation of their salaries, and

(d) The appointment of examiners,— should be taken away from the Board of Higher Studies and placed in the hands of the ordinary Board of Studies in that subject. The University professor in a subject, or in the want of a professor, the senior lecturer in that subject should be made the *ex-officio* Chairman of this committee and he should be empowered to prepare the time-table in consultation with his colleagues.

The executive committee of each department of Post-Graduate teaching should consist of one representative from each section along with an equal number of outsiders who are specialists in particular branches of studies, *plus* four representatives elected by the Senate. The advantage of this method will be that the presence of outsiders will prevent the undue lowering of standards and ensure regularity and justice in the Post-Graduate examinations. The representatives of the Senate will see that the executive committee control their expenditure within the limits of the budget grants and conduct their work in accordance with the regulations and the orders of the Senate. The proceedings of the executive committee should, as at present, be confirmed by the Senate. It should elect its own chairman. In the place of the secretaries there should be a Director of Studies for each of the departments who should be the *ex-officio* Secretary in the executive committee of each department. The executive committee, thus divested of its absolute majority in the shape of representatives of the Boards of Higher Studies who are paid members of the teaching staff, will be able to conduct its work in a more dignified manner and will lose its present character of cringing submissiveness to the party in power and the Post-Graduate Department in Arts will lose its present evil reputation about make-believe examinations.

and sham research work, both in India and outside.

The totally unnecessary Post-Graduate Councils in Arts and in Science should be abolished altogether. The most important advantage from their abolition will be the removal of an unnecessary cog in the machinery. The members of the teaching staff who are now represented in their entirety on it, will have a certain amount of representation in the committee of their own section and will be represented in the executive committee by one of their members. It is not necessary for them to be present once more in a council to revise the comments of, or the action taken on, the measures initiated by them in the Boards of Higher Studies, in the shape of a Post-Graduate Council. The removal of this autocracy of the teaching staff of the Post-Graduate sections is a crying necessity. The present system was evolved by the late Sir Ashutosh Mookerjee to ensure the permanency of the measures initiated by any board of higher studies. If a particular proposal is accepted by the Board of Higher Studies in History and is opposed by the executive committee in the Arts Department then the opposition is reconsidered by all members of the body from which it originated *plus* the entire teaching staff of the Arts Department. Thus the accused in a particular case form a part of the first court of appeal. It is true that the final court of appeal is the Senate, but while the number of teachers in a subject forming the Board of Higher Studies in that subject possess the advantage of being the initiators of a proposal and seconding it again in the Post-Graduate Council, the condemners can speak only once and the double proposal and advocacy with the single condemnation goes before the final court of appeal, which, as a rule, is impressed by the support given by the Post-Graduate Council in Arts to a proposal initiated by the Board of Higher Studies. Besides this, there are many other disadvantages resulting from the existence of this unnecessary body.

The plea has been advanced more than once that it is necessary to have a larger number of lecturers in the Post-Graduate departments than is ordinarily necessary for the purpose of Post-Graduate teaching, in order to allow the members sufficient time to be devoted to research work. The report of the Post-Graduate Reorganisation Committee emphasises this point while speaking about Ancient Indian History and says :

"We might here observe that this department labours under a disadvantage, because generally speaking, Lecturers in the department of General History and in the department of Ancient Indian History and Culture are not mutually interchangeable. The courses of study are also highly specialised and a specialist appointed, say for the teaching of Numismatics, or for the decipherment of Indian inscriptions, cannot possibly be asked to undertake instruction in other subdivisions of subjects included in history. This department offers boundless prospects for advanced studies and research, and the output of original work in this department is considerable."—p. 51-52.

This statement is singularly untrue regarding its conclusion. With the exception of Prof. D. R. Bhandarkar and former members of the staff like Dr. Ramesh Chandra Majumdar and Surendra Nath Sastri, who have left, none of the remaining members except Dr. Hemchandra Roychaudhury have done any research in the true sense of the term, nothing better than compilation or rechauffe, nothing which will last. I am speaking of the teachers of the section on Ancient Indian History only. In the section of General History Dr. Surendra Nath Sen is the only professor who has attempted to do original work (on Maratha polity). Although this section on Ancient Indian History possesses a very extensive and well-chosen library, very few of its teachers have taken seriously to research work. Their work is entirely confined to the publication of books by the University and stray contributions to the party organ, the *Calcutta Review*.

A significant illustration is furnished by the contrast between now and a few years ago, when Sir Ashutosh Mookerjee was alive and Prof. D. R. Bhandarkar was the Philological Secretary of the Asiatic Society of Bengal and the joint-editor of the *Indian Antiquary*. A large number of papers, trumpeted forth as original, was contributed by the members of the teaching staff of the Post-Graduate Department in Arts of the Calcutta University to the *Journal and Proceedings* of the Asiatic Society, Bengal. The late Sir Asutosh Mookerjee as the *defacto* chronic President of that ancient institution possessed the advantage of booming the work of the University people in his annual presidential addresses to the disadvantage of other scholars. Professor Bhandarkar, as the joint-editor of the *Indian Antiquary*, published a number of contributions of the University teachers. As soon as Professor Bhandarkar left the *Indian Antiquary*, the contributions from the University teachers to that Journal ceased abruptly. Immediately

after the death of Sir Ashutosh Mookerjee the members of the University party in the Council of the Asiatic Society of Bengal lost this artificial support and naturally failed to get re-elected. The result was marvellous, because the stream of "original research" stopped suddenly and the once voluminous stream has now dwindled down to a dry bed. What is the cause of this sudden stoppage? The only reason that I can find is that people who once contributed to the Journal and Proceedings of the Asiatic Society of Bengal or the *Indian Antiquary* are afraid of being found out in the absence of a vociferous patron in the presidential or editorial chair to puff their writings.

I challenge the Senate majority to prove what substantial and *original* research work has been done by the lecturers of Ancient Indian History with the exception of certain papers by Professor D. R. Bhandarkar. Among the twenty-four paid members of the teaching staff of current year, the names of Messrs. Hemchandra Roychaudhury and Surendra Nath Sen stand out as notable exceptions, while some of the remainder have barely earned the title of Post-Graduate teachers.

The Post-Graduate Reorganisation Committee's remarks about the interchangeability of the work between the sections of Ancient Indian History and General History, are also singularly untrue. They contemplate with perfect equanimity and expect the learned world outside to accept as natural such absurd arrangements of theirs as a raw graduate without any knowledge of Indian Numismatics teaching that subject in addition to Chinese history. If you want to teach properly, you must have experts and specialists. If you cannot have experts, do not maintain sham, but cut off your rank growth of branches and sub-subjects.

For the production of genuine, weighty and durable research work by the members of the teaching staff of the Calcutta University, it has become absolutely necessary to compel these people to see themselves in the light in which other people see them. It is necessary to introduce members of the outside public into the Executive Committee, the Boards of Studies and the Boards of Examiners, so that these teachers may not remain the exclusive judges of their own work. If the Calcutta University wants to stand in the rank of first class Universities and to place its workers in the foremost rank of the world's thinkers, then the Post-Graduate Councils, Executive Committees and Boards of Higher Studies must be purged of its packed majorities and entirely reconstituted. I cannot refrain from quoting a particular instance of sham in the examination of *theses* by that august body. Mr. Nalini Kanta Bhattachali M. A., Curator of the Dacca Museum, submitted an Essay for a certain prize entitled "The Coins and the Chronology of the Independent Sultans of Bengal." The essay is an original contribution on the subject and is based entirely on the coins of the Musalman kings of Bengal, written in the Arabic language and script. The Calcutta University appointed a number of examiners none of whom knows anything about Musalman Numismatics or can read a single letter in Arabic. The examiners awarded the prize jointly to three or four contributors without understanding even one of the theses. So long as the teachers of the Post-Graduate Department in Arts remain the sole judges of their own research work, in this mutual admiration society, I am sure, Mr. Bhattachali's fate will remain as warning to outside scholars.

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## INDIAN PERIODICALS

### Monsoon Allowances for Runners and Postmen

We support the following observations of Plain-Speakers" in Labour regarding the treatment which runners and postmen re-

ceive from the postal department during the rains:—

Money must be had in the Government Exchequer to give effect to the recommendation of the Lee Commission, despite the peoples' verdict against it, and thereby to cool down the heads of



the heaven-born services in India, but when the question of looking to the deplorable condition of the poor postmen and runners in the rains comes in, you will find the string of the purse is extremely stiff.

The highest authority of the Post Office Department in India, Hon'ble Sir Geoffrey Clarke, Director-General of Posts and Teles. has drawn up a pathetic and yet a very true picture of the deplorable condition of the poor employees in his "The Post Office of India and its Story" and we take the liberty of quoting the following few lines from the book at page 100 :—

"In the riverine districts of Eastern Bengal, the postman has to go from village to village by boat and a storm on one of these immense rivers is a bad thing to face in a frail canoe. Nor is the boat-journey the worst trouble; a long tramp from the bank through swampy rice and jute field is often the only way to a village which has to be visited twice a week."

During the rains many places in Eastern Bengal come under water and the postmen in their daily rounds to villages and the runners in carrying mails from one place to another are required to have recourse to boats, the only means of communication available to the people then. There are places known as "Beels and Hawors" (Lakes) which in the rains look like the ocean, and following the poetic language of Sir Geoffrey Clarke, we may say, storm on one of these lakes is sure to put him under a watery grave and thereby free himself from the "worst trouble".

Now, what are the arrangements made to give them the luxuries of a "frail canoe," in order to enable them to get rid of "the worst trouble" of a "boat-journey"? It is to be pitied that the arrangement made falls far short of the pathos embodied in the lines quoted above. These boats or frail canoes are neither supplied by the Department, nor are actually engaged by any responsible officer on behalf of the Deptt: Pray, why? The reason is not far to seek if the facts are knit together. The postmen and runners are given certain allowances for engaging boats—generally the sanctioned amount is too inadequate, inasmuch as it is not fixed at the rate that prevails in the locality though common sense and reasons would dictate that it should be so determined. There have been complaints that postmen and runners have had often to part with a portion of their pittance to meet the demands of the boat and keep their job in tact. They are already underpaid, and a further curtailment, in this way, of their pay necessarily deprives the poor men and their families of a portion of the bread which in these hard days they arrange with the utmost difficulty.

Next, as to rowers. A boat, on use, presupposes the existence of a rower. The arrangements made by the authorities for the rowers is practically nil. Generally no allowance is given to these employees for engaging rowers, in consequence whereof the postmen have either to pay for a boatman from their own pockets or to row the boat themselves. The Deptt. insist upon the recruitment of postmen being made from a class of English-knowing people, who, therefore, are not expected to be trained in the art of rowing boats, which we know, is the occupation of a particular class of people known as "Majhis" (boatmen). Consequently, the difficulties and risks these postmen, who are required to carry

valuables and cash with them, are exposed to, may be better imagined than described. Beside "long tramps and swampy rice and jute fields" there are other difficulties on their way. It is too wellknown that during the rains almost all the watery places, rivers, beels etc., are covered with weeds known as 'kachuri' (water hyacinth) so much so that all the passages over them are blocked. Fancy, a postman and runner with cash and valuables plying over such a place! May we ask, if, under the circumstances it is in consonance with the spirit of humanity to thrust upon these poor men the additional task of rowing boats which is, we are sure, not a part of the conditions of their service?

We know, the poor people of this poor country can patiently pass through all the sufferings and ordeals that may be put upon them, simply for their daily bread. But that is no ground why, the State which employs them should not have a higher code of morals in dealing with their just grievances. A labourer, whether skilled or unskilled should have proper facilities given to them by his employers in order to enable him to attend to his duties properly. Then, if the employer fails, he fails in his duty. The duty of a postman requires that he should approach the people and deliver to them the articles addressed to them. But how can we ask him to do so, if it is made physically impossible for him to go over to those places? We do not grudge granting of 1st class travelling allowance to first class officers on tour, for, it is a necessity and not a luxury to them. We would have been equally glad had the authorities been similarly pleased to treat the grant of proper monsoon charges, as a necessity to these poor people and guard against the ridiculous arrangements being brought into existence.

If the authorities seriously think of effecting any solution of the problem, it may be done by the acceptance of one of the following alternatives, as approved of by the Bengal and Assam Provincial Postal and R. M. S. Conference held at Sylhet:—

(i) Sanction of boat-hire with rower at the local prevailing rates in consultation with the local Secretary of the local Association.

(ii) Supply of boats with rowers by the department.

(iii) Adoption of the practice followed by the local Government in granting boat charges to the process-serving peons attached to the Collectorate and Judge's Court.

The 3rd alternative is admittedly deserving of consideration. The process-serving peons have also to engage boats during the rains and it is both inequitable and unfair that the privileges enjoyed by them in matters of boat-hire should not be allowed to the poor postal employees though they have to work side by side with them in the same locality.

### Material Is Cash

The following paragraphs, taken from the *Bengal-Nagpur Railway Magazine*, deserve the attention, not only of the users of railway material, but of all employees and others who have to use any kind of material:—

When capital is in the form of cash, it is

carefully protected, its receipts and disbursements safeguarded and its custodians held to a strict accounting, but once this capital is converted into material, there is a tendency to become lax, to lose sight of the investment, and to tolerate practices that are wasteful, inefficient and expensive. Material users are spread over the rail-road from one end to the other, all requiring one or more items of material, supplies and tools, to keep the railroad in operation, and each should consider that he is the custodian of just that amount of the Company's cash as is invested in tools and materials in his care.

Every user of material can and should prevent the irregular accumulation of same. When a particular job is completed, the material left over, instead of being allowed to lay around, should be gathered up and returned to stock to be taken care of. This will help in reducing purchases and decrease investment in inventory.

This is peculiarly applicable to us at the present time.

### "Emancipation Must Come from Within"

*The New Outlook*, an organ of Anglo-Indians (new style), writes:—

The Greek poets tell us that Memnon, son of Aurora, surfeited with popular praise became athirst for further glory and rashly engaged Achilles in mortal combat. The end was inevitable. The foolish and youthful warrior fell by the hand of his opponent, the bravest of Greek warriors. This is our theme.

And here is the moral. Flushed with the favors which its parents have accorded it, the Anglo-Indian Community, with scarce three hundred rings on its genealogical tree, is desirous of sitting at its parental table with equal splendour. Dissatisfied with prowess in the arena of their own communal life, its leaders would cast their arrows at those of the nations which beget them. This may be very heroic. It is more laudable than throwing poisoned arrows at each other, but it is heroism born of vain-glory and folly and its consequences will be disastrous. Unlike the youthful Memnon, no god will send birds to grace our funeral, though the rising sun of public opinion in striking the Anglo-Indian grave, may give out a lamenting sound.

We insist and we shall keep on insisting that the emancipation of Anglo-Indian must come from within. The trumpet calls of self-advertisement, and the thrust and parry of political battles is not the solution to the problem. Before we set forth to battle we must be properly protected, and the breast-plate of our armour must be a broad and liberal education. And our general must be one who can hold his army, who will break no rule of the Code of Unity.

### "Clearing up One's Own Messes"

Mrs. Norah Richards, wife of the late Prof. P. Richards of Lahore, observes in *The Student*:—

I have long thought that if children, both boys and girls, were trained to clear up their own messes, the domestic toil of the world would be considerably lightened and the moral correspondence of such an act invaluable. I consider cleaning one's own room, clearing up one's own mess. No room can be used without getting disarranged and dusty. No bed can be slept in without the *bisbra* needing folding. These are what I can call one's own messes—there are many more. To stand in close relation to one's living room, one must arrange it oneself and if possible, clean it oneself. The body has often been called the temple of the soul, and a living room might well be called the temple of the body. Personally, I am never so happy in my room as when I have cleaned it myself, however well another person may do it. I do not advocate this task for all grown-ups, who may or may not have more important messes to clear up on other planes. But a student should form the habit, and if he is *aware of the sense of cleanliness while he is doing it, he is developing that sense* to be put to civic and other uses by and by. It has been said that cleanliness is next to godliness, and I would add that when aware of itself and its spiritual correspondences, cleanliness is godliness. The cleanly person *keeps clean*. To keep clean one must be constantly cleaning until the act of cleaning becomes second nature. Edward Carpenter says of freedom that "it must be won afresh every morning." So with cleanliness. Once allow that tyrant Dirt to get the upperhand and nothing short of a toilsome upheaval will meet the case. That is why so many places and so many people are dirty. They dread this toilsome upheaval, whereas if they kept clean, the process of cleaning would become spontaneous and no more trouble than the daily combing of one's hair, or the cleaning of one's teeth. Our whole outlook on life will be cleansed with the consciousness of the correspondence produced by the cleansing of our body, its clothing, and its surroundings.

### University Unions

On the subject of University Unions Professor Diwan Chand Sharma writes in the same journal:—

Some time ago in the course of an editorial note in the D. A. V. College Union Magazine, I dwelt upon the necessity of a Punjab University Union. In that note I said how important it was that young men should take an active interest in the affairs of their country. For some time I had thought that the Punjab University would give a lead to other Universities in this matter but this was not to be. The Punjab University was destined to imitate other go-ahead Universities in this as well as in other matters. No sooner had I read glowing accounts of the Oxford Union in newspapers than it dawned on me that what was meant for the British youth could not be poison for the Indian under-graduates. This idea of mine was further reinforced by the fact that three sister Universities of Allahabad, Benares and Nagpur had Unions of their own. They were not debating societies of the old type where time-honoured themes were discussed but progressive institutions which stimulated the curiosity, tested the power of

judgment, and enhanced the power of expression of the students by making them take interest in the problems that were most vital to them and that were, so to say, the things in the air. I well remember reading a report of one of the meetings of the Allahabad University Union in which the Swarajist gospel of obstruction in the Councils was the subject of a debate. It was not only a students' show but eminent public men were invited there from outside to set forth their own points of view. Similarly I remember to have read a report of the proceedings of the Benares and the Nagpur University Unions in the newspapers and seen from their reading with the hope that such a thing was not a dream but could be translated into practice. The example of other Universities convinced me of the fact that the University Union for the Punjab was a great necessity. Apart from their example, I was convinced of the desirability of a University Union for more reasons than one. It is my belief that whereas Universities should have examination halls and lecture rooms, they should also have a debating society of their own. This debating society will serve more purposes than one.

In the first place, it will promote the intellectual life of the under-graduates here.

Besides this intellectual gain there will be a gain in other directions too. The Punjab University Union will serve as a meeting-place for the students of all the Colleges and will do away with that exclusiveness and that narrowing College patriotism which are the bane of our University life at present.

More than this it will be a training ground for our future public men and speakers. Lord Balfour says that this is an age of government by discussion and this is true. If we live in an age when speakers and spell-binders, orators and demagogues are the most influential people, why should we not try to cultivate this art of speaking? Under democratic forms of Government speakers have many chances of distinguishing themselves and of being able to serve the interests of their country.

### Basis of Indian Art

According to Mr. K. N. Sitaram, writing in *Samana*,

The genius of the Indian is for sculpture first and then only for architecture, and hence it is that in the earlier part of the paper we called the Indian sculpture the tree, the branches and fruits of which were architecture. Even fresco or bronze work is closely modelled on sculpture, and the name of painting itself in Sanskrit indicates its early sculptural origin (*cf.* Brown's Indian painting). So all forms of building or ornamental art being subordinated to sculpture or silpa, no wonder that whenever the Indian architect does he views it from the point of view of a sculptor (*silpi*) first and then only from that of an architect (*sthapati*). Thus Indian architecture stands in sharp contrast to that of ancient Egypt, as well as to that of medieval Italy and France, and was produced on principles that guide the hands of a *silpi* rather than on those which ought to guide the hands of a *sthapati*. In ancient Egypt, and in medieval and

modern Europe, taking such typical buildings as the Pyramids, the cathedrals at Amiens and Salisbury, as well as the Vatican and St. Paul's Cathedral, we find that these are architectural erections first, and that sculpture is used only for the purposes of ornamentations, or rather that it plays only a secondary role in the construction of these buildings, and would not have deprived them structurally of any importance or permanence even if sculpture had been entirely omitted. True, some of the masters who erected these fanes, especially those whose hands fashioned out the Amiens and the Salisbury cathedrals as well as the Vatican, were as great sculpturally as they were architecturally, and this can be no better illustrated than by a careful study of the front of Amiens' cathedral. Hence whenever these people evolved anything even of sculpture, as with the Egyptians even, that sculpture had the massiveness, stability and the all-pervasive definite proportionate spirit of architecture, and was only sculpture by courtesy.

### The Vratyas.

Prof. A. Chakravarti, of the Madras Presidency College, writes in *The Jaina Gazette*:

The main sources of our information about the Vratyas are the great Sama Veda Brahmana known as Tandyā Brahmana and the Srauta Sutras of Latyayana, Katyayana and Apastamba. Besides these, there is a glorified account of Vratya, as divinity, in the Atharva Veda. Of course, there are references to the Vratyas in the other sacred and secular writings. There is an unanimity of description, but yet about the time of the Sutras many things relating to the Vratyas had evidently become obscure.

The Vratyas wore a peculiar kind of turban (*niryannaddha*), carried a lance and a peculiar kind of bow (*jyahroda*) wore a red garment and drove in a chariot. They had also a kind of silver ornament called the *Nishka*. They were mainly divided into two classes, the lower and the higher or the *hina* and *jyeshtha*. Though these are supposed to have given up their *samskaras* still they were considered fit to be readmitted into the Aryan fold after performing the special ceremonies devised for the purpose. These ceremonies were known as *Vratyastomas*. The Brahmana and the Srauta Sutras, referred to concern themselves mainly with the description of the different kinds of *Vratyastomas*.

An impartial study of the literature concerning the Vratyas reveals the fact, that sometimes they were considered pure and sacred and sometimes extremely degenerate and quite unfit for associating with the Aryans, except under strict expiatory ceremonies. There are references in the Vedic literature supporting both these tendencies. The lexicographers recognize both these implications of the term and derive the word accordingly in either way. (*Amarakosa* 2, 7, 53; *Halayudha* 2. 249.)

Modern scholars have tried to ascertain who those Vratyas were. After discussing their views, the writer states his conclusion.

According to our theory, the term Vratya, first denoting respect and spiritual purity was applied

to the religious protestants among the Aryans who were opposed to the ritualism of Indra cult and afterwards was extended to the lower orders among the new faith. The career of designation is thus the reverse of what was suggested by Rama Krishna Bhagavat, according to whom it first implied a barbarous non-Aryan tribe and later on came to be applied to some Aryans. Knowing the aristocratic racial pride of the Aryans, we can never for a moment believe that they allowed themselves to be designated by such a term with an implication of barbarity and mlechha life. The explanation, offered here, does not certainly claim to be the only solution of the several facts relating to the Vratyas which we can glean from the sacred literature of the Hindus. It is offered only as a working hypothesis which appears to colligate successfully all the facts. Its historic and scientific validity must entirely depend upon further research in the field by more competent scholars.

### Style.

Mr. M. V. Moore says in *The Librarian* of Ceylon with reference to style:—

Let us, then, realize at once that style has about it a certain *inevitableness*: it is what it is, because it is the direct materialization of the writer's feelings and susceptibilities, and of his own peculiar and particular view of things. No two persons think or feel, quite alike; and while there is a direct and natural correlation between the thoughts and modes of expression of each separate individual—such correlation denoting his particular style—the attempt to force one's ideas into modes of expression which are borrowed from another source would scarcely conduce to success.

"How then," it may be asked by the aspirant, "since it is useless to borrow or imitate, may I hope to improve my style?" There is only one answer which can be given to this. *Learn to think clearly, learn to feel strongly, enthusiastically, learn to express those feelings truthfully and fearlessly* (and so *unlearn* most of what Ceylon education imparts in its schools and colleges). Do not trouble about the style, for that will come spontaneously, and naturally, without taking any thought over the matter at all. Hear what Mrs. Browning has to say in this connection:—

"What form were best for poems? Let us think  
Of forms less, and the external Trust the spirit,  
As sovereign nature does, to make the form.  
For, otherwise, we only imprison spirit  
And not embody. Inward evermore  
To outward—so in life, and so in art."

### Ideals of Indian Art.

In the same journal Mr. Manindrabhusan Gupta writes:

Most people bring these charges against Indian art, that the figures do not portray real life, that anatomy is disregarded, that Indian art does not follow the laws of perspective, shade and light. Yes; these charges are quite relevant. Indian artists do not imitate real life; they do not follow the

optical laws of nature. What they do, they do on some purpose. It is not because they cannot imitate reality, but because they do not want to. I shall try to explain this point. But while my explanation may touch one's intellect, it may not touch one's heart. The highest forms of sculpture painting music and poetry appeal not only to the intellect but to the heart also.

In the work of an artist one should not expect what meet the eyes only.

The object of art is what we call *rasa* in Sanskrit, the fulfilment of joy and emotion.

Mr. Nandalal Bose, the well-known Indian artist says, "It is the mind, that sees everything through the eyes. Everybody knows that, the eyes in themselves have not the power of vision. When inattentive, we do not see a thing, though present before us. Sometimes we see a part of it only. Again we see it otherwise than what it is."

An object impresses the artist's mind in manifold aspects. When it passes through the crucible of his personality, it takes a new form so to speak. We can say then that the object is thus idealised. A flower, to an artist, is not just a flower. So, when the artist draws the flower, he does not attempt to portray the external form of it, but tries to reveal in his work, the inner essence, hidden in the flower. The artist is not a compiler of facts. He is a poet and a visionary.

### Palms as a Source of Sugar.

We read in *The Mysore Economic Journal*:—

A Bulletin entitled "Palms as a Source of Sugar in Hyderabad" by Mr. S. R. Bhat, I. A. B. Sc., has been used by the Department of Industries and Commerce, H. E. H. the Nizam's Government, Hyderabad State. It contains the report of an officer specially deputed by that Department to investigate the methods in vogue for the manufacture of sugar from the juice of palmyrah and date palms in the Bengal, Bombay and Madras Presidencies. The conclusions drawn in the Bulletin are that palms are a potential source of a very substantial increase in the output of raw sugar in the State, and that this industry could be easily and economically developed as being a cottage industry requiring the outlay of very little capital and yielding a return which compares very favourably with that from sugar-cane.

### Indian Society and Its Renascence.

Mr. K. C. Sen observes in *Welfare*:—

India is badly in need of a renascence,—a new birth of culture, a new-world-view, a new mode of answering the everlasting questions, whence, where and whither; for the different sections of our society are answering them in different ways, and behaving towards one another each according to its own mode of answering them. The unlikeness between the culture of the Hindu and that of the Mussalman is as nothing compared with the differences of culture which distinguishes the British Section of Indian society from the rest of it. We call them Christians, followers of the ethical teach-

ings of Christ, which is based upon a world-view similar to that of the rest of Indian society. This, however, is only a traditional method of designating them. They have left the old ethical moorings and are fast steaming towards a new anchorage. They have flung away the Sermon on the Mount, and are making for the ethics of what may be called Darwinian Pragmatism or Teleological Darwinism, whose cardinal postulate is the struggle for existence leading to the survival of the fittest, while the rest of Indian society cut off from their old base are drifting on the ocean of doubt, pessimism, and languor and somnolence. A nation loses its unity as soon as its culture begins to bifurcate; for unity means unity of culture. India never possessed this unity at least during the last two and half millennium. She has begun to aspire to it now. Her difficulties are immense. But man is made to make the impossible possible.

### Hydro-electric Development in India

Mr. Doongersee Dharamsee's article on the above subject in *Welfare* is very informative as is usual with his articles. He concludes his paper thus:—

There are certain drawbacks as far as India is concerned in erecting great works. Money flows to Europe for buying costly machinery in England. Experts, generally Europeans, are to be paid fancy salaries. But considering the great benefits, these drawbacks are to be brushed aside. The Hydro-Electric Power producing is still in its infancy in India. But it is a happy dream to see the thirsty lands irrigated by the waters of the hydro-electric schemes. And electric energy could be supplied in running the railways, in lightening the cities and towns. In providing the power for running the cotton and other mills, in supplying the energy for domestic purposes of heating, boiling and cooking. And every village within 200 miles of electric works will receive its supply of electric current in bulk, thus greatly reducing capital and administrative charges, minimising the price of current to the consumer. It is a system which has become something of a fine art in California, where current is transmitted by overhead wires for many hundreds of miles at a pressure of 200,000 volts or double the pressure commonly employed in India for overhead long-distance transmission.

The drawbacks mentioned by the writer exist. But we think at present able and experienced Indian hydro-electric experts are available. Mysore, for instance, has hydro-electric installations erected entirely or almost entirely by Indian engineers. In many other fields of engineering and industry also capitalists can have good Indian experts, if they so desire.

[N. B. For the other contents of *Welfare*, see the Readers' Guide to its August number printed elsewhere.]

### Civilization and Fecundity.

Mr. G. S. Ghurye, Reader in Sociology, University of Bombay, writes in *Man in India*.

Sociologists and biologists alike, since the time of Spencer, have occasionally tried to discover some relation between the reproductive powers of man and civilization, whole or some aspect of it. Spencer, regarding individuation as one of the most characteristic marks of advancing civilization opined that with progressive individuation there had been a decrease in the reproductive power of man. This view has been much criticised especially as regards the vagueness of the concept of individuation. Recently Carr-Saunders has restricted his inquiry as regards the reproductive power to that of woman alone, as the same power of the male does not show any variation nor has it any appreciable influence on the productive powers of woman. This capacity of woman to bear children he terms fecundity. Though making one of the characters between which he seeks to establish a relation, more definite, Carr-Saunders enormously widens the other character, taking the whole of the complex called civilization. He maintains the thesis that fecundity has increased with civilization.

The writer subjects this thesis of Carr-Saunders to critical examination and reaches the conclusions:

(1) that the nature of evidence adduced by Carr-Saunders for substantiating his thesis about fecundity, is such that a scientific generalization cannot be based thereupon; (2) that even with the defective method, the then available evidence if properly sifted, would have proved the unsoundness of Carr-Saunders's conclusion; (3) that better methods of computing fecundity establish differences in fecundity among the European peoples themselves and generally do not support the thesis that fecundity has increased with civilization; (4) that, on the other hand, there is some reason to think that fecundity might have decreased in European countries with the progressively greater expectation of life; (5) that fecundity may be conditioned by economic factors; but the differences in fecundity, then, will be found not only among various nationalities or races but also among the different classes of the population of one nation.

### The Aboriginal Tribes in the Ramayana.

In the same interesting and scholarly quarterly Mr. G. Ramadas observes:—

The Ramayana of Valmiki is generally considered to be a poem of no historical value. This opinion is mostly due to the supposition that it is filled with characters that are quite different from *bona fide* men. Prof. A. A. Macdonell writes, "The poet knows nothing about the Deccan except that Brahman hermitages are to be found there. Otherwise it is a region haunted by the monsters and fabulous beings with which an Indian imagination would people an unknown land." The orthodox Hindu believes these monsters and fabulous beings had had once real existence in flesh and blood and

they refuse to be convinced by argument. But when the description of these beings, their habits and customs as given in the epic, are studied in the light of the ethnology of the tribes living in India at present these monsters and fabulous beings transform themselves into real men. This kind of examination has never been made, though attempts have been made to identify the Vedic Dasyus, Anasas, &c., with the aboriginal tribes still found in the hills of India. The word Dasyu which is interpreted to be the Vedic form of Dasa, appear to be a modification of Desya (original inhabitant), a name applied to the tribes living in the jungles and hills by the civilized men from the plains. These Desyas still preserve the 'early stage of human progress as that ascribed to them by the Vedic poets more than 3000 years ago'.

In his paper Mr. Ramadas attempts to elucidate the habits and customs of the several tribes that Rama was made to meet with in his wanderings; and to identify them with the tribes found in India today. He concludes:—

From the distinct mention of the detailed habits, customs and manners of the tribes of the so-called Rakshasas and of the Vanaras, and the aboriginal names of persons, places and objects with such changes as would be required by Aryan intonation, it may be reasonably inferred that Valmiki had personal knowledge of the peoples and of the places lived in by those men; if not, he could not have depicted them so faithfully and so truthfully...

On these considerations it cannot be denied that the persons said to have been inhabiting the region of the Dandaka forest were not ghosts and demons created by the imaginative brain of the poet, but were *bona fide* human beings having real existence and following such customs as are still found amongst forest tribes who still maintain, uncontaminated, those very customs which they were observing in primitive times.

### The Paris Exhibition—1925 and 1867

In an article in *The Indian Review* Sir Alexander Cardew describes this year's International Exhibition of modern and decorative art held in Paris. In his opinion

Paris occupies somewhat the same position among the capital cities of the world as Becky Sharp enjoyed among the great ladies of Mayfair. Always attractive, yet slightly suggestive of impropriety, she makes up in wit and cleverness for any defects in her moral education. Her gaiety obliterates the memory of dubious incidents in her past and she is always perfectly dressed, for does she not make the fashions herself? As has been said by one of her sons regarding a similar character—"Elle n'est pas jolie—elle est pire."

The writer briefly contrasts the present exhibition with the one held in 1867, and moralizes thus:—

The whirligig of time generally brings its revenges and it is strange to reflect how positions

have altered in the short space of sixty years. The English, then so hirsute, are now a clean-shaved race, and it is the Frenchman's beard which invites unkind comparisons. The American, who in 1867, owing to the effects of his Civil War, had to pay 26 dollars for 100 francs of French money, now finds he can get the same francs for five dollars or less. The people of the United States, who were then glanced at with patronizing approval, are now the creditors of France and are gaining the popularity which creditors generally enjoy. When the good American now comes to spend his next birth in Paris, he will find some black looks cast at him and will learn from the French Press that his proper name is not Jonathan but Shylock. The Italian, who, in 1867 was still suffering from the effects of centuries of subjection to the Austrian and the Roman Church, now holds his head high and his pass-word is Mussolini. Poland, Czecho-Slovakia, Finland, etc., which in 1867 were under the shade of the Central Empire, and Russia,—are now free and independent and have their own sections and pavilions. For the Paris Exhibition of 1925 is not merely full of novelties in art; it is also the outward and visible sign of the new Europe which has sprung out of the Great War and whose progress during the brief six years of peace is so encouraging an omen of the future of the world.

### Indians in Burma

To the same journal "An Indian Resident in Burma" contributes an article on Indians in Burma, and after referring to the Expulsion of Offenders Act and the Sea Passenger Tax Bill, whose object is to decrease emigration of Indians to Burma and otherwise to lessen the number of its Indian residents, observes:—

As Rangoon is practically the only gateway to Burma from India, the large number of Indians who were seen coming to Rangoon to supply the necessary requirements of unskilled and clerical labour and for the development of the resources of the country have attracted the attention of the suspicious Burmese and the interested European. The latter started the cry that the Indian is rapidly dispossessing the Burman in the latter's own country. It does not, however, appear probable that a penetration of the Indians into Burma that has been going on for over 800 years, without any calamitous results should have any serious results at a time when the Burmese are rapidly gaining national consciousness, and taking a more and more leading part in every kind of development of the province. This is what the Census Officer, Burma in his Report of the Census of India, 1921, says:—"To a nation alive to the conditions, the present number of Indian and their rate of increase offer no menace. There will be room for them always. But while the Indians may come to Burma and work for the advantage both of themselves and of Burma, there are at present no signs that they will within any reasonable time dispossess the Burmese and convert Burma into an Indian country. Those who come

only for a short time cannot do this; those who stay will tend to be absorbed as they are being absorbed now. By their absorption they will, of course, influence Burmese development, as they have always done; but the essential character of the country must remain Burmese." A more correct observation cannot be seen in a Government Report, supported by a collection of the most accurate statistics possible.

The writer goes on to describe the kind of people whom the Census Officer has mentioned above, that contribute to the development of Burma without the least chance of dispossessing the native of the soil.

### Political and Social Duty of the Indian Church

Rev. N. Macnicol's views on the above subject find fractional expression in the following passage extracted from the *Young Men of India*, with which he concludes his article:—

Who are taking the leading part in the task of building in this land the ideal city? In Western India there has been in the last thirty years a great efflorescence of eagerness in the task of dispelling ignorance and helping the oppressed. Within that period, one after another, education societies have arisen, that are adding college to college and school to school, and sending out their students by the thousand every year. Such societies are seeking, in Poona, in Bombay, in the Karnatak, in the Konkan, by personal effort and largely by voluntary contributions, to bring higher education within the reach of all who can profit by it. Similarly, in the cause of the education of girls and women, there are the achievements of Professor Karve, so resolute in purpose, so self-sacrificing in his life, laying his plans and carrying them steadily towards realization, for a great Women's University; there are the achievements also of the Seva Sadan, now training and educating in Poona alone over one thousand women. There is no need to do more than mention such an institution, whose activities now reach to the furthest bounds of India, as the Servants of India Society, or its offspring in Bombay, absorbed in the special problems of an immense industrial metropolis, the Social Service League. These are only a few of the more notable fruits of the new spirit of service that have appeared within the past thirty years in one province of this land. Can anyone, in view of such a record, maintain that there has been no progress and no awakening in Indian society? Has there not been a real and remarkable awakening to the call of duty towards those about them on the part of a great many of the leaders of the community? It has been recognized and accepted as a call to sacrifice. Men of great gifts have given their lives quietly, unostentatiously, to the service of those beneath them. In the matriculation class of a school of which the writer had charge thirty years ago, there was a young Brahmin who passed fifth in the examination. He refused to continue the academic career that had opened with such promise, and

for eighteen years he remained in charge of a school for outcaste children, which was, I believe, a model of its kind. Is there no rebuke to us in such an example as that? In the same class was an one-armed Maratha boy. He is now carrying the fiery cross among the non-Brahmins, awakening them to their rights. On every hand one comes upon instances of similar awakenings from the slumber of self-interest. The writer recently came upon a little institution at Alandi, whose aim is to help children of the Varkari sect and teach them the true meaning of their religion as the old saints taught it. Its chief workers, who give their services free and teach in the school for part of the year are, one of them an able student of Sanskrit who has studied at Benares, the other an M.A. of the Bombay University and a member of the staff of the new Poona College. It may be that these workers do not always fulfil their purposes, and that sometimes their schemes fall to pieces, but it is a great matter that they have caught a glimpse of an ideal of service and been moved to give themselves to it. "Do we feel strong enough," M. G. Ranade asked many years ago, with a certain wistfulness, "Do we feel strong enough or warm enough to act according to our best lights?" It is just that strength and warmth that the Christian faith should be able to supply. When our Hindu brethren are showing us so noble an example, surely we of the Indian Christian Church must feel that we dare not remain idle and indifferent to the need of those about us. When, in view of our privileges, we ought to have been leaders in such good works, it is they who are leading us and making us ashamed of our inaction.

### Nirvana and Rebirth

Louise Grieve writes in *The Maha-bodhi*:

When a man understands his kinship with all beings, he becomes more compassionate, more charitable and more loving towards all that lives; for he knows that the suffering, the sin and the ignorance of others is his own, for, is he not one of the all? He loses selfish desires and cares only to live for the sake of leading others to goodness and knowledge. He cannot accept paradise or Nirvana for himself while countless creatures are crying out for help. When he, like the Buddha, has given all the knowledge that can be of use in that particular age, he then, and only then, becomes fully released, and, as Sir Edwin Arnold so beautifully puts it, "The dew-drop slips into the shining sea". He dies the last death and is no more subject to phenomenal existence; he becomes one with the All. Instead of limited self-consciousness, there is all-consciousness. He is not annihilated, for nothing can ever be annihilated, but he is free from limitation, from ignorance, from suffering. The illusion of separation is annihilated.

Of course, the whole structure of this philosophy rests upon the hypothesis of Karma and re-birth. The truth of this is generally accepted all over Asia, and has been from time immemorial, and in some cases it seems to have been known among the Jews at the time of Jesus the Christ, for we read, Matthew, 16—13, and 14—"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying 'Whom do men say that I the son of man am?'"

"And they said, 'Some say that thou art John the Baptist; and others, Jeremias, or one of the prophets.' Long before, Solomon had said, "When he prepared the heavens, I was there, when he encircled the force of the deep, when he established the clouds above, when he appointed the foundations of the earth, then I was by him, as one brought up with him and I was daily his delight, rejoicing always before him, rejoicing in the habitable parts of the earth, and my delights were with the songs of men."

In Malachi we read, "Behold I will send you Elija the prophet before coming of the great and dreadful day of the lord." Early in public ministry of John the Baptist the belief prevailed amongst his hearers that this prophecy was fulfilled in him, but when directly asked, "Art thou Elias?" he replied, "I am not." "Art thou that prophet?" and he answered "No." He seems to have had no memory of a former life under that name, and though he must have been aware of the belief on this subject, he made no claims of past greatness, a practice which would be much admired by some of us in some of our so-called Buddhist acquaintances.

### Bureaucracy vs. Local Self-Government

We read in *The Oriental Watchman*:

No one likes a bureaucracy. The latest protest against it comes from the United States, the great Republic of the West. In the United States there is a federal government, and there are 48 State governments. The States are protesting against too much interference on the part of the federal government.

So much so that President Coolidge made considerable reference to it in a recent speech. He recognized that there is an unmistakable swing of popular feeling towards less government, less taxes, and less interference with the individual and with business.

No nation can escape government by bureaucracy until it learns local self-government. And ability to govern oneself must precede successful local self-government. Even though one bureaucracy is thrown off, unless the people can govern themselves, it is only the matter of time before another bureaucracy will develop to hold them in servitude. Some of India's political leaders have emphasized this point.

There seems to be a revulsion of feeling in many countries from too much government. Legislatures are busy every year multiplying laws to such an extent that the possibilities of appeal and of unfair advantage from technicalities are making litigation too expensive for the common people. This is likely to crystallize not only into a dislike for bureaucracy but for all government.

### The Full Fruition of Woman's "Shakti"

In Rabindranath Tagore's paper on the Indian Ideal of Marriage in *The Visvabharati Quarterly* occur the following passages:—

There is a poem called *Ananda-Lahari*, 'The Stream of Delight,' attributed to Shankaracharya.

She who is glorified therein is the *Shakti* in the heart of the Universe, the Giver of Joy, the Inspirer of Activity. On the one hand, we know and use the world; on the other we are related to it by ties of disinterested joy. We can know the world because it is a manifestation of Truth: we rejoice in it because it is an expression of Joy. "They would have striven for life," says the *Rishi*, "if this *ananda* (joy) had not filled the sky." It seems to me that the "Intellectual Beauty", whose presence Shelley has sung, is identical with this *Ananda*. And it is this same *ananda* which the poet of *Ananda-lahari* has visualised as the woman; that is to say, in his view, this Universal *Shakti* is manifest in human Society in the nature of Woman. In this manifestation is her charm. Let no one confuse this *shakti* with mere "sweetness", for in this charm there is a combination of several qualities, patience, self-abnegation, sensitive intelligence, grace in thought, word and behaviour.—the reticent expression of rhythmic life, the tenderness and terribleness of love; at its core, moreover, is that self-radiant Spirit of Delight which ever gives itself up.

This *shakti*, this joy-giving power of woman as the Beloved, has up to now largely been dissipated by the greed of man, who has sought to use it for the purposes of his individual enjoyment, corrupting it, confining it, like his property, within jealously guarded limits. That has also obstructed for woman herself her inward realisation of the full glory of her own *shakti*. Her personality has been insulted at every turn by being made to display its power of delectation within a circumscribed arena. It is because she has not found her true place in the great world, that she sometimes tries to capture man's special estate as a desperate means of coming into her own. But it is not by coming out of her home that woman can gain her liberty. Her liberation can only be effected in a society where her true *shakti*, her *ananda*, is given the widest and highest scope for its activity. Man has already achieved the means of self-expression in public activity without giving up his individual concerns. When, likewise, any society shall be able to offer a larger field for the creative work of woman's special faculty, without detracting from her creative work in the home, then in such society will the true union of man and woman become possible.

The marriage system all over the world, from the earliest ages till now, is a barrier in the way of such true union. That is why woman's *shakti*, in all existing societies is so shamefully wasted and corrupted. That is why, in every country marriage is still more or less of a prison-house for the confinement of woman,—with all its guarantees wearing the badge of the dominant male. That is why man, by dint of his efforts to bind woman, has made her the strongest of fetters for his own bondage. That is why woman is debarred from adding to the spiritual wealth of society by the perfection of her own nature, and all human societies are weighed down with the burden of the resulting poverty.

The civilisation of man has not, up to now, loyally recognised the reign of the Spirit. Therefore, the married state is still one of the most fruitful sources of the unhappiness and downfall of man, of his disgrace and humiliation. But those who believe that society is a manifestation of the spirit, will assuredly not rest in their endeavours



till they have rescued human marriage relations from outrage by the brute forces of society,—till they have thereby given free play to the force of Love in all the concerns of humanity.

### God and Man

Dr. Sten Konow writes in the same quarterly:—

There is an old Indian saying, which has been handed down both in Sanskrit and in Pali: *yadannāṅ puruṣho bhavanti tadannas tasya devataḥ*: what man eats, that also his deities eat. In other words, the human conceptions of the gods are framed after the pattern of our life on earth. This is a point of view which is exactly the opposite of what the ancient Hebrews held when they said that God created man in his own likeness. And in my opinion the Indian saying is much deeper than the Biblical sentence.

In Indian as in European Logic, the most conclusive proof of existence is *pratyakṣa*, direct perception by means of the senses. Whether we are materialist or idealist the inner sensation remains a certain fact, which we cannot doubt. Now every fundamental religious notion is the result of an inner sensation, and from the fact that such notions are found with all human beings, we can infer that they form a necessary constituent of human nature. There they are, and we cannot tell how they have originated. They must have been there before they were perceived.

But now we know that every picture of a thing is liable to be more or less perfect. Not every camera produces photographs of exactly the same quality. Much depends on the light, and much depends on the apparatus. So, if we accept the view that religious ideas have their own existence and are reflected in the human mind, we must necessarily infer that different minds reflect them in different ways. When life is full of struggle for material aims, when man has not learned how to cope with the outward nature, his religious conceptions will be coloured by the experience of his daily life and get a grossly material stamp. As civilization increases and it is found that it is possible, by exertion and intelligence, to surmount the difficulties, the notion of force will be spiritualised and heightened.

And thus man naturally conceives his gods in accordance with the conditions of his life. At a primitive stage he thinks of them as possessed of physical strength, as powerful and even as crafty. In a civilised state, where law and order prevails under the protection of kings of recognised authority, the character of the gods necessarily changes. They become the personifications of law and justice and of moral qualities. The Indian dictum is right: man frames his gods in man's likeness.

### Need of Prison Reform in India

*Prabuddha Bharata* observes:—

In India whether owing to the deep-seated religious instincts of the people or to the fact that

the numerous phases of the modern industrial and materialistic civilisation have neither taken deep root nor reached any appreciable stage of development as in America and other countries of the West, the number of crimes in proportion to the population is fortunately not very high. Nor is the nature and magnitude of crimes so very scientific and ingenious as is the case with the more advanced countries. Nevertheless, that the conditions of our prison system are as degrading, irrational, futile and inhuman as in any other part of the world, is an undeniable fact. Whether such reforms as the picking out of the potentially criminal class, its segregation and permanent detention, and the awarding of indeterminate sentences to normal criminals and their education and training with a view to convert them into honest and useful citizens are found to be immediately practicable or not, it is high time that responsible leaders and officials should study this problem in an impartial spirit. We believe that to the great advantage of the State as well as of the criminals a more humane and educational atmosphere might be introduced in the prisons of our country.

### An English "Spinster" in Kangra Valley

Mrs. Norah Richards writes in the course of her article on "A Shadow in the Valley" in *The Student*:

I sat on the deep verandah surrounded by tomato plants and creepers and made the acquaintance of my two new friends. Mr. Fitzpatrick's daughter, a very domesticated person, told me about her animals—cows, birds, and sheep. The latter she keeps for their wool, and spins it herself, eventually knitting it into warm garments. Mr. Fitzpatrick said that whatever criticisms might be levelled against the economic aspect of Gandhi's spinning schemes, from the utilitarian and domestic point of view, they were splendid. It was Gandhi who had started his daughter on her spinning career. With more than pride she showed me her *charḡha*. She showed it with affection. She loved the work and it pleased her to think that the socks she made for her father from her own-grown, own-spun wool were strong and warm.

Mr. Fitzpatrick, mentioned above, was Manager of the Holta Tea Estate, "a man who loved the Valley and its people, keen on the folk-lore and bird-lore of these parts".

"The Valley is a dream," said he, speaking softly. "Once you have heard its call, you will never forget it. However far afield you may wander, you will return. That call is irresistible. Our welcome is always ready for the traveller. We never know who may be our guest. From times immemorial the saints and sages of India have retired to the hills, so our doors are always open." Then he told me of how he would love to wander empty-handed in the Valley, stopping three days in each village.

"You are a Vagabond," said I.  
 "I am," said he, with a radiant smile.  
 "I am a Vagabond too."

"That's good." And so the happy talk flowed.

"You need never lock your doors here, for there are no thieves, though they freely help themselves to what grows on the land. The land is God's and belongs to no man. So the women pluck flower from my garden to place behind their ears, and I like to see them do it. And when I visit my friends I pluck fruit and vegetables in the same free way. That is not stealing. It is receiving a gift from Nature."

### Claims and Duties of Youth

It is stated editorially in *The Young Citizen*:

Youth all over the world have claimed, and rightly, that they are the architects of the future of their country. Abroad, a very great deal is being done to justify such a claim; but, in India, though work on the part of young citizens individually has not been lacking, most of it has practically been frittered away owing to lack of organised combination. Different Associations and Lodges, and, not unoften, even groups in Associations and Lodges, have worked along their own lines. But if the claim that is rightly advanced, as we said, is to be realised, made real, these organised combined efforts must be made in all directions. No field of work must lack the support of young citizens, for the country needs all types of workers and youth must supply them. That, to our mind, is one of the great lessons from the activities of our Editors. Their activities are spread in all directions and aim at recruiting workers for all branches of work that together would make for the redemption of the world.

### The Milk Yield in Pusa

We learn from an editorial in *The Agricultural Journal of India* that

improved types are being established by selection and cross-breeding. Within the last 15 years the milk yield of the Montgomery herd on the Pusa farm has been doubled by selective breeding, while by cross-breeding a type of Ayrshire-Montgomery has been evolved which gives 50 per cent. more milk in a lactation period than the best of the selected Montgomery cows on that farm. Some of these cross-breeds have given 12,000 lb. of milk in a lactation period, while the majority of the Montgomery cows have given over 4,000: the average yield of an Indian cow does not, it may be mentioned, exceed 800 lb. The breeds now being established in India will, we believe, form the basic stock for the development of a future cattle-breeding and dairy industry.

### Ajanta.

Mr. P. C. Manuk contributes an article on Ajanta to *The Journal of the Bihar and Orissa*

*Research Society*. His exhortation to the Pilgrim is very inviting.

The caves of Ajanta unlike those of Ellora, do not lie in an exposed situation. So, Pilgrim, take the path which must have been taken by the pilgrims of yore, pass along the sides of the low hills, ascend, descend, cross the shallow stream gurgling through their pleasant valleys, avoid the many boulders lying across that path, and, if you persevere but a short hour from the plateau below the Ghats you will be amply rewarded. Suddenly the track ends in a pleasant valley broader than those already traversed. Through it a considerable streamlet flows along its rock-strewn bed. Avoid the steps which modern civilization has cut for a quick ascent to the goal. Follow, rather, the bed of the stream, cross it and recross it, and behold the panorama of the famous caves, temples of worship or monasteries of priests—now deserted—but till the Shrine of India's ancient pictorial Art. Climb Ajanta's famous hill, a short climb and not too steep, for these monks were practical men: they sought seclusion, but they appreciated the value of near running water in constant abundance. Had they learnt a lesson from Ellora not very far distant? For there, no pleasant running stream provides a fresh water-supply, with the result that water was collected in reservoirs out of the rock, water from hill springs of doubtful abundance. The climb negotiated and arrived on the ledge giving access to the caves, you will see them to right and to left—all of them—26 of them hitherto opened. Opposite—a tree-studded hill projecting into the valley, below—the cool limpid water. Now look above—was it accident or design that the cliff above the caves rises in sheer sharp precipice—a formidable barrier against wild animals, leopards and panthers, which still infest these hills? Traces still exist here and there of wide deep steps from the ledge to the stream. Were these the only approaches to the caves? If so, they could also be easily barred to preying animals. Why again did those who conceived both projects—Ellora and Ajanta—turn their caves to the setting rather than the rising sun?

In Mr. Manuk's opinion,

Ajanta, as a picture gallery, is well worth a visit. It is equally interesting from the architectural and sculptural standpoint and bristles with problems awaiting solution from archaeologists. Here in this hilly fastness, the masters of the chisel and of the brush wrought what may truly be called the National Galleries of India's ancient art. For many centuries of internal strife and foreign incursions, that art lay dormant till the Moghul Renaissance which gave to the world the Taj, the Jasmine Bower and that less known but exquisite gem, the Tomb of Itmad-ud-Dowlah at Agra, and the school of Moghul and Rajput: these paintings, and more particularly the black and white drawings, prove that the tradition of the power of the line survived through the centuries to give expression to, and even lay bare the individual characteristics of the subject portrayed, without resort to shading or other devices of the artists of Europe. Let us then pay homage to the great masters of Ajanta who have left us so rich a legacy despite the ravages of time and vandalism or of well-intentioned ignorance. Let us also

acknowledge our gratitude to His Exalted Highness the Nizam for the care now taken of the irreplaceable surviving treasures locked away in the bosom of Ajanta's famous hill.

So great was the fascination, so complete the absorption, even after a short sojourn of the three or four days in the atmosphere of these marvellous works of man's hand that I seemed to have lived under a spell which removed me far from the material things of our work-a-day modern world. To those who seek even temporarily the "peace that passeth understanding," I say, "Follow the pilgrim path to Ajanta."

### Wicked Prodigality Abroad

*The Karnataka* extracts the following passage from an English paper :

Five Eastern Princes who might have stepped out of the "Arabian Nights" have come to London for the season. Shortly, there will be nine, and they will all occupy separate State apartments at the Savoy. The five who are here are the Maharajah of Kapurthala ; the Maharaja of Vizianagar ; the Maharaja of Rajapipla ; Prince Ranjit Singh, and the young Prince who is heir-apparent to the throne of Kapurthala. They are among the richest reigning Princes of India. With them they have brought retinues of household attendance and they live secluded in their apartments in semiroyal magnificence. The Maharajah of Kapurthala has in his possession a necklace of emeralds which is the only one of its kind in the world.

and also the following passage, from the American monthly *Current Opinion*, which has a bearing on the passage quoted above :

The Maharajas, Gaekwars, Nizams and Begums know that that their authority is supported by the British Raj; and for this reason, they support the British Raj in return. A blow to the prestige of the Princes is thus a blow to the influence of King George himself, to whose person they profess an unshakable and usually a sincere loyalty.

Hitherto the Princes have resided, as it were, on Olympus. Living luxuriously in their palaces and riding resplendent on their elephants, they have dwelt aloft from common mankind, immune from criticism. Their glory has been admired and their vices have been concealed.

But India has now a press and a public opinion. And even Princes are familiarly discussed in the Bazaars. Also, the Princes themselves have not been content with their palaces and their elephants. They have been lured to Europe, have there adopted tailor-made coats and trousers, and Parisian habits, not always admirable or economical. The Indian Prince is to-day contributing his full share of scandal to the sensational newspapers.

First came the revelations of the night life of Hira Singh, (?) Heir and Prince of Kashmir. Here was the case of a young man about town, sacrificing his sacred caste for the sake of a married woman, and so laying himself open to be blackmailed for immense sums of money.

And now, all India is ringing with an even more dramatic escapade.....

Such a mishap involves India in serious political consequences. It embroils the Princes with the British Raj. And it also embroils the British Raj and the Princes with the wealthy merchants who are now demanding the same right to luxury which has been hitherto the prerogative of the Princes alone. Finally, it throws discredit on the entire hereditary principle. Why should an impoverished and toiling people be taxed to support the amusements which are thus revealed? If Ireland rebelled against absentee landlords who left agents to collect their rents and then spent those rents in foreign countries, why should India approve of absentee autocrats, whose officials raise revenues to be squandered in Europe on horses, vain display and the Oriental entertainments which need not here be too particularly described?

These are searching questions. If Indian Princes do not behave themselves and take a lesson from history, no power—not even the British Raj—will be strong enough to keep them on their thrones. The contrast to Gandhi and his simple life is too damaging.

### Economics and Politics

In the course of his presidential address at the eighth conference of the Indian Economic Association, published in the *Indian Journal of Economics*, Mr. Lalubhai Samaldas said :

The President of the last Conference, referring to this question said that one of the difficulties in the way of embodying in the resolutions the considered views of such Conferences was "the fact that many members were Government officials and if they passed resolutions contrary to the policy of the Government, Government might find itself in an awkward position."

I do not see any reason why the opinion expressed by professors of Economics, as Economists, should be binding on the Governments that employ them, nor do I think that our Provincial Governments are so illiberal as to prevent their officials from giving free opinion on such an important subject as Economics, provided, of course, such opinion is given without personal, racial or political bias.

I want to refer, at some length, to the question of political bias because it has been alleged, more often of late than before, that not only Economists, but even business-men and industrialists are apt to examine questions not from the economic but from the political standpoint. I have tried my level best to find out the line dividing Economics from Politics, and I honestly confess that I have not been successful in doing so. The more one thinks of Economics and its allied subjects, such as Labour Problems, including Unemployment, land revenue problems, social reform, trade, tariffs and transport, and even educational problems, one finds that there is so much overlapping of these subjects that it is difficult to say where one ends and the other begins. Even a purely economic subject like that of Protection *versus* Free Trade is bound to be examined in each country and decided not only on economic grounds but also on national and practical grounds. The policy of Imperial Preference, so

strongly supported by the present British Government, is not based purely on economic principles; its real *raison d'être* is to draw the Dominions nearer to England than they are at present—a political and not an economic standpoint. Or take the instance of economy in public administration and its effect on savings and consequently on the development of trade and industries. Both industrialists and politicians press for such economy and it is practically impossible to say that one does it on economic grounds and the other on political grounds.

### Agriculture Improvement

That our public men are not unaware of the importance of agriculture and that they also know the causes of the backward condition of that principal industry of India will appear from the following further extracts from Mr. Lalubhai Samaldas's address:—

It is but a truism to say that the economic condition of a country depends largely on its industrial development. When we talk of industrial development in this country, we sometimes fail to recognize the fact that agriculture is the staple industry of this country. The percentage of people living on agriculture proper and other allied industries is calculated by various authorities at something between 65 to 85 per cent., and therefore, in any economic enquiry that is undertaken it is necessary to give the first place to agriculture. Not only should a careful examination into the existing condition of agriculture and agriculturists be undertaken but serious attempts should be made to find out the means of improving the same. The want of labour-saving machinery, the sub-division of land into uneconomic holdings, the lack of cheap and easy credit and the absence of scientific knowledge of agriculture are the main reasons why agriculture in India is so backward a condition. Any inquiry into agricultural problems will have to include an inquiry into the land revenue system of the country which varies from province to province. One of the first points that will emerge in discussions on the land revenue system is whether land revenue is a tax or rent. If it is a tax, as is argued by many scientific economists, then the question arises why even the owner of the smallest agricultural holding has to pay the land tax without any exemption, while incomes from sources other than land get exemption up to Rs. 2,000 per annum. In this connection, attention may be drawn to an anomaly that while a man who invests in land is not charged income tax, another man who is more enterprising and invests in industries or one who invests in trade and commerce is charged an income tax on the profits that he makes on such investments. In such circumstances it is not surprising if the richer classes invest their savings in land and thus raise the price of land by undue competition and then try to get a return on their investment in land by rack-renting. Under the existing land revenue system and the Income Tax Act while the smaller land-holders have to pay a proportionately large portion of their income as land revenue, the bigger land-lords have, on account of the exemption from

payment of income tax, to pay proportionately less. The problem, complicated as it is, will have to be considered in the light of the existing Hindu and Mahomedan law under which all sons have an equal right in the property of their fathers and in accordance with which lands are being sub-divided into uneconomic holdings.

The problem of the sub-division of agricultural holdings, though a very difficult one, has been partly successfully tackled in some provinces, and if economists, social reformers and other political leaders give a definite lead both to Government and the public in this matter, it is not incapable of solution in other provinces as well. Our duty as economists does not end here but it extends to an examination of the several causes which prevent full advantage being taken of the fertility of the soil. So long as our agriculturists are poor, are heavily indebted, and do not enjoy the necessary financial assistance for land development or agricultural improvements, it is not possible for them to get more from the land than what they do at present. The Co-operative Movement which was started some twenty years back, is trying to help in providing money to the members of Co-operative Credit Societies mainly for ordinary agricultural operations at fair rates of interest. But it has after twenty years touched only a fringe of the problem and can do but little more unless Government see their way to start a State Co-operative Bank for providing cheap long-term capital to the existing Provincial Banks in the various Provinces.

### Taxation and Spending of Taxes in India

Discussing Mr. C. J. Hamilton's paper on the growth of taxation in relation to population, read at the conference, referred to above and published in the same journal, Professor R. M. Joshi said:—

The thesis Professor Hamilton seeks to prove in his ably-written paper is that India is under-taxed, that the growth of revenue has just kept pace with the growth of population and of prices, that the people can and will pay more for developmental purposes as the money thus spent will return to them manifold. The position taken by Indian thinkers, on the other hand, is that the mass of the people feel the weight of taxation to be very heavy, that they are not at all satisfied that the money they pay at such sacrifice is spent in their interests and that until that happens they cannot possibly consent to bear additional burden. How is the tax-payer's money applied at present? Let us take some comparative figures. Great Britain, which bears the ultimate responsibility for the defence of the whole Empire, spent on defence £ 77.0 m. out of a total expenditure of £ 195.0 in 1913-14 *i. e.* 39½ per cent and in 1922-23 she spent £ 111.0 m. out of a total of £ 812.4 m. *i. e.* 13.6 per cent (figures taken from Statesman's Year Book). India, on the other hand, spent on defence Rs 31.9 crores out of a total central expenditure of Rs. 77.4 crores in 1913-14, *i. e.* 41.3 per cent and in 1922-23 she spent on Defence Rs. 72.9 crores out of a total central expenditure of Rs. 137.9 crores, *i. e.* 52.9 per cent (figures

taken from the Finance and Revenue account of the Government of India). Are we to understand that as a result of the great war India's responsibility for defence greatly increased, whereas that of Great Britain was greatly diminished? If we compare India with the Dominion of Canada, the discrepancy is glaring to an astonishing degree, for in 1921 out of a total federal expenditure of 361.1 million dollars Canada spent only 14.5 on

defence (figures taken from the annexure to the Taxation Enquiry Committee's Questionnaire, 1925).

[*The Bengal Co-operative Journal* for July, *The Social Service Quarterly* for July, and *The Hindustan Review* for July were received too late for any notice in the present issue of THE MODERN REVIEW.]

## FOREIGN PERIODICALS

### Beware of Dust!

Once upon a time there was a small boy who was made to beat the family carpets each spring at the annual house-cleaning upheaval. In later years, grown to manhood, he marveled that he had escaped death from inhaling clouds of germ-laden dust. He thinks that the heat of youthful indignation may have proved germicidal; and he recalls having vowed that there would be no carpets in his home of the future. Nor was the vow forgotten: the home of Dr. Allen Rogers, of Pratt Institute, is carpetless, and the scientist himself is able to note with satisfaction that to-day a carpeted house is the rare exception. He adds, however, that the change has come about "not because that boy disliked to beat carpets, but because people have come to realize their danger from a sanitary standpoint." In an address delivered before a conclave of technicians, under the auspices of the Society of Chemical Industry, as reported in the *Weekly Roster and Medical Digest* (Philadelphia), Dr. Rogers elaborates the thesis that dust and germs go hand in hand. He tells of consumptive families, where the disease supposedly "in the blood" was in reality lurking in rag carpets and plush furniture.

—*The Literary Digest*

### A British Journal on India

The July-August *Review of Reviews* of London has the following few lines on India:—

To the most urgent, if not the greatest of our Imperial problems, that of the Government and constitutional development of India, it is impossible at the moment of writing, to do justice. The Viceroy, Lord Reading, has been in this country for some weeks and has conferred repeatedly with the Secretary of State, Lord Birkenhead, and with the Cabinet. Whatever may be the effect of Lord Birkenhead's statement in the House of Lords it is as clear that no policy savouring of mere reaction can be fruitful as that mere efforts to remove sporadic symptoms of discontent by piecemeal concession will fail of their effect.

### Calcutta and Delhi

Mr. Arthur Moore writes in the London *Review of Reviews*:

Lord Reading, of whom Lord Curzon speaks with respect, made a speech at Delhi last year in which he made it plain that Delhi had conquered him. Its weakness is that it is not a centre of public opinion, and has neither the vast commerce of the ports nor as yet any adequate newspaper enterprise. But there is already a new social and political atmosphere which is nearer to being all-Indian than anything previously known. Nowhere else do Englishmen and Indians meet so freely in hotels and public places, discuss their differences so frankly and pleasantly, and entertain each other so unceremoniously. The Bengal political atmosphere which prevails in Calcutta is too powerful and distinctive to permit so easily this new growth and the vast and unquestioned importance of Calcutta would probably have been felt under the new Parliamentary dispensation as a restraint upon the Parliamentary influence of Madras and the men from the Bombay side.

### Telepathy

*Discovery* has the following on Rudolf Tischner's theory of telepathy and clairvoyance:—

The ordinary kinds of physical energy or even psycho-energy do not, in Tischner's view, afford a satisfactory explanation of the phenomena. The difficulties in the way are insuperable. "If, however, we postulate that psychic energy is free, the ideas transmitted are themselves energy, so we must admit they are transmitted, as such, not that they are bound up with some physical vibration. That is, we must contend that a psychic something exists quite apart from our bodies, with a free existence of its own. This leads to difficulties. Does the synthesis of ideas travel unaltered as a whole through space and how is it built up? The theory of a psycho-physical energy as an explanation of clairvoyance is even less feasible. The perception of an object does not take place through the eyes or through any organ similar to them, since in various of Dr. Tischner's cases the medium reads a slip of paper folded several

times so that the writing would be on several geometrical planes.

These cases in particular weigh against any physical explanation of cryptoscopic phenomena, such as the hypothesis of "eyeless sight," which has received much attention of late. Any physical explanation that could be put forward for psychoscopic cases, *i.e.* divining of incidents connected with the history of a given object, would be even more lame..... We are consequently led to consider the possibility of the action of the mind outside the body; that is the psychical theory; on this hypothesis we can easily explain telepathy, as the action of the brain of the agent on the non-physical mind of the recipient. The theory, of course, does not explain clairvoyance; here Dr. Tischner calls to his aid Einstein's theory of relativity as applied to space and time. He insists that a rational explanation is possible, and hints at a theory of a super-individual mind."

### Why Women Read Novels.

In the purdah-free West women have far more opportunities for knowing the world than women in India. Yet in the quarterly journal named *The Bermondsey Book* Mr. E. Clephan Palmer relates a conversation with one of England's "best sellers" explaining why so many novels are written for and read by women:—

Men soon know pretty well all there is to know about life. Women don't. The whole business is more difficult for them, and even in these days they have to explore life more carefully than men. That, luckily, is where the novelist comes in. It's safer to read than to live. Men like novels. The great mass of women have to be content to read them.

If this be one of the real reasons why Western women read novels, then it is no wonder that our women, who have to observe the purdah, are so fond of novels.

### Indian Fruit for Germany.

*Industrial and Trade Review for India* writes:—

India is a country extraordinarily rich in fruit. Germany also produces many fruits of different kinds; but this indigenous production in no way covers her requirements, and Germany is, therefore compelled to buy fruit from the whole world. Those fruits that do not grow in the climate of Central Europe are especially in demand, and Germany, therefore, buys lemons from Italy, oranges from Spain, cocoanuts from Africa, pineapples from California, bananas from the West Indies, and raisins from Greece; even Ceylon and South Africa are drawn upon to meet the requirements of Germany.

Germany buys hardly any fruit from India.

Still it would be possible for very many Indian fruits to find a market in Germany, *e.g.*, green mangoes, dry cocoanuts, raisins, almonds, dry apricots, figs, plums, nuts and many fresh fruits, especially bananas.

As international competition is great, only the best fruit comes in question for the purpose of the over-sea trade. The packing and transport of this fruit, however, is the most difficult problem to be faced. It is not sufficient that the fruit be purchased in India and, somehow or other, packed in a ship sailing for Europe. The greater part of it will, when naturally arrive in a rotten condition. For dried fruit the case is comparatively simple, but when fresh then it is important to pack the fruit in the manner which the European dealers demand. Repacking in Europe is out of the question because of the cost involved.

### Matriarchy.

Carrie Chapman Catt says in *The Woman Citizen*:—

In the year that I was born two remarkable books appeared—"epoch making"—the reviewers would have called them. One, "*Das Mutterrecht*" (the mother right), presented startling claims and drew even more astounding conclusions. The Swiss author, Bachofen, declared that every race and nationality in Europe had once been ruled by women! He brought an enormous array of facts to support his belief that there had been a time in the distant past when family names had passed through the mother instead of the father, when women owned the property, were guardian of their children, supported their husbands, ordered wars, and queens not only led their armies but afterward sat together in peace conferences. An accomplished linguist, he spent years in delving for proofs which he found in ancient Hebrew, Greek and Latin literature and in the customs, legends, folklore, songs and dances of the modern peasantry of Europe.

It is reported that this book made a profound impression upon continental savants who nevertheless laughed to scorn the author's attempt to account for the alleged phenomenon. He confessed that he could only explain it by an hypothesis, which was that at a remote period men and women had engaged in martial conflict and women being victorious, had reduced men to strict subjection as conquerors have a way of doing and for an unknown period had ruled over their tribes. Men plotted a strike for freedom and eventually overcame the women through another military conflict and in order to punish them well for their former audacity and to prevent its recurrence women were reduced to a position of abject helplessness under the laws of all nations. Bachofen challenged his critics to disprove his facts and arguments, which they were unable to do, but the "superiority complex" of the male sex utterly repudiated his theory of a transformation process whereby male rulers gave way to female rulers.

Bachofen confounded his opponents with the defense: "Very well, if a martial contest is the explanation of the mother's rule, what is?"

### Living Long

Living long and living well are not necessarily the same, declares Louis A. Hansen in *Life and Health* (Washington, D. C.), but he goes on to say that disease prevention does more than lengthen life by decreasing the death-rate. "It increases the usefulness and enjoyment of life. It enlarges our possibilities, adds to our accomplishment, and makes for progress in every way. It greatly adds to the happiness of life itself, and makes life worth living." If this estimate be accepted, we may well applaud the triumph of preventive medicine that vital statistics record. Here are certain details as Mr. Hansen presents them:

"In 1800 the average length of life was thirty-three years, in 1855 it was forty years, and in 1920 it was fifty-eight years. Eighteen years have been added to the average duration of life since 1855. From 1910 to 1920 the increase in the life span was four years.

"It is generally considered that the larger part of the world's burdens is borne by men above forty years of age. Thus in 1800 the average man died seven years before he reached the age of his greatest usefulness. In 1920 the average man lived eighteen years beyond this age.

"If we take the age of twenty-one as the time that men reach their productive period, we can see that in 1800 the average man had but twelve years of productive life ahead of him, while in 1920 he had thirty-seven years of splendid usefulness before him.

"These figures are for the United States. Five or six countries are ahead of the United States in the expectancy of life. New Zealand has an expectancy of sixty years. In 1910 Australia, Denmark, Norway, Sweden, and Holland were from one to six years in advance of this country in their average of life expectancy. *India stood lowest, with an average life expectancy of about twenty-two and a half years.*

"In 1911 a death-rate of 17 per 1,000 was generally accepted as normal. Deaths above this rate were considered abnormal or unnatural.

"In 1923 the rate was reduced to 12.3 per 1,000 for the registration area of the United States, and for 1924 the estimated rate is still lower, 11.6 per 1,000. Thus in a decade have standards had to change, showing a possibility in life-saving that is very remarkable."

We are warned that such conquests of disease have been the result of knowing what to do, and doing it, that the basis of all health work is education of intellect and conscience, and that the great desideratum is "temperance in eating, drinking, work, play, and all the conduct of life."—*The Literary Digest*.

### Education in Japan

*The Japan Magazine* has a very informing article on the educational system of Japan from which we make the following extracts:—

Japan has primary schools for elementary education, middle schools, high girl's schools, commercial schools and supplementary commercial schools for middle grade education, high schools,

universities, academies, and commercial colleges for higher education, normal schools, higher normal schools, girl's higher normal schools, special schools for training teachers, commercial teachers' training schools and supplementary commercial school, teachers' training schools and kindergartens, blind schools, deaf and dumb schools and different other schools for special education.

Below are the numbers of schools and students classified into kinds in March, 1922:—

Schools	Number	Students
Primary Schools	... 25,562	8,872,006
Middle " "	... 385	194,443
High Girls' " "	... 580	176,759
Commercial " "	... 692	149,970
Supplementary Commercial Schools	... 14,839	995,532
High Schools	... 17	10,512
Universities	... 18	26,208
Academies	... 77	41,742
Commercial Colleges	... 31	10,491
Normal Schools	... 94	28,932
Higher Normal Schools	... 2	1,375
Girls' Higher Normal Schools	... 2	801
Special Teachers' Training School	... 1	200
Commercial Teachers' Training Schools	... 4	268
Supplementary Commercial School Teachers' Training Schools	... 18	421
Blind, Deaf and Dumb Schools	... 74	4,148
Other Schools	... 1,906	224,449
<b>Total</b>	<b>... 44,302</b>	<b>10,737,957</b>

The above table does not contain kindergartens. "Other schools" mean different kinds of schools, whose courses are not provided for by governmental regulations.

The law was often revised, until the present compulsory educational system was adopted. Under this system children of 6-14 years old are of school age and parents or guardians are in duty bound to send children to municipal, town or village schools or the corresponding Government, prefectural or private schools, until graduated, although release or postponement are granted to children physically or mentally defective or whose parents or guardians cannot afford to send them to school.

It is also provided in the same law that those employing children of school age cannot keep them from receiving education on that account. The latest law providing for the minimum age of factory workers prohibits the employment of children of school age.

The attendance of children of school age has recently been 99 per cent. This may be seen from the following table:—

Year.	Number of children of School Age.	Children sent to School.	Children not sent to School.	Proportion of children sent to School to the Total Per Cent.
1922	9,083,477	9,008,039	75,438	99.17

The percentage of boys and girls sent to school was as follows:—

Year.	Boys Per Cent.	Girls Per Cent.
1922	99.30	99.03

From the above table, it may be seen that there is only a slight difference in the number of boys and girls sent to school, the former showing a little higher than the latter. The Oriental custom formerly was to neglect the education of women, but this antiquated idea is no longer held as may be seen from nearly equal degree of education given to both sexes.

### The New Treatment for Leprosy

Mr. Frank Oldrieve writes in *The Asiatic Review*:—

It is now being realised that the new oil injection treatments for leprosy are so successful that there is really a hope of recovery for almost all early cases of leprosy. Even many advanced cases are recovering, while early cases, especially in the case of children and young people, are clearing up and losing all signs of the disease after six or nine months' treatment. If the latest treatments can be made available at dispensaries and clinics, if the children of lepers can be specially cared for and prevented from contracting the disease, and if the most infectious cases can be segregated in leper homes and colonies, there is no reason at all why we should not hope to practically rid India of leprosy within thirty years.

Wonderful results from the latest treatments are being obtained in the Philippine Islands, the Hawaiian Islands, Japan, Korea and Siam, wherever, indeed, the treatment is properly administered. Already excellent results have been obtained in several centres in India, and there is every hope that the same results on a very wide circle will be obtained when the treatment is given in all parts of that great country.

### Sweden, Land of Democracy

*Le Progres Civique* has an article by Gabrielle Reval in which it is stated:—

A democratic spirit actually reigns in Scandinavia. All that I have read, heard, and seen here impresses me with the fact that for a century this Peninsula has been free from war: the wealth of the State and the labor of lawmakers have been concentrated upon making life happier, combating sickness, poverty, and alcoholism, and giving the cities and the homes of the people improved sanitation, greater comfort, and more beauty.

No country in Europe has better hospitals, schools, and public institutions than Goteborg and Stockholm. During the holidays I did not see in the streets of the latter city a single beggar or a single drunken person. The only evidence of poverty in this beautiful capital was the kettles swung at street corners to receive offerings 'for the poor children's Christmas tree.' I could not pick out these children among the throngs of little folks on the way to school, because they do not

show the external evidences of poverty we see in France. I have found no slums, because there are no more slums either at Stockholm or at Goteborg. I have found none of those miserable hovels that form a crown of thorns around our great industrial cities.

### Decrease of Lynching in America

Only sixteen Lynchings occurred in the United States during 1924, but 1925 has made a bad start by having nine mob murders during the first six months. The figures for 1924 represent a decided drop from the average for previous years, and the decline is generally regarded as encouraging. In the period between 1885 and 1894, when a widespread campaign against lynching was begun, reports the Commission on Race Relations of the Federal Council of Churches, 1073 negroes and 133 whites were lynched. In the next decade the figures dropt to 696 and 270, respectively. From 1905, to 1915, 701 persons were victims of community murder, and 537 in the last ten years. The sixteen victims in 1924 were a reduction of more than half the number killed by mobs in 1913, when twenty-nine negroes and four whites were thus illegally done to death. The better showing for 1924 is due in part, says the *Denver Rocky Mountain News*, to changed economic conditions in the South, and in part to development of public opinion against such flouting of the law. The change of view, we are told, has been evidenced in a growing determination on the part of the authorities to protect prisoners from mobs seeking their lives.—*The Literary Digest*.

### "Abd-el-Krim"

*The New Orient* of New York observes:—

...And talking of Abd-el-Krim, it is necessary to enter a personal and editorial protest. There is no such thing or person as Abd-el-Krim—!! the American and European newspapers to the contrary notwithstanding. The name of the Regent of the Rif Republic is *Abdul Karim*, a beautiful and beautiful-sounding Arabic name which means: "The servant of the Compassionate." The monstrous distortion of *Karim* into *Krim* is, we fear, typical of the Western mishandling of things Eastern.... We should have adhered to the correct form of the name if it were not for our fear that no one would know who we were talking about.... So we have compromised on Abd-el-Kerim.

### Future Wars

Lieut.-Commander Kenworthy writes in the same quarterly:—

The appalling terrors that another world conflict would bring, are not generally realized by those who are not in touch with modern developments of science and invention. The most deadly weapons are being prepared in the laboratories of chemists and scientists, and the next war, in its destructiveness, will absolutely dwarf the last Great War. The lessons of that great conflict are now being



applied to an extent not generally understood. One tendency is the elimination of the individual fighting man as we have known him throughout the ages. The rifleman is being relegated to the background. If he survives it will be as a machine-gunner, and he will do his fighting behind a tank or a concrete pillbox or emplacement.

Merely man-power will not count very much. It will not be man-power so much as nerve power that will be the ultimate test. Towards the end of the last war it became increasingly difficult for troops to move unaided with their elaborate anti-gas equipment, and yet the only way to protect men in the future will be to give them something like a diver's suit, and even without leaded boots it will be very difficult for them to make much progress in that attire. Therefore, we can say with some degree of certainty that attacking will be done with tanks of one type or another.

The next point is the tremendous increase in the destructiveness of artillery. It is now perfectly feasible to bombard the centre of London with the shells fired from the French coast. Guns are now being manufactured and turned out rapidly which are capable of firing that distance. Not only is artillery increasing in its tremendous power of destructiveness, but so are poisonous explosives.

Probably the most important part of the Army in the next war will be the Air Force. It will be even more destructive and powerful than the artillery. Aeroplanes will be able to cause great devastation and havoc by the use of various kinds of poison and disease-carrying bombs laden with gas and disease germs, and operated by wireless. In other words, the aeroplane is really becoming a projectile of almost unlimited range. Tanks can also be controlled by wireless, without the need of any man inside them.

All this mechanical equipment is extremely expensive, and war in the future will be so much more costly to prepare for than the last war. It is easy to see that it will be very much more destructive, and at the same time a decisive end will not be arrived at easily. The most important thing will be to assail the civil population, and probably the healthiest place to be in will be the so-called front line.

Another terrible weapon that has been developed is the torpedo-carrying aeroplane; while the improved dirigible can bomb peaceful towns and cities.

Under the present system Great Britain has to be prepared on the seas against the next most powerful Navy, and in the air she has to face France, with the most powerful aircraft in the world. If we are to go on accepting force as a means of settling disputes between nations, then undoubtedly Great Britain will have to increase her Air Force. Such is the air strength of France that within a few hours of an outbreak of war the business centre of the capital of the British Empire could be practically demolished. London in the first week of a war with France would cease to be the capital of the Empire and the seat of Government would have to be transferred to Bristol, Manchester or Glasgow.

I referred earlier to a new and very terrible weapon which has recently been successfully experimented with. This is the manless aeroplane controlled and operated by wireless. It is possible

for an aeroplane to be steered, manoeuvred and for her poison gas bombs to be released by a wireless operator fifty miles away. The use of such a weapon will only be limited by the manufacturing resources of the Powers concerned, and opens out terrible and new possibilities.

I have recently received a letter from an officer stationed in Tangier, who gives a striking and terrible account of stricken women and children coming into Tangier, blinded for life by the poison gas dropped on the villages from Spanish aeroplanes.

### The Western Trick of "Disarmament"

Mr. Syad Hossain observes in the same periodical:—

Commander Kenworthy says: "My own solution for the peace of the world is on the lines of an international police force controlled by the League of Nations or other international and impartial body, and mutual disarmament." It may be worth while examining his panacea from the standpoint of its applicability to the East. We fear it will not avail. His formula involves an acceptance of the *status quo*. And it is precisely the *status quo* begotten of European imperialists that is the object of derision and rejection throughout the East at this moment.

The trouble is that Commander Kenworthy nor any other responsible statesman in Europe is apparently prepared to face the problem of *world peace* realistically. They do not want to base themselves on principle, but on a very transient *fait accompli*. They are prescribing vain palliatives, not seeking a radical cure.

The principle of "mutual disarmament" presupposes, at any rate, a condition of equipoise and consent in international relationship; the lamb cannot very well accept, for instance, the doctrine of *mutuality* with any inward sincerity, even though the proximity of the wolf induce, on occasion, a certain outward acquiescence. Similarly, any *police* force, international or national, must have behind it the sanction of a law-abiding *community*. A police force nominated and assembled by the spider for the proper impressing and disciplining of the fly would leave the fly, we imagine, slightly unconvinced of the *bona-fides* of the alleged upholders of Law and Order.

It is notorious that the European domination of the East rests upon a foundation of superior military and naval force. So that when any proposal for "mutual disarmament" or for the "control" of the traffic in arms is put forward, the East is disposed to be both suspicious and sceptical. Having completely lost faith in the integrity of European statesmanship, the Eastern nations fear that any such proposals, if actually carried into effect, would somehow operate to their further weakening and detriment. Persia, for instance, only the other day, was the solitary member of the League of Nations which walked out rather than be a party to the palpably one-sided proposals—as between the East and the West—put forward at Geneva ostensibly in behalf of the regulation of the arms traffic. And there are other Eastern countries which feel, with Persia, that if they allowed themselves to be beguiled by such overtures the result would somehow be an exemplification of the scriptural text: For even unto every one that hath shall be given,

and he shall have abundance: but from him that hath not shall be taken away even that which he hath!

Can it be seriously suggested that the fears and suspicions of the East are groundless? It is remarkable that even at this time of day the statesmen and publicists of Europe, with a few conspicuous exceptions, persist in employing the jargon and applying the "moral code" of the pre-war era in their dealings with the East. Everybody in the East is a "native"—and therefore fit prey for the "civilizing" ministrations of the Western altruists! Gandhi is an "agitator." Mustapha Kemal, according to Mr. Lloyd George, was a "freebooter on the Bosphorus"—until he pushed the latter's proteges at Smyrna into the sea. Zaghul is a "mischief maker." Abd-el-Kerim today is a "rebel."

### "Business" and Amusement in Britain

Mr. Henry Leach says in *Chambers's Journal*:—

No statement has struck the thinking section of the people more sharply than that by Dr. Arthur Shadwell in the *Times*, in which he said that from pioneers we have become imitators, and slow at that. He sought to show that 'the present generation of young men took no interest in their work, and thought of nothing but their amusements,' and that the 'transference of interest from work to play is far more general to-day than it was twenty years ago, and it is common to all classes.' Then he said that 'the point is not that they play as a relaxation in leisure hours, or even that they watch others play, but they think of nothing else. It is no longer recreation, but the chief preoccupation of life. And yet at these very sports and pastimes to which their whole attention is given—all invented in this country—they cannot hold their own against rivals who come from other countries which a few years ago were thought incapable of any athletic prowess. ... There is really something wrong with the present generation; they neither work well nor play well. They seem altogether lacking in energy and serious purpose.' Those who are not go off to some distant region.' What rescued the country from its difficulties and perils a hundred years ago was work and economy. 'Until they are applied again,' says Dr. Shadwell, 'there will be no recovery. There is much whining about German competition, but the lesson is not learnt. The Germans succeed because they work all round; not workmen only, but all of them.' We suffer in these days from a careless, negligent optimism, or an unreasoned confidence in the future. I think we need one million pessimists with imagination and constructive ability, and we could deal amply with the Germans then, and the Americans and French and all the others. Cabinet ministers, who have regularly sought popularity by dwelling upon the golden future that awaits us, and proclaiming the principle that all will come right in the end, have lately been compelled to face the truth and introduce a little warning pessimism into their speeches. Governments do little but talk and tax. It is remarkable that we have held the position so well for seven years after the war in face of all

such difficulties: but the rest of the world is now preparing for a grand industrial campaign, and he who thinks that by sport, spending, and speeches we can still hold it, and that, in seven more years of such, England, Scotland and Wales will stand where they did or ought to do, is wrong. In some form a cataclysm worse than war would have overtaken us. I have not quoted from these warring people because they have seized upon excess of sport—with failure at it—and of pleasure as a key to our troubles. Any Briton who inveighs against honest sport and the healthy practice of it at the proper time might as well complain against the ordering of the universe. He would be a ninny and a nuisance.

\* \* \*

Yet we should better understand what we mean by sport, and cease such nonsense as the talk about improving our foreign relations through its agency in the form of international matches. If statesmen cannot better these relations, how shall it be done by cricket, football, and golf? And the suggestion is a humbug, for the history of the last half-century is strewn with bitter feelings and expressions instigated by international sport, culminating in the Olympic Games last year, which nearly collapsed through this cause. The world is not yet of sufficiently even temperament for the perfect success of international games. No people has yet reached that stage of simple unselfishness when it is indifferent to its own defeat in anything, and few of us think it desirable that it ever should. None likes to be beaten if victory or defeat is considered as a main issue in international games, while intense press propaganda forces and exalts this issue. But the best moral principle of all games is surely that they should be played purely for the love and the enjoyment of them—a lofty ideal which is approached, or indeed, fully realised, regularly in our private play. It is neither realised nor even distantly approached in international games, or in professional shows for the attraction of spectator.

### Large Families

In the same journal Rev. William Watson B. D., D. Litt., quotes many instances of large families.

One of the largest families on record, even of the mythical variety, must be that of the Indian god Krishna, who, in the Bhagavad-Gita, is credited with having had eighteen thousand sons. He, of course, was a polygamist to an extraordinary degree with thousands of wives. In countries where polygamy prevailed large families were naturally not unusual. Rehoboam, the son of Solomon, for example, is said to have had eighteen wives, and to have begotten 'twenty and eight sons and threescore daughters'.

But not so very long ago in our own country the arrival of troops of children seems to have been courted a blessing. Susan Ferrier, our Scottish novelist, makes Mrs. Violet Mac-Shake say to a young lady as she presented her with a pair of diamond earrings, 'Hae, bairn, they belonged to your father's grandmother. She was a gude woman an' had *four-and-twenty* sons an' dochters, an' I wuss ye nae waur fortin than just to hae as mory.

But mind ye, they maun a' be Scots'. Large though many of the families were in the old days, it is difficult to beat that record without appealing to cases where there were at least two wives. Thus provided, a provost of Kirkwall in the eighteenth century had thirty-six children; and David Gregory, laird of Kinairdy, maternal grandfather of Professor Thomas Reid, the philosopher, had twenty-nine. George Bannatyne, whose name is famous in Scottish literary annals, was one of a family of twenty-three. In the kirk of Moneydie, in the eighteenth century, the same father and twenty-four children baptised; and the parish of Parton rejoiced in a man to whom his four wives bore twenty-one children, the youngest of whom was baptised not a year before the death of his (or her) father at the age of over *ninety* years. There are several instances in which one wife bore twenty-two children. This feat was accomplished by the mother of Æneas Silvius, afterwards Pope Pius II; by Dame Christian, wife of Sir Henry Colet, and mother of the celebrated Dean Colet; and by the wife of a clergyman in the Synod of Kirkwall. It may be added that in the place last mentioned, over a hundred years ago, large families were the rule. Families of ten, twelve, and even fifteen children were not uncommon. In other parts of Scotland also children were numerous. The parents of Ralph and Ebenezer Erskine had fifteen, as had also the Rev. W. Mackay, minister of Wick. David Grieve, great-grandfather of William and Robert Chambers, had fourteen children.

And so on and so forth.

### India and Japan

Dr. T. Takakusu, the great Sanskrit scholar of Japan, begins his article on India and Japan in *The Young East* thus:—

It was only in recent times that materialistic intercourse along the path of merchants was opened between India and Japan, but spiritual association or what Dr. Rabindranath Tagore beautifully calls "the path of poets" has been kept up between the two countries for nearly fifteen centuries. We, however, have known India chiefly in an indirect way, instances recorded in history of our direct intercourse with her being rather few, though it is quite probable that it was of much more frequent occurrences. Unfortunately history has failed to chronicle them and even the few instances known in history of our direct intercourse with India, which were of great importance to the development of Japanese culture, are now in danger of being forgotten. It is with the object of preventing it that I take up my pen to give a detailed account of these. By the way, I attempted his task many years ago and published some articles on the subject in certain journals, but without completing them. It is now my intention of accomplishing it once for all.

As a matter of fact it was as early as the eighth century that Japan first came into contact with Indian civilization and received its beneficent influence. It came by sea to Japan and the country that sent it to her was the Vijaya Empire, which originally arose in the present region of Coromandel

in Southern India. At the beginning of the fifth century, streams of Indian immigrants found a new home in Java, where during the eighth century that famous terrace of a thousand Buddhas, Borobudur, was built. Prior to this, Indian culture had been transplanted to Sumatra, where it bloomed with particular splendour at Sribuja, now Palembang, and Buddhist civilization attained a high degree of development, which was witnessed and recorded by the Chinese traveller I-tsing in the seventh century. Further some of these Indian people finally settled in Cambodia, and there they laid a foundation to the great civilization of Malay-India. It was with Lin-yi or Campa of this ancient empire that Japan first came into direct touch within the eighth century by way of the sea and it was its civilization that powerfully influenced Japanese life and thought during the Nara epoch (710—793 A.D.). Even before this period Japan had used to receive Indian civilization by land. All the gifts of Indian civilization carried by many "poets" first went to Central Asia and thence to China and Korea, and were at last thankfully taken by Japan through the medium of the latter two countries. Once they entered Japan, there was no exit for them to go out, so that during all the long years following, Japan has carefully and reverently preserved and are still in possession of these priceless heirlooms from ancient India.

It is very probable that in those early times there were travellers from Japan who proceeded to India or attempted journeys to that centre of ancient civilization.

### A Japanese Pleading for Justice to China

In the same monthly Mr. Seiichiro Ono pleads for justice to China. Says he:—

I have no qualification to discuss the Chinese situation from the standpoint of real politics, but it seems to me that the Chinese policy of our Government has hitherto been too passive. It is well for Japan to cooperate with foreign Powers as far as possible, but I wish that our Government will return to her at an early opportunity the rights and interests Japan now possesses which are at variance with her territorial integrity and sovereignty and shown an example to foreign Powers. We should keep up friendly relations with our neighbour on the Asiatic continent by commerce and exchange of spiritual culture. This is exactly what fits the traditional spirit of the East and a counteraction of the West. It is high time that Japan modified her old Chinese policy and put forth her best efforts to emancipate China from the bondage under which she now groans and suffers.

### The Myth of Nordic Assimilation in American Life

One of the reasons assigned for discouraging the immigration of the Latin and Slavic peoples into America and the prohibition of the immigration of Japanese, Chinese, etc.,

is that these people cannot be easily assimilated in American life. But a correspondent of *The New Republic* points out:—

Some calculations, the statistics of which are omitted here, explode another myth about the Nordic: his easy assimilation in American life.

It seems, at least from the point of view of acquiring the English language, that the Nordics are the most persistent of all our immigrants in retaining their own speech. I am referring here to the Germans, Norwegians, Swedes, Danes and Dutch. Their foreign press is enormously larger than that of the Latin and Slavic peoples, both absolutely and relatively to the number of foreign-born here.

### Rabindranath's "Post Office" in Milan

We read in a theatre chronicle of the Milanese magazine "L'Illustrazione Italiana":

"The "King's Letter"—literally "the Post office"—of Rabindranath Tagore, the Indian Poet and Philosopher, our duly admired and celebrated guest for a few days, is a short and tender work of poetry.

It should be vain and useless to try and find a meaning in this delicate fable. One could easily find more than one; one might also find none at all. But I do not think it would be proper or serve any purpose to seek in a literary work of this nature and structure an ethical or philosophical

meaning. Do we require the poems of many of our major poets to give us that? I think not.\* Well, the silent public who had gathered the other night in the "Sala Azzurra" to attend the performing of the "King's Letter" was not actually thrilled—though it was by no means composed of bronze-hearted listeners—they undoubtedly felt both pleasure and the emotion that a piece of delicate poetry can give. And to look for anything further would be hairsplitting.

Guaetiero Tumati had as cleverly staged this gentle fable, as we could expect from the intelligent and cultivated stage-manager that he is. And his actors did not prove unworthy, of his training. Amal was no other than the hence forward famous Marichetta Valentini and she was delightful; I do not find any epithet better fit for her. Marichetta is not, thank God, a little prodigy; nor is she one of those tricky and affected child-actresses, who have at various times afflicted us or disgusted us or pained us or made our hair to stand on end. Though a child, she is a great artist. With what simplicity and naturalness, with what genuineness she delivered her long part! She was indeed delightful."

Emmepi.

[Translated by  
FERNAND BENOIT.]

\*What we ask them for, is that they should recreate us and move us.

## AN INTRODUCTION TO "LETTERS FROM A FRIEND" \*

IN the middle of the month of May, 1915, I suffered from an attack of Asiatic Cholera, which proved very nearly fatal. The poet himself helped to nurse me through this very serious illness and his care and gentleness were infinite in their tenderness and sympathy. On my account, he did not go away for a holiday this year during the worst of the hot weather. He waited near at hand while I was slowly recovering in a nursing home in Calcutta. At last, when I was able to be moved to Simla, as a convalescent, his letters to me began again. Some of these letters were printed in the last issue.

During this year, 1915, we were so completely outside the range and area of the war, in our isolation in India itself, that its horrors very gradually tended to recede into the background of our minds; but the greater thoughts which had been awakened so painfully during the previous year, owing to the war itself, such as the problem of human suffering, the possibility of human

brotherhood, the divine providence working itself out in the world, the meeting of East and West in a common fellowship,—these were more present than ever before. Our talks together, while I was in the nursing home in Calcutta, were continually about these problems. They remained deep in the subconscious mind of the poet all through this year, and in these letters they come up again and again to the surface. At the same time the whole burden of the school work at Santiniketan fell upon his shoulders and he threw himself into every detail of it with his own characteristic energy and determination.

During the summer of 1915, the poet's plans were maturing for a visit to the Far East. His father, Maharshi Debendranath Tagore, had made his Far Eastern journey more than half a century before, and it had formed one of the means by which he had realised so deeply in his own life the universal brotherhood of man. To Rabindranath Tagore, his son, whose thoughts were always in the terms of Humanity rather than in those of any lesser area, such as the Nation, the fratricidal war in the West revealed the dangerously unbalanced condition of the human race. Out of the agony, from which he had suffered in the previous year, both before and after the war had

\*"The Letters" were written by Dr. Rabindranath Tagore mainly to Mr. C. F. Andrews and appear on pp. 288-292 of this issue.

begun, the determination had been ever growing in his own mind to enlarge the bounds of his Asram at Santiniketan, which his father, the Maharshi, had founded as a home of religion. He looked more and more in the near future to the time when his Asram would pass beyond the school stage and become a centre of world fellowship, wherein students and teachers from East and West should be equally honoured and welcomed. These thoughts were brooding in his mind during the year 1915. Therefore it became clear to him that a visit to the Far East, in order to win the friendship and co-operation of the leading thinkers of China and Japan, would be necessary, if the cycle of his work at Santiniketan was to be completed.

The poet had very nearly made up his mind to start for China and Japan in August and had actually taken his passage on a Japanese steamer, when a series of circumstances intervened which made the journey impossible. He had hoped to take me with him if I had sufficiently recovered to bear the journey, but he did not tell me of this fact at the time for fear of giving me unnecessary excitement.

When these plans for a voyage to the Far East had been entirely abandoned, a sudden crisis occurred in India itself with regard to the humanitarian struggle which had been going on for some time against the indentured system of Indian labour in the Colonies. Mr. W. W. Pearson and I had seen this system in operation in Natal; and we were therefore more immediately in touch with the direct problem than other people. The immoral and servile conditions of this labour system needed to be thoroughly exposed. For this reason, when the poet's tour to the Far East had been abandoned, we received his most cordial consent when we proposed to go out to Fiji and carry through an independent enquiry into the indentured system of labour in that Colony. The poet felt very keenly indeed that this new journey of ours would be in keeping with his own ideals of universal brotherhood and fellowship, and he gave us his warmest blessings on our departure. Three texts from the Upanishads were his own gift to me when we bade him farewell.

After our return from Fiji at the end of January 1916, the desire of the poet to go out to the Far East became more and more insistent. He took me with him on the voyage and W. W. Pearson also. We sailed from Calcutta on the Tosa Maru. In the Bay of Bengal we passed through a terrible cyclone, which nearly wrecked the vessel. Our

stay in China was very short, because the people of Japan were impatiently waiting for the poet's arrival in their own country. They received him with enthusiasm as the Poet Laureate of Asia.

But when he spoke out strongly against the rampant imperialism which he saw on every side, and set forward in contrast with it, his own ideal picture of the true meeting of the East and the West, and his vision of brotherhood, the word went forth that such 'pacifist' teaching was dangerous in war time. Therefore, almost as rapidly as the enthusiasm for the poet had arisen, it cooled down. In the end, he was isolated; and the object for which he had come out to the Far East remained unfulfilled.

These summer months in Japan, at a time when the fever of militarism was at its height, were filled with disappointment. The mental suffering which had appeared at the beginning of the war returned. The poet's whole moral nature was in revolt against the militant racial spirit of the age. It was his first contact with it at close quarters, and he could understand the terrible injury it was doing to mankind. All this is brought out in his book called 'Nationalism', the first chapters of which were written in Japan at a white heat. These lectures delivered in Japan, were reprinted in Europe, and were translated in Switzerland by Romain Rolland towards the end of the year 1916.

The poet went from Japan to America, accompanied by W. W. Pearson and Mukul C. Dey, the artist. His stay in America was crowded with engagements, but he made many friends and received a cordial welcome. He fell ill there, and after a short time came back home again by way of the Pacific, only staying between steamers in Japan and China.

Shortly after his return to India, it became necessary for me to go out again to Fiji. The years 1917 and 1918 were fully taken up by the poet with quiet fruitful work at the Asram. All the while, his plans for widening the scope and aim of Santiniketan, after the war was over were slowly maturing, and the conception of Visvabharati, namely a centre of international fellowship and culture, was being formed. After returning from Fiji, I remained with the poet until summoned at last to go to Kenya to the end of the year, 1919. Since I was thus constantly with him, there are no letters from him, but the five letters sent to W. W. Pearson in 1918, which are printed at the end of this chapter, may serve to keep touch with the poet's mind at the end of this period.

C. F. ANDREWS.

## NOTES

### The Calcutta University and "The Modern Review"

"The Calcutta Review," which is the organ of the Calcutta University, has published in its August (1925) issue an article entitled "Our Critics." It bears the pseudonym of "Ajax".

As the writer uses the first person plural in the heading and body of the article, it will not be unfair to ask whether he is the editor of "The Calcutta Review", or whether he writes officially as the authorised representative of the Calcutta University. If neither supposition be true, it would be difficult to find any justification for his use of the editorial or collective "we".

But as in his article he takes the opinions of Professor Jadunath Sarkar, T. D. (Dr. Taraknath Das), A. C. (Ashoke Chatterjee), and the editor of this Review to be equally the opinions of the last-mentioned person, it would not be unfair, following his example, to hold Dr. Henry Stephen, the editor of "The Calcutta Review", responsible for his ("Ajax"'s) views. The reader may take that to be our justification for taking up the challenge of a masked man.

Even tiros in journalism know that though the editor of a journal is legally responsible for whatever appears in it, the views of his contributors are not necessarily identical with his own opinions. But "Ajax" disingenuously quotes from THE MODERN REVIEW several passages in his article without indicating who the writers are. On pages 323 and 324 he quotes two passages without mentioning that they bear the initials T. D. On page 324 he quotes another passage without mentioning that they bear the initials A. C. On page 328 he quotes another passage without mentioning that it is initialled T. D. Lastly, he quotes a passage on page 330 omitting the initials A. C.

No wonder, "Ajax" *innocently* asks, "What our contemporary really advocates it is very difficult for us to say." As our contributors have not been dragooned into saying exactly what the editor desires, there is naturally some diversity in their opinions. We encourage such variety and diversity. And that for good reasons. When two

statements are diametrically opposed to each other, it is usual to use the words "antipodes" or "the two poles" to indicate such opposition and yet it is the same earth which contains the antipodes and the poles. Therefore, not being supermen, we believe that even those who flatly contradict us may be wholly or at least partly right.

Whatever is beneficial, right and true, is what we "really advocate", and as it is impossible for us with our limited powers to comprehend and give expression to all the good, the true and the right, we are grateful to all who help us by contributing their views to our pages and also to those who criticise us honestly or even dishonestly.

THE MODERN REVIEW has been in existence for more than eighteen years, and for the greater part of this period we have tried to point out some of the defects of the Calcutta University. We still maintain that that body "has always been discreetly silent" when "our criticism was unanswerable." The statements which "Ajax" tries to refute were not made by us, but by Professor Jadunath Sarkar. As that gentleman would be well able to defend himself, should he care to parry the blow aimed at his head by a masked man, we do not think our interposition is at all needed.

It is neither necessary nor practicable to give a summary of all our criticisms, published during more than a decade. But let us mention one or two points. In recent years it has been found that the majority of Calcutta matriculates are placed in the first division. It has been pointed out by others, besides ourselves, that in no walk of life do first-rate men outnumber third-rate men. Why does not "this piece of experience," as *The Educational Review* calls it, "apply only to the University of Calcutta"? May we also enquire why a few years ago a certain Englishman (we can mention his name if required) was appointed a professor of an oriental language and used to draw Rs. 500 a month without doing any lecturing or other work? These questions were asked more than once in previous issues of this *Review* without eliciting any reply.

"Ajax" quotes our complaint that we

once applied to the University Registrar for a regular supply of Minutes and Reports, etc., in lieu of payment or as a matter of courtesy but failed to obtain what we wanted. "Ajax" writes in reply :—

"The printed Minutes and Reports of the University are available in the market, but our friend wanted that the Minutes of the Syndicate should be supplied to him every week before the Senate had considered the decisions of the Syndicate. Whether such a request was reasonable, let the impartial public judge."

We will take the writer's statements one by one.

He says, the printed Minutes and Reports of the University are available in the market. Our impression was and still is that *the Minutes are not offered for sale to the public*. In order to test whether our impression was correct, we turned to the sixty-four page catalogue of Calcutta University publications forming a part of "The Calcutta Review" for August, 1925. There among the "Periodicals, Annuals and Serials", offered for sale, we find Convocation Addresses, University Calendars, University Regulations, University Question Papers, Calcutta University Proceeding of the Councils of Postgraduate Teachings, *but not the Minutes or any other Reports*.

If the Minutes were "available in the market", the Registrar could have referred us to "the market" in his reply ; but to the best of our recollection (we are writing this at a great distance from our office and library in Calcutta), he did not do so. As far as we can recollect he wrote in reply that the Minutes were meant for the Fellows of the University ;—though on our printing this reply in this REVIEW, a gentleman who was not a Fellow sent us a loose part of the Minutes from a mufassil station promising a regular supply of such parts in future. This fact also we mentioned in this REVIEW. At that time neither the Registrar nor "Ajax" had anything to say.

The Registrar has certainly a copy of his reply in his office. If he publishes it in "The Calcutta Review," we shall be able to judge whether our memory has played us false in this matter.

The next statement made by "Ajax" is that we "wanted that the Minutes of the Syndicate should be supplied to" us "*before the Senate had considered the decisions of the Syndicate*." As we have no copy of our application to the Registrar before us as we write, we cannot quote the exact words of

our application ; but we are morally sure that we did not want the Minutes to be supplied to us "*before the Senate had considered the decisions of the Syndicate*." If we did make any such request, let the Registrar publish our application and we shall readily admit that we did so.

If we did make such a request, it was open to the Registrar to point out that such an application was in his opinion unreasonable ; but, to the best of our recollection, his reply did not contain any such remark. All doubts can be set at rest by the Registrar publishing the full texts of our application and his reply thereto.

"Ajax" has asked the impartial public to judge whether an application for supplies of printed Syndicate Minutes "before the Senate had considered the decisions of the Syndicate" is "reasonable." Let us consider the matter in an impersonal manner, not caring whether we made any such request or not.

Let us take some similar or analogous cases, premising that they should not be expected to be on all fours with the matter under discussion.

Are not the decisions of subordinate courts supplied to anybody and published before the publication of the judgment of the High Court on appeal ? Do not newspapers sometimes even criticise the judgments of subordinate courts before an appeal has been preferred ? Are not even High Court judgments published before a Privy Council appeal has been decided ?

The Syndicate is a sort of Committee of the Senate. Are the reports, decisions or recommendations of select committees of legislative bodies, or of other committees, never supplied to the Press and published before the final decisions thereupon of the larger bodies have been reached ?

In India as a whole, bills do not become law before they have been passed by the Council of State and have received the assent of the Governor-General after passage through the Legislative Assembly. But that does not prevent the supply to the Press of the debates and other proceedings of the Legislative Assembly *in parts as they are printed before the final stage of any legislation has been reached*.

In Britain, the House of Lords have their say on the bills passed by the Commoners. But do not the British newspapers and Hansard publish the House of Commons

reports on matters still to come before the Lords?

In the affairs of the Calcutta Municipality, do not the reports, recommendations, decisions, etc., of committees often obtain due publicity, before they have been considered by the general body of municipal councillors?

We need not multiply cases. "Let the impartial public judge," whether it would be the height of absurdity and unreason to desire to read or publish or discuss the Minutes of the Syndicate of the Calcutta University "before the Senate had considered the decisions of the Syndicate." Of course, it may be impracticable or inconvenient to meet such a desire; but that would not necessarily make it unreasonable.

One word more on this subject. Supposing the bound volumes of the Minutes were available in the market, they could be available only at the end of an academic year, often long after the year had closed. Now, by that time the matters, discussions on which are embodied in the Minutes, would cease to be live issues. If we are to be content with commenting on what is merely old history, why not do away with journalism altogether and ask all journalists to better spend their time in debating, *e.g.*, whether Cromwell was justified in getting Charles I beheaded?

The proceedings of provincial and all-India legislative bodies are sent to us, not at the end of each year in bound volumes, but in loose parts as they are printed; and newspapers publish and comment on them still earlier day by day.

As we consider the progress of Bengal dependent in many respects on the progress of the Calcutta University, we think its affairs deserve as much attention as many of those which are discussed by legislative bodies. For this reason we have always desired to have early and timely information about the doings of the University, in order that we may be able to comment on them, when necessary, for the public good. But our attempts have been rewarded with vindictive hostility.

"Ajax" and his friends or patrons "emphatically deny that friendly organs get such reports early." He admits that *The Statesman* got such a report on a recent occasion before the Senate had "released" it, calls that paper "hardly a friendly organ," and says, how it got that report "we do not know." But some Indian-edited papers also published that report while it was still being discussed, and these have generally supported the Univers-

ity's demands editorially. How did these friendly organs get it? They did not say that they lifted their extracts from *The Statesman*. And this recent occasion is not the only one on which University documents have found their way to some newspapers "prematurely". It would be too transparent a trick to consider every such newspaper named as unfriendly. Whenever anybody, masked or unmasked, has engaged in a controversy with the editor of this *Review* or its contributors, it has been generally seen that he has had access to the records of the University, even to the marks obtained by particular candidates, which are usually supplied to the candidates only on receipt of the prescribed fee. "Ajax" own article shows that he has had access to University records and files, which is irregular unless he is the Registrar or some other authorised University official. When the Bengali weekly "Sanjibani" inaccurately wrote that the editor of the *Prabasi* had written an inflammatory article on some University matter, it was contradicted; on which it wrote that it was the editor of the "Modern Review," who also edited the *Prabasi*, who had done it. There again it was wrong. Because *no article* on the subject had appeared even in the "Modern Review"; what had appeared was something written, *not by the editor*, but by a correspondent, and it was not inflammatory. However, in order that the editor of the "Modern Review" might be discredited, the "Sanjibani" was supplied by the University with some documents which had not appeared in any published report.

"Ajax" writes:—

"... all Reports are considered confidential until they are accepted or modified by the Senate and the *Modern Review* knows best how it had access to our confidential papers in the past."

In every country which possesses newspapers, even confidential State papers of great importance leak out on some occasions. Some of our vernacular and English papers which are "friendly" to the University have occasionally in the past obtained much applause from the public by bringing to light official secrets. Why does not "Ajax" apply to these "friends" to learn how such things happen? They are more likely to oblige him: Why not require the red-faced *Statesman* to explain how it does the trick? Why consider the "brown" "Modern Review" alone especially fortunate in obtaining confidential papers? Why attack the "brown" editor alone? Is



it because masked men find it easier to way-lay "brown" men than red-faced men? "Ajax" writes:—

"The *Modern Review* finds fault with the last year's budget because the estimated expenditure fell short of and the estimated income exceeded the actual expenditure and income. No budget can be absolutely accurate."

This is a misleading summary of what we wrote;—we never said or even suggested that budgets can be absolutely accurate. What we actually wrote will be found on pages 235-6 of our last issue, from which we extract only a short passage below:

"If the amount budgeted for be many crores of rupees, the difference of a few thousands or even lakhs between estimates and actuals may be considered trifling. But when the receipts and disbursements range between twelve to fourteen lakhs, it is not insignificant that an anticipated deficit of more than four lakhs turns into a balance of more than one lakh, or if the receipts from sales of books exceed the estimated sum of Rs. 81,000 by Rs. 1,33,500."

The reference in the last sentence is to the fact that in the University budget it was estimated that the income from the sale of University publications would be Rs. 81,000, but it actually turned out to be Rs. 2,14,500! This difference between what was anticipated and what actually happened was spoken of by the introducer of the budget as a "windfall"; but "Ajax" seeks to account for the "windfall" by observing:

"Nor could the framers of the budget anticipate the favourable results of the abolition of the Sole Agency of University publications."

We were unaware of this abolition. But it does not seem to be an adequate explanation. A sole agent may get a commission of, say, 33 per cent. By abolishing the sole agency, some saving may have been effected, and let us also suppose that the Calcutta University can beat professional booksellers in pushing the sale of books. But can these facts account for an increase in the sale of books by more than one hundred and sixty-four percent? Some time ago we read in the papers that the University was refusing to sell its prescribed text-books to those booksellers who would not purchase at the same time some other publications which were not prescribed as text-books. If this was a fact, this novel method of selling unsaleable books may account for the "windfall" to some extent.

"Ajax" expects the readers of the "Calcutta Review" to judge "whether it made the publication of serial stories and

other kinds of light literature and commonplace popular illustrations some of its main features," and by mentioning the name of some distinguished contributors to that periodical, he seeks to suggest that it has not made a bid for subscribers who want generally to read light literature. It is a common trick of controversialists to put into the mouth of their antagonist things which he has not said and then controvert these quite easily. We never said that the "Calcutta Review" has not published any good articles of academic value. What we did say, and say again now, is that it has made "the publication of serial stories and other kinds of light literature and commonplace popular illustrations some of its main features." We assert that this is literally true, as every honest reader of the "Calcutta Review" will bear witness. In further proof of this statement we quote the following from the notice published in No. 1, Vol. 1 of the series published by the Calcutta University:

"The secretaries will be glad to receive popular articles of general interest from all persons. Technicalities should, as far as possible, be avoided."

#### "SPECIAL FEATURES"

"Short Stories, Poems, Portraits and Cartoons, besides articles of general interest. Fine Indian painting will be a special attraction."

Why should cartoons be a special feature in a serious academic journal? The notice nowhere says that the "special features" will be papers of "academic value". And why should *technicalities be avoided* in the journal of the Calcutta University?

As regards the finances of the "Calcutta Review," "Ajax" says:

"For obvious reasons, we are not prepared to give more detailed information about our finances to the public."

The public became entitled to have detailed information, because the income of the "Calcutta Review" was shown in the University budget, but not the expenditure. If the review be self-supporting, why is the budget significantly silent about the expenditure? The answer is not to be found in the writer's cryptic words "For obvious reasons."

"Ajax" writes:

The *Modern Review* is never tired of proclaiming the inefficiency of our teachers, but when the same teachers find more lucrative appointments

elsewhere, the *Prabasi* complains that the University cannot retain the services of their abler teachers (e.g., the case of M. K. G., son of J. C. G., to use the apparently enigmatical language of our contemporary).

This is, to say the least, a very unfair way of putting the thing. The editor of the MODERN REVIEW has never levelled a sweeping charge of inefficiency at the teachers of the Calcutta University in general, but has held and still holds that some of them are incompetent and some few are lacking in literary honesty.

It is also false to say that "when the same teachers" whose "inefficiency" we are alleged to be "never tired of proclaiming" "find more lucrative appointments elsewhere the *Prabasi* complains that the University cannot retain the services of their abler teachers (e.g., the case of M. K. G., son of J. C. G., to use the apparently enigmatical language of our contemporary)."

It is well-known that the *Prabasi* and the MODERN REVIEW have done more to make known the achievements of the "abler teachers" of the University than any other monthly.

It is also admitted, without the least regret or apology, that we *have* complained that the Calcutta University could not retain the services of its abler teachers, like, e.g., Dr. Meghnad Saha, Dr. J. Ghosh, Dr. R. C. Majumdar, etc. But it is not true to say that the editor of the *Prabasi* has ever said that M. K. G., son of J. C. G., was among its abler teachers or complained that the University could not retain *his* services. Will "Ajax" mention the year, volume, number and page of the *Prabasi* where the editor made the statements referred to in the previous sentence? The editor of this REVIEW and many of its contributors are not men of ample leisure. So when critics attribute any statements to them, it will be a real favour if they give exact references.

We regret very much that these trivialities have occupied so much of our space. We had many more things to say, but shall content ourselves, in conclusion with pointing out only an indirect admission which "Ajax" has unguardedly made. On page 328, he writes sarcastically :—

"Substitute Sir Asutosh Mookerjee by another person, preferably Jadu Nath himself, and reform is achieved!"

"Well, Sir Asutosh is no more, and we find the Professor and the *Review* now writing of a ruling clique. This is again an unanswerable criticism!"

But on page 330 the same "Ajax" writes :—

We also entirely agree with the *Modern Review* when it says—

"It is not desirable that the Government should be allowed to come into the field of University management, nor is it fair that the Government should allow the University to be controlled by vested interests and cliques. It is necessary that the Government pay for the advancement of learning; but they should see that things are done properly. We are not suggesting official management of the University. The scholars of the nation should control the University, but in this kingdom of scholars, there must be democracy and not oligarchy or tyranny."

In order to give effect to this wholesome principle our contemporary should urge for early legislation in the right lines.

In the above extract from a note by A. C. in the August MODERN REVIEW, with which "Ajax" has deigned to "*entirely agree*", there are distinct suggestions, if not charges bluntly made, that the University is "controlled by vested interests and cliques," and that "in this kingdom of scholars" there is "oligarchy or tyranny" instead of "democracy". But we are fortunate in having the unqualified and unreserved agreement of "Ajax" with the views expressed in the extract.

As for legislation "to give effect to this wholesome principle," we *have* urged the undertaking of the same again and again. But we thank "Ajax" for the reminder and shall try not to forget it.

### Bombay University Convocation Address

Sir Chimanlal Setalvad's well-thought-out and suggestive address at the last Convocation of the Bombay University for conferring degrees deserves to be perused in its entirety. We will notice here two of his suggestions.

He is not for importing teachers from abroad for even the higher teaching in our universities, but wants that our own Indian men should be educated and trained for the purpose. This is the right view to take in the matter. Not that he or any other, thoughtful man would not occasionally import a first-rate foreign scholar or savant for some special purpose. But the rule should be to rely generally on our own ablest, most original and most scholarly educators. The Calcutta University has shown the way in following this most wholesome and necessary rule, though its choice has not been unexceptionable in many cases.

The corollary, of course, is that not only should Indians be our highest educators, but

that there should also be such facilities for the highest education in India itself that ordinarily our youth need not go abroad for the best liberal education. Here again we ought to explain that as no country can specialize in everything and do without the inspiration, instruction and information which can be had abroad, we are not against but for our students going to foreign countries after they have received the best education in this country. Germans, Frenchmen, Americans, Englishmen, Japanese, etc., go abroad for finishing their education, in spite of the ample educational facilities to be found in their respective countries. Such should be the case with us also.

And in order that our educational equipment and arrangements should be up to date, adequate and progressive, large sums of money are required.

No province of India has so much cash as Bombay. Bombay can set the example to the other provinces of India, if only her many multimillionaires have sufficient cultural patriotism and enthusiasm. And as they are hard-headed men of business, they should be assured that such patriotism will pay both in the literal and the figurative sense.

The other point in Sir Chimanlal Setalvad's address to which we wish to draw attention is that he is in favour of journalism being taught by our Universities. This is not a new suggestion but is nevertheless a good one. Already journalism is absorbing a few of our University men. It would be good if future journalists had a previous training for the profession.

Some of the subjects which a course in journalism must include, such as economics, political science and sociology, are already included in some of our graduate courses. Those who would go in for journalism might be asked to attend these courses, for which there are already professors and lecturers in some Universities. For other subjects, teachers will have to be appointed.

We believe the national University founded by Mrs. Annie Besant in Madras teaches journalism. Suggestions regarding courses may be obtained from its syllabus of studies. Then there is the London syllabus. Syllabuses may also be obtained from America.

Some of the regular lecturers in journalism will have to be drawn from the ranks of professional journalists; and there may be in addition occasional lectures or series of lectures by distinguished journalists.

The students will have to receive their practical training in connection with some periodicals and daily and weekly newspapers. Apart from party views, and differences of opinion, in choosing the journals in connection with which training is to be given, it may be necessary to discriminate between papers according to the principles or want of principles which govern their conduct. This may not be quite an easy task, but the difficulties which may present themselves are not insurmountable.

Sir Chimanlal concluded his address with the following message of Rabindranath Tagore to the students:—

"I feel sorely grieved when I find a considerable number of our young men of the present day ready to repudiate western culture, rendering themselves intellectually untouchable in the civilised community. They ought to know that only the mind that is crudely primitive suspiciously barricades itself against all contact of truth to which, by chance, it is not accustomed. Such a mind may be compared to the fiercely unreceptive desert which allows rain clouds from alien horizons to pass over it without drawing its due share of tribute from them. Men's highest privilege is to be able to claim as his rightful inheritance all that is great and true, appearing in any part of his world and at any period of his history. It is a truism to say that our wealth of culture attains its perfection through its free access to foreign contributions, just as the material wealth of a country reaches its greatness not merely from whatever it can produce within its own boundaries, but also from what it can import from the larger world outside. It is because our inmost truth lies in the fundamental unity of man that we cannot properly know ourselves unless we know others, and, therefore, if, being afraid of losing the sorry distinction of our intellectual solitude, we closely shut our mind against the free ventilation of ideas that flow from shore to shore, we also shut out the only light that can reveal to ourselves the universal significance of our own culture".

### The Place of Journalism in Society

There can be no question that journalism plays a very useful part in society. There are abuses of journalism which give rise to great evils. But we are concerned here with only its right use and proper functions. There is no field of politics, religion, ethics, education, sanitation, economics, industry, business, literature, art, scientific and philosophic thought, law, fashion, etc., in which the journalist may not have something to say. Therefore, journals may have great influence, as some of them undoubtedly have, and had in the past.

But this should not lead any sensible

journalist to have an exaggerated idea of the importance of the work done by his fraternity. What journalists write are at the best ephemeral in influence and length of life. And the value of journalistic productions cannot equal the products of creative genius. What journalists produce cannot take rank with genuine poetry, drama, romance, song, music, painting, sculpture, architecture, scientific discovery, etc. Some artist or poet or dramatist may to-day be obliged by circumstances to seek the favour of some editor or other, but twenty-five or fifty years hence the editor's bare name alone may survive, whilst the poor unrecognised man of genius of to-day may become a luminary in the firmament of literature and art.

It is, of course, very difficult to judge for oneself whether one possesses creative genius or not. It is also difficult even for good critics to judge at first whether a budding poet or artist is destined to produce things of lasting worth. Nevertheless it may be said in general terms that those who possess creative genius or the capacity to produce something of lasting value—lasting in the comparative human sense, for nothing merely human is everlasting—should not, except temporarily in case of need, give to journalism what is meant for a higher vocation.

This word of caution is not superfluous. For journalism has its attractions and temptations. None of us mere journalists can equal or approach those living in our midst who have some lasting achievement to their credit. But even the youngest and most inexperienced journalist among us may often feel the temptation of posing as superior or at least equal to, say, the greatest statesman or scientist or philosopher among us by criticising them. There is no harm in such criticism; nay, it is often absolutely necessary. But we should never forget in a fit of vanity that the critic is not equal to the doer in the broadest and deepest sense.

Another temptation of journalism is that it enables one to give an outlet to the anger and irritation one feels when something wrong happens. What is wrong should certainly be condemned, but it should be remembered that mere condemnation, however necessary, cannot take the place of constructive work and achievement.

There is also the temptation of crying down or even abusing those whom one dis-

likes or of whom one is jealous. This temptation should be resisted at all costs. It is said that once upon a time a young man, in search of a journalistic job, asked to see John Morley, editor of *The Pall Mall Gazette*. When the young man was brought to his presence, the great editor enquired what were his qualifications. Young hopeful replied that invective was his forte. It may be that invective forms the major part of many journalists' stock-in-trade. But though we may shine in invective, we should never forget that journalism is a high, though not the highest calling, and preparation for it, therefore, involves not only the acquisition of varied knowledge and information, but also the training of the intellect and moral and spiritual self-discipline. Judged by this standard, none of us may be able to pass the test, but there is nothing to lose but everything to gain by seriously placing a high ideal before ourselves.

#### Sir Surendra Nath Banerjea

Of the distinguished band of veterans who saw the birth of the Indian National Congress and were in a sense its originators, almost the last passed away the other day in the person of Sir Surendranath Banerjea, only Sir Dinshaw Edulji Wacha remaining in our midst.

Sir Surendranath's early career was a chequered one; but even in those early days of his life the quality of indomitability which led to his being nicknamed "Surrender Not" came into play. He went to England when in his teens, in spite of the objections of his family, for appearing at the competitive examination for the Indian Civil Service. He was successful, but on the alleged ground of his age being higher than the limit fixed, he was not chosen by the civil service commissioners. Nothing daunted he sought the proper legal remedy and was successful. He came out to India as a covenanted civilian and was posted to Sylhet, then forming part of Bengal, as an Assistant Magistrate. At that time, unlike our present-day civilians of indigenous birth, he wore a long coat buttoned up to the chin and a beaver cap. But he and Mrs. Banerjea refused to be treated as socially inferior to the English officials and their wives. It seems that owing to this cause and the dislike which Anglo-Indian (old style) persons of both sexes still generally feel for educated, and specially for high-placed, Indians who want to maintain their

self-respect, there was some hostility against him. An occasion soon presented itself to gratify this feeling. Surendranaths' *peshkar* (a clerk who keeps and presents papers, files, etc.) returned an accused person as an absconder, though the man was not an absconder and ought to have been discharged. The

had knowingly and intentionally made a false statement. A commission was appointed for his trial. He wanted to be tried in Calcutta, but that facility and some other facilities which he wanted, were not given him. He was dismissed from the service with a compassionate allowance of Rs. 50 per mensem.



*I Yours truly  
Surendranath Banerjea*

Surendranath Banerjea  
(Indian Delegate to the Imperial Press Conference 1909)

young Assistant Magistrate affixed his signature to this paper, along with other papers, inadvertently, without reading its contents. This sort of signing papers without scrutinising their contents has often to be done even now by many busy officers. But this oversight on the part of Surendranath was treated as a serious offence, it being held that he

Whether the *peshkar* made the false entry in sheer ignorance and carelessness or in order to conceal his neglect of duty (because the making of the correct entry was part of his duty), or whether he intentionally laid a trap for the inexperienced young Indian officer to curry favour with the Anglo-Indian superior officers, can never be known. But there can be no reasonable doubt that Surendranath was guilty of no worse fault than inadvertence or oversight, for he bore no grudge against the man returned as an absconder, there was no element of official *xid* in the case, and Surendranath had no motive for, nothing to gain by, making a false entry. Hence, it cannot but be held that he was unjustly and too severely punished.

But he was not the man to take things lying down. He carried his case up to the higher authorities in England, but without success. Being thus excluded from one career, he qualified for the bar, but the benchers of Middle Temple refused to call him to the bar on the ground of his being a dismissed servant of the Crown. He took steps to have their decision reversed, but could not gain his object.

He now returned to India a disappointed and almost a ruined man. But he was always hopeful and irrepressible and would never give way to despair. In this respect, his life sets an example to all of us, and particularly to those of our boys and young men who weakly give way to despair on failing to pass some

petty examination or when they find that some wish of theirs has not been fulfilled. He was made of sterner stuff and was always stout-hearted. His conduct throughout life has been characterised by robust optimism.

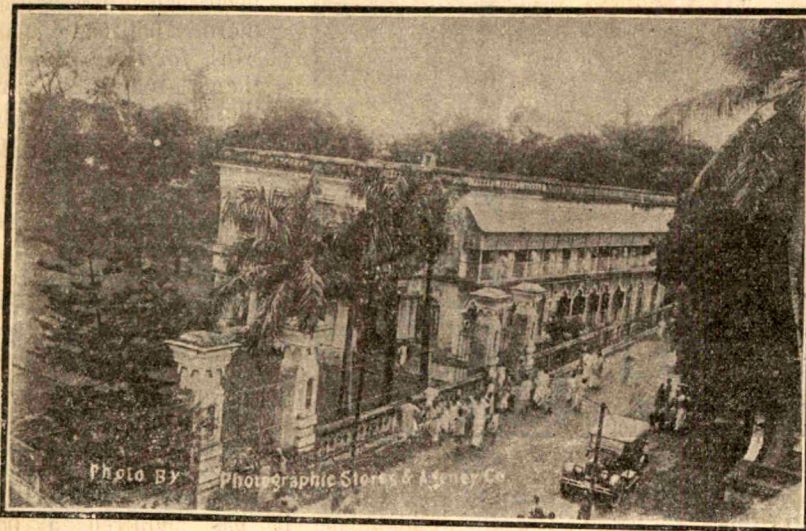
It is not our desire in this note to recount even hurriedly all the principal events in his long life of usefulness to the

country. We have described in some little detail some incidents in his early career only to bring out that feature in his character which in its later full development and transformation later in life earned for him the soubriquet of "Surrender Not."

On his return from England after the unsuccessful visit described above, he was appointed by Pandit Iswarchandra Vidyasagar to lecture on English in the Matropolitan Institution (now Vidyasagar College). He made his mark as a teacher and was later appointed to teach English in the Free Church Institution (Duff College), now amalgamated with the Scottish Churches College. He also helped in teaching in the City School, founded by his friend Mr. Anandamohan Bose

before young men lofty ideals of public spirit and political service.

Four names are associated with the foundation and early activities of the Indian Association; they are in alphabetical order Anandamohan Bose, Dwarakanath Ganguli, Sivanath Sastri and Surendranath Banerjea. Personally we do not know, and do not wish to take sides in a controversy by stating, with whom the idea originated. But there can be no question that so far as the work of political agitation and that of rousing the country are concerned Surendranath occupies the first place in the band of early political workers in Bengal, whether in connection with the Indian Association or in their individual private capacities.



Surendranath's Residence at Barrakpur

and others, which has now grown into City College. At this time he acquired a small school in Calcutta which developed under his guidance, care and tuition into the Ripon College, for teaching science, arts and law. He was thus able as a teacher to come in touch with thousands of young men and influence their lives. The Students' Association, which he founded, was another, means of influencing, and awakening public spirit and love of country in the minds of young men. Some of his most notable addresses were delivered in connection with the Students' Association. At present there is no association like it in Calcutta or Bengal to hold

we believe as the Indian League. But it was practically a coterie. Some interesting details regarding its origin and early history are given in Pandit Sivanath Sastri's Bengali autobiography.

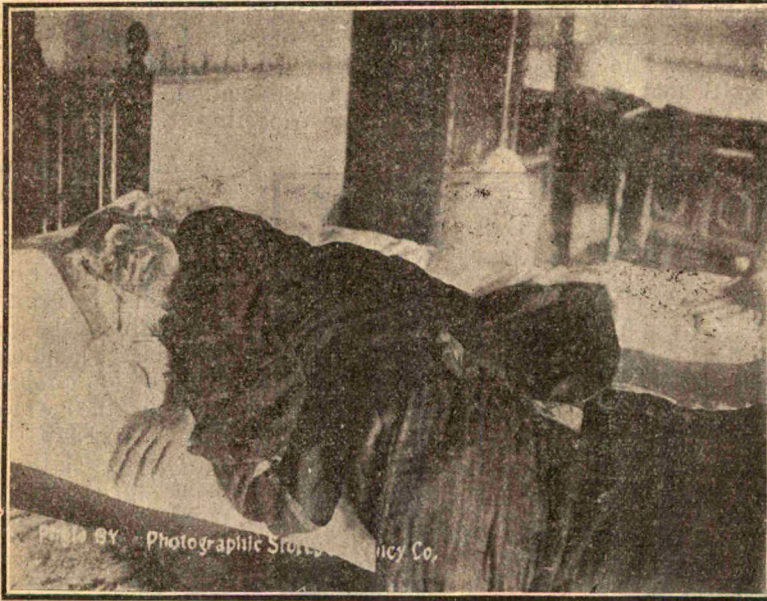
When the Indian Association was about to be founded, it met with opposition from the party of the Indian League, which put up the Rev. Kalicharan Banurji to oppose the motion for the establishment of the Association at the inaugural public meeting held for the purpose in the old Albert Hall. Then came to pass an inspiring episode in the life of Surendranath Banerjea which shed a halo of glory round the youthful brow of that ardent

At the time when the Indian Association was founded, the British Indian Association held the field. But it represented mainly if not entirely, the party of big landholders and other propertied men in the country. Though when it suited the purpose of Government to accept its opinion as that of the country it could not and did not properly give voice to public opinion, such as it was in those days. Therefore an Association to give expression to popular opinion was needed. There was no doubt, already in existence a body known

lover of his country. On the day on which the inaugural meeting had been arranged to take place it was known that Surendranath's then only son was seriously ill and that his life was despaired of. It was not therefore expected that he would be able to take part in the meeting. But seeing that the motion for the establishment of the Association was going to be opposed by so able an orator and debater as Kalicharan Banurji, the supporters of the idea became apprehensive

account of the work done by it. But it may be said without any invidious comparison that no other public association in Bengal has done so much steady work for well-nigh half a century as the Indian Association. What was done under its auspices for the amelioration of the condition of the labourers in the tea-gardens of Assam is particularly noteworthy.

Surendranath undertook long and extensive tours in and outside Bengal more than once for rousing the political consciousness of the educated classes of India and achieved a remarkable degree of success. A few other leaders there have been who have done more political spade work for their provinces than Surendranath; but there is no other leader whose political mission work covered so large a part of India as that of Surendranath in his generation. For this reason, without making any comparison, he may be rightly styled the father of Indian nationalism. Owing to the unrighteous and aggressive selfishness which has come to be associated with the



Surendranath—Immediately after Death

of its fate and sent word to Surendranath to attend the meeting if possible, and save the situation. When the messenger arrived at Surendranath's paternal mansion at Taltala the boy was already dead, and the house was ringing with cries of woe. The dead body of the darling of its parents had not yet been carried to the cremation ground for the last rites. It was at such a terrible moment that the patriot received the message from his friends at Albert Hall. Without hesitating for a moment he left the young mother with the dead child and his relatives, and coming to Albert Hall delivered a most impassioned speech and carrying everything before him, overcame all opposition. This produced an electrifying effect on the audience and all else who heard of it afterwards.

So the Indian Association came to be established. This is not the place to give an

word nationalism, it has acquired a bad odour. But when we use the word nationalism in connection with India, we do so without the least suggestion of encroachment on the rights of other peoples. We only want to get back our lost liberties, rights and heritage, and, above all, we want to do our duty to our country and to the world unhampered by restrictions imposed by any outside authority.

From his youth upwards Surendranath preached the ideal of an united Indian nation. The speeches and writings of no other political leader in India has harped more often and more insistently on the united India ideal.

Surendranath's earlier addresses show that his political ideals had a spiritual basis. That is why we find him early in his career delivering speeches on the lives of Buddha,

Chaitanya and some of the Sikh Gurus. In fact, it was the same wave of the ideal of human liberation which gave an impetus to the work of the Brahma Samaj that moved Surendranath also to work for human freedom. The Brahma Samaj, being primarily a religious body, approached the problem of emancipation from the side of spiritual and moral awakening and social reform, whilst Surendranath tackled the problem from the political view-point. But as emancipation is a comprehensive problem and all kinds of improvement and reform are interdependent, many members of the Brahma Samaj have all along been zealous political workers and Surendranath counted some Brahmans among his most active political colleagues. As his autobiography shows, he appreciated in full the value of the work of the Brahma Samaj.

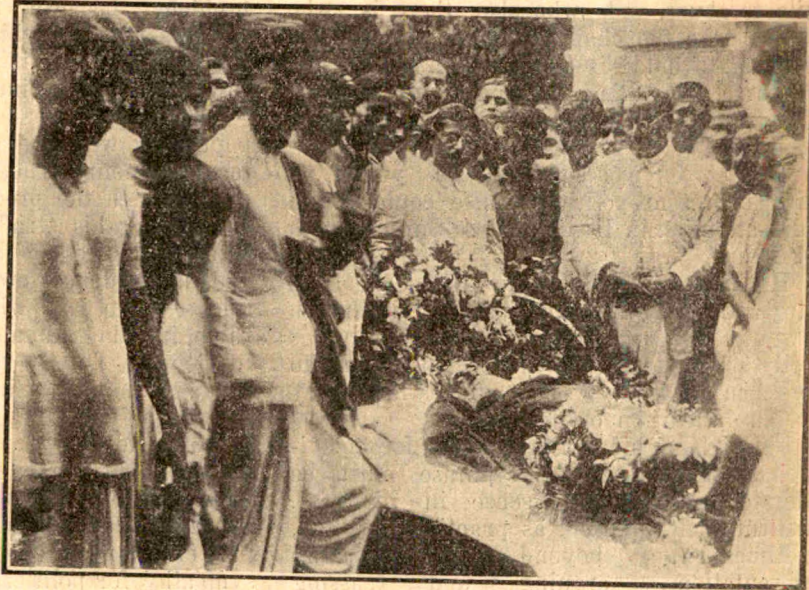
Surendranath went to England also more than once on political missions and did valuable work there.

That he was a great orator is known to all. The kind of oratory in which he excelled has largely gone out of fashion. But no one in India could surpass or equal him in that magnificent and brilliant specimen of the art. Latterly his voice had lost its power. Therefore, those alone could judge of the quality of his eloquence who had heard him in the full maturity of his powers.

He had a marvellous memory. He delivered his long congress presidential addresses extempore without once looking at the printed page. As editor of the *Bengalee* he would often dictate to an assistant at the office of that paper the full text of some speech of his, delivered at some public meeting, either before or after its delivery. We once saw him doing this at the *Bengalee* office before the delivery of an address.

Though not the founder of the *Bengalee* he made it the powerful organ that it once was, after purchasing it. The style of the

editorials which he wrote was often naturally the same as that of his speeches. But as journalism to be quite effective often requires a less ponderous movement than the majestic variety of oratory, his journalistic productions were not always as forcible and smart as could be desired. It would, however, be wrong to suppose that he could not be argumentative or that he could not handle statistics with ease. In the speeches which



Surendranath's Dead Body on the Courtyard

he delivered in course of the Bengal Partition agitation, he refuted all the arguments which were brought forward by the bureaucracy in support of that ill-fated measure. That is only one example. As for statistic, his evidence before the Welby Commission and his congress presidential addresses show that he could use them to good purpose when he chose.

He had no taste or talent for niceties and subtleties. He went in for broad and large effects and succeeded to the full measure of his capacity.

Speaking generally, he was not an envious man nor an implacable hater. He could easily forgive and forget the endeavours made by his rivals or would be rivals to injure him or lower him in public estimation. He could be easily placated. There is an anecdote that once upon a time Upadhyay Brahmabandhab, the extremist leader, went



to ask him to preside over a public meeting. Now, Brahmabandhab used often to pour on the devoted head of Surendranath the vials of his abusive wrath in *Sandhya* in choice colloquial Bengali. So Surendranath replied "Bhabani (that was the name of Brahmabandhab before he had become a Sannyasin), how is it that you revile me and at the same time come to ask me to preside at a meeting?" Brahmabandhav replied, "Sir, who else there is in Bengal whom it is worthwhile to abuse, and who else there is who is fit to take the chair at the meeting we are going to hold?" The conversation was of course, in Bengali and more terse. Surendranath smiled and at once agreed to preside.

In fact, for a long series of years, no political or semi-political cause could obtain public attention in Bengal unless Surendranath took it up.

He did not belong to the school of Extremists or of Revolutionaries. But though he would not countenance their activities overtly or covertly, he never hesitated to help them in any way he could when they were in destitution or distress.

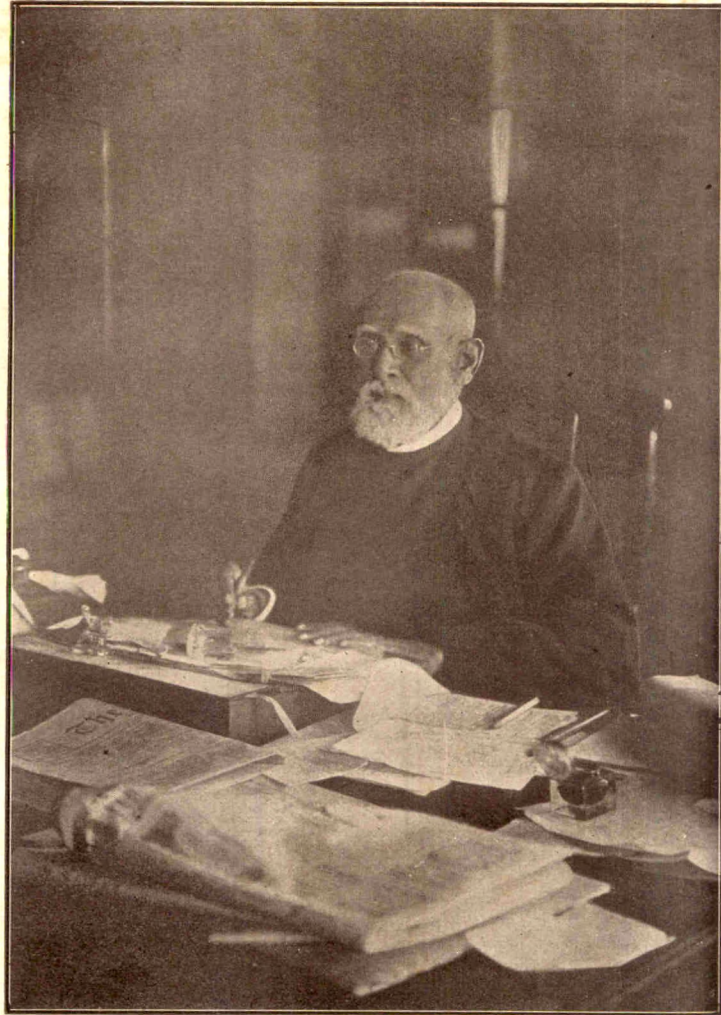
Throughout his career he was for constitutional agitation. But this phrase must be understood in a large sense in his case. Constitutional agitation, as practised by him, sometimes went beyond merely making representations, arguing and passing resolutions, etc. When he and the two dozen or more members of the Calcutta Municipal Corporation resigned their membership by way of protest, it was not mere constitutional agitation in the narrow sense. When in the days of the Bengal partition agitation boycott of British goods was adopted as a weapon by him and his colleagues and followers, it was not mere constitutional agitation in the narrow sense. When the Bengali delegates marched in procession, uttering the *Bande Mataram* cry, to the Barisal Provincial Conference Pandal, in defiance of the orders of Mr. Magistrate Emerson, and when in consequence the conference was broken up by the police by force and Surendranath had to appear before Mr. Emerson, that was not constitutional agitation in the narrow sense. In fact, Surendranath was not at all a Ahimsaist or votary of non-violence on principle; an ardent and sincere admirer of Mazzini, Garibaldi and Cavour, one who spoke inspiringly on the example set by these makers of United Italy, could not possibly have

made a religion of non-violence, or of constitutional agitation, for that matter, in a narrow sense. At Bombay in the year when Sir Henry Cotton presided over the Indian National Congress, the present writer heard in a delegates' tent words from Surendranath's lips in private conversation and saw a gesture made by him which went to prove that he was not an opponent of a war of independence under any or all circumstances. He was for a peaceful solution of India's political problem, because in his opinion in the circumstances in which India has been placed no other solution is practicable. That is our inference, which binds nobody else.

He was at the height of his power and popularity when he was sent to jail for contempt of court. The scenes of popular enthusiasm which the precincts of the High Court saw during his trial and which the area before the gate of the old Presidency Jail and his residence saw on the morning of his release from jail, will remain ever memorable in the annals of political agitation in Bengal. On the day of the trial Kumar Indra Chandra Sinha of Paikpara was present at the court room with a full purse prepared to pay any fine, however, large, which might be inflicted on the people's hero. But no fine was imposed. It may be mentioned here that in more recent years propertied people have ceased to show their sympathy for political sufferers in this open manner.

Surendranath was ever an optimist. He believed the people would be able to unsettle the "settled fact" of the partition of Bengal, and he was right.

There is a limit to the growth and adaptability of every individual's personality. Therefore the fact that Surendranath could not march with the times to the end of his days, does not detract from the work and achievement of his life. In fact, the most prominent members of the political parties opposed to his, have admitted, what is true, that they were only building on the foundations laid by Surendranath. Names need not be mentioned; but it is abundantly clear to-day that some persons joined the Non-cooperation movement either because they were carried away by the excitement of the moment or because they wanted not to lose their popularity. Some have toyed with Non-cooperation for the latter reason. That Surendranath did neither shows a certain steadfastness of principle. That he accepted a ministership



SIR SURENDRANATH BANERJEE

PRABASI PRESS, CALCUTTA.

does not betoken the relinquishment of any principle; because all his life he and his party had agitated for many things less important than the rights which the Reforms gave.

Though our political principles have been different from those of the hero who has departed from our midst, we have tried as much as we could to place his career in the light in which he would like it to be placed. The time for a fuller and more critical estimate would come hereafter.

We close with what he said to Mahatma Gandhi in the last meeting which he had with him. He said that he belonged to the school of Vidyasagar, and declared that he would devote his energies in the remaining years of his life to the cause of the widows of Bengal. He did not live to do what he intended. The best way to show respect to his memory would be to fulfil his heart's desire by ceaseless work for the amelioration of the condition of widows.

### The Viceroy's Opening Speech

The speech with which the Viceroy opened the autumn session of the Legislative Assembly has been generally pronounced disappointing. Disappointing it is in the literal sense to those who expected anything; to others it is not, because they expected nothing. It was not at all striking in any way.

Criticisms on most passages of the speech would be a string of repetitions of what has been said over and over again. But a few passing remarks may be allowable. A single sentence in the speech suffices just to refer to the death of Mr. C. R. Das and Sir Surendranath Banerjea, which "has left India in mourning." That is true. But could Lord Reading spare not a word more to express regret at the death of even Sir Surendranath who rendered service to Government as Minister and incurred thereby the odium of a large section of his countrymen? We ask this question because his lordship takes a long paragraph "to mention the loss which has befallen me and my Government, nay more, India and the Empire in the sudden and tragic death of the late Lord Rawlinson"—a paragraph surcharged with emotion and high praise. Contrast with this the bare, brief and cold mention of Das and Banerjea.

The servants and would-be servants of Government among India's public men should take a note of this fact. Others need not much care for official praise or blame.

Lord Reading had much to say on Agriculture, and the improvement of cattle. These subjects should undoubtedly receive great attention. But attempts at improvement in these directions cannot succeed unless there is universal education (including adult education). Government arrangements are generally top-heavy, and that characteristic is probably going to be aggravated, as the following extract will show:—

My Government for some time past had under consideration a proposal for the establishment of an all-India agricultural organisation which would help towards co-ordinating the activities of the various provincial departments of Agriculture, promote research in agricultural education, co-operation and other established aids to agriculture, and serve as a medium for agricultural propaganda throughout the country.

All this is certainly necessary. But what Indians would note is that the proposed all-India agricultural organisation will fill the pockets of some highly paid European officers imported for the purpose without making the agricultural population better educated to profit by the research, etc., carried on by the organisation. Let us have education and sanitation, and let us have Indian agricultural officers trained for the purpose who can speak to the peasants in their mother-tongues.

In announcing the appointment of the Royal Currency Commission, the Viceroy observed:—

"It will be apparent that every care has been taken to obtain an independent and impartial examination of this important subject."

From the Indian point of view, it seems that his excellency would have been absolutely right if he had inserted the word "not" between the words "taken" and "to." For the chairman of the commission is an Englishman and of the remaining nine members four are Indians and five Englishmen. Altogether there are six English members to four Indians. It goes without saying that Englishmen are above all patriotic; they will not agree to India's having a system of currency which will not be advantageous to Britain. Among the Indian members one is a servant of the Government, one has always been pro-Government, one is a person whose independence has never been of a pronounced character, and there is only one who may be spoken of as independent. From the all-India point of view we are obliged to make one other remark. Bombay is undoubtedly pre-eminent so far as the Indian section of industrialists, merchants and other men of business are concerned.

But that does not mean that three out of the four Indian members should come from communities belonging to Bombay, one should belong to Bengal, and none to Madras, Punjab, U. P., Assam, Burma, etc.

The Viceroy repeated the hackneyed and inexact statement that Lord Birkenhead did not announce or purport to announce decisions or conclusions; though it has been shown by many journalists in India, ourselves included, that he did say much that practically amounted to decisions.

Lord Reading also made ample use of the words co-operation, good-will, novel constitutional experiment, generous band of friendship, the preamble to the Government of India Act, sympathy, etc. But even a gullible people like ourselves have had enough of them. In our opinion Lord Birkenhead's speech was better, because it gave blunter and ruder expression to the real British intentions relating to India.

### Sir Ramakrishna Gopal Bhandarkar

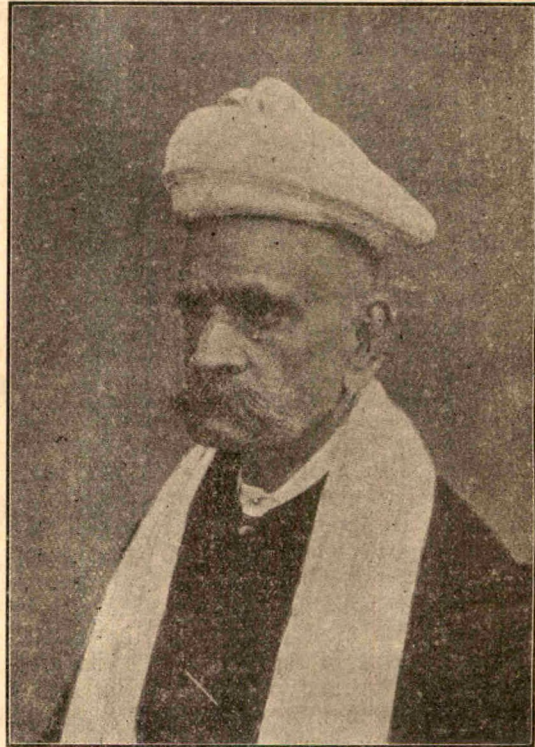
By the death of Dr. Sir Ramakrishna Gopal Bhandarkar India loses a great orientalist of international reputation. He was an eminent educationalist. Besides being a teacher, he prepared a series of books which have helped large numbers of students in and outside the Bombay Presidency to learn Sanskrit with comparative ease.

He did not generally take part in political or semi-political movements. But when more than fifteen years ago; the disabilities and persecutions to which our countrymen in South Africa were subjected became known in India, he came out of his seclusion and presided over a great protest meeting held in Poona.

He was a great religious and social reformer. He was the venerable leader of the Prarthana Samaj movement in the Bombay Presidency. His Marathi sermons and other religious discourses are a source of edification and inspiration to their many readers. He dies full of years and honours, being over 88 at the time of his death. It is greatly to be regretted that he has had to pay the penalty of longevity in the shape of many bereavements, the latest being the death a few months ago of his son Rao Bahadur Dr. Prabhakar Bhandarkar, a ripe Marathi scholar who served the Indore State ably and long first as the Maharaja's physician and subsequently as Minister of Education.

The following is an extract from a biographical sketch supplied by the Associated Press :—

In 1868, he was appointed temporarily to the Sanskrit chair at the Elphinstone College. His method of teaching and his masterly exposition of the subject soon brought crowded classes. In 1872 the Sanskrit chair fell permanently vacant; but contrary to all expectations, Bhandarkar was super-



Sir Ramakrishna Gopal Bhandarkar  
Born—6th July, 1837. Dead—24 August, 1925

seded and the professorship was given to Dr. Peterson, who was junior to him by ten years. This was a great blow to Bhandarkar but he bore it patiently and continued to work as Dr. Peterson's assistant. In 1879, he acted for Prof. Keilhorn as professor of Sanskrit in the Deccan College, Poona, and on his retirement from service towards the close of 1881 was made a *pucca* professor and entered the graded service of the Bombay Education Department. He retired from Government service in 1893.

Besides serving the university as a professor and an examiner, Bhandarkar, as a member of the syndicate (1873-1882) took a leading part in regulating its affairs. After his retirement, he was appointed Vice-Chancellor.

The literary activity of Bhandarkar began with the starting of the *Indian Antiquary* in 1872 by James Burgess with a view to bring together the results of the researches of Oriental scholars. He was for a long time member of the Bombay branch

of the Royal Asiatic Society and identified himself entirely with it. During the years 1872, 1873 and 1874 he was engaged in a spirited controversy with Prof. Weber of Berlin on the question of the age of Patanjali. In May, 1874, he contributed a long article on the 'the Vedas in India'. He was invited to join the International Congress of Orientalists which met in London in 1874. For domestic reasons he could not accept the invitation but he sent a paper on the Nasik Inscriptions, which was acclaimed as one of the best treatises and considerably enhanced his reputation. Next year he was made an honorary member of the Royal Asiatic Society. In 1876 was instituted Wilson philology lectureship and Bhandarkar was the first lecturer. His lectures in this connection are of permanent value and interest. In 1879 the Bombay Government entrusted him with the work of conducting searches for Sanskrit manuscripts. He used periodically six volumes of reports regarding his operations. They still form a vast storehouse of historic information on various topics and are of permanent interest to all students of early Indian history. His editing, in this connection, of old Jain manuscripts led to a resuscitation of the history of the Jain sect, of which little was known till then. In the course of his search he was able to gather materials which he subsequently utilized for the publication of his *Outlines of Vaishnavism*.

In 1885 the University of Göttingen (Germany) honoured Bhandarkar by conferring on him the degree of Ph.D. Next year he visited the great Congress of Orientalists held at Vienna. After this many learned societies in Europe and America vied with each other in honouring him. He was generally recognized as the leading Sanskritist in India. In 1884 had been published his well-known *Early History of the Deccan*. One of his greatest works is *Vaishnavism, Saivism and Minor Religious Sects* published so late as 1913. Towards the middle of 1915, many loving disciples and admirers of Bhandarkar conceived the idea of founding an Oriental Institute which would offer facilities to research workers and at the same time commemorate the memory of Bhandarkar. The scheme soon materialised, thanks to the aid of Sir Ratan and Sir Dorab Tata and the Bhandarkar Institute was formally inaugurated by Lord Willingdon in July, 1917. A band of scholars trained under his influence are here continuing the work of Bhandarkar.

### Swaraj under Slave Mentality ?

Our July article "On the Death of Mr. C. R. Das" (from the pen of Prof. Jadunath Sarkar) has been reprinted in some daily papers. The Marathi monthly review *Prabodhan* (of Poona) has also published a full translation of it. The writer there says:—

".....we worship gurus, we love to surrender our moral judgment and human will to the one-man ruler, we look up to him alone for guidance and order at every step.....The history of Bengal during the next few months will furnish the answer to the question whether we have.....acquired the one indispensable basis of popular government.....Have we learnt that the nation is greater than the individual ?"

An answer to the question has been

furnished authoritatively with startling rapidity. Mr. J. M. Sen Gupta, the chief of the Swaraj Party in Bengal, in a public speech on 2nd August last, declared

"Their (i. e., Bengali) young men attached too much importance to their conscience. If they were earnest about winning Swaraj, they must be prepared to give less importance to their conscience and.....follow unquestioningly the leader appointed by the Association." (*The Statesman*, 3rd August, 1925.)

So, the situation is clearly this: one party leader of personal magnetism is gone and the party will fall to pieces unless his successor in office is paid blind obedience, by each man suspending his conscience, which is the power of distinguishing between right and wrong. Those who seek Swaraj must therefore, according to Mr. Sen Gupta, lose their own moral judgment, and while leader follows leader to the grave the young men of Bengal must continue to be hereditary bondsmen to them. And this slave mentality is held up to our noblest youths as the sure road to Swaraj!

It would be truer to quote to them the poet's answer to such deluded patriots,—

Not for you will Freedom's altars flame,  
But slave succeed to slave through years  
of endless toil

### Not Quite Unlike India.

The dissimilarities of the inhabitants of different parts of India are made much of to show that there is not and cannot be any Indian unity, though such dissimilarities exist in many other countries. We did not, however, suspect that United Italy was still to some extent such a country. But Ida Koritchner writes in the August *Contemporary Review* :—

The country classed as "Italy," a new unity of some 70 years' standing only, comprises people as different from one another and as impatient of one another's failings as races entirely apart. They do not speak each other's language, do not know each other's habits, customs, conditions of living. Unless a Calabrian peasant has travelled through taking part in the World War, he has no inkling of what a city like Milan or Rome can do: he knows no postmen, no water pipes.

### The Peerless British Empire.

In writing of "The Truth About Morocco" in *The Contemporary Review*, Beckles Willson lets us know some "truths" about India as he conceives them. Says he :—

It is a common experience of the traveller to hear the example of Britain quoted, to hear a French patriot say, "You English can afford to talk! Look at your Empire: you have got Canada and Australia and India and Egypt and South Africa."

the, that, and the other place. We must perforce take what we can." To which one can reply, "Your mistake, my dear sir. We have not 'got' the nations and principalities you name; it is they who have 'got' us. Erase the idea of 'possession' from your mind. Our Dominions, Colonies, and Dependencies have, it is true, received our institutions, our laws, our capital and the pick of our population; but there is not a single colony, much less a dominion, where an Englishman is free to act, where we must not constantly consult their wishes and prejudices, where they may not discriminate against us, where they are not increasing our Imperial risk and making our international relations more difficult. We do not 'possess' other countries where British influence is as great and our commercial profits are higher. We do not possess, for example, Argentina, where we yet have five hundred million pounds invested. And, More-over—" But it is difficult to explain the mystery of the British Empire to a Frenchman.

It may be presumed that the mystery of the British Empire cannot be explained to a Frenchman because it is a trade secret.

Beckes Willson is guilty of a few very telling inaccuracies and suggests certain things which are false. The people of India form the vast majority of the inhabitants of the British Empire. Can the boldest British pecksniff assert that it is India that has 'got' Britain, and not Britain India? Is it not usual for Englishmen, from their King downwards, to speak of their 'possessions' in India? And has India got the 'pick' of the population of Britain? Are the greatest of the eighteenth, nineteenth and twentieth century poets, philosophers, scientists, discoverers, inventors, merchants, historians, dramatists, prose-writers, statesmen, etc., of Britain to be found among Anglo-Indians (old style)? Do the people of Britain constantly consult Indians' wishes and prejudices and have we the constitutional right and power to discriminate against Britain? Again, it is not we who increase Britain's Imperial risk and make her international relations more difficult:—we have no such power. It is she who does it in the attempt to hold sway over India for ever. Is there really any country where British influence is so great as in India and from which she has derived more wealth than from India? Really some British writers' regard for truth is astounding!

#### The Future Indian Christian Church.

*The Pilgrim*, a review of Christian politics and religion, publishes a paper on the Church of the Future in India by Mr. C. F. Andrews which ought to be read by all Indian Christians and Mussalmans and by those Brahmans who still consider it a virtue in itself to

differ from the Hindus, because the article insists on the need of acclimatisation of religions in the countries where they are to prevail. Mr. Andrews writes:—

"I shall not easily forget the disappointment that I met one Sunday morning nearly twenty years ago, soon after coming out to India, when I had gone with great expectations to a Presbyterian Church in one of the small northern towns of India which had been entirely managed and financed by Indian Christians, and had been freed from European control."

His disappointment was due to the fact that "this independent church" "was a repetition, almost to the minutest detail, of all that the good Scotch missionaries had themselves inculcated two or three generations ago. No Hindu or Mussalman coming near to that place of worship could have recognised a single attempt to reach the inner heart of Eastern religion, either in art, or word, or song, or outward ritual."

#### An Anglican Bishop on British Policy In Kenya

Bishop Temple of Manchester asks in *The Pilgrim*, which he edits:—

Is anything being done to arouse interest in the problems of Kenya? Mr. Norman Leys has published a book about that country, taking its name as his title; it is a deliberate and weighty indictment of the British policy there. Its statements have not been publicly challenged, and we must assume that broadly, at least, they are accurate. Bluntly, he represents our whole method there as one of exploitation. Something not far removed from forced labour is the basis of our system. And up to date the economic results are no better than in those areas where we have taught the Africans to develop the resources of their own land, while socially (of course) they are far worse."

That last sentence disproves the hypocritical claim that the English settlers are in Kenya for the good of the Africans. The sentence which follows supports the same conclusion. It runs:—

It has been shown in West Africa that the European "settler" is not the least necessary for the development of the country's resources; Uganda, close at hand, proves the same thing. But having admitted settlers to Kenya, we cannot expect them to vote for their own removal; nor can we expect a Government on the spot to prefer to theirs the interests of the natives. If any foundation that there may be for Mr. Ley's picture is to be removed, it must be the work of public opinion in this country [Great Britain].

Bishop Temple is evidently a believer in the sense of justice of his nation even when it does not pay to be just. He also forgets that the English "settlers" have hitherto had their own way by frightening the British imperial government with the threat of rebellion.



SHAHJAHAN  
BY Dr. ABANINDRANATH TAGORE

PREASI PRESS, CALCUTTA.

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## VICTOR AND VANQUISHED

BY ROMAIN ROLLAND

### PREFACE

*France is retiring from the occupied territories of Germany. The retirement, as we hear, is conditional. But the fateful march of History is not conditioned either by political reparations or economic adjustments. The only permanent solution of such Sphinx-riddles of History lies in the change of hearts. The diplomatic and financial pre-occupations of this age are clouding the main issue—the salvage of human civilisation. To illustrate this point and to indicate the proper position of the individual in his reaction against this general confusion, we publish these three documents from the papers of Mon. Romain Rolland.*

KALIDAS NAG

### I

#### AN APPEAL TO THE FRENCH FOR COMING TO THE AID OF SUFFERING GERMANY.

Before suffering, there is neither victor nor vanquished.

One of the most sacred traditions of our people is to uncover before the Dead, that is being carried, no matter what sort of life the person had lived. Doctors, hospital nurses, sisters of charity—all those who watch over human suffering for diminishing it—have the signal honour of consecrating to one and all who suffer, the same devotion.

Fortified by these sacred sentiments, we come to appeal to France :

The people of Germany die of hunger. Thousands of innocents expiate cruelly the consequences of the scourge of War of which they are not more culpable than the ambition, the avidity, and the selfishness of their governing classes. In Berlin, in Leipzig, in Friburg, when the bread cost (about the end of October) seven to ten million marks, the monthly salary of an intellectual worker, never reached the hundredth of that price.

Professors, doctors, engineers, advocates, sell their books, and their instruments of work for buying bread. The students of certain universities are obliged to go a-begging about the country, in large groups. In Berlin 70% of the children go to school without a sufficient meal. A large number of them have no hot soup except every two days. Thousands of families, weakened by privations sink slowly. The suffering from cold goes to add to that of hunger. The winter opens with a terrible famine and epidemic.

France was chivalrous not long ago when the Great Victor Hugo was living to help : France extended her hands to the vanquished in the field of battle and nursed their wounds.

We issue this appeal to all of our race, without distinction of party or creed. Alas, the French are decimated by diverse passions ! But let us do justice to one another. All of us have this in common, that all of us have respect for our France, that all of us have faith in her nobility, and have anxiety to safeguard it. Let us show it to the world. Let us affirm that there is no place in French heart for base hatred, or a more ignoble callousness about the misfortune of other peoples. Let us prove rather, that victorious France remains still the land of Compassion.

No one can prove his victory except by the greatness of soul. And the highest force is the force of Charity.

We invite the French to extend the hand of succour to the people whom they have defeated.

Christmas,

1923.

[N.B. This Appeal of international amity



issued by the greatest living writer of France in honour of her age-old adversary, was signed by some of the foremost men of science and letters: Prof. Langevin (physicist) and Prof. Meillet (philologist) of the College de France, Prof. Charles Gide (economist) of the Faculty of Law, Mon. Buisson, President of the League of the Rights of Man, Frans Masereel, the artist, G. Duhamel, Pierre Hamp, Jean Richard Bloch, Charles Vildrac, and other distinguished writers of modern France. K.N.]

## II.

The peoples of to-day are but puppets of politics and finance. Unfortunately, they are not yet sufficiently organised to put an immediate stop to that sinister game of antagonism and virulent intrigues which ruin the nations equally. For, who does not know the shameful bargainings of this age, wherein victory, as well as defeat of nations have become matters of "business" for the "men of prey" from both the contending countries?

But if we, in France, and in Germany as well in England, have not yet been successful to form a strong party of enlightened views, and an independent press which can control the Governments and upset their suspicious combinations, we may use the force of protest which can make itself heard beyond the frontiers. Even when constrained to submit to a deadly politics, our peoples have the power and the duty to proclaim that they disapprove it, to condemn publicly the acts of oppression and the excitations of hatred, by which one tries to maintain disunion between nations, profitable only to national exploiters. Above all, the peoples should never neglect any occasion to affirm their solidarity amidst the sufferings and ruins of the monstrous catastrophe, in which they are hurled one against another, with bandaged eyes. There is no better remedy against such evils than the magic word: *Mutual Aid*. Its value does not lie solely in the material help which the murdering nations can render to one another. It lies, moreover, in the moral consolation which it may bring for their redemption. The thing which had blasted the soul of Europe, the thing which weighs awfully on the heart of the two peoples (Franco-German) through years of warfare,—not less in the heart of the victor than in that of the vanquished—the thing which obstructs the revival of taste in life, in activity, in hope—that is mutual distrust,

rancour, and degrading suspicion. The two victims accuse one another of that and increase their misfortune. Friends of France and Germany, alleviate the suffering rather by sharing it. Let us not lose time in vain recriminations about the past; but let us strive, so that the future may be brighter for our sons. An immense field of activity claims all our hands. To work, one and all, for a common cause!

[N.B. The above address was communicated by Mon. Romain Rolland to a meeting held in January 1924 at the Hotel des Societes Savantes in Paris, under the auspices of the French section of the "International Women's League for Peace and Freedom." K. N.]

## III

I return spending a few weeks in Germany. I have seen many Germans, not only from one city to another, but in the same city, from one class or generation to another, and sometimes in the same. How could one speak of establishing relations between a Germany which is not united, which one cannot embrace as a whole, and a France which is no less multiple and divided? The very first necessity will be to try for long, with patience and sincerity, to bring together for Germany (and perhaps for France also) the diverse elements of the tableau—so as to make again a "Germany" of Madame de Stael. That is a difficult task, especially at this hour when that enormous mass is in a state of fusion.

Secondly, I find that I cannot at this time, fix any more my gaze on the Franco-German quarrel. The tragic events which are on the way to accomplish their end on the whole of the Old World, relegate that quarrel to the museum of cast-off clothes amidst the clamourings of the past! The great nations of the Occident are on the eve of ruin. It is but natural that there should be only questions of revenge or domination between them! If these enraged bloodhounds persist in tearing one another to pieces, the heavy rod of Destiny alone will separate them, and curb them, bruised and humiliated. May the harshness of my language be pardoned by those who would read me. Here for the last eleven years I have watched this stupid, war crumbling the pillars of European civilisation, and I have cried out in consternation through my article "Above the Battlefield" (September, 1914). But what can an isolated voice do? Now I am keeping silent. I have no more fear, for

I see Fate. And I know that Fate is wise when the peoples are mad. Fate has taken possession of the helm. Let any one who can, try to snatch it from her!

Young souls, with heart strong and tempered in battle, who amongst you is ready to dispute the reign of Destiny?

[N. B. Mon. Romain Rolland spent this summer in Germany and communicated these lines to *La Revue Europeenne* (August, 1925) at the invitation of the editor to write something in connection with the "Inquest on Germany." K. N.]

## THE GREAT RELIGIOUS REVOLUTION IN AMERICA

By DR. SUDHINDRA BOSE

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A great war between science and dogma is now in progress throughout America. Men are everywhere hotly debating whether the evolutionary or the creational theory is right. The old controversy between enlightened science and orthodox Christianity has entered a new storm-centre at Dayton, in the State of Tennessee, where there is an anti-evolution law.

John Thomas Scopes, a teacher of biology in the Dayton High School, has lost his position because he taught the lesson from a prescribed text-book on biology "that man is an animal and that he came out of the great mother, the sea, from the simplest cell-life, through millions of years, to his present place and power." Professor Scopes was arrested and taken to a criminal court. The trial judge gravely read the first chapter of the Book of Genesis to the jury. He then held that Scopes had departed from the teaching of the Bible, and had broken the law which forbids teaching the evolutionary theory of creation contrary to "the divine account" in the Holy Writ. This is not to be tolerated. "The young whippersnapper," one of the jurors was heard to remark, "ought to be hanged on the spot."

The Judge who instructed the jurymen said that he regarded a violation of the statute as a high misdemeanor, involving disrespect for constituted authority. This statement regarding constituted authority and the respect due to it, reminds one of a chapter in early American history. Sir William Berkeley, the English colonial governor of Virginia, declared he would hang any man

who proposed to found a common school. As a constituted authority, he felt he was wholly right: he must punish men who would break law against building schools.

But what is law-breaking? "Everything is comparative", answers Arthur Brisbane, the dean of American journalists. If Professor Scopes violated the law, "you can say the same of gentlemen that threw the tea overboard in Boston Harbor, or men that insisted on teaching that the earth is round and goes around the sun. It was once against the law to teach that doctrine and you could be buried alive to teach it."

### THE FUNDAMENTALISTS

The Scopes case at Dayton has risen to the proportions of a national and international issue. Europe and America are deeply stirred over it.

The famous—or shall I say infamous?—statute of Tennessee which makes it criminal business to expound the law of evolution reads as follows:

"Section 1.—Be it enacted by the General Assembly of the State of Tennessee that it shall be unlawful for any teacher in any of the universities, normals, and all other public schools of the State which are supported in whole or in part by the public school funds to teach any theory that denies the story of the divine creation of man as taught in the Bible and to teach instead that man has descended from a lower order of animals.

"Section 2.—Be it further enacted that any teacher found guilty of a violation of



John T. Scopes, the Defendant in the Tennessee Evolution trial, (centre) and his counsels John L. Godsey (left) and John R. Neal (right)

this act shall be guilty of a misdemeanor, and upon conviction shall be fined not less than \$100 [Rs. 300], nor more than \$500 [Rs 1500] for each offense.

"Section 3.—Be it further enacted that this act take effect from and after its passage, the public welfare requiring it."

Tennessee is not the only State in the Federal Union where there is such a revival of medieval paganism and superstition. All over the South and West, it is making itself manifest. The California division of the Science League of America gives the following summary of the situation: The Legislature of Oklahoma has outlawed the teaching of the theory of evolution in the public schools. "It is outlawed in North Carolina by the Governor and State Board of Education. The Texas House of Representatives voted overwhelmingly to outlaw it, but the bill was defeated by the Senate, whereupon the State University regents resolved not to employ teachers favoring the theory. In Florida similar action has been taken by a similar body. In Kentucky a resolution to bar teaching the theory in the public schools was lost in the Legislature by a single vote. The Georgia Legislature refused an appropriation to a State library lest it circulate books on evolution." The Science League also reports that there is a wide-spread anti-evolution movement in West Virginia, Minnesota, North Dakota, Indiana, Arkansas, Missouri, Oregon, and California. Altogether, we are informed,

fifteen out of the forty-eight States have launched movements against the teaching of evolution.

The anti-evolution agitation is the work of the Fundamentalists, who claim to be a sort of safe-deposit vault of pure Christianity. The name Fundamentalist, a student of historical theology, was first given to this group some years ago when it adopted the "quadrilateral of belief": the infallible inspiration of the Bible, the divinity of Jesus, the efficacy of the blood atonement, and the second coming of Jesus Christ.

The Fundamentalists utterly reject the idea that truths can be revealed by the inspiration of their own day. Apparently, God is not big enough to speak to the heart and conscience of every individual through the natural rather than through the supernatural. According to the doctrines of the Fundamentalists, as Bernard Shaw put it, "God retired from business when the Bible was finished, and left the succeeding generations to walk in darkness". If this be really true, heaven would be "a mere reservation of morons and moral cowards."

To the Fundamentalists the Bible, then, represents the unchangeable fundamental doctrine—even though it may be flatly contradictory to the teaching of science. The Fundamentalists argue on the basis of Biblical authority, rather than on the basis of science or common sense. They insist again and again that the Bible means literally what it says, and since it is the revealed word of the Almighty, nothing which contradicts it can be true or should be taught. Evolution has rejected many of the accounts of the Bible as myths and fables; evolution should not therefore be taught in public schools or colleges. Indeed, the Fundamentalists have stood out piously against evolutionary ideas as "the poison stuff", "the subtle work of the dark forces of evil".

The Fundamentalists are well organized. They have a powerful organization known as the Christian Fundamentalist Association of America. It asserts to have gained dominance

over fifteen States, and is rapidly spreading its gospel in other sections of the republic. The Fundamentalists have adopted with loud hosannas Mr. William Jennings Bryan, Secretary of State during the reign of Woodrow Wilson and thrice candidate for the presidency of the United States, as their spokesman and their philosopher. Bryan can no more understand Darwin than a Baptist or a Methodist clergyman can understand Nietzsche. William Jennings is a hard boiled Presbyterian Christian whooping up for the old massacre-sanctioning Jehovah.

#### THE MODERNISTS

Opposed to the Fundamentalists stand the Modernists and liberals. They care little about the Old Testament Zionist God, who seemed to be a special patron of the Jews. They deny the inerrancy of the Scriptures, and regard the Bible story of Creation as merely a legend. The Modernists, however, are religious. They believe in a Supreme Being; but they say they cannot believe "that the earth was created in six days; that God talked mouth to mouth with Abraham, that with his very fingers wrote the Ten Commandments; that Elijah went up to heaven in bodily form, because six miles up he would have frozen to death; that four angels stood at the four corners of the earth and with their cloaks beat back the wind as it blew over land and sea; that the sun stood still at Joshua's command that he might, in battle, destroy hundreds more of his brothers; that Jonah lived three days in the whale's belly: and that in the valley of the dry bones, the bones of the dead rose up out of their graves, took on flesh and talked with each other; that God not only cursed Adam and Eve for eating an apple, but in addition condemned the whole world for this alleged sin."

Do evolution and religion conflict? The Modernists say that that depends upon the definition of religion. Evolution does conflict, most decidedly and most violently, with the religion of Protestant Fundamentalists, Roman Catholics, and all other churchmen who hold to the infallibility of the Bible. These orthodox Christian religionists are at grips with evolution because they believe "that Adam and Eve were the first pair; that sin came into the world through disobedience in the Garden of Eden; that a brand for this sin was placed upon Adam's forehead. That, further, to save men from the

sin inherited from Adam the Christ was sent into the world as a propitiation, a sacrifice, a blood-offering to reconcile God to man. If, therefore, the Garden of Eden account of creation and the sin which is said to have followed, is not true, as evolution logically teaches, then there was no such thing as original sin as in Adam's reputed fall, and thus no need of a Savior to save from a sin never visited upon the human race through Adam."



Barred—"Don't Feed the Animals"

Evolution is surely at conflict with orthodox Christianity. Evolution does strike at the very foundation of the Christian religion which is based upon the Trinity, the original sin, the virgin birth, the blood atonement, the physical resurrection, and other curious notions. Dogmas and creeds are contrary to science. That is why William Jennings Bryan, and the millions who support him say that if evolution is true, then Christianity cannot be true.

The Modernists believe in the creative evolution. They maintain that evolution does not teach that men came from monkeys. That is an abusive interpretation the Fundamentalists have given of the Darwinian theory of evolution. The Modernists hold that man and all organic life were developed through gradual growth through aeons of time, instead of six days. The universe and all that it

contains is the result of a process of becoming; it is dynamic rather than static. Creation of man by the direct fiat of God, and woman from Adam's rib, is an absolute denial of the evolutionary principle.

The accepted Bible of the Fundamentalists places the age of the earth at 4004 B. C. That was the day when "God created the heaven and the earth." The Modernists point out that the oldest known rocks are about 1,600 million years old, that the trilobites came 400 million years ago, and that the earth had its beginnings from three to five billions of years ago. It is not possible to say exactly when man appeared on earth; but the fossil remains of man indicate that he existed fully 500,000 years ago. If the world is only four or five thousand years old, as the orthodox Christianity claims it to be, how can man be half a million, or rocks millions of years, old?

#### LINE-UP OF THE BATTLE

To return to the Tennessee anti-evolution case. It has been stated by one as "the most important case that has ever been tried in America". Certainly not since Huxley faced the bishops of England some sixty years ago have science and religion entered any such arena in the modern world.

The Christian Fundamentalist Association and the Anti-Evolution League of America have leaped into the fray, and have engaged William Jennings Bryan as chief prosecutor in the case. Mr. Bryan, the king of the Fundamentalists, was never a great lawyer, and has not been in the active work of the courts for twenty-eight years. He enjoys, however, the reputation of being in the vanguard of the American orators. He is believed to be a near-millionaire and has made his fortune by declaiming to the American people.

The American Association for the Advancement of Science and the American Civil Liberties Union have met the challenge of the ants by employing Clarence Darrow to defend Professor Scopes. Mr. Darrow is a debator of first rank. He is perhaps the greatest criminal lawyer in the country. He not only knows the law much better than Mr. Bryan, but he happens to be a specialist in his branch of scientific inquiry. I do not wish to give the impression that Darrow is a very learned man. That he is not; but as a man of intelligence and common sense, he is worth a whole herd of bishops and archbishops.

#### CHIEF ISSUES OF THE "MONKEY TRIAL"

The "monkey law trial" commenced only last week, and at this writing (July 14) it is not quite clear how the case will be argued in the court. Mr. Bryan in accepting a role in the prosecution has asserted that "carefully prepared figures indicate that among freshmen who enter colleges, 16 per cent are without religious faith. By the time they have reached their senior year, the college atmosphere of unbelief has so influenced their lives that there are 45 per cent who are without religious faith.

"There are about 5,000 scientists and probably half of them are atheists in the United States. Are we going to allow them to run our schools? We are not."

Bible, which is the exact word of God, should not be allowed to be discredited by teachers and scientists. "The Bible is our only standard of morality," declared Mr. Bryan in a recent speech. "It gives us our only conception of God and our only knowledge of Christ. Anything that attacks the Bible attacks revealed religion. A successful attack would destroy the Bible and with it, revealed religion." The position of the Fundamentalists is clear enough. One of their difficulties, however, will be in establishing the supremacy of theology over science by laws. How will they do it?

The legal question expected to be raised by the evangelical spokesmen of the prosecution is this: Who shall control the educational system? The legislators who represent the sovereign people or a few scientists? The Tennessee anti-evolution law, which says that it is unlawful for a teacher in any government-supported institution to teach evolution, was passed by the State Legislature of Tennessee. It is therefore valid law. The people, through their duly elected representatives, have a right to prohibit the teaching of evolution which tears away the foundation of a belief in the Christian God, which calls the Bible a lie. The people, not the scientists, are in the majority; and that the majority shall rule is the opinion of the prosecution.

The defense, so far as it can be gleaned from the current reports, is expected to concentrate its fire on the constitutionality of the Tennessee law. Has a State legislature the right to say what shall and shall not be taught in the public schools which the scientists believe is at least fairly well proved? Can there be a self-respecting

educational system in which the standards of truth are fixed by electoral campaigns and the votes of majority legislators? Should majority be allowed to throttle knowledge?

The issue, then, is whether scientific thought shall be free or regulated by law. "Mr. Bryan thinks natural science should be compelled to conform to what a majority of the people think is true", remarked an independent American journal. "Of course, we know that if the theory of evolution is true, no majority, however overwhelming, can make it untrue. We do not know whether Mr. Bryan believes that the sun moves around the earth as a center or that the world has four corners. Both propositions would have commanded an overwhelming majority in former times. But now in what is called the civilized world, and certainly in Mr. Bryan's country, a referendum on either of these theories would be lost. If he could submit the theory of evolution to such a national vote it might or might not win. But if it won it would not prove it is true and if it lost it would not prove it is false." Indeed the effort of the Fundamentalists to submit questions of science to a general public vote, will drive underground the search for facts and laws of the physical universe. Science should not be in chains. Schools and Colleges must, at all times, have absolute academic freedom.

Moreover, the attempt to regulate the teaching of subjects like biology, medicine, chemistry, or astronomy by political logic rather than by common sense is utterly preposterous. A Southern educator, so the story goes, asked the school authorities in some backwoods of the United States how they taught shape of the earth. "Well", said one diplomatically, "there's a difference of opinion in the districts. In some districts they like it flat and in others they like it round. Where they like it round, we teach it round and where they like it flat, we teach it flat."

The trial of the Tennessee instructor in biology from the liberal viewpoint, is a religious persecution. "The Tennessee law is an attempt to impose a religious doctrine, a religious interpretation of fact as a restraint upon public instruction, and the prosecution of an individual under its terms is in actual effect an act of religious authority". Now the attempt to impose religious authority over education is contrary to the American principle of complete separation of Church and State. The Constitution of the Republic

expressly provides that "Congress shall make no laws in support of religion", nor "religious test shall ever be required as a qualification for any public trust under the United States." The anti-evolution law seems to be not only unconstitutional ; but asinine.

#### PRESS-AGENTING EVOLUTION

Dayton, where the battle between science and religion is being staged, is getting world-wide publicity. "It is not often that a single State can make a whole continent ridiculous," wrote George Bernard Shaw in a copyrighted



He's Always Seeing Things

article for the Hearst newspapers, "or a single man set Europe asking whether America has ever really been civilized. But Tennessee and Mr. Bryan have brought off this double event." In the spirit of "Onward Christian Soldiers," Dayton has girded itself for the Biblical battle. The whole Fundamental world is looking to Dayton as the fair Eden of Fundamentalism.

Practically everything in America is measured in dollars. It is not therefore surprising to know that the Dayton Business men's association has voted fifteen thousand rupees to take commercial advantage of the advertising which accompanies the evolution trial, popularly known as the "monkey trial." It is grand advertising. Professor Scopes,

hero and defendant in the trial, has been offered Rs. 450,000 in connection with motion picture and other rights of the trial. He has, however, refused these offers. The trial, at any rate, has put the obscure little hill-side town of Tennessee "on the map."

The streets of Dayton are reported to be alive with photographers and journalists. Nearly a hundred newspapers and magazines have sent special correspondents to write about the famous trial. Telegraph keys, right back of the witness box, are clicking the trial news to the papers every minute. Nor is this all. *The Chicago Daily Tribune*, realizing the universal interest in this unique trial, has secured exclusive broadcast rights. Radios, installed in the Dayton court-room, are broadcasting the testimony of the witnesses, the arguments of the attorneys, and the remarks of the judge all over the land. It is costing *The Tribune* three thousand rupees a day. People, who have radio sets, can sit in comfort in their homes and take in the entire proceedings of the trial at Dayton, without having to go to that remote little burg in the hinterland.

Whether the dreams of the Fundamentalists to have a monkeyless universe come true or not, the "monkey trial" has already put God on the front page of thousands of American newspapers. Crime, politics, divorce and society scandals, have, for the time being, been displaced by the Almighty in news value. It is indeed a mighty revolution that America is confronted with.

#### TRIUMPH OF SCIENCE

Will the result of the evolution trial mean much to American civilization? It is feared by various Fundamentalist organizations that a wide-spread discussion of science and scientific theory is dangerous: it will hurt their churches and their creeds. That is to say, they are much worried over the consequences of the "wicked" doctrine of evolution.

In due time, the Fundamentalists, a species of naive mammals, will see the folly of accepting every word in the Holy Writ as a divine revelation. Let us look back a moment. Formerly witch-hunting under the sanction of the Biblical text "Thou shalt not suffer a witch to live," was prevalent in Europe as well as in America. With that "holy" text as authority, tens of thousands of miserable creatures have been hunted, drowned, burned, and tortured throughout the Christendom

even to within recent times. John Wesley, the father of methodism, believed in witchcraft. And when the State of Massachusetts passed a law against this belief, Wesley in discouragement told his followers in America that the State might as well take from Christians their belief in the Bible as their belief in witches. And yet witchcraft is not regarded by sober Christians as a fundamental tenet of their belief today.

Three-quarters of a century ago when anaesthetics were first discovered and surgeons performed operations without inflicting pain, clergymen with text in hand rose in violent protest. "God wishes men to suffer," they insisted, "and to enable them to escape pain with chloroform is interfering with God's will." Then a doctor recalled a chapter in Genesis. "That," he explained with a touch of sarcasm, "is the record of the first surgical operation performed by God himself. The text proves that the Maker took out one of Adam's ribs for the creation of Eve, and caused a deep sleep to fall upon Adam. It is exactly what we scientists do when we give anaesthetics before we operate." That thrust from the man of science put an end to clerical objection to anaesthetics.

For many centuries the church, through the aid of the State, had sought to strangle science. When Copernicus made the discovery that the earth revolved around the sun and was not the centre of the universe, he was ridiculed by Martin Luther and also by the Catholic Church as the "upstart astrologer." Later when Galileo confirmed Copernicus's observations, he was thrown into prison. Galileo was told that he had "vitiating the whole Christian plain of salvation". The learned Church officials argued "that if there were other planets, they must be inhabited since God made nothing in vain; but those inhabitants could not be descended from Adam; therefore they and their planets could not exist." Poor Galileo was forced by the holy men of the church, backed by the State, to "curse the error and the heresy of the movement of the earth."

The liberal-minded churchmen, with all their zeal for the Holy Gospel, never succeeded in halting the march of science. Even Mr. Bryan is understood to be coming around to the theory that the earth is round, in spite of the fact that the Bible solemnly describes four angels standing on the four corners of the earth.

There is no man of science today who is not an evolutionist of one kind or another. As Huxley said: "Evolution is no longer a speculation, but a statement of historical fact. It takes its place alongside of those accepted truths which must be reckoned with by philosophers of all schools." And Professor Vernon Kellog of the United States observes that "Evolution is regarded to be as proved a part of biology as gravitation is in the science of Physics." Many have attempted, before, to refute the doctrines advocated by Huxley and other evolutionists. Bishop Wilberforce was one. Gladstone was another ;

but a critic says that "the net result was that the Grand Old Man was divested of his grand old hide." He was almost flayed alive.

The representatives of American science, education and enlightenment are not satisfied with dark age ignorance. They contend that the theological bigots who oppose evolution are a menace to the progress of scientific truth. Fundamentalism in the twentieth century is an anachronism. The evolution trial at Dayton is most opportune: it will eventually make for progress in thought, advance in knowledge, and perhaps, larger human tolerance.

## OUR RULERS AT HOME

BY ST. NIHAL SINGH

II : BEGGARS AND NEAR-BEGGARS IN BRITAIN

*Illustrated with Photographs Specially Taken by the Author.*

### I

THE genius of a nation is best discovered by studying the conduct of its humble members. The British are famous for taking away in detail what they concede in principle. One has merely to spend half an hour walking up and down any street in central London, to see a dozen or more Englishmen—and sometimes also Englishwomen—getting round the law of vagrancy, giving object-lessons of that faculty in actual operation.

These men and women are prohibited by law from begging. Want or laziness, however, drives them to beg for a living. To get around the law they adopt all sorts of dodges.

### II

The favourite device employed by these persons is to hold three or four boxes of matches in one hand and offer them to the passer-by. Some of them carry boot-laces hung round their necks. A few have quite an array of articles spread out on a cardboard or wooden tray.

You are, of course, invited to buy. Knowing that they are necessitous people you

give them a penny or two without accepting the box of matches or the pair of boot-laces offered. Or if you are in need of something of that description you take it and pay twice or thrice what it is actually worth.

### III

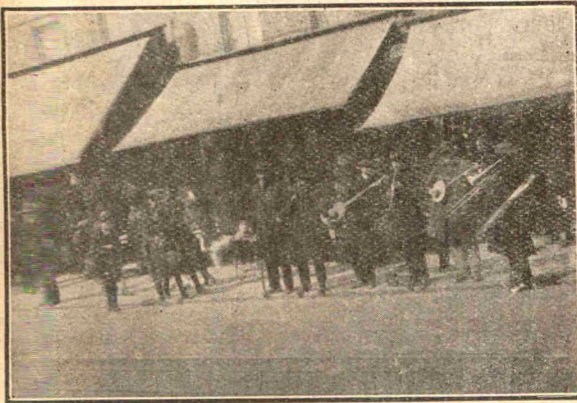
Some of the near-beggars, instead of peddling petty articles in this way, take to standing outside the "pubs" (as the liquor shops are called in Britain, that being short for "public houses") and minding babies while their mothers go inside to drink. Others sing some song which happens to be popular at the moment, often to the accompaniment of a violin, accordeon, or some other instrument played by themselves or by a companion. In the evening, when patrons over-crowd the "pubs" and drink induces them to loosen their purse-strings, it is not at all uncommon to come across two or three, or even four or five fellows playing various instruments—and often playing them well—while one of them goes inside the "pub" to collect pennies in his cap for the entertainment.

Some of these people play well enough to



men appearing on the variety stage. Perhaps they really are professionals out of a job.

I remember, for instance, a zither player who was standing in the doorway of a "pub", his instrument resting on a portable table, playing exquisite music. A large crowd had gathered round him. I heard the strains from a distance, and wondered wherefrom they came. On turning the corner I discovered their source, and was tempted to stand for a moment and listen to the music.



An Ex-Service Mens' Band playing for Pennies on the Street

On another occasion a man dressed in Scottish kilts was playing the bagpipe, while a woman, also dressed in Scottish costume, danced the Highland reel and other dances of the north.

Once I saw a sailor dancing the hornpipe to a tune played on a mouth organ. Pennies were showered upon him.

I have seen a troupe of men playing tunes by rubbing the tops of half-filled glass tumblers with their fingers, on which they have rubbed resin. Sometimes the musician plays upon a quaint, home-made violin fashioned out of an empty cigar-box, to which he has, perhaps, attached the horn of a gramophone. Sometimes no pretence of producing a bizarre effect is made, and the man plays on a tin whistle or flute. One woman goes about with a large harp, playing old-fashioned tunes that coax pennies from the pockets of every old-fashioned person who hears the strains of "Annie Laurie," or "Home, Sweet Home," or "Bonny Mary of Argyl."

I have noticed that these near-beggars show great ingenuity in choosing the tunes they play. Whether they have some un-

derground way of learning the nationality or bent of the person in front of whose house they stop, or for some other reason, they are pretty sure to play "The Wearin' o' the Green," or "The Dear Little, Sweet Little Shamrock of Ireland" outside an Irishman's "Public House" or home, while they render "The Blue Bells of Scotland," or some other Scottish ditty to appeal to the psychology of a Scotsman, and a rattling coster song to please an English person. In any case, they mix brains with their business in a wonderful fashion, which invariably conduces to their profit.

One Sunday morning recently I was riding on top of an omnibus to the Strand, where I was going to take some photographs at a time when traffic would not interfere with my work as it would on a week-day. As I neared the Waterloo Station I heard a brass band playing classical music in a way that showed that it was well directed. I knew that it was not a Salvation Army Band, because in that case the music would have been of a religious rather than an operative character. As I passed the "Wellington," a "public house" opposite the entrance to the Waterloo Station, I saw that it consisted of ex-service men playing outside the "pub," hoping to gather together a good collection from the people going inside it to get their Sunday morning drink.

You see these ex-service men's bands and orchestras all over town. There is so much unemployment that the men who are out of work have to find some way to keep the wolf from their doors. On King's Way, or the Strand, or Oxford Street; or any of the West End streets where crowds are passing to and fro, you find them playing for such charity as you may be moved to give them. They even find their way to the West End and to the suburban districts. I have caught them in Clapham, and Streatham, and even as far out as Hampton Court.

This way of picking up pennies appeals to individuals as well as bands of men. The other morning I looked out of my bedroom window to see who was singing in the street. It was raining hard, and it seemed an impossible time for a street-singer to be out. I saw a man dressed partly in army clothes, without hat or overcoat, walking along in the middle of the road, his hair dripping wet, drenched to the skin, singing a song of hope. It was impossible to resist the appeal. The windows

flew open as he walked up the street, and pennies were showered upon him.

A few days ago, I heard some one singing to the accompaniment of a violin. I went to the window and looked out, and behold, it was the man who had passed along in the rain. Evidently he had found the stunt so profitable that he had secured the services of a woman violinist to increase the appeal. I noticed, however, that he did not pick up so many pennies on this occasion as he had done when he looked a miserable object as he walked in the rain.



This old man has a Gramophone which he plays on the street. It bears the placard: "Kindly respect old age"

#### IV

Around nearly every cab rank hang men, women, and sometimes children, eager to "earn" a penny. When they see a person who appears to require a conveyance, they run up, crying "Cab, sir?" "Taxi, sir?" They then run as if their life depended upon it, hold open the door of the first vehicle in the waiting line, and hold it open while the passenger enters, waiting for the tip which they consider is their due.

About the time the theatres close such persons gravitate to them and wait about hoping to earn a few pennies by bringing a taxi to men and women anxious to reach home. Usually the commissionaire gets the big tips, however.



Crippled Boy with a "pitch" near the Strand in London

This business of doing an unasked, unwanted favour and then expecting to be paid for it is endless. The other day, for instance, I was leaving a restaurant after eating a meal. I stood waiting for my companion, who had lagged behind to speak to some one. A woman match-seller standing outside the door noticed my hesitation, and quickly opened the door and held it until I left. She would have been greatly disappointed had I not placed a penny in her palm.

#### V

A considerable percentage of the Britons who are driven—or choose—to depend upon the bounty of the whimsical public rather than work, or who are unable to find jobs, take to going about with a hurdy-gurdy, or mechanical piano played by turning a handle. They usually confine their activities to the crowded portions of the town. Some of them, however, do not hesitate to invade the suburbs.

An arm or a leg off at once suggests that the man was in the war and became crippled fighting for his king and country. A fellow whom I saw grinding a hurdy-gurdy outside a "pub" a few days ago had a huge placard fastened to the back of his wagon proclaiming to

passers-by that he had been in the merchant marine during the war, had fallen from the top of the mast to the deck and broken his back, which had paralysed his legs so that he would never be able to walk except with the aid of the crutches on which he was leaning. His hurdy-gurdy was drawn by a pony, and after finishing playing at a certain point he would sit on it and be driven to another place. It is, indeed, not at all uncommon for these hurdy-gurdy men to use a donkey or pony for this purpose, though most of them are drawn about by hand.



He sells matches and boot-laces in Pall Mall, London's club-land

When no infirmity is visible—or the infirmity is not of such a nature as to impress the public and to excite pity—the hurdy-gurdy man uses pictures and placards to win sympathy—and pennies. A picture of himself in naval or military uniform is stuck up and underneath it the legend, "Out of work—Large Family to Support."

Often these placards contain a request to be given work of some kind. I should like to know if any such person offered work has accepted it, for they are reputed thus to obtain far more from charity than they

could possibly hope to earn from honest labour.

Some months ago a man was going about with his face masked, grinding out music. A notice tacked to the back of the instrument told the people whose curiosity, roused by the mask, made them eager to discover who and what he was, that until a short time ago, he was serving as a commissioned officer in His Majesty's Forces, but now was out of work. It was not charity he wanted, but a job. Would anybody who knew of a job that was going oblige him by giving him the necessary particulars?

I saw this game of masking the face played in an unusual way the other day. I noticed a crowd around a motor car which was standing at the edge of the pavement in Holborn. Going up to it, I found that a masked man sat in the car. He was reciting a poem, and, when he had finished, passed around his hat for contributions.

Hurdy-gurdys, I understand, can be hired for so much an hour, or a day. So can babies. That children help to excite sympathy and bring alms now to one British woman, then to another, is a fact to which I can bear personal testimony. I have seen a woman with different babies at different times and places, and I have also seen a child who had been one morning with one woman, exhibited by another the next day as her child.

## VI

A device which is being adopted more and more by men and women of British blood to lure pennies from passers-by is that of sketching pictures on the side-walk with coloured chalks. When I first came to Britain in 1910, some one had just hit upon that idea. It was so novel that the pavement artist was always sure of an appreciative audience and a good living. To-day they have become common in the central London; and are even beginning to invade the suburbs.

Crouching on the cement side-walk, their legs doubled under them, stretching and straining to draw their outlines and fill them in with the proper colours, these men and women produce landscapes, marine views, portraits and cartoons. They know the psychology of their fellow Britons, and draw and paint the pictures which will most appeal to them, usually of scenes and persons in the public eye at the time.

Now and again it happens that the pavement artist is drawing an Indian. During the war it was Sir Partap Singh. In these days "Mr. A," or the Maharaja of Jodhpur, who with his string of ponies, is very much in the British public eye this summer, is more likely to catch his fancy.

The artist sketches the god of the moment—Jellicoe, or Ramsay MacDonald, or Winston Churchill, or Lloyd George, or Mr. Baldwin—everything is grist which comes to his mill. He is absolutely impartial as to political parties. A socialist who is much talked about of a Tory in the limelight it is all the same to him.



Woman atch-seller and her child

Time was when the face of Lloyd George grinned at you from the gallery of every pavement artist. To-day it is seldom to be seen. Baldwin is the man of the moment—Lloyd George has flitted back into the shadows. Should he emerge from them once more you will find his picture on the pavement, while you will look in vain for that of Baldwin. The touchstone is the fame or notoriety of the person whose likeness is sketched—not his or her intrinsic worth.

The hand that draws the pictures is propelled by lucre—not by the artistic impulse.

The pavement artist often uses colours such as never existed in land or sea, at least in connection with the objects to which he applies them. And yet you see him or her sitting back and admiring the picture when it is finished as if it had won the first prize at an exhibition.

Some of these men and women are reputed to make more money than Royal Academicians. They own property, and could retire on their income, if they chose to do so. It is even reputed that two or three artists practically control the "profession," and do all the work,



A woman pavementartist on Kingsway London

drawing the pictures in the gallery and then turning the "pitch" over to a man or woman who sits beside it and collects the pennies, turning over a percentage of the takings to the one who drew them, or paying a stated amount for the service thus rendered.

There is usually a suspicion that pictures sketched on canvas or paper and displayed in rude frames are not actually the work of the persons who are in charge of them. There can be no gainsaying the fact that this

system preserves the work and saves considerable labour, since it obviates the necessity of smudging over the pictures when leaving the "pitch", so that some other "artist" may not profit by the handiwork of the one who has drawn them. No doubt the framed pictures are usually hired out.

It is not at all necessary for a pavement artist to be lame or halt. They are, indeed, often quite robust-looking, fully capable of doing a hard day's work. They appear to be sleek and well fed. They must prefer to appeal to such charitable instinct as civilisation has left in the crowd eddying to and fro, rather than finding a job which would not be so much to their taste, and which, while involving much harder work, would be less profitable.



A woman pavement-artist drawing her "gallery"

Some of the best work I have seen of this description has been done by women. There is one, rather elderly, who crouches on the pavement in Aldwych, just off the Strand, who draws and paints exceedingly well. Another is usually to be found on Kingsway.

Pavement artists may drift from one pitch to another, in the same town; but they seldom gravitate from one town to another. They do not seem to have much of the migratory instinct, and if they belong to London, do not drift far afield.

## VII

Even more ubiquitous than the British pavement artist is the British cadger. They especially haunt the theatre districts, and do tricks to amuse the queue waiting for the doors to open to admit them to the unreserved

seats. Such queues sometimes have to stand for hours—sometimes they begin to form at eleven o'clock the night before a new play is to be produced by a popular favourite—and they offer legitimate prey for the persons who want to earn a living by doing easy work.

You will find the cadgers, any matinee afternoon or week-day evening, about half an hour before the door opens, in the street where any queue is standing. Sometimes they work singly, sometimes in troupes.

One group, for instance, blacks their imperial faces with a thick coat of lampblack, make their lips look thick by applying red paint to them, don fantastic costumes and tiny hats, like so many organ-grinders' monkeys and play banjos, mandolins guitars, and other instruments as they sing negro ("coon") songs and dance jugs to the music.

Another group of Englishmen dress up like so many women, and go about with a hurdygurdy, singing songs and dancing to the tunes ground out on that instrument. Acrobats perform feats—a boy cuts out fancy ornaments from tissue paper. There is no limit to the "stunts" the cadgers engage in. If they have an infirmity, so much the better. An ex-soldier, his legs amputated at the thighs, clumps about in shoes which he wears on his hands, propelling himself by lifting his poor, maimed body in a series of rabbit-like jumps, and dances in a clownish, awkward fashion to amuse the crowd which invariably collects around him.

A young lad who frequents Kingsway, rain or shine, sitting flat on the pavement with his back against the wall of a building, does not attempt to offer anything in exchange for charity, unless he considers that he is exhibiting the toy aeroplane which invariably rests on the walk beside him, suggesting that he is a "cripple, unable to get up," because of an accident in flying. He is pallid, his mouth is open, he looks as if he were constantly suffering excruciating pain. He must make a good living out of cadging.

So also must a well-dressed, powerfully built woman who sits on a camp stool placed against a palatial building just off the Strand selling matches. She dresses so as to be prepared for any weather. A thick, smart coat protects her against cold. A white wool scarf is wound round her neck, in addition to a fur collar. If the day is cold, she wears thick wool, if warm kid gloves. Goloshes are drawn over her well-shod feet on cold or

rainy days. Nothing about her suggests poverty or distress. Nothing about her rouses pity. And yet she drives a thriving business in matches. She brings her supply in a small Gladstone bag, which she stands on the pavement beside the stool on which she sits. She keeps a few boxes in her hand-bag in her lap, and as soon as the one she is holding out is sold, extracts another to take its place. She sells many a box of matches in the course of a day.

I have often speculated as to why this woman took to selling matches for a living. Sometimes I feel that she is not a genuine cadger at all, but is a novelist or a newspaper woman taking this means of gleaned material for a new novel or an article which will tell the world how the other half lives. In any case, she is one of the most interesting among the army of men and women engaged

in this lowly calling in the streets of London and other British cities.

A few hundred yards from the well-dressed woman, as the crow flies, in another street running parallel with the one she frequents, is another woman match-seller who excites both pity and disgust. She looks to be old, but her condition may have made her looks deceptive. At some time in the past she evidently suffered from that disease which is devastating society, and her nose and part of her upper lip was eaten away by it. She is a terrible spectacle when she takes the handkerchief away from her nose, usually held there to hide her disfigurement.

The number of near-beggars in Britain is legion. Those whom I have mentioned must be taken as mere specimens of one type or another.

## EFFECTS OF TEA AS AN ARTICLE OF DIET

BY MAJOR B. D. BASU, I. M. S. (Retired)

FORMERLY the use of tea was advocated as it was supposed to possess restorative and stimulating virtues. Parkes wrote:—

"Tea seems to have a decidedly stimulative and restorative action on the nervous system, which is perhaps aided by the warmth of the infusion. No depression follows this. The pulse is a little quickened. The amount of pulmonary carbon dioxide is, according to E. Smith, increased. The action of the skin is increased, that of the bowels lessened. The kidney excretion is little affected, perhaps the urea is a little lessened, but this is uncertain.

"As an article of diet for soldiers, tea is most useful. The hot infusion, like that of coffee, is potent both against heat and cold; is most useful in great fatigue, especially in hot climates (Raaid Martin); and also has a great purifying effect on water. Tea is so light, is so easily carried, and the infusion is so readily made, that it should form the drink *par excellence* of the soldier on service. There is also a belief that it lessens the susceptibility to malaria, but the evidence on this point is imperfect."

Regarding the use of tea, coffee, and cocoa as beverages, Sir William Roberts wrote:—

"Within the last two centuries an important

change has taken place in the dietetic customs of the European nations through the introduction of tea, coffee and cocoa \* \* \* \* Within the last hundred years, the use of these beverages has become so large and so general that we may fairly assume that a sufficient time has elapsed to enable us to form a judgment of their effects on national characteristics. That the effects have not been injurious to the nations of Europe is demonstrated by the continued progress of these nations, and their increasing ascendancy among the nations of the world. It is scarcely possible that so important and so peculiar an addition to our dietary has not had some effect on the type of nutrition, and more particularly on the nutrition of the brain and nervous system. Reflecting on this matter, I have not been able to avoid the impression that it is possible to trace a change in the mental type of the Western races in the last three generations. There is, I think, to be observed an increased precision in their mental operations, resulting in an improved criticism, and in the rise and progress of the exact sciences. It is certainly remarkable that within the last century, coincident with the spread of tea, and coffee, and cocoa, and perhaps I should add tobacco, and in combination with the ancient usage of alcohol, there has been within this brief epoch, more progress made in criticism and the exact sciences and the dependent industrial arts than in all the preceding ages of this world; whereas during the same epoch, art and

literature, which depend more on the imagination, have practically stood still. The coincidence is at least suggestive.

But such optimistic views regarding the effects of tea, coffee, &c., as beverages, are not now entertained. Dr. Robert Hutchison, who is considered one of the greatest authorities on food questions, says, "If I were asked to state the chief fault in the diet of the working classes of this country, I should say it is the excessive use of tea and bread." According to him, it produces much anæmia and neurosis.

Evidence from Manchester states that a fruitful and little suspected cause of deterioration lies in the habit of tea-drinking at breakfast and other times in the factories and foundries. \* \* \* The chief recruiting officer in Manchester rejected a very large number of young men on account of ailments due to tea-drinking.\*

The celebrated explorer, Nansen, says :—  
"My experience leads me to take a decided stand against the use of stimulants and narcotics of all kinds, from tea and coffee to tobacco and alcoholic drinks. It must be a sound principle that one should live in as natural and simple a way as possible, and especially when the life is a life of severe exertion in an extremely cold climate. The idea that one gains by stimulating body and mind by artificial means, betrays, in my opinion, not only ignorance of the simplest physiological laws, but also a want of experience, or perhaps a want of capacity to learn from experience by observation."

Mr. Eustace Miles says :—  
"Tea. \* \* \* produces on the blood, the heart, the nerves, the digestive organs, the food itself, and the kidneys, certain effects which are absolutely unknown and unbelievably in by the person who only thinks of the satisfactory effects of the immediate present."

In *Vegetarian Messenger* for September, 1903, Mr. Earle wrote :—

"It (tea) is a very strong nerve stimulant,\* \* \* Anyone who will honestly give it up, gradually, if they like, by adding more hot water daily, will, I am sure, acknowledge, when they have been on hot water and milk, or milk alone, how infinitely better they are at the end of six months."

Dr. J. Batty Tuke, M.D., F. R. C. P., F. R. S. E., wrote :—

"But it is the constant use of tea which I would most strongly deprecate. It is an old saying in Scotland that 'tea is bad for the nerves,' and this is certainly true.\* \* \* It is open to argument whether the whisky bottle or the tea-pot exercises the more baneful influence on the public constitution."

Tea is rich in purine bodies and therefore its use is harmful to the body. Dr. Roberts attributed the advancement of the Europeans in science and arts in modern

times to their taking to the habit of tea-drinking. If that were so, how is it that the Tibetans, Mongolians and many other races who have been tea or coffee drinkers from time immemorial have not contributed anything to the fund of human knowledge or made any progress in sciences and arts? The advancement of Europeans in modern times in sciences and arts is due to many political and social causes which it is not necessary for us to mention here, but certainly not the result of their acquiring the new habit of tea or coffee drinking.

We have taken trouble to expose the injurious effects of tea-drinking, because an attempt is being made by certain tea-planters of India to turn the plain-living natives of this country into tea-drinkers. Those pushing and scheming tea-planters will no doubt benefit from this, but certainly not the natives of Hindustan.

From the humanitarian point of view also, tea should be shunned as a beverage. It cannot be obtained without "slave labour." In India, the coolies in tea-plantations are no better than slaves. The following extracts from an American publication will show the immense possibility of tea culture in American and several other countries of the world, but it is not grown in those lands for "slave labour" is not available there.

"*The Labor Factor and United States Tea Growing.*—

The vast amount of hand labor in pruning and caring for tea trees and picking and curing the tea shows why the tea industry has not been developed in the United States, although it has long been known that the tea tree thrives well over an area 100 times greater than all the tea plantations in India and Ceylon. A little tea of good quality has for some years been produced near Charleston, chiefly by the labour of negro children, but naturally the industry does not expand in this region of relatively high wages. It costs fifteen cents a pound to pick tea in South Carolina and the labourers there have been unable to learn a certain dexterous move that pulls a leaf without destroying the bud in the axis of its stem. To avoid this they pinch it off, leaving about one-third of the weight of the leaf.

"*Tea-Districts of Minor Importance.*—

Tea growing has been carried on to a small extent in a number of places throughout a rather large part of the world in which the tree would naturally thrive. Among them may be mentioned Johore in the Straits Settlements upon the Malay Peninsula, French Tonquin, Southern Burmah, Jamaica, the Fiji Islands, Madagascar, Brazil, the Russian province of Transcaucasia. In none of these regions has it been an important success, chiefly for labor reasons."

(*Industrial and Commercial Geography*—by J. Russel Smith; pp. 301-302).

\**Strength and Diet*, by the Hon. R. Russel, p. 44.

# STATE OF THE CALCUTTA UNIVERSITY

By R. D. BANERJI

THE University of Calcutta as constituted at present consists of three different inter-related bodies:—

- I. The Senate.
- II. The Faculties and
- III. The Syndicate.

The Senate is the supreme authority in the Calcutta University and consists of:—

- (1) Ten *ex-officio* fellows.
- (2) Ten fellows elected by the registered graduates.
- (3) Ten fellows elected by the faculties and
- (4) The remainder nominated by the Chancellor.

The Viceroy and Governor-General of India held and now His Excellency the Governor of Bengal holds the Chancellorship of the University. According to a list printed by the Calcutta University on the 12th November, 1924, there were 108 fellows in all in the Senate, ten out of whom were *ex-officio* fellows, ten elected by the faculties, ten by the registered graduates and seventy-eight nominated by the Chancellor. The Calcutta University ought to have been therefore a semi-official body, because 82·4 per cent of the members of the Senate or the sovereign body are either government employees or the nominees of the Government. During the regime of the late Sir Ashutosh Mukherjee, the Senate of the Calcutta University proved that, though the majority of its members were nominated by the Government, that body possessed a distinct independent opinion of its own. With the Senate at his back the late Sir Ashutosh Mukherjee defied the Governments of India and Bengal with impunity and carried all opposition before him. His administration of the Calcutta University, whether as Vice-Chancellor *de facto* or *de jure*, amounted to a benevolent despotism, the best form of Government possible. But towards the closing years of his life the great educationist of Bengal committed one serious blunder, which clouded and is still shadowing the horizon over the Calcutta University. This blunder was Sir Ashutosh Mukherjee's reliance on "expectations" from a certain quarter and an enormous increase in the expenditure on

certain departments based on these expectations. The way in which Sir Ashutosh Mukherjee made the Senate totally subservient to him proved definitely that in spite of a series of Acts passed by the supreme and the Bengal Councils to improve the state of affairs, some grave defects have remained which have vitiated the entire system. The Senate of the Calcutta University as it stood on the 12th November 1924 contained some of the foremost educationists, brilliant scholars and ablest men in the country. Yet in spite of this fact, this august body was persuaded on the 27th September 1924 to appoint a committee to enquire into possible retrenchment and the re-organisation of the Post-Graduate Department of the Calcutta University, consisting of 18 members including the Vice-Chancellor out of which ten were salaried officers of the University itself. The manipulation of the votes proved that the successors of the late Sir Ashutosh Mukherjee in the leadership of the party in power are as astute as their predecessor. The tactics followed were exactly the same as those followed by the late Sir Ashutosh Mukherjee in packing "the Government Grant Committee" and a number of others.

It is perfectly clear from the constitution of the Senate that it is impossible for anybody to organise a party with the aid of the 20 elected members. The chronic absolute majority which the late Sir Ashutosh Mukherjee created in his favour and which maintained him as the dictator in the University, even when he had ceased to be the Vice-Chancellor, proved that he had succeeded in getting many such candidates nominated by the Government into the Senate as were absolutely his creatures. It would not have been necessary for me to review the entire situation in the Calcutta University at the present state, had it not been for the fact that the closing years of the late Sir Ashutosh Mukherjee's administration were characterized by the introduction of some sham and puerile research work which had made Indian scholarship a bye-word of reproach outside India, by a total demoralisation of primary and higher education in Bengal and Assam by



lowering the standard of examinations and the selection of some totally unworthy text-books and by the introduction of a mercenary spirit in the educational system by the practical sale of diplomas and degrees in order to maintain the vast unnecessary expenditure of the University. What I mean by these words is practically known to everybody in Bengal, though only a few have dared to voice their disapproval of the state of affairs in the University. The public exposure of the so-called research work carried out by some of the teachers and lecturers of the Calcutta University, such as Dr. Gauranga Nath Banerjee and Dr. Ram Das Khan, has brought ridicule upon the heads of all Indian scholars in Europe and America. The practical sale of University degrees in the shape of a very liberal percentage of passes in all examinations of the University, beginning with the Matriculation and ending with the Premchand Raichand Scholarship and the Ph.D. has handicapped the young men of Bengal in competing with the graduates and undergraduates of other provinces in all-India competitive examinations; such as the Indian Civil Service, Indian Financial Service, etc. I have often been told by certain persons in Calcutta that this statement emanates from implacable enemies of the University, but now I know from personal experience that as a scholar the Madras and the Bombay graduate is far more accurate than the Calcutta graduate of the last ten or twelve years, and such graduates of the Calcutta University as still maintain the reputation of the country in India and outside are men of exceptional merit, who would have held their heads high even if the Calcutta University had ceased to exist.

The principal defect in the constitution of the Senate of the Calcutta University lies in the present system of nominations by the Chancellor and the totally inadequate number of graduates who are registered and are therefore entitled to elect ten members of the Senate. The defect in the system of nominations lies principally in adherence to a particular custom. It appears that the Chancellor in Calcutta is bound to nominate only such Fellows as are recommended by the Vice-Chancellor or whose names are not objected to by the Vice-Chancellor—a custom which is unknown in the case of other Universities. The manner in which the nomination of Mr. Charu Chandra Biswas as one time a member of the Syndicate, was opposed by the then Vice-Chancellor, proves the existence of this pernicious custom.

This custom is the principal cause of the present state of affairs in the Calcutta University and its steady decay in the field of education. On the 12th November, 1924 the following 23 out of 78 members of the Senate nominated as Fellows by the Chancellor, were salaried officers of the University of Calcutta;—

- (1) Mr. Heramba Chandra Maitra,
- (2) Dr. H. Stephen,
- (3) Dr. P. J. Bruhl,
- (4) Sir Prafulla Chandra Roy,
- (5) Mr. Jnan Chandra Ghosh,
- (6) Dr. Satish Chandra Bagchi,
- (7) Dr. Dines Chandra Sen,
- (8) Mr. Jnanranjan Banerjee,
- (9) Mr. Biraj Mohan Mazumdar
- (10) Mr. S. Khodabuksh,
- (11) Dr. Prafulla Chandra Mitra,
- (12) Mr. Monmatha Nath Roy,
- (13) Dr. D. R. Bhandarkar,
- (14) Dr. A. Suhrawardy,
- (15) Mr. Abinash Chandra Bose,
- (16) Aga Muhammad Kazim Shirazi,
- (17) Mr. Promatha Nath Banerjee,
- (18) Mr. Rama Prosad Mukherjee,
- (19) Dr. Abanindra Nath Tagore,
- (20) Dr. Ganesh Prasad,
- (21) Dr. Pramatha Nath Banerjee,
- (22) Dr. C. V. Raman,
- (23) Mr. Shyama Prosad Mukherjee,

The dynasty of the late Sir Ashutosh Mukherjee has further strengthened its hold by enlisting among its supporters a number of men who ought to have been otherwise independent and open-minded. The facts of the cases regarding these members of the Senate are too well-known to the public. A prominent supporter of the party in power is said to be interested in the contracts for electrical installations which are given to one of his near relatives. A number of eminent scholars have been practically purchased by a liberal supply of honoraria for doing very little work in connection with the text-books published by the University. A certain amount of reciprocity was noticeable in the case of certain persons in the matter of appointing each other's relatives in the Calcutta University. These are the methods employed by the late Sir Ashutosh Mukherjee and his successors to keep their hold firm upon the University of Calcutta. In the case of packing the Senate from the members of its paid teaching staff the remedy is easier and if the Chancellor will only keep his eyes open, then this thirty per cent. of the packing can be immediately removed.

I must not be misunderstood. In the ordinary circumstances the presence in the Senate of eminent scholars like Prof. D. R. Bhandarkar or Dr. Stephen should be welcome, but the circumstances of the Calcutta University are extraordinary. The Senate has persistently maladministered the funds at its disposal with the result that it stands on the verge of bankruptcy, it has imposed a deficit budget year after year in order to force the Government to provide funds for its policy of waste. Therefore it has become necessary to eliminate such members of the Senate as are identified with a party to whom such maladministration is due and whose tactics are always discreditable. While the reduction of the nominated members of the Senate, who are paid members of the teaching staff of the Calcutta University, is a comparatively easier matter, the elimination of weak or selfish members is extremely difficult. It appears now that the late Sir Ashutosh Mukherjee was not only a master of Georgian methods of manipulating votes by means of benefices, pensions and contracts. It is simply by such purchase of votes, that Sir Ashutosh packed the Senate with the echoes of his own voice, and his tradition has been kept up by his successors. I consider that the time has now arrived when the Government ought to help the people of Bengal to reform the University by exercising its power of nomination by sending only such members to the Senate as are pledged to reform and constitutionally free from lethargy. The task may be difficult, but it is not altogether impossible.

The only and better alternative is to change the constitution of the University of Calcutta by fresh legislation. The necessity of fresh legislation will be apparent from the fact that the election of ten senators by the Registered Graduates of the University has become a sham and farce. The registered graduates of the Calcutta University have become a pocket borough. The calendar of the University of Calcutta for the years 1924 and 1925 provides us with a list of graduates at page 925. It is entitled "List of Registered Graduates who paid their annual subscriptions for the year 1924-25 corrected up to 30th September 1924." With the exception of a few men such as Mr. Gopaldas Chowdhury or Puran Chand Nahar and several others, this list is composed entirely of examiners, paper setters and others who obtain remuneration in some form from the

University of Calcutta. Even then the list contains only 102 names. According to the University Act, as it stands at present, these 102 men represent thousands of Graduates of Calcutta University simply because they have continued to pay the subscription of Rs. 10 per annum. No move has been made by the party in power in the Calcutta University to increase the number of the Registered Graduates simply because an electorate of 102 men is very easy to manipulate and they can impose their own conditions on people who expect a continuation of remunerations paid to them. 102 graduates therefore elect ten members of the Senate and aid in the packing of the party in power.

Let us now go back to the second factor of the Calcutta University, the Faculties. The Faculty of Art for the year 1924, as printed at pages 9-10 of the Calendar, shows that there were 63 members of this Faculty in this year among whom there were at least 21 members of the paid teaching staff of the University. Besides these there were 11 interested members whose votes are always at the command of the party in power and therefore there is always an absolute majority at the disposal of the dynasty of Sir Ashutosh Mukherjee. From the Faculties I proceed to an analysis of the Board of Studies, because these Boards are also important factors in the University. These Boards have also been packed with paid and interested members;—

A. Mr. Rama Prosad Mukherjee, the eldest son of Sir Ashutosh Mukherjee, who passed his Matriculation Examination in 1911 or 1912, is a member of the Boards in English, Sanskrit, Sanskritic languages.

B. Mr. Shyama Prosad Mukherjee, another son of Sir Ashutosh Mukherjee, is a member of the Boards in English, Sanskrit, Sanskritic languages and Political Economy and Political Philosophy.

C. Mr. Promotha Nath Banerjee M. A. B. L. is a member of the Boards in Sanskrit, Political Economy and Political Philosophy and History. He is a son-in-law of the late Sir Ashutosh Mukherjee.

D. Prof. D. R. Bhandarkar is a member of the Boards in Sanskrit, Sanskritic languages, History and Mental and Moral Philosophy.

E. Dr. H. Stephen is a member of the Boards in English, Greek, Latin, etc., Hebrew and Mental and Moral Philosophy.

F. Mr. Jnanranjan Banerjee is a member of the Boards in English, Sanskritic languages and Mental and Moral Philosophy.

Dr. Dineschandra Sen is a member of the Boards in Sanskrit languages and History.

Mr. H. Khudabux is a member of the Boards in Arabic, Persian and Urdu; Greek, Latin, &c.; and History.

All of these members are either whole-time or part-time paid lecturers in the Calcutta University. Among interested members I must mention the name of Mr. Adhar Chandra Mukherjee, for a long time a monopolist in a certain department in the Calcutta University, who is a member of the Board of Studies in *Sanskrit* (!), Sanskrit languages, History, Political Economy and Political Philosophy.

It is apparent, therefore, that the paid members of the teaching staff of the University in Calcutta predominate in all Boards of Studies. According to paragraph 4 Chapter V of the printed Regulations, "No member shall belong to more than five Boards." According to this rule, Mr. Shyama Prosad Mukherjee, Dr. Stephen, Dr. Bhandarkar and Mr. Adhar Chandra Mukherjee are members of four Boards and Mr. Rama Prosad Mukherjee, Mr. Promatha Nath Banerjee, Mr. J. R. Banerjee, Dr. Dines Chandra Sen are members of three Boards only. Let us now proceed to analyse the constitution of a single Board, that in History. In 1924-25, this Board contained 11 members, out of whom 6 were paid servants of the University.

- (1) Dr. D. R. Bhandarkar, President.
- (2) Dr. Dines Chandra Sen.
- (3) Mr. S. Khudabux.
- (4) Dr. W. S. Urquhart.
- (5) Mr. Promatha Nath Banerjee.
- (6) Dr. Promatha Nath Banerjee.

The constitution of the syndicate for the year 1924-25 is also exactly similar. According to the regulations, the Syndicate consists of —

- (1) The Vice-Chancellor, ex-officio,
- (2) The Director of Public Instruction, ex-officio.
- (3)-(6) Four persons selected by the Senate.
- (7)-(10) Four persons elected by the Faculty of Arts.
- (11)-(12) Two elected by the Faculty of Science.
- (13)-(14) Two elected by the Faculty of Law.
- (15)-(16) Two elected by the Faculty of Medicine.
- (17) One elected by the Faculty of Engineering.

In 1924-25 at least ten out of these 17 members were paid servants of the Calcutta University and thus constituted an absolute

majority against which the Vice-Chancellor and other independent members are absolutely powerless. These ten gentlemen are;—

- (1) Mr. Heramba Chandra Moitra.
- (2) Dr. W. S. Urquhart.
- (3) Dr. Promatha Nath Banerjee.
- (4) Mr. Jnanranjan Banerjee.
- (5) Mr. Monmotha Nath Ray.
- (6) Mr. Promatha Nath Banerjee.
- (7) Mr. Shyama Prosad Mukherjee.
- (8) Dr. Bruhl.
- (9) Mr. Rama Prosad Mukherjee.
- (10) Mr. Biraj Mohan Mazumdar.

The Syndicate is the ultimate Executive authority in the University and the paid majority in it proves that the present constitution of the Calcutta University is rotten to the core. It should also be borne in mind that two sons and a son-in-law of Sir Ashutosh Mukherjee are present everywhere. They have divided the Boards of Studies between themselves and with the exception of one or two one of them is present in all other Boards of Studies.

#### NECESSARY REFORMS

Having acquired a monopoly in all different constituent parts of the University, the late Sir Ashutosh Mukherjee and his successors in power have opposed every proposal of reform by all the means they could devise. It is evident that the real reform of the Calcutta University can only be made by drastic legislative enactment. The right of election of the members of the Senate by registered graduates must not be restricted to 102 people out of thousands. The spirit of the Act of 1904 can be maintained by reducing the annual subscription of Rs. 10 to Rs. 2. The majority of the graduates of the Calcutta University are poor teachers whose average income does not exceed fifty rupees a month. It is impossible for them to take an interest in the affairs of the Calcutta University by paying one-sixtieth part of their average annual income. It would be much better to abolish election by the registered graduates and to make at least 50 per cent of the members of the Senate returnable by graduates of seven years standing. The remainder should be divided equally between Government nomination and election by the Faculties. In this way the danger of coaxed nomination by the party in power and the manipulation of pocket boroughs can be very easily avoided. The introduction of an equal number of outsiders, specialists in a

particular subject along with members of the paid teaching staff of the University must be insisted on as a preliminary measure in the election of Faculties and of the Syndicate.

The attempts of the late Sir Ashutosh Mukherjee to frustrate fresh legislation in Bengal for the reform of the Calcutta University are still fresh in our mind. Assam forms a small fraction of the jurisdiction of the Calcutta University and Assam was made to play a very prominent part in the opposition to the proposed legislative reform. The jurisdiction of the Calcutta University is the biggest stumbling block at present in the way of its reform. Last year or the year before, a committee was appointed by the Government of India to settle questions about the reform of the Calcutta University by legislative enactments. But for some time past, the case appears to have been shelved.

The state of affairs of the Calcutta University, its bankruptcy, degradation of the primary and higher education in the province, manipulation of deficit budgets by the party in power, all point in one direction, *e.g.*, the immediate necessity of a legislative enactment for its reform. If it is beyond the jurisdiction of the Legislative Council of Bengal, then it should be taken up at once by the Legislative Assembly. The party in power know that their life depends upon the existence of the corrupt boroughs and the system of manipulation of nominations, their ability to pack the Boards of Studies and the Syndicate with their paid men or men whose interests are bound up with their own existence. If education is to be reformed in Bengal, then fresh legislation about the Calcutta University is absolutely and immediately necessary.

## SOME ASPECTS OF THE POPULATION PROBLEM IN INDIA\*

BY TARAKNATH DAS, M.A., PH.D.

ACCORDING to the fifth general census taken on 18th March 1921, the population of India was 318,942,480 as compared with 315,156,396 in 1911, an increase in ten years of about 1.2 per cent. The census total of 1921 is divisible into 247,003,293 (or over 77 per cent.) for British India and 71,937,187 (or over 22 per cent.) for the Indian Native States. Out of the total population of India, 32,475,276 are urban and 286,467,204 rural. In 1921 there were 33 towns with a population of over 100,000. Urban areas of over 5,000 people comprise only ten per cent. of the total population.<sup>1</sup>

### DISTRIBUTION OF POPULATION ACCORDING TO OCCUPATIONS

Out of the total population (of 318,942,480) 230,652,350, or 72.98 per cent depend upon

exploitation of animals and vegetation, 542,053 or 17 per cent. upon exploitation of minerals, 33,167,018 or 10.49 per cent. upon industry, 4,331,054 or 1.37 per cent. upon transport, 18,114,622 or 5.73 per cent. upon trade, 2,181,597 or .69 per cent. public force, 2,643,882 or .84 per cent. administration, 5,020,571 or 1.59 per cent. professional and liberal art, 479,835 or .15 per cent. living primarily on their income and 4,570,151 or 1.45 per cent. upon domestic service and the rest are dependent upon miscellaneous occupations.<sup>2</sup>

### IS INDIA OVER-POPULATED ?

As the population of India is the second largest in the world, about one-fifth of the population of the world, it is generally taken for granted that India is over-populated and famines in India are due to rapid growth of population. No less an authority than Mr. Harold Wright says :

"In India too, population is increasing in dis-

\* A paper presented at the sixth International Neo-Malthusian and Birth Control Conference March 25-31, 1925, New York City.

<sup>1</sup> Whitaker's Almanac, 1925, p. 603

<sup>2</sup> Statistical Abstract for British India (1911-1912 to 1920-21), pp. 3-5.

<sup>2</sup> Statistical Abstract For India (1911-1912 to 1920-1921) pp. 36-37.

quieting rapidly, owing to the removal by British rule of many of the checks to population which formerly prevailed; and it is probable that the recurrence of famines in that country is partly attributable to this increase."<sup>3</sup>

Many Indian Economists will not agree with Mr. Wright's contention and Professors Wadia and Joshi dispute it in the following way:—

"There can be nothing so misleading as this suggested analysis of economic distress in times of famines in India. The increase of food-stuffs during the last three decades is more than proportionate to the increase in population in the same period; and if the excess remained in the country it would feed a much larger population than at present. And secondly, even if the population is increasing the increase is due not so much to the spread of prosperity and peaceful development, as Mr. Wright suggests, but to the growing poverty of the masses which makes them indifferent to all prudential considerations. The history of Ireland, with a dominant agricultural population, bears witness to the same tendency fostered by a desperately low standard of living."<sup>4</sup>

We whole-heartedly agree with the above statement and wish to emphasise that the population of India is not increasing at the same rate of rapidity as many western scholars are inclined to guess when they talk about the "rising tide of color" or "conflict of color" due to abnormal increase of population among the non-white peoples of the world. For instance, the population of India was 206,162,360 in 1872. In 1911 it rose to 315,156,000 and in 1921 it reached 318,942,480, the increase being less than 4,000,000 or at the rate of a little more than 1% in the decade. The increase between the period of 1872 to 1921, the period of fifty years, was 112,780,120 or 54 per cent. On the other hand we find that the population in England and America and other western countries has doubled in a shorter space of time. The population of England in 1801 was 8,893,000; in 1851 it was 17,928,000; in 1911 it was 35,270,000 and in 1921 it was 37,885,000. The population of England increased during the decade of 1911 to 1921 at the rate of 49 per cent. The population of the United States in 1800 was 5,308,000; in 1820 it was 9,638,000, in 1850 it was 23,192,000; in 1880 it was 50,156,000 and in 1920 it was 105,711,000. In this

connection it may be said that since 1848 European nations have acquired more than 13,000,000 square miles from non-European peoples, i.e., more than three times the area of Europe.<sup>5</sup> And the present tendency is to fence a large part of the world in North America, South America, Africa, Australia and certain portions of Asia against the people of Asia including India. It is needless to emphasise that the actual rate of increase of the white population in such regions as "White Australia," "White South Africa" and "White America" and also "White Europe" is far greater than that of the rate of increase in any part of Asia. In this connection it may be pointed out that during the period of 1890 to 1914 Russia increased her population from 100,000,000 to 150,000,000 or 50 per cent. Thus it is safe to assert that owing to the increased industrial power and the tendency to rapid increase of population among the white people and also because of their efficiency in deadly weapons and economic and national imperialism, there is no menace of "the rising tide of color" but a menace of "white peril."<sup>6</sup>

To be sure, the birth-rate of India is greater than that of some of the western countries; but it is not abnormally high, if we take Prof. Tausig's view that the normal birth-rate and death-rate per thousand people is 45 and 15 respectively. During the period of 1911 to 1920 the average birth-rate in India was about 35 per thousand (39.61 in 1915 and 30.24 1919) while Rumania has a birth-rate of 46.2, Argentina 42.1. Canada 39.4, Salvador 41.5, Czecho-Slavia 31.43, Belgium 38.43, Ecuador 37.1, Chile 37.2, and Italy 34.2. But the death-rate in India is abnormally high; in 1920 it was 30.84 per thousand (which might be regarded as a fair average of the death-rate in recent years) and thus the actual increase per thousand population is far lower than in other countries.

Birth Rate and Death Rate in India<sup>7</sup>  
during 1911-1920.

Year	Birth-rate	Death-rate	Increase
1911	38.58	32.01	6.48
1912	38.95	27.71	9.24
1913	39.37	28.72	10.65

<sup>3</sup> Wright, Harold: Population, Cambridge University Press, 1923, pp. 66-67.

<sup>4</sup> Wadia, P. A. (Professor of Politics and History, Wilson College, Bombay) and Joshi, G. N. (Lecturer in Economics, Wilson College, Bombay); *The Wealth of India*, Macmillan & Co., London, 1925 pages 52-53.

<sup>5</sup> Bashford, James W.: China. An Interpretation, New York 1919. pp. 446-447.

<sup>6</sup> Guilick, Sidney: The White Peril.

<sup>7</sup> Statistical Abstract for British India (1911-12 to 1920-1921), pp. 372-373.

Year	Birth-rate	Death-rate	Increase
1914	39.61	30.00	9.61
1915	37.82	29.90	7.88
1916	37.13	29.10	8.03
1917	39.33	32.72	6.61
1918	35.35	62.46	-27.11
1919	30.24	35.87	-5.63
1920	32.98	30.84	2.14
Countries	Birth-Rate per 1000	Death-Rate per 1000	Actual Increase per 1000
Rumania	46.2	23.4	22.8
Argentina	42.1	21.6	20.5
New Foundland	28.8	10.6	18.2
Salvador	41.5	23.7	17.8
South Africa	28.3	11.1	17.2
Chile	37.1	20.5	16.6
Netherland	27.8	12.8	15.0
New Zealand	23.3	8.7	14.6
Germany	29.8	16.2	13.6
Denmark	25.8	12.9	12.9
Norway	25.9	13.2	12.7
Japan	34.2	21.9	12.3
Czecho-Slavia	38.43	25.65	12.0
Sweeden	23.8	13.8	10.0
England	23.1	13.7	9.4
U. S. A.	22.0	14.0	8.0
Switzerland	22.7	14.3	8.4
Scotland	21.7	15.4	6.0
India (1920)	32.98	30.84	2.14

These figures are taken from Whitaker's Almanac for 1925; and arranged by the writer.

Some hold that India is not over-populated because two-thirds of the people live on one quarter of the area. In Burma, Assam and elsewhere a much larger population might subsist. Moreover, according to the census report of 1921, in India 177 persons live per square mile, whereas the average density of population per square mile in some other countries is as follows: England 701, (England and Wales 649), Belgium 658, Netherlands 550, Germany 348, Japan 339, Italy 319, Czecho-Slavia 244, Denmark 220, Austria 192, France 187<sup>8</sup>.

But mere density of population is not the true index to measure the real magnitude of population of a country, nor the food supply of the country. The wealth of a nation and its productive power as a whole and the distribution of the wealth are the vital factors. When the wealth of a nation is evenly distributed it can maintain a larger population than when it is otherwise. Although Great

Britain does not produce enough food to last for three months for the subsistence of her people, yet because of her wealth, and industrial power, her people do not suffer from want of food or famines, although the density of population in England per square mile is more than three times of that of India. In this connection it is worth-while to note what an eminent British economist wrote about fifty years ago :

"The plains of North America and Russia are our corn fields; Chicago and Odessa our granaries; Canada and the Baltic are our timber forests; Australia contains our sheep farms and in Argentina and on the western prairies of North America are our herds of oxen; Peru sends her silver and the gold of South Africa and Australia flows to London; the Hindus and Chinese grow tea for us; and our coffee, sugar and spice plantations are in all the Indies. Spain and France are our vineyards, and the Mediterranean our fruit garden; and our cotton grounds, which for long have occupied the Southern United States, are now being extended everywhere in warm regions of the earth."<sup>9</sup>

England is a country of far less resources than India. Through industrial revolution England is more prosperous and 78 per cent of the population live in towns, and India is still primarily agricultural and less than 10 per cent of the people live in towns. India is generously endowed with man-power and raw materials, two prime factors of production of wealth. In British India there are about 225,000,000 acres of land used for producing crops. The acreage is increasing. In 1917 these spreading acres have yielded 34,750,000 tons of cleaned rice, 10,250,000 tons of wheat, 370,000,000 lbs. of tea, 4,500,000,400 lbs. bales of cotton; 8,300,000 bales of jute; 500,000 tons of linseed; nearly 1,200,000 tons of rape and mustard; the same amount of ground-nut; and 2,700,000 tons of raw sugar<sup>10</sup>. India has 250,000 square miles of rich forest and that is also a source of great potential wealth.

Although India is primarily an agricultural country, her agricultural industry has not reached full development and maximum production, because of the lack of application of scientific method.

"Excluding the forest area and the area not available for cultivation, we have 27 per cent of the total area still available for extending cultivation without any difficulty. If this entire available acreage were brought under cultivation, it would

<sup>8</sup> Whitaker's Almanac, 1925, page 92.

<sup>9</sup> Prof. Stanley Jevons quoted by Harold Wright in "Population," pp. 79-80.

<sup>10</sup> Ronaldshay: India: A Bird's Eye View, 1921. pp. 169-170.

supply enough to absorb a large surplus population<sup>11</sup>

Indeed there is enough room for improvement of Indian agriculture.

"Whereas the yield of wheat per acre in Bombay and United Provinces is only 1250 lbs. in the United Kingdom the yield per acre is 1973 lbs. and in Switzerland with its rocky soil it is 1858 lbs. So also the average yield per acre of barley in the United Provinces in 1921 was 1300 lbs. as against 2105 lbs. in the United Kingdom, 2935 lbs. in Belgium and 2198 lbs. in Switzerland. The average yield of rice in this country (India) is only half of what it is in Japan. The average production per acre of sugar is one ton, whereas in Java it is 4 tons and in Hawaii 4½ tons."<sup>12</sup>

Among other mineral resources, India is fortunate to have a huge coal and iron deposit and some oil, which are needed for developing industries. The output of coal for the year 1919 was 22,500,000 tons and with the introduction of electric cutting machines the production will increase. In 1919 Burma produced 300,000,000 gallons of petroleum. About India's iron deposits it has been said:—

"About two hundred miles from Calcutta, there is one of the richest iron mines in the world. These mines are remarkable for the enormous quantities of extremely rich ore they contain, and will undoubtedly prove to be amongst the largest and richest in the world. The minimum quantities estimated upto the present, of the ore containing not less than 60 per cent of iron, are not less than 2,832,000,000 tons, on a conservative basis. The ore usually occurs at or near the tops of hills and the most important hill range has a length of 30 miles. It rises 1,500 feet above the planes and iron ore averaging over 60 per cent of iron occurs for practically the whole region."<sup>13</sup>

Industrial progress of India under Indian control will undoubtedly increase India's national wealth and aid in solving the poverty problem.<sup>14</sup>

"To-day there is no doubt that the problem of population does not depend upon the relation between food and population as Malthus thought but the population and total wealth of the country. As Seligman says, it is not the question of mere size but of efficient production and equitable distribution. In India we have neither efficient production and equitable distribution—what is worse, the wealth produced in the country is not at all distributed within the country. In view of the untold natural resources of the country still awaiting development, India can maintain an enormously larger population than at present and it is foolish to argue from the assumption of an

over-populated India as cause to the prevailing poverty and misery as effect."<sup>15</sup>

However it is hardly necessary to emphasise the self-evident fact that high birth-rate and death-rate in India is a serious economic and moral loss to the people. A British authority has effectively expressed the fact in the following way:—

"For the year 1924 the birth-rate and death-rate in British India was 40 and 30 per thousand respectively, whereas the birth-rate and death-rate for England and Wales were 24 and 14 per thousand. Thus the survival rate in both countries for the year 1924 was 10 per thousand. It will be observed that the Indian birth-rate and death-rate were each in that year 16 per 1000 above the corresponding figures for England and Wales. Assuming that the population to which the Indian figures relate was in that year roughly 235,000,000, this difference of 16 per 1000 means that roughly there were 3,760,000 more births and deaths than there would have been if the various peoples of India had been able and willing to bring their birth-rates and death-rates down to the English level. The population of British India would still have grown at the rate of 10 per thousand but 3,760,000 useless births and 3,760,000 unnecessary deaths would have been avoided. The effect of such a huge waste of life must be to diminish the general vigor of the country affected by it, for the effort that might have been devoted to rearing healthy children is spent in giving birth to children who die within a few months, and in burying or burning their babies and those of tens of thousands of child mothers killed by pregnancy or by parturition."<sup>16</sup>

#### INFANT MORTALITY IN INDIA.

Regarding the population problem of India, the conclusions arrived at by Prof. Wattal is substantially correct.

"As compared with European countries we have in India (a) a smaller natural increase inspite of a higher birth rate; (b) a smaller fecundity inspite of a larger percentage of married persons; (c) an infantile mortality twice or thrice or even four times as high; (d) a much smaller average expectation of life with a steady downward tendency; (e) a higher death-rate among young mothers; and lastly (f) in common with European countries the tendency to increase is greater among the lower classes than among the higher."<sup>17</sup>

It is a fact that:

"the population of a country depends very largely on two important factors, viz., the birth-rate and the proportion of Infant Mortality to that of birth-rate; and on this depends to some extent the health and strength of a nation as a whole."<sup>18</sup>

<sup>11</sup> Wadia and Joshi. Wealth of India, p. 47.

<sup>12</sup> Wadia: Wealth of India, page 48.

<sup>13</sup> Brown, J. Coggin: India's Mineral Wealth. Oxford University Press, 1923, page 58.

<sup>14</sup> Das. R.K. Labor Movement in India, page, 95.

<sup>15</sup> Wadia and Joshi: Wealth of India, page 53.

<sup>16</sup> Cox. Harold; The Problem of Population, pp. 26-27.

<sup>17</sup> Wattal, P. K.: The Population Problem in India. Bombay, 1916, pp. 23-24.

<sup>18</sup> Ashby, Hugh T.: Infant Mortality. Cambridge University Press, 1915, p. 6.

The present tendency in all civilized countries is the decrease of infant mortality and also a corresponding decrease in average annual death-rate. For instance at the beginning of this century the infantile death-rate in England was more than 150 per 1000 registered births. Since that date it has steadily declined and in 1921 it has reached the low level of 83, while it is estimated that the figure for 1922 is 77. There has been a corresponding decrease during the same period in the average annual death-rate per 1000 living from 18.2 to 13.8 in 1919<sup>19</sup>.

The following table will show that the position of India regarding Infant Mortality during the period of 1902 to 1911 was very unfavorable when compared with other countries.<sup>20</sup>

Countries	Birth Rate per 1000 (1902-11)	Death rate per 1000 (1902-11)	Death Rate of Children under 1 year
Russia	48.7	31.41	—
India	38.58	34.2	300 (average)
Germany	32.31	18.39	186.4
Japan	32.89	20.86	159.8
England and Wales	26.8	15.15	127.3
New Zealand	26.79	9.16	64.3
Australia	26.52	11.11	87.5
Scotland	27.99	16.33	116.1

Recent investigations on the subject of infant Mortality in India show that the situation has not improved to any greatly appreciable extent.

"The latest figures that are available for the whole of India relate to 1921. In that year no less than 1,538,937 infants died before they were one year old, or in other words, on an average 197 infants out of every 1000 who were born died during the first year of infancy. The mortality was considerably higher than this in certain provinces and in all chief cities of India. In the United Provinces alone no less than 369,131 infants died while the death-rate in the Central Provinces alone was 279.5 per 1000 registered births, and in Bengal it was 206.1. In the cities an even more serious state of affairs is revealed. Out of 1000 registered births, the average infantile death-rate in Bombay was 667; in Cawnpore it was 580; in Calcutta 330; while Poona City has the unenviable position of heading the list with a mortality rate of 876. In none of the remaining cities cited the rate is less than 200."<sup>21</sup>

<sup>19</sup> Maternity and Infant Welfare Work in India as Compared with England by G. M. Broughton, in Indian Journal of Economics, July, 1924, page 20.

<sup>20</sup> Wattal, P. K. : Population Problem in India, Bombay, 1916.

<sup>21</sup> Broughton, G. M. : Maternity and Infant Welfare Work in India. As Compared with England, pub-

According to Hon. G. Findlay Shirras, the Director of the Labor Office of the Government of Bombay, Infant Mortality is increasing in Bombay and this is very clear from the fact that the average of the number of deaths under one year per 1000 births during the ten year period ending 1922 was 475; while the average for the 5 year period ending 1922 was 572. He gives the following table :—

Year	Number of deaths under 1 year per 1000 births
1917	409
1918	590
1919	652
1920	552
1921	666
1922	402

He further continues that the cause of large Infantile Mortality lies in the terrible industrial conditions.

"The number of deaths under one year per 1000 in 1921 was 281 in Madras, 146 in Vienna, 146 in Cologne, 135 in Berlin, 95 in Paris and Hamburg 80 in London, 71 in New York and 54 in Christiana. About 97 p. c. of the working class families (of Bombay) live in single room and infant mortality is greatest in one-roomed tenements in Bombay. It is, therefore to be concluded that infant mortality is high among Bombay's working classes. Again, children not old enough to be employed in Bombay mills and beyond the stage of mere infancy, say from 6 to 12 years are frequently left behind in the village."<sup>22</sup>

97 p. c. of the working people in Bombay live in one-roomed houses and this has a direct connection with the high rate of infant mortality. The following table speaks for itself.

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lished in Indian Journal of Economics, July 1924. (University of Allahabad), page 20. Prof. L. F. Rushbrook Williams, Director of Public Information, Government of India writes: Among the most pressing problems of India's health is that presented by the appalling infant mortality. It has been calculated that every year no fewer than 2,000,000 Indian babies die... It may be stated with confidence that one in five or perhaps one in four, of the infants born in India die within the first year of life. In crowded cities, particularly in industrial cities, the rate is even more lamentable."—"India in 1923-1924" by Prof. L. F. Rushbrook Williams, Government of India, Central Publication Branch, Calcutta. 1924 p. 214.

<sup>22</sup> Shirras, G. Findlay: Report on an Enquiry into Working Class Budget in Bombay. Government Central Press, Bombay 1923 page 8.



INFANT MORTALITY BY THE NUMBER OF ROOMS  
OCCUPIED.<sup>23</sup>

Dwelling Place	Infant Mortality per 1000 births registered in	
	1920	1921
1 room and under	631.1	828.5
2 rooms	304.0	321.9
3 rooms	295.1	191.4
4 or more	289.5	133.3
Roadside	400.0	448.8
Hospitals	308.9	189.6

The above conclusively proves that poverty has very much to do with Infant Mortality in India, as it is the case in other countries. This also tends to disprove the contention of those who think that the social customs of the people of India are primarily responsible for the heavy death rate.<sup>24</sup>

OPIMUM HABIT AND ITS RELATION TO INFANT  
MORTALITY AND CONTAGIOUS DISEASES IN INDIA.

In connection with the heavy death-rate and Infant Mortality in India, particularly Bombay, the question of using opium as a medicine, should be taken into careful consideration. During the session of the International Opium Convention held under the auspices of the League of Nations during 1924 and 1925 at Geneva, the British Indian Government's spokesman Mr. Campbell and British Government's Chief delegate Lord Robert Cecil contended that the use of opium in India was as a medicine for fever and other diseases and thus stubbornly refused to agree with the American plan of restriction of the cultivation of poppy and production of opium to purely medicinal and scientific purposes. Indeed the British Government allows practically unrestricted opium sale in India. According to Sir Basil Blackett of the Government of India, because India has not a sufficient number of medical men to meet the need of the people, opium should be allowed to be eaten by the masses as medicine to relieve pain and other ailments.

But this unrestricted use of opium has a direct bearing on Infant Mortality and spreading of plague, cholera and other diseases. The following facts should be carefully noted:—

<sup>23</sup> Ibid. page 26.

<sup>24</sup> "India can never be safe-guarded from a heavy death-rate, punctured by disastrous epidemics, until her people can be weaned from their tenacious adherence to social observances which are as diametrically opposed to public health as they are to economic prosperity"—India in 1923-1924, p. 212.

"In the streets of a city like Bombay a stranger to India, who is accustomed to take note of social conditions, finds the question continually rising in mind: 'What is the matter with babies?' Various causes combine to lower physical vitality, but one perhaps should be especially noted here. The custom of giving opium to children from the age of two months to two years is general throughout a large part of India, and in certain areas it prevails to a very serious extent, women who are in constant occupation are more tempted than others to use any means to keep their babies quiet. If asked, they will acknowledge that it is given and say: 'It must be' In many cases hunger is a principal cause for giving opium. Mothers may have a sufficient supply of milk for two or three months only, but they persist in feeding their children for two years or more. A tiny opium pill is mixed with a little of the mother's milk or slipped beneath a thumb nail which the baby is then allowed to suck. Under the influence of this the child is left to sleep, and when the next feeding time comes it may be too drowsy to suck. Thus a vicious circle is formed under the action of which many a little one fades away or yields to bronchial trouble, the evil effects of which are greatly increased by the use of the drug. It is difficult to keep such babies alive for the first two years."<sup>25</sup>

Mr. Sherwood Eddy supports the statement quoted above and says:—

"Ninety-eight per cent of the infants born of women industrial workers have opium administered to them... This is used as a household remedy for every ailment of infancy and childhood... The great necessity for the control of the sale of opium, which is a poison, is indicated."<sup>26</sup>

It is a fact that opium addiction makes an addict an easy prey to infectious diseases such as cholera, plague and malaria. Such scientists as Cantacuzene, Oppel, Gheorghiesky and Metchnikoff and others agree that opium addiction decreases power of resistance. Narcotic action of opium makes the leucocytes tardy in coming up to combat the deadly germs of infectious diseases.<sup>27</sup>

In this connection it will not be out of place to point out that about 25 p. c. of the total mortality in India is due to cholera, plague, small pox and malarial fever. The plague mortality for all India and Bombay Presidency for the period from 1900-22

<sup>25</sup> Kelman, Janet Harvey: Labour In India (Selly Oak Colleges Central Council Publications) George H. Doran Co. New York, 1923. page 191.

<sup>26</sup> Eddy, Sherwood: New World of Labor. George H. Doran. New York, 1923. page 67 and Bombay Labor Gazette. September, 1922, pp. 31-32.

<sup>27</sup> Opium and infectious Disease By John Palmer Gavitt, Published in The New York Times, March 22, 1925 and also published in The Weekly Westminster, London March 21. 1925.

is about 8,620,000, and about 1,570,000 respectively<sup>28</sup>.

#### LACK OF SANITATION IN INDIA.

Lack of proper sanitation is one of the causes of high death-rate and Infant Mortality in India. In May 23, 1914, the Government of India adopted a resolution which gives expression to the lack of proper sanitation in Indian villages where the vast majority of the population lives. This resolution in part reads:—

"... Village house is still ill-ventilated and over-populated. The village site is dirty, crowded with cattle, choaked with rank vegetation and poisoned by stagnant pools; and the village tanks polluted and used indiscriminately for bathing, cooking and drinking."<sup>29</sup>

It is rather unfortunate that the condition has not changed much during the last ten years. The British Indian Government Report says:

"In the matter of rural sanitation, which affects the lives of some 90 per cent of India's millions, very little has been accomplished. The average Indian village, as it has been said, is as a rule little better than a collection of insanitary dwellings situated on a dung-hill."<sup>30</sup>

The same Report opines that the condition will not change unless the Indian womanhood takes a different attitude towards the home life and personal hygiene. It says:

"Throughout towns and country alike, even elementary sanitary knowledge is conspicuous by its absence...It is in the Indian home, and particularly among the Indian women, that a better knowledge and keener appreciation of the elements of personal hygiene are most urgently required. For it is in this sphere that the old forces of tradition and the innate conservatism of the people combine to exercise their strongest opposition to the introduction of new and more healthful practices."<sup>31</sup>

We must say that if not conservatism but ignorance and poverty that are at the root of the situation; and poverty is by far the most important cause of lack of proper sanitation. It can be very safely asserted that the Government of India has done next to nothing to improve the sanitary condition of the land. In fact private organizations are now directing their attention to combat the evils caused by lack of proper sanitation. The same report says:

"Perhaps the happiest augury for the future

<sup>28</sup> Shirras, G. Findlay. Report on Agricultural Wages in Bombay Presidency. Bombay-1924. p. 108.

<sup>29</sup> Shah, K. T.: Sixty Years of Indian Finance. Bombay. 1921, page 183.

<sup>30</sup> India in 1923-1924. page 213.

<sup>31</sup> Ibid. 212.

is to be found in the increasing attention now devoted to public health work in the more advanced Provinces by voluntary agencies. In Bengal there are some 90 anti-malarial societies in existence, which in addition to their primary function of malaria prevention, undertake valuable educational work among the masses for the encouragement of more hygienic conditions."<sup>32</sup>

Lack of sanitation is one of the causes of the abnormally high death-rate in India.

#### LACK OF FEMALE EDUCATION AND EARLY MARRIAGE IN INDIA.

In a country where large numbers of women are illiterate and uneducated and consequently ignorant not only about general matters but about laws of health and proper care of children, infant mortality is large. Thus infant mortality and illiteracy among women have a close relation.<sup>33</sup> The general educational condition of the masses in India is deplorable to say the least and today in India a little over one per cent of the women are literate and this condition is not only due to the Governmental policy of neglecting the education of the people in general, but also due to social conditions and general apathy of the public to a great extent.

"The importance of educating the female half of the country is not yet recognized by the bulk of the opinion, which is of course predominantly male. Indeed until recently, the demand for such education was practically confined to a few advanced thinkers...But the progressive element of the Indian people are now ranging themselves upon the side of female education."<sup>34</sup>

The deplorable educational condition of the Indian people in general, and the masses in particular, can be fully realised from the following:—

Out of 247 million inhabitants of British India less than 9 millions are at present being educated. In other words, considerably less than 4 per cent of this vast population is under the influence of education. In the primary school, which must constitute the very foundation of any sound structure, scarcely 3 per cent of the population is enrolled. As might be expected from these figures the prevalence of illiteracy is general. According to the census of 1921, the number of literates in India was 22.6 million, composed of 19.8 million males and 2.8 million females. In other words only 122 per mille of Indian men and 18 per mille of Indian women can read and write (12.2 per cent men and 1.8 per cent women or 7 per cent of the whole population of India is literate). On the other hand, the position in regard to secondary education is some what remarkable. No less than

<sup>32</sup> Ibid. page 213-214.

<sup>33</sup> Ashby, Hugh T. Infant Mortality, Cambridge University Press, 1915, p. 2.

<sup>34</sup> India in 1923-1924, pages 239-240.

0.5 per cent. of the total population is under instruction in secondary schools. In view of the fact that the female population can almost be excluded from the calculation, this is a proportion far greater than the corresponding figure for England and Wales. Still more striking are the figures of University education where the percentage of the population undergoing instruction is no less than 0.027 per cent. Since again females are almost negligible in the reckoning this figure compares strikingly with the 0.089 per cent. of England and Wales. It thus appears that the structure of Indian education is ill-balanced, for which the poorer classes are predominantly illiterate, the middle classes are educated in a proportion equal to that of countries whose social and economic conditions are more highly developed. Primary education in addition to being unsatisfactory quantity is also defective in quality. Investigations show that the majority of children in primary schools are under instruction for between 3 or 4 years only; and for the greater portion of the time, four out of every five linger in the lowest class. In consequence, there is a tendency to lapse into illiteracy after the short period of instruction comes to a close.<sup>35</sup>

Against the existing situation, the Indian nation is awake now and in 1920 the All-India National Congress adopted a resolution advocating free elementary education in India. The resolution reads as follows:—

"As free primary education is the primary and urgent need of the masses of India, this Congress urges on all Congress organizations to introduce and enforce the same in their respective areas on national lines."<sup>36</sup>

Lack of proper education among the masses and particularly among the women of India, coupled with practically universal early marriage practised by the people, particularly the Hindus, whose social customs demand early marriage, is a great factor regarding the high birth and death-rates in India. Regarding the prevailing practice of early marriage in India the facts are as follows:—

"The number of males below the age of 5 who are married is small; but of those between the ages of 5 and 10, 4 per cent are married, of those between 10 and 15, 13 per cent. while in the west the proportion is hardly one per cent. At 15 to 20 the proportion rises to 32 per cent, and at 20-

30 to 69 per cent. Of the females under 5, 1 in 73 is married, of those between 5 and 10, 1 in 10, between 10 and 15 more than 2 in 5, and between 15 and 50, 4 in 5. In the whole of India there are 2½ million wives under 10 and 9 million wives under. Thus the proportion of girl mothers is considerable in India."<sup>37</sup>

It is notorious that girl mothers are in all climes victims of disease and early death, and they give birth to children of weak vitality. The average Indian expectation of life at birth is less than 23 for males and 23.31 for females, while the corresponding figures for England are 46.04 and 50.02. There can be no doubt about the fact that there is tremendous wastage of life and economic power of the nation. It is needless to emphasise that health, efficiency and productive power of the people is lower in India owing to poverty and early death.

#### THE LARGE FAMILY AND POVERTY IN INDIA.

Poverty is possibly the great root cause of most of the social evils. In all countries without any exception we find that where poverty prevails, the large family persists and this is the case in India too.

"As the economic position gets lower the size of the family increases. Whether it is the size of the family that drags the household down to a lower economic plane, or whether it is poverty that has something to do with a larger family is not entirely clear in all cases."<sup>38</sup>

It is a proven fact that poverty and a large family react upon one another where there is poverty, there is ignorance and lack of control and foresight.

The comparative annual income per head in various countries during the year 1914 has been estimated to be U. S. A, £72. United Kingdom £50, Australia £54, Canada £40, France £38, Germany £30, Italy £23, Spain £11, Japan £6 and India £3.<sup>39</sup> The Director of statistics for India now reckons the per capita income as 53 rupees or \$17.66 a year. Thus the average income of this entire fifth of the human race is less than five cents a day.<sup>40</sup> The average lot of industrial workers in India can be understood from the fact that the majority of common laborers earns from 8 to 14 cents a day; carpenters and iron workers get 16 to 49 cents, cotton

<sup>35</sup> India in 1923-1924.

"An examination of the proportion of the college-going population to the total population of a single tract like Bengal indicates that with a population approximately that of the United Kingdom the proportion of the educated classes who are taking full-time University courses is in such tracts almost 10 times as great as in England."—Moral and Material Progress and Condition of India during the year 1920 (printed by order of the House of Commons) p. 163.

<sup>36</sup> The Indian National Congress 1920-1923. Allahabad. 1924. p. 37.

<sup>37</sup> Wadia and Joshi : Wealth of India, P. 69.

<sup>38</sup> Mann. H. H. : Land and Labor in Deccan Village. The Oxford University Press, page 145

<sup>39</sup> Wadia and Joshi : Wealth of India, page 109.

<sup>40</sup> Eddy, Sherwood : The New World of Labor. p. 60.

weavers 8 to 49 cents and rural workers 4 to 20 cents a day.<sup>41</sup>

The majority of the people of India are poor and helpless beyond western conception. In spite of the very low standard of living they suffer extremely for the want of bare necessities of life.<sup>42</sup>

"In a memorandum written for the Indian Currency Commission of 1919, Prof. Stanley Jevons refers to a professor of Indore Christian College who calculated in a striking manner the average wage of the Indian laborer. He took the scale of diet of the jails of the United Provinces as officially prescribed in the manual, and he worked out the cost of the diet for an average family of a man, his wife and two children. On this basis he found that if the laborer spent his whole wages on food he would be able to purchase for himself and his family 81 per cent. of the diet prescribed for prisoners in the jails. He would have nothing to spend on clothing, house rent and other necessities required even by the poorest."<sup>43</sup>

Another authority writes that

"In many cases the worker (in India) does not eat sufficient food to give him the necessary energy for his work. In crowded industrial centres the period of rest between one day's toil and the next is often spent in conditions which make it impossible for his energy to be repaired in the interval."<sup>44</sup>

It may be mentioned here that in the city of Bombay 97 per cent. of the working families live in one-roomed houses and the average of these was 4.03 persons per room.

Mr S. H. Jhabawala, the Hon. Secretary of the Fifth Session of the All-India Trade Union Congress (1925), describes the condition of Indian labourers in the following words:—

It would not be far from the truth to say that in India the labourer has no human significance in the eyes of his employers. He is merely a machine to be used until he is worn out. The employer cares for nothing but his gold and how to get more and more of it in the shortest time possible. It is none of his concern to inquire whether the wages he pays is a living one. The conditions under which a laborer has to work in big factories, which are worse than jails for criminals, from the viewpoint of health, are almost beyond description.

This is a fact when we know that some of the Bombay millowners, both Indians and English, declared a dividend of 100 to 400 per cent. during the period of 1919-1921.<sup>45</sup>

<sup>41</sup> Ibid, page 61.

<sup>42</sup> The Economic and Social Aspirations of the Indian Nationalist (published in *the Round Table* London, Sept. 1924).

<sup>43</sup> Wadia and Joshi; *Wealth of India*. Pages 109-110.

<sup>44</sup> Broughton, G. M.: *Labour In Indian Industries*. Oxford University Press, 1924. page 179.

<sup>45</sup> Eddy, Sherwood: *The New World of Labor*. Page 64.

The condition of the agricultural laborers and villagers is worse than it was before. They are the victims of destruction of Indian industries and British fiscal policies in India.<sup>46</sup> One of the causes of poverty of the Indian agriculturists is the heavy taxation, which is beyond their capacity to pay.

"The habit of the Government, very often under the pressure of an all-too-limited exchequer, has been to exact from the cultivator the uttermost farthing, over and above a standard of life which has been much too low."<sup>47</sup>

#### INDIAN EMIGRATION QUESTION

Questions of immigration and emigration form the international aspect of the population problem of a country, and such is the case with India. The history of Indian Emigration during the nineteenth century and twentieth century has a close relation with that of the abolition of slavery within the British Empire. When African chattel slavery was abolished, Indian labour was secured by British colonies in various parts of the world to preserve their industrial and commercial interests.<sup>48</sup> But recently the situation has changed. The people of India are not willing to accept the humiliating treatment accorded to them in British colonies. They want the right of freedom of movement within the Empire as free men. But the British and colonial statesmen think in spite of their protestations that the British Empire is a White Empire and others are to be treated as helots. They have formulated their White Australia Policy as well as the "White Africa Policy". We shall presently see what is at the bottom of the policy of "White Supremacy" at any cost. We wish to point out that neither the continents of Australasia and South Africa are over-

<sup>46</sup> Rai Lajpat: *England's Debt to India*. New York Dutt, R. C.: *Economic History of India*. London, Digby: *Prosperous British India*, London.

Banerjea, Pramathanath: *Fiscal Policy in India*, London, Macmillan Co. 1922.

<sup>47</sup> Macdonald, Ramsay: *The Government of India* Huebsch & Co. New York, page 140

Andrews, Rev. C. F.: *Christ and Labour*. Ganesh & Co. Madras 1922.

Sunderland, Rev. J. T.: *India America and World Brotherhood*, Ganesh & Co. Madras 1924.

<sup>48</sup> Indian Emigration by "Emigrant" Oxford University Press 1924.

"Addressing the Imperial Conference which met in London in 1921, Mr Lloyd George said, 'No greater calamity could overtake the world than any further accentuation of the world's division upon the lines of races. Our foreign policy can never range itself in any sense upon the differences of race and civilization between the East and West. It would be fatal to the Empire.' Ibid, page 115.

populated, nor would the people there feel the pressure of population as well as food supply, if some of the people of India or any other part of the world go there to increase the productivity of the land and thus render a distinct service to humanity.

Practical statesmen of Great Britain and other countries of Europe are counting upon the proposition of increase of white population. The British Empire is to promote the prosperity of the White People. It has been well said by an Englishman:

"Our Empire covers 13,000,000 square miles, or one fourth of the land of the world, and our white population only amounts to sixty millions; forty-five millions constitute our home population, fifteen millions only remain to distribute over and govern, develop and defend our mighty daughter nations of Canada, Australia, and immense vacant spaces in Africa and other lands."<sup>49</sup>

The author frankly admits that the prosperity of the White population is the mainstay of the Empire.

Cecil Rhodes has clearly defined the Anglo-Saxon creed when he thought out and planned to accomplish the following:

"The world is made for the service of men, especially for civilised European men most capable of utilising the crude resources of nature for the promotion of wealth and prosperity. England is unable to protect herself without oversea dominions. The first aim of British statesmanship should be to find new areas of settlement and new markets to avoid penalising tariffs from foreign rivals. The largest tracts of unoccupied land are in Africa, which should be kept open for British colonization and commerce."<sup>50</sup>

The policy is being enforced against the people of India in South Africa in such a way that they are being ill-treated even in Kenya and other places where they migrated before the majority of the present white inhabitants. The "White Africa" policy is being used against the Chinese and the Japanese as well the people of India. It has an international significance.

The idea that has led to the adoption and completion of the "White Australia" policy has been admirably summed up in the following passages:—

"The fundamental reason for the adoption of the White Australia Policy is the preservation of a British-Australian nationality... Australians believed that Asiatics would be equally dangerous to their nationality, whether they remained an alien element in the population, or gradually fused with them. In the latter case, the result of the

fusion would be radical, though gradual alteration in the political and social institutions of the people, a result which according to Australians, intent like all other nations on self-realization, would be calamity; for it would be the death of British Australian nationality. Experience of Chinese immigration, however, convinced them that the more likely result was that the non-Europeans would remain a people apart... From the very beginning, the people of Australia, recognised that Asiatic immigration would establish this "sore" which in their opinion, would grow into "a plague spot impossible to eradicate"...The presence of numbers of Asiatic people of the labouring classes would, in the opinion of Australians, prevent the growth of the democracy which they had already begun to form. These immigrants seemed unfitted, to exercise political rights and incompetent to fulfil political duties. "Our objection to Asiatics" said Mr. Millen in the Legislative Assembly of New South Wales, "is not so much that they may belong to this or that race, as that we regard them as unfit to take part with us in the duties of citizenship. We are not prepared to extend to them the privileges of citizenship, nor can we expect from them its obligations."<sup>51</sup>

"Australians believed not only that Asiatics in fairly large numbers would be dangerous to the political life of the community, but also that their presence in Australia would be an external danger as well. To withhold full citizenship from any considerable number of Asiatics whom they have allowed to enter, would probably be felt as an insult by the nations from which these immigrants were drawn, and which might justly demand equal treatment for all aliens... The quick progress of Japan, the awakening and consequent advance that was anticipated on the part of China after her humiliating defeat at the hands of her small vigorous neighbour made Australians, for these reasons and among others, hasten the completion of their White Australia Policy."<sup>52</sup>

An English authority on the subject of population regards this policy is not conducive to the peace of the world. He says:

"There is the problem of the East and the West... This is largely a population problem and one of the toughest. For even now, the people of Japan are seeking an outlet for their surplus offspring and finding the coasts of North America and Australia barred against them by western armaments. *Can we tell them that they must limit their numbers while Europe continues to increase and spread its children over the whole of the earth? That is the attitude which is tacitly adopted by America and Britain at present; but it is not easily to be reconciled with international justice.* Moreover, the claims of the ancient East are now put forward by Japan in a language which Europe understands, the language of modern armaments. What if the teeming population of China were equipped with the latest weapons of destruction? ...The White Australia Policy, by which a population considerably smaller than that of London claims a whole continent and excludes Asiatics not only from the districts now inhabited, but also

<sup>49</sup> Merchant, James: Birth-rate and Empire London 1917, p. 2.

<sup>50</sup> Williams, Basil: Cecil Rhodes, London, 1921 pages 55-56.

<sup>51</sup> Willard, Myra: History of White Australia Policy. Melbourne University Press, 1923 pages 188-193.

<sup>52</sup> Ibid, page 191.

from the tropical North where European settlement has not yet been successful, is a typical, if extreme, instance of the attitude which the white man has adopted. The implication is that the Asiatic is not only different from, but inferior to the European. Whether this can be justified scientifically is at least doubtful. To reconcile it with a future of peace and disarmament is impossible."<sup>53</sup>

The Rt. Hon. Ramsay Macdonald thinks that the question of the position of Indians within the British Empire is merely an aspect of the greater problem of the future relation between the East and West. He says :

The whole question, however, broadens itself out into a conflict between the Asiatic and the European races and the champion on the Asiatic side will be Japan and not India—the actual problem will be the Chinaman and not the Hindu. Into what proportions it will develop, who can prophesy? This, however, no one who knows the fact can doubt. Asia will not submit to exclusion from the North American continent and the islands of the Pacific Seas, and therefore exclusion is as short-sighted as it is unjust. It is accumulating a weight of resentment which will one day be let loose and perhaps be the signal for the greatest conflict which the world has ever known."<sup>54</sup>

In this connection we can then safely assert that the so-called pressure of population is not always due to the lack of food supply. The so-called pressure of population often becomes a cloak for something else. It at times takes the shape of the question of man-power which is a great factor in political and industrial rivalry. It takes the shape of subjugating a nation with large population and use the man-power of the subjugated nation to further imperialism. The best evidence of it is Britain's using the manpower of India to further her imperialistic end all over the world, and France using the man-power of her African colonies.<sup>55</sup>

One of the most sordid things in connection with the population question involved in international relations, is that a nation is often kept under subjection and denied liberty because of the fear that a nation with a large population develop itself into a rival. Ireland and her historic struggle with Great Britain is the best example.

"In 1821 the Irish people were half as numerous as the people of Great Britain (14,000,000 in Great Britain and 6,300,000 in Ireland). At that time therefore, and for many years after, an independent and hostile Ireland would have been a frightful

menace to this country (Britain). This may partly account for the tradition that the very existence of Britain depended upon the subjection of Ireland, which survived long after the circumstances are undergone a radical change; until at last, in 1921, when the British outnumbered the Irish ten to one, complete self-government was conceded to them and an apathetic British public wondered vaguely why the concession had been so long withheld."<sup>56</sup>

In this connection it may be pointed out that the decrease of Irish population in Ireland did not solve the Irish problem, because Irish emigrants and their descendant in the United States and other parts of the world became a thorn on the side of Great Britain and did their best to thwart British world policies, particularly Anglo-American understanding and co-operation.<sup>57</sup> It may be safely asserted that the Irish-American influence in the United States played an important part to induce the Government of the United States to sympathise with the Irish aspirations; and it is now a matter of common knowledge that Woodrow Wilson as the President of the United States drew the attention of the British Government to the necessity of solving the Irish question by granting the people self-government.<sup>58</sup>

If we apply the principles involved in the Irish question to the important problem of Indian emigration and then analyse the British attitude against Indian aspirations, then we find the real answer involving the international issues. Indian emigrants going into other parts of the world will increase in number and that will undoubtedly increase the economic and political power of the people of India. This growth of power will be against the interest of Britain wishing to keep India in subjection. Indian emigrants and their children may play the same role as the Bulgarians in Russia, and the Chinese in the South Asian islands and the United States, to the emancipation of their country from foreign rule. In this connection it may not be out of place to mention that the nations which do not want to lose their special and privileged position in Asia would be unwilling to see the growth of Asian power through the expansion of Asian population all over the world. It is very common among some of the western scholars to general-

<sup>53</sup> Wright, Harold : Population. The Cambridge University Press 1923 ; pages 122-123

<sup>54</sup> MacDonal, J. Ramsay : The Government of India, page 218-219

<sup>55</sup> Sloane, William Milligan ; Greater France in Africa. New York and London 1924.

<sup>56</sup> Wright, Harold : Population, page 127.

<sup>57</sup> Thayer, William Roscoe : The Life and Letters of John Hay. Vol.2. Boston and New York. 1915, page 221.

<sup>58</sup> Hendrick, Burton, J : Life and Letters of Walter H. Page. Vol. 2. New York. 1924, page 255.

ise the immigration problems and all problems of imperial expansion in terms of pressure of population, and they often say that the last world war was due to the pressure of population in Germany. But the fact is not so, because, after 1900 less Germans left their home lands to make their livelihood than before; in fact, people from other countries came to Germany to seek industrial employment; and lastly, there was no restriction against the Germans migrating to any part of the world if they wanted to go there to seek their livelihood. The American westward movement and the Russian expansion through Siberia to the Pacific Coast were not actuated by the impulse of seeking food-supply. The solution of the Indian Emigration question depends upon the future attitude of the British Empire towards India and her people. This will affect the future of the British Empire as well as the future relation between the East and the West.

#### INDIA NEEDS BIRTH-CONTROL

I have tried to show that if India's resources can be properly developed and if exploitation of India by a foreign power stops, India can maintain a larger population with a much higher standard of living. India has not reached the so-called saturation point of population, and thus famines are not inevitable. Incidentally I have pointed out that the so-called "rising tide of color" has no foundation whatsoever from the standpoint of facts and actual tendency of the growth of population and the exclusion policy practised by nations. India is a victim of high rate of Infant Mortality, high birth rate and high death rate. Poverty, Ignorance, Use of Opium, Early Marriage, Lack of Female Education, Lack of Sanitation are the contributory causes of the terrible wastage of human life and economic power, due to high birth rate and death rate. The Indian nation is losing national vitality in every sense of the word. To save India from further degradation steps must be taken which will result in low birth rate and low death rate and lead the nation to vigorous life. I have also discussed the international bearing of the Indian Emigration question and advocate that there should be full freedom for Indian emigration into all parts of the British Empire and other parts of the world. It is held by many advocates of birth-control that if the population ceases to increase then the nation will be vigorous. But I hold that mere low birth rate and low death rate or even stationary condition of

population will not automatically solve the problems affecting poverty, ignorance and other social evils. However, I hold that India needs birth-control as one of the factors to improve the condition of her people.

#### BIRTH-CONTROL AND WORLD PEACE

It is often asserted that over-population is one of the principal causes of wars and birth-control will retard the rapid increase of population and thus will help in solving the question of peace. Increase of population is one of the factors in rivalry among nations but the modern wars are not fought for securing food supply. It is hardly possible to contend that the French Revolution, the American Revolution, the Greek and Balkan Wars, Opium Wars, the Crimean War, the Franco-Prussian War, the Russo-Japanese War, the Boer War, the Italian War, against Turkey as well as the Italian War for Independence and the last Great War were fought for securing means of subsistence. National pride, political causes and modern imperialism have much to do with them. Secondly, I may say that birth-control may not necessarily mean stopping of increase of population; on the contrary it may mean low birth rate and very low death rate and thus more actual increase of population, and greater health and vigor among the people and possibly greater efficiency in production. It seems now that actual increase of population is greater in the countries where birth-control is practised such as Australia, New Zealand, Denmark, Netherlands than in the countries like Japan, India, Chekoslavia and Chile. Of course France is an exception altho there is no sign of peace in France.

Countries practising Birth-Control.	Birth rate.	Death rate.	Increase.
Australia	24	9	15
New Zealand	23	8	15
Denmark	27	12	15
Netherlands	25	12	13
Countries not practising Birth-Control			
Japan	34	22	12
India	40	30	10
Chekoslavia	38	25	13
Chile	37	31	8

If birth-control is practised in India, Japan and China, death rate will certainly be lower and there is every reason to believe greater increase of population which will not mean increase of poverty and decrease of economic strength and wealth.

Undoubtedly then birth-control as such is not the only means to further universal peace. But it is certain that with low birth-rate and low death-rate there will arise a more healthy race and it may be also possible that the poverty of the masses will be less acute and then it would afford greater freedom to women and greater opportunity for real education, and through education among the masses the ideas of peace and common interest can be inculcated among "the modern cannon-fodder of nations," so that they

would refuse to engage in fratricide for no gain to humanity. India and other nations of the world cannot but favor such social economy which will lead to low birth-rate and low death-rate, to stop human wastage and to aid the social evolution towards a better race educated to the ideals of co-operation, better distribution of wealth among individuals as well as nations, leading to world peace.

*March 27, 1925.*

## 415 RITES OF BLOOD

By C. F. ANDREWS

NOT very long ago, in the history of mankind, the following scene was enacted in England, which at last led to a protest being made so earnestly against the cruelty involved, that not very long afterwards this outrage on humanity was at last brought to an end.

In a certain village in the South of England, not far from the city of London, an alarm suddenly spread among the ignorant village people, that the country-side was bewitched. Strange and unaccountable things had happened, and these were magnified by common rumour until the panic grew every day more pronounced and some victim had to be found.

Among the very ancient commandments in the law of Moses, there appears one primitive edict, which has been the cause of much evil and suffering in the West. It runs as follows:—"Thou shalt not suffer a witch to live." This has been accepted by the Bishops of the Christian Church in those days about which I write, as a part of the Divine Commandment, written in heaven and revealed on earth to mankind. Therefore, when the practical excitement of the ignorant and illiterate villagers had been roused to the utmost pitch by tales of witch-craft and sorcery, the people came to the village priest and told him that it was necessary to find the evil spirit that was causing all the mischief and hunt it out of the villages and country-side.

Then the wild stories came in thick and fast. One villager professed to have seen a witch, riding on a broomstick, across the light of the moon. Another had detected a large black cat, standing in the moonlight in the centre of the road, just outside the churchyard, out of whose black fur spurs had flown upwards. A third villager declared that he had over-looked a huge fire in the midst of the forest, round which evil spirits were dancing in unholy glee, while a witch was placing into her cauldron the limbs of a human child. Such were some of the reports that stirred up the whole country at last, into a state bordering on religious mania. The credulous parish priest brought them to the ears of the Lord Bishop himself as he sat in his Cathedral. The Lord Bishop was duly horrified and shocked that things like this could happen in his own diocese. God must be angry with the people and His Divine wrath must be appeased.

Then, with the Lord Bishop's sanction, an altogether fanatical 'witch hunt' began, with the object of finding out the evil spirit, which had taken up its abode in some marshes of the parish and was bewitching man and beast.

At last, a poor, miserably bent and decrepit widow woman was discovered, half mad with the suffering of years and the ill treatment she had received in the past in her own home. In proportion as her insanity had increased, so had the fear of her neigh-



hours and the suspicion had been aroused that *she* might be possessed of the Devil.

The crowd of these South English villagers,—at other times gentle and courteous, but now in their frenzy of panic turned into a pack of wolfish human beings, thirsting for blood,—surrounded her hut and entered it and dragged her out into the open. Then she was beaten and twisted and tortured, until she was made to confess, in the agony of her torture, that she had been accustomed to have direct dealings with the Evil One, and that she had cast an evil eye upon certain of the villagers, who had become sick, and also upon the cattle so that they had become lame and died. The villagers cried out with a shout of triumph, when the news spread that a confession had been extorted from her.

After this, some one cried out, that the ordeal should be tried on her,—“let her be dragged through the village pond, to see if she will sink or swim.” This ordeal was carried through to the bitter end, and her guilt was said to be proved beyond all menace of doubt. Then, after a whole day of torture, which was not far short of a crucifixion, she was dragged to the market square of the village and there publicly burnt to death, while the village priest presided over this rite of blood and fire and the church approved. After it was all over, the people gathered together in the House of God and returned thanks to the Lord for all His mercy in delivering them from the power of the Devil, and saving them from evil spirits intent on doing mischief to mankind. God’s wrath, they felt, was appeased.

Such witch burnings, as that which I have described from a record which came into my hand, went on for many generations in England and in other countries of Europe; indeed, in some parts of South Eastern Europe, I am told, they have hardly been altogether vanished. We rightly blame religion for encouraging the mentality, from which they spring; but ignorance and illiteracy, and that irrational habit of mind, which primitive ignorance engenders,—these perhaps are more to blame, even their religion itself.

We turn from England to the picture of another rite of blood, which religion of another kind had excited and provoked. This record I have taken from a recent newspaper cutting; that was sent to me from the Central Provinces of India. The story is

too long and too gruesome to tell in all its details; but I will give it in brief.

Mandla is one of the most backward districts of the ‘Central Provinces’ administration. We find such a verdict given of it in official reports. From the year 1919 onwards there had been a series of wild religious excitements, and emotions, due chiefly to fear, which had ended in destruction and murder. Attempts to burn, not only women, but in one case a whole family, had been recorded. The belief at the back of all these had been, that God demanded human victims, and that witches had to be exterminated. This series of religious rites of blood came to its climax in the murder of two children, a baby child and her elder brother.

The story of all that happened has just been disclosed, during a trial before the Chief Magistrate of the district. The woman, who was said to have committed the murder and has now been convicted of it, was called Janki. She was the daughter-in-law of Mulchand, whose two children she was alleged to have destroyed in Mulchand’s presence and with his own horrified consent. The evidence proves that Janki believed herself to be the temporary incarnation of Kali, the Goddess, in her destructive mood and character. In this mood of the Goddess of Destruction, Janki was proved in Court to have taken the youngest child of Mulchand and dashed its brains to pieces as a sacrifice to Kali. She also destroyed, by her violent treatment, the second child, who was older in years. The father of the innocent children looked on at the bloody rite in horror, but offered no resistance. Janki asserted that the elder child was possessed by an evil spirit, and that she herself was the Goddess, at the time when she was being inspired by an inner voice to do the deed.

The whole country-side was awed into silence, but gradually the news of the tragedy leaked through. I have related the main incidents as they were related in Court, when the Judge summed up the case and gave the verdict of ‘guilty.’ The Hindu religion has nobly, for centuries past, been engaged in removing from the ignorant people’s minds the thought of a sacrifice of blood, and has substituted the beautiful offering of flowers. Nevertheless both in Bengal and in other parts of India the bloody sacrifices still linger. Yet the inhumanity of it all, who can question for a moment?

We have noticed with sorrow in the

newspapers lately in the history of another religion, Islam, an incident happening among the uncivilised tribes of Afghanistan, which represents the same explosion of the primitive religious excitement of mankind, issuing in acts of blood which shock humanity. The stoning to death of one after another of the members of the Ahmadiya sect in Kabul is said to be based upon a word of scripture, in the same way that the Bishops in England pointed some time ago to a text of the Bible in order to countenance their own barbarous practice of witch-burning. At the back of all these acts there is still latent the idea, which goes far back into the primitive psychology of mankind, that the Deity is propitiated with blood.

Unfortunately for the purity of the Christian Faith,—as taught by Christ in the precepts of the sermon on the mount and in the parables,—from a very early time the death of Christ upon the cross became crudely misrepresented to possess the same meaning as a religious rite of blood. An immoral theory arose and became popular, century after century, which asserted that the wrath of an angry God had only been propitiated at last by the blood of an innocent and spotless victim, namely, Christ Himself. From time to time, protests were made against this immoral theory. The noblest of these was that of Abelard in the Middle Ages.

In England, for many centuries, the conscience of men and women remained in a passive state, weighed down by this burden of fear and torment with regard to an angry and vindictive God. It was only in the middle of the Nineteenth Century, through the writings and efforts of such men as J. S. Mill and Matthew Arnold and others, who

stood outside the church, and of such men as F. D. Maurice and F. W. Robertson, who remained within the church, that this burden became at last removed from the minds of most English Christians who were educated and enlightened.

Even up to the present day, however, this theory of a bloody rite of propitiation to satisfy an angry God still possesses the minds of many ignorant people in England and America. It is also very popular at revivalist meetings, especially among the Christian negroes of America and in the South seas. I have come across it again and again, even among those who have come out to work as missionaries in foreign lands, and who preach side by side with it (without seeing the inconsistency) the doctrine of the love of God. The very fact that it is so popular with primitive and aboriginal people should go far to explain its origin in the fears and superstitions of mankind.

With one object in view, I have written this article. My object is to ask, whether the time has not fully come, to seek to cleanse, once and for all, the fair name of religion from all these rites of blood, *wherever they are found*. Just as we need to cleanse from the human body, by a concerted effort, such diseases as leprosy or plague, so surely we need to cleanse away the leprosy of the mind.

Have we, who have gained our own intellectual and moral freedom, done our duty in this matter? For it needs no argument to prove that our duty is to protest boldly against these things, first of all in our own religion, and then all over the world.

## INDIAN ART *VERSUS* EUROPEAN

BY DR. K. N. SITARAM, M.A., PH. D.

IT is a well-known fact that art in India is an index of its national mentality, even so as the art in Europe is a mirror of its own peculiar outlook on life. The one was pervaded by a spirit of co-operative meditation, and the ideal of Bentham

in art,\* i.e. the greatest happiness of the largest number, whereas the other aimed as its goal at the highest possible development of every separate individual and through that the evolution of humanity to perfection. In short their different outlooks on Life can be

compared to that of the two Buddhistic schools of faith (Hinayana and Mahayana) on the same. The one (the European) corresponded to the Southern School or the Hinayana which aimed at the separate spiritual evolution of every particular individual composing the Sangha (Buddhistic community) until he reached a stage after hundreds if not after thousands of births in annihilating the bonds of action (Karma-Bandhana) and become an Arhat whose next stage was only Nirvana after which the individual soul knew neither birth, decay or death. The other the Indian view corresponded to the Northern School or the Mahayana which aimed at the spiritual development of the Sangha as a whole and had the Bodhisatva ideal as the goal of every individual whereby one did not pass into Nirvana or the waveless sea of Bliss till he had rescued every one of the Buddhistic community from the shackles of Karma. The lesser Vehicle (Hinayana) corresponded to a mule, a goat or some other small animal which carried only a single pilgrim to a definite shrine, whereas in the words attributed to 'The Blessed One' himself, the Mahayana corresponded to a big car or chariot drawn by bulls or horses which transported 'en masse' the whole community in that single vehicle to the portals of Nirvana or the Gate of Final Liberation.

Thus we see that these two separate schools of human thought, i.e. the Western and the Eastern, have each left the impress of their peculiar mentality upon the civilisation of the world as well as upon its art.

The high priest of Western culture is Europe whereas the Guru of the East is India. The former embraces in its territorial limits the three continents of Europe, America and Australasia and dominates also politically a major part of Asia and Africa, whereas the Eastern civilisation is confined practically to Asia where besides claiming a major part of that continent all to itself, it carries its influence to wherever the fervour of Christianity and the Sunni branch of the Islamic faith is at a low ebb, not only in the homeland of its birth, but also into the other continents of the world as well, where also the representatives of her culture are found, though in a small minority.

Though confined thus to a small extent territorially, still its influence is compact and includes within its fold more human beings than those whose ideal is the Western type of culture, namely, the aggressive development of each particular individual.

Thus we see that the spirit of the art of the East, be it of China, Japan, Persia or India is different from the spirit of the art of the West, for the former in consonance with its peculiar genius has its artistic ideal, Introspection or Esotericism, while the ideal of the latter is purely exoteric. So Western art appeals more to the senses and gives us an exquisite feeling of temporary sensuous delight which passes off as soon as the object of art is removed from our sight and resembles in its intensity the sensation produced by listening to a musical snatch which holds the ear of the public only for a season like the tunes of a 'Chu Chin Chow' 'Peggy O'Neil' or 'Seikh of Araby.' Eastern art may not give us this exquisitely brief delightful sensation, but stirs the more permanent passions of the human heart deeper and leaves behind on the mind the same impression as that produced by the organ of a great cathedral, or as that produced by listening to a splendid rendering of one of the chefs d'oeuvre of a Beethoven, Mendelssohn or Caruse. Thus the one appeals to the multitude, whereas the other only to a selected few, namely, 'The Initiates in Art.' Hence it is that we see that in a Western country the public take to their museums when they have nothing else to do or are on a holiday, whereas in the East, the people go to their art-galleries, i.e. their temples, only when they are in a serious mood or a religious festival to fast, pay through, or meditate. Thus their ideals stand apart, the one that of the chocolate eater, the other that of a teetotaler tasting rare wines with the plate of a connoisseur on the occasion of a religious ceremony as the Eucharist or a semi-religious function as that of a masonic meeting.

Further even the best art work of Europe has got a detached look and could easily be separated from its surroundings without suffering much, whereas the art of the East would suffer fatally if removed from its natural environments of temple and the typical fauna and flora of an Indian or Chinese landscape. Thus the Elgin marbles have not suffered artistically much by being transported from where they originally lay to the Greek room of the British Museum, whereas the Amaravati marbles adorning the passage that leads to the first floor of the same Imperial collection strike one as quite out of place and blink at us with a pathetic look like a she-deer bereft of her mates, but surrounded by wolves. This can be best illustrated by examples.

The best department of European art work, the field where her genius voices forth, as it were, her very soul is sculpture and for this to be really first-rate and grand, it should possess a detachment all its own and stand out in solitary grandeur all by itself like the famous Himalayan peak of Nanga Prabat, so that by feasting one's eyes upon it, the fullest amount of pleasure can be derived. The figure also should be chiselled in a supreme moment of inspiration and eternise the happiest pose the individual can assume, so that a move by half an inch this side or that would spell calamity. Thus if we take the chief queen of European sculpture, i.e. the Venus d'Milo which forms the glory of the Louvre, any anatomist will tell us that if the figure stoops half an inch more to the front, it will tumble down face downwards, and, if made to pose half an inch backward, it will lose three-fourths of that rhythmic charm which makes it a shrine for thousands to gaze at and worship by depriving it of that wonderful agility of graceful stoop which is all pulsating with the tension of excitement. Further sculpture suffers by grouping and if it is desired to chisel a frieze like the one where the nine Muses figure, then the least that could be done to preserve its beauty as un mutilated as possible would be to give each individual figure the greatest detachment as is the case with the best Greek representations of this theme where every one of the goddesses stands by herself decked in her own paraphernalia and would not suffer anything artistically if removed from the group and mounted on a separate pedestal. If we do not like to do this, but would still like to chisel a group like the Laocoon, then like the famous master who has conjured this wonder from a solid block of lifeless marble we too should shut our eyes to the stern facts of pitiless nature, or by giving a faithful representation to them make the sculpture lose all that makes it into a supreme vehicle for the expression of the symphony of shape, the perfection of form and the harmonious rendering of the rhythms and curves of the graceful human body. When the master undertook to sculpture the Laocoon he had two alternatives to face and was, so to say, between the devil and the deep sea. The devil was the ugliness which would result by representing the natural fact, namely the limbs and the bodies of the sons of the high-priest crunched and reduced to a state of pulp by the terrible coils of the python

and the deep sea was the unnaturalness of the Maya (Delusion) which the artist had to hypnotise himself into, by assuming that the young and tender limbs of children preserved all their symmetry, proportion shape and even beauty in the terrible vice-like grip of the monstrous python. Since it was the heritage of the artist to express beauty even at the sacrifice of truth, he naturally chose to fall into the deep sea of delusion than to commit what the Indian writers on art call Rasabhasa (means literally spoiling the flavour). So the Laocoon group stands today a supreme thing of beauty agonised all over with the torture of physical pain which would become mummified into ugliness if we subject it to the full blast of the heartless flame of criticism even as did the beautiful SHE of the novelist Rider Haggard. In this connection it is interesting to compare the advantages which a painter possessed over the sculptor in depicting similar scenes. Count Carl Cignani wanted to represent the boy Joseph in the terrible grip of the lascivious wife of Potiphar, which of course being that of a mortal woman was comparatively mild and less bone-crushing than that of the terrible python. Still the facial expression of agony of the boy Joseph in this famous canvass is no less poignant than that of the boys of Laocoon, and his utter despair and unavailing effort is not surpassed by the sculpture either. But what the sculptor failed to achieve, the painter easily succeeded not only in depicting to perfection, but also reached that stage by a very simple process merely by an additional touch of colour in that he made the blood rush up to the face and the extremities of the hands and mantle them over with a hectic glow of reddish purple.

The Indians did not attach much importance to this pure and simple symmetry of form so much emphasised on by the Greeks, or by their cultural descendants of modern Europe, but rather strove to express the inexpressible in as beautiful a form as possible by giving limbs and shape to the inner qualities of head and heart which elevated the gods and godlings above ordinary level of humanity. So the best specimens of Indian art are always symbolical, whereas the best of European art are only idealised portraiture. Hence it is that while Western art can be appreciated and enjoyed by all and sundry, intellectuals or the ordinary populace, eastern or western. Eastern art requires at least a passing acquaintance with

the elementary principles of its symbology before it can properly be comprehended or appreciated. So to the average uninitiate of the Western public, Indian art, especially the figures of such gods and goddesses like Vishnu, Siva, Trimurti, Ardhanari, Kartikeya or Durga in their numerous poses and functionings with their activities and qualities symbolised as hands, heads, weapons and mudras appear a little out of the common, if not uncanny or monstrous and do not yield that satisfied feeling of intellectual repose which they derive by gazing at a figure of Apollo, Venus d' Medici or the Discobolus, whereas, in the case of an Indian, their importance as religious objects

of heartfelt worship and devotion is intensified by this very fact of extra limbs and weapons and serves to focus his mind better as a preliminary to his enraptured ideal of silent contemplations (Samadhi). Thus to the average European unacquainted with the ways and the symbology of East, the religious art of India is 'only a primrose by a river's brim, a yellow primrose is to him and nothing more', whereas to the Indian initiate even the simple symbology of a Siva-Linga is the starting-point of a stream of Bhakti (devotionally emotional thought) which like the flower in the craned wall furnishes him with enough mental pabulum for the contemplation of the Almighty.

## TORY THREATS TO AN AWAKENED ORIENT

By MARY K. MORSE

*The English Review*, of January 1925, publishes an article entitled "India and Egypt—Govern or Go". The author suggests that the British Government should take complete control of the administration of Egypt and do away with the Government of India Act of 1919. The following extracts will supply food for thought for Indian statesmen;—

"We shall preserve our hold of the Soudan and of the Suez Canal; we shall apparently at least in money exact penalty for the murder of distinguished Englishmen; we shall maintain a garrison in Egypt to prevent the otherwise uncertain appearance on the scene of the troops of some other European State. But one thing needful, namely, the resumption of the administration into British hands will be left undone. Yet, failing this last step, it is clear that the whole future course of events in Egypt will be beset with ceaseless difficulties leading to disaster....."

"What we are now witnessing in our Indian realm is the initial stage of a process of disintegration which, if allowed to develop, must end in withering the results of a hundred and fifty years of splendid and devoted labor by many of the finest and most unselfish servants of England who ever furthered humanity's cause. Although, both strategically and commercially, our withdrawal from Hindustan would communicate a terrific shock to the whole Empire, such as might well lead to its complete undoing, the full moral justification of our presence there is to be found only in the maintenance of British administration, which, as in Egypt, has meant the material salvation of

the immense mass of the population. Yet the goal of the insensate 'Government of India Act' of 1919 is the final extinction of that administrative rule which has been for half a dozen generations the sole shield of the violent oppression and the cruel wrong to which they had been previously subjected. These anticipations of evil following the loosening of our rule are already justified by the results actually attained. Since the Act referred to has been put in force and the institutions which it provides have come into being, an enormous increase in crime of violence has taken place, rioting has become frequent and a tide of anarchy has been rising in the Punjab, and the dissolution of the Pax Britannica is visibly threatened....Our present Conservative Government is of course in no way responsible for the dire effect of the measure for which the disastrous Coalition Ministry of Mr. Lloyd George was responsible, nor can Mr. Baldwin's cabinet justly be blamed if in view of all that has been written and spoken in support of the 'reforms' as well as of the brevity of the time which they have had for consideration of a situation of infinite seriousness, they do not instantly ask Parliament, to rescind an Act productive so far, of nothing but evil. *Yet as that Act was definitely declared to be purely tentative, and as its failure up to this point is manifest, while the longer that it remains in operation the greater will be the misery and injury which it occasions, we hope—as true friends of India must hope—that statesmen who now happily control our affairs will have the courage before long to reverse a policy which can only end in the loss of India by the British Empire and its probable conquest by Japan*" (pp. 6-8).

This magazine (*The English Review*), in a serious discussion on "The Problem of

Imperial Federation" by F. A. W. Gisborne not only advocates some sort of economic preference within the Empire, but advances the idea of an Empire Naval Defense Policy and the strengthening of the British position in the Pacific by augmenting the power of the Singapore Naval Base;—

"The first thing to be done is to call a conference of Naval advisers to decide as to the minimum naval strength and its distribution necessitated by the present international situation. With that knowledge as a basis the way would be clear for an attempt to secure by agreement a fair contribution towards the cost of the self-governing States, India and wealthier Crown Colonies, such as Ceylon." p. 127.

This makes it clear that the Tories are planning not only "to reverse the policy" so far as extension of responsible government for the people of India is concerned, but under the cover of a "Japanese bogey", are preparing the way to saddle India with further expenditure to strengthen British navalism. Lest we be misunderstood let us make it emphatic that India is not menaced by Japanese aggression. Since the destruction of Russia and Germany as immediate rivals of Great Britain by her victory in the World War, British Imperialists of all shades are concentrating their attack on Japanese policy to bring about "isolation of Japan" in World Politics, as a step towards destruction of Japan, the only really powerful independent Asiatic power rivalling British monopolistic economic interest in southern Asia, from the Suez to Shanghai. No Indian statesman should be misled by the Japanese bogey. Once there was a Russian bogey and then Japan was used as Britain's Ally for full twenty years to aid her in preserving her interest and domination of India. Now we have learnt from Lord Sydenham and others that the policy has been changed, and, at present, it is Anglo-American control of the Pacific against the increasing power of Japan, the awakening of China and assertion of India.

Let us make it clear that we advocate without reservation, that India's National Defense and Foreign Relations must ultimately be under Indian control. For this purpose we are in sympathy with any move for the creation of an Indian Navy, manned, officered and controlled by the Government of India, the ultimate control of which must be in the hands of the Indian people and their representatives. We are opposed to the British plan of a bigger Naval Base which would be a source of irritation and suspicion to Japan, China, Russia as well as France. No less an

Imperialist authority than General Smuts has advanced the following argument against the Singapore Naval Base scheme.

On March 7, 1924. General Smuts telegraphed to Mr. Thomas, Secretary of the Colonies approving the temporary abandonment of the Singapore Naval Base scheme, he said:—

"Your proposed statement of policy meets with my whole-hearted agreement. Purely on the ground of naval strategy the Singapore Base may be a sound proposal, but the authority of the British Empire as the protagonist of the great cause of appeasement and conciliation among the nations must be seriously undermined by it. I welcome the abandonment of the scheme. Proposed Base while technically outside the limits of the Pacific pact made at Washington, would be out of keeping with the spirit of the Washington agreement. At a time when we should move forward with clean hands and unchallenged moral authority this would be a step backward. I would be loth to dissociate myself from the Prime Ministers of Australia and New Zealand and I sincerely trust that your action will meet their acquiescence, not only on the grounds stated above but also because no promise of real security is contained for them in Singapore. For European troubles will probably synchronise with any future tension in the Pacific and make it out of the question to move the whole or a large part of the British Navy to Singapore. Even from the point of view of their future security the better way is to make the bold move which you propose towards enduring peace conditions."—*The Contemporary Review*, Jan. 1925, page 113.

Canada and the Irish Free State refused to pass any judgment on the matter, while the Government of New Zealand and Australia protested against the abandonment of the scheme. The following extract from the telegram of the Premier of New Zealand reveals the real spirit of the people who wished to maintain their present attitude to the rest of the world, particularly Asia, by mere force of arms:

"I protest earnestly on behalf of New Zealand against the abandonment of the proposal to make Singapore a safe and strong Naval station, because I believe that the Empire will stand as long as Britain holds the supremacy of the sea, but, if Naval supremacy is lost by Britain, the Empire may fall, to the detriment of humanity as a whole as well as of its own people, and it is surely the duty of the British Parliament and British Ministers to see that there will be no danger of such a catastrophe so far as it is humanly possible to prevent it." *Ibid*, page, 114.

To our judgment a Singapore Naval Base in violation of the spirit of the Washington Conference, which will antagonise possibly all Pacific Powers outside the British Empire is not a security to the British Empire. We frankly say that we agree with the following statement of the writer in the *English Review*, and assert that the short-

signed Australian policy will lead to the possible destruction of the Empire :—

“The White Australia” doctrine asserted by the commonwealth is in itself pregnant with grave danger to British rule in India and elsewhere, as well as to the Dominion in which it originated. It is a standing challenge to all the World’s colored inhabitants. Ancient Empires perished through over-centralisation and despotism : the existence of that founded by Great Britain is threatened by excess of liberty and lack of the necessary supreme controlling authority.” (p. 137).

India has no common interest to side with Australia and New Zealand where the lot of the Indians is deplorable, and in which country they are unwelcome even as emigrants. India has no reason to support any

Naval plan threatening Japan, China, Russia or France.

In conclusion, we pronounce this warning note to the Indian statesmen that unless they present a united front against the British Tories, far from securing full Dominion status in the near future, there will be a “reversion of Policy” and a continued reign of terror in India as it happened in Ireland. The real test of national solidarity among Indian Nationalists is at hand. Secondly, the Indian statesmen should boldly and unhesitatingly stand against the Singapore Naval Base scheme and enunciate a Foreign Policy which will be friendly to all nations and not antagonistic to Japan, China, Russia, Turkey or any other nation.

## DUCKS, CIVILISATIONS AND THE HINDUS

By NATHOOBHAI D. PATEL

### I.

#### 1. Wild and Tame Ducks

IN studying the brains of birds, many years ago, Sir James Crichton-Browne, the eminent Scotch neurologist, was struck by the remarkable differences in the size of the brains of wild and tame ducks. He attributed them to the effects of use and disuse on the brain, and to elucidate the point further he made a great number of observations, the first fifty of which are set forth in the following table:—

<i>Domestic Ducks</i> 50 Observations	<i>Wild Ducks</i> 50 Observations
Average Body Weight : 1816.7 grammes.	1155.8 grammes.
Average Brain Weight : 5.27	6.43
Difference Body Weight : +660.9	—660.9
Difference Brain Weight : -1.1	+1.1
The Weight of the Brain compared to the weight of the Body : 1	338.3
	1:179.6

It will be seen that the average weight of the domestic duck—fully grown specimens being alone examined—is 1816.7 grammes, while that of the wild duck is only 1155.8 grammes; but the average weight of the brain of the domestic duck is only 5.37 grammes, while that of the wild duck is 6.43 grammes. Although the body of the domestic is on the

average 66.7 grammes heavier than that of the wild duck, its brain is on the average 1.06 grammes lighter. The brain weight is to the body weight as 1 to 338 in the domestic duck, while in the wild duck it is as 1 to 179. From these observations Sir James Crichton-Browne concludes :

The disparity in the brain of the wild duck and domestic duck must be unhesitatingly ascribed to domestication, which in the case of the duck has had in view its edible qualities and its production of eggs. Increased body bulk and fecundity have been aimed at. Parents have been selected and eggs chosen on account of their size, and conditions of life have been provided calculated to encourage body growth. Food has been copiously supplied, and of a kind richer and more nutritious than could have been obtained in the feral state. Shelter has been afforded with protection against natural enemies, and competition has been practically eliminated. In short, the life of the domestic duck has been made tranquil, luxurious and indolent. Its whole duty has been to eat, grow fat and replenish the pond. Few calls have been made on its intelligence. It has not had its energies evoked by a free existence. It has been dragged down by domestication to a lower mental level. For eighteen centuries, and notwithstanding occasional infusions of wild blood, it has been sinking into imbecility caused by comparative disuse of its brain and nervous system.

The wild duck on the other hand, has continued to make active use of its brain, which has not therefore, dwindled. It excels its domestic congener as decisively in mental power as in brain mass.

It is from first to last a superior being, mentally considered and displays an intelligent and instinctive acuteness to which the barn-door variety can make no pretension. Everyone acquainted with wild ducks and domestic ducks respectively must be struck by mental difference in their character and behaviour. The first are most elegant in their carriage, the second are typically ungainly and wobbling in gait. The first are rapid and precise in their movements; the second are slow and uncertain. The first are strong on the wing and traverse great distances. The second have almost lost the power of flight. The vision of the wild duck is keen, that of the domestic duck comparatively feeble. Wild ducks for the most part feed by night, tame ducks by day. Wild ducks migrate for the summer into the colder regions of the North. Tame ducks remain contentedly in the familiar farmyard. Wild ducks are shy and cautious as seen in the height at which they fly, and the distance they keep from the edge of any lake or piece of water on which they may be swimming and in the circumvolutions they perform over any spot on which they meditate alighting. Tame ducks exhibit no circumspection and do not always escape from the passing wheel. The wild drake pairs with one female, the domestic drake is polygamous. While the wild duck is sitting on her eggs, of which she lays 10 or 12, the drake keeps in the vicinity of the nest and gives warning of the approach of danger. When the domestic duck is brooding on a batch of her eggs, of which she lays 80 or 100 in a year (some intensively cultivated ducks now, I believe, produce 250 in a season) the drake manifests no uxorial solicitude. The well-known mode of flight of wild ducks, in wedge shaped formation, and the fact that when they are assembled in numbers scouts are sent out to reconnoitre, betoken a degree of social organisation of which we have no vestige in domestic ducks. Altogether there is a mental sprightliness and spontaneity in the wild duck that have no counterpart in its domestic congener. It has by constant use kept its brain vigorous and nimble".

Similar observations are made on dogs and horses. Salensky in his book on the *Equus Prjevalskii*—the wild horse—that has to make its own way in life, points out that it has a much larger brain capacity than our *Equus Caballus*, that is catered for at every turn; and Captain M. H. Hills—and no higher authority can be quoted—is of opinion that a high degree of reasoning power is not desirable in a horse, and has been gradually reduced by training through many generations. The education of the horse and his subsequent employment deprive him of initiative and aim at subjugation and the inculcation of ready obedience, that is to say, *reflex obedience*, and it is not desirable that the horse should know too much.

Sir James Crichton-Browne concludes:—

"In human beings as in ducks, diminished use of the brain will eventuate in atrophy or some diminution of power. There is abundant evidence that the dome of thought in man in which, in every deed, he lives and moves and has his being,

may deteriorate or crumble if left tenanted or only partially occupied. Men, like ducks, may be fed, housed, fenced about and exempted from active participation in the struggle for existence, and then, unless they have resolution to 'scrape delights and live laborious days', they will, like ducks, decline in mental capacity."

If the conclusions of the learned scientist be sound,—and Darwin arrives at similar results in his *Animals and Plants under Domestication* then there can be no doubt that the disuse of the brain in a community, however high its mental achievements, must lead to gradual decay and degeneration, in time. We read that "some modern degraded races are descended from ancestors possessed of a relatively higher civilisation. The Indians of Central America the modern Egyptians, the heirs of the great Oriental Monarchies of pre-Christian times, the Fuegians and Bushmen, are degenerates and seemingly have sunk down from lack of enterprise and sheer inaptitude." Let us briefly examine the civilisations of the past and the theories put forward from time to time to explain their Rise and Fall.

## II

### *Revolutions of Civilisations.*

Civilisation is an intermittent and recurrent phenomenon in the history of mankind. The history of Ancient Egypt, the mother of many a civilisation, illustrates this aspect of civilisation in a most excellent manner. In no other country have so many phases of civilisation sprouted, flourished, decayed and died. No other country has seen so many waves of civilisation, rising and receding as this hoary land of the Nile. Prof. Flinders Petrie, the eminent Egyptologist, distinguishes eight successive periods of civilisation each separated by an age of barbarism or decline before and after it. *The first two periods* are, apart from the paleolithic flint age, prehistoric.

*The third period* is assigned to first two Dynasties, 5400 B. C. *The fourth period* is assigned to 3-6 Dynasties, 4750 B. C. During this period is noted the rise of civilisation—Enneatum, 4450 B. C. in Mesopotamia. The greatest feature of this period is the power of construction as exhibited in its architecture. In Europe this period corresponds to the Early Cretan period.

*The fifth period* is assigned to 7-4 Dynasties, 3450 B. C. This period corresponds to Middle Cretan period in Europe and to Naramsin (3750 B. C.) period in Mesopotamia.



The distinctive feature of this period is the rise of foreign connections in the 12th dynasty. *The sixth period* is assigned to 15-20 Dynasties, 1550 B. C. this period corresponds to the later Cretan period in Europe, to the Khammuratz (2100 B. C.) period in Mesopotamia and to the Vedic period in India. The greatest feature of this period in Egypt was the utilization of natural products in the 18th dynasty. *The seventh period* is assigned to 21-33 dynasties, 450 B. C. It corresponds to the Classical period in Europe, to the Ashurbanipal (640 B. C.) Period in Mesopotamia and to the Buddhist period in India. Cataloguing of nature may be considered the most distinguishing feature of this period.

*The eighth period* is put about 1240 A. D. It corresponds to the Middle Ages in Europe to El Maniun Period in Mesopotamia and to the advent and rise of the Mohamadans in India.

Between the different periods of civilization there is an average difference of 1330 years in the case of Egypt; 1500 years in Europe; 1520 in Mesopotamia and in India (one period) 1800 years. In the phases of Mexican civilisation the difference is also found to be about 1500 years. It is evident from this that the length of period is practically alike in different parts of the globe suggesting that it is due to the *human constitution* rather than to external causes.

Also, after surveying the movements of the Etruscans in Italy, Greeks in Bactria, Arabs in Spain, Flinders Petrie concludes that the phase of an intrusive people is that of their native source and not that of their new region. The phase of civilization is inherent in the people and is not due to the circumstances of their position.

Now, what causes the ups and downs of this rhythm of civilisation? We see the wave of civilisation in Egypt, Mesopotamia, Mexico, Europe or India—"falling to a minimum, and then suddenly rising again.

To what is this change due? *In every case in which we can examine the history sufficiently, we find that there was a fresh race coming into the country when the wave was at its lowest. In short every civilisation of a settled population tends to incessant decay from its maximum condition; and this decay continues until it is too weak to initiate anything, when a fresh race comes in, and utilises the old stock to graft on, both in blood and culture. As soon as the mixture is well started it rapidly grows on the old soil, and produces a new wave of civilisation. There is no new civilisation without a mixture of blood, parthenogenesis is unknown in the birth of civilisation."*

As example of incoming of new races

Petrie notes the continual flow of migration from the North of Europe to the South and from the Asiatic side westwards; between A. D. 300 and 600 fifteen different races broke bounds, belonging to half a dozen different stocks. At the beginning of the classical period in Europe there is the traditional "Return of the Herakleidai" (1200 B. C.) In Egypt we have the Arab invasion in 64 A. D., Easterners 950 B. C., Ethiopians 750 B. C., Libyans 750 B. C., Hyksos migration 2600 B. C., and the Mesopotamians, two of whom even became Kings of Egypt in the sixth period. These intrusions of barbarians, Petrie shows always to coincide with the decay of the native civilisation and a new wave of civilisation beginning to rise in about 300 years after their advent and reaching its maximum in about 1500.

### III

#### *Theories*

Of the theories put forward to explain the decay of civilisation, the oldest is the one that makes *the form of government* responsible for it. At every invasion by a new people, there is a strong personal rule, necessary for the settling down of the people. The benevolent autocrat, like a father, looks after the needs of his subjects. He establishes peace and foundation of a new civilisation is cast. In his wake follow the priests. Theocracy imposes ethics and spiritual values. Law is established, social, organisation springs up. Oligarchy and aristocracy follow. Civilization rapidly rises to its highest level. With the highest culture reign the greatest amount of debauchery, luxury and poverty. Disuse degeneration sets in. The people—the poor are furious, they rebel and seize the power in their hands; and decay sets in, when the majority without wealth—"the accumulated capital of faculties"—eat up the wealth of the minority, until the inferior population is swept away to make room for a fitter people.

The next theory is known as the Liberal theory of the eighteenth century associated with the name of Condorcet (1743-1794). It attributed the causes of decay not to democracy but to the inherent *weakness in human social organisation*. It saw a conspiracy among the rulers, priests and aristocrats to deprive the people of their natural rights. Remove this selfish trio, rewrite laws, reorganise social institutions and there is nothing to fear from democracy; and the doctrine culminated to the French Revolution.

Then followed the Post-Liberal theory of the nineteenth century. The practical sociologists of England said to the wild enthusiasts of the French Revolution: Kings are alright, priests and aristocrats are alright, social institutions are alright; what is wrong with society is the *ignorance of the mass*. It is in ignorance that the germs of decay are generated, and they set themselves by compulsory and free education by universal vote and emancipation of women, to educate the ignorant mass.

The modern or the Anthropological theory, while not denying the role of government, social institutions and education in the rise and fall of peoples, is not content with them alone and seeks other factors elsewhere. According to it, the growth of a civilisation is due to the supreme *need of defence* against nature, animals, other communities, diseases etc., and to the *mixture of blood and culture*. The hybrid vigour resulting from such a mixture causes the sudden rise in the wave of civilisation. The decay is attributed to various causes, economic, governmental, social and biological. Depopulation or overpopulation, famines, wars, weakening of the peasant class and rise of the relatively parasitic urban class, strifes between labour and capital resulting in diminished production, may be counted as contributing to the economic causes. The State may become a cause of decay when it usurps the functions of an individual and interferes with the natural forces which destroy the undesirables. Among social causes may be counted the restrictions and limitations imposed on society while the civilisation was growing and which were quite necessary then as discipline, but which now tend to rigidity and to keep society bound. The community loses its *natural (collective) social vitality* and becomes stagnant. The last and the most important is the biological factor—the gradual exhaustion of *natural, physical vitality* due to long continued inbreeding.

After giving these several theories we may best describe our position in the words of Prof. Gates:—

Climatic changes, soil sterility, malaria, infanticide, losses in war, inbreeding, natural sterility or racial *ennui*, and hopelessness of outlook—all of these causes may have been operative in particular cases, but none of them appear to be adequate to account for the submergence of the classic civilisations of antiquity. We see the sweep of biological waves on waves of population, but the nature of the operative forces which produce these tides is too complex for analysis with our present knowledge.”

## IV

*Eugenics*

“The Greek philosopher, like the modern socialist would sacrifice man to the State; the priest would sacrifice man to the Church; the scientific evolutionist would sacrifice man to Race.” Allbutt.

In Europe, the eighteenth century acting up to its beliefs culminated in Revolution, and the nineteenth century in various measures of social Reform. The modern sociologists guided by anthropologists and biologists are preparing themselves to prevent the decay of modern civilisation by staying off the disappearance of the eugenic upper class, by checking the prolific growth of the undesirables and by foreseeing and preventing the racial *ennui*—inevitable consequences of any civilized community. This work is taken up by the new science of Eugenics founded by Sir Francis Galton in England. In 1902 he read before the Sociological Society, London, his new famous paper “Eugenics: its Definition, Scope and Aims”. Two years later, in 1904, he founded a Research Fellowship at the University of London to investigate eugenic problems, and in 1905 a Scholarship was added. Edgah Schuster and Miss. E. M. Elderton held the posts until 1907 when Professor Karl Pearson took charge of the research work. In 1911, when through the terms of Galton's will a professorship was founded, Professor Pearson was invited to hold it. Since then the movement has spread throughout the western world. At present the institutes working for eugenics are the Galton Eugenics Laboratory and the Eugenics Education Society in England; The Institute of Heredity in Boston, Eugenics Record office, the Volta Bureau in Washington, the American Breeders' Association at St. Louis now known as the American Genetic Association, in America; Germany, Sweden, Switzerland and Austria are united in an International Eugenics Society; Hungary has formed an organisation of its own, France has its society in Paris and the Italian Anthropological Society is giving much attention to the subject; The Institute Solvay of Belgium works for it; in Holland a strong Committee has been formed and Sweden has put a large separate organization in the field.

Some of these countries have enacted special social laws on the evidence supplied by the recent research in Eugenics, we shall confine ourselves only to the progress of Eugenics in the United States. Twelve States now have laws on their statute books pro-

ving for the sterilization of certain classes of individuals. Similar laws have been passed in a number of other States, but were vetoed by the governors, while in many others bills have been introduced but not passed. There is another way in which attempts have been made to restrict the reproduction of the undesirables; by putting restrictions on marriage. Applicants of marriage license are required to present a certificate from competent medical authority that the applicants were examined by him, were found free from venereal disease and fit to marry. In some cases they are also required to present birth certificates before a license is issued. Segregation on a large scale of the eugenically unfit has been contemplated in many States.

Americans seem to follow the lines indicated by Professor Flinders Petrie in building up their new civilisation. Petrie closes his study of the revolutions of civilisation with these pregnant words.

*If the view becomes really grasped, that the source of every civilisation has lain in race mixture it may be that eugenics will, in some future civilisation, carefully segregate fine races, and prohibit continual mixture, until they have a distinct type which will start a new civilisation when transplanted. The future progress of man may depend as much on isolation to establish a type as on fusion of types when established.*

The present immigration laws in America are based on these principles:

(1) Mixture of very superior and very inferior races is undesirable.

(2) Mixture of widely different races is undesirable.

(3) Continual mixture, even of equal races is not desirable. A period of racial mixture should be followed by a period of close inbreeding.

So by the immigration Act of 1924 the United States introduce a quota scheme based on the Census of 1890, admitting from each European Country immigrants equal in number to 2 per cent of the total of its nationals resident in the United States in that year. This plan made a huge cut in the quotas of the Mediterranean and Slavic peoples and was very much favourable to England. This low quota of the Mediterranean and Slavic people will further be reduced in 1927 when the present scheme will be superseded by a new one. In that year what is now described as the "National Origins" Plan will come into operation. Under it a total of 150,000 immigrants will be admitted annually to the United States

and they will be taken from each European Country in the proportion that it has contributed to the racial make up of the American people as evidenced by the Census of 1920. The present racial composition of U. S. is, according to Capt. John B. Trevor of New York, as follows:—

British and North Irish	52 Millions
Germans (including Jews)	12 "
Negro and Mulatto	12 "
Irish Free State	5 "
Canadian (English and French)	3½ "
Italian	3½ "
Polish (including Jews)	3 "
Russians (including Jews)	2½ "
Swedish	2 "
Dutch	2 "
Austrian (including Jews)	1 million
Norwegian	1 "
French	1 "
Mexican	¾ "
Total population, 106 Millions	.

The "national origins" bill will not affect the present exclusion of the Asiatics whose uneligibility to citizenship will bar them. Its paramount effect, which is keenly desired, will be to make the British Isles supply three out of every five immigrants allowed to enter the United States after 1926 so, in 1927 the United States will be ready under the new law to welcome 91,000 people from the British Isles and less than 60,000 from all other European countries together.

## V.

### *Hindus: Their Rise and Fall*

Though it is still a disputable point when the Aryans settled down in North India, we may safely take it to be somewhere about 2500 B. C. That they did not fully intermarry with the "natives" is now almost universally accepted. A thorough study of the Vedas reveal that by the end of the Vedic Period (2500-1000 B. C.) at least four main castes were definitely formed and more definite social organisation was being evolved which culminated in the Laws of Manu. After the Vedic Period followed the period of philosophic speculations as exhibited in the Upanishads which disappears in the rituals and formulae of the later Brahman period (1000-600 B. C.). The next rise in the Hindu activity is that of the Buddhist Period. Gautama Buddha lived in 563-483 B. C.; Asoka during 274-236 B. C. Then we have another upward wave as represented by Samudragupta (330-375 A. D.) and Harsha (606-647 A. D.).

By 1024 A. D. the Hindus were too

decayed to resist the Mohammedans, who with comparative ease became masters of Northern India. After the advent of the Mohammedans the Indian Civilisation again began to rise and reached the maximum somewhere about 1550 A. D.

How can we explain the periodic rises and falls in the Hindu history? We have no definite knowledge about the formation of the castes and rigid social organisations of the Hindus. The theories of caste put forward by Ibbert, Senart, Masefield and Risely all appear to be equally inadequate to explain many things. It is beyond question that many different races entered India. We have evidence of the Yavanas (Ionian Greeks), the Shakas or Scythians the Nomads of Central Asia and the Parthusians of Persia coming into India just before or after the beginning of the Christian era. We also have evidence that the Persians had very intimate intercourse with the Indians in Vedic times—the conquests of Cyrus (558-530), Darius (522-486) and Xerxes (486-465) could not be without their social effects on the people. We cannot deny that there was a more or less continual mixture of different races in Ancient India, and that side by side with it existed a system of inbreeding established and perpetuated by the newly forming castes and social laws.

The problems to be solved by the Indian Sociologists today are:—

1. Evolution of the Caste System; Aryan and Dravidian elements in its formation, and how incoming races in India managed to be assimilated, if at all, by the older races.

2. Eugenic value or dysgenic effects of the Caste-System.

3. Eugenic value or dysgenic effects of the Hindu Social Laws and Customs e.g., Marriage Laws early marriages, polygamy, widow remarriages etc.

The Hindu Caste-System has been very much praised on the one hand while it is relentlessly condemned on the other. Nietzsche hailed Manu as the greatest of the world's Sociologists for his Caste-System, while all Indian Social Reformers from Rammohan Roy to Chandavarkar have blamed the castes for the fall of India. Modern eugenists are advocating what virtually amounts to the Caste-System of the Hindus *less its rigidity*. William McDougal has developed this eugenic caste-system in his "Eugenia—National Welfare and National Decay" (1921). We have seen that continuous inbreeding for a long period leads to a deterioration of the

stock. Petrie has considered this as one of the chief factors responsible for the decay of peoples. Some of the modern Sociologists attribute the relative barrenness of Ireland and Spain to their relative isolation and subsequent forced inbreeding. The Irish of Southern Ireland are considered to be produced by comparatively close interbreeding for at least ten centuries.

Is it not a fair assumption, then, that the continued inbreeding in the Hindu castes for at least twenty centuries has led to the deterioration of the germ plasm, and subsequent decay of the people?

Let us turn to the Hindu Marriage Laws. All Hindus must marry. This social law is eugenic as well as strongly dysgenic; eugenic inasmuch as it disallows eugenically fit members of the Society to remain unmarried and thus impoverish the community; dysgenic inasmuch as it forces the eugenically unfit, the feeble minded, the defective to marry and thus vitiate the community. Again in Hindu marriage system there is no scope for the Natural Law of Sexual Selection. This Law is the most potent factor in weeding out the undesirables from the community. The popular beliefs in the West, (where this Law operates with more or less freedom), such as the dissimilars attract one another, have been shattered by recent researches of Karl Pearson, who has established the "law of assortive mating" in virtue of which human beings in most cases, if left to themselves, mate not with their opposites in stature, complexion, etc., but with their own kind. The inference is that, according to Galton's Law, the strong tend to perpetuate and strengthen their kind by mating, biologically speaking in their own kind.

The dysgenic effects of too early marriages of prohibition of widow marriages, barter systems of marriage prevalent in some castes, are too obvious to deserve any mention.

Hindu marriage laws disallow marriages between relations. In the West and in other communities in India we know that mere relationship, except it be very close, is no barrier to marriage. Is it eugenically desirable to prohibit marriages between relatives? In America, where in nearly half the States marriage between cousins is prohibited, the question of consanguineous marriage has been very widely discussed by the scientists and their conclusions are that consanguineous marriages in a degree no closer than that of first cousins are

neither to be condemned nor praised indiscriminately, their desirability depending on the ancestry of the two persons involved ; that such marriages more often produce geniuses than degenerates. The vital question in marriage is, therefore, not whether the persons concerned are related by blood, but whether they are carriers of desirable traits.

## VI

### *Conclusions.*

Two factors seem to be responsible for the decay of the Hindus, first, disuse of their faculties and second, close inbreeding, *i.e.*, lack of outbreeding. The Hindus, it appears, deteriorated like the domestic ducks, when they were at the height of their glory when they were well-fed, well-housed, well-protected by nature and free from the active participation in the hard struggle for existence, and ever since they have been unable so regain their lost vigour. ( I do not intend here to discuss the theory of inheritance of acquired characters but I should like to refer my readers who may be inclined towards the theory of Weismann to the recent work of Kammerer Pavlov and Gurer and Smith, 1920). This disuse atrophy has been nurtured and accentuated by the caste-system of perpetual close inbreeding, which was quite desirable and necessary in the past to transform the heterogeneous population of Vedic and Buddhist periods, into a homogeneous one, but which now only serves to increase decay

and degeneration of the people. The greatest of the Mohammedan monarchs of India, Akbar, saw the social, if not the biological disadvantages of two "races" living side by side without intermarrying. He attempted a most desirable fusion between the two and I am inclined to believe that the greatness of the Indian Civilisation in the sixteenth and seventeenth centuries was directly due to this fusion of blood and culture.

If the modern Hindus are not entirely to be wiped out from the civilisation of the world it is preeminently essential that they should begin to use their mind and body to their utmost, they should begin to free themselves from the dangers of disuse or lopsided use of the brain, with determination to "scorn delights and live laborious days." They should take the regulation of their lives from the hands of Manus, Yagnavalkyas and Vyasas into their own hands and using all the methods that modern science provides should organise themselves to investigate the causes that are responsible for their decay, putting aside minor scholastic quibbles they should unite to reorganise society—society not only of Hindus but of all communities living in India, Hindus, Moslems, Parsis, Christians and others. Unless this is done, the falling wave of Indians will continue to fall—natural laws have no respect for persons or hoary age—till they also become phantoms of the past, mere shadows, like the great Egyptians, Assyrians, Babylonians, Persians and Greeks.

## THE PUNJAB PEASANTRY AND ITS INDEBTEDNESS\*

By SRI KISHAN

### PEASANTS IN THE PUNJAB

THE major portion of the population of the Punjab consists of agriculturists. Go to any village in the Punjab—the number of villages in

\* REFERENCE: Wolff's "People's Bank".

Wolff's "Cooperation in India".

"Indian Cooperative Studies"—edited by Ewbank.

Morison's "Industrial Organization of an Indian Province".

Ganga Ram's "Lecture on Agricultural Proverbs".

Calvert's Article on "Agricultural Credit".

"Report of the Indian Currency Committee for 1919—20", and

Calvert's "Laws and Principles of Cooperation in India".

the Punjab is much greater than that of towns—and you will find that about 99 per cent. of the village population is agriculturist or depends upon agriculture. The average holding is very small. The peasant is poor and resourceless. It is for this reason that though the Punjabee peasant is sturdy and the Punjab has a rich and alluvial soil, extensive irrigation works, and a net-work of railways, his productivity is less than that of farmers in the West. Being ignorant the peasant receives little for what he sells and pays too much for what he buys. If he has money he does not know how to spend or save it; if he borrows money he cannot get loans on terms suitable to him in spite of the fact that the security that he offers for the loan is the best that anybody can give.—Peasants with

the best credit are not infrequently the worst victims of the mahajan.

#### PEASANT'S DAILY LIFE

A word or two may now be said about the life of the village peasant in the Punjab. Villagers, generally speaking, are well acquainted with one another's habits, customs, dealings, character and conduct, and financial position—very generally they are kith and kin of one another, and are thus intimately known to one another; and more so because the village consists only of a small number of families probably descended from the same ancestors.

A villager goes to his farm with his cattle and plough early in the morning and begins ploughing the field, no matter if it is winter morning or summer noon. Generally he takes his food in the farm for his field lies some 3 or 4 miles away from the village. He works on his farm from morn till eve, and returns home with his tired and hungry bullocks in the evening. Then taking his meals he goes to the chaupal (the common meeting place) with his merry hooka and enjoys the company of his brethren while the merry hooka goes round. When it is night he goes to bed happier than a lord in his mansion.

#### AGRICULTURIST MUST BORROW

The prosperity of the peasant depends upon rain.—If it rains at the proper time and the harvest is good, he gets enough money to meet his requirements though not able to save much for the future. But if, on the other hand, the harvest is not good, or a bullock dies, or the plough becomes rotten and needs replacement, or he has to marry a son or a daughter, or to perform a *shraddh*, or some other ceremony, he would be in need of money. But where is this money to come from?—No one is so charitable as to give him the needed money for nothing. Naturally he must have recourse to borrowing. He can borrow money from three sources.—The Government, the banks, and the Baniā (the village money-lender). Let us consider these creditors in some details.

#### I. LOANS FROM GOVERNMENT

Government cannot and does not know the need and credit of the borrower, and so until it is satisfied that the credit of the borrower is good, and the loan is wanted for productive purposes, it will not grant him any loan. This enquiry involves time. Again it will grant loan to the needy peasant through its complex machinery of officials which does not always work smoothly and rapidly. Government also insists on punctual repayment. Government loans, it will thus appear, do not help the agriculturist much.

#### II. LOANS FROM BANKS.

With the banks the same trouble arises. Banks have also to be satisfied about the security of the loan and the credit of the borrower before they make a loan. This too takes time. Besides this there are very few banks in the Punjab. This point was very forcibly brought out by Mr. Dalal (ex-High Commissioner for India in England) in his minority report on Indian currency 1919-20. The vast and scattered population of India has thus modern banking facilities at 165 stations only and consequently the financial power of India is

insufficiently mobilized. Money lies dormant in endless small hoards." When such is the banking condition of the whole of India containing commercially more advanced provinces than the Punjab, the condition of the Punjab as regards the provision of banking facilities can be better imagined than described. Thus we find that if an agriculturist wants a loan from a bank he must travel a distance of some miles from his village to the town where the bank is situated. Mr. Dalal goes on to say, "India has an area of 1,802,657 square miles, and it contains 2,253 towns with 29,748,228 inhabitants, and 720,342 villages with a population of 285,406,168.....Further there are 294,875,000 illiterate people in India, and out of 18,539,578, literates there are only 1,670,337 literates in English." So the peasant also has a great difficulty in explaining his financial position to a bank whose directors and superior staff are entirely European. Again agricultural loans are small in amount and banks generally would be unwilling to lend money to the peasant.

#### LOANS FROM THE MAHAJAN

So the only remaining source of credit is the village Mahajan who is termed the village capitalist and the Jew.\*

The Mahajan is the village capitalist and financier because he supplies the farmer with money at the time of need, whereas none of the two above-mentioned agencies can do so. Bania moreover does not insist on punctual repayments of loans. He knows his customer and is willing to wait for his money. He is justified in charging high rates of interest because agricultural borrowing—agriculture being "the trade of the year to come"—involves risk. If the harvest is not good the borrower will not be able to pay the interest even, what to say of the principal. Moreover, the Head Master, Vernacular Middle School at Nuh, District Gurgaon (in the Punjab) told me that a Meo, † if he has not money will never even think of repaying the mahajan's loan. So the Mahajan charges a high rate of interest in self-protection.

The Mahajan or the village Bania is described, as a Jew for he takes advantage of the poor man's need—a drowning man cannot bargain with a bystander for throwing a rope from the bank.

#### SUMMARY OF THE ABOVE

The whole position is thus summarized by Sir Daniel Hamilton: "The people have many bankers but no bank. The land lies blighted by the shadows of the Mahajan. Go where you will, you will find the people weary of waiting for a money monsoon which never breaks. They look to the heights of Simla and the plains of Delhi for the cloud with the silver lining, but the cloud never sparkles into shower."§

#### CREDIT, AN ESSENTIAL TO AGRICULTURE

That "the rapacity of the money-lender and the

\* Compare Morison "Industrial Organization of an Indian Province," chapter v.

† A Tribe in the Gurgaon Dist.

§ Wolff's "Cooperation in India" p. 8.

indebtedness of the peasantry\*\* are characteristics of agriculture is not only true in the case of the Punjab, but of the whole of the agricultural world, as Sir Frederic A. Nicholson showed by quoting various facts and figures about various countries in his very valuable report on Agricultural or Land Bank published in 1900. There he says, "the lesson of the universal history from Rome to Scotland is that an essential of agriculture is credit. Neither the condition of the country, nor the nature of land tenure, nor the position of agriculture, affects the one great fact that agriculturist must borrow."†—The only difference being that in the Punjab thrift is unknown to the agriculturist, whereas the agriculturists in European countries know and practise it. §

The Punjabee agriculturist does not know the proper use of credit and thus suffers the hardships arising from the usurious rates of interest charged by the Mahajan for "credit is like fire, an excellent servant—nor better—but an execrable master."\*\*\*

#### CREDIT

The word 'credit' is derived from credo (I believe), meaning thereby faith in the future occurrence of an event, namely, the repayment of the loan. The question of credit arises when a person, called the lender, having no immediate use for the money in hand lends its use to another man, called the borrower, who is desirous of using it. The lender is indeed to be induced to give the use of his money by the offer of something extra, called interest, on the part of the borrower. When lending, the lender must satisfy himself that the borrower is willing to repay the loan, that the borrower is able to repay it, and that when the actual time for repayment comes the borrower will be willing and able to repay the loan with interest.

#### AGRICULTURAL CREDIT

Now though at the time of borrowing the agriculturist is willing and able to repay the loan as he expects rain and thinks that the harvest will be good, it is not certain whether the harvest will be good or bad. So it cannot be confidently said whether the borrower will be willing and able to repay the loan when the actual time for repayment comes. Thus a few successive bad harvests may ruin the agriculturist—Mr. Calvert says that in the Punjab no less than double the land revenue is annually paid by the agriculturist as interest to the money-lender.†† The Mahajan reduces the agriculturist to a very sad condition indeed.

#### AGRICULTURIST AND THE MAHAJAN

The Mahajan knows little of industries and so does not lend money to the industrialist. More-

\* Morison's "The Industrial Organization of an Indian Province", p. 85 chap v.

† Morison's "The Industrial Organization of an Indian Province", p. 86 Chapter V.

§ Cf. "Indian Co-operative Studies" edited by Ewbank, p. 35-36.

\*\* Wolff's. "People's Bank", p. 372.

†† "Indian Co-operative Studies", edited by Ewbank p. 33,

over the industrialists cannot offer so good a security for loan as does the agriculturist. So finding the agriculturist ignorant and his security for loan good, he lends money to the agriculturist. Once the money is lent to the agriculturist, the Mahajan never asks for the repayment of the loan for it is with difficulty that he has invested his money on good security—the land and its produce, whose value rises higher and higher every year. The Mahajan asks for the principal simply to threaten the agriculturist by a law-suit in court when the agriculturist does not yield to the Mahajan's terms, or else does not pay interest punctually. Thus we see that the Mahajan does not insist on the punctual repayment of loans and sometimes that of interest either. Before the passing of the Punjab Alienation of Land Act 1900, he could acquire (by putting the borrower into difficulties) his land either by a private contract or by public sale.\*

#### CO-OPERATION AS THE BEST REMEDY.

Government on the advice of several Committees and commissions devised means—famine relief, taksar, employment of efficient workers, suspension of revenue, communication and transportation, railways, irrigation etc.—for the relief of the farmer. Yet no permanent financial arrangement was made to enable the peasant to deal satisfactorily with the Mahajan. Something was done to mitigate these evils by the passing of the Alienation of Land Act 1900, but we should remember than an agriculturist, whether here or elsewhere, must borrow. If he cannot get money at low rates he will have it at a higher rate. Thus the Alienation of Land Act 1900 was no solution of the problem. On the other hand the value of the security that the agriculturist could offer to the Mahajan is diminished by the passing of this act, and has thus made credit dearer for the agriculturist.

The true solution of the problem will be a system as can give easy and cheap credit and at the same time check the agriculturists' habit of borrowing imprudently. And co-operation supplies this solution. But what kind of co-operation will suit him best is a problem which, if time permits will form the subject for the next article.

\* The following are some of the Punjab proverbs about the relation between the farmer and the money-lender (vide Sir Ganga Ram's lecture on "The Punjab Agricultural Proverbs and their Scientific Significance," pp. 32 and 33):—

- (1) Chharya san lalita bhau.
- (2) Jattan wahyan, Te shik Ramayan.
- (3) Je dena hove shahda Te til verheli gad
- (4) Khata pita lahedda. Bagi raha shah da
- (5) Jattan sanda Rhatya kaj karan kirar ;

Jattan sanda patte nas gae Kandhar

When it has amounted to a hundred, fear is put away. The Zamindars labour and money-lenders gain.

If you owe money to the banker sow oilseed in previously prepared land. Whatever is eaten and drunk is gained, what remains goes to the money-lender.

A farmer earns and a money-lender enjoys ; but when a money-lender suffers at the hands of the farmer he runs to Kandahar.

## INDIAN PERIODICALS

### Lord Birkenhead's Great Condescension

Mr. C. Y. Chintamani contributes to the *Hindustan Review* an article on the speech delivered by the Secretary of State for India in the House of Lords on the 7th July last. It has been said that that big functionary's promise to consider any agreed scheme of Indian constitutional reform that may be placed before him is "a silver lining". Mr. Chintamani does not appear to think so, as his following observations tend to show:—

My Lord Birkenhead will be graciously pleased to consider any agreed scheme of constitutional reform that may be put forward by Indians. In the first place, the preparation of a scheme in full details is not the work of non-official public men. In the second place such a scheme, put forward by them in 1916-17, was not accepted. It was destroyed by criticism, by the then Secretary of State and the then Viceroy. In the third place, the resolutions of the annual sessions of the National Liberal Federation of India have embodied the outlines of such a scheme. Fourthly there is the Commonwealth of India Bill of which the National Convention is the parent and sponsor. Fifthly, the 'round table conference' for the drawing up of a scheme asked for by the Legislative Assembly in February 1924 has never been agreed to by the Government. Sixthly, the recommendation of Sir Tej Bahadur Sapru, Sir Sivaswamy Aiyer, Mr. Jinnah and Dr. Paranjpye—the honoured patriots who signed the Minority Report of the Muddiman Committee—that an authoritative body with comprehensive terms of reference should be set up without delay by His Majesty's Government to recommend measures to put the constitution on a permanent basis with provisions therein for automatic progress at stated intervals, has been summarily rejected by the two famous lawyers—a former Lord High Chancellor and a former Lord Chief Justice—who were closeted together in that unpromising building, the India Office, and therefore, it must be presumably by His Majesty's Government as a whole. In the face of all these, it was an eminently safe thing for Lord Birkenhead to do to promise consideration of any agreed scheme that might be placed before him. Not (as Lord Winterton took care to explain almost immediately afterwards in the House of Commons) that the Secretary of State invited any body to produce a scheme, he only consented to consider it if it was submitted to him. But as a condition precedent of such honour being accorded to it, it must have behind it the support of all the parties in India. Swarajists and Liberals, National Home Rulers, Independents and Nationalists, Muslim Leaguers and Hindu Mahasabhaistes, if not the members of the European Association as well, must all have agreed to the scheme before His Majesty's Secretary of State could or would condescend to examine it or to cause it to be examined on the merits. Verily, it is a most encouraging promise!

### The Exploiter's Impartiality!

Mr. K. C. Sen writes in the same Quarterly:—

Exploitation has very little respect for colour, creed or blood. It does not discriminate between latitude, longitude or altitude as things by themselves. It is egoistic by its nature and judges conduct solely by utility. It looks to nothing except net profit, that is, the ultimate gain determined by subtracting cost from sale value. Exploitation means, in the ultimate analysis, nothing less than the outward expression of the desire to eat bread in the sweat of neighbour's face. The neighbour may live next door or in the remotest corner of the earth. He may be a Christian or Mussalman, a Polytheist or Animist, a Pantheist or Buddhist; he may have any colour of the spectrum on his skin. He may live in the tropics, in the temperate zone or in the arctic circle. He may be a Negro, a Chinaman or an Esquimo. Entire humanity is open to the embrace of the exploiter. He has no respect for sex or human conventions, determining the mutual relations of the sexes. To him ethnography, and spectrography, geography, and physiography, theology and biology, thermology and meteorology are all irrelevant. He wants to eat bread and to avoid irksome work. He wants freedom for himself absolutely and thralldom, for the rest of the world relatively. He is a parasite by nature and his code of ethics is the code of the parasite.

### The Port of Masulipatam

Mr. G. A. Chandavarkar pleads in *The Indian Review* that in return for the valuable services rendered by H. E. H. the Nizam of Hyderabad at a critical moment, which recounts, the Port of Masulipatam may be ceded to the 'Faithful Ally.'

Historical tradition, documentary evidence based on treaty obligations, strategical importance, political expediency, the geographical situation and economic needs suggest emphatically the supreme necessity of the grant of that sea-port town to H.E.H. the Nizam, along with a small strip of territory necessary to reach the port. Whether the acquisition should be made by means of a perpetual lease of the territory from the British Government or by the mutual exchange of some territories are matters to be discussed and settled by statesmen. All that a layman can feel is that circumstances demand that negotiations should be speedily undertaken for the assertion on perfectly constitutional lines of the rights and privileges enjoyed by H. E. H. the Nizam's Government over that seaport town.



## Punishment of Infanticide

Mr. Hemendra Nath Dutt writes in *The Chittagong Bar Magazine*:

In a recent case in the Bombay Presidency in which a girl widow Sundrabai was convicted of the offence of having murdered her newly born child, the Sessions Judge of Dharwar Mr. V. M. Ferrers, who tried the case and before whom the accused girl while pleading guilty is reported to have narrated a sorrowful tale of her distress, found the difficulty in pronouncing the sentence and as he had no choice but to sentence as provided for in law he could not show any leniency or pass a lighter punishment. While passing a sentence of transportation for life, the kindhearted Judge, however, recommended that the sentence should be reduced to two years' imprisonment, a sentence which he said he would have inflicted in the circumstances of the case had he the power to do so. The circumstances as transpired under which the offence is reported to have been committed are simply appalling and pathetic. Sundrabai was a young widow aged about 22. She lost her husband about 5 years ago. A few months before the infanticide she was discovered to be in a delicate condition and her father with whom she resided asked her to leave the village. Her wandering then commenced while she was in an advanced stage and she ultimately arrived at a Dharmashala at Savanur. Here, however, she was discovered by some of her village people as a result of which her father sent her a sum of Rs. 15/- and asked her to go still further away. While thus bewildered in this stage of penury, distress and banishment, she gave birth to a female child which she strangled to death in a state of utter helplessness. An offence such as this and under such extenuating circumstances would be met with a much lighter punishment in civilized countries of Europe than what the Indian Penal law provides. The Italian Codice Penal (Sec. 369) the "Strafgesetzbuch" of the German Empire (Section 217) and the "French Code Penal" (Art. 302) all deal with the offence of infanticide which is treated as quite distinct from murder.

The above case was, however, taken to the Bombay High Court in appeal and their Lordships, the Honourable Mr. Justice Mirza and the Hon. Mr. Justice Percival endorsed the recommendation of the learned Sessions Judge for a reduction of the sentence from transportation to two years' rigorous imprisonment. Mr. Justice Mirza remarking that the state of public opinion in this country was a constant incentive to hopeless mothers who found themselves in this unfortunate predicament to do away with their newly born infants. Their Lordships are also reported to have expressed an opinion that the Indian law might be brought in line with the law on infanticide obtaining in other civilized countries, like France and Germany. How long should India lag behind even in the matter of her legal system?

## Romain Rolland on Carl Spitteler

Professor Dr. Kalidas Nag contributes to *The Visva-bharati Quarterly* a translation of the first part of the tribute paid by M.

Romain Rolland to the octogenarian poet of German-speaking Switzerland, Carl Spitteler, recently dead. Says M. Rolland:—

The name of Carl Spitteler was made famous by a political discourse and by the Nobel Prize. It is not certain, as many people suppose, that the prize had the sanction of the Discourse. In Zurich in 1915, the Swiss poet aged seventy publicly denounced the violation of Belgian neutrality and the politics of Germany. It required some courage: for Germany was the only country in Europe where the works of Spitteler were known and admired; and the German Swiss were used to tackle prudently their dangerous neighbour. But courage, like genius, was natural to Spitteler. He did not attach so much importance to risks, even though large rather than small; and once his words were spoken, he did not bother about them any more.

Others, however, bothered about him. From every side came towards his house in Luzern the homage of the Allies: article and speeches, deputations, adulations, and public fetes. To the deputations of Geneva the French Academy delegated several of its members. Then one had the pleasure of witnessing the spectacle of people, who had never read a single line of Spitteler, striking their sides in order to collect a bouquet of rhetorical flowers. Present at that comedy, I could measure the ignorance of the official personages. I remember, some such official of France, who was at his wit's end; but rather than read a book of Spitteler, he opened a German Dictionary, and finding that "spitze" means "point, summit", improvised on that theme several brilliant couplets. For the rest, the hosts of Spitteler, the Latin-Swiss people, did not know anything either. I caught this scrap of a conversation, during the banquet of Geneva, while Spitteler was speaking:

"Have you read him?"

"No. And you?"

"Oh no! (*ironically*). First of all, poetry is too high for me, it is too far above ..... And then I don't know German. (*Interrupting himself*) Bravo! ....."

Spitteler had a good laugh over it. He was not in the least astonished. He was never astonished about anything. After all he had taken them by surprise. One must cry aloud before the latest celebrity!

Ten years had passed since then, and does one know Spitteler a little more? What does one know about him in France? Two or three works of second rate importance: *Conrad the Lieutenant*, that *tour de force* of a poet of thought showing that he can, if it pleases him, deal with realism; Perhaps some had read *Imago* which profits by the present vogue of Freud. But his essential work, the monument which dominates the epic poetry of our time, the *Olympian Spring*, and the *Prometheus* (two books)—giant peaks of the Alps—how many in France, or even in Switzerland, have read them? Does any one suspect that Spitteler who is just dead, is in one line with Goethe and Milton?

Bengalis who do not like (and perhaps cannot understand) Rabindranath Tagore's best works sometimes find sufficient condemnation of these works in the fact that *they*

have not read them, may find the last observation of Rolland quoted above interesting.

Rolland continues:—

Three Epics—the first, *Prometheus and Epimetheus* and the third, *Prometheus der Duldler*—are the two aspects of the same engraving; the same theme rendered by different orchestras and in different styles. They are the works of a literary athlete of thirty-five, in the thick of the fight, with old fighters fighting for his victory, of which, however, he himself was not a dupe.

The central idea of the epics is the Revolt of Man, isolated, yet refusing to barter his free soul against conscience, moral official, patented, which presents itself before him, with the imperative gesture of a master—the State—the God. The suffering which he endures and the victorious combat which he wages, at the end, for the salvation of his torturers,—that same master, the God, and his delegates whose spiritual bankruptcy is self-evident, and who have no other recourse but to claim him as their victim—these combine to make this gigantic song of the solitary nude soul, whom mankind outrages and who saves mankind.

*Olympischer Frühling* (the Olympian Spring) is in itself, a cosmogony—like a Hindu epic—the immense unrolling of an Epoch of Nature: the new gods, the masters of the world in our age, rising from the bosom of the night to a dazzling Zenith—their plays and their struggles for the conquest of the sceptre; then the established order, the youth of Olympus, the happy plenitude! The hour of bliss is at an end; but the poet stops before the first cracking of the enchanted palace. He turns his face from the gloomy future. It is sufficient for him to have seen, from the summits, the other declivity and the abyss into which the joy of living would soon crash down. He closes his poem with the descent of Heracles, son of God, to sacrifice himself for humanity.

But the Greek names should not deceive us! Not a single one of them responds to our ideas of the school. All the myths are transfigured. Everything is new, the form as well as the idea. It is simply, prodigious to have contemplated these Olympians of the Alps in new personages, and in the new scenes where Spitteler evokes them; once that is done it is no longer possible to consider that they could be otherwise than what he has created. That is the veritable fascination of genius and of beauty.

I am sure that France will be sensitive to that beauty some day. I even believe that the Latin peoples are better placed to taste it than the Germanic. For the work is eminently plastic. In it everything is seen through the eye of an artist, to the deepest thoughts. The whole thing lives all in one body, in one individual form up to the very abstraction of spirit. It was the most sumptuous and the most fruitful work which the German genius has offered to us since the Faust. If I were thirty years younger, I would have given a few years of my life to translate some of the books. But hard pressed by age and my own works, I confine myself to the task of rendering my homage of respect and gratitude to him whom I admire above all the European poets of our age.

## Bijapur Jail

*The Volunteer* publishes Prof. R. R. Diwaker's jail experiences.

He was first kept in Bijapur Jail. Here the chief complaint was not so much against the authorities as against the antiquated type of the jail-building itself, which is an "old palace" and has not proper accommodation specially in connection with the solitary cells. The solitude, Prof. Diwaker says, "is very telling in the pernicious effects on the brains of the prisoners". He also gives instances of Mr. Mohare of the *Karnatak Vaibhav*, Bijapur, whose giddiness and long stupors, never returned after his transfer to the Yervada Central Prison. The other case is that of Mr. Majli of Belgaum who had to be released, much before his sentence expired, owing to his deranged mental condition after being cooped up in the Bijapur cells. We only say that the dictates of humanity require the demolition of these 'old palace' cells and confinement in such unfit places should be abandoned.

What is said of the solitary cells in Bijapur jails is true, more or less, of solitary cells in other jails also. Solitary confinement is an inhuman punishment which ought to be abolished at once.

## Christian Missionaries and the English Clergy

Rabindranath Tagore writes in *Current Thought*:—

A man, with all the possibilities of a successful pugilist in him, becomes a teacher of young children in a school; while one, who seems to be born and bred for the post of a police detective, is converted into a missionary. In other callings, such incongruities are not productive of so much evil as in the sacred profession of religion.

Between the religion taught by Christ and the temperament of the people in England there seems to be somewhere a point of great discord. The instinct of domination over nature and man seems to be innate in their very being and to have been running in their blood for generations. And therefore the Christian religion which is a white lily, changes in their hands its colour into red. During the times of war, they put up God as the leader of their own party bought over to their side by their prayer and worship. Not only they nourish under the cover of their profession of love a racial and sectarian contempt but also political antagonism for the people of a different country and creed. It has been brought vividly home to our mind that the missionaries are on one side and we are on the other. They are ever ready to convert us to their faith; but they are not prepared to treat us as one of themselves. The Christian missionaries, of all persons on earth, ought to have undertaken the noble task of uniting nation with nation with a just respect for the rights and privileges of all. But the opposite has been true. It is the Christian missionaries, who more than any others have created a gulf of difference between Christians and non-Christians. In India there exists a great national barrier of indom-

table pride between the rulers and the ruled. The missionaries have added to the volume and strength of that pride by their religious and social segregation and consciousness of their political prestige. The mind of a missionary in India is like a man who has a recognised wife and also a mistress to whom almost openly he pays court. Christianity is that wife, while politics is the mistress. A point is reached, where the national interests of the missionaries collide with ours. At that difficult point they cannot bend down their heads to follow the precepts of the great and lowly Christ.

The poet then tells the reader:—

Since this has been for a long time my impression in India, which in such surroundings was likely to be incomplete, I was advised by a friend in London to have a look at the country life of the English people before I left England for good.

He said that a genuine picture of the English religious environment cannot be seen at its best except in a quiet country home and a country parish. He made arrangements, therefore, for our stay as guests in the house of a friend of his who is a priest in a village in Staffordshire.

Some of his impressions of the village priest's house and of the peasants are given below.

Everything about this house is spotlessly clean and tidy. The rooms are well furnished, and the library is full of useful volumes. Nowhere is there the slightest sign of inattention and neglect. It is this characteristic in the life of middle class gentlemen of England which has impressed me most deeply of all. They possess a greater number of things for their ease, ornament and use than we do. But, even in the most trifling of them, the attention of the householder is equally alert. They understand this fact very deeply, that a carelessness about one's surroundings is nothing more or less than an insult to a man's own self. This feeling of self-respect is working in all matters, great and small. They never think meanly of their own worth as human beings. Therefore, they have tried their best to make their habitations and surroundings one with their own dignity as men.

We went over to the houses of the peasants. They have, with great labour, turned some plots of ground round their cottages into beautiful little gardens of flowers and vegetables. After the strenuous labours of the field, they work in the evening in their own gardens. But this work they love so much that they never mind this extra amount of labour. Another good effect is that this keeps the drink away from their doors. By trying to make the outside beautiful, they succeed in making the inside also filled up with beauty and grace. This clergyman, with whom we are staying, is connected with many works for the good of the villagers. From his daily conduct we have been able to see how beautiful a life devoted to the service of God is.

Now I have been able to realise the utility of a clergyman guarding the interest of a few villages. By an organised effort of the whole country, even the most remote villages have been made to acknowledge a common standard of moral ideals.

The clash in England between the advanced spirit of the age and the creeds of the Churches is thus described by the poet:—

Man can never form an organisation of any kind, which can be beyond the touch of evil. It is a well-known fact, that the faiths and creeds of the people of this country are not in perfect harmony with the more advanced spirit of the age. Many good English people have often been heard to remark that to attend church has been an impossibility with them. They do not like to fall into the sin of blindly following a thing in which they cannot believe. So it is found, that those who are in heart, mind and learning truly great, have often been left outside the pale of religion altogether. This state of things can never be for the good of the country. But Europe is saved by her inherent vitality. She can never stand still. Her nature is ever to move on. So she is wearing off her obstacles by the mere force of her movement. The more the Church tries to obstruct that tide, the wider must the Church be made being struck by its very force. This process of attrition is going on every day. So the Christianity, which the more educated have adopted, has discarded the decaying portions of its exterior.

The writer's pictures of the English priest and the Hindu priest also require to be presented to the reader.

Although the clergy, by thus covering the whole country with a net work of creeds, have to some extent counteracted its progress, yet the high internal moral tone of England has been safely kept by the parish clergy. Similar was the work of the Brahmin in our country. The Brahmins, having been known only by their birth and not by any good qualities, in course of time lost all the responsibility of their work. The nobler the ideal of a Brahmin, the more does it depend upon the worth, ability and culture of a particular person. But whenever an attempt has been made to confine this responsibility within a class, the ideal itself has been lowered. It is absurd to think that a Brahmin's son, simply by virtue of his birth, will be necessarily a true Brahmin. Since this burden of falsehood has been blindly borne by our society for such a long time, our religion also has become lifeless and confined to some meaningless forms and rites. It is through a force of habit only that we cannot perceive how low the Brahmin has fallen. The Brahmin, whom, society is bound to adore, but who does not consider it obligatory upon himself to try to deserve that adoration by his character and conduct, merely wants to lead society by the bridle of the sacred thread.

I do not believe that there is much consistency to be found between Christian belief and action among the English clergy. Few there are, who are following in their lives all the noble tenets of their Christian ideal, with earnestness and sincerity. But one thing is very clear: they are not merely clergymen by the fact of their birth alone, as the Brahmins are in our community. They are answerable to society for their actions. They must keep up the purity of their character and actions. So they have at least held up before their country the high tone of their moral lives. In Hindu society a Brahmin, however low in morals, is always unhesitatingly allowed by our society to perform all the sacred functions connected with householders. Hence there must be, as a matter of course, an unavoidable gulf between Religion and Ethics. We are thereby insulting our very manhood. But in England, we find that a

clergyman without moral character will never be forgiven by society. He may not necessarily be a truly devoted *Christian* but he must be a man of good character. It is in this way that society is maintaining its own self-respect and getting its true reward in the wealth of its moral standard of living.

So, in my opinion, this country is much indebted to the clergy for its personal, moral and religious standards.

But, says he, we cannot remain for ever content with this.

The great national problems which arise are not being solved by the clergy in accordance with the precepts of Christ. I see at every step their deviation from the great work they have undertaken of establishing Christ in the heart of the nations. During the last Boer War, why did the clergy merely look on? Now, when two great fat-bodied mistresses of Europe, England and Russia are ready with big fish knives, to cut asunder into two unequal pieces poor Persia, why are the clergy once more looking on idle and inactive?

In India, again, is there no act of injustice being done with regard to the coolie recruiting matters, the conditions of the indentured labourers in the colonies, together with the treatment of Indians by the Europeans in India itself? In some great cause, where they, in a body, in the name of Jesus Christ, might stand by the poor, the weak and the oppressed millions of our country,—have we ever had an opportunity of seeing such a heavenly sight? There is a well-known English proverb, 'pennywise and pound foolish'. We find this proverb daily illustrated in the religious conduct of the clergy in India; for they are supremely penny-wise. They strain at a gnat and swallow a camel. They deny Christ Himself, while preaching His religion. They are scrupulous about small things, but insult Christ when big things are at stake. There are a few noble souls among them who are true friends of humanity; but that is due to their individual greatness. They are obliged to stand apart and do their work in solitude.

At times of such degeneracy, we have seen truly great men fearlessly fighting against the wickedness of the nation. But now few of these are clergy. Many of them have no faith in the current forms of Christianity and deny it altogether.

At the slightest breach of a formal rite, or an outward tradition of customary worship, the whole body of the Church rises up in tumult. But was it for these things that Jesus died? Is this the Gospel that Jesus put before the world? The temporal has overwhelmed the eternal. Hence in spite of the presence of the clergy throughout the parishes of England political leaders do not hesitate to commit butcheries and dacoities in England's name, while organised Christianity looks on and takes no notice, or else holds up its hands in despair.

### Co-operative Public Health Movement in Bengal

We read in the *Bengal Co-operative Journal*:

The *Malaria-Ravana* has at last come to grips

with *Co-operation-Rama*: the battle is still going on and will go on for a long time to come: but anyone can foresee with whom ultimate victory lies. The progress of the fight is evident when we consider that in 1917 only three villages joined the Anti-Malaria movement, in 1918—8, 1920—26, 1922—32, 1923—82, 1924—360, and at the present moment their number is 433. The task of the sanitary reformers has been facilitated by the sympathetic practical response received from *samities* and *sabhas* which are inspired by somewhat vague idea of rural improvement. "Very little persuasion or lecturing is necessary: We simply implant our idea on the organization which is already in existence." Though the spirit of reform and the desire for social service is there in our rural areas, there are certain impediment to the further growth of the movement arising mainly out of misunderstandings of motives and functions. The first impediment is the popular habit of looking up to the Central Society for initiation of carrying out of Anti-malaria measures: the primaries think that there are branches of the Central Society and not independent organizations formed to carry out their own work on their own initiative. This habit of looking upto some higher authority for carrying on the work which they themselves are to do—though not peculiar to Bengalis alone—must be got rid of before further progress can be made.

The second impediment arises from the misunderstanding on the part of those who, from their vantage position in life, can help or retard his movement. There are men who will not actively help a movement unless they can boss the whole show: the success of the movement depends, however, on the selfless efforts of devoted men who prefer a satisfied conscience to empty popular applause.

The activities of the society have attracted the attention of people throughout India, Burma, Assam, Orissa, Bombay, Madras, the Punjab—have eagerly sought for our help and advice.

### Venereal Diseases and Infant Mortality

Mr. Socrates Noronha has contributed to the *Social Service Quarterly* a paper on the havoc wrought by venereal diseases in Bombay. What is true of Bombay is true, more or less, of other congested and industrial areas in the country.

Says Mr. Noronha:—

Nearly 9,000 children die annually in Bombay within the first year of life, and out of this total about 3000 die of congenital debility before they are one month old. Now these 3000 lives of potential citizens that Bombay loses every year constitute about 30 per cent. of the infant mortality of the city—and we have to bear in mind that this appalling loss of infant life is not due to bad milk, bad air or measles. It is true that every one of these factors has something to do with our infant mortality, but it is not easy to believe that children die from such causes within one month of birth. What causes their death, therefore, must be something that was born with them, something that was in them before they were born, and that something

we have strong reasons to believe is in many cases one of the great venereal diseases, syphilis.

Let us consider another terrible fact. We have in Bombay an amazing number of abortions and miscarriages of which there is no exact record but about which we can reasonably claim to assert that the figure runs into a few thousands per year. The public will be surprised to know that 60 per cent. of such cases are caused by a syphilitic infection of the mother. Again, the number of still births in Bombay is about 2000 every year and it has been calculated that 20 per cent. of these are caused by syphilis.

We have in these figures, imperfect as they are a terrible record of the fell effects of syphilis in destroying the lives of children before birth, and immediately after birth. This is, however, the beginning of a hecatomb—for the toll that infant life pays to the early ravages of this disease is but a fraction of the total number of innocent children who tainted with the germs of syphilis grow up to a miserable adolescence smitten with the blasting effects of this terrible scourge of humanity. About thirty per cent. of children in our blind schools, about 25 per cent. of children in our deaf schools, and about 50 per cent. of the mentally deficient idiots and imbeciles who crowd our hospitals and asylums are the living results of venereal diseases!

It breaks one's heart to contemplate these figures representing as they do all the anguish of motherhood without its reward. In one particular series of cases observed, it was noted that amongst 1,001 pregnancies in 150 families where syphilis existed, there occurred 172 miscarriages and still-births and 239 infant deaths, while out of 660 live children 390 were diseased! At the Dwarkadas Dispensary attached to the Motilbai Hospital which is the largest children's clinic in Bombay, in every five babies that come up for diseases of infancy, one is congenitally syphilitic.

He asks, how do we propose to deal with these national scourges?

The reply in a nut-shell is this. If they are preventable, why not prevent them; if they are curable, why not cure them?

But prevention is better than cure and to prevent venereal diseases we have not to keep away the flies or close our windows against a draught. These are diseases of vice and immorality and preventive measures necessary can be condensed in three mottoes:

SEL-FRESPECT!  
SELF-CONTROL!  
SELF-SACRIFICE!

Let us keep pure in mind and body, enjoy the mirth of our babies' laughter, be proud of our children of to-morrow.

But if we have not been able to prevent venereal diseases, for the sake of the homes of India we should not contribute with our ignorance towards a slaughter of the innocents. We have to remember that ignorance is not innocence, but ignorance has killed innocence. Let us consult a doctor, and see that our ailment is properly attended to, before it is transmitted to our offspring. It is our sacred duty to admit the truth, seek cure for the disease and not be ashamed of it.

And let us treat our babies too, if they have the misfortune of coming into the world in a di-

seased condition: Make the best we can of them since we could not make them the best.

### A South African Indian Hero

Chapter IX of Mr. M. K. Gandhi's "Satyagraha in South Africa," published in the August number of *Current Thought* contains the following true story of the heroism of Parbhusingh, 'coolie':—

Among those who were in Ladysmith when it was invested by the Boers, there were besides Englishmen a few stray Indian settlers. Some of these were traders, while the rest were indentured labourers, working on the railways or as servants to English gentlemen, one of whom was Parbhusingh. The officer in command at Ladysmith assigned various duties to every resident of the place. The most dangerous and most responsible work was assigned to Parbhusingh who was a 'coolie'. On a hill near Ladysmith the Boers had stationed a toum-ton, whose operations destroyed many buildings and even occasioned some loss of life. An interval of a minute or two must pass before a shell which had been fired from the gun reached a distant objective. If the besieged got even such a short notice, they could take cover before the shell dropped in the town and thus save themselves. Parbhusingh was to sit perched up in a tree, all the time that the gun was working, with his eyes fixed on the hill and to ring a bell the moment he observed a flash. On hearing the bell, the residents of Ladysmith instantly took cover and saved themselves from the deadly cannon ball whose approach was thus announced.

The officer in charge of Ladysmith, in eulogising the invaluable services rendered by Parbhusingh, stated that he worked so zealously that not once had he failed to ring the bell. It need hardly be said that his own life was constantly in peril. The story of his bravery came to be known in Natal and at last reached the ears of Lord Curzon, then Viceroy of India, who sent a Kashmir robe for presentation to Parbhusingh and wrote to the Natal Government, asking them to carry out the presentation ceremony with all possible publicity. This duty was assigned to the Mayor of Durban who held a public meeting in the Town Hall for the purpose. This incident has a two-fold lesson for us. First, we may not despise any man, however humble or insignificant-looking he may be. Secondly, no matter how timid a man is, he is capable of the loftiest heroism when he is put to the test.

### Wood Distillation at Bhadravati

Rao Bahadur S. Srinivasa Iyengar contributes to the *Mysore Economic Journal* an account of the Iron Works at Bhadravati in Mysore. These Works include a wood distillation or carbonization plant, about which the writer says in part:—

The 'wood distillation,' or 'Carbonization Plant,' as it is technically termed, converts daily 200 tons of firewood into 60 to 80 tons of charcoal and other

by-products *viz.*, Calcium Acetate, Methyl Alcohol and Tar. These by-products are obtained by the condensation of gases formed during carbonizations of the wood. The condensed pyroligneous acid liquor is collected in large wooden tanks and pumped from there to the 'still' house.

To begin with, the wood, to be operated upon, should be harvested, properly air seasoned, decayed wood and heavy bark being rejected and none but sound solid wood about 2 inch diameter being used. The average yield of different products in distilling 4,000 pounds of 21 kinds of Mysore fuel wood has been as under ;—

1. Methyl alcohol	703 gallons.
2. Calcium acetate	165 lbs.
3. Settled tar	22 gallons.
4. Soluble tar	8.19 gallons.
5. Charcoal	1,278 lbs.

In regard to No. 1, its most important uses are in the manufacture of 'dyes' and as solvent in paint and varnish industries. From the present state of knowledge it cannot, it is said, be considered as a cheap motor fuel. No. 2 finds its most important use in the manufacture of acetic acid and Acetone. No. 3 has, by a process of double distillation, its unquestioned use in the manufacture of a high grade wood-preserving oil comparing very favourably with similar products of American manufacture. A sure way for a successful business is thus opened here. There are other, though not such chemically and physically sure, means of using it, *viz.*, a 'wood preservative' for rough work, or better still as a 'flotation oil' for the recovery of zinc, copper and lead ores. In the process of double distillation of the product, 'pitch' which is so useful for electric insulation is obtained. No. 4 when the selection of wood is satisfactory, is proved to be a stuff which compares favourably in every respect with American charcoal. Thus it is seen that the scheme is distinctly suggestive of greater expansion, and the period of 2½ years that has elapsed since the operations actually started is far too short a period to judge of its full benefits.

### Cattle-breeding in India

Writing in the *Vedic Magazine* on the degeneration of Indian cattle, Mr. Doongersee Dharamsee Sapat informs the reader :—

In Mysore the "Amrit Mahal", a breed said to have been introduced by Hyder Ali for military purposes, is still kept up by the state.

Mr. W. H. Harrison, Agricultural Adviser to the Government of India in one of his elaborate contributions pointed out from striking facts from history that the prosperity of an agricultural nation has a direct relation to the breeding of good cattle. The Government of India is now being roused up to taking small steps here and there though they are only small drops in the wide ocean considering the wide area, and the immense population of India. They have recently established an institution "The Imperial Institute of Animal Husbandry and Dairying" at Bangalore to meet a long-felt want in the matter of special technical education in cattle breeding, animal nutrition and such other subjects. The institution has an endowment of some 100 acres of land at Bangalore which are all under cultivation, and a young stock grazing farm at Pananpalli some 5 miles away.

The whole of the cultivated area is utilised or growing special fodder crops suitable for cattle. The farm has a total herd of some 300 cattle most of which are Ayrshire or Holstein crosses but a small herd of Delhi buffaloes, a herd of Sindi cows and a couple of pure bred Jerseys are also maintained. The Government of India have fitted up elaborate chemical laboratories at the farm or the special study of animal nutrition and cognate problems and specially designed cattle-sheds and an accurate animal weighing machine have been erected. At present the Provincial Governments are training up their officers in order to spread the importance of cattle breeding and dairying.

India is predominantly an agricultural country as 226 millions out of the total 315 millions are supported by Agriculture. In the United States and Canada, the average production from agriculture is roughly reckoned as £s. 624 and Rs. 476 per head respectively against Rs. 45 only per head in India because Agriculture is carried on without the additional income of cattle breeding. Economic reasons such as the small holdings and lack of capital have no doubt contributed to the neglect of the development of such useful Agricultural pursuits. But agriculture is now a local subject. Hence Government should encourage Agricultural Co-operative Societies which are being formed in all rural centres, to stimulate the progress of cattle breeding by assistance in buying good bulls and in rearing fine animals. Rural cattle shows go a great way in encouraging zamindars to bid for the prizes for well brought-up cattle.

### For India's Youth.

*The Young Citizen* observes :—

The days of pride of self-sufficiency are gone, and only those people who will liberalise themselves enough to learn from the experiments all over the world would bear the promise of a better future for their country. We should therefore plead with our young citizens not to confine themselves only to their own country for general inspiration but boldly to strike out new lines and demand from their elders experiments and safe imitation, wherever other countries have provided admirable examples to follow.

One such experiment, which has now passed into an accepted practice, which immediately occurs to us, is the apprenticeship to our leading political workers. Practically all over the world leading men in politics have apprenticed to them a number of young men who are deliberately trained by them in the ways of their party and political craft. So long, young aspirants to political life in India have been deliberately discouraged from benefiting from this healthy way of political education, and have been asked to confine themselves to study, without any practical training as a preparatory to entering upon their political careers. Our political or social recruits, therefore while they have shown a remarkable clear-headedness, where laying down of political principles divorced from practical political action was concerned have never been real helpers, except under definite guidance. Leadership in general, therefore, has continued to be defective, even in face of a crisis like the present.

One of the other developments taking place in

the outside world and deserving of the closest attention from young Indian citizens is the position of woman. Women are fast coming into their own, both in Europe and America, and though it may be contended, with some justification, perhaps that all the features of this development may not prove welcome here yet the broad fact of the interest in womanhood, and motherhood in particular, compelled, no doubt, by the devastation of young life during the War, is obviously symptomatic of the gradual change and approximation to a more legitimate state of society. In America, a woman is sitting in the place of a Governor of a State—the State which deprived her husband of political rights in the State for reasons of its own. While this is happening abroad, our legislators, whom we have sent to represent and safeguard our interests, are still squabbling over whether the Age of Consent shall be 14 or 16. Young political and social talent must leaven our reform movement and take its cue wherever it finds it.

### Buddhism a Missionary Religion.

Louise Grive writes in *The Mahabodhi* :-

The Buddha was the first religious teacher who sent out missionaries to spread his gospel. After his death missionaries went to Ceylon, Tibet, China and eventually to Korea and Japan. Buddhism was introduced into Ceylon by the son of king Asoka about 250 B. C. Later, the daughter of Asoka left her father's court to found a nunnery, bringing with her a sprout of the sacred Bodhi-tree, which

was planted and still blooms among the ruins of Anuradhapura.

There is a Chinese record which tells of the entrance of Buddhism into that country as early as 217 B. C. The commonly accepted date of the real entrance is during the reign of the Emperor Ming-Ti, A. D. 58 to 76. Many monks went from India to China, translating the books into Chinese and it was not till about 300 A. D. that Chinese scholars were sent to India. From that time onward, pilgrimages of deeply interested Chinese flowed into India, returning with books, relics and pictures.

Buddhism made its entrance into Korea from China about 372 A. D. From Korea it was introduced into Japan, after which learned Chinese went to Japan as teachers and Japanese scholars were sent to China, bringing back books and treasures. The growth of Buddhism in Japan was slow for a time, but rose to power under prince Shotoku Daishi, who died in the year 621 and whose memory is still cherished in history and legend. It was at this time that communication between Japan and China took place directly instead of via Korea.

At present there is a strong missionary movement going on from Japan and India, also from Burma and Ceylon and there are Buddhist Societies scattered all over the world. Buddhist magazines and papers are published in English in Ceylon at Kandy and Colombo as well as at Calcutta. The Maha Bodhi Society of Calcutta is an international organisation, having members in almost every country in the world. Some very learned men are connected with this society. In the Monasteries of Ceylon and Burma are scholars and noblemen from different western countries, living the lives of Monks of the Yellow Robe.

## FOREIGN PERIODICALS

### The French and Their Coloured Troops.

*The Living Age* observes:—

The Morocco war has disillusioned Abd-el-Krim's Moors frankly prefer fighting the French to fight the Spaniards, because, though the former have the better officers, their Senegalese soldiers take to their heels as soon as their commanders have been killed. So the Moors can husband their ammunition by picking officers for their marks. On the other hand, Spanish infantrymen fight on bravely even after they are left leaderless.

*La France Militaire* says:—

'We thought from seeing the natives in service during the war that conscription would work as in North Africa as in France.' It is clerly dangerous, this paper says, to teach black troops patriotism, for that might make them Riffian patriots instead of French patriots—the sentiment of duty to the nation, the sense of an obligation to sacrifice himself for *our* fatherland, are ideals forever foreign to the native'. The only substitute for

this sentiment is loyalty to his regiment or his commander

In India, too, the fields of recruitment of Indian sepoy has receded farther and farther in the face of advancing literacy and patriotism.

### The Western Powers and Islam

Mr. Robert De Traz reports in the Swiss *Revue de Geneve* a conversation which he had with an Egyptian pasha of very high rank and distinction, a former cabinet minister decorated with foreign orders. Parts of this conversation are reported below.

He flashed out: 'The truth is, sir, that the Western Powers want to crush Islam. It is a mere matter of force, and they are the stronger'.

'Stronger? Come, now—say, rather, bled white

by war, crushed by debt, hopelessly divided among themselves.'

'Divided, yes, except when it comes to us. As soon as a Mohammedan State seems to be securing some advantage they hasten to join hands against it. When Abd-el-Krim won important successes against the Spaniards, the British Minister of Foreign Affairs hastened to Paris to have an understanding with his French colleague, and both immediately got in touch with their colleague in Rome. These three powerful gentlemen were frightened because a few hundred poor Morocco Moors had asserted their right to some square miles of sand and rocks—sand and rocks that, unless I am much mistaken, really belong to them. The fact is, these three ministers are Christians, and that tells the whole story. Christianity has never forgiven Islam for the fright it gave her. She took her revenge in the nineteenth century—a revenge that is still continuing. Her first concern is not to relax her stranglehold on Islam.....Her method is very simple. Mussulman countries must be terrorized. Look here! Not long ago two French gendarmes were killed in Syria. An unsuccessful search was made for the man who killed them. He escaped into the mountains. Now what would you have done, sir, if you were Chief of Police there? You would have seized the property of the criminal, would you not?'

'Yes, I think I should.'

'Not at all. You haven't got the real idea. The French authorities in control there had the whole village where the murdered had lived burned down, including the houses of people who had nothing whatever to do with the crime. More than that they had all the flocks of his tribe slaughtered. Now that is the way Christians govern Mohammedans. The English do the same. A short time ago some villages in Irak refused to pay taxes. What did the British do? You will naturally say they resorted to the usual procedure of distraining upon the property of the delinquents. Am I not right?'

'Of course.'

'You are absolutely mistaken. They bombed the villages from airplanes. You can imagine the effect of their bombs on these ignorant natives. But don't go on and say that the English and the French are doing wrong. They're right because they have power on their side. What can we oppose, even in the way of verbal protest, to the lightning that strikes us from the sky?'

'I cannot argue about these facts', I said, 'because I know absolutely nothing about them. But if the Great Powers have a heavy hand, they bring you order and they endeavor—naturally in their own selfish interest—to make you prosperous.'

Thereupon the pasha said things about French policy in Syria which show that it bears a close family likeness to British policy in India.

'They may impose external order, if you insist on that point, but at the cost of internal anarchy. Some months ago your authorities in Syria proposed that the people there elect a native governor. A fine token of confidence, was n't it? But at the same time they began to excite the Libyan Christian against the people at Beirut and vice versa. They whispered in the ears of one party: "What, you Christians accept a Mohammedan governor!"

At the same time they whispered in the ears of the other party: "What, you Damascus Mohammedans, heirs of the Capital of Caliphs, let a dog of a Christian order you about!" Believe me, the Europeans are tireless sowers of dissension among us. They strive to divide us in order to weaken us. Before the war Syria was a single province. To-day it is partitioned among seven countries—or to employ the official term, seven Powers. Powers! And yet not one of them could stand alone!'

About the education given by the "foreigner" in Egypt, the pasha said:—

He sees to it that our schools educate only underlings. He takes care that they shall not train their pupils to be leaders.

About justice and the capitulation the pasha observed:

And are not the consular courts another proof of the contempt in which we are held, a demonstration of our own feebleness? If any concept in the world is indivisible, it is the concept of justice. I cannot imagine such a thing as two kinds of justice one for the Europeans and another for ourselves. One of these must be unjust, I demand a single code to apply to whosoever lives in Egypt—better the British law than two laws?

'The capitulation,' continued the Pasha, 'were imposed upon us when we became a Turkish province. Good. When France seized Tunis and Italy seized Tripoli...both of them, if I recall rightly, Ottoman provinces...they abolished the capitulations, Turkey has had the grit to suppress them in her own territory. So if we had fallen into the hands of Italy or France, we should not have the capitulations. If we had remained Turkish we should not have them. But since we have become "independent" it has been deemed necessary to continue them. It looks like a joke—only the laugh is all on your side. To keep us frankly in subjection might be tolerable, at least logical, but to make us ridiculous is unendurable. An Arab proverb says: "An impaled man has the right to abuse the Sultan." You sultans of Europe make a clown of the man you impale.'

The East is said to despise material things. But Mr. Robert De Traz writes:—

And material things? Don't most Easterners want them as much as we? And the mechanical progress that they are not capable themselves of initiating they are only too happy to utilize when it is provided for them. If they are less hurried and worried than ourselves, is that due to their philosophy or to their climate? Were our sun to become as hot as theirs, should we not be as east-going as they are? Let us not imagine that they prefer their decadence. If they could change with us they would do so in a moment. The grandeur of the East is retrospective. That is what enhaloes it in an atmosphere of magnificent regret and poignant poesy. If we are to compare the two I should say that Europe adds to her past grandeur a modern grandeur.

The article concludes with the paragraph:—

After meditating a moment he resumed: 'Do you know that there are families in Morocco that still keep with great care the keys of the houses that their ancestors occupied in Spain—against the da-



you understand, when they will return and open the doors again.

This is not quite as impossible a dream as it seems.

### The University 'Ethiopians'

The following are said to be the maxims adopted by the 'Ethiopians', a student fraternity in the Communist University at Perm, Russia, as reported by *Dni*, a Russian paper which does not love Communists:—

'Down with conscience, down with shame, down with civilization, down with Europe, down with every discipline, down with laws.

'An Ethiopian does not take anything for granted.

'Remember that there are seven days in a week and never work on any of them; for this contradicts Ethiopian ethics.

'Do not be nasty to those who are able to give you a beating.

'Do not kill your enemy, because they might send you to a reformatory, but make his life so miserable that he won't live any longer.

'Never envy anyone, but if you can, steal or take away the object that excites your envy.'

The inventor of the maxims is a humorist and satirist.

### Factory Labour, and Initiative and Independence

Morris E. Leeds writes in *The World Tomorrow*:—

Another highly important step concerns itself with the worker as an individual. We must not allow industry to quench his initiative and spirit of independence, but should seek to develop them because his value to industry and his usefulness as a member of society so largely depend on these qualities. It is not easy to evolve arrangements and devices which will be most effective in this connection. Modern industry cannot be successfully conducted unless carefully formulated plans are precisely carried out and this requires a well-disciplined organization, which would seem to leave little room for independence and initiative on the part of the "man on the job." It is nevertheless true that many possibilities for improvement will occur to the worker who is charged with the details, and by consultation, systems of suggestion, etc., management should seek to avail itself of such ideas and in other ways to foster the self-respect, initiative and independence of all. Here, too, the development of a right spirit and attitude on the part of the management is vastly more important than particular schemes. The other steps above described should also have their effects in this connection. The facts that a worker is a member of an organization in which the way is held open for him to become an owner manager if he has the qualifications, that he through his own organization has means of discussing with the management all matters that have to do with his working conditions, compensation and status,

and that he does not have to fear greatly the menace of unemployment, all contribute to his self-respect.

### The Great Shanghai Strike

Paul Blanshard says in the same journal:—

Shanghai has become the central battlefield of the most significant struggle in the Orient. The great strike of the students, merchants and workers which began here about June 1st has become more than a strike. It is a movement which is destined to restore China to the Chinese. It may teach oppressed peoples everywhere a new technique of combat, the way to take the pay out of imperialism.

Shanghai is an international city sealed from China by police cordons. In the harbor float the battleships of Britain, France, Japan and the United States. Our first glimpse of the star-spangled banner as we came up the Yangtze river at the stern of a destroyer in front of the Standard Oil Co. of New York. In the streets of the city there are Sikh police from India and Japanese police from Tokyo, London loafers and gobs from Salt Lake City. You cannot live in Shanghai for twenty-four hours without knowing that in this city of China the Chinese are last. Everywhere the foreigner comes first. That is the heart of the whole trouble. The Shanghai strike is partially an answer to bitter economic oppression, but first of all it is a patriotic strike of the Chinese people against foreign aggression. The Chinese people are weary of swaggering overlords who kick and curse them, pay them forty cents a day and then retire to London, New York and Tokyo to live on the fruits of their sagacity.

This particular strike is the climax of a series of smaller strikes in the textile industry. A great Japanese firm started to replace men workers with women at lower pay. There was a strike, a settlement, a broken promise by an employer, a lockout, and then a Chinese worker was killed by a Japanese boss. Although the man was brutally murdered, the Chinese strikers could get no punishment meted out to the murderer. The students took up their cause and advertised it everywhere. They held a great memorial service after which some of their number were arrested by the foreign police at the border of the Settlement. Their imprisonment and the delay in the trial raised a storm of protest among Shanghai students. On May 30th when the arrested students were to come up for trial, their friends harangued at street meetings in defiance of the law of the settlement and were sent to prison. Several hundred students followed their leaders to the police station where the crowd was augmented by hundreds of curious passers-by. After a good deal of shoving and angry shouting, Inspector Everson who commended the squad of police lost his head. In an inaudible voice, without once firing in the air, he gave the student mob ten seconds warning to retire and then ordered his men to fire. They fired several times into the crowd, killing sixteen. The rest dispersed immediately.

The trial of students after the riot took place in an atmosphere charged with vindictive passion

before judges who represented only the foreign overlords.

### Treaty Ports in China

There are 49 Treaty Ports in China, the first five of which, Canton, Amoy, Foochow, Ningpo and Shanghai, were forced open by Great Britain as a result of the Opium War in 1842. We read in *The World Tomorrow*:-

Foreigners in the Treaty Ports reside either in concessions or settlements. The *concessions* consist of land leased by the Chinese government to a foreign power, which sublets the land to its nationals. *Settlements* are areas set aside for the residence of all foreigners, within which their elected representatives exercise jurisdiction.

In these ports, foreign governments have *extraterritorial rights*, which are the chief source of contention between China and the Powers at the present time. These rights also extend to the interior of China; wherever foreigners travel, extraterritoriality goes with them. Under the system of extraterritoriality, (1) legal controversies which involve Chinese only are settled in Chinese courts according to Chinese law, (2) controversies between citizens of the same foreign power are tried in the consular courts of that power, (3) controversies involving the nationals of different Treaty Powers are tried by foreign courts and under foreign laws determined by agreement between the States concerned and (4) controversies between Chinese and foreigners are tried before "mixed courts." In the case of a Chinese defendant, he would be tried before a Chinese court under Chinese law, but a foreign "assessor" would be present to represent the interests of the foreign power. In the opinion of the Chinese, the assessor's power has been so abused that at present he always dominates over the Chinese magistrate. A foreign defendant would be tried by a foreign court and a Chinese assessor. But in Shanghai, the "mixed courts" were taken over by the consular body during the Revolution of 1911, and Chinese defendants have since been tried by courts under foreign control, with no appeal from their decisions.

### The Banana Export Industry

*Industrial and Trade Review for India* says:-

In our last issue we pointed out that, for Indian fruit of all kinds a good market could be developed on the European Continent and more particularly in Germany. The fruit trade, however, is beset with many special difficulties and we therefore laid stress on the fact that it should be handled only by wholesale merchants with a large capital and with the necessary technical organisation. A fruit that is particularly suited for export to Europe is the banana to which we deem it necessary to devote a special article by reason of its extraordinary importance as an article of food.

We may mention here that there are excellent publications in the German language that supply

detailed instruction regarding banana cultivation and the banana trade. Those Indians who read German may obtain from the *Kolonialwirtschaftliches Komitee* Berlin N. W. 21, Pariser Platz, two books on the subject entitled *Bananen-Plantagen* and *Bananen-Verwertung* respectively, the latter containing a summary of all the information needed by planters.

If business men armed with sufficient capital and with previous training take up the trade, they will find it extraordinarily lucrative. We learn from German wholesalers that they would not be unwilling to undertake the organisation of the European market. We believe too we are not far from right in assuming that German shipping companies would place the requisite number of refrigeratorships at their disposal. Before the War bananas used to be delivered in Germany after transshipment in London but they are now brought directly to German ports. The necessary arrangements already exist for the unloading of the bananas. The only real difficulty would be the position taken up by Indian producers as regards the organisation of plantations for banana export. Of course so great and risky an undertaking cannot be built up in a day. But those Indians who are interested in the establishment of such business relations may be assured of obtaining all information and full support from the German side. There are a considerable number of planters who were formerly in the German colonies who are thoroughly acquainted with the organisation of plantations and who after a short study of the newest methods in the West Indies could instruct Indians in the technical organisation. There are also as already indicated, German fruit importers who command enormous capital and would be willing to devote themselves to this trade. If the monopoly of the United Fruit Company could be broken, no serious blow would be dealt to the Company, as Germany is not its largest buyer. But it would be a matter of considerable importance to the German people to be able to obtain so nourishing a fruit at tolerable prices, while, on the other hand it would afford an important source of revenue to India.

### Prohibition and Drug Addiction

We read in *The New Republic*:-

The anti-prohibitionists have been saying for years that the drug evil was increasing in the United States at a terrific rate because those who couldn't get alcohol turned to cocaine and morphine. This theory, to be sure, never fitted in with the other claim of the wets, that everybody can still get alcohol as easily as ever; and it has now been exploded entirely as the result of an investigation by the Foreign Policy Association of New York. This association took the trouble to write to all the leading authorities on narcotic addiction in the country--federal and local officials, physicians, prison directors, etc. Without exception, these report that prohibition has had no effect on the use of drugs. Police reports show not more than one drug addict in a thousand who acquired the habit because of being deprived of alcohol. Hospital records more exact and more scientific in character show an even smaller proportion. One New York hospital shows not a single case of this sort out of 3,000. Wild reports

have been circulated in the past that we are harboring a million addicts and that the number is rapidly increasing. The U. S. Public Health Service, which has conducted a careful survey, believes that there are not more than 150,000, probably about 110,000, and that the number is declining steadily. Drug addiction is indeed a dreadful thing; but nothing is to be gained by lying about its extent; or by swallowing the fairy stories of anti-prohibitionists who allow emotion to run away with judgment,

### Increase in Divorce in U. S. A.

Benjamin P. Chas. observes in *The Current History Magazine*:

Within the last fifty years the United States has witnessed an astounding and persistent yearly increase in the number of divorces. Throughout the country the courts are besieged by petitioners for the severance of the marriage bond. The divorce alarm which has been sounded is therefore not a false alarm by any means, not one merely, caused by empty talk and village gossip. On the contrary it is based upon authoritative statistics such as are contained in a survey conducted by the United States Census Bureau, which has recently been published.

We glean the fact that in 1890 there was 1 divorce for every 16 marriages, whereas in 1913 there was recorded 1 divorce for 7.5 marriages an increase of approximately 125 per cent. in thirty-three years. The next table shows the increase in divorces in another way, bringing out the fact that since 1870 the proportion of divorces per 100,000 of the married population has increased by more than 400 per cent.

About the causes of this increase the writer says:—

The war proved that the hand that rocked the cradle could rock the world. And today we have nearly 9,000,000 women engaged in some gainful occupation. The means that woman can afford to be more free and independent. Alfred R. Wallace saw the change coming years before the war and saw in this change some great profit for woman. He said: "Woman's new found ability to hold her own in business and industry is one of the greatest blessings yet worked for mankind, inasmuch as her independence will help her to bide her time and not to marry until the right man and kind of man she wants present himself". Thus we see that the girls of today are not marrying as early as formerly. And just as woman is beginning to be more independent before marriage, so is she increasingly insisting upon her rights after marriage. Those many things which her position forced her to suffer and tolerate yesterday, she refuses to suffer and tolerate to day. This is one of the reasons for there being each year an increase in the divorce rate.

More divorces are also due to the restlessness and the irresponsibility of the age in which we live. As part of the aftermath of the war, youth has reacted in quite an unsettled manner. The tendency to regard life in a trifling manner has reacted most severely on marriage. The idea of marriage as something to rush into and then out of is undoubtedly a reflex of the instability and

lack of responsibility current since the war to which youth is more prone than older people. Passing pleasures and fancies of the moment seem to conquer the youth of today more than in days gone by. Young men and women judge everything by externals or trivialities. A "good looking," a "swell dresser", a "heavenly dancer", seem to be the measures by which youth judges and is judged to-day. Marriages between such young men and women are apt to end in the divorce court.

But in the writer's opinion the increase is not a menace to the institution of marriage.

Although the divorce rate is undoubtedly quite high, this is no sign that the marriage institution is in danger, nor that men and women will become more and more disgusted with marriage. Neither is the increase in divorce any cause for thinking that youth will become indifferent toward marriage. On the contrary, number of marriage is increasing each year. This is true both of the total number of marriages and of the increasing proportion of marriages in relationship to the increasing population.

### Treatment of Criminals in England

*The Inquirer* of London reports that

The ninth International Prison Congress was opened on Tuesday at the Imperial Institute, South Kensington. The Home Secretary (Sir William Joynson-Hicks) pointed out that since the first Congress was held in London, in 1872, great changes had taken place in criminal law administration. He said:—

"The time had long since passed when Executive Governments conceived that they had done their duty to society when they had arrested offenders and placed them in safe custody. At that point their work, instead of ending, had only begun. In arresting a man and depriving him of his liberty for a period of time, which might be prolonged, the Executive Government undertook a responsibility of the very gravest kind, that of the treatment and training of the offender."

There had been a striking diminution in the number of prisoners, in spite of the growth of population. Fifty years ago there were 20,000 people in local prisons; to-day there were only 8,000. In the same period the number undergoing penal servitude had been reduced from 10,000 to 1,600. Among the causes for this great improvement he named better education, improved sobriety, a raised standard and condition of living, and the care taken by judges and magistrates to substitute alternatives for detention where possible. Special treatment for juveniles, mental defectives, and young offenders generally, had also proved highly beneficial.

### The Colour Bar Bill in South Africa

We read in the same paper:—

The Colour Bar Bill has been defeated in the Senate by 17 votes to 13. This disposes of the Bill for this year, as it is exceedingly unlikely that the Government will call another session before next February. One of the ablest speeches against the Bill was that by Advocate Alexander, who calls

himself a Constitutional Democrat. He repeated and emphasized the various objections which have been repeatedly brought against a Colour Bar by liberal-minded men and women in South Africa—notably by men like Saul Solomon and by women like Olive Schreiner—the objections, viz., that to make either colour, race, or creed a bar to civic rights and development, or to economic advancement, is an offence against the first principles of justice; that wherever this has been attempted it has spelled disaster to the dominant race; that colour prejudice and persecution are as unjust as religious prejudice and persecution; that to take a racial or an economic advantage from the adventitious circumstance of the colour of a man's skin is to place an unjust brand upon him; that civilization is not a monopoly of the white man; and that no restrictive racial or colour legislation can permanently stop the natural development of a people.

Mr. Ramsden Balamforth, who writes on the subjects, says on the civilizing of Africa:—

Consider the facts which the late E. D. Morel brought to light in 'The Black Man's Burden.' He computes that in Central Africa, particularly in the Congo, at the most conservative estimate, ten million lives have been sacrificed to European greed and exploitation, whole districts having been depopulated.

### Phil May At Work

Jerome K. Jerome contributes to *Harper Magazine*, among other reminiscences, the following regarding his defunct weekly *To-day*.

*To-day* was an illustrated paper. Phil May was one of those who used to draw for it. It was difficult to get work out of Phil May in his later years. He would promise you—would swear by all the gods he knew and then forget all about it. I had a useful office boy. He had a gift for sitting still and doing nothing. He could sit for hours. It never seemed to bore him. James was one of his names.

"James", I would say, "you go round to Mr. Phil May's studio and tell him you've come for the drawing he promised Mr. Jerome last Friday week; and wait till you get it."

If Phil May wasn't in, he would wait till Phil May did come in. If Phil May was engaged, he would wait till Phil May was disengaged. The only way of getting him out of the studio was to give him a drawing. Generally Phil May gave him anything that happened to be handy. It might be the drawing he had intended for me. More often it would be a sketch belonging, properly speaking, to some other editor. Then there was trouble with the other editor.

A Bengali gentleman, who has had something to do with the conduct of several monthlies once told us that he kept a record of how many times he had gone to particular distinguished writers—in some cases more than a hundred times—for articles, and also

if we remember aright, how many pairs of shoes he had worn out in the process.

### France and the Riff

Robert Dill has written the following letter to the editor of *The Nation and the Athenaeum*:

SIR,—In the article that you published on the 1st inst., I described the terms of peace offered by France and Spain to Abd-el-Krim as "very favourable." I now wish to withdraw that description. We were given to understand in Paris, on what we were justified in regarding as unimpeachable authority, that Abd-el-Krim had been offered, as you said in an editorial note, "complete internal autonomy." It now appears that he has been offered nothing of the kind, but, on the contrary, terms of the most humiliating character. I regret to have to say that we have all been deceived by false semi-official information. It was a foolish policy, for the truth was bound to come out sooner or later, as it now has. It is easy to understand why the French Government refused to make public terms of peace so different from the description given of them to the French Parliament by M. Painleve.

Until now I have believed that the French Government sincerely desired peace. To my profound regret, I am unable to believe it any longer.

It is now clear that the understanding with Spain is an understanding only for the purpose of continuing the war, for neither the French nor the Spanish Government can have thought for a moment that Abd-el-Krim would accept the terms of peace offered to him. The offer can have been made only for the purpose of being refused, and thus giving an excuse for the continuance of the war. I shall be surprised if the French people accept that excuse or agree to go on fighting to maintain the Spanish protectorate over the Riff. For that is, in fact, what they are now asked to do. It seems that it was not enough that France should have been made a hostage for Poland in Europe. She must now also be a hostage for Spain in the Riff. I shall be glad if I prove to be mistaken, but in my opinion the agreement by which France has been tied to and Spain deprived of the power of making peace without Spanish consent may turn out to be the most disastrous of the many blunders made by French diplomacy since 1918.

### Public Recreation and Crime

*The Playground* says:—

Recently Mayor Smith of Detroit gave a talk over the radio in which he outlined the work of the Department of Recreation, declaring that the money spent by the city in this field paid great dividends in decrease in crime.

"The cost of public recreation in Detroit for the last fiscal year was approximately five cents for each person who was benefited. View it from another angle—out of every dollar which the taxpayer turned into the City treasury only one cent was required to provide for recreational facilities."

The Mayor's Finance Committee has recommended

that \$2,000,000 be spent for the acquisition of more playgrounds within the next ten years.

### French Intellectuals' Protest Against Treaty of Versailles

*The New Republic* records that

About one hundred French intellectual leaders including writers, college professors and others have jointly signed an exceedingly interesting manifesto. It protests against Article 231 of the Treaty of Versailles, under which Germany assumes the sole guilt for the war. It also demands abrogation of the sanctions articles, 227 to 230. Among the signers, it is interesting to note, are French historians, such as Georges de Martial and Mathias Morhardt, who have made a special study of the origins of the war. Others whose names appear, according to the Paris correspondent of the Manchester Guardian, include Marc Sangier, Jules Romains, Romain Rolland, General Perain, Victor Margueritte, Charles Gide and Henri Barbusse. The manifesto does not ask any revision of the treaty. "But," it says, "it is impossible to prejudge the issue [of war guilt] like this."

"There can be no way of conducting this immense trial, in which the whole of humanity is interested, in all the complex detail of its causes, without having all the archives open, nor anywhere save before a supernational court... Article 231 was extorted from Germany only under violence and under a threat of an immediate restarting of the war which might have led to her complete ruin. The day of such summary judgments without appeal has gone by. It is just as iniquitous to condemn a nation to dishonor unheard as an individual to death unheard."

Publication of this document, as the Manchester Guardian is careful to point out, does not mean that its signers absolve Germany of *all* guilt. It is only the admission of sole responsibility, made with a pistol at her head, which they protest. Already, in the eyes of all intelligent people throughout the world, whatever reality may once have attached to that admission has long since disappeared. It is impossible to believe that it will be taken seriously by anybody in the future.

### Education Old and New

Writing on education old and new in *The Century Magazine* Alexander Goldenweiser observes:—

It may be of interest to note here that the method of punishments and rewards, prevalent later in history, is almost uniformly unknown in earlier days.

The fact remains; no punishments, no rewards, and efficient education. As a hint to the wise, let the fact stand for what it may be worth.

He proceeds:—

In the light of the modern scheme, the goals of the new education become defined.

*Modern Education*—Upon analysis, these goals

of modern education are reduced to four. First, it strives to communicate the past; secondly, to build for the future; thirdly, to further the self-expression of the individual or creativeness; and, fourthly, to inculcate habits of cooperation with one's fellows.

To achieve all these purposes, a thoroughgoing revolution takes place in educational theories and methods when compared not alone with those of antiquity, but even with those of the proximate past. The new educational platform may be summarized in the following propositions:

*Wisdom or intelligence and capacity are more important than mere knowledge.* The policy of forcing knowledge down the student's throat by the bucketful finds less and less favour with the progressive educationist.

What we demand is capacity to acquire knowledge, to handle it, to organise it, to use it. That this result is not by any means assured by the mere possession of vicariously acquired knowledge has long since been discerned by the common sense of mankind. Therefore the new education emphasizes methods and attitudes with reference to the acquisition and handling of knowledge rather than just so much of it acquired during a certain period.

*Concrete participation is preferable to abstract contemplation.* It is only thus that habits of thought and action can be formed. It is here that the "project method" steps in with its skillful mimicking of reality and the technic it imparts for positing and solving problems.

For some time the new education has been at work on a powerful brief for the "do" as against the "don't" in dealing with the child. It preserves personality, it strengthens the will, for, with apologies to puritanism, it is the doing, not the abstaining, which builds the will; it is constructive, encouraging; it fosters amiability between the teacher and the learner. Moreover, as every sympathetic educator knows, it is often possible to achieve a desirable "don't" indirectly by imparting a "do" which almost of itself disposes of the "don't."

*Freedom is more essential than discipline; interest, than duty.*

Interest is a more natural, more spontaneously creative incentive than duty. Through interest the child may be induced to do almost anything within its power, while the harnessing of it by duty absorbs so much energy that efficiency and quality are reduced.

Therefore the new education stands for freedom and interest as levers of development rather than as matters of discipline and duty. That this approach can count on scant sympathy from the stand-patter may well be imagined.

*An ounce of creativeness outweighs a ton of passive absorption.* If education is to assist the individual in his task of self-realization, it must place at his disposal opportunities for creativeness; for it is in creativeness, in self-expressions that the individual finds himself. Now, it so happens that nature has endowed the child with vast reservoirs of creativeness. With the years, and all too rapidly, these reservoirs become exhausted, become depleted, and it is the chosen ones alone who have any free creativeness left when maturity is reached. If creativeness is to be enhanced, therefore, if indeed it can be at all, we must seize upon it when it is at its height, in childhood. If there is

such a thing as a habit of creativeness, it is in childhood that it can be acquired, and experience has taught us that the passive absorption in mere learning of ideas and processes does not stimulate but rather impedes, creativeness. One might say, absorption clogs, creativeness liberates, the individual psyche.

### The Outlook for Western Civilization

In the August *Century*, Dr. Glenn Frank, editor of that magazine, says that in the July issue

I suggested that the literature of despair has been inspired by at least seven distinct fears that have arisen in seven distinct fields of research and experience, namely,

First, *the biological fear* of racial deterioration resulting from a tendency to reproduce our population from our less and least fit human stocks rather than from our better and best human stocks; second, *the psychological fear* that we are rapidly becoming a crowd-civilization, in which the crowd-mind and crowd-processes of thinking are taking the place of the creative insurgency of the free and disciplined intelligence of the individual citizen; third, *the political fear* that democracy, as it comes to the end of its period of quantitative extension and enters its period of qualitative development, may fail to produce a civilization that is at once stable and progressive; that democracy may, like a pendulum, swing between the equally sinister extremes of reckless revolution and reckless reaction that it may prove only a half-way house on the road to dictatorship, either the dictatorship of the proletariat or the dictatorship of the plutocracy; fourth, *the economic fear* that our industrial civilization may court disaster by exalting quantity above quality, by mechanizing a civilization that must be kept human if it is to survive; fifth, *the historical fear* that the life of a people moves in a cycle similar to the cycle of birth, youth, middle age, senescence, and death that marks the life of its individual members, and that Western civilization is senescent; sixth, *the administrative fear* that the bigness and complexity of the institution of our civilization have outstripped the existing administrative capacity of mankind and that we must either contrive to breed and train more great administrators or reorganize our life in terms of smaller and more manageable units and seventh, *the moral fear* that the present younger generation has gone apostate to the sort of standard of thought and conduct upon which alone a stable civilization can be built.

As regards the literature of hope he observes:

We cannot remove the legitimate grounds for these fears by any mere intellectual or emotional. We can remove the grounds for these fears only by sheer feats of biological, psychological, political, social, economic, educational, and spiritual engineering.

The only valid literature of hope, therefore, must be not a literature of mere optimistic prophecy of a good time coming, but a literature which, arising out of the same fields of research and experience that have inspired the literature of despair, will do two definite things.

First, in its negative phase, it will tell us how to go about removing the legitimate grounds for these fears.

Second, in its positive phase, it will tell us how to set going, nationally and internationally, those biological, psychological, political, economic, administrative, educational, and spiritual forces and policies that will renew, enrich, and create a virile and veracious civilization.

The main thing I want to emphasize at this point is that while moaning optimists may write a literature that will give us the spirit of hope, only responsible scientists, philosophers, administrators, and authentic spiritual seers can write a literature that will give us the anatomy of hope. Social cheer-leaders might do a little toward dulling the despair of a new dark age, but only social engineers can usher in a new renaissance.

It is, then, a literature of hope not a literature of optimism, that I am discussing here. Between the two there may be a difference as wide as the world. A literature of optimism may be a literature that creates in us merely a spirit of expectancy that blindly believes a renaissance lies ahead. A literature of hope is a literature that uncovers for us the unused resources of health in our civilization and suggests to us a workable technique for using them. And a realistic literature of hope always warns us against optimism unless we set ourselves manfully at work to harness the forces of health it has pointed out to us.

Let me review briefly some of the things that our rather uncritical observers have regarded as grounds of hope for Western civilization—things which seem to me to bear no relation to a realistic literature of hope.

First, many Americans believed that the war would stimulate in the men who passed through it a new spirituality that would be the dynamism of a world-wide renewal.

The brutal truth is that war never stimulates spirituality in anybody or anything. Much that passed as renewed spirituality during the war was but the natural reaction of men in the presence of danger and under the lash of fear, an unconscious attempt to use God as a gas-mask. The test of war-induced devotion comes not during the war, but after the war.

Second, many Americans have seen grounds of hope for our war-blighted civilization in the new mysticism that has swept the world in the wake of the war. I cannot believe, however, that the present popularity of mediums and the current hammerings at the gates of the other world have any basic spiritual significance for the immediate future of Western civilization.

Third, many Americans just now believe that the renewal of civilization depends upon a return to an age of faith. On close examination, it is seen that those who are to-day talking most about a return to an age of faith mean a return to a blind credulity that will fly in the face of modern thought. And by modern thought I do not mean every gay and irresponsible idea that may be advanced by a 1925-model mind! I mean rather the major conclusions that the race has reached after careful and conscientious research into the machinery and motives of human life on this planet.

Clearly, then, I do not believe that the anti-modernists have any contribution to make to our literature of hope.

Fourth, I should like to make clear that a realistic

literature of hope has no connection with the exploded myth of automatic progress. Any hope that can be entertained by honest minds must be contingent upon humanity's having the wit, the will, and the technic for using the forces of health that may be at hand. The modern mind cannot resign itself to any fatalism, either fatalism of hope or a fatalism of despair. We are, for good or for ill, the architects of our own future. We are not doomed to war or famine or pestilence. If these come, it will be because we let our knowledge rot in our laboratories and in our brains. And no beneficent power will carry us baby-like into peace, health, prosperity, and happiness. These await our intelligent use of the knowledge that is ours. The blind believer in progress has no contribution to make to our literature of hope.

The literature of hope is not a literature of prophecy at all. It is simply the as yet incoordinated collection of all the new ideas, new idealisms, and new spiritual values that have been thrown up as by-products of the sciences, philosophies, and practical adventures of the modern mind, which, if we had the wit and will and technic to use wisely in the rearing of our families, the administering of our schools, and the running of our governments, industries, and professions, might close the door to new dark ages and open the door to a new renaissance. Thus we see that our real literature of hope has not been written by optimistic prophets; it has been written by men who may not have been at all concerned with speculations about the future of civilization, but by men who are animated primarily by the itch to know.

He tells us in conclusion that modern biology, modern psychology, economics, sociology, the science of administration, ethics—all the sciences and philosophies, have thrown up a few ideas that represent their contribution to the social and spiritual future of civilization.

Unfortunately, many of these ideas are to-day buried under the jargon of technical scholarship. Many of them are still under the exclusive patronage of cloistered intellectuals. They are insulated from fruitful contact with our common life.

It is in this "spreading tide of new knowledge" and in this "unprecedented onrush of new inventions" that we must look for our literature of valid hope. We can get along without smiling prophets of a golden age to come if we can only find the men and women who will uncover and thrust into the stream of popular thought these new ideas, these new idealisms, and these new spiritual values upon the use or disuse of which the future of Western civilization depends. Their use will spell renaissance. Failure to use them will spell dark ages.

### The Educational System of Japan

The second article on the educational system of Japan in *The Japan Magazine* is as informing as the first from which we made some extracts in our last issue. We learn from the second article:—

Industrial schools have made rapid progress

as a result of the general recognition of their necessity along with industrial development and especially under encouragement given officially to this kind of education by reforming and completing the system and equipment. On March 31st, 1913, there were 711 industrial schools in Japan, which work out at 4.8 schools per 1000 square miles. The number of pupils increased greatly in proportion. The following table denotes the number of industrial schools and of their pupils.

Year	Number of Industrial schools	Number of their Pupils
1923 . . .	712	—
1922 . . .	692	149,970

Industrial Supplementary Schools.—The school gives vocational knowledge and ability to those primary school graduates, who wish to follow a profession and receive education necessary for the national life. Its term is divided into two parts, the first and second terms, the former being two years and the latter two or three years, according to lessons taught. The lesson-hours for each school year are 200-420 hours for the first term and 160-420 hours for the second term. The school admits common primary school graduates or those who are the same in proficiency with them, for the first term, and for the second term, those finishing the first term course or higher primary school graduates or those who are the same in proficiency with them.

The following table shows the number of industrial supplementary schools and of their pupils:

Year	No. of Industrial Supplementary Schools	No. of Pupils
1922 . . .	14,839	995,532
1921 . . .	14,232	996,090

### Sylvan Levi's Classification of Civilizations

We read in *The Living Age* :—

*Cahiers du Mois*, a French publication that makes a feature of questionnaire investigations into matters of current interest, has just published the results of an inquiry into the relations of the East and the West. M. Sylvan Levi who wrote with more authority on this subject than the other contributors to the discussion, said: 'I remember an odd character who imagined that there were only two languages in the world: French and foreign. The inventor of the formula, "Orient and Occident" was a man of that type. The intelligent and logical Greeks were contented to divide the human race into Hellenes and barbarians. The formula has changed, the substance remains. To put in the same bag, tagged with the same label, a Syrian from Beirut, an Iranian from Persia, a Brahman from Benares, a pariah from Deccan, a merchant from Canton, a mandarin from Peking, a lama from Tibet, a Yakut from Siberia, a daimio from Japan, a New Guinea cannibal, a Congo Negro, and a Morocco Berber is ethnography gone mad'. And he concludes; 'After all, there are only Christian civilization and the rest of the world.'

We believe Professor Sylvan Levi is a Jew. Under which class does his civilization fall?

### Classification of Civilizations according to Clarte

*Clarte*, the organ of the 'ultraradical intellectuals' of France, divides civilizations differently from Prof. Sylvain Levi. It says:—

At bottom there are capitalist—that is,—imperialist—civilization and the rest of the world. That is why the earth has never before been so filled with hatred as since we have had the League of Nations, that instrument of hypocritical and bourgeois imperialism. That is why the crisis is no longer merely grave but tragic. That is why the eyes not only of Asia but of all the proletariat, all the oppressed, all the colonized, are turning with anguish and with hope toward Moscow... That is why we assert that the present travail of the world, which some would ascribe to the opposition between Asia and Europe, others to the conflict between the Orient and the Occident, and still others to the estrangement of Europe and America, is simply a general question of all humanity.

We confess our eyes are not turned towards Moscow or any other spot on earth.

### A Chinese Pamphlet on Foreigners

*The Living Age* quotes the following from a pamphlet published by the Peking National University Students Union in Chinese, French and English, which was distributed on the streets of all the larger cities of the country:

'We are not antiforeign. But we are against the present Japanese and British policy of intimidation, over-awing, and deliberate murder. We are against all foreigners who support the present Japanese and British policy of intimidation, over-awing, and deliberate murder, and who believe that by consistently bullying the weaker nations the cause of the world's peace will be promoted. But we are not against people of any nationality who have a sense of common human brotherhood.

*The Question of Responsibility.* Was a single policeman injured or wounded? Did a single student or street passenger strike a British constable? Did a single student carry arms of any sort or any instrument that could do injury to the police? Did the students disturb public peace and order? Were the students well-behaved or not? Did the students do anything besides talk against the Japanese (for the murder of a factory worker), which was unpleasant to British ears?

*The Question of Bolshevism.* Which is older: Bolshevism or the British imperialist policy of buying weaker nations all over the world under the very banner of Christianity? Was the policy begun long before the word "Bolshevism" was known or is it a new thing? Was the "righteous anger against Bolshevism" necessary for the British to commit the massacres and atrocities of the Denshawaii Horror in Egypt in 1906? And did we know the word "Bolshevism" in 1906? Every intelligent and self-thinking modern man refuses to take in all that the newspapers report from biased sources. The British Government is deliberately trying to shift the issue and to connect

the affair with a sublime unselfish fight against Bolshevism to win the world's sympathy. What would Bernard Shaw say if he were to-day? Unmask the hypocrisy. Who used violent measures? A butcher who was shot from the back? A shop apprentice—who got shot in the thigh as he was running away? Or was it the party that fired both revolvers and rifles on an unarmed crowd of students and casual passengers?

*Murder Deliberate or Accidental?* The British constables did not kill the Chinese in a moment of dire necessity or of forgetful madness. They continued to kill the next day, the day following, and right up to the present. "Kill! Kill! Kill! Damn the heathens! Overawe them! Bully them! They will be quiet." Thus they are confident of restoring order. Was the murder deliberate or accidental?

*Extraterritoriality.* It is safer for foreigners to live under Chinese jurisdiction than for Chinese to live under foreign jurisdiction, for at least a Chinese Government never fired upon unarmed and well-behaved crowds. Legally speaking, has anybody ever known a legal machine so crude and primitive as the Shanghai Municipal Court, where there is no proper method of procedure and from which there is no higher appeal? Is there anybody who is still ignorant of the open bribery which goes on at the Court?

### Malabar Hill Murder Case and Government

The following has appeared in *The New Statesman* of London:—

For half a century and more it has been a commonplace among writers on India that the British Raj has wiped out all those chances of romantic adventure which, in happier days, were open to Mahratta or Rajput chieftains. And so, indeed, it seemed; but Holkar and Mumtaz Begum together have been able to demonstrate that the chances have not been entirely eliminated even from that India of peace and security wherein every year the cases of homicide make a meagre showing beside those of, say, the single city of Chicago.

There is no need to underline the fact that Malabar Hill murder is a most awkward affair for the Government of India. If the Indian State involved were a minor unit of the Central India or Rajputana group there would be no particular cause for anxiety. But Indore has been a powerful feudatory of the Raj since the break-up of the Mahratta power a century ago. Holkar's State has an area of 9500 square miles,—that is, somewhat larger than Wales,—with a population approaching a million and a quarter. The present Maharaja who enjoys the salute of guns appropriate to a first-class Ruling Chief, is a man of thirty-five, well known in London, for he has visited England three times. At the close of the war the dignity of G.C.I.E. was conferred upon him. There are not many Ruling Chiefs who stand ahead of him in rank. It would seem to be particularly difficult for him to help the Government of India out of this present difficulty, for here are seven of his trusty men under sentences of life and death for the crimes of murder and abduction in connection with a young person in whose welfare or adventures, it may be presumed, no one of them can have had an interest of a personal kind.



## Careful!

Notice in a coal mine near Pendlebury, England:—

"Visitors are requested not to fall down the pit as there are workmen at the bottom."

In our country there is a story that an

old housewife thanked the gods that her maidservant had not, in drawing water from a deep well, fallen into it, as in that case her brass water-pot would have been broken and lost.

## THE LATE MAHARSHI RAMKRISHNA GOPAL BHANDARKAR

By V. S. SOHONI

"Well done, thou good and faithful servant:  
... enter thou into the joy of thy Lord."

*Math.*, xxv, 14-30.

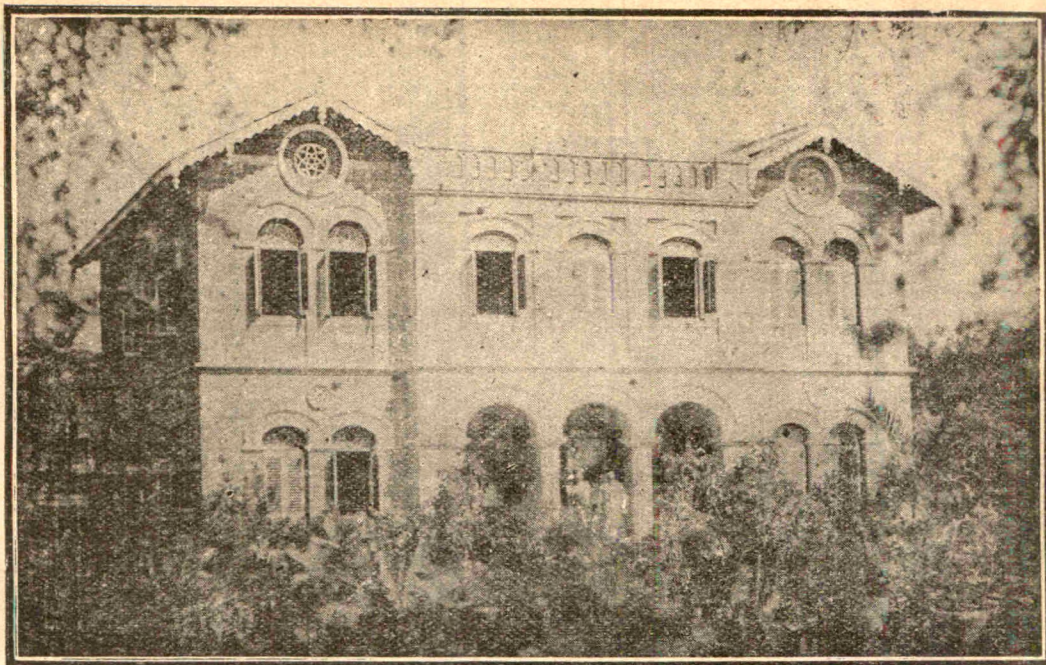
ON Monday the 24th of the last month, which happened to be the Rishi Panchami day, passed away from his field of labour one who was rightly looked upon as a modern Rishi. Like the *rishis* of old Sir Ramkrishna Bhandarkar utilised his unequalled talents for the spread of education in its widest sense. Like the *rishis* he lived a life of purity, love and justice—a life that hankered after nothing so much as the love and knowledge of the Author of this Universe. His purity of thought, word and act, his love of God and His righteousness are now the heritage of the country and they will always shine like the celestial fire-pillars and shed the splendour of their influence on many a succeeding generation. Sir Ramkrishna died at the glorious age of eighty-eight, full of honours and all that the world could give, full of love and respect of his countrymen.

Sir Ramkrishna had a brilliant school and college career. He was one of the finest products of early English education in this Presidency. A great believer that he was in the power and efficacy of English education to elevate the condition of our society, he devoted himself unsparingly to the spread of the education at whose fountain he himself had drunk deep indeed. He served as a Dakshina Fellow in his College; took the head-mastership of a Government High School, served as Professor of Sanskrit—a subject of which he was an unequalled master, in the Elphinstone and Deccan Colleges. In all these years of service hundreds of students had the privilege of learning at his feet and though austere and stern in his manners, he succeeded in earning the love and affectionate

regard of all of them. We have seen several of his students who are themselves advanced in age, still speaking of him as their beloved *Acharya* to learn at whose feet was, in their opinion, the greatest good fortune—nay a high privilege of their lives. While in the Educational Service of the Government, Sir Ramkrishna kept himself in close touch with the University, where for more than thirty years his voice was listened to with great respect by the Fellows of that body. The interests of students were safe in the hands of Sir Ramkrishna who, by the way, was the second Indian Vice-Chancellor of his *Alma Mater*.

Sir Ramkrishna's fame as an educationist was undoubtedly great. His services to that cause were immense and of long duration. His research work in the cause of Indian antiquity was of a high order and was much appreciated by those who knew what an amount of patient labour it involved. His expert knowledge of all educational problems was admitted to be great and he was chosen as one of the members of the Viceroy's Council while the University Commission's report was being discussed therein. While Sir Ramkrishna certainly rendered uncommon services to the educational advancement of the Presidency and has for that reason a claim on the lasting gratitude of his countrymen, in our opinion his life-long work as a religious and social reformer more even than his work in the field of education entitles him to the unstinted gratitude of all. By his labour in these fields he taught the men and women of two generations at least to understand and realise the true paths leading to a nation's greatness.

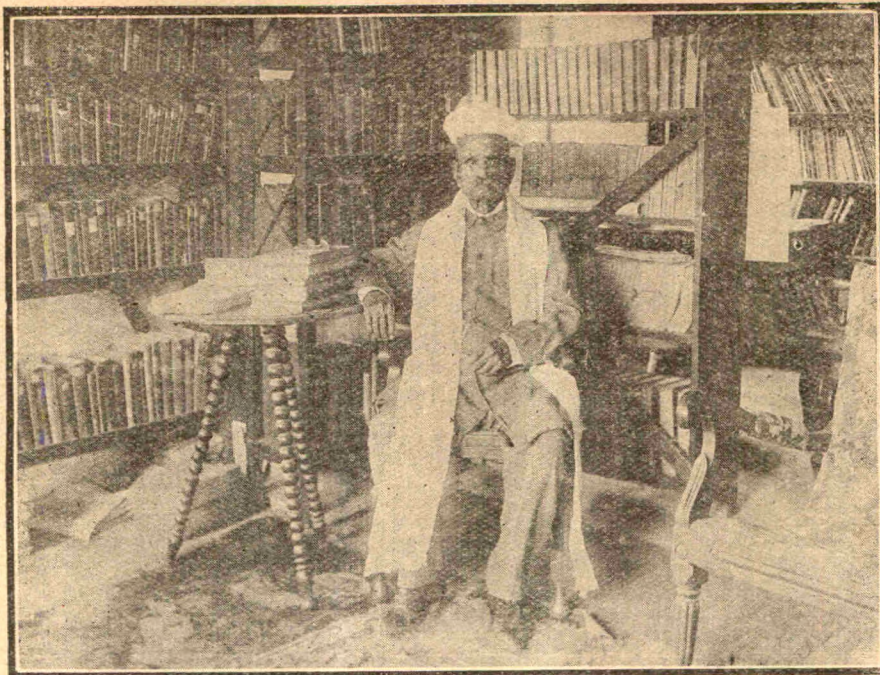
Sir Ramkrishna's work as a social reformer was both practical and theoretical and it was



Sangamashram—Dr. Bhandarkar's Residence

done quite disinterestedly. As a scholar of antiquity he had long realised the height of social greatness of the ancients and he was never slow in telling his countrymen that they had fallen very low indeed from that great ancient ideal. The miserable condition of Indian womanhood excited his pity and he set the example of how it could be improved by sending his own daughters to school. The result of the introduction of female education in his family is that six of his grand-daughters today are graduates of the University of Bombay. On the question of marriage he held very advanced views. Widow marriage in those days was not much in public favour, nor can it be said that it is so to-day. But in those days it required undoubtedly greater courage to espouse the cause than it does now. When an opportunity to exhibit this courage came, he did not hesitate to get his own widowed daughter remarried. He abhorred the prevalent custom of marrying girls in their tender age and characterised it as human sacrifice. On the question of caste, he held very distinct and advanced views and was in favour of the uplift of the depressed classes. Social and moral reform was according to him the great and perhaps the only panacea for the many evils from which our country suffers. He most

firmly believed that there could be no political advancement without social and moral advancement. In social matters, as in all other things, Sir Ramkrishna was not a revolutionary, at least he considered himself not to be so. Speaking on one occasion on the question of caste-distinction, he said, "I do not wish you to obliterate all distinctions at once," because he realised that an evil of very long standing could not be destroyed in a short time and easily. It required patient and persevering labour to do it. But so far as he was personally concerned, distinctions of castes and creeds were unknown to him. He sat with all, touched all, ate with all and did all he could to put even the untouchables on the way to progress. He presided over the deliberations of the Anti-Untouchability Conference and from his knowledge of the subject showed that the people who are considered untouchables now were not so in the olden days, and that justice and fairplay required that they should be treated as our equals and every sympathy and love be shown to them. In his opinion social reform was not a subject on which it was possible to compromise. "Social reform is to be based on truth, love and morality and how can there be any compromise on these subjects?" This is what he said on the occasion. And he added, "What-



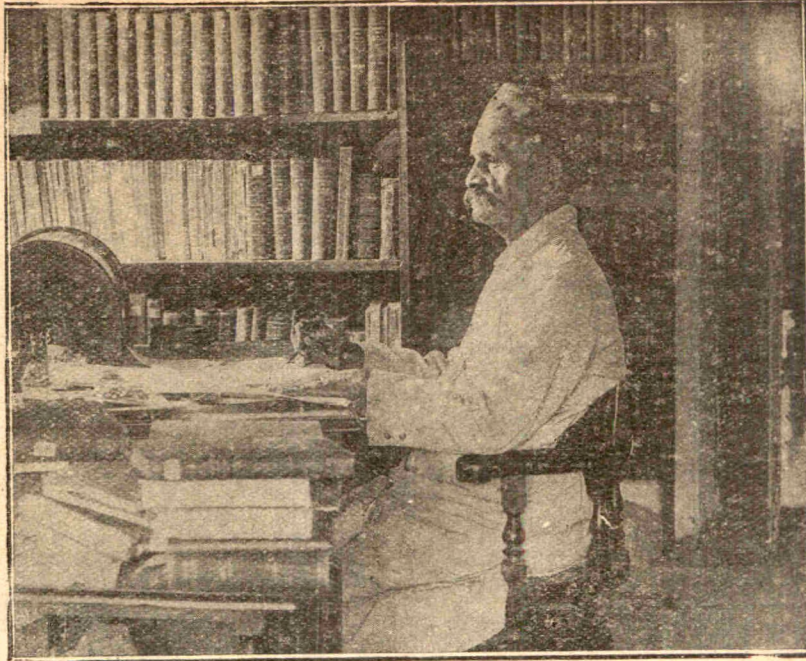
Dr. Sir R. G. Bhandarkar in his Library

ever your conscience tells you to be just, do it courageously, regardless of the consequences involved."

Sir Ramkrishna was in our opinion the greatest religious reformer produced by the Bombay Presidency in modern times. He was one of the founders of the Prarthana Samaj of Bombay, and he rendered much help in preparing its Trust Deed. Since his arrival in Bombay in 1869 from Ratnagiri began a ministry which practically continued till within a few years of his death. His services to the cause of Theism in Western India are unequalled. By his personal example, by his spotless character, by his sermons and lectures, by his writings and speeches, by his Kirtans, he has served the cause of the Samaj as no living man has done. Dr. Bhandarkar was one of the greatest exponents of the Bhakti School, but his *Bhakti* had the element of reason in it and was therefore free from the tinge of irrationality and morbidity. He preached directly and plainly and was never in the habit of mincing matters. "Without religion of the right kind" all was vain. He believed in prayer and family services and paid no lip homage to them. His prayers were soul-stirring and those who know say that it was an experience never to be forgotten to see this great patriarch

conducting a family service under his own roof with his numerous children and grandchildren sitting round about him. Those who have had the good fortune of listening to his sermons and Kirtans in the Samajes in Bombay and Poona will not fail to remember with gratitude the great service rendered by him to the cause of Theism on this side of the country. They will also realise now more fully than ever before, what a source of inspiration Sir Ramkrishna's example and precept have been to them to live nobly and religiously as he did.

Sir Ramkrishna's writings and speeches on various subjects are in print and have been read by different people with different objects in view. To us the volume of his sermons, which had gone through three editions now has been the one inspiring book of all. Writing about this book of sermons, the late Sir Narayan Chandavarkar said, "To have this gem by your side with another gem of its kind—Martineau's Endeavours after the Christian Life—when you retire into the sanctuary of devotion; to open and light your eyes on any of its pages, and read and brood over it for say fifteen minutes a day and then to bow down and pray to Him who is the type and Symbol of Eternity—this is an invigorating tonic to the mind, a sanctifying



Dr. Bhandarkar at Work

discipline of life; and readers, if life is to you, as it ought to be to everyone of us, a living up steadily to the best light we can have, you and I cannot do better than strive for life's prize—Truth, Love and the Divine harmony of being—with the help of utterances contained in this volume." This volume contains sermons which were the outcome of a heart which had unflinching faith in the goodness of God, which had experienced His marvellous Love and which yearned to see that the Creator of the Universe—the Universal Mother—was loved and worshipped in the right way—in spirit and truth—by every son and daughter of India.

And yet what did Sir Ramkrishna think of these priceless, gemlike utterances of himself? Such was the man's humility that he styled them as the "Fratton of a believer in God"! No man we know of was so very conscious of his personal limitations as Sir Ramkrishna was. Every sermon of his bears ample testimony to this. Like Newton, he considered his knowledge and vast erudition as nothing. Although he had fully realised the love of God throughout his life and experienced His goodness at every step, he considered himself as a mere novice in religious experiences. It was his marvellous faith in the goodness of God that enabled him to endure the many family sorrows to which he was subjected

and the acute suffering which his old age brought to him with it. By his passing away we have lost one who loved and practised *truth*, whose watchword was *courage*, whose precept and practice were never at variance with each other, whose faith in God nothing could shake and who, to speak in the words of Ramdas, was blessed because he in his lifetime conquered *prapancha* and obtained *paramartha*.

It has been India's misfortune to lose her really great sons when they were comparatively young. Gokhale, Agarkar and a host of others died before they were even fifty. Asutosh Mukerjee and Das died before they were sixty. Ranade and Tilak had just passed that age when they were called away. Chandavarkar and Pheroazshah were well advanced in years at the time of their death; but it was given to Surendranath, Dadabhai and Bhandarkar to die at what may be considered old age. What was the secret of the long lives of these men? Surendranath in his "A Nation in Making" has told us what it was. A life well-disciplined from every point of view enabled him to live to a good old age. If Dadabhai and Bhandarkar were asked to give out the secret of their really glorious long lives, we have little doubt that they would have attributed it to the same cause as Surendranath. Early in life Bhandarkar realised

that man is made of the body, the mind and the soul, and for the full realisation of his destiny he had to care equally for the three. He was regular in his physical exercise almost to the day when he became physically helpless to take it. He was singularly free from the fashionable vices of the day. While he lived he was a blessing to

all. Now that he is dead he still leaves behind the blessing of

A good life lived, a true fight fought,  
True heart and equal mind.

May his life prove to all a source of inspiration to do and dare, to be true and good, faithful and obedient to the call of duty, ever and anon striving to be approved of their God, even as he did.

## COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, The Modern Review.]

### Historicity of the Resurrection of Christ

I have followed, with great amazement, the campaign of vilification of the character and teachings of Christ, conducted for the last two years, in the columns of the "Modern Review" by Mr. Mahesh Ch. Ghosh.

It is difficult to understand the venomous antipathy with which both he and the editor of the "Review" regard Christ as they are both Bramhoes, I think. It is enjoined by their religion to venerate the memory of Christ, Buddha, Mahomed and others as great prophets. Time was, when the founders and leaders of the Bramho Samaj took pains to point out the beauty and high spirituality of the life and teachings of Christ. But now we see Mr. Ghosh expending much labour and ink to prove, to his own satisfaction, that Christ Jesus was a hypocrite, a charlatan, a very proud and hot-tempered man and, *inter alia*, a teacher of most dangerous ethics, etc. Mr. Ghosh has laboured to achieve his object by dogmatic assertions, by dint of deliberate distortion of the meaning of the texts of the Gospels and the copious and desultory citations from sceptical, rationalistic and ultramodernist writers of Europe. Secure in his belief that Indian Christians, unlike Mahomedans and others, are not bigoted or fanatical, Mr. Ghosh is complacently carrying on this edifying work of mud-throwing on the character of Christ. He knows that nothing untoward will result, if he continues to wound the religious susceptibilities of Indian Christians who regard Jesus as their Lord and Saviour (and whom the Mahomedans venerate as a spotless Saint). Mr. Ghosh's latest display of erudition is the following *obiter dicta*:-

In June 1925  
No. of Review. { (a) The Christ of the Gospels did not exist.  
(b) The resurrection of Christ is a myth pure and simple.

The assertion at (a) above is so absurd that I will not waste time in combating it, as I suspect Mr. Ghosh is only coquetting with his subject.

It is with regard to the dogmatic assertion at (b) that I have written this letter. Mr. Ghosh says that the Bishop of Ripon has built the super-structure of his Christianity on the resurrection of Christ. Why only the Bishop? All Christians have built their faith on this fact of history and hold with St. Paul that "if Christ be not risen from the dead, then their faith is vain". The fact does not become fiction by a simple assertion like that made by Mr. Ghosh. I would advise Mr. Ghosh to read a book called "When It Was Dark" by Guy Thorne, which attempted to depict the sad state of the world, because somebody had almost proved (by fraud) the resurrection to be a myth. I would also invite the attention of all reasonable readers of the Review—to the conclusions which the present Solicitor General of England arrived at when he examined, dispassionately, as a lawyer, "the Evidences of the Resurrection of Jesus". An excerpt on this subject recently appeared in the "Statesman". However, I have no wish to enter into a controversy with Mr. Ghosh on this subject.

I only desire to state some of the reasons which induce persons like me to accept the resurrection of Christ as a fact of history. These are briefly as follows:-

(1) The superstructure of Christianity cannot be based on a gigantic fraud and lie, as otherwise it would have collapsed long ago and the faith would not have flourished among the highly-cultured and civilised peoples like Jews, Romans and Greeks. The superstructure still standeth sure in spite of the attacks of the sceptics, scientists, etc.

(2) The Apostles and Disciples of Jesus were a very timid and despairing lot at the time of His crucifixion. But immediately after they had seen

the risen Lord, they became bold and began to proclaim the new faith fearlessly *in spite of persecutions*.

(3) The testimony of St. Paul is unimpeachable, for at first he was a violent opponent and persecutor of the Christians, but became one of the Christs' most ardent followers, after the risen Lord had appeared to him in person.

(4) Within forty years of the crucifixion, we find, from history, Christians suffering martyrdom and persecution for their faith in Christ, their risen Lord.

(5) The Gospel narrative, with its *matchless simplicity*, will continue to appeal and to be believed in by all sorts and conditions of men on earth, of all nations, because it has the *unmistakable ring of truth and inspiration*.

(6) To many persons, faith in Christ is a religious instinct like belief in prayer; and truly the believer in Christ, who, not seeing yet believeth, is blessed with life and light and peace and joy in Him.

Ranchi 21. 7. 25. } I remain,  
German Mission } A humble *bhakta* of Christ,  
School, Main Road } D. C. Roy.

#### REJOINDER

(i) We shall ignore the personal attacks.

(ii) Regarding the historicity question, it may be said that we questioned not the historicity of Jesus but the 'historicity of the Jesus of the Gospels'. The Jesus of history is different from the Jesus of the Gospels as well as from the Jesus of the Church. These two latter were created according to the needs of the time.

If the Jesus of the Gospels be declared to be a fabrication, it does not mean that there was no Jesus at all.

Now comes the question of the Resurrection; The word means "the resurrection of the *flesh*," (Harnac : The Expansion, vol. i, p. 91) that is, "the departure of the *resuscitated body* from the grave." (Weizsacker: The Apostolic Age: vol. i, p. 4). This is the orthodox view.

This resuscitated body rises from the grave and then ascends to heaven which is therefore a material heaven somewhere in the sky.

The idea of this sort of post-mortem existence is very crude and bespeaks a low state of intellect and spirituality. It is a kind of materialism.

In defence of this materialism, Mr Roy makes six assertions :—

(1) The first assertion is that Christianity cannot be based on a fraud and it still flourishes.

Many other faiths are flourishing, though orthodox Christians declare them to be false. Mere "flourishing" proves nothing.

Resurrection may or may not be fraud, but it is a myth. A religion may be based on false beliefs. What is required is belief or conviction---it matters little whether it is true or false.

The followers of Jesus had a firm faith in him. He declared that the kingdom of God would come within a generation. It did not come during his life-time. But it must come. Who would bring it? Jesus, himself. But he was dead. No he was not dead. He himself would bring the K. of G. This made it necessary that he should rise from the grave. Certainly, he would rise. This "Will to believe" created the rumour and legend of the Resurrection.

As regards the flourishing of Christianity we may say—the Christian churches are being emptied, few new 'shepherds' are forthcoming and many intelligent Christians are now discarding their belief in resurrection. Professor P. W. Schmiedel writes :—

"We find that the resurrection of Jesus—as is not surprising in view of the supernatural character—is in very many quarters and with growing distinctness, characterised as unhistorical, and that not merely when it is conceived of as having been a revivification of the dead body of Jesus, but also when it is defended in some spiritualistic form." (*Encyclopaedia Biblica*, col. 4040).

(2) Mr. Roy's second point is that the timid disciples became bold. This proves nothing. This may be due to many causes, worthy or unworthy.

(3) The fourth point is that many Christians suffered martyrdom and persecution for their faith in Christ.

Even blind faith can make a timid man bold. This happens not only in matters spiritual, but also in matters secular.

There have been martyrs among non-Christian sects, whose faiths are declared false by Christians. So martyrdom does not in itself prove the truth of a belief.

(4) The fifth point is that the Bible has the unmistakable ring of truth and inspiration.

It is a pious wish and as such, we respect it. But none the less the belief is blind and irrational. The truth is that each Gospel was written with a theological purpose. The object of each evangelist was not to give true historical facts but to write what would strengthen his theological position. Even a cursory glance at the *Synopticon* (in which the Greek texts of the Synoptics are printed in parallel columns and common matter represented by red type) will convince an unbiased reader that Mark has been modified, amplified, and expurgated by other evangelists to suit their own purpose. Those who do not know Greek are referred to Abbot and Rushbrooke's *Common Tradition of the Synoptical Gospels*. This subject has been dealt with in a scholarly manner by E. A. Abbot in his *Diatessarica* (complete in 14 volumes) and especially in the volume entitled, "The Corrections of Mark Adopted by Matthew and Luke."

In all the Gospels there are omissions and fabrications. There are even later interpolations (vide *Encyclopaedia Biblica*, col. 4989).

So, as historical documents, the Gospels are very unreliable.

(6) As regards his sixth assertion—believing without seeing—we have nothing to say.

(7) Now we shall consider the third assertion of Mr. Roy. He says:—

"The testimony of Paul is unimpeachable."

He has not quoted chapter and verse. We shall supply the omission. Paul says in one place :—

"He appeared to Cephas, then to the twelve; then he appeared to above five hundred brethren at once of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles and last of all, as unto one born out of due time, he appeared to me also." 1 Cor., xv. 5-8.

According to Paul, the first appearance was to Cephas, that is, Peter. This is contradicted by the Gospels.

(a)

In the genuine portion of Mark, nothing is said

about the appearance. According to the interpolated portion, (xvi. 9-20) Jesus appeared to Mary Magdalene.

(b)

According to Matthew, the first appearance was to two women.

(c)

According to John, it was to Mary Magdalene.

(d)

The account of Luke is conflicting (xxiv. 13-34) In the morning of that day no one saw him rise from the grave. There was a talk among the disciples on the subject. Then Cleopas and another disciple started for Emmaus--a village at a distance of 7 or 8 miles. Jesus, it is said, accompanied them. They had a long talk with one another, but still the disciples could not recognise him. The reason given by Luke is--"Their eyes were hidden that they should not know him". Then they reached Emmaus. "Then it came to pass when he had sat down with them to meal, he took the bread and blessed it and brake and gave to them. And their eyes were opened and they knew him and he had vanished out of sight". Then they returned to Jerusalem and there heard that Jesus appeared to Peter.

Without saying anything about the possibility or impossibility of miracles, we simply ask here---

To whom did he appear first? To Peter or to Cleopas and his companion?

If we assume that the embodied Jesus was with Cleopas and his companion, the same embodied Jesus could not have been with Peter, unless there were another miracle. What Peter saw must have been a vision.

Then we see that Paul's first assertion cannot be substantiated, but is in fact contradicted by the Gospels.

Then Paul says that he appeared to the twelve. But there were no twelve: They were only eleven. Matthew was chosen long after. Here also Paul cannot be relied on.

He then says that Jesus appeared to five hundred. This also was unknown to the Evangelists.

Then he says Jesus appeared to the apostles. Who are they? What is the distinction between the "twelve" and "all the apostles"? Paul commits a mistake here also.

Last of all, Jesus appeared to Paul. But Paul never saw Jesus. How then could he identify him?

Thus we see that Paul is an unreliable witness.

Again, "Paul was very prone to visions and other ecstatic conditions".--Vide 2 Cor. 12. 1-4; 1 Cor. 14. 18; Acts 9. 12; 16. 9; 18. 9; 22. 17; 27. 23" (*Encyclopaedia Biblica*, col. 4082).

Dr. Percy Gardiner says--It is easy to prove that he has no sufficient perception of the distinction between that which is within and that which is without, between the ethical and the physical". (*Exploratio Evangelica*, p. 10).

To show this we quote only one passage from Paul. He says--

"I will come to the visions and revelations of the Lord. I know a man in Christ fourteen years ago (whether in the body I know not; or whether out of the body I know not; God knoweth). Such a person was caught up even to the third heaven. And I know such a man (whether in the body or apart from the body I know not; God knoweth) how he was caught up into paradise and heard unspeakable words which it is not lawful for a man to utter". (2. Cor. 12. 2-4).

A man who cannot distinguish between the physical and the psychical, cannot be a reliable witness for a post-mortem appearance. If he truly says that Jesus appeared to him, this appearance must be called a vision.

Weizsacher says--"But no proof is to be got from this for a bodily Christophany" (*The Apostolic Age*, vol. i. p. 6).

Bishop Westcott says--"For us the appearance to St. Paul would certainly in itself fail to satisfy in some respects the conditions of historic realities--it might have been an internal revelation--but for him it was essentially objective and outward." (*Gospel of the Resurrection*, p. 109).

We see then

(i) The appearances of Jesus mentioned by Paul are disproved by the Gospels.

(ii) The evidence of a visionary cannot be accepted.

(iii) When Paul never saw Jesus when the latter was alive, how could he identify the same Jesus when he appeared after death?

Mr. Roy has not cited the Gospels as his witness. But some persons may like to know whether there are any proofs there. So we shall briefly state the Gospel accounts with our remarks.

(i) "The canonical Gospel facts are at irreconcilable variance with each other." (*Ency. Biblica*, col. 4055). The Gospels "exhibit contradictions of the most glaring kind. Reimarus . . . enumerated ten contradictions; but in reality their number is much greater." (*Ibid.*, col. 4041). Professor Schmiedel has pointed out and described 20 irreconcilable contradictions (*vide* col. 4041-4044).

(ii) The same author writes--"The sealing and watching of the sepulchre (Matt. 27. 62-66; 28. 11-15) is now very generally given up even by those scholars who still hold by the resurrection narratives as a whole." (*Ibid.*, col. 4065.)

(iii) "The statements as to the empty sepulchre are to be rejected" (*Ibid.*, col. 1879). Harnack also says--"The empty tomb on the third day can by no means be regarded as a historical incident." (*History of Dogma*, vol. i., p. 85).

(iv) In all the reports recorded in the N.T., "Jesus was seen only after, not during his resurrection" (*Ency. B.*, col. 4072). The resurrection of the flesh is not the same as post-mortem appearance. The appearances recorded in the N.T. cannot prove that these were appearances of the embodied Jesus. If these appearances be assumed to be genuine facts, how can it be proved that these were not appearances of another man or of an angel or of the Satan himself?

(v) Their authenticity was doubted even by some of the disciples.

(a) Matthew writes:--

"Then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them. When they saw him, they worshipped, but some doubted (xxviii 16-17).

Had it been the appearance of resuscitated Jesus, not even one of his disciples could have doubted.

(b) Luke says that after his resurrection Jesus walked with Cleopas and another disciple some seven or eight miles in broad day-light and they talked with one another. Yet the disciples could not recognise him. Here also the conclusion is that the stranger who walked with them had not the body of Jesus.

(c) Now we come to John's Gospel.

"Mary stood without at the sepulchre weeping.

... She saw Jesus standing and knew not that it was Jesus. Jesus said unto her, woman, why weepst thou? whom seekest thou? She, supposing him to be the gardener, said unto him: Sir, if thou have borne him hence, tell me where thou hast laid him and I will take him away." XX. 11-15.

Here also we find that Mary could not at that time recognise him.

The following account of what happened after the resurrection is found also in the same Gospel:—

"But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus. Jesus therefore saith unto them "Children, have ye aught to eat?" They answered him, "No." And he said unto them: "Cast the net on the right side of the boat and ye shall find. They cast, therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith to Peter: It is the Lord." (xxi. 4-7)

Then fish was caught and bread was brought. "Jesus saith unto them, 'come and dine.' And none of the disciples durst ask him 'who art thou?' knowing that it was the Lord" (xxxi. 12).

Here also we find that they could not recognise Jesus though they saw him and heard his voice. The disciples durst not ask him, "who art thou?" Had the appearance and the voice of that man been the same as those of Jesus, there would have been no question of asking him who he was. This shews that there was no physical similarity between that man and Jesus; but he was inferred to be Jesus.

When Jesus was alive, it was said that he was John the Baptist, Elijah, Jeremia, or some other prophet risen from the dead (Matt. XIV. 2; XVI. 14; Mk. VI. 14; Luke IX. 7, 8). In the same sense the disciples said that that stranger was Jesus. It was a matter of belief but is incapable of being proved.

(vi) "As a matter of fact we cannot avoid the conclusion from the contradictions between the Gospels that the writers of them were far removed from the event they describe. If we possessed one Gospel, we might perhaps be inclined to accept it: but how far astray should we be according to the view of Luke, if we relied, let us say, on Matt. alone, or, according to the view of John, if we pinned our faith to Lk. In point of fact, not only do the evangelists each follow different narration; they also each have distinct theories of their own as to Galilee or Jerusalem being the scene of the appearances, as to whether Jesus ate and was touched, and so forth." (*En. Bib.*, col. 4045.)

(vii) Considering all these facts we are led to the conclusion that the story of the resurrection is a legend. But "refuge is often sought in the reflection that sometimes an event may, after all, have actually happened, even if the accounts of it are quite discrepant. A famous illustration often quoted in this connection is the case of Hannibal,

who quite certainly did cross the Alps, although Livy's account of the route taken by him is entirely different from that of Polybius. Most assuredly. The fact, however, that, whatever be the contradictions of the chronicles, he actually did cross the Alps is a certainty to us, only because we know for certain that at one date he was to be found on the Gallic side, and at a subsequent date on the Italian. If it were just as clearly made out that Jesus, after his death, came back again to this life, we could, indeed in that case, with an easy mind, leave the differences between the narratives to settle themselves. Here, however, the position of matters is that the actuality of the resurrection depends for its establishment upon these very narrations; and in such a case unimpeachable witnesses are naturally demanded." (*Ency. B.*, col. 4045.) And such witnesses are not forthcoming.

(viii) Resurrection is a super-natural event and to prove its reality, there must be strong evidence first to overcome the immense probability against it and then to establish its actuality. But in the N. T. we have only vague and contradictory rumours, and reports of visionary appearance.

If now in our time similar assertions were made regarding a similar case and similar evidences were produced, what would a Court of competent judges pronounce the case to be? Their verdict would certainly be—"not proven".

This is also our verdict in the present case.

Dean Inge says:—"It is barely honest to assert that the discourses of Jesus or his miracles or his resurrection on the third day after his crucifixion are absolutely certain." (*Contentio Veritatis*, p. 87.)

We have rejected the Legend of the Resurrection; but that does not mean that we reject also the inner experience and conviction of the disciples. They firmly believed that they felt the presence of Jesus.

Death is stronger than Life. Jesus loved his followers, but in the hours of trial, they denied and forsook him. What can be more pathetic than this? After his death, the disciples must have reviewed their whole past and the whole past must have surged up in their heart and completely overwhelmed them. How bitterly did they weep, how repentant were their tears! They felt themselves helpless; they met together; they thought of him, they spoke of him. The more they thought and spoke of him, the more they felt convinced that he, their master, friend and saviour, did not forsake them. He was with them. This thought sustained and inspired them and they were thus filled with the spirit of Jesus.

This inner experience is the only fact that seems to be historical. Round this nucleus gathered together many extraneous matters which formed the Legend of the Resurrections.

MAHES CHANDRA GHOSH

4-8-25.

This controversy is closed.—*Editor, The Modern Review.*



## NOTES

### Dadabhai Centenary

Dadabhai Naoroji was born just a hundred years ago on the 4th of September. To commemorate that joyful event in the life of the Indian nation, a huge public meeting was held in Bombay. Forty-two associations combined to pay their tribute of respect to the departed grand old man of India, and appropriate and enthusiastic speeches were made.

Among the great men of India, Dadabhai Naoroji had only one predecessor, *viz.*, Rammohun Roy, in the field of constitutional endeavour for the improvement of India's political condition. No one among the political workers of India has worked with greater perseverance and single-minded zeal, and punctilious truthfulness withal, for a longer period than Dadabhai Naoroji: He learnt in boyhood from his mother the lesson of purity in thought and word and deed. His long life was a striking exemplification of that lesson.

Though he is generally known only as a political reformer, he was a great educator of youth, and the grandfathers of many living men of note in the Bombay Presidency were among his pupils. Though being a Parsi his activity as a religious reformer was confined to his own small community, Hindu religious reformers like Bhandarkar and Ranade drew inspiration from his teachings and example.

Mr. J. B. Sen has pointed out in an article in *The Servant of India* that the mainspring of the activities of Dadabhai Naoroji was the desire to serve his poor countrymen; in proof whereof Mr. Sen quotes the following passage from Naoroji's writings:—

"As education advanced, thought gradually developed itself in different directions. I realised that I had been educated at the expense of the poor to whom I myself belonged. The thought developed itself in my mind that as my education and all the benefits arising therefrom came from the people, I must return to them the best I had in me. I must devote myself to the service of the people. The seeds sown in the days of my youth have brought me abundant harvest in the love and esteem of my fellow-countrymen. Is it vanity that I should take a great pleasure in being hailed as the Grand Old Man of India?"

There was no subject on which Dadabhai Naoroji laid so much stress as India's poverty

and the means to be adopted to remove that poverty. Mr. Sen quotes from his works the following passages:—

"What has been the result of the system of government administered in India? The result has been to bring the country to a state of poverty and misery unknown elsewhere throughout the world. This result has been accomplished by the constant draining of India's wealth, for let it be known that we have to produce every year something like twenty million pounds by our labour and our produce and hand this over to the English before we can utilise a single farthing's worth ourselves." (Speech at the Lambeth Liberal Club, July 4, 1901, "British Democracy and India.") As a remedy for "the bleeding drain from India," he appealed to England to "restore India to her natural economical conditions. If, as in England the revenue raised from the people be returned to the people, if the income of railways and other public works taken from the people be returned to the people, to fructify in their pockets, then would there be no need for anxiety for finance or famine, or for pinching in salt, poisoning with opium, millions of the human race." ("The Poverty of India," p. 201)

The political and commercial drain has gone on increasing in the course of years. Whatever may be said in explanation or extenuation of the drain, such as that services are or were rendered and goods delivered as equivalents, the drain is a real drain, because if India were free her own sons could have rendered those services and produced most of the goods and kept a great part of the wealth in the country. In any case, there can be no question about India's absolute poverty.

The fiction that India is lightly taxed continues to be repeated by Englishmen in all parts of the globe—for they are propagandists with unsurpassed resources, though Dadabhai Naoroji exposed the fallacy more than thirty years ago and others have done the same. Said he in moving an amendment to the address in the House of Commons (February 17, 1895):—

"It was the usual official fiction that the incidence of taxation in India was small compared with that of this country. But when they considered the incidence of taxation they must consider not simply the amount paid in such taxation, but how it compared with the capacity of the person who paid it. An elephant might with ease carry a great weight whilst a quarter ounce, or a grain of wheat, might be sufficient to crush an ant."

The following passage is also apposite:---

"From abundance you may give a large percentage with ease; from sufficiency the same burden may just be bearable, or some diminution may make it so; but from insufficiency, any burden is so much privation that in so lightly taxed a country (1s. 10d. per head according to Lord Mayo) to get a 6d. more per head without oppression should tax the highest statesmanship and intelligence without success, is in itself a clear demonstration that there must be something very rotten in the state of India, and that the pressure of taxation must have already arrived short of the proverbial last straw that breaks the camel's back." ("The Poverty of India, pp." 60-61.)

We will make another extract from Mr. Sen's article to illustrate Dadabhai Naoroji's vigilance, plain-speaking and splendid persistency.

The watchful eyes of Dadabhai noticed that the regulations for admission to the Royal Military College, Sandhurst and the Royal Military Academy Woolwich placed no bar against candidates other than of European descent. He carried on prolonged correspondence with the War Office and elicited the reply that "it has been decided that pure European descent is an essential qualification" and "that only such candidates as are considered in all respects suitable to hold a commission in the Army are eligible," Dadabhai indignantly wrote back, "In your letter under reply, you say 'It has been decided that pure European descent is an essential qualification but you do not say *who* has so decided. Parliament has not so decided, her Majesty has not so decided, who is this mysterious great potentate, superior to the Queen, and superior to Parliament, who had the authority to decide, contrary to the express desire and decisions of the Queen, the Parliament, and the British people, represented by them? Can any man in his senses believe that out of 225,000,000 of British Indians you will not get a few thousand who are in all respects suitable to hold a commission in the army, if fair and honest trial is allowed to them as candidates?" Similar correspondence was carried on with the Admiralty with results not much more heartening.

The "mysterious great potentate" to whom Dadabhai refers in his letter to the War Office has the upper hand wherever English interests are concerned.

"Propose anything for the benefit of Europeans and it is done at once. The Royal Engineering College at Cooper's Hill and the exchange compensation allowance are two notorious instances, the latter specially heartless and despotic. The Government of India has distinctly admitted that the compensation is illegal. It knew also that it would be a heartless act towards the poverty-stricken people of India. But, of course, where European interests are concerned, legality and heart go to the winds; despotism and force are the only law and argument." (Statement on the Admission of Natives to the Covenanted Civil Service, 1897.) "When England's interests are concerned, their accomplishment is often a foregone conclusion. But Indians always require long and anxious thought—thought that seldom begins, and when it does begin, seldom results in any thorough good results. It is useless to conceal that the old pure and simple faith in

the honour and word of the English rulers is much shaken, and were it not for the faith in the conscience of the statesmen and people in this country (England) any hope of good by an alteration of the present British Indian policy would be given up." (Memorandum on the Moral Poverty of India and Native Thoughts on the Present British Indian Policy, 1880).

It was Dadabhai Naoroji who first used the word "Swaraj" to indicate India's political goal in the address which he delivered in Calcutta in December 1906 as President of the Indian National Congress. We attended that session of the Congress just after publishing the first number (January, 1907) of THE MODERN REVIEW. That number contained an article on Dadabhai Naoroji, passages in which we have just read with profit. There has been some discussion as to what he exactly meant by Swaraj. We may be permitted to repeat what we wrote on the subject more than eighteen years ago, in the February (1907) number of this Review:—

"Some of us have concluded in a mood of either hasty appreciation or of equally hasty fault-finding that Mr. Naoroji is in favour of self-government on colonial lines, but not of absolute autonomy. But the actual words that he uses,—'Self-government or *Swaraj* like that of the United Kingdom or the Colonies'—do not warrant any such conclusion. There is nothing to prevent us from interpreting his words to mean that he desires absolute autonomy like that of the United Kingdom but would be content to have self-government on colonial lines under British suzerainty. And that shows the temperament of the practical statesman distinguished from that of the doctrinaire politician or the political visionary. It is this temperament, too, that leads him to demand *at once only a beginning*, but not the full rights of the self-government. For, absolute autonomy, and self-government on colonial lines in a fully developed form, are at present equally remote. India can be immediately free either as the result of a successful armed rebellion, or as the result of a magnanimous renunciation by the British nation of their suzerainty and domination. But both are equally out of the question. So we have to make a gradual advance.

"We may here observe in passing that at present the mere imagination of a day when England's suzerainty over India may cease is considered even by professed European well-wishers of India as treading on forbidden ground. But we venture to think that it does not necessarily involve sedition or

hostility to England, or, that much-dreaded thing, extremism. A time there was when Anglo-Indian statesmen thought of Indian independence not only without dread but rather with prophetic hope and pride. A man does not pose or attitudinise as a philanthropist in his *private* journal and this is what we find in "The Private Journal of the Marquess of Hastings" under date the 17th of May, 1818 :—

"A time not very remote will arrive when England will, on sound principles of policy, wish to relinquish the domination which she has gradually and unintentionally assumed over this country, and from which she cannot at present recede. In that hour it would be the proudest boast and most delightful reflection that she had used her sovereignty towards enlightening her temporary subjects, so as to enable the native communities to walk alone in the paths of justice, and to maintain with probity towards their benefactress that commercial intercourse in which we should then find a solid interest."—p. 326, vol. ii."

### Prohibition to be Ultimate Policy of Government

At a recent sitting of the Legislative Assembly Haji Wajuddin moved a resolution asking that legislation should be undertaken for the prohibition of all sorts of liquor and that in the meantime local Governments should be asked to grant to local bodies full right to determine the number and location of liquor shops. Passing over the other amendments, we may mention the one moved by Mr. N. C. Kelkar, which was carried and which was to the effect

That the ultimate policy of Government should be prohibition of production, manufacture, sale and import of intoxicating liquors, save for medicinal and scientific purposes. The amendment further recommended that as the first step in carrying out this policy, provincial Governments should be directed immediately to inaugurate a policy of vesting the power of fixing by system of local option the location and number of shops selling intoxicating liquors in either local self-governing bodies or licensing boards specially constituted for the purpose and elected on popular franchise and that necessary legislation should be undertaken by the Government of India for the furtherance of this policy.

This was carried by 69 votes to 39. It is said that almost every non-official Indian member was for prohibition and that all the English members were against it. Let us see what Government does to give effect to the resolution, though we have no hope that it will make up its mind to do without the big excise revenue, seeing that the tax from liquor and drugs

contributed one-seventh to one-eighth of the entire revenue of the Central and Provincial Governments, and that the tax per head of the population for liquors and drugs had risen from as. 7-9 in 1912-13 to as. 12-5 in 1923-4.

The Bombay Government declared prohibition some time ago to be the goal of its excise policy. But *The Indian Social Reformer* has noted a certain tendency to vacillation in the Government of Bombay since it made that declaration, and our contemporary thinks that the reason for the vacillation lies in the fact that the Government of India has been pulling the wires from behind.

Among the very telling speeches made in the course of the prohibition debate, was one by Sir Purushottamas Thakurdas, who said in part :

The policy of Government during the last forty years clearly supported the charge that they not only wanted to keep the revenue on the increase but to induce people to drink. No doubt Colonel Crawford had by his far-fetched logic attempted to induce this House to agree to temperance but that logic was unsuitable to the East where the people, both Mahomedans and Hindus, were by religious tenets and by general custom opposed to the use of all intoxicating liquors. The standard of education among the people was too low and would take several years before the logic of Colonel Crawford for moderate drink could be understood by them.

Colonel Crawford : How can Government prevent people from taking liquor which is at their very doors ?

Mr. Joshi : How do they prevent it in America ?

Sir Purushottamas : God has placed poison at the doors of the people, but do they take it ?

Proceeding, Sir Purushottamas remarked that drink revenue was tainted money collected without regard for the economic condition of the people of India. If money was the sole consideration of Government, why should they not charge revenue for the keeping of brothels ? It was most humiliating for the Government to trot out the argument of financial consideration.

When Colonel Crawford asked : "How can Government prevent people from taking liquor which is at their very doors?" He chose to ignore the fact that it was Government which was responsible for placing liquor shops at the very doors of people. The easiest answer to the Colonel's question is, "By closing liquor shops altogether, and, for the present, by removing them from the people's doors."

### Fire Arms Bill

The main provisions of Mr. Rangachariar's Fire Arms Bill, which has been passed by

the Legislative Assembly by a good majority in spite of strenuous Government opposition, were :—

(1) Firearms shall not be used unless such unlawful assembly cannot otherwise be dispersed and unless a Magistrate of the highest class present specifically authorises such use. Provided that when no Magistrate is present and the senior police or military officer present is of opinion that immediate measures should be taken to disperse the assembly by the use of firearms, such senior police or military officer may authorise such use and shall report the fact without delay to the nearest Magistrate.

(2) The person who directs that the assembly shall be fired on shall before so doing warn the assembly by such means as may be available that unless it disperses it will be fired on.

(3) A report of the occurrence shall be sent in all cases when any such assembly is dispersed by the use of firearms, by the person authorising such use to the nearest first class Magistrate within twenty-four hours of the occurrence and such reports shall be deemed to be for the purposes of Sections 74, 76 and 77 of the Indian Evidence Act, 1872, a public document which any person has a right to inspect provided that, if such person is himself a first class Magistrate, the report shall be made to the District Magistrate, or if such person is the District Magistrate, to the local Government.

(4) Notwithstanding anything contained in Section 13 any person injured by the use of firearms or any parent or guardian, husband or wife of a person killed by the use of firearms may make a complaint against any person for any offence committed by him by reason of any act purporting to be done under this chapter.

In moving the consideration of his Bill Mr. Rangachariar gave the history of this piece of legislation. He began by saying:

He was a mild Brahmin from Madras and had never been a rioter nor was likely to be one in future (laughter). He did not believe even in threat. But still he was a human being and must take a human view of things. They could forget the Punjab wrong but they must act in a statesmanlike manner to provide against its repetition. The genesis of his Bill was a resolution moved by the Right Hon'ble Sastri in March 1921 which Sir William Vincent accepted in part. Government accordingly brought forward a Bill, but afterwards let it lapse. The speaker then tried to introduce some provisions in the big bill amending the Code of Criminal Procedure but was ruled out of order. Hence he brought forward this Bill which had been passed by the Select Committee in an amended form and was now before the House. Mr. Rangachariar held that what his Bill wanted had already been accepted by Local Governments and the Govt. of India in executive instructions laid down for officers called upon to disperse an unlawful assembly. These instructions urged that fullest warning be given and firing should not be ordered except in the last resort. If Government intention was that these executive instructions must be made, then why not make these administrative obligations as legal obligations. As regards his provision authorising any injured persons or his specified relatives to sue in court the officers responsible for firing, he said that this was only just. At present, an officer

could not be sued without Government's sanction. This provision was a dead letter as was apparent from the fact that no single prosecution was allowed even in the case of Jallianwalla Bagh firing. People, he held, deserved protection. They wanted the same freedom in this respect as the people enjoyed in England where sanction was given by the Director of Public Prosecutions.

Among the objections brought forward by Sir Alexander Muddiman, the home member, one was that the Bill proposed to regulate the use of fire-arms, which was not exhaustive and did not cover other kinds of force, for instance explosives and gas, which might be used. If Sir Alexander was sincerely desirous of freeing the Bill from defects and making it more complete and effective, he might have moved an amendment proposing that the use of explosives and gas be brought within its scope. But his object was mere destructive criticism.

Another purpose has, however, been served though quite unintentionally. His criticism shows that the bureaucrats have already hit upon a device to escape from the clutches of the Fire Arms Bill—they use bombs and gas to disperse unlawful assemblies without complying with the sections and clauses of the Bill!

But this is a rather far-fetched idea. The better and easier method would be to get the Council of State to throw out the Bill, which the "Elder Statesmen" will gladly do.

So far, however, as the Legislative Assembly is concerned, it has passed the Bill by a majority of votes.

The debate clearly showed the opposite mentalities and anxieties of the official and the non-official members. The official members were mortally anxious for the protection of the military, police and magisterial officers who are universally known and admitted to be the most helpless and unprotected among human beings and constantly exposed to danger in "the discharge of their duties" by wounding and killing men; whereas the non-official members were anxious that the people whom these officers might consider, rightly or wrongly, to be members of an assembly should be protected from the panic, high-handedness, thoughtlessness, contempt for Indian lives, etc., of these officers.

We do not contend that even a maddened Indian mob is quite lamblike in behaviour. But we do assert that our crowds, even our "unlawful assemblies", are not as turbulent and ferocious and generally not as well furnished with modern weapons as are British and other Western mobs. We also assert

that the keepers of law and order and peace in free European countries do not hold the lives of their fellow citizens as cheap as keepers of law and order and peace in India hold the lives of Indians. For these two reasons, we think it imperative that there should be greater protection given to Indian crowds than is provided by law for British and other Western crowds;—that there should be at least equal protection goes without saying.

### Motions on Muddiman Committee's Report

The reformed and enlarged legislative bodies have served at least one useful purpose. The provision that there shall be freedom of speech within the council chambers, has been a sort of safety-valve. It has enabled the members of the legislative bodies to let their indignation escape through their mouths. We do not, of course, suggest that in the absence of this safety-valve the members would have had recourse to arms to work off their vexation. We call this freedom of speech a safety-valve, because after unburdening their minds they can enjoy sound sleep and are thus safe from an attack of nerves.

But speaking seriously, one must say that the speeches of many members not only make quite enjoyable reading but show in addition that so far as arguments and wit and humour are concerned, the non-official benches are superior to the official benches. One feels cheered to find that we have so many able men among us who are able to tear official arguments and excuses and plausibilities to shreds.

On the 7th of September, Sir Alexander Muddiman rose in the Legislative Assembly to move the Assembly to recommend to the Governor-General in Council that he do accept the principle underlying the Majority Report of the Reforms Enquiry Committee and that he do give an early consideration to the detailed recommendations therein contained for improvements in the machinery of government.

Nobody can accuse the Anglo-Indian bureaucracy of being lacking in cheek and coolness. It is not, therefore, surprising that in spite of the plain and strong condemnation of the majority report of the Muddiman Committee by all shades of Indian political opinion, the home member did move such a resolution; nay more, he made a speech of a sort to commend it to the house.

Pandit Motilal Nehru moved the non-official amendment to the Government resolution. It had, as the speeches and the voting showed, the sanction of all Indian political parties. It ran as follows:—

"This Assembly, while confirming and reiterating the demand contained in the resolution passed by it on the 18th February, 1924, recommends to the Governor-General in Council that he be pleased to take immediate steps to move his Majesty's Government to make a declaration in Parliament embodying the following fundamental changes in the present constitutional machinery and administration of India:—

(a) The revenues of India and all property vested in or arising or accruing from property or rights vested in his Majesty under the Government of India Act, 1858, or the present Act or received by the Secretary of State in Council under any of the said Acts, shall hereafter vest in the Governor-General in Council for the purposes of the Government of India.

(b) The Governor-General in Council shall be responsible to the Indian Legislature and subject to such responsibility shall have power to control the expenditure of the revenues of India and make any grants and appropriations of such part of those revenues or of any other property as is at present under the control or disposal of the Secretary of State for India in Council save and except the following which shall for a fixed term of years remain under the control of the Secretary of State for India:—

(1) Expenditure on the military services up to a fixed limit.

(2) Expenditure classed as political and foreign.

(3) Payment of all debts and liabilities hitherto lawfully contracted and incurred by the Secretary of State for India in Council on account of the Government of India.

(c) The Council of the Secretary of State for India shall be abolished and the position and functions of the Secretary of State for India shall be assimilated to those of the Secretary of State for the self-governing dominions save as otherwise provided in clause (b).

(d) The Indian army shall be nationalized within a reasonably short and a definite period of time and Indians shall be admitted for service in all arms of defence and for that purpose the Governor-General and the Commander-in-Chief shall be assisted by a Minister responsible to the Assembly.

(e) The central and provincial legislatures shall consist entirely of members elected by constituencies formed on as wide a franchise as possible.

(f) The principle of responsibility to the legislature shall be introduced, in all branches of the administration of the central Government subject to a transitional reservation and residuary powers in the Governor-General in respect of the control of the military, foreign and political affairs for a fixed term of years. Provided that during the said fixed term the proposals of the Governor-General in Council for the appropriation of any revenue or moneys for military or other expenditure classified as "defence" shall be submitted to the vote of the legislature but that the Governor-General in Council shall have power, notwithstanding the vote of the Assembly, to appropriate up to a fixed maximum any sum he may consider necessary for such expenditure and in the event of a war to authorize

such expenditure as may be considered necessary exceeding the maximum so fixed.

(g) The present system of dyarchy in the provinces shall be abolished and replaced by unitary and autonomous responsible government subject to the general control and residuary powers of the central Government in inter-provincial and all-India matters.

(h) The Indian Legislature shall after the expiry of the fixed term of years referred to in clauses (b) and (f) have full powers to make such amendment in the constitution of India from time to time as may appear to it necessary or desirable.

"This Assembly further recommends to the Governor-General in Council that necessary steps be taken (a) to constitute in consultation with the Legislative Assembly a convention, round table conference or other suitable agency adequately representative of all Indian, European and Anglo-Indian interests to frame with due regard to the interests of minorities a detailed scheme based on the above principle after making such enquiry as may be necessary in this behalf, and (b) to place the said scheme for approval before the Legislative Assembly and submit the same to the British Parliament to be embodied in a statute."

As usual with him, Mr. Nehru made a very able speech in support of his very moderate and reasonable amendment. The debate was throughout on a high level. Some of the retorts and repartees were no less true than witty. Take for instance, the following :

*Sir Charles Innes.* Over a hundred years ago, almost by accident the British Government assumed the responsibilities for India.

*A Voice.* Yes, by robbing India.

*Sir Charles Innes.* In these hundred years and more we gave you what you never got.

*A Voice.* Emasculation. (Laughter.)

*Sir Charles Innes.* We gave you peace and order and good government.

Of course it is quite true and quite axiomatic that during the thousands of years of India's history, she *never got peace and order and good government*, and, therefore, the pagoda-tree, for one thing, which the British traders came to shake grew up in the midst of incessant warfare, disorder, anarchy and bad Government!

It would be difficult to sample the speeches from any extracts. Nevertheless, We give a few below.

Mr. Abhayankar further supported the amendment. He said that they wanted, firstly, the power of the purse and that the Governor-General in Council be made responsible to the Indian Legislature. Democracy and bureaucracy could not be wedded together. Further, they wanted the Army in India to be Indianized within the shortest possible time and the Council of the Secretary of State to be immediately abolished. They wanted fully representative legislatures and the widest possible franchise. The Commerce Member's speech did him great honour, because he had upheld the traditions of his group. He had repeated the old

falsehood of the theory of trusteeship. It was no trust. It was a huge fraud, a bombastic fraud. The Commerce Member had told them that man's life and woman's honour were now safe. Was it really so, asked the speaker. Were their homes safe? Had not the noblest among them been thrown into jails? Had not hundreds been shot like dogs at Jallianwalla? He read out extracts about the persecutions of Catholics in England under Protestant regime. No marriage conducted by a Catholic priest was held legal. No Catholic could buy a horse worth more than £5. (Laughter) 'And this, Sir, was the condition in your own country, when you were enjoying self-government,' said Mr. Abhayankar addressing the Treasury benches. To-day the most moderate of moderates, men like Sir Sivaswamy Aiyer and Mr. Rangachariar had lost faith in the British sense of justice. The Britishers responded to their sense of justice only when some other sense, like the one roused by Ireland, made them wide awake. The present system of government was a treason on God's law. The conditions had become intolerable and they had determined to break those chains.

Sir Sivaswamy Aiyer said :

"There was confusion as to which was the Majority and which was the Minority Report. But for official convention Sir Muhammad Shafi would have signed the Minority Report. The Minority would have been really the Majority Report. As a member of the minority, he felt that though they had no objection to the majority proposals generally, they felt these were inadequate and unsatisfactory and that dyarchy could not be cured by those minor changes. The officials who felt shy of dyarchy before, blessed it now because they could not go back upon the *status quo* and could only go forward which they did not want to.

Lord Birkenhead's speech had been aptly described by the *Morning Post* as a rigidly pompous oration. (Laughter) Lord Reading had told them that the verdict of a Royal Commission today would go against them. The speaker, however, thought that if a commission examined from the point of view not of absence of cooperation but as to why cooperation was not received, then no honest, impartial and fair-minded commission could go against them altogether. Those who unwisely non-cooperated thought that the Government had not fulfilled its promises but the present House showed that they had come back to cooperate. Indeed the fact that an ex-noncooperator was occupying the great and dignified position of the chair of the House was proof of their desire to cooperate (Mr. Rangaswami Iyengar : Honorable cooperation) and to utilize the opportunities to do constructive work. (Applause.) An opportunity for responsibility made people sober and wise. (Mr. Jinnah : Hear, hear) But leaving this aside, could the Government say that Indians had not shown a sense of responsibility? The first Assembly and the Council gave full cooperation and the Government benches frequently paid a tribute to their sense of responsibility. (Hear, hear.) Could they now turn round and say they could not place reliance on their sense of responsibility? (Applause) One other difficulty was that a section of them was not convinced of the sincerity of the professions of the Government. (Hear, hear) They believed that the Government did not in its heart of heart mean to

grant them self-government. (Hear, hear) If the suspicion of these people could be removed he was confident their attitude would change and this suspicion was not without reason. The attitude of the Government towards the Indianisation of the army was one illustration. Although a resolution with the concurrence of the Government was passed four years ago asking for a scheme of Indianisation of the army, Lord Birkenhead had told them in effect that they must wait for 25 years and prove the success of the eight-unit-scheme before asking for more. Thus they would have to wait till the Greek Calends before the Army was Indianised. Therefore distrust in the Government's intention was to a large extent justified. The theories of guardianship, mandate and trust did not deceive the people. The speaker had never believed in indiscriminate opposition but he felt that unless the Government changed its attitude, deadlocks might continue and distrust and suspicion on both sides would increase. He was glad to find that Pandit Motilal's amendment contained substantially the Liberal party's resolution and that the Swaraj party had given up the barren path and had come to the path of construction. (Applause from the Independent benches.) As regards the drawing up of a constitution they did not want to waste time if the Government was not prepared to consider it, but if the Government would they would prepare it.

Mr. Jinnah said in part:—

He had heard speeches from the opposite benches which scandalised the people of India. (Hear, hear) They were told they were not a nation. How was then India treated as a nation during and after the war? How was she represented on the League of Nations and the Imperial Conference as a nation? Was it that India was a nation when it suited the British and not when it did not? (Laughter) Even Lord Birkenhead had contradicted himself. In one place he had challenged that India was a nation and in another breath he had spoken of the peoples of India. Lord Birkenhead had done a grave injustice to India by his statement that even ten cadets for the King's Commissions were not forthcoming. 'That is entirely false. I will give you 10,000.' (Applause) What is your answer to those who are cooperating? None. What is your answer to me who has come to cooperate? Do you want Pandit Motilal to go down on his knees before the Viceregal throne and then only you will appoint a Royal Commission? What has he been doing in the Assembly? Has he not been cooperating? What other evidence do you want us to produce that responsible leaders are offering you cooperation? Have you no eyes and no ears? Have you no brains? (Loud applause from non-official benches.)

Proceeding Mr. Jinnah said that Lord Birkenhead's pomposity had claimed the present Act as an 'humble effort in human ingenuity'. Yes, ingenuity indeed. (Laughter) He has asked them to draft a constitution to solve 'our problems', as if the problem was of the British people and not of the Indian people. (Laughter) The amendment recorded fundamental changes which they wanted to be incorporated in the constitution. Let the Government say that such and such a proposal was wrong and he would be open to conviction.

*Sir Charles Innes.*—Will the Hon. member explain whether he accepts what Pandit Motilal Nehru said yesterday, that not a comma of this amendment must be altered.

*Mr. Jinnah.*—I am used to the mischievous attitude of the Hon. the Commerce Member. I will not be drawn into his parlour. I have known the spider too long and the fly is not going to be caught. (Loud laughter)

Sir Charles Innes had, no doubt, the speaker proceeded, carried on his work conscientiously and had done good work according to his light (laughter), but his 27 years' life in India was his greatest disqualification for the examination of a constitution. He tells us that we have not known chaos and anarchy for a century. But, Sir, we have seen the horror of being disarmed. We have seen the horror of being kept out of our own administration. We have watched the horror of helplessness for the defence of our country. We have seen the horror of people having been kept in darkness without even elementary education. And could the conditions of any civilized country after a hundred years' rule compare with this? We want to free ourselves from these horrors. There is only one way to do it. That is to replace the irresponsible bureaucracy by a responsible democracy.

In conclusion, Mr. Jinnah declared:

"I mean no menace and no threat. India is determined to win her freedom. The manner, the measure and the time, either you determine in a reasonable spirit, or she will determine for herself. (Loud applause)

Mr. Jinnah might not have meant any menace or threat. But without wasting time over the uses and meanings of words, may we take it that Mr. Jinnah and those who loudly applauded him meant business and mentally made a solemn resolve to take steps to determine the manner, the measure and the time of India's march towards freedom if the British Government did not give effect to Mr. Nehru's resolution? Some members did indeed talk of recourse to civil disobedience in that eventuality. That indeed is a step that it is possible to take to win freedom. But whatever step may be thought of, let us always take care not to indulge in bluff, which is worse than useless.

Pandit Motilal's amendment was carried by 72 votes to 45. Only a very small number of non-official Indians voted against it. Not a single Englishman voted for it. Indians could not show a united front to this extent, because some were Government servants whose conscience was in the safe custody of their masters and some were men with stakes in the country to which they were tied.

The Government are in possession of two trump cards. They will or may succeed in getting the decision of the Assembly reversed by the Council of State. In any case the entire military and police forces of the country are in their hands. Their strength lies in that fact, not in superior arguments.

If the classes from which the sepoys and the policemen are drawn ever grew as patriotic and nationalistic as the majority of the members of the Assembly, it would be another matter. But the bureaucracy have in their hands the potent preventive medicine for that malady of not introducing universal education.

The representatives of Anglo-India and Britain posed, as usual, as the only friends of the voiceless, dumb millions. But who, pray, has kept them voiceless by not giving them education? Who wanted to give them a voice by trying to get free compulsory education bills passed but the maligned educated middle class? Why is it that it is only after more than a century and a half of British rule that the State Secretary wakes up to the importance of agriculture, the mainstay of 90 per cent of the people? Why is it that sanitation has been neglected so that plague has made a permanent home here for more than 30 years? Well might the dumb millions cry, "save us from our friends!"

### Calcutta University Appointments

*The Bengalee* of the 11th September last mentioned some items of business to be transacted at the next day's meeting of the Senate of the Calcutta University in the following paragraphs:—

#### CONTROLLER OF EXAMINATIONS

The Senate will also be asked to sanction the re-appointment of Rai Bahadur Abinashchandra Bose M.A., as Controller of Examinations for a further term of 5 years with effect from the 22nd November, 1925 on his existing salary of Rs. 1,000 per month.

#### UNIVERSITY LECTURERS

An important item will be to confirm the recommendation of the Appointments Board to the effect that in view of the fact that it will not be possible to finish preliminaries with regard to the appointments of the University Lecturers in the Post-Graduate Departments before the 30th September next, the existing appointments be extended to the 31st December, 1925.

There were 32 members of the Board present at the meeting at which this resolution was passed and which was held on Monday last. Barring the Vice-Chancellor, Sir Nilratan Sircar, Dr. Bidhan Chandra Ray and Rai Abinash Chandra Bose Bahadur, all the members are University Lecturers in the Post-Graduate Department whose extension of office was recommended at the meeting.

How old is the present Controller of Examinations?

If *The Bengalee's* information be correct, the Appointments Board is a jolly good board.

### Age of Consent Bill

The Legislative Assembly had made 13 the age of consent in marital and 14 in non-marital relations. The Bill as passed by the Assembly was also passed by the Council of State with the addition of the following new clause:—

Notwithstanding anything contained in section 2. sexual intercourse by a man with his own wife is not rape although the wife has not attained the age of thirteen years if he was married to her before the date on which this Act comes into operation and she had attained the age of twelve years on that date.

It is to be hoped this clause will be dropped in due course, and the age will be further raised. We do not see any reason why when a girl cannot dispose of her property when below the age of legal majority, she should be thought to possess a sufficiently mature judgment when below the same age to sell herself body and soul. In non-marital relations, the age of legal majority should be the age of consent.

### Allahabad and Lucknow

*The Pioneer* writes:—

The inhabitants of Allahabad, who have been much exercised over the exact status of their City, obtain a clear lead from the reply given by Sir Alexander Muddiman to a question on the subject in the Legislative Assembly. The United Provinces Government have reported that "there is not and never has been any question of the transfer of the capital to Lucknow." Allahabad's position is plain. It would be made much plainer if the United Provinces Government removed the one or two odd offices, which have apparently been overlooked in the Secretariat's exodus to Lucknow, and if the brief annual descent, duly marked by a sudden temporary swelling in the number of Allahabad's telephone subscribers, were reduced to the dimensions of a week-end visitation. Allahabad would then be able to do puja at the tenantless Government House, and, in so doing, to solve the riddle: "When is a capital not a capital?" by the simple answer: "When it is Lucknow."

Allahabad being Faqirabad, there are not so many and such pleasures of life there as there are in Lucknow. Besides, there are in Allahabad too many pestilential agitators. If some of these transfer their field of action to Lucknow and make it too hot for the lotus-eaters there, Allahabad may again become the capital.



### Britain's Proposals for Abolition of Slavery.

Reuter cables from Geneva on September 9 —

Viscount Cecil on behalf of Britain unexpectedly submitted to-day at the League Committee proposals for eventual abolition of slavery including domestic slavery in all parts of the world. No serious objections were raised but Portuguese and other delegates emphasised the importance of not moving too rapidly. It is understood that the proposals are regarded as most important of their kind since the Brussels Act of 1890 provides severe punishment for anyone attempting to engage in slave traffic in any signatory State and assimilates slave-trading with piracy and lays down that slave vessel shall be treated as pirate.

Is this move on the part of Great Britain meant partly to throw people off the scent? We have it from trustworthy British sources that there is forced labour in British Africa. Why not put an end to that form of slavery? In what essential respects does forced labour as it prevails, e.g., in Kenya, differ from slavery? We are entirely against slavery in any form, but it is intolerable that the maintainers of forced labour of any sort should pose as philanthropic abolitionists.

### Great India's Right to Self-government

It gives us much pleasure to announce that that well-informed, staunch and sincere friend of India, Dr. J. T. Sunderland of America, who is a wholehearted advocate of world brotherhood and world democracy, is preparing to publish in his country a book on India's right to self-government which will perhaps be called *Great India's Right to Self-government*. The publisher will be Mr. E. W. Huebsch. In this work of his, Dr. Sunderland is making considerable use of Major B. D. Basu's historical work on the *Rise of the Christian Power in India*, of which he has a high opinion.

As it is always good to hear the other side, it is to be hoped that those who are opposed to the idea of India having self-government will make it a point to read Dr. Sunderland's book. That lovers of India will welcome it warmly goes without saying.

### Widow Marriage in India.

The honorary secretary, Vidhva Vivah Sahaik Sabha, Lahore, informs us:—

Reports of 230 widow marriages have been received from the different branches and co-workers

of Vidhva Vivah Sahaik Sabha, Lahore (Punjab,) throughout India, in the month of July, 1925. The total number of marriages held in the current year i. e., from 1st January 1925 to the end of July 1925 has reached 1250 as detailed below:—

i. According to Caste:—  
Brahmin 233, Khatri 290, Arora 229, Agarwal 80, Kaisth 28, Rajput 83, Sikh 93, Misc. 214, Total 1250.

ii. According to Provinces:—  
Punjab and N. W. F. P. 953, Delhi 32, Sindh 32, U. P. 176, Bengal 30, Madras 8, Bombay 7, C. I. 2, Rajputana 5, Hyderabad (Deccan) 5, Total 1250.

iii. Voluntary donation received during the month is Rs. 125 and the total in the year Rs. 1239-4-0.

### India and Italians

There is a passage in the article on Giacomo Boni in the current number of *The Review of Reviews* by its editor Mr. Wickham Steed which possesses special interest for Hindus. Mr. Steed tells a very interesting story of how Boni came to make his great discovery about the Forum in Rome. Boni had been trying for a long time to ascertain why the Romans should have chosen the bottom of a marshy valley, liable to be flooded at every rise of the Tiber, as the centre of their civic life, and why the Sacred Way should have led down to it. Suddenly the idea struck him that the earliest Latins were of Aryan stock who had reached Europe from Northern India through Persia and Asia Minor.

"This idea drove him to the conclusion that he must look for light upon the religious beliefs and practices of the founders of Rome in ancient Sanskrit writings, especially in the Vedas. In the Vedas alone could he hope to find the key to the Forum riddle. So into the study of the Vedas he plunged, until one day, he announced triumphantly that he had found what he sought. It was a passage ordaining that the dead must be buried in ground sloping towards still waters."

This gave him the clue that he was seeking. The still waters and the sloping ground were identified with the marsh and the Sacred Way which ran down to it. All he had to do now was to discover in the Forum the early Latin burial ground. A few days later Boni telephoned to Mr. Steed that he had discovered it, and asked him to come and see it. And Mr. Steed went and saw in a hole some three yards deep by the side of the Sacred Way a pre-historic urn of black earthen ware, or "bucchero," containing other arms, one of which held human ashes. Several other tombs were also found on the same spot.

### "Self-Government of India"

Under the above heading Mr. S. M. Edwardes, C.S.I., C.V.O., a retired "Indian" Civil Servant, who is joint editor of *The Indian Antiquary* and who revised Vincent Smith's *Early History of India*, wrote the following letter to *The Times* of London, dated August 6, 1925.

"In reference to Sir Charles Yate's letter in *The Times* of July 30, advocating the employment of village *Panchayats* and other local institutions as the foundation of self-government in India, and the substitution of indirect for direct election, it may not be out of place to recall the fact that Ancient India was no stranger to constitutional arrangements of a similar character. One of the ablest of modern Indian historians and antiquarians in a recently published work on *Hindu Polity* (Calcutta, 1924, Butterworth & Co.), shows that the Indian Republics of the pre-Christian and pre-monarchic era in India were governed by a *samgha* or Assembly composed of various castes and classes. In this assembly the *gramanis* or leaders of the villages represented the general body of the people or tribe, while the presidency of the *Samgha* was vested in a *Raja* or King-Consul, elected by the members of the *Samgha*. The author also points out that the famous Buddhist religious *Samgha*, the features and procedure of which are known from Buddhist literature, was borrowed by the Buddha directly from the political *Samgha* of his era. Thus in suggesting that the Government of India today should follow the authors of the Enabling Act in England, Sir Charles Yate is advocating the reversal of the procedure adopted by Gautama, who appears to have modelled the most important feature of his religious organization on the political assembly of the republican tribes of Northern India, which were gradually abolished or absorbed by autocracies of the Maurya and Gupta types."

In another letter to *The Times*, of the 14th August, Mr. Edwardes says:—

"I agree fully with Mr. Archbold's letter of August 6. There can, of course, be no question of reverting to the arrangements of the Vedic or post-Vedic ages. My object in writing to you was merely to recall the fact that representative institutions were not wholly foreign to the Indian genius of early days, though no doubt they were forgotten during centuries of autocratic rule. Even after the rise of Imperialism and as late as A. D. 600, there were assemblies, provincial and urban, which in theory at any rate, exercised a decided check upon centralized sovereignty. Considering the profound influence exerted on the Indian mind by tradition, might not a study of ancient Hindu constitutional theory and apparatus be a useful preliminary to the solution of the problem of providing modern India with representative and responsible institutions which, while recognizing the ultimate authority of Parliament, shall really command the allegiance of Indian sentiment?"

The reader will remember that in noticing Mr. K. P. Jayaswal's *Hindu Polity* some months ago we suggested that those who

desired to draw up a constitution for India should read that work.

Mr. Edwardes writes that the assemblies, provincial and urban, exercised a decided check upon centralized sovereignty, *in theory at any rate*. It is quite possible that this was true of the assemblies during a certain period of their existence. But this qualification does not detract from their political and historical importance. For in the case of the British Parliament, miscalled the Mother of Parliaments, we have read in English histories that during some centuries of its existence it exercised a check upon British sovereigns practically only in theory and name.

May we add in conclusion that no Indian constitution which recognizes the ultimate authority of the British Parliament can command, except temporarily and provisionally the allegiance of Indian sentiment as felt by and known to us? Indians will insist upon being a law unto themselves to the full extent that Americans, Frenchmen, Englishmen, and other free peoples are a law unto themselves.

### Forced Labour in British Territory.

In our last note in the September number we quoted Bishop Temple of Manchester as saying in *The Pilgrim* that the statements made in "Kenya" by Dr. Norman Leys have not been publicly challenged and that "something not far removed from forced labour is the basis of our system" in Kenya.

An article in *The Nation and the Ahe-naeum* (August 15, 1925) throws fresh light on the subject of forced labour in Kenya. We will quote a few sentences from that article.

Not content with the very drastic Labour Laws already in existence, they (the white settlers) claim that the Civil Servants should exercise legal or illegal pressure upon the Africans to compel them to work for wages on the white immigrants' estates. Any laws which allow the Government to compel the natives to do communal work are to be used indirectly to force the natives to work for the white private employer. A Civil Servant who refuses to accept these claims is held to show "an attitude of undue partiality to natives and must be reported to Government."

Some of the facts on which *The Nation's* observations are based require to be given in its own words.

Mr. Cooke is a British Civil Servant, an Assistant District Commissioner at Ruiru in Kenya Colony. Recently the Duke of Devonshire, as Secretary of

State for the Colonies in a Conservative Government defined British policy in Kenya Colony in an official dispatch as follows:

Primarily, Kenya is an African territory, and His Majesty's Government think it necessary definitely to record their considered opinion that the interests of the African natives must be paramount, and that if, and when, those interests and the interests of the immigrant races should conflict, the former should prevail. In the administration of Kenya His Majesty's Government regard themselves as exercising a trust on behalf of the African population. . . . . This paramount duty of trusteeship will continue, as in the past, to be carried out under the Secretary of State for the Colonies by the agents of the Imperial Government and by them alone."

Mr. Cooke is one of these agents of the Imperial Government, and it is incumbent upon him to carry out this paramount duty of trusteeship and to see that within his district the interests of the African natives prevail over the interests of the immigrant races.

After these preliminary observations *The Nation* proceeds:

Now in Ruiru, Mr. Cooke's district, there are a small number of persons belonging to immigrant races—English and Scotch, if one may judge from their names. They are white settlers owning farms and estates, a class of persons to whom Mr. Ormsby and his fellow Commissioners recently gave so glowing a testimonial. These gentlemen are extremely anxious to get the Africans to work on their farms for extremely low wages, and, as is now well known, the Africans do not respond with any alacrity. Here then appears to be one of those cases where the interests of the native and of the immigrant races conflict. The settlers themselves confirm the view, for those in Ruiru made a joint complaint to the Kenya Government against Mr. Cooke on the ground that he showed "an attitude of hostility to the settlers and an attitude of undue partiality to natives in cases where natives and Europeans are concerned." So serious did the Government consider this complaint that they ordered a Commission of three officers, namely, the Chief Justice of the Colony, the Chief Native Commissioner, and a member of the Legislative Council to inquire into Mr. Cooke's conduct.

The inquiry was held in May. Now for some details.

The complaints of five settlers were investigated. Two of these complaints were held by the Commissioners to be frivolous, but one of the two was significant. Major Goldsworthy complained that he attended Mr. Cooke's court one day, and during the hearing of a case (in which Major Goldsworthy was in no way concerned) two native chiefs entered the court and Mr. Cooke shook with them. Mr. Cooke had only just taken over his duties in the district, and the chiefs apparently came in to pay their respects to him. Major Goldsworthy, however, was terribly shocked, as he considered that Mr. Cooke "intentionally wished to slight the Europeans in court on that day."

Thereupon *The Nation* observes:

It throws some light upon the position which the white immigrants in Kenya claim for themselves that the settlers of Ruiru should formally com-

plain to the Government of a Civil Servant on the ground that he shook hands with native chiefs in their presence.

The paper is glad that the commissioners held the complaint to be frivolous. So it passes on to those complaints which were not considered frivolous.

The complaint of a Captain Harries had to do with a native called Kariuki who was working on his estate. Kariuki was given seven days' leave by Captain Harries, but, instead of returning, sent a woman substitute, who worked in his place for many weeks. This happened in the time of Mr. Cooke's predecessor, Mr. Oldfield, and Captain Harries wrote a note to Mr. Oldfield saying that "the blighter of whom he had complained had not turned up"; and would Mr. Oldfield punish him? Mr. Oldfield, who appears to be a Civil Servant without any undue partiality to natives, detained Kariuki as a prisoner for thirty-five days, taking him with him on circuit and making him carry the loads, all this without pay. This action on the part of Mr. Oldfield was illegal. Almost immediately afterwards Mr. Oldfield was transferred and Mr. Cooke appointed in his place. Kariuki came to Mr. Cooke and complained that Captain Harries refused to sign him off. Kariuki was then tried by Mr. Cooke in Captain Harries' presence for being absent without leave, and during the course of the trial the fact that he had already been detained as a prisoner without trial for thirty-five days was investigated. Mr. Cooke expressed the opinion that such illegal punishments of natives were wrong, saying that he would report the matter to Government and recommend that the man should be paid for carrying the Assistant District Commissioner's loads for the thirty-five days. He found that Kariuki had been absent without leave, and ordered him to finish his contract but he refused to inflict any other penalty in view of the fact that the native had already served thirty-five days. Such was the case in which Captain Harries alleged that Mr. Cooke had shown undue partiality to natives against Europeans.

The London weekly examines one more of the "serious" complaints.

When Mr. Cooke took over duties from Mr. Oldfield, he found a native called Kibunyi under detention. Kibunyi had worked off and on, unwillingly, on the estate of a white settler, a Mr. Archer. Mr. Archer had written a note to Mr. Oldfield saying that Kibunyi was a slacker and suggesting that he should be made to do communal compulsory work. When Mr. Cooke discovered this he wrote to Mr. Archer, saying that he understood the boy Kibunyi was being kept a prisoner to be taught a lesson and that the position was illegal. An acrimonious correspondence followed, in which Mr. Cooke maintained that it was wrong to force a native to work for wages for a white settler by the fear that, if he did not do so, he would be compelled to do communal work. Mr. Archer maintained that he was "an advocate of discipline among natives," and that "if they have been deliberately shirking their work as employees on European farms a little communal work under their chiefs does them no harm."

The paper observes in conclusion :

This inquiry proves that those have been right who have been exposing the dangerous pressure exercised upon the Kenya Government by the planters to establish forced labour by indirect measures. The powers to exact communal labour in the Reserves is definitely used by those Civil Servants who are afraid of the planters to compel natives to work on the estates.

No representative of a Government which tolerates such a state of things within its Empire is entitled to pose as a philanthropic abolitionist.

### Health Examination of Students

The Report on the Student Welfare Scheme, Health Examination Section, for the year 1924, is as interesting and useful as its predecessors. From it we learn that this year's report, covers the examination of 9056 students, examined up to 31st December, 1924. It is concluded therefrom that the work done so far has been sufficient to give a fair idea of the condition of health of the student community at Calcutta and some of the suburban places.

It is also rightly urged that having thus obtained an idea of the condition of health of the students, the authorities should next devote themselves more earnestly and thoroughly to the important question of its improvement through practical measures than they have been able to do hitherto.

More propaganda work among the students is necessary. They should be taught to take greater care of their defects and general health, through leaflets specially written for the purpose. The opening of a dental clinic is another urgent necessity."

The secretaries have summarised their needs in the paragraph quoted below. There is no question that they should have what they want.

We have complained of the inadequacy of the present office staff who cannot do full justice to the increasing amount of valuable materials in our previous reports. When worked out, these are bound to prove to be of great social and anthropological interests and it would be a pity if in such a great centre of learning and research as Calcutta these data could not be utilised with the scientific thoroughness they deserve, owing to the paucity of assistants. The existing staff of office assistants is also very much over-worked. The exacting nature of their work has been indicated in previous reports. Their pay and prospects should be increased and in view of the special duties of the head assistant, he should be placed on a higher grade. The remuneration to the Medical examiners should also be increased. Some of the tests cannot at present

be undertaken for want of apparatus. Provision should be made for it as well as for the propaganda work which should be taken up on a greater scale than hitherto. More funds should be allotted to the Rowing Club Section. Some of the boats, which were constructed six years ago, require to be replaced and a shanty is badly needed.

It is stated in the Report that about 67.5 per cent. of the students examined are Total Defectives, by which is meant all students who show any sort of defect. Now, this is undoubtedly a high percentage. But we should be prepared to face all facts with a calm judgment. We should be neither unduly pessimistic nor unduly optimistic. Peoples who have life in them do not give way to lethargy or despair under any circumstance. To illustrate our observation we will refer to the state of things in Britain seven years ago.

It will be evident from the following extract from *Munsey's Magazine* for May, 1920, pp. 738-739, that in 1917-18, in Great Britain out of every nine men of military age there were six unfit and defective, that is, almost the same proportion as at Calcutta:

One of the last acts of Sir Auckland Geddes before he set out to occupy his post as British Ambassador at Washington was to publish, on behalf of the Ministry of National Service, of which he was until recently the head, a report on the physical examination of men of military age conducted by official medical boards during the war.

The appalling evidence there collected forces the chairman of the Manchester Board to exclaim: "It is not good national hygienic economy to aim at immense commercial and industrial success, if by so doing you produce a race of seniles at forty."

The report covers the period from November 1, 1917, to October 31, 1918—practically the last year of the war. The number of examinations held during that period was 2,425,184 and a summary of the results shows the following facts:

Of every nine men of military age in Great Britain, three were perfectly fit and healthy.

Two were upon a definitely infirm plane of health.

Three were incapable of undergoing more than a moderate degree of physical exertion, and might be described as physical wrecks.

The remaining one was a chronic invalid with a precarious hold on life.

"My first experience in Manchester and Stockport", declares one medical examiner, "led me to the conclusion that most of the industrial classes in this region are, for military purposes, old men at thirty-eight."

The whole report teems with suggestions for the improvement of the health of the nation. In Liverpool it was found that among two hundred youths, eighteen, nineteen and twenty years old, rejected because of poor physique, the height varied from four feet three inches to five feet five inches, the average being four feet nine inches; the weight ranged between sixty-three and ninety-seven pounds, the average being eighty-four

pounds, and the chest measurement ran from twenty-seven to thirty-one and one-half inches, the average being thirty inches.

It is emphasised over and over again in various parts of the report that the prevalence of weak and stunted physique was not due to abject poverty, but largely to the mother's lack of knowledge of proper methods of cooking, especially for young children. Moreover, it is pointed out that the growing boy in the great English industrial centres gets no change of healthy outdoor exercise to develop his frame. That his physical condition is poor does not trouble him, for he is only like his fellows.

The whole problem is specially acute in England. But it is of growing importance in almost all civilised countries in view of the steadily increasing tendency toward urban life.

Our readers will no doubt be able to draw their own conclusions from the extract given above. But it may be permissible to draw attention to the remark that "the whole report teems with suggestions for the improvement of the health of the nation." And one may take it that these suggestions are being acted up to. And what sort of "health of the nation" are Englishmen trying to improve? The death-rate, in Britain is less than half our death-rate. So, if they are trying to improve their health still further, our efforts to improve the health of our nation should be more than double the efforts Englishmen are making.

In the English report abject poverty is not assigned as one of the causes of weak and stunted physique, but "the mother's lack of knowledge of proper methods of cooking especially for young children." In our country if we want to improve the health of the nation, we too must begin from the mothers and the babies, while not neglecting the young students whom the Calcutta University has caused to be examined.

So far as the examination of pupils is concerned, boys and girls from the primary schools upwards should be included within the scope of a comprehensive student welfare scheme.

Inadequate facilities for "healthy outdoor exercise" have received attention in Calcutta, too. "The steadily increasing tendency toward urban life" is in evidence in our country, too. All these evils will have to be combated. But above all, we require to tackle the problem of abject poverty. This, however, does not mean that we are to sit still with folded hands and do nothing for our student population until the economic millennium somehow drops among us from the clouds. Speaking generally, most students do not come from homes which are the

abode of abject poverty, according, of course to Indian standards. If parents and other guardians and grown-up boys and young men can learn the value of spending as much as possible on good nourishing food and proper exercise, wearing even coarse and scanty clothes and giving up finery, smoking, etc., and never going in for amusements, if that means any stinting as regards good food—then much can be done for the improvement of the health and physique of the future citizens of the country in spite of our poverty.

The work of the Health Section of the student welfare committee is of a very promising character. As, there being nothing dramatic, theatrical or sensational about it, it may not enlist that degree of active sympathy and command that amount of material support which less beneficial and substantial, though noisier and more sensational schemes obtain, it is the duty of the thinking section of the community to render it all the assistance that it can. Government also no doubt ought to do its duty in the matter of the medical examination of students of all grades. But its preoccupation with efforts to keep the peace and maintain law and order and possibly also with the efforts of its agents to create and conserve conditions necessitating the first-mentioned efforts, prevent it from attending to less vital matters.

#### Presidential Address at the Bombay Provincial Liberal Conference

Mr. C. Y. Chintamani's presidential address at the Bombay Provincial Liberal Conference is a weighty pronouncement, as he spoke from close study of public affairs for a long time and from personal knowledge of the practical working of dyarchy. He said in the course of the address:—

In the Assembly, where the party has the advantage of the leadership of one of the astutest brains in public life, we have been bewildered witnesses of quick changes of policy, opinion and method the last of which I believe we have still to wait to see. It is my unflinching conviction that the Swaraj party's principles, policies and methods will not succeed any more than the undefiled Gandhism of the two earlier years in accelerating progress to Swaraj. Military revolt being unthinkable, euphemisms for revolutionary or semi-demi-revolutionary methods having failed and being destined to fail howsoever skilfully tried, and inaction being at once cowardly selfish and unpatriotic, we have left to us the pursuit of constitutional ends by constitutional means as the only political method open for wise patriots to follow.

We do not belong to any party. We have every desire that all political parties in India, including the Liberal, should have their due meed of praise. And certainly the claim put forward by Mr. Chintamani that many Liberals bestow "close and constant study upon public questions" is fully admissible. But as he refers to the failure and the absence of prospect of success of the Non-co-operation and Swarajist movements respectively, it may not be uncalled for to remind the Liberals that their methods and activities, too, have not been crowned with success. There is no doubt in our mind that India will arrive at her goal of perfect political autonomy—if there can really be any finality about political ideals. But when India does arrive at her relatively ultimate goal, our conviction is that no particular political party will be entitled to claim exclusive credit for that achievement. The rebels, bomb-throwers, the paper and speech extremists, the Non-co-operators, the Swarajists, the Liberals, the men who are tied to their stakes in the country, and the voiceless millions—none have yet succeeded. But when success comes, none of those who were adjudged to have failed in various degrees will at the final reckoning be considered to have contributed nothing to such success directly or indirectly, deliberately or unconsciously, or even in spite of their desire to the contrary.

The proposals of reform put forward by Mr. Chintamani on behalf of the Liberal party as well as those which he claimed to be his own are well considered. Many of these are substantially identical with some proposals contained in Pandit Motilal Nehru's amendment to Sir Alexander Muddiman's resolutions on the Reforms Enquiry Committee's report.

Regarding the Commonwealth of India Bill, Mr. Chintamani observed in part:—

There are parts of the Bill of which I frankly do not approve. But with its purpose and its main ideas we all must be and I am in hearty accord, and I am quite prepared to take the Bill as the basis of discussion in drawing up our own scheme as we have been instructed to do by the Federation. My immediate purpose in referring to the Bill is respectfully to invite Lords Birkenhead and Reading to give serious consideration to the Commonwealth of India Bill as embodying a self-contained scheme of self-government for India and to offer their criticisms upon it for the benefit of all Indian reformers. No one expects that they will or should accept it as it is. But it does not deserve to be ignored.

Mr. Chintamani did not ignore the claims of religious and social reform. At the close of his address, he said:—

Fellow Liberals, I trust you will not think me irrelevant if before bringing this address to a close I ask you not to lose yourselves in political agitation; if I invite you to bear in mind at all times that politics is only a part of national life. Religious and social reform is a paramount need of the country. During the last few days we have lost in Sir Ramakrishna Bhandarkar a veteran reformer, scholar and educationist. He passed away at the age of eighty-eight and it would be affectation to regret his death, infirm as he had become. Indeed the release from existence in this world must have come to him as a Divine Mercy. We have lessons to learn from his life and the foremost of them is not to neglect but to apply ourselves to those problems of religious and social reform without solving which our nation cannot achieve fame or prosperity nor become righteous. Our religious beliefs and practices must be freed from the accretions of superstition and our social institutions, customs and usages liberalized and reformed so that truth, justice, mercy, equality and freedom may be the ruling principles. Our departure from the precepts of our ancient religion, our division of society into so many castes and sects, our treatment of the so-called depressed classes, the many disabilities we have imposed upon women, constitute a disgrace which we have to do our honest best to wipe out. It is my conviction that mere political agitation will not bring salvation to India any more than to other countries, and I humbly invite you, fellow Liberals, to show yourselves to be true Liberals and patriots by striving for religious and social reform not less zealously than for political Swaraj. Not that I seek in any manner to belittle the importance of self-government—I do not and you do not: we exist as a political party to do everything in our power to achieve it—but that our supreme end ought to be to see the reign of love and justice and truth established in this land of ours, the land which we believe to be the favoured of God Himself.

With the spirit of these sentiments we are in complete sympathy; but it does not seem axiomatic to that, taking everything into consideration, India or any other country can be correctly characterized as *the* land favoured of God.

#### New Asiatic Bill in South Africa.

The Natal Indian Association has sent us a copy of a pamphlet containing the full text of the New Asiatic Bill in South Africa with foreword and explanatory notes.

In the foreword we are told: "Dr. Malan states quite frankly that the Indian, as a race in this country, is an alien element, and as such the population of this element must be considerably reduced." That this statement does not do any injustice to Dr. Malan will appear from the following extract from the speech which he made as Minister of the Interior in moving for leave to introduce the Bill:—

"I must say that the Bill frankly starts from the general supposition that the Indian, as a race in this country, is an alien element in the population, and that no solution of this question will be acceptable to the country, unless it results in a very considerable reduction of the Indian population of their country."

Dr. Malan is a very kind-hearted man—as kind-hearted as the paterfamilias in the story who, finding that his sons were being labouring an intruder, told them, "Don't you cruelly beat this creature of Srikrishna. Just enclose him in a gunny bag and, taking him out in a boat to the middle of the river, gently drop him down there." Similarly the kind-hearted Doctor assures all whom it may concern:—

The method of dealing with this question will not be employment of any forcible means. The method which this Bill will propose will be the application of pressure to supplement, on the other hand, the inducement which is held out to Indians to leave the country. The Bill to a certain extent follows well-known lines. To a certain extent we go on the path which has been trodden before by my hon. friends opposite, but the Bill does not rest there, it goes a good deal further.

#### LAND OWNERSHIP.

The Bill tries, to a much larger extent than was done by the Class Areas Bill of the previous Government, to carry out the recommendations of the Asiatic Inquiry Commission.

We are dealing in this Bill not only with residential or commercial segregation, but also with land ownership, especially in Natal.

In addition to that the Bill proposes, in certain respects to amend the Immigrants Regulation Act.

We find that there is a considerable influx of Indians still continually going on, especially the influx of Indian women, and the amendments which we propose in this Bill will go very far to put an effective stop to that.

In order to show that no possible means of weeding out the Indian population has escaped his attention, he referred to what was intended to be done by another Bill to deal with the issue of trading licences.

The good Doctor is mindful even of Indian susceptibilities, as he calls them; for are not susceptibilities more important than mere earthly existence in a certain country and the material resources like land, houses, movable property, etc., upon which that existence depends. So we are given the assurance that

in this Bill we are trying to respect, as far as possible, the susceptibilities of the Indian population. We follow the example of legislation which has been passed by this House on previous occasions, and throughout the Bill we do not mention the name of the Asiatic as a class at all, except where it must be done in cases where we refer to existing laws which deal specifically with Asiatics as a class.

I must just conclude by making two points

quite clear. I wish to be very clearly understood on these two points. The first is that the introduction of this Bill will not or must not be taken as closing the door to any negotiations or communications which may pass at present, or in the future between the Union Government and the Government of India in regard to the Indian question.

Oh no, negotiations can go on without any interruption even after the last Indian has been made by gentle means to bid goodbye for ever to the shores of South Africa.

To whatever land the "white" man may go, he is nowhere an alien. But an Indian is an alien even when he has preceded the white man, as in East Africa. An Indian is an alien even if his grandfather, father and himself were born in the country, but the "white" man is not an alien even if he goes to a foreign country in old age.

We are extremely grieved to think of the pitiable plight of our Indian sisters and brethren in South Africa. We are sorrier still that we cannot just now think of any effective means of succouring them, though we have every desire to do so.

#### Result of Calcutta University Deputation to the Governor

We learn from *The Bengalee* that at a meeting of the Senate of the Calcutta University held on September 12 last, the Hon. Sir Ewart Greaves, the Vice-Chancellor referred to the university deputation's visit to Darjeeling for discussing the question of a grant with His Excellency Lord Lytton and the result of two interviews the university representatives had with His Excellency.

He said that they had two meetings, one on Tuesday presided over by His Excellency the Governor and the second on Wednesday morning. His Excellency renewed the assurance which he gave at the Convocation that the Government were prepared to give to the University adequate financial assistance for the Post-Graduate Departments and for other needs of the University. The Government accepted as a basis of calculation the appointments and salaries contained in the report of the Post-Graduate Committee as adopted by the Senate in May last and it was agreed that the appointments to the Post-Graduate Department should now be made on this basis and for a period of five years. The Government agreed to meet any deficit and this was a question of accounts which had to be subsequently determined.

It was hoped, continued the Vice-Chancellor, that shortly an agreement might be come to on these matters and the grant might be finally fixed. The Government accepted the position, that there must

be expansion in the work of the University but they asked that if this involved further Government assistance they should be consulted beforehand. Government also promised to favourably consider, when this grant was finally agreed upon, any application that the University might make for a building grant, for example, for adding a further storey to Asutosh Building. The Vice-Chancellor also understood that the Government was willing to provide funds for establishment of a Professorship of Arabic and Persian as recommended in the Post-Graduate Committee's report. They would also, he understood, agree to an endowment of Professorship in Sanskrit and they were asked to prepare a scheme for these two purposes.

In a statement made to a representative of the *Bengalee* who interviewed him, the Hon. Mr. Justice Greaves, Vice-Chancellor of the University, added that the appointments will be made in November next and for a period of five years, the procedure being that after the Boards of studies and the executive committees have made their recommendations the final selection will be made by the Appointments Board subject to the confirmation of the Senate.

As described in such a considerable number of words, the procedure seems sufficiently elaborate and provided with checks and counter-checks to ensure the non-selection of unworthy and superfluous men. But when the lists of members of these various bodies are analysed, the result is disillusionment.

However, it would be best for the cause of education and national improvement if, in spite of adverse conditions, unworthy and superfluous men get eliminated and the Government grant, oft promised and oftener deferred, be sufficient for entertaining, period after period, the services of really qualified and worthy teachers but not of incompetent, or unworthy or superfluous men.

As for the fresh promises made, nobody knows what their fate will be.

### Calcutta University Reform

All representative bodies, from national parliaments downwards, have periodical general elections. This serves to counteract various kinds of undesirable results. After a general election, the management of affairs may fall into the hands of incompetent men, or reactionaries, or persons who place private advantage over public good, or men who cleverly mix up private gain with some public advantage. A general election may also lead to the coming into power of a party who, in spite of the best intentions in the world, may be guilty of serious blunders.

Lastly, a general election may place in power men who are competent and honest, but who, on account of natural human limitations of vision and judgment, may not be alive and attentive to all the needs of human society which, if properly attended to, go to wake up the sum of human good.

For all these reasons every time a general election is held, there is an opportunity provided for the removal of some fault or defect which resulted from the previous election.

Of course, whether democracy furnishes the best machinery for the management of public affairs may still be a subject of discussion. But we are not here discussing that question. We have reasons for taking it for granted that, on the whole and judged by the results of long periods in the histories of different countries under different systems of government, there is no form of government superior to democracy.

The affairs of the Calcutta University are not as well managed as they may and should be. We think its only hope for reform and improvement lies in democracy. Of course, the electorate should consist only of educated persons who are not *in statu pupulari*. Graduates of how many years' standing they ought to be and other details of that kind, we do not discuss here. But the electorate should be large. At least eighty per cent of the fellows should be elected. This is the fundamental reform on which any other kind of reform can be securely based. As this can be brought about only by legislation, the constituencies which have returned M.L.C.'s to the council and all newspapers should press this question on the attention of the members. If it be not practicable to legislate on the subject in the Bengal Council, a Bill should be introduced in the Legislative Assembly.

We do not at all suggest that until this reform has been made, none other can be effected or should be attempted. On the contrary, we hold that there should be no intermission of attempts at reform. But it should always be remembered that there can be no permanent gain until the ultimate authority has been placed on an elective basis.

We are not blind to the fact that elections may result in making mere politician masters at the Senate House and that consequently the condition of the University may become even worse than now. But we have to take that risk.



We have tried long to educate the public in taking adequate interest in University affairs. We cannot say that we have had sufficient success. But there is one welcome change. For a long time it was practically our monthly journals alone which dealt with University affairs. Then others were made to take interest in them, the interest frequently taking the form of abuse heaped on our head. There is at present more general curiosity about University matters. But the curiosity should be more intelligent, and the interest better informed and more watchful. Even our legislators seem to think that if large sums of money be demanded and obtained from Government, it will automatically be all well with the University.

The anti-Government cry was Sir Asutosh Mookerjee's most potent trump card, and he played it adroitly. The University clique has cleverly kept up that cry. That cry has brought them strange bedfellows. Quondam non-cooperators, turned swarajists, who wanted to destroy the University, are hailed as the best friends of the University clique, because both gain by the anti-Government cry; whilst we who resisted and consistently and persistently criticized Mr. Gandhi's propaganda against schools, colleges and Universities and have continued to do the same, and suffered much obloquy and loss in consequence, are the worst enemies of high education!

### The Vernacular in University Examinations

On the motion of Mr. Syamaprasad Mookerjee, the Senate of the Calcutta University has resolved by a majority that in the I. A., I.Sc., and B. A., courses there should be a provision in the Regulations that 70 lectures should be delivered in these classes of which no less than 25 lectures shall be delivered in the second year, provided that the Syndicate might grant exemptions from this Rule in cases where the number of students of any college reading a particular vernacular was so small as to make it difficult to arrange for the delivery of lectures in that Vernacular. This resolution is a change for the better and has our support.

### Council of State on Muddiman Majority Report

As was anticipated, the Council of State has passed a resolution approving of the

Majority Report of the Muddiman Committee by 28 votes to 7, two members remaining neutral. The seven who did not betray the cause of their country were Mr. Kharparde, Lala Ramsaran Das, Sir D. P. Sarvadhikari, Mr. Monmohan Das Ramji, Mr. K. V. Rangaswamy Ayyangar, Mr. Ramdas Pantulu and Mr. Karandikar.

### Maternity Benefit Bill

It is greatly to be regretted that Mr. Joshi's Maternity Benefit Bill has been rejected. If the Bill had been passed in the most modest form imaginable, that would have been a recognition of the principle that mothers working in factories are entitled to some help for some period before and after confinement. Children are, after all, the greatest assets of a country. If bringing them into the world and keeping them alive be discouraged, that must be a suicidal step. If the earnings of men be such that the women of their families need not earn, that is the best arrangement. But as many women have to earn and as capitalists find it profitable to employ them, the employers ought to see to it that that function of women which is most indispensable to society is not in any way discouraged.

The rejection of the Bill shows that Labour will have to overcome the opposition of the bureaucracy and the capitalists combined.

Though the rejection of the Bill was a tragedy, there was a comic episode. Opposition from Assam took the shape of the statement that the tea-planters are in the habit of giving help on such a generous scale to prospective mothers and mothers after delivery that the Bill, if passed, would be a damper on their generosity!

### William Jennings Bryan

The following brief appreciation of the late Mr. William Jennings Bryan, which has appeared in *The Woman Citizen* shows the kind of man he was:—

The death of William Jennings Bryan, while still at Dayton, Tennessee, came as a great shock to the country. The spirit of fair play has expressed universal regret that one of the chief personalities in the present disputation over Fundamentalism has been withdrawn from activity before the controversy is ended. Those who have agreed with Mr. Bryan and those who have not must unite in pronouncing him a man of sincerity and

courage. He has espoused unpopular causes all his life. He made a crusade for "16 to 1".

He was drinking grape-juice when his partisan comrades had no idea that prohibition would ever become an established law and he did not mind being laughed at. He spoke for woman suffrage when the great parties had not yet perceived that it must soon be recognized as a political issue. Few men have had Mr. Bryan's courage and fewer still his marvelous platform gifts to carry a cause to the people.

India had special reason to be grateful to Mr. Bryan, because, unlike many other notable Americans, he made known in his country the true character of British rule in India and its effects and the real condition of this country.

### "Ajax" and "The Modern Review"

"Ajax" has written an article in the September number of the *Calcutta Review* in reply to our remarks on his article in the August number of the same Review. He has cast aspersions on us for which he wishes us to seek "legal redress." We do not consider it necessary to gratify this desire of his for cheap notoriety and "martyrdom". We hope he will excuse us for our inability to oblige him. We will not take further notice of the personalities he indulges in. But as regards the facts mentioned by him we will make a few remarks on them, as he says they are facts.

With regard to his use of the editorial "We," he observes that his "article was originally intended for the editorial columns of the *Calcutta Review*, but as the Board of Editors had no time to examine it, it was published as a contributed article. Lack of time did not permit any change in the heading or language of the article." He also adds that "Dr. Stephen deliberately excluded it from the editorial pages". "Ajax" mentions these facts only now, but there is no difficulty in accepting this explanation as on the whole accurate, though we do not understand why even the heading could not be changed for want of time, consisting as it did only of two words. This part of the explanation is clearly inadmissible.

Preposterously enough, "Ajax" complains that we held Dr. Stephen responsible for his ("Ajax" 's) article, forgetting that we wrote: "it would not be unfair, following his ("Ajax" 's) example, to hold Dr. Henry Stephen responsible for his views." This we said because "Ajax" omitted the initials of our contributors in quoting from *The Modern Review*, thus conveying the impression

that the extracts were all from the editor's writings.

As regards the charge of abruptly closing controversies brought against us, to the best of our recollection we have never refused the right of *one* reply to any person who was entitled to send us one, but we have had to use our discretion in allowing or not allowing further discussion; because ours is a monthly and no controversy should generally be kept up in it for month after month. Sometimes we have allowed further discussion, sometimes we have not. Our critics are at liberty to hold and say that we stop further discussion in cases where our case is weak, though, to the best of our knowledge that is not the true reason. Editors have very often to reject or curtail manuscripts for good reasons. If we returned any manuscript of Dr. Surendranath Sen, it must have been for some valid reason, which we do not at present remember. Some persons believe in the *bona fides* of some editors, others do not. We do not complain that we do not possess the confidence of everybody.

Dr. Nareshchandra Sen Gupta's criticism was curtailed, but no argument of his was omitted. No editor is bound to print things which are not to the point. Whenever any contribution is curtailed, editors have, of course, to face the possible charge of having suppressed a most vital portion of it. Nevertheless they must do their duty.

In the case of the two replies given by us in *Manasi*, mentioned by the writer, we were in some doubt owing to some special circumstance whether we had a right to send a second reply. So we wrote to the Editor of the *Manasi* for his opinion. As he decided in our favour, we sent him the second reply. To that there was a second rejoinder by our critic in which he, as far as we remember, brought up some new points to which consequently we replied in *Prabasi*.

Regarding the charge that *The Modern Review* suffers from lack of "editorial policy" we can only say that we care only for truth and principles, not 'policy', and that we try always to decide what ought to be said, not with reference to what we may have written before, but in the light of the knowledge and experience we possess at the time of writing. We are not guided by any mechanical adherence to what is regarded as consistency, by regard for truth and principles.

As for the charge that we gave J. C. G.

a mask against his will, the fact is we did not give him any pseudonym, which is what we meant by a mask. We simply used his initials, used by the correspondent of *The Modern Review* whom he criticised. J. C. G. did indeed give his full name and address. These we did not publish, but there was no "sinister motive" in keeping them unpublished. The motive was quite good.

"Ajax" declares that he has assumed his mask "for a little fun and amusement". His notions of fun and amusement may not coincide with those of others at whose expense he wishes to amuse himself. Some consider mud-slinging great fun. But we have no objection to give him credit for truthfulness in this matter. Only, if he believes it is *merely* fun to call people liars, he should not on his part lose his balance at being called a masked man; as, to quote his words, "masks do not necessarily hide sinister motives," though people's ideas of what is sinister may differ.

Just as doing good by stealth is not bad but good, though stealth for doing wrong is bad, so to mask oneself for a good purpose, *i.e.*, to use a pseudonym for a good purpose, is not bad. But when one's motive for masking oneself is bad, one takes offence at being called a masked man; otherwise not.

When we repeatedly asserted unchallenged that Col. Ranking got Rs. 500 a month from the Calcutta University for doing no lecturing or other work, it ought to have been plain to men with ordinary intelligence that we did not refer to what he might or might not have done at Oxford *before he was employed by the Calcutta University*.

With conspicuous good taste and sound logic "Ajax" exclaims:

"It is an absolute lie to say that he did no lecture work. His lecture hours were not shown in the time-table because he did not stay in India during the summer months."

So at long last there is here at least the admission that his lecture hours were not shown in the time-table! And yet if an outsider, not in the secrets of the University, concludes therefrom that the Colonel did no lecturing work, the conclusion must be an absolute lie!

Outsiders like ourselves could derive their information regarding the work done by lecturers only from the printed reports of the postgraduate departments. The report which we consulted related to the work of a whole year, not merely to the work done during "the

summer months", whatever that may mean. That report did not mention *any* lecturing or other work done by Colonel Ranking, even during the winter months; nor was there the reason mentioned that his lecture hours were not given because he spent his summers outside India. We, therefore, rightly concluded that he got Rs. 500 a month for doing nothing. Besides, none of the teachers lecture during what Calcutta people call the summer months, these being vacation months; yet the lecture hours of most of them and the other work done by them are mentioned in the reports. Therefore "Ajax's" reply is unconvincing and absurd. In fact, it supports our statement.

To our statement that these questions were asked more than once in our previous issues without eliciting any reply, "Ajax" replies:—

"The reason however is very simple. Babu Ramananda often refused to publish the contradictions sent to his journal, and there is no wonder that the defenders of the University did not care to waste their time in writing a contradiction which they feared would not be published."

An utterly ridiculous reason this. "Ajax" himself states that the reason why the University found it necessary to have an organ of its own was to counteract our alleged mischievous activity. Why then did not that organ ever before attempt even a belated reply to this particular charge?

Assuming it to be true, which it is not, that we "often refused to publish the contradictions sent to" us, *The Modern Review* never was the only journal in Calcutta or in the country for publishing contradictions. There have been plenty of other journals. And in some of them so-called contradictions of some statements made in our monthlies have appeared. But in none had our criticism of paying Rs. 500 per mensem to Colonel Ranking been ever now challenged. Even the bulkiest report published by a University Committee to cloud the real issues, which attempted indirectly to meet some of our criticisms, was silent on this point.

Why?

And why does not even the redoubtable "Ajax" try even now to explain away the fact of the vast majority of matriculates passing in the first division?

"Ajax" "still repeats" that the Minutes are available in the market.

We are sorry he has not learnt by rote any other reply. He is not a gramophone. The Minutes may have been (or may soon

be) offered for sale for aught we know, after the publication of our last September issue, just to prove that we were wrong. The Minutes may hereafter even be included in the big price list of University publications. But why were they not mentioned in it *before*? Why did not the Registrar refer us to the "market" in his reply? We offered to pay for them. And why did not the Registrar mention even one of the many things which "Ajax" has said in his two replies on this point?

"According to "Ajax," the *Statesman* secured a copy of the Report before it was released by the senate "by its superior journalistic enterprise." It is not clear why other journals, including those "friendly" to the University, could not have got it by the same sort of enterprise. The writer asks us to place before the public an iota of evidence that any editor got this report from anybody connected with the University before it was made public property. As we do not maintain a corps of detectives in our service, we are sorry we are unable to oblige "Ajax". But he will, we hope, admit that the *Statesman* did not manufacture its copy of the report, and that it got it either from some University Press employee, or from some University office employee, or from some Fellow. Now these persons are all "connected" with the University.

When we wrote that some "friendly" paper which had published extracts from the Post-graduate Reorganisation Report, did not say that their extracts were taken from the *Statesman*, we simply wanted to suggest that they also had secured copies of it by "superior journalistic enterprise", which does not exclude "friendliness" to the University. Therefore the sarcastic fling at *Prabasi* is quite irrelevant and need not be discussed.

"Ajax" wonders how we could lay our hands on some back numbers of the *Calcutta Review* though we wrote at a distance from our library. He need not be surprised. We found the numbers in the library at Sautiniketan, where we were and are staying.

The critic admits that *Prabasi* did not mention M. K. G. by name as one of the abler teachers of the University, which was our contention, but says he was entitled to draw the inference which he did. We do not question his right to draw any inference he chooses to; we only deny the validity of the inference.

He observes:—

"It is really amusing that Babu Ramananda

claims credit for making known the achievement of the abler teachers of the University"

Not "Babu Ramananda" personally but *Prabasi* and *The Modern Review* which he edits.

We referred to this side of our journalistic activity *not to claim any credit*, but merely to counteract the wrong impression sought to be produced by "Ajax's" false and mischievous allegation that we are "never tired of proclaiming the inefficiency of our [Calcutta University's] teachers."

The critic admits that "only two cartoons and only one serial story were published in the *Calcutta Review*. But at first he wanted to produce a different impression by giving only a list of distinguished contributors of articles of academic importance. Naturally he does not say to how many ordinary serials combined this single one was equal in length. Nor does he mention the other serial stories in verse or in dramatic form.

He leaves certain things to be judged by his readers. That is distinctly good of him.

There are some facts, observations or arguments in our last month's note on the critic's article, *e.g.*, relating to non-publication of expenditure on the *Calcutta Review*, supply of unpublished records to a "friendly" organ, etc., which he has discreetly avoided facing. We will not however tire our readers' patience by repeating them.

### A Defender of the Calcutta University Speaks Out

The September number of the *Calcutta Review* contains an article entitled *The Apology of "Ajax"* (that being the pen name of an unknown "defender" of the Calcutta University against ill-wishers of the same University of whom the Editor of *The Modern Review* is alleged to be one). In this article "Ajax" brings "Some serious charges against Babu, Ramananda" (the Editor of *The Modern Review*). The "serious charges" are among others:

1. That the Editor of *The Modern Review* published attacks on the University and used to send back "contradictory to which he had no reply to give" "unceremoniously" "if legal convenience permitted it".

2. A "lack of editorial policy from which *The Modern Review* suffers".

3. An insinuation that *The Modern Review* does not pay its contributors and propitiates the same by "advertising" their "achievements".

4. That the Editor of *The Modern Review* "has been guilty of wilfully defaming the fair name of the University and widely disseminating falsehoods" and that "he has done all that he could to prejudice the cause of higher education in Bengal".

The apologetic soul sums up by inviting the Editor of *The Modern Review* to sue him for defamation and damages.

Now the first charge along with the rest is false. The Editor of *The Modern Review* may or may not suffer from biases, insane view points and a black heart which constantly yearns to undo the good that "Ajax" and Co., are doing to India in general and to "higher education" in particular; but he is not in the habit of suppressing opinions that contradict his view point. If in a given case "a defender of the Calcutta University" received back his "contradiction" from the Editor of *The Modern Review*; that does not necessarily prove that the Editor sent back the contradiction out of malice or bad motives. Can the apologetic "Ajax" publish the number of contradictions that were sent to the evil editor of *The Modern Review* and were unceremoniously returned? Just because *The Modern Review* has the misfortune to hold views regarding University "ideals" and "management" which do not please certain individuals who control the University of Calcutta, (let us suppose for the advancement of "higher education" in Bengal), that is no reason why people should expect *The Modern Review* to be under obligation to publish (and that *in toto*) whatever "contradiction" that may come from any "defender" of the University, irrespective of the quality and volume of the same. Nevertheless, we repeat that the allegation of "Ajax" is not based on facts.

The second charge is that *The Modern Review* lacks a definite policy. This again is not true. It is not possible for any human being or institution to go through life with one inflexible set of opinions. With changes in the conditions, facts and realisations of life, the opinions with which one begins life may also change more or less. In the case of *The Modern Review* it may be claimed that it has, since the first day of its life tried to uphold the cause of Indian Nationalism and Human Civilisation. In this *The Modern Review* has had to face dangers and run risks which no one who knows the facts would deny. Whenever *The Modern Review* has made public unpleasant facts or criticised persons or institutions, it has done so

in the hope that India and the world would benefit thereby and not because of any morbid desire to "defame fair names" and "disseminate falsehoods". Those who have followed the career of *The Modern Review* and the trend of its opinions are best able to judge of the truth or the error which the *Calcutta Review* brings against it. The *M. R.* sincerely believes, and has adduced facts from time to time to prove that its belief is not blind bias, that the Calcutta University is not run on anything like ideal lines, that it is controlled by a clique of inner men who have brought higher education in Bengal to a state of uselessness and high-sounding ignorance, in order to feed, let us say, only their sense of achievement. The thousands and thousands of "highly educated" Bengalis, sorry products of a system of selling cheap academic distinction, who feel and mourn their "higher education" every minute of their lives and curse the day when they were sent to obtain the same by fond parents; the thousands of degree-holders of the Calcutta University who know hardly a thing that is worth knowing and cannot write or speak correctly either English or their Vernacular; the hundreds who have done "research" and provided material to amuse sincere scholars and the scores of professors, lecturers and others who draw upon the funds of the nation without giving an adequate return in the way of proper research or teaching of students; all go to prove that those in power at the University have not done their duty. The *Calcutta Review* as well as the builders of the University, have often blamed *The Modern Review* for not offering constructive suggestions and only criticising what they do. First of all *The Modern Review* has on numerous occasions suggested things to the University. The University have seldom acted up to these suggestions and when they have done so, have never (to one's knowledge) acknowledged their debt to *The Modern Review*. Secondly a Review is primarily meant for evaluating things as they are and only indirectly for making constructive suggestions. If *The M. R.* criticises the doings of the Government of India or those of the Government of Italy, it does not mean that it desires to or that it should run these Governments. The journalist's function in society is that of a reviewer and critic and not that of runners of governments or of Universities (or of tea shops if he criticises the same). This may lower the

journalist in the eye of those who *do*, but the journalist nevertheless is an important item of modern life in view of the numerosity of those who *mis-do*. It is intended, in the near future to show how far *The Modern Review* has been guilty of pure criticism and how far it has tried to help construction.

The third charge is based either on the writer's ignorance or on his meanness. Those who contribute to *The Modern Review* know that it remunerates them to the best of its ability, and also that none of them has ever been "advertised" in the columns of that journal unless on the strength of merits which have nothing to do with their contributions. Moreover, the achievements of some university teachers have been made known by *The M. R.* and *Prabasi* who have never contributed to these journals. There was a time when *The Modern Review* could not afford to pay anything to any contributor. After a time, it began to pay small honoraria to professional journalists and to some others by previous arrangement.

For some time past the only exceptions have been those friends of the Editor who would not accept payment. Contributions like short book-notices and reviews, correspondence, comment and criticism, short poems etc., are not paid for.

The fourth charge is a base one and needs no comment. The Editor of *The Modern Review* can leave it to his readers to decide whether the University has a "fair name" and whether he has defamed it, as well as whether what he has disseminated are "falsehoods". *The Modern Review* has for a very long time been trying to help the cause of education not only in Bengal but all over India. It has on numerous occasions criticised the Government's policy of spending little money on education and even during the recent controversy resting on whether the Government should help the University, *The Modern Review* suggested that the Government ought to pay the money, but that there should be an effort made to break up the oligarchical management of the University, in order to enable higher education to grow in fresh air and properly. *If criticising the Present System of management of the Calcutta University is "prejudicing" the cause of higher education in Bengal, one begs to differ from this view point. It is widely accepted that the University people are the most guilty in reducing education to a farce and a dangerous social waste.*

The apologetic gentleman who has shown such perfect mastery of the art of the invective

in the columns of the most academic journal of India expects the editor of *The Modern Review* to lose his head at the sweetness of the music the former is playing on his mysterious pipe and rush into court, probably to enable "Ajax" to make more of an exhibition of himself. He is a spirited person and should join one of the political parties where neurotics are in great demand. He begins his article with the statement, "Nothing hurts so much as inconvenient and unpalatable truth." Printers of copybooks should make a note of this as being the sincere groan of an experienced heart.

Of the minor charges brought against the editor of *The Modern Review* one is that he credited Dr. Stephen, the editor of the *Calcutta Review* with statements made by "Ajax" because the latter had used the first person plural in his writings. "Ajax" says, Mr. A. C. (Ashoke Chatterjee) has done the same thing in *The Modern Review*. Why then should *The M. R.* make Dr. Stephen responsible for "Ajax"'s statements when it does not itself shoulder the responsibility of what A. C. or T. D. writes? This needs no comment as *The M. R. did not charge* Dr. Stephen with any such responsibility. In pointing out to "Ajax" that he should not burden the editor of *The Modern Review* with everything appearing in it, it was also pointed out that if one followed "Ajax"'s example Dr. Stephen should be held liable for all that "Ajax" says. "Ajax" should have read *The Modern Review* carefully before criticising it. Another minor charge is that a certain sub-editor of the *Prabasi* once translated something from some other paper and did not acknowledge his debt. We are sorry if this is true. Sub-editors are frail humans compared to University research workers. They may find inspiration in the doings of the "great scholars". One can be almost sure that this alleged omission of the name of the *Literary Digest* is a mere printer's slip, as sometimes whole lines are found missing in print owing to this reason; or at the worst it is due to inadvertence on the part of the sub-editor in question. It is very well-known that titbits of this kind are compiled and translated (often in an abridged form) from books and newspapers, and none but a fool made to order would care to claim them as original productions of his own research laboratory. But if the great "Ajax" of the Calcutta University will kindly persuade his patrons to grant this poor sub-editor the

Ph. D. degree which the Calcutta University has granted to such original "researchers" as Dr. Ramdas Khan, Dr. Gauranganath Banerji, etc. one may undertake to persuade this sub-editor to own up that he did deliberately try to be an humble disciple of theirs in the noble art of plagiarism.

About keeping silent regarding a certain grave charge against the University brought by *The Modern Review* "the defender of the Calcutta University" says "the University did not care to waste their time in writing a contradiction which they feared would not be published." Why did they not publish it in the *Calcutta Review* which they acknowledge is an organ of University propaganda? The charge in question was that they appointed an Englishman a few years ago as professor of an oriental language at Rs. 500 a month and the Englishman did no lecturing or other work. The reply now is that "His lecture hours were not shown in the timetable because he did not stay in India during the summer months", and a comment that "it is an absolute lie to say that he did no lecture work". Well, let it be an absolute or even a relative lie; but will "Ajax" publish the exact qualitative and quantitative nature of the duties performed by the Englishman in question?

An apology is due to the readers of *The Modern Review* for this lengthy treatment of an uninteresting topic; but in view of the corruption that has crept into the sacred institution of learning in Bengal, it has become necessary to make public such things.

Nothing would give one greater pleasure than if it were proved that *The M.R.* has been wrong in its estimation of the Calcutta University. Much depends on the excellence of management and the integrity and learning of the members of the greatest seat of learning in modern India. These would not be achieved by calling the Editor of *The Modern Review* a scoundrel, nor if the latter went into Court and wasted his time and energy to chastise one who has assumed the name of the violator of Cassandra (who was arrogant, revengeful, conceited and quarrelsome according to the Greek writers). We leave him for Athene to deal with as the original Ajax the Less was dealt with by that goddess of power and wisdom!

K.

### Dadhichi

In some dim and historic past India witnessed the supreme sacrifice of *Maharshi*

*Dadhichi* who has ever since remained in the heart of India as the ideal of renunciation, purity and selflessness. In this age of historical research one would ask us who *Dadhichi* was and the exact circumstances and setting of his life. We might also be asked to prove that *Dadhichi* really was somebody and that he actually made some sacrifice for some cause. But we must own up that we shall not be able to satisfy the curiosity of critical historians. In olden days people had a habit of deifying great men and associating their life and deeds with the gods. As a result of this much human "history" has become mythology. This is hardly anything to be mourned; for the essence of the history is not lost; it has merely been preserved in a different shape. The story of *Dadhichi* that has been handed down to us by our fore-fathers is that once upon a time the gods were subjected to merciless persecution by the demon *Vritra*. Neither *Vishnu* nor *Siva*, nor *Indra* could do anything to this mighty foe who drove the gods from heaven and harassed them till they thought their immortality a curse. Then the gods were told that nothing could destroy *Vritra* except a *Vajra* carved out of the bone of a perfectly pure man who would give up his life, without any remorse or hesitation, for the gods. The gods went shamefacedly to *Dadhichi* as there was no other being who could satisfy these conditions and begged for his bones. The sage gave up his life with not even the shadow of any unwillingness. He was glad that his bones could be of any good to the gods. The gods made the *Vajra* out of his bones and killed *Vritra* with it. Thus heaven was saved from domination by the *Asura*: The story tells us of one who passed the supreme test of true idealism; that of unflinching readiness to give up even one's life in order to realise the ideal. When the community, of which the individual is but a part and through which alone is it possible for the individual to attain completeness, is in some great danger, either external or internal, it is renunciation on the part of the individual and nothing else that can save it. *Dadhichi* was one who gladly died to serve the community and for good.

The Calcutta *Dadhichi* Jainti Samiti recently celebrated the glory of the great sage. In these days of rampant selfishness, narrowness and corrupt individualism, if the spirit of *Dadhichi* could be invoked to rouse a sense of social duty in our hearts and

give us the power to place ourselves second to the social good it may yet save us from complete moral bankruptcy.

A. C.

### Preparing for Another War ?

Towards the beginning of August Mr. J. C. Davidson, Parliamentary and Financial Secretary to the British Admiralty stated in the House of Commons that the battleship *Nelson* would be completed at the end of the year, the battleship *Rodney* in April 1927, two cruisers in May 1927, three probably in October 1927, and minelayers and destroyers in 1926. Altogether they were building some £58,000,000 worth of warships.

Mr. Ramsay MacDonald remarked with reference to this statement that the expenditure was unnecessary as there was no chance of a war with America or Japan. As for France, a fight with her would be mainly aerial. Mr. MacDonald did not think it possible that there could be a war with America or Japan; but his opinion regarding France contained no such assurance. He only said that a war with France would mean engagements in the air. Did he mean that a war with France was not an improbability? Who knows? Whatever the chances may be in favour of an Anglo-French war, there is no doubt that England is wide awake to its implications. A war with such a near neighbour as France would mean devastation of the industrial areas which are near the coasts of England and France. The lesson of the last war has been that it is not safe for any country to invest much capital within a probable war zone. Buildings, roads, wharves, railways, machinery etc., represent the wealth of modern industrial nations. If a nation fits up probable war areas with industrial equipment, the first thing an enemy would do would be to blow up these and thus hit the foolish nation in a vital spot. That is why England and France are finding it expedient to keep their capital-wealth away from such dangers.

England has lately begun to believe in growing more food within the country and investing as much capital as possible out of it. Behind this one can see the fear of submarines and aerial bombardment. England has suddenly developed an eagerness to industrialise India. This means that instead of manufacturing goods in England and

carrying the same to the Indian market, they would much rather do the manufacturing as well in the latter country. This will keep both their capital and markets safe from military and trade rivals. Of course on the surface England is giving protection to India, probably at the request of the Nationalists; but let us look more critically and, may be, we shall find English capital gaining a firmer foot-hold in India under protection than it ever had before. And protection may save the Englishmen in India from, let us say, German competition.

A. C.

### "Bengal Swarajya Fund" Accounts

According to the *Amrita Bazar Patrika* there are certain doubtful points in the accounts of the Bengal Swarajya Fund which have recently been made public by the members of the Finance Committee of the Fund. The Members are Principal G. C. Bose, Dr. P. C. Roy, Babus Nirmal Chandra Chunder, Saratchandra Bose and Nalini Ranjan Sircar. Says the *Amrita Bazar Patrika*

We have carefully gone through the statement. The name and reputation of the signatories are a sufficient guarantee of the fact that it was not prepared with haste. Yet there are certain points in it on which sufficient light has not been unfortunately thrown by them which in the public interest require explanation.

\* \* \*

We are told that altogether Rs. 92,249-1-3 were remitted to the Bank exclusive of the donation of Mr. T. C. Gossain which was Rs. 1,25,000. The two together amount to Rs. 2,17,249-1-3. There is no mention of any other sum in the statement published. It is, therefore, certain that so far as the Committee are aware, this was the amount contributed to the Fund. Yet we find from an appeal of Deshbandhu Das in the issue of "Forward" on the 31st January last that "the total amount, collected up to date is Rs. 225,003-7-11½." There is thus a clear difference of Rs. 8000 between the two figures. Where has this large sum of money gone?

It should be remembered here that when Deshbandhu announced the collection of this amount, the Funds were not closed. In fact he expected that "by the end of to-day" at least another lac of rupees would be collected. It is thus practically certain that the sum obtained exceeded Rs. 2,25,003-7-11½.

It is said that "out of Rs. 92,219-1-3 remitted to the Bank, Rs. 10,866-2-0 is represented mostly by cheques given by contributors, but not honoured when presented". Undoubtedly a most splendid record of the honesty and patriotism of the donors! But why have the committee become so tender to these respectable gentlemen who so fraudulently



obtained the *Bahova* of the public? If they are unwilling to replace the dishonoured cheques by cash, their names should be forthwith published so that the country might know fully who practised such deception upon her.

The statement shows that a sum of Rs.25,000 was set apart for Desbandhu Das "for the purpose of the political work mentioned in his appeal for the Fund". The committee disavow all responsibility for this amount and of course do not care to give any account of it. All that is said is that the money was spent for the Congress and Swarajya Party Work.

So that there seems to be a sure shortage of Rs. 8,000 and a probable shortage of a considerably larger sum; moreover, a sum of 25,000 has been spent in a way which is extremely vague and non-committal. Deshbandhu Das, when he appealed for the Fund, stated that the funds would be spent for *village reconstruction work and not for "Political Work"*, hence it becomes all the more necessary for those in charge of the Fund to render a more elaborate account of the expenses. "Political work" may or may not have anything to do with village reconstruction. If the public are taken in confidence as to how their hard-earned money has been spent, the Swarajya party will certainly go down in popular esteem. Not only that; such slipshod method of rendering account is highly condemnable. The leaders of the Swarajya Party should wake up and take proper notice of the above facts.

A. C.

### Kartabhaja and Maharaja Sects

In the last July number, Prof. Sarkar had forecasted that "the history of Bengal" during the next few months will furnish the answer to the question whether we have acquired the one indispensable basis of popular government or whether we still retain the spirit of the *Kartabhaja* and *Maharaja* sects." The answer has been supplied, and very promptly, by Mr. J. M. Sen Gupta, who has publicly called upon the youngmen of Bengal "to give less importance to their conscience and follow their leader unquestioningly." (see Sept. number, p. 381.)

Conscience is the faculty of distinguishing what is morally right from what is morally reprehensible. The Maharaja sects are taught to surrender this faculty to their spiritual guide if it is to win salvation. A similar surrender of conscience and judgment is

found among the *Kartabhaja* sect of Bengal as is indicated among other things by a corrupt interpretation of a line in its song relating to its founder Aoolchand, "এর সঙ্গে বাইশ জন, সবার একটি মন" "He has twenty-two persons with him whose mind is one." And now we have been told authoritatively that a political party must surrender its conscience to its leader, if it is to win Swaraj. The parallel has been completely established by Mr. Sen Gupta.

### America's Breach of Faith

The following letter, which appeared in *The New York Times*, will be deeply interesting to the international moralist and statesman:--

#### MEN WITHOUT A COUNTRY

To the Editor of *The New York Times*:

On May 25, the United States Supreme Court handed down a judgment to the effect that Japanese who volunteered and served in the American Army during the World War are not entitled to the privileges of immediate citizenship on honorable discharge granted to other aliens under similar conditions.

An act of Congress, it seems, provided (May 9, 1918) that "any alien serving in the military or naval service of the United States during the time this country is engaged in the present war may file his petition for naturalization without making the preliminary declaration of intention and without proof of the required five years' residence within the United States."

This act was generally understood to be all-inclusive, free from any trace of race discrimination. On the basis of this law many thousands of aliens who had served in our armies secured citizenship papers from the appropriate courts. Among these were a few hundred Japanese.

The Court now declares that it was not the intention of Congress to extend these special privileges of naturalization to any except "free white persons" and persons of "African nativity" and "African descent" and that, therefore, all soldiers of their races serving in our army who have become American citizens have done so illegally. It follows that they are now to be deprived of this citizenship.

The Chief Justice dissented from the decision, but it is now the policy of our land to say that though a Japanese or Chinese may serve in our army and may even give his life in support of our Constitution and our flag he is not worthy to be an American citizen.

This surely is a *reductio ad absurdum* of the law passed by Congress. Reactions are beginning to come from Japan. The *Yamato* of June 2, 1926 discussing America's Immigration law declares, as translated by the *Japan Advertiser*:

"As long as America assumes such an insolent attitude toward this country, the outbreak of war may be beyond our control. Our relations will be

gravely jeopardized. The United States deceived the Japanese who joined the expeditionary forces and unjustly deprived them of the citizenship she once willingly granted them.

The *Yorodzu* in an editorial translated in the *Japan Advertiser* of May 29, 1925, deals with the same matter under the title "America Breaks Faith":

"When the United States declared war against Germany she promised those Japanese who took the field as American soldiers to grant them citizenship. But the Supreme Court of the United States has lately pronounced a judgement that foreigners ineligible to citizenship were not qualified for it by any service. The United States deceived our nationals resident therein. She has thus forsaken her honor as a law-abiding nation. Before not only our countrymen but also all Asiatics we hold this up as an example of what America is like."

The seriousness of the situation is increased by the fact that these Japanese who became American citizens in so doing renounced allegiance to their former Government. What, it may be asked, is their status when their American citizenship is taken away? Will the Japanese Government accept them back again? Can she in good face receive back a man who has renounced allegiance and does not voluntarily return to it?

Should not Congress pass a law covering such cases—where citizenship was both given and taken in good faith? Should the judgment of the Supreme Court be in effect retroactive?

SIDNEY L. GULICK.

Federal Council of Churches,  
New York, July 7, 1925.

It is a most disgraceful and dishonourable act of breach of faith of which America has been guilty.

Supposing that Japanese, Chinese, Hindus, and other Asiatics are unassimilable by the Americans, the actual number of them who took part in the war depending on America's deceitful promise could not have exceeded a thousand. Apart from question of abstract ideals of honour and morality, what practical difficulty, what grave practical problems would have arisen if America had kept faith with these thousand men who helped her in her hour of need? None at all.

All honorable persons in the world must carry shame upon America for her lying promise. All her military and naval power, all her wealth and bearing cannot avail to save her from such contempt.

Japan, China, India and other Asiatic countries must take counsel together to secure respect from others and be themselves self-respecting.

### What Newspapers to Read

*The Pilgrim* contains an interesting and instructive article by the Bishop of Manchester

on the problem of the Press, from which we make one extract

Nearly every one reads only such papers as he agrees with. That is both silly and wicked. It is silly; because it reveals and intensifies narrowness of mind. It is wicked, because it reveals and intensifies narrowness of sympathy. This widespread custom has the result that for most people what should be the means of their political education becomes a means of hardening and stereotyping prejudice. We ought always to want to know what is the best that can be said for the other side. There is sure to be some basis of fact and truth even for the views of our opponents. If we are not allowing due weight to this part of truth, our own convictions must be to that extent fallacious. Every one should read a paper representing the other side, whether or not he also reads one representing his own; and it should be chosen because it really shakes the reader in his own opinions. It is of no use to read an opposing newspaper which makes you angry; that will stereotype your prejudices more than anything. Papers that make you angry should be used as homœopathic drugs. Thus no reasonable Christian could for long read the *Morning Post* without being cured of Toryism, or the *Daily Herald* without being alienated from Labour.....It is to be feared that the controllers of these journals have not always got these medicinal aims clearly before them, but there can be no reasonable doubt of the grounds on which an all-wise Providence tolerates their temporary existence."

### Smoking and Eating Opium.

Sir W. J. Collins, K. C. V. O., expresses the opinion in *Contemporary Review* that

The distinction drawn by the Indian Government between smoking and eating opium to the detriment of the former is not supported by pharmacologists. Thus Prof. Dixon, F. R. S., holds that smoking is "By far the least objectionable way of taking opium, because the amount of alkaloid taken is so small, because a strong craving is not formed, and because 'cure' is relatively easy." The export trade in Indian opium, much of which is destined to be used for smoking, has been adversely criticised. Some thousands of chests, of 140 lbs. apiece, are annually exported by the Indian Government to Singapore, Hong Kong, Batavia, Bangkok, as well as to Saigon, Macao and Bushire, and the revenue derived from this trade in 1924 was Rs. 28,870,398. *The acreage under poppy cultivation in India both in the Native States and in British India has increased during the last three years.* [Italics ours—Ed., M. R.] Another significant feature is that the Government revenue of Brunei, the Federated Malaya States and the Straits Settlement to the extent of eighteen, seventeen and forty-five per cent. respectively, is derived from opium.....

It was maintained by M. Zahle that by the new Convention, signed at Geneva, Chapter III of the Hague convention, dealing with international trade in dangerous drugs, is "Provide with the mechanism for its realisation".....If all the contracting parties were to carry out their pledges by enacting and enforcing legislation on the lines of

the Dangerous Drugs Acts of Great Britain of 1920 and 1923 there might be some hope of securing the objects of the Hague Convention, which the British Government declared to be "to bring under control throughout the world the traffic in Opium and Cocaine and the preparations derived from them, and to restrict their use to medical and other legitimate purposes."

### The Opium Question.

In the August *Contemporary Review* Mr. C. F. Andrews draws attention to the fact that the statement made in the India Office publication miscalled *The Truth about Indian Opium* to the effect that in America the opium consumption per head was thirty-six grains per annum is inaccurate.

Now it happened that, as Chairman of the Foreign Relations' Committee of the House of Representatives (U. S. A.), the Hon. Stephen Porter had himself inquired into that very scandal. He had proved up to the hilt its untruth, and had shown that the American consumption was eight grains, and not thirty-six grains at all. Thus America came well within the League of Nations index figure, and was not an excessive consumer, as the India Office pamphlet had made out. The evidence of this had been published a year ago, and yet this libel on America continued its circulation from the India Office. When Lord Cecil had all unconsciously repeated the charge against America, thinking it to be the truth, Mr. Porter got up and rebutted with indignation the false statement which the British delegate had uttered about his country. No one could have been more startled and distressed than Viscount Cecil. His apologies were profuse; but the incident left a bad impression."

According to Mr. Andrews, the Indian leaders' proposal is that "all districts in British India and Burma should reduce their consumption (if it is not already reduced) to six seers for each 10,000 of their population," which is equivalent to the League of Nations index figure to 600 milligrams per head per annum. He points out that there is an increasing demand for opium in the new industrial centres in India, the consumption in these centres being already excessive.

### American Economic Penetration of Canada and Anglo-American Relations

Prof. Scott Nearing, the author of the *American Empire* and other works, in a recent article speaks of "American Economic Invasion of Canada" in the following way:—

Economic invasion of Canada by United States investors continues year after year. The Financial Post Survey (Toronto) for 1925 credits Great Britain

with \$1,160,000,000 of Canadian investments in 1911 and 11,996,000,000 in 1923, an increase of about 7 per cent. At the same time United States investments in Canada jumped from 1417,000,000 in 1918 to 12,478,000,000 in 1923, a gain of 500 per cent.

British investments were 77 per cent. of total outside investments in 1918 and 42 per cent. in 1923. United States investments were 17 per cent. in 1918 and 52 per cent. in 1923.

One significant item is the sale of Canadian bonds. In 1913, 1277,500,000 of Canadian bonds were sold in Great Britain, 150,700,000 in the United States, and 45,600,000 were sold in Canada. Bond sales for 1924 show 1336,800,200 sold in Canada; 1239,500,000 in the United States, and 13,600,000 in Great Britain. (Monetary Times, Jan. 9, 1925.)

Rapidly and surely the economic invasion continues. Inevitably, in its wake must go an ultimate shift of political power."

Today Canada is within the British Empire, as a matter of "free will" and not through coercion. Today Britain caters to Canada and not Canada to Britain. This is evident even in matters of international diplomacy, i. e., Canada refused to support Lloyd George's policy against Turkey, she did not take any special interest in the fortification of Singapore Naval base, she negotiated and signed a treaty with the United States on "fishing questions directly and not through the British Foreign Office".

Prof. Nearing rightly points out that the economic and political influence of the United States in Canada is everyday increasing. Because of this growing closer association between these two great countries of North America, Britain feels that it is very desirable to be on friendly terms with the United States, as well as Canada. The United States can very well get along without the support of Great Britain, Canada closely associated with the United States can defy and ignore the British Empire, but Great Britain cannot even afford to incur the displeasure of the United States and Canada. So British Foreign policy is to be a friend of the United States and use her in every possible way.

TARAKNATH DAS

### "What Japan Owes to India."

Prof. J. Takakusu, the famous Japanese Sanskrit scholar, has contributed to *The Young East* of Japan a very interesting article on what Japan owes to India. We learn from it that

Buddhism, which had first come to Japan from Korea, was expanded in volume and enhanced in

quantity by the same religion brought from China. Buddhism again gained a great deal by the arrival of Indian "poets" afterwards, its scope having become extended and its lustre having increased in brilliancy. In fact, while in civilization in general, Japan was most influenced by China, for her spiritual civilization she owed to Korea, China and India. But she never allowed herself to be completely dominated by foreign civilization. In other words, she did not introduce foreign civilization blindly and without discrimination. If any contribution has been made in Japan to the cause of Buddhism, it lies in the fact that it has been fundamentally studied in this country and true to the ideal cherished by Shotoku Taishi, a word of idealistic Maha-yana has been manifested here. In other words, Buddhist Japan following the doctrine of Maha-yana school has been created here. Not only has she preserved intact Buddhism, which was born in India and passed away in that country, but she has retained all the editions of the sacred books of Buddhism (Tripitaka), which were printed in China but were later lost in that country. It is also in Japan that these editions are still being collected, collated and published. Finally it is in Japan that leaders of thirteen different sects have established universities and colleges for the special study of Buddhism of both school.

The professor thinks that, in ancient times, not a few men from India came to Japan by themselves or on account of shipwreck. There must have been many such instances. He goes on to add:—

At least there is one authentic instance which is recorded in history. It concerns an Indian, Hodo by Japanese name, which means in Sanskrit Dharma-bodhi. This man was one of the Rishis, who lived near the sacred Vulture Peak of Rajagriha. He came to Japan by way of China and Korea and settled in Hokkezan in the district of Innami of the province of Harima. It is

recorded that he was in possession of a small bronze image of Thousand-armed Kwannon (Avalokitesvara) and an iron bowl and that he was in communion with such Indian deities as Vaisravana (Kubera) and Goshringa. He is credited to have possessed a miraculous power of flying an empty bowl and taking it back after it had been filled with food by some person. It is further recorded that in 645 Emperor Kotoku fell seriously ill, and all medical attention administered to His Majesty having failed to cure him, Hodo was sent for by the Court. He came and performed a rite and the Emperor was restored to good health. Thereupon six Imperial Princes thanked and worshipped him. He stayed in the Palace seven days and preached the Law. At his instance, a great feast (Panca-varshika-mahas) was held in the Palace, whither people of all classes came and freely partook of the food offered. After Hodo returned to the mountain, where he had his abode, a great temple was erected by Imperial command, in which the image of Kwannon and the bowl he possessed were enshrined. This temple was completed in the ninth month of the first year of Hankuchi 650 and on the occasion of dedication the Emperor honoured the service with his presence. Before Hodo's time Buddhism was not held in high esteem, but after he began preaching many people embraced it and the whole country was soon converted. In the third month of the second year of Hakuchi (651) a function called Daizoye (a festival of Tripitaka) was held in the Palace at the instance of Hodo. In the third year of Hakuchi 652, again at the instance of Hodo, an Uposatha meeting of priests and nuns was held. Hodo lived in Japan for ten years, at the end of which he spoke one day to his disciples: "Formerly, I lived on Vulture Peak, but came to this country for teaching the holy doctrine of Buddha. I have now done my task and am returning to wait on Buddha. So saying and shedding light he jumped up into a cloud and disappeared. While his sojourn in this country, he erected many temples.

## REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—  
Editor, M. R.]

### ENGLISH.

THE SHEPHERD OF ETERNITY: *By Miss Eva Gore-Booth.* (Longmans, Green & Co.)

A striking feature of literary conditions to-day in England is the wide-spread practice of poetry and the large number of successful writers of verse. Even when the inspiration is not of the

highest kind, there is evidence of a fine command of poetic vocabulary and the art of versification and the background of a cultured intellect and refined emotion. Miss Gore-Booth's *Shepherd of Eternity* is an instance in point. The volume produces a pleasing effect on the reader in sentiment as well as in technique. Here is a tribute to a *Lady Now Dead*:

When first I saw your curved and gracious face  
 With noble gentleness of beauty shine,  
 I thought of starry music and blue space,  
 And then of colours, long lost, Florentine.

The sculptured splendour of your moving form  
 Was shepherding my thoughts to light-crowned  
 Greece,  
 But suddenly you walked above Life's storm  
 Shining upon me from far hills of space.

And now my heart was lifted up with dread  
 And exaltation to a Light above  
 The rainbow's, where life rises from the dead,  
 And Beauty walks in Everlasting Love.

The writer has strong leanings towards the thought and philosophy of the East and is a robust optimist, though sometimes capable of attacking some of the accepted notions of the world. Those who are never tired of dwelling on the unreality of mundane life and the liberation of death will probably receive a rude shock, reading her lines in *Praise of Life* :

Sappho said long ago,  
 'If Death be good,  
 Why do the Gods not Die ?'  
 Sappho was wise ;  
 She said, 'If Life be ill,  
 Why do the Gods live still ?'

A praiseworthy aspect of her poetry is the fine combination of love of nature with seriousness of outlook on life ; one of the prettiest poems being the following lines to a *Little Boy* :

Oh, how can you want to know the time ?  
 Surely you know  
 It's time for the fern leaves to uncurl,  
 It's time for the May to blow,  
 It's time for the lark to arise with a song  
 In the blue sky,  
 It's time for flags to fur,  
 It's time for death to die,  
 It's time for us all to play and sing  
 The Whole day long.

P. SESHADRI.

*SREE KRISHNA* : By Bipinchandra Pal : Published by Tagore and Co., Madras pp. 182. Price Re 1-8.

There are, in this book, thirteen chapters which are called letters. The first chapter is prefatory. The subject of the second chapter is "who is Sree Krishna?" In the third and the fourth chapter the author deals with the "Hindu doctrine of Avatars." The heading of the fifth chapter is 'Purnavatar Sreekrishna' and that of the next seven chapters, Bhagavan Sreekrishna. The last chapter is on "Sree Brindaban."

In one place the author writes :

"When I declared that Sreekrishna is the soul of India, I wanted to convey the idea that in Him we must seek and find the explanation of our history and evolution. Sreekrishna represents the Ideal of the Indian Type of Humanity. Historically He has been the supreme teacher of our people. He has given us the highest philosophy of both our individual and our composite social life. In his life and teachings India has found the master-key to the secrets of her nation-building and a rational synthesis of all the outer differences and conflicts

of her diverse races and communities and the confusions of her numerous cults, cultures, and religions and philosophies." (Pp. 6-7.)

Our author wants a national hero and such a hero he has found in Krishna. But there are different Krishnas in different scriptures of our country. These Krishnas were created according to the needs of the time and embody different ideals. Our author also has idealised and historicised a Krishna and has described him as a Nation-Builder.

It may be noted here that what he calls *Sree Brindaban* is not the earthly Brindaban situated somewhere in India but is the Ideal Kingdom of God which is revealed to the beatific vision of saints and seers.

MAHESHCHANDRA GHOSH

*THE INDIAN COTTON EXCISE DUTY* : Issued by the Bombay Millowner's Association, 1925.

This is an excellent compilation of much valuable information about the Indian cotton excise duty in all its bearings. The question of this grossly iniquitous tax has of late loomed large in the Indian industrial world, and the publication of a compendium like the one in hand has been very opportune and serviceable.

The book is meant principally to be a propaganda literature, and as such, the historical portions complete as they are, have not been given proper attention as they would otherwise require, and sometimes the reader is dragged through repetitions of the same sentiments and facts in the numerous speeches and debates that the book abounds in.

The utter injustice of the imposition and re-imposition of the duty, the total disregard to Indian sentiments and interests in the past as well as at present, the stolid callousness of the Government of India even after definite pledges by very responsible persons during the war, have been delineated with great force and with unquestionable arguments. All possible effects of the abolition of the duties have been discussed, and even the consumers and the labourer have not been forgotten in this publication of the capitalists. The handloom industry as well as the Japanese competition which is at present a menace of outstanding importance to the cotton industry of India have been duly emphasized. We join the Bombay millowners in fervently hoping that in framing the next budget the Government will repeal this "politically, economically and above all morally indefensible" duty.  
 N. S.

ENGLISH TRANSLATION OF RISHI DAYANANDA SARASWATI'S INTRODUCTION TO THE COMMENTARY OF THE RIG VEDA : By Pandit Ghasiram of Meerut.\*

The translation now offered to the public, supplies a long-felt want, and places within reach of the English-knowing public the view of Swami Dayananda, the great founder of the Arya Samaj, on Vedas, the sacred books of the Aryans. Whether one believes in the infallibility of the Vedas as claimed by the Rishi is a different matter; but none can refute the great ability and erudition of the Rishi in explaining the meaning of the Vedic passages in a simple direct and conclusive manner. In fact, he has wrung from the Vedas whatever he could and has presented it to the Indian Nation

\* To be had of the Honorary Secretary, A. P. Sabha, Meerut. (U. P.)

for its revival. All the forward views are upheld in the book, such as widow remarriage, post puberty marriage. The chapter on the Duties of the Ruler and the Ruled is very instructive. A few of the contents are (1) The Duties of Students, (2) The Science of Telegraphy, (3) The Art of Building Ships and Air Craft, (4) Rebirth, (5) The Duties of a Sannyasi.

The book is priced at Rs. 2-8 for bound and Rs. 2 unbound volumes and contains over 500 pages.

LAKSHMINARAYAN SAHU

**THE WRITERS OF GREECE:** *By Gilbert Norwood M.A., Formerly Fellow of Trinity College, Cambridge. Professor of Greek in the University of Cardiff. Published by the Oxford University Press. Price sh. 2-6.*

The Oxford University Press is really doing a great service to those who have very little time but no end of intellectual hunger by publishing their World's Manuals of which series of publications the above is one. The book is written by an eminent scholar and covers the literature of Homer, Sappho, Pindar, Aeschylus, Sophocles, Euripides, Aristophanes, Plato, Aristotle, Herodotus, Thucydides, Xenophanes, Demosthenes and Theocritus. Besides the *Introductory Outline* is a valuable essay on Greek literature. We hope the book will be welcomed by those who want a knowledge of the landmarks in ancient Greek literature.

A. C.

**DEMANDS OF DEMOCRACY:** *By Principal Balkrishna, M. A., Ph. D. Published by D. B. Taraporevala Sons & Co. Price Rs. 2.*

Democracy is not a perfect institution; but humanity cannot do without it and must progress politically along democratic lines. That is why development and modification of this form of government in order to retain its good features and to do away with the bad ones occupy an important place in practical politics. Principal Balkrishna, in this book, very ably analyses and brings out the good and bad features of existing democracies and takes his readers through the intricacies of Referendum, Initiative, Plebiscite and Recall. His book explains every important point by examples, and, being written in a lucid style, should be considered a welcome and timely addition to good books on politics.

**GROUND-WORK OF ECONOMICS:** *By Prof. Radhakamal Mukerjee M.A., Ph. D. Published by Longmans, Green and Co. Price Rs. 3.*

Prof. Radhakamal Mukerjee is an economist of repute. In this book, which is written for young students, he gives a treatment of the subject which is free from complexities and leaves one with a clear picture of economic realities and their place in the whole scheme of social life. This is how the study of economics should begin. Dr. Mukerjee pays particular attention to Indian conditions and this fact makes his book all the more useful: Only great scholars can write good primers. Dr. Mukerjee has proved the truth of this statement in this little book.

**THE OCEAN OF STORY; BEING C. H. TAWNEY'S TRANSLATION OF SOMADEVA'S KATHA SARIT SAGARA:** *Edited with introduction, fresh explanatory notes and*

*terminal essay by N. M. Penzer M. A., F. R. G. S., Member of the Folk-Lore Society, Fellow of the Royal Anthropological Institute, Member of the Royal Asiatic Society, etc.; in ten volumes. Published by Chas. J. Sawyer Ltd., Grafton House, 12, 13 Grafton Street, New Bond Street, London W. 1. Limited to one thousand five hundred sets and to subscribers only.*

C. H. Tawney, one time principal of the Presidency College, Calcutta was a Scholar of great distinction. He was learned in Sanskrit as well as in Latin, Greek, Persian etc. etc., and produced many works of outstanding merit. His greatest work however was his translation of Somadeva's *Katha-Sarit-Sagara* which appeared in the *Bibliotheca Indica* series of the Asiatic Society of Bengal in two volumes (1880-85). It was a masterly treatise which came out at a time when the present-day enthusiasm for the study of comparative folk-lore, religion and anthropology was yet to be born; and its place of publication also stood in the way of its wider appreciation in Europe. Thus, although Somadeva's masterpiece was translated more than forty years ago, it never saw more than one edition and even to-day the *Katha-Sarit-Sagara* remains practically unknown outside India. Mr. Penzer's undertaking therefore is highly praiseworthy and will doubtless be accepted as a great service rendered to the students of comparative civilisations. The importance and value of the *Katha Sarit Sagara* in this field is acknowledged by all who know this gigantic collection of folk-lore. In it we find a veiled history of the cultural battles that have been fought out in India. In it also we find numerous cultural links which connect India with the rest of the world. It is a pity that Tawney's work had been practically lost to the world for so many decades, but the excellence of the present edition, which much over and above the contribution of Tawney, may fully make up for the loss. Up to the present, three volumes have been published out of the proposed ten volumes. The volumes are a marvel of artistic production. The paper, the printing, the cover-design and binding leave little field for improvement. Apart from the merits of the treatise, the external beauty alone of the volumes should tempt people to possess them. Vol. I, which consists of the first two books and important appendices, contains a short life of the late C. H. Tawney and an extremely well-written and scholarly Foreword by Sir Richard Carnac Temple, Bart., C. B., C. I. E.

Vol. II contains Books III, IV and V as well as three appendices and foreword by Sir George A. Grierson, K. C. I. E., Ph. D., D. Litt., LL. D.

Vol. III of which the foreword comes from the pen of Dr. M. Gaster, Ph. D., contains Books VI and VII and two appendices on Sneezing Salutations and Indian Eunuchs. With Vol. IV, we shall go up to the end of Tawney's first Volume.

It is not known if sets of the present edition are still available. If they are, universities, learned bodies and interested individuals should do well to order their sets. We are awaiting further volumes eagerly.

**MODERN RUSSIAN LITERATURE:** *By Prince D. S. Mirsky, Lecturer in Russian Literature at King's College, University of London. Published by the Oxford University Press. Price sh. 2-6.*

This is a book of the World's Manuals series of the Oxford University Press. The books of

this series have been remarkable for their compactness combined with the essential qualities generally associated only with considerably bigger volumes. In the volume under review we find this feature exceptionally well marked. Prince Mirsky presents in English of rare excellence a new point of view regarding the character of Modern Russian Literature. To those who have been used to the views of English critics, he may appear whimsical and may be a heretic; but his authority as well his arguments would make it difficult to dub him anything but a critic of great ability.

Russia is distinct from the West and the West came into Russian life with the same appearance of outlandishness as it has done in the case of India. Russian Literature means Modern Russian Literature, the old literature of Russia has no more to do with the Literature of Pushkin, Turgenev, Dostoevsky, Tolstoy and Chekhov than the Poetry of *Beowulf* has with Thomas Hardy and H. G. Wells. "The originality," says Prince Mirsky, "of English as of Russian literature is due to the creative power of individual genius and to creative forces developed by the nation outside the domain of literature, not to a continuous development from earliest times."

Lomonosov (1711-1765), who has been called the Peter the Great of Russian civilisation, was the first to go directly to the source of the literary culture of the times—to the literature of French Classicism. They followed a period of assimilation of Western literary forms. The names of Karamzin and Zhukovsky come next to that of Lomonosov. They set the standard which helped in the making of Pushkin "the greatest name in Russian literature."

After Pushkin (as a matter of fact, before his death), we find Russian literature undergoing a rapid Germanisation. "In contrast to the harmony of the preceding age, it was dominated by the struggle of opposing forces." We find literary types affording violent contrast to one another. "The fundamental conceptions of art were changed."

"The Aesthetic doctrines of the great German Philosophers played a principal part in this change." "Poetry began to give way to prose." In this age of transition we find the outstanding and conflicting figures of Gogol, Lermontov and Tyutchev. Some people talk of the inherent Realism of the Russian people. Prince Mirsky thinks "the real fathers of Russian Realism are Boileau, Moliere and La Fontaine." He finds the "French-bred" among the greatest personalities of Russian writers.

Between 1846 and 1904, the year of Chekhov's death, Russian literature is imbued with Naturalism or Realism. Not that this age produced literature of one type only but in the literature of this period we find the following dominant features. "Marked preponderance of character over plot," "disregard for style," "a definite ethical outlook", attaching "great importance to the standards, not so much of conduct; as of conscience." Goncharov, Dostoevsky, Aksakov, Turgenev, Tolstoy, Herzen, Druzhinin, Pletinsky, Ostrovsky, Saltykov, Leskov, Garshin, Kravchenko and Chekhov stand out prominent among a host of lesser writers. Prince Mirsky gives a fine analysis of the works of these writers, draws conclusions and make statements which would be found as throwing new light on the subject.

The author concludes with an exposition of the works of later writer, e. g. Gorky and of modern movements. Altogether the book is one of the best we have had on Russian literature. The low price should help to increase its popularity.

A. C.

## SANSKRIT

HISTORY OF SANSKRIT POETICS: By Sushilkumar De, M.A., D. Lit., Reader at the University of Dacca. Vol. II. Luxac & Co., pp. 430.

We had occasion for noticing in this REVIEW the first volume of Dr. De's *History of Sanskrit Poetics* and were eagerly waiting for the second volume, which is now lying on our desk. Having ably settled in the first volume the chronology and indicated the original sources of his subject, Dr. De has made an attempt in a learned way in the second volume to trace and discuss the gradual development of the systems and theories. He has clearly shown us how from the dim beginnings we enter upon the first historic stage of the formulation of the science in the work of Bhamaha and Dandin, how it was followed by the creative stage ending with Abhinavagupta, how the different schools and systems, including the four distinct ones, viz. *Alamkara*, *Riti*, *Rasa*, and *Dhvani*, gradually evolved and were settled, and how round these four essential points the different ideas and theories have centred themselves. He has also thoroughly told us as to how first it was the consideration of embellishment or diction to which much importance was attached and how it was afterwards outbalanced by "the art of suggestion", especially connected with the suggesting a peculiar mental condition of enjoyment, technically known as *rasa*. In dealing with the subject which has been thoroughly explained, he has given us also a survey of all the important works on it by principal writers coming down to Jagannatha. His erudition is evinced in every page.

Being concerned chiefly with the *rasa-theory*, Dr. De has purposely omitted some popular subjects of Alamkara Sastras, such as Dramaturgy, figures of speech, etc. He has not treated also of the details of every *rasa*, nor its particular development into *bhakti-rasa* as found in devotional and rhetoric works by Vaisnava writers. He could, however, gather some most valuable things regarding the *rasa* theory from the Vaisnava point of view. For instance, we may refer to the *Bhakti-rasayana* of Madhusudana Sarasvati (partly published by Nityasvarupa Brahmachari, Devakinandana Press, sambat 1969). His explanation of *samskara* or *vasana*, *sthaiyi-bhava* and the development of the latter into *rasa* as interpreted by Vedantins and Sankhyas certainly deserve to be mentioned.

VIDHUSHEKHARA BHATTACHARYA

## PRAKRIT

PAITA SADDA MAHANAVA: By Pandit Haragovind Das T. Sheth, Lecturer in Prakrit, Calcutta University. Vol. II.

Some time ago we reviewed the first volume of this Prakrit-Hindi Dictionary which is indispensable to a Prakrit student. Now we are glad to receive the second volume containing words beginning from *k* to *na*. The abbreviations have been explained in this volume giving the names of the books both

in print and MSS. from which the words are collected. Two volumes more will be issued to complete the work, the last of which will contain the Introduction and such other things.

VIDHUSEKHARA BHATTACHARYA

GUJARATI

OURS FOR OURS : *By Mangaldas Manchharam Pakvasa, B. A., LL. B., Solicitor. High Court, Bombay. Printed at the Gujarati News Printing Press, Bombay. Cloth bound, pp. 106. Price Re. 0-12 (1925). With an Introduction by K. M. Munshi Esq., Advocate.*

The state of Ireland in many ways resembles ours. English domination for 800 years drove the Irish to "Sein Fein"ism, which the author translates as "what is our is for us [or ours]". A handy history of that force in Irish politics is necessary for every vernacular of India, and Mr. Pakvasa has provided it, for Gujarati in a style, which is both simple and precise. It does not read like a translation : it is an independent, original work, in which intelligent comparisons of incidents in India and Gujarat resembling those in Irish history have been thrown in to drive the points he makes nearer home. It is a most creditable work for a first attempt, and still more so in the case of a busy attorney. The Introduction is as incisive as the book, and undistinctly like the description of the English nation as not only a conquering one but as the "eater-up of (old) civilizations."

INFORMATION ABOUT THE BUDDHA SANGHA : *By Dharmapand Kosambi. Printed at the Diamond Jubilee Printing Press, Ahmedabad. Thick Card Board. Pp. 322. Price Rs 2-0-0. (1925)*

No better book exists in Gujarati on the ceremonial sides of the practice of the Buddhist religion than this ; its value is enhanced in the short lives given of the early Bhikkhus, male and female ; you find the outstanding events in the lives of Rahul and Kisa Gotami and Sujata, set out in a style which never fails to attract. We would recommend every one interested in our early history to read this book.

TOLSTOY AND EDUCATION (ERNEST CROSSLY) : *By Pandurang Vilhal Valame. Printed at the Navivan Printing Press, Ahmedabad. Paper cover. Pp. 118. Price Re 1. 8. 0. (1925)*

Tolstoy had original ideas on education, and he put them into practice at Yasnaya Poliana. His methods are revolutionary of the orthodox methods of teaching and enforcement of school discipline. But on going through this pleasing little volume, one would find that they are not impracticable in the case of small colonies of children.

NEW SONGS, PART II : *By Tribhuban Gaurishankar Vyas. Printed at the above Press, Ahmedabad. Paper cover. Pp. 84. Price Re 0.4. 0. (1925).*

This is a second collection of verses written by Mr. Vyas. They are simply charming, and he has fully entered into the spirit of the little juveniles for whom he has written them. The flavor of Kathiavadi life and phrases adds to their delightfulness. They require to be read and appreciated.

K.M.J.

URDU

BAHARISTAIN : *By Sudarshan. Pp. 327. Price 1/- 1 as 12. Publisher, Ram Kulya Book Depot, Lahore.*

This is a handsome collection of sixteen good stories, well written and better conceived, published in a neat little volume. The author, Mr. Sudarshan, is a rather new recruit in the ranks of the Urdu writers, yet he has already made his mark in the domain of literature, and this new book of his can only enhance his reputation as a writer of fiction. He is singularly free from communal prejudices. He never panders to the animal side of human nature. A vein of earnest patriotism runs throughout the pages. The stories collected in the present volume deal with manifold topics, but there is no deviation from the above-mentioned usual characteristics of the author. The only drawback is the author's rather imperfect command of Urdu idiom. But when we remember that he is a Punjabi Hindu we simply marvel at the fewness of his errors. The book is an interesting reading. There is not a dull page from the start to the finish. It deserves, from every standpoint, wide circulation.

SAIDIYA : *By Saba. Edited by Maulvi Alaaddin Khawari. Publisher Dair-ul-Salagh, Bungla Ayoub Sahab Lahore. Pp. 143. Price Re. 1 as. 8.*

This is an annotated edition of *Masnavi Saidu* (a poem) by Mir Wazir Ali, Saba, a well-known Urdu poet of Lucknow in the last century. The poem graphically depicts lion-hunting by two nobles of the court of the last king of Oudh, and is published for the first time with copious foot-notes and a frolic and rather rambling introduction by Maulvi Khawari of Lahore. The editor deserves encouragement no doubt, but he must also soon unlearn the habit of being so provocatively verbose.

A.M.

MALAYALAM

SAGUNOPASANAM : *By Paliyath Cheria Kungummi Achan; Printed and published at the Mangalodayam Press, Trichur Cochin State. Pp. VIII+474+30. Price Rs. 5.*

The book is a marvellous attempt to provide a detailed study on that part of the Hindu religion which treats of the necessity of symbol worships. The author, who is a well-known scholar and writer in Malayalam, traces the origin of the symbol worship from the Vedas, and pertinently holds that through such worship one can attain complete bliss. The book is divided into thirty-six chapters of which the first ten speak mainly of the purpose of *upasana* and of the idea underlying in adopting a symbol while performing it. The writer then discusses the great value of the *mantras*. He calls the *sagunopasana* an *adhyatmayajna*, and strongly condemns the action of those who while worshipping their own 'idol' blame idol-worship. More than two chapters of the book are devoted to discuss how the whole edifice of the Hindu society is built on religious foundation. In chapter twenty, the author most passionately speaks of the present deplorable condition of the Hindu children who lack even an elementary knowledge of their religion, and condemns in unequivocal terms



the present system of education. In his opinion the untouchability and unapproachability as now observed by the Hindus of Kerala are meaningless and are based on no sastric principles (p. 248). The sublime nature of the temple architecture and of the high moral and spiritual atmosphere it helps to create are treated of in chapters twenty-five to twenty-eight. In the next chapter the author deals elaborately with the different forms of worship such as the *vaidika*, *tantrika* and *misra*. He then goes on to answer some of the allegations made by the Arya samaj propagandists against the idea of symbol worship. The author treats in the closing chapters of the book of the present miserable state of the Hindu temples in Kerala, which

were once the centres of culture and learning, and gives out his plan as to how to revive them to their former state of glory.

The Tippani: *By Pandit K. V. M.* added to the end of the book giving the substance of the numerous Vedic and Sanskrit quotations, is found to be of great use. The book itself is very attractively got up, and we extend our hearty welcome to it.

A TEXT-BOOK OF GEOGRAPHY: *By P. A. Parameswara Aiyar.* Printed at the B. B. Press Parur (Travancore). Pp. 108

A very useful book for children of the secondary classes to read.

P. ANUJAN ACHAN.

## THE CALCUTTA UNIVERSITY TO-DAY

By PROF. JADUNATH SARKAR

*Influence of the Calcutta University on higher education in Bengal.*—It is a quarter truth to call the Calcutta University a *teaching* University. Its most extensive and lucrative activity is as an *examining* agency for the whole of Bengal (*minus* Dacca) and Assam. The Matriculation examination conducted by it for these *two provinces* brings in *three lakhs* of Rupees in fees (when the candidates are 20,000). The Intermediate and Bachelorship examinations (each with several thousand candidates) enrich it with several lakhs more (as the rate of fees is double and treble). An additional source of income is the sale of highly priced selections and other publications of the University which every one of the vast student population of two provinces is compelled to buy.

The Calcutta University does *no teaching* for these three stages of study; it merely conducts an examining agency and influences provincial education by means of the textbooks and courses of study it lays down and the principles it follows in valuing answer-papers. It has no means of inspecting the High Schools from which it draws three-lakhs a year in fees alone. Patna boys have been known to have entered their names in some of the schools at Calcutta, under the very eyes of the Calcutta University, and not to have attended any class there, and yet at the end of the year they have been Gazetted as Matrics of the Calcutta University! When the matter was brought to the notice of a

responsible officer of the Calcutta University, he confessed his utter helplessness to prevent the fraud.

*How the Calcutta University does its work of examination.*—The way in which the Calcutta University has been conducting its extremely lucrative business of examining those whom it does not teach and cannot inspect, has excited the despair of all who have the best interests of the people of Bengal and Assam at heart and the laughter and scorn of the other provinces of India. As shown in the July number of *M. R.*, at the last Matric examination 744 p. c. of the candidates were declared as passed, and among them the *first-classes* outnumbered the *third-classes* as *eleven to one!* The academic declaration that among young Bengalis there are eleven first-rate boys to every single duffer is of the same character as the famous declarations of indulgence sold by Tetzal [*Query*, for Rs. 15 each?]. Luther called them "a futility and a sorrowful mockery." The Matric is at the bottom of the scale, but the same "sorrowful mockery" has marked the M. A. examination at the top. In 1921 only *three* candidates had passed the M. A. in English in the first division as judged by the original examiners; but a committee sat under Sir Ashutosh Mukherji and began to give grace marks amounting to thirty (in a paper of 100 marks only), till the number of "first class Calcutta M. A.'s by the grace of Saraswati" had been artificially increased

to *seventeen*. This beats Falstaff's "Eleven buckram suit men grown out of two"! But as soon as Mr. Rama Prasad Chanda's son had been thus shoved up into the first-class (17th in the list), the fountain of Sir Ashutosh's grace suddenly dried up, and no further declarations of indulgence were issued *that year*. [See *M. R.* April, 1922.]

*How the sham results are produced.*—Bengal has many really brilliant boys who honestly deserve a first-class; but it is an insult and injustice to them to herd them with several thousand artificially created first classes. Huge undeserved pass-lists at the Matric (rising in one year to above 86 per cent!) brought popularity to Sir Ashutosh among the unthinking portion of the student community and some short-sighted parents. What was a more potent consideration, the more passes at the Matric the more money does the University gain by inducing a phenomenal rush to the undergraduate and post-graduate classes and in the University fee-fund and sale of text-books fund. The educational effect of thus commercialising the University was disastrous. Naturally the evil did not stop at the Matric. Such Matric-passed students are mentally unfit to do College work and follow lectures and write answers in the English language. (*Vide* consensus of evidence, Sadler Commission Report). But they cannot be kept back at the next higher stages,—intermediate and bachelorship, for fear of a public outcry against "a massacre of the innocents," and also in no oblivion of the fee-fund and the filling up of the post-graduate classes. Thus, after the original sin against truth at the Matric examination, the Calcutta University by a vicious automatic process goes on promoting a huge number of unfit students to the B. A. and M. A. classes, with results which we see around us.

Since Sir Ashutosh gained control of the University, this "futility and sorrowful mockery" of sham degrees has attained to scandalous proportions. He himself presided over practically every board and his will was law to his subordinates. His agents in this work were mainly members of the post-graduate teaching staff, whose tenure and various emoluments depended on him and who have been familiarised with his examination methods and principles. These men hold a major portion of the head-examinerships and tabulator-ships and thus influence the "results" and pass the word to the assistant examiners. And these

post-graduate teachers are still controlling the under-graduate examinations and perpetuating Sir Ashutosh's system.

*Reform of examinations long overdue.*—

This examination method (and through it the control of studies and training of the student's intellect) has been publicly exposed for many years past. Among its critics have been educationists of such ripe scholarship and varied experience as Principal H. R. James and C. Russell, Indian leaders, like Sir Gurudas Banerji and Sir A. Chaudhuri,—and the Sadler Commission, if one will care to read between the lines.

The reforms needed have been clearly pointed out again and again in this *Review*.

They are: (a) To make the examinations a real test of intellectual capacity for the next higher stage, (b) To ensure that the examiners should not know the names of the candidates and to declare illegal all attempts to influence the examiners, tabulators and University authorities for passing individuals.

Marks should be kept strictly secret before the authoritative declaration of the result, so that it may be impossible in future for such a letter to be written by a friend of a candidate, "Mr.—'s daughter has failed by nine marks in Botany. Tell her relatives to do immediately what is needful."

*What is needful?*

This scandal has raised its unblushing front and to such an extent that the manipulation of results is done by some examiners in the presence of students. The moral effect of the present-day Calcutta examination methods can be best judged from the frank conversation of the student community.

The question is whether the Calcutta University is going to make an honest effort to stop such frauds upon the public, now that it is no longer hypnotised by Sir Ashutosh Mukherjee. Facts will supply the best answer.

*How the machine works.*—Mr. Rama Prasad Chanda, "Head of the department of Anthropology at the Calcutta University" (his designation in the communique of the Midnapur Literary Conference, where he presided), from the intimate knowledge which his position and association gave him, has thrown light on the question. He writes (*M. R.*, Vol. 29, p. 648):—

"Whatever position and authority Sir Ashutosh has depends upon votes. In order to keep his influence in the University intact, it is necessary for him to get his relatives and intimates [previously designated as 'dependables'] into it. If Sir

Ashutosh is to do any work in the University, he must be able to *keep the majority of votes in the follow of his hands*. It is because *he has been able to do this* by various means that Sir Ashutosh *has become a dictator in the University.*"

Four-fifths of the ordinary Fellows of the Calcutta University are nominated by the Chancellor, but always on the recommendation of the then Vice-Chancellor. Cases have been known in which names suggested by the Chancellor have been objected to by the V. C. and the Chancellor has bowed to the latter's wishes. As Sir Ashutosh Mukherjee was V. C. for ten years, he has been directly responsible for the nomination in the aggregate of nearly twice the normal number of Fellows, and many of his men have continued after his retirement (1922). Such a Senate must continue for some years more to echo his voice.

The independence of judgment possessed by these academicians who helped Sir Ashutosh to make himself "dictator of the Calcutta University" (as Professor R. P. Chanda found him to be) is quite obvious from their conduct. As for the spirit of self-respect and sense of decorum of certain of his men,

examples have been given from their University lectures and dedications of works, in past issues of this *Review*. When a University Professor in an academic lecture delivered at the University (not birthday ode chanted at Bhawanipur) throws Sir Ashutosh's portrait on the screen and bows to it, and declares that he has discovered an ancient silver scroll inscription stating that Saraswati would be incarnate in the 19th century at Bhawanipur (Sir Ashutosh's residence) and that she (or he?) would have two demons for her enemies (meaning two independent Fellows of the Calcutta University)—Sir Ashutosh Mukherjee, with his characteristic sense of propriety, presiding at these performances and never once calling the speaker to order,—self-respecting people can draw only one conclusion as to the character of such academicians.

The question is, should such arts continue to be held up before the youth of Bengal as models of conduct for "getting on" in life.

The character of the research work done by such men cannot be examined for want of space in this issue.

## CURRENT HISTORY

BY T.C.B.

### AUSTRALIA, ENGLAND AND SOUTH AFRICA

THE organised strike of seamen has reduced the condition of travellers to a state of helplessness. The strike has affected England, Australia and South Africa. The strike originated from British Seaman's refusal to sign an agreement except at the old rate of pay and it began at Sydney on 21st August where a mass meeting of fifteen hundred overseas seamen unanimously adopted a resolution that there should be no resumption of work until the demand for payments of July rates of pay to all British shippers in all waters was accepted. There was considerable apprehension that Mr. Walsh the leader of strike would be deported as the Government of South Africa appointed a deportation Board in spite of grave protest from Mr. Lang the New South Wales Labour premier who de-

scribed the measure as iniquitous and refused to permit his state to be instrumental in deporting political and industrial leaders. The House of Representatives also adopted a Special Police Bill to deal with the strike. The strike affected more than fifty ships in Australian waters and over 2,66,000 tons of British shipping were idle in Australian Ports. The strike extended to South Africa where a serious situation developed. At Cape Town British seamen refused to take vessels out to sea. Necessarily the cargoes were being loaded in foreign ships. Some shipping agencies proposed to appoint Indian seamen in some strike centres, but this was bitterly resented by white South Africa against the coloured's advent. They extricated from the Premier a statement announcing that the Government of South Africa would not allow such a step and that Lascars being prohibited immigrants

would not be allowed to land in South African ports even for the purpose of being transhipped to other parts. The strike spread to Great Britain where the New Zealand Liner Piako and other steamers such as Arianzo, Derbyshire, Majestic and Glamorgan were held up. Whole crews at Bristol refused service. Several liners were affected at Southampton. On 2nd September, however, the strike took a little change. Despite activities of pickets at Hull, the strike of seamen seemed to be fizzling out and several steamers sailed without interruption. All the ships sailed from Liverpool on the 3rd. The strikers commenced returning and the cross-channel service for Southampton was partially resumed. The strike, however, remained unchanged at Cape Town. In Australia representatives of Overseas ship-owners declared that in the event of the men not returning to duty, legal proceedings will be taken and that all wages will be debited with usual fines for refusal to work. Very few seamen have complied with the owners' demand.

#### UNITED STATES OF AMERICA

A great set-back to aero flight has been caused by the wreck in the midst of a violent gale of the American Dirigible Shenandoah off Cambridge in the Ohio State. Twelve men including the commanders Hannock and Lansdowne were killed in this disaster and fifteen were injured. The Shenandoah left Lakehurst at 6 in the morning of 2nd September on a flight to Minneosta intending to pass over eleven States. The Airship broke into two while flying over the village of Ava during a gale and thunderstorm. One half landed in a cornfield 4½ miles south of Pleasant City while the second portion fell at Sharon ten miles from Ava. The dirigible was inflated with helium gas which is non inflammable and nonpoisonous. Most of those killed were in the controller's cabin which was crashed when the ship was wrecked. The valves were opened and the gas let out and the ship was lowered and was drawing away from the storm at a rate of fifty miles an hour when suddenly she was enveloped and broke into pieces. The availability of meteorological advices in that vicinity would have saved the ship.

#### FRANCE

The fresh note which France has handed over to Germany on the Security Pact while

seeking to dispel German misgivings regarding the form of the pact proposals does not materially depart from the existing French standpoint though it attempts to bring it into harmony with the German Government's point of view. It declares that peace treaties must not be altered as regards the French claim for a guarantee in respect of Germany's eastern frontiers and act as an arbitrator in the event of possible disagreement. Germany's desire for a conditional entry into the League is countered by the statement that the League alone is competent to decide whether after joining Germany can be exempted from any of the provisions. The Note whilst not containing any invitation to a conference does invite the continuance of negotiations from which it is deduced that the exchange of notes is considered as ended. The Nationalists in Germany strongly feel that Alsace Lorraine should not be renounced.

#### RUSSIA.

The Soviet Government is devoting its earnest attention to Russian trade. The Russian Trade Delegation recently visited Lancashire and they are now in Paris. The delegates announce that they are prepared to purchase machinery and textiles up to a total cost of 40,000,000 francs and that their purchases in Western Europe must total £ 12,000,000. For textiles they ask only six months credit which the French Manufacturers are willing to give. For machinery they want credit for from two to five years which the firms approached declare to be quite impossible. There is talk of forming a special bank facilitating these transactions but existing banks will not be parties to such a scheme.

#### CHINA.

The nine Powers which are signatories to the Washington Conference Chinese Treaty have notified the Chinese Government in identical notes of their readiness to appoint commissioners to consider what steps if any may be taken with a view to the relinquishment of their extra-territorial privileges.

#### BELGIUM.

The outstanding event of the month is probably the Belgian debt settlement with America. Under the terms of the agreement the United States will lose about two hundred million dollars by cancelling interest on pre-war debt. Interest on debt lent after war totals three hundred and fifty million dollars.

Belgium will pay off one million dollars of pre-war debt each year in 1926-27 with increases in following four years until 1932 when annual payment will become 2900 dollars. This has raised considerable speculation in Great Britain, France and Italy that the United States of America will also relax her terms to these nations. But America's attitude is firm. Feeling is expressed in America emphasizing special equities of Belgium's economic situation and that it would be dangerous to attempt to apply the results of this agreement to other nations. Great Britain realises that America is being paid out by Britain and Belgium but nobody is yet paying Britain. She finds it difficult to pay off her debts to America so long as other nations do not pay her. France believes that the result of Belgium's settlement will be to make Franco-American negotiations easier. Anxiety is expressed lest terms imposed on France will equal or approach those accepted by Britain. In the meantime her negotiations with Britain are not encouraging. As against her promise to pay annually ten million pounds Great Britain has fixed the annual payment at 13½ millions.

#### NORWAY.

One really great man blazes the face of his country in the eyes of the world. It may be said of Amundsen who made a hazardous flight to the North Pole and was recovered after 24 days. After his return to Norway people thought he would make no more attempt to reach the Pole by air. But the spirit of Amundsen is undaunted. Amundsen and Lieutenant Riiserlarsen have already left for Hamburg enroute to Italy to negotiate purchase of an airship for the 1929 Poles Expedition. Prominent Germans including Professors, Bankers and authors have signed an appeal for subscriptions to enable Captain Eckener who piloted ZR-3 to America to carry out his scheme.

#### SOUTH AFRICA.

The Anti-Asiatic Bill is designed to starve off Indians from South Africa. Mr. Gandhi rightly points out that there will be no Indian settlers in South Africa within a few years time if provisions of the Bill are applied with enough stringency. The Bill makes provision for the reservation of residential and trading areas in urban areas for certain persons having racial characteristics in common. The Bill provides that whenever an urban local authority shall intimate to the Ministry that any area within its limits is wholly or for the greater part occupied for residential or trad-

ing purposes or both such purposes by a particular class of persons the Ministry may appoint a commission consisting not more than three persons to investigate and report on the desirability of applying to such and to the urban area within which it is situated the reservation provision. From the date of the Proclamation it shall not be lawful for any person other than a person of the class concerned to acquire immovable property within any such area, or for any person of the class concerned to acquire immovable property or lease or renew a lease of immovable property anywhere within the urban area save within the limits of the class residential area or of the class trading area or of the class residential and trading area as the case may be. From and after the date specified in any proclamation no member of any race indicated in such proclamation shall by testamentary disposition acquire, any land or interest in land or the lease or occupation of any immovable property in the coast belt except from a member of the same race. In regard to registration of Asiatics it is provided that a registration certificate issued under the Asiatic Law Amendment Act may be surrendered by the holder to the Registrar of Asiatics and such surrender shall be conclusive evidence that such Indian has abandoned any right of or incidental to entry residence or domicile in the Transvaal Province. General Hertzog, the South African Premier at a banquet outlined a scheme of limited self-government for the natives which according to him would enable the intellectuals to find scope for their intelligence and to work among their own race. The General favoured an extension to all native territories of the system district councils and municipalities. In course of a cable to India Mr. Amed Bayat, President of the Natal Indian Congress on the Bill says that it provides for the allocation of residential and trading areas within which alone Indians may buy and lease. In the rural districts Indians are confined to thirty miles from the Coast line wherein the areas may be defined. The result will be that thousands of Indian businesses must cease on the expiry of the present leases. He goes on to say that it is compulsory segregation and a deliberate deprivation of the Indians' property. The ultimate aim is apparently repatriation with confiscation. The rights of bonafide Indians to enter the Union is seriously jeopardised. Many provisions of the Bill will enable Indians to be declared prohibited immigrants. Domiciliary

rights will be practically forfeited. The mere absence of three years causes forfeiture.

#### INDIA

The most important event in the month is the election of Mr. V. J. Patel President of the Legislative Assembly. Mr. Patel can undoubtedly boast of the suffrage of elected members of the Assembly. Mr. Rangacharia would undoubtedly have been a worthy President but his defeat is the defeat of the cause of Government as he had been their caucus. Mr. Patel was stern, just and amiable as President of the Corporation of Bombay and it is hoped that he will discharge his duties most efficiently in a higher body.

The Assembly has begun well under the presidency of Mr. Patel. Experienced Parliamentarians will bemoan the loss of one of the finest debaters in the Assembly who is now politically dead by his elevation to the chair. But this will enable Mr. Patel to come to a closer grip with the working of the Indian constitution. It may be hoped that Mr. Patel's acceptance of office will inspire best mind among Swarajists to accept Ministry. Our political position can be improved if noble fighters among Swarajists become Ministers with the sole intent of doing good. Several important legislations such as Maternity Benefits Bill, Coal Grading Bill, Contempt of Court Bill were discussed. Important debate ensued on the adjournment motion of Mr. Jinnah expressing dissatisfaction at the personnel of the Currency Commission and insisting two more Indian members should be added on the Committee. Mr. Jinnah who moved the motion of adjournment demanded an Indian Chairman and ably pointed out that Majority of persons on the Commission held a particular view. Could India accept the view of such a majority? He asked. The interests of India and England are in serious conflict over this policy of Exchange. Sir Basil Blackett, Finance Member said the duties of the members would be to assimilate the currency of this country as early as possible with the international gold standard which has been recently returned to in the United Kingdom and most of British Dominions. Sir Basil was sorry that instead of viewing the personnel of the commission from this point of view several legislators had cast reflections on the members. Whatever the Finance Member might have said the point is unassailable that Indians do not form the majority in the Currency Commission and two more names

might have been added in the commission of Mr. Lalji Narainji and Sir M. Visveswara. Sir Dinshaw Wacha's old age will not allow him to work on the committee although he can be said to be the best authority on Indian exchange. Mr. Hilton Young, the Chairman of the Currency Commission discusses with India Office this week the procedure and preliminaries of the Currency Commission. It is likely that members of the commission at present in India will proceed to England early in the autumn as the Commission will take evidence in England before coming to India. So far only visits to Calcutta and Bombay have been arranged but the bulk of the evidence will be taken in Delhi.

India wants today Dominion Status. She wants in her constitution the same amount of freedom as Canada and Australia enjoys. India's Parliament of the Legislative Assembly have demanded in the present session the transference of all powers from the Secretary of State in Council to the Governor-General-in-Council which shall be responsible to the Indian Legislature. The Council of the Secretary of State for India shall be abolished and the position and functions of the Secretary of State for India shall be assimilated to those of Secretary of State for self-governing Dominions. The Indian Army shall be nationalised. The principle of responsibility to the Legislature shall be introduced in all branches of the administration of the Central Government Subject to the transitional reservation and residuary powers in Governor-General in respect of the control of military, foreign and political affairs for a fixed term of years. The present system of dyarchy in the Provinces shall be abolished and replaced by autonomous responsible government subject to general control and residuary powers of the Central Government in inter-provincial and all-India matters. The Assembly further recommends to the Governor-General-in-Council to constitute in consultation with the Legislative Assembly a Convention, Round Table Conference or any other suitable agency adequately representative of All-Indian, European and Anglo-Indian interests to frame with due regard to the interests of the minorities a detailed scheme of self-government and place the same for approval of the Legislative Assembly and submit it to British Parliament.

Cotton Mills in India are experiencing terrible depression. The price of cotton has risen abnormally high. Government has not yet abolished the cotton excise duty

for the abolition of which a deputation of millowners waited on the Viceroy last week. The wages of the labourers have been considerably reduced yet several millowners have closed their mills. About twenty mills in Bombay are going to be purchased by a foreign syndicate particularly British.

Addressing the labourers at Ahmedabad Mr. Gandhi said they should know that there was trade depression and that mills had to fight with the Government. At such a time it was their duty not to expect higher wages. Faithful servants served their masters even without pay.

#### IRAQ.

The Mosul Boundary Commission which has investigated on behalf of the League of Nations the question of Frontier between Turkey and Iraq has left the final decision to the Council of the League of Nations. From the Legal point of view states the Commission the disputed territory must be regarded as an integral part of Turkey until that Power renounces her rights. Iraq cannot claim it either by right of conquest or any other legal right. The Commission is of opinion that important arguments, particularly of an economic and geographical nature operate in favour of the Union with Iraq of the whole of the territory south of the "Brussels Line" (the boundary temporarily agreed upon between Britain and Turkey at Brussels last year) subject to the following conditions:

(1) The Territory must remain under the

effective mandate of the League of Nations for 25 years.

(2) Regard must be paid to the desires expressed by the Kurds that officials of Kurdish race should be appointed for the administration of their country, the dispensation of justice, and teaching in the schools and that Kurdish should be the official language of all these services.

The Commission is convinced that if the League of Nations' control were to terminate on the expiry of the four years' Treaty now in force between Great Britain and Iraq and if certain guarantees of local administration were not to be given to the Kurds the majority of the people would have preferred Turkish to Arab Sovereignty.

Mr. Leopold Amery British Foreign Minister speaking at League Council in Geneva on the future of Iraq said that the present Anglo-Iraq Treaty would be replaced by one of longer duration. Mr. Amery pointed out that a frontier left Iraq weak from financial and military points of view would impose on her a task entirely beyond her capacity and for which the League could not expect the British Government or taxpayers to make themselves responsible. Mr. Amery added that the Treaty of Lausanne was only concerned with the Turco-Iraq Frontier and not with the future of the Mosul Vilayet. Britain was therefore fully entitled to press her claim for what she regarded as a proper frontier both from the viewpoints of the permanent security of Iraq and the maintenance of Turco-Iraq relations.

5.9.25

### ADDITIONS AND CORRECTIONS

Page 665 of June number, 1925, under "Gleanings," insert the sub-heading "The Language of Bees".

In the last August number, p. 156, column 2, after the line "Clear as a temple bell," insert the line, "This call is to know temple or praise".

In the same number, p. 224, column 2, for "print", read "fruit".

In the last September number, p. 315, column 2, line 23, for "leave" read "live"; p. 318, col. 2, line 29, for "commission" read "communion"; p. 319, col. 1, line 12, for "national" read "natural"; p. 380, col. 1, line 15, for "band" read "hand".

In the August number of *The Modern Review* in the article *Modern Nepal*, the plate titled "Projjwala Nepalataradheesha Maharaja Chandra Shum Shere Jung Bahadur Rana . . . . . Prime Minister and Marshal, Nepal" should have been titled His Honour Sri Pradipta Manyavara General Baber Shum Shere Jung Bahadur Rana, G. B. E., K. C. S. I., K. C. I. E., Nepalprata-bardhak." The mistake crept in without our knowledge and we owe an apology to the Maharaja of Nepal for thus ascribing his name to the portrait of his second son. The picture appearing on page 195 is the picture of His Highness the Maharaja.

*Ed., M.R.*



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THE MILKMAID  
BY NANDALAL BOSE



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## ON SHAKESPEARE

By ROMAIN ROLLAND



### PREFACE

[The Indian admirers of Romain Rolland would be happy to know that they are at one with the great French artist on an important literary issue, *viz.*, a common admiration for the immortal Shakespeare. Privileged to discuss with Mon. Rolland (in September, 1923) the literary and artistic influences on him, I discovered, to my great joy, that the French master had a profound love for Shakespeare. He went so far as to say that Shakespeare had exerted on him an influence greater both in quality and quantity than that of many French classics. Shakespeare was a sort of "Literary Bible" to Rolland. The tercentenary of Shakespeare's death (celebrated in April, 1916) evoked the most glowing tributes from Romain Rolland, who showed that he had not only made an exhaustive study of the great dramatist but was also planning to consecrate a special volume (on the same lines as his Lives of Beethoven, Michael Angelo and Tolstoy) to the memory of Shakespeare. The publication of the volume was unfortunately delayed; but I had the good fortune to have Mon. Romain Rolland's permission to publish some of his ideas on Shakespeare inaccessible as yet to the Indian public. I beg to thank him at the very outset for helping me to trace these precious documents. I request my readers, at the same time, not to judge these pages as a complete survey of Shakespeare by Rolland, for he himself makes the following apology: "...These pages form a chapter of a series of studies on the works of Shakespeare. One should not seek herein the judgment as a whole, which cannot emerge except in the *ensemble* of a volume. So vast is the genius of the Poet that one must limit oneself to study only one of the phases of his genius; we have wished merely to bring

to light his *intrepid vision of Life*. Pessimism seems to be its fruit, but it is not the dominant impression and the crowning piece of the art of Shakespeare. The liberating character of his genius would be shown in the chapters to follow. But, as we had to choose, we have preferred to show here the Heroic Truth, without illusion without compromise, which is at the basis of that marvellous edifice of poetic dreams."

So with grateful thanks to Mon. Romain Rolland and to the Editor of the Swiss journal "Demain" in which the article was first printed (April, 1916), we publish this valuable study. It was written amidst the most harrowing outburst of savagery in the heart of this civilised world during the world war; and the bleeding heart of the great French champion of Fraternity found its support and solace in the deathless creations of Shakespeare. Against the cruel vandalism of man, Rolland placed the redeeming glory of a creative artist. As in his studies on Carl Spitteler, so also here, we find Rolland ever soaring "above the battle-field" of our tragic existence to the supernal heights of Everlasting Truth and Beauty. This eternal character of Shakespeare has also been emphasised by our Rabindranath in the noble sonnet which he dedicated to the great Dramatist at the tercentenary of the latter's death (*viz.* "Balaka," No. xxxix.)—KALI DAS NAG.]

### L

#### TRUTH IN THE DRAMAS OF SHAKESPEARE.

Shakespeare passed away three centuries ago, three centuries during which the nations of Europe have not ceased to tear one another to pieces for the futile conquest of a supremacy which none of them can attain to; for they would thereby ruin themselves, one and all. But the

radiating glory of the constellations which fill the firmament of thought extends indistinctly over one and all the countries. No land, no state has absolute rights over men of genius; when they have restituted to their native soil the dust of their body, they are liberated from the barriers of countries; and like the stars that illumine the night all over the world, their light remains for all.

May the light of the "sweet and wild" Shakespeare be with us for a few instants amidst this darkness, like a beacon-light which rallies the hearts of those that are drifting—the mysterious bond which unifies the tangle of looks and spirits that are inhuman!

\* \* \* \*

One of the points on which men of all ages are unanimous, is the Platonic love which they profess for Truth and the very real dread which they have of her. They already betray this fear in this that they never wish to acknowledge it and they are hostile to those who point it out. The word Truth is on the lips of everybody, but how few care for the application of its meaning! That seems to be the function of the thinkers and the writers whose vision has been sharpened by their habits of observation and analysis.

But for that they must have as much courage as intelligence; and if the latter is not common, the former is even exceptional. One does not doubt oneself when one enters the literary career as an enthusiastic and confident novice who believes that the only difficulty is to find the exact artistic *expression of what one thinks*. But he perceives gradually that the greatest difficulty is to have the *will to say what one thinks*, nay more, *to dare to think*. For conscience, vaguely dissatisfied with the limits which she imposes on her veracity, seeks remedy in supineness; she reclines on the pillow and thinks only by halves—just thus far and no further—like children in a game who finish by convincing themselves that if they jumped one step outside the line traced by them on the pavement, they would tumble into the abyss created by their imagination. A tiny little paddock of human souls, narrowly enclosed by the hedge of social conventions, and the ditch of prejudices. The spirit ruminates in a docile manner the herbs reserved. Only a few beasts, a little more audacious, risk a glance across the barrier. But about surmounting it like break-necks! Only a few madcaps like Pascal and Nietzsche have attempted the game!

It is, however, by the audacity in speaking Truth displayed more or less in a work, that we judge of the moral or even intellectual superiority of the artist. From this point of view, when one observes closely, what a surprise to notice the insignificant extent to which that audacity attains! This is specially so in drama; for there one must speak through persons who, thus brought together, fuse their passions, their conventions, their prejudices, into a common *mass*; and to make oneself heard by that monster of a thousand heads so that their hard sense of hearing could perceive the sounds, the artist must adopt one of the "temperaments" (as one says in music) wherein the crudity of the too sharp shades of thought disappears under a compromise which makes everything uniform. The artist, if he is conscious, can, more or less, unmuzzle his Truth and give rein to his prudent audacity along the track which traces the passions of his age and his own hidden desires. For it so happens, that within the general constraint which society imposes on itself, it conceives obscurely a desire, with a view to relieving itself, of partial emancipation, of course in a pre-determined sense. So does it happen to a man who suffers from a general disease but, not wishing to trace it back to the very source, fixes his attention on one of the symptoms and is willing to persuade himself that the symptom is the chief enemy to combat with. The moralists and the satirists profit thereby in order to throw some light on the point; but it is only a hole in the hedge. Truth passes through it, but she does so like a trained dog which obeys orders and seldom goes further than what is permitted. When a king gives tone to society and he finds it to his profit and satisfaction to bring down the pride of the higher classes, then Comedy flings her darts (as we find in the case of Moliere) at the vices of the nobles or at the ridiculousness of the sudden-rich middle-class, or on literary frauds. When the sceptre passes to the hands of an ambitious, reasonable, vigorous and strong-backed middle class, the satire invades the religious ground: for therein stands a rival who has to be ousted. But it is rare to find that what free speech gains on one side, is not lost on another. One may say that the writer compensates for his boldness on one point by flattering concessions on all the other items. Men do not voluntarily stand radical criticism of the universe—the too sincere vision which depreciates this

straw of a world where they are lodged. Men secretly like that some one should wildly disturb their dreams as they lie reclined on the pillow of illusions. Men know them to be illusions, and they even agree that some one should remind them of that fact. But it should be done casually, in a passing way, in a smiling manner, without insisting. Truth must muffle herself in the mask of a symbol or a paradox in order that she may be agreeable. In order that it should be supportable, Truth must appear as Fiction.

Shakespeare knocked his head against these difficulties. No doubt he had the advantage of living in an epoch less timorous, wherein the artist had not to think about saving the sensibilities of the public, hardened by the experiences of physical misery. On the tragic enigmas of life and death, Hamlet could go as far as he desired in his meditations, and no one held his breath. But as soon as he bent himself to the criticism of Society, his task was as difficult as that of the modern writers ; nay, even more difficult, for he had to submit to the dangers of a capricious and tyrannical authority—or rather of many such authorities, encroaching on one another : the monarchy, the nobility, the church, and the brutalised populace. In one of his sonnets (No. LXVI) Shakespeare expresses his disgust with a life in which all forces of freedom and all true arts are bound and gagged.

“And right perfection wrongfully disgraced  
And strength by limping sway disabled,  
And art made tongue-tied by authority.”

And yet Shakespeare succeeded, if not completely, at least sufficiently, in enabling us to read to the very bottom of that intrepid soul which, while loving this life to the extent of embracing it in all its forms, yet penetrated it so violently that he was not the dupe of any form or appearance.

\* \* \* \*

His disguises were manifold.

To begin with, one of the favourite games which gratified his naughty irony was to lend to the parties concerned the criticism which they would never tolerate to listen to from other peoples' mouth. Thus, the princes abuse the nobles with impunity, the king ridicules the pride of birth, and few satires are as cutting to women as those flung by the witty Rosalinde. But, more habitually, Shakespeare confides his profoundest truths to two classes of spokesmen, each placed on either of the two poles of the human world,—

he confides to the humblest of men, to slaves, to fools, to those who could tell everything because they did not count at all ; and, by way of exception, he confides to those who count too much, who break through all human barriers that are too narrow—to the supermen and heroes.

In this last category, which I shall discuss first, one must include not only those who are *heroes in essence*, but also those who are *heroes by circumstance* : men at the very height of misfortune, or on the verge of death, whose eyes open to see those things which they would never have dared to see straight till the last hour. A feeble and puerile king like Henry VI, a wanton woman of Egypt like Cleopatra, suddenly stand transfigured on the threshold of death. They see and judge with calmness from on high the things human and their illusions of which they were voluntary dupes for long. The furious Macbeth in the midst of the tornado which sweeps past his life perceives in a flash of lightning, as it were, the tragic inanity of all human volition. The fugitive Gloucester (in *King Lear*) discovers through his bursting bleeding eyes not only the ferocious irony of of implacable Fate (like the Ananke of Spitteler's *Prometheus*), but the social inequality as well, and a storm of revolt, almost proletarian in tone, rages through his words.

In these examples, the unfortunate or dying persons have to endure no trial in being truthful ; they are already outside life ; they are no longer tied by conventions. But those who, in full life, in the heart of the social order, remain intrepidly truthful, all round, in their looks, their thoughts, their words, their acts,—how many such persons do we meet in a century ? They are rare in every age and shall be more and more rare, as we may fear ; for the democratic levelling of the world, advantageous to the mass, decapitates the leaders, the crests of the forest, as the spectacle of the present epoch is proving to us ; never was the world lacking, to this extent, in independent and truthful personalities. The diffusion of sovereign power in public life amongst the herds of citizens, far from encouraging the liberty of isolated individuals is imposing rather a tyrannical veto on their opinion : forty thousand masters in the place of a single one !

In the age of Shakespeare, when the Great Rebels were less rare than to-day, they were all the same sufficiently rare, so that when one wanted to represent certain types of them, one had to place them in the far-away

legends and histories. One can find a certain number of them, however, in the works of Shakespeare: some princely vassals who dare—prompted by self-respect, by the need to be frank no less than by the interest of their master—to hold their head audaciously before their lord and tell him the cruellest of truths. Such types we meet in Kent of *King Lear* and Paulina in the *Winter's Tale*. Above these types, there is a small group of princely *élites* who rule the people they are destined to govern, from such a height, that their vision is not obscured by flatteries and prejudices: the clear-sighted and thoughtful Henry V and his chivalrous adversary, the impetuous Hotspur, whose violence of temper brings him to ruin, but who is an equal to his slayer Henry on account of the magnificent veracity which is Hotspur's own. Higher still stands the Bastard, the "laughing lion" of *King John*. Then there is Alcibiades-Bonaparte who scurges the advocates, the dishonest politicians and rotten legality (Of *Timon of Athens*, V. 5 with Napoleon's discourse of 18 Brumaire); and last of all, quite on high, the hero absolutely free, standing single against the whole world, and whose every word breathes a world of truth—Coriolanus. One may say that this Superman (*Uebermensch*) is a veritable incarnation of Super-truth (*Ueberwahrheit*), the heroic sur-verity; for it is so very difficult, at times, for the common people to breathe in that atmosphere.

\*            \*            \*            \*

But if we count only on a Coriolanus, a Bastard of Faulconbridge, or on a Kent or a Paulina for listening to Truth, we run the risk of never having the privilege to know the taste of truth. These luminaries are like the comets which come after long intervals, only if they do not lose themselves in the night of space. For ordinary life, we must have recourse to makeshifts. If truth can never show herself completely with face uncovered, she will wear a mask. And it is here that the utility of a Fool becomes clear, revealing to us the significance of his capital role in ancient society as well as in the plays of Shakespeare, which hold up a mirror to that society.

"I must have liberty withal, as large a charter as the wind to blow on whom I please; for so fools have:" so exclaimed the melancholic Jaques (*As You Like It*, II. 7) "..... Invest me in my motley; give me leave to speak my mind, and I will through and through

cleanse the foul body of the infected world..."

There is the real fool and the veiled fool, and it is often difficult to distinguish exactly the one from the other. In that confusion itself lies the disquieting attraction of the personage. Inasmuch as one considers the person as nothing but a buffoon who entertains the happy people of the world by his vulgar sallies and his deformity, one has a good chance of despising or undervaluing a Fool, as people do to-day in a society able to pass its time in such entertainments. But that means seeing nothing. One satisfies oneself too easily with the conviction of one's own superiority. The special interest, I would even say the grandeur, of that custom lies in that the deformed creature, piteous, weakest of all, lying lowest in the social scale, represents the *free spirit*, and that no one, not even the king, is safe from the shafts of his irony. One laughs, one feigns to think that the fool is irresponsible and extravagant. But does one really believe that? We may be permitted to doubt it.\* It seems rather to be a fiction necessary for permitting free air to penetrate a little into those courts with their asphyxiating atmosphere of despotism.

Of that feigned folly, one finds all shades and degrees in Shakespeare, from the grossest to the most innocent; the slaves of *Coriolanus*, the clown of the *Winter's Tale*, and that of *All's Well That Ends Well*; the ignoble Thersites even (*Troilus and Cressida*) rendered clairvoyant at times by his atrocious envy. Going a little higher, there is the fool of *King Lear*, pining away in sorrow after the banishment of Cordelia, who remains loyal to the old king when others forsake him; who would dare to say that he is a real fool? Goneril knows that to be untrue. (*King Lear*, I. 4). Ascending a step further, not in the scale of morality but of intelligence, we see the cynics, vicious or debauched, but who know life and are not dupes of anything: Apemantus of *Timon*; the enormous Falstaff, to whom we permit everything, his vices and his truths, because we know that a superb humour radiates round him. But he says terrible things of those considered

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\* "The Duke: He uses his folly like a stalking-horse and under the presentation of that he shoots his wit" (*As You Like It*, V. 4).

as the "pillars of society": the army, justice, honour. Higher still, the men of large heart and high birth, but who have lost their equilibrium through the blows of Fate: Timon and Lear. Lastly, the very highest of all, the best and most intelligent of men, who is not exactly a fool but one who would seem to be one and who can,

under that cover, express the open soul of a poet—Hamlet.\*

\* In passing we note how strange it is that critics have been disputing for a long time over the question whether the madness of Hamlet was real or feigned! The text of Shakespeare indicates precisely the wish of Hamlet to *play the role* of a mad man.

## THE VICTORY

BY SEETA DEVI

KANAKLATA felt extremely irritated that morning. Her youngest boy had not allowed her to finish her sleep. Moreover, there was no sign of the tea, though it had already struck seven. She wondered whether her second sister-in-law Soudamini was dead. The latter could sleep undisturbed all through the night as her only child was grown up, he was already past three. So everybody could understand very easily that it was Soudamini's duty to make the morning tea and look after the cooking. Kanaklata felt it most strongly. She herself was the wife of a husband who earned, her child was very young, and, lastly, she was the second wife of her husband and so had greater claims to indulgence.

Soudamini's husband had lost his job ten months ago. He was too lazy to look out for a new one; he sat tight at home and lived on his brother with his wife and child. So it was no use Soudamini's getting stuck-up and thinking house-work beneath her. And moreover she was none too beautiful to look at and had not brought much in the way of dowry from her father's house.

Kanak looked at the clock again. It was half past seven. She nearly choked with anger. She called out somehow, "Meja bou"\*

She received no answer. Then she came out of her room. She saw that the door of Soudamini's room was half open and the child Montu was sitting in the doorway, playing. He had nothing on him, his face was streaked with milk and his body wet

with the same liquid. It is needless to say that Kanak did not thrill with pleasure at the sight of the boy. "Where on earth has your mother gone?" she asked sharply.

"She is inside," lisped Montu. "What is she doing inside?" asked her aunt even more sharply. "She has taken care to feed her own brat, I see, but are the others to go without anything this morning?"

"She did not feed me, I took and drank the milk myself. Mother is squatting on the floor," replied the boy.

Kanaklata felt rather astonished at this, and hastily entered her sister-in-law's room. Soudamini was squatting on the floor by the side of the bed. Her eyes were red with weeping and she had no veil. There was no sign of her husband Sookharanjan.

"Why are you sitting like this in the morning?" asked Kanak; "have you not got anything to do? What is the matter with you?"

Soudamini looked up at her face, without speaking. Then she held out a crumpled sheet of paper toward her.

Kanak felt still more amazed. She took the paper and read it hurriedly. Then she struck her forehead and cried out: "God heavens? What is this? I never heard the like of it before. Montu, run quick, and call your uncle."

The letter was written by Sookharanjan. In it he had informed them in as few words as possible that he found it intolerable to be a burden to others. He found no peace at home, on account of his ugly and ill-tempered wife. So he was leaving. He had, of course, taken as his passage money, he

\* Second sister-in-law.

few ornaments which Soudamini possessed. If his luck ever turned, he would come back, otherwise not. Lastly he had asked his brother and his sister-in-law with great emotion to look after his only treasure Montu, whom he had perforce to leave behind. He implored them to see that he did not suffer for want of a father.

Montu speedily called in his eldest uncle and his shouts fetched the remaining members of the family, as well as a good number of neighbours. All began to express their opinions in no measured terms or voice. The only person to remain silent was Soudamini. She did not even veil herself at the sight of her mother-in-law and brother-in-law. "What a brazen hussy," whispered Kanak to a neighbour. "She has not shed even one drop of tear. No wonder that her husband left her. She has not even veiled herself. It is highly unseemly in a woman to be so shameless."

The neighbours went away one by one. Seeing that Soudamini could scarcely be asked to do the household work that day, Kanak somehow prepared the breakfast, though not with very good grace. Her husband was a daily passenger to Calcutta and had to catch the 9-30 train. So she had to do the cooking too, as otherwise her husband would have to attend office without his breakfast. These things naturally did not serve to improve her temper, and as a result young Montu got only plain rice and pulse that day and his mother went without even that.

The family lived in a malaria-infested village situated near Calcutta. It was in easy circumstances, when Nityaranjan, the master of the family, had been alive. The eldest son had contributed to the prosperity of the family by marrying a rich man's daughter, after he had passed out of the Calcutta University. The second son was a good-for-nothing. He failed once or twice in every examination and stuck fast at last at the Bachelorship of Arts. But this failure did not prevent his marriage. This daughter-in-law did not find much favour in the eyes of the new household. Her complexion was not fair, and nothing in her features, except her eyes, was beautiful. Her father was not rich, and had not given her much in the way of dowry or ornaments.

But the self-respect and pride she brought unsuspected with her stood her in good stead, though it was of small profit to her

relatives-in-law. All the insults and blows that were heaped upon her, fell shattered against this armour. In Bengal, at least, nobody likes a woman whom one could not move to tears with scoldings. So Soudamini did not achieve fame in her father-in-law's house. Everybody grew displeased with her for her pride, and their anger was by no means silent. But being gifted with health and strength, she somehow managed to make a place for herself under this inhospitable roof.

Suddenly the master Nityaranjan and the first daughter-in-law Bijali died of cholera within two days. The whole family was plunged into grief. But neither sorrow nor joy is a permanent resident among human beings. The old man was soon forgotten and within one year Kanaklata came and usurped Bijali's place. But the circumstances of the family became rather straightened owing to the death of the old man, as his pension went with him. The eldest son had just entered into service and the pay was small. So Sookharanjan, the second son also was obliged to take a job. He did not like it at all and vented all his anger upon his wife. His brother had found a nice and paying job on the recommendation of his father-in-law. But his own father-in-law was not even capable of that, so he threw all the blame on the devoted shoulder of his wife.

All the servants and maids were dismissed and Soudamini alone filled all their places. Her frame was of iron, and she had only one child, so she could easily do the household work. The child suffered from want of care, but that was never taken into consideration. After a few months, Sookharanjan lost his job, so the arrangements were never found fault with.

Two or three days passed by somehow after the flight of Sookharanjan. But this could not go on for ever. In spite of his emotional language his brother and sister-in-law refused to be saddled with his wife and child for ever. The child's grandmother refused to part with him and no invitation came for him from his maternal grandfather's. So the whole village thought and thought. What was to be done with Soudamini and her child? Soudamini alone did not appear to be anxious about her fate. She went about her accustomed duties silently.

Again the whole family was agog with excitement. It was in the evening. The neighbours appeared quickly on the scene. It seemed as if Soudamini had entered the

family merely to annoy it to death. She was going away, it appeared on enquiry, with a Christian missionary. Everybody voiced the opinion that they had never heard of such a thing in their mortal lives. True, her husband had deserted her, but that was no reason why she would behave so outrageously. The house of her father-in-law might well become displeasing to her, but she could have gone to her father's. Bhabaranjan, the master of the family, abused the offending woman to his heart's content, but he dared not go beyond this, as the missionary lady and gentleman were present. Soudamini's mother-in-law cried aloud, she herself stood silent. When all grew tired of crying, shouting and abusing, she silently left the house, after bowing to her elders. A coolie carried her bundle of bedding and an old and battered tin box. The master of the family could not attend office that day. There was none to prepare his breakfast; besides his mother's loud wailing made it impossible for him to leave her.

( 2 )

The winter arrived too soon that year, and with severe intensity. The cold air seemed to pierce the pedestrians through and through like arrows of ice. Fog and smoke combined to manufacture a curtain which made everything invisible except one's own hands and feet.

On such an evening a middle-aged man was hurrying along one of the main streets of Calcutta. He was wrapped in a rough shawl from head to foot, only his small and dull eyes being left uncovered. Behind him trudged a coolie, with a large trunk on his head. The first man cast sharp glances to his right and left as he went. A few girls stood on the terrace of a big house. They were laughing and chatting among themselves. The man stopped as he came beneath the terrace. He looked up and shouted, "Do you want sarees from Dacca, mesdames? I have got very beautiful ones."

The girls bent down to have a look at him. One ran inside for a few minutes, then came out again and called, "Come upstairs, to the first floor with your bundles."

The man with the coolie entered the house. The girls ran to the landing to await his arrival.

The house was large, clean and well furnished. All the girls seemed unmarried, though some were full grown young women.

The man bowed low before the young ladies and then he opened his trunk and began to take out his merchandise. These he arranged very carefully on a sheet, which also he had taken out of the trunk.

The girls' eyes brightened at the gay array of multicoloured cloths, with the flash of gold in many of them. They squatted down on the floor and began to inspect these, talking all the while.

"What a beauty is this purple saree, with the gold border!" cried one. "Bela, you take this. You would look just lovely in it! You know people run after your carriage even when you don't put your fine feathers on. If you put on this, they will throw themselves under the wheels of the carriage."

"Don't be silly," giggled Bela, "you take the chocolate-coloured one, with gold embroidery. Didn't Suresh say that day, that you looked best in old-fashioned things?"

"Now young ladies, please put a guard on your tongues," said the eldest girl; "need you discuss all your private affairs before this man? If you are seriously inclined to buy, you better choose the things and run to mother. If luck is with you, you may get what you want."

"Won't you take any, Didi"? asked the youngest girl.

The eldest girl frowned and said: "I am too old to put on coloured things."

"Oh, indeed," cried her sisters, "we had forgotten that you are a contemporary of Methuselah. But why then does your wardrobe contain nothing but coloured sarees?"

The girls soon finished the business of choosing. The purple and chocolate-coloured sarees were eagerly pounced upon together with many other sarees. The girls then ran into the big room in front. The eldest girl hesitated for a few moments, then she too picked up a blouse-piece and followed her sisters.

A lady was lying on the big bed, reading a novel. Another woman, nearly of the same age with the mistress of the family, stood by the bedside with an account-book in her hand, from which she was reading. Seeing the girls entering with cloths, the mother smiled and said, "What? Sarees again? Must you have new things every month? Do you want to open a shop?"

The girls began talking all at once. Their mother got up, saying in a tone of mixed annoyance and indulgence, "Soudamini, you

car leave your accounts for the present. I must get rid of these tormentors first."

Soudamini smiled and left the room with her book. The cloth-merchant still sat on the landing with his merchandise spread all around him. Soudamini started violently at his sight. She caught hold of the door to steady herself. The man sat with bent head; he did not notice her.

She soon came to herself and moved off silently. The mistress of the family came out next moment with her fair following and said, "Please come after a week, then I will buy. This is the end of the month, and I have not enough ready money in my hand."

"Keep the sarees, madam, and pay for them when you will," cried the man with a great show of politeness. "I will come again, now that I know you live here. I have also shell bangles and ivory toys in stock. I shall bring these too. My shop is quite close at hand. Here is my card."

"I have none to send to your shop," said the lady of the house. "You better call next Sunday for your money. Bring a few plain white pieces with you."

The girls could breathe freely now. The youngest had been on the verge of tears, when she heard that her mother had no ready money. She was afraid that her favourite, the moss-coloured saree, would pass out of her reach for ever. The seller of sarees was about to depart with his trunk when she cried out, "Have you not got a blouse piece to match this?"

"Of course, I have," replied the man, "but I have unfortunately left it at home. I shall bring it with me next Sunday."

"My goodness, that will never do," cried the girl. "I need it on Tuesday, I have told the tailor to come to-morrow."

"What a calamity!" said the mother; "have you got nothing else to put on, that you are about to weep?"

"But I want this one," said the girl, now actually in tears.

"There now, I never saw such an one for shedding tears," said the mother; "well, well, I am sending for it. Call the durwan, Bela."

Bela leant over the rails calling for the durwan.

"The durwan is out," said someone from below; "the master asked him to take some papers to the office and he has gone there."

"Please mother, send Montu," cried the youngest girl Leela, "he will certainly, go if you ask him."

The mother laughed outright and said, "All right young lady, as you please. I shall send Montu, otherwise you will drive me crazy. Montu, come upstairs for a few minutes."

The cloth-seller had gone down a few steps. Hearing the name Montu, he looked down a little eagerly. A boy of about seventeen or eighteen was coming up. At his sight the man's dull eyes brightened perceptibly. He inspected the boy from head to foot. The boy had a large mole on his left cheek and beneath that a deep scar. The man sighed deeply.

"Montu, can you go with this man for a few minutes?" asked the lady of the house. "He will give you a blouse-piece. His shop is near at hand."

"Certainly," said the boy and he too began to descend with the man, who had suddenly grown strangely silent. He went down and out without a word.

The girls went to their rooms with their newly purchased finery. Their mother again took up the unfinished novel.

Soudamini was standing on the balcony gazing intently at the boy and man as they passed along the street. She had forgotten all the duties that awaited her as house-keeper of the family.

Montu returned within half an hour, with a small parcel, wrapped up in paper. Leela had been awaiting his arrival eagerly all this while standing at her door. She snatched away the parcel from his hand as soon as he appeared and ran off. Montu went down.

His mother sat in front of the store-room, peeling potatoes. She did not look up at the sound of his steps. The boy was a bit surprised. "Have you not kept anything for me?" he asked, "I have not taken anything since I came from school."

"Your tea is there, on that table," said his mother raising her head, "what is that in your hand?"

"Oh, it is the card of the merchant." Saying this, he threw down the card and went to take his tea. His mother picked it up eagerly. On it was printed "Sukhendu Ghosh, Esq., seller of Dacca sarees and shell bangles. No.—Beadon Street."

Soudamini hastily thrust the card inside her blouse after looking carefully about her.

Ila and Bela were very busy that evening on their return from school. They had been invited to a garden-party which was to take place on the morrow. They began to arrange the dresses and ornaments they were to put



on for the occasion. The eldest Sheela looked on, with a smile of scorn on her pretty face, which she had summoned with great effort, as if she cared nothing for such follies. But within herself, she was of course trying to determine like a true daughter of Eve, whether green suited her best or pink and whether she could wear that pendant of emerald.

Leela ran in exclaiming, "Look sister, how pretty my new blouse is!" Ila looked up and said, "So it is, Leela. Do you bribe secretly that tailor of ours? Why does he make your things so prettily and favour us with garments that look like sacks?"

"See here Lil, will you do one thing for me?" asked Bela. "Fetch me that Joypur necklace of mother's. It will go so nicely with my new dress. I want to put all my things together, otherwise I will forget some important item in my hurry."

Leela was in very good temper on account of the new blouse. She went off to fetch the necklace from her mother's. She returned soon with the ornament.

The next day, the girls went off to the garden party in high spirits and dressed in all their new finery. It was for the latter fact perhaps that they liked the garden-party very much. On their return the younger sisters ran at once to their mother. She was then going over the daily accounts with Soudamini, standing before the store-room. The eldest girl Sheela went upstairs restraining herself with difficulty from joining her sisters. Her sisters returned after a while, having unburdened themselves to their mother to their heart's content. They began to change their dresses and arrange the discarded finery, prior to putting them away.

"What a beauty Mrs. Mukherjee looked in her new get-up", said Bela, unclasping the necklace from round her pretty neck, "I never saw such a sight in my life. She had pink blouse on, with a navy blue saree and ornaments of ruby. Did not she look just fine with her ebony-black complexion!"

"Is madam at home?" asked someone from the doorway, "I have brought the things you ordered."

Leela went to the door and lifted the curtain. Sukhendu, the seller of Dacca goods, stood at the door with some new pieces of cloth on his arm. Bela hastily thrust her necklace under a pillow and came and stood by Leela. "Mother is downstairs," said Leela, "you wait here, I shall send word to her."

The lady of the house came up at this time, thus saving Leela the trouble of sending for her. Montu came behind her, carrying some books. He too joined the group round Sukhendu.

"I wanted something like these that day" said the lady of the house, examining the newly brought things, "but there was none at home, whom I could send to your shop. At last I had to buy from that shop opposite and the things were not good."

"I am moving from my old quarters madam," said Sukhendu, "and coming to this street. I will then be able to come whenever you want me."

Sukhendu soon left, as he found that everyone was too busy. But as the lady of the house had told him to call again the day after, he left with hope in his mind. He knew that, thanks to the young ladies, he would never have to go away without selling something.

Just before day-break Leela was dreaming that Mrs. Mukherjee was trying to dress her in a pink blouse and a navy-blue saree and that she was running about the room to escape her clutches. Suddenly her dream came to a rude end. Somebody shook her violently, crying out, "I say, did you return that necklace of mother's yesterday?"

Leela sat bolt upright on her bed in an instant. "No, I have not," she said, with alarm in her voice, "you didn't give it to me."

The four sisters left their beds. Sheela began to scold. Ila looked under all the pillows and mattresses. Bela sat still and Leela wept in fear.

But they found no trace of the missing ornament, though they looked all over the room. At last they started for their mother's room with piteous faces.

The whole house was aroused. The missing necklace was not only worth a good deal but it had also sentimental values, which made its owner set great store by it. It had been the first gift of her husband to her. So the girls received a good scolding first of all, then all became busy searching the whole house.

But as it was not found, the master at last sent for the police. The servants all took fright. Had it been possible, they would have bolted out of the house in a body.

Just at this moment, Sukhendu arrived with his old trunk full of new Dacca sarees. He stood still in astonishment at the unusual excitement which he found everywhere. Every one was looking grave, the servants having

grown pale with fright. What could be the matter?

He soon knew it, as the police arrived. They began searching the first floor over again. They forbade anyone to leave the house, so Sushendu sat down on his trunk and looked about him.

He soon found something really worth looking at. Soudamini had come up on some duty and these two suddenly found themselves face to face. Sukhendu had guessed the truth when he saw Montu and talked to him. Now all traces of doubt vanished. He was about to speak, when Soudamini cast a glance of infinite scorn at him and left. Sukhendu's face clouded; he sat with head bent.

A noise made him look up. He saw Montu standing near. His face was ashen, his eyes wild with fear. He turned away his eyes as soon as he saw Sukhendu looking at him.

The mistress came up at this moment. "Go and wait downstairs," she said bitterly, "I can't want anyone here." She had lost her favourite ornament which led to her losing her temper also thoroughly.

Sukhendu and Montu went downstairs. The boy was getting more and more agitated. Seeing this Sukhendu asked, "Why do you feel so frightened, my boy? The police are not going to arrest anybody and everybody."

But the boy's agitation did not decrease. He continually ran in and out of his room.

The police finished searching the first floor and came down. They began to go over the kitchen, store-room, and the servants' quarters.

"Sukhendu-babu, what will become of me?" suddenly cried out Montu, his eyes full of tears.

Sukhendu was naturally very fond of Montu. Montu did not know any reason why he should feel fond of Sukhendu, but he had become rather attached to the old man, owing to the latter's continued efforts for the past two months. He had taken the boy to cinemas and circuses many times. Montu had not inherited his mother's pride, he had no objections to receiving any gifts from anyone.

Sukhendu's heart overflowed with pity on looking at the frightened face of his son. But he did not understand the reason of such great fright. "What will become of you?" he asked astonished, "why, nothing, of course."

"The police will know everything as soon as they enter this room," whispered the boy.

Sukhendu's heart seemed to grow still. "Why did you do such a thing?" he asked at last, "you are a gentleman by birth."

The boy wept and answered: "Mother does not give me any money. I cannot face my fellow students. I had to borrow to take them to the cinema and the restaurants. How was I to pay back the money? So I did this."

Sukhendu sighed deeply. "Blood will out," he muttered to himself. "What could be expected of a son of mine?"

The boy seemed mad with fright. "What will happen?" he cried again, "I can't bear to be maltreated by these constables. How shall I stand before the girls branded as a thief? I would rather take poison and die."

Sukhendu took him by the hand and said: "You won't have to do anything of that sort. You give me the necklace. Be quick, they are coming this way."

Suddenly a door opened with a loud creak. Soudamini came out. Her eyes were red with weeping, her face white as paper.

She turned to Montu and said in a tone of command, "Montu, bring out the necklace and give it to me."

The boy looked at his mother. He dared not make any reply, but ran inside his room.

Soudamini turned to Sukhendu and said, "I have protected him so long alone. I don't need your help now."

Montu brought out the necklace and gave it to her. Sukhendu sat with bowed head.

Soudamini went to her mistress and held it out. "Here is the necklace."

The whole household gaped in amazement. The police inspector smiled knowingly.

After a while the police departed. "You are a woman, and I could not hand you over to the police" said the mistress of the family, "But I will never trust any human being again. You have repaid me well for my trust. You must leave my house this very day."

Soudamini came out into the street holding her boy's hand. She had only that battered trunk with her, which she had brought when she first came to this house.

Sukhendu was standing on the footpath. She cast a burning glance at him and continued on her way. A strange smile flitted across her face for an instant.

# RAI-GUNAKAR BHARAT CHANDRA RAY

THE EIGHTEENTH CENTURY BENGALI POET

By N. C. CHAUDHURI

**B**HARATCHANDRA, it has become the fashion, of late, in advanced literary circles, to praise. How tastes change from age to age! A hundred years ago, every Bengalee who pretended to culture had passages, if not the whole, of Annadamangal by heart. At the beginning of this century, it would have been considered an unpardonable lapse in taste to mention the title of his famous poem, "Vidya-Sundar". To-day, he is being cited again, though less for his matter than for his technique, less as the finished specimen of a type of mind than as a dexterous manipulator of Bengali verse. But his increasing vogue is, as yet, only a pose with young radicals in literature, for the degree of cultured reconditeness indicated by a familiar acquaintance with his writings give one a pleasing sense of superiority over the common herd, and the slight shade of impropriety, still hanging about his name, makes it good sport to throw him in the teeth of the shocked and scandalised bourgeoisie. Perhaps this, too, is a passing phase in the progress of his rehabilitation. He ought to be above the condescensions of half-insincere aesthetes, as he is above the contumely of solemn puritans, for he is in the purest and the highest classical tradition of the literature of Bengal.

Two serious impediments stand in the way of a wide and discriminating appreciation of his poetry. In the first place there is a lurking fear in the mind of the educated public that in reading him, or for that matter any other old author, they would be trespassing into the domain of the Vangiya Sahitya Parishad; and secondly, a good edition of his works is not available. As regards the first obstacle, let us not speak too much evil of the archaeological school of literary historians, for, though its own critical contributions have not shed an abundance of sweetness and light on the subjects treated therein, they contain raw material in plenty, from which these finished products may be manufactured by any one willing to take the trouble, and this is enough to earn our gratitude for their labours. The second difficulty is more serious. Not even the most conscientious observer of the good critic's golden

rule—preferences but no exclusions, will care to buy his classics on the Chitpur Road: If a publisher is enterprising enough to take up the venture, I, for one, shall be glad to subscribe to a limited sumptuous edition of Bharatchandra, printed on deckle-edged hand-made paper, as crisp as his verse, and decorated with copper-plate engravings in the style of Boucher.

But the difficulties in the way of a just appraisal of Bharatchandra are not over, when these scruples have been overcome. One must be above a whole host of prejudices, inhibitions, preconceived notions, moral, literary and aesthetic. To drag in conceptions of morality into a discussion of Bharatchandra's poetry would be an initial blunder hardly atoned for by a total incomprehension of his meaning and beauties. The quarrel between morality and art is as old as Elia and the possibility of a truce between the two is yet a distant prospect. Those who cannot judge a work of art apart from its morals must spare themselves the shock, and deny themselves the pleasure of reading Bharatchandra.

The prepossessions of the modern literary theorist are no less fatal to an enjoyment of Bharatchandra than the mutterings of Mrs. Grundy. A narrow and vulgar complacency bred of an excessive preoccupation with the multitudinous forms of contemporary literature makes one incapable of seeing beauties in the literary productions of an age with whose cast of thought one is not familiar, and blinds him to the fact that the bond of union between the different kinds of contemporary literature is feebler than the bond connecting the great literature of all ages. The difficulty of shaking off the fetters of prevailing fashion is comparatively greater in this country, where, upon the foundation of a rudimentary sense of art and literature, has been superimposed an imported mania for those aberrations of a distracted and puzzled age cursed by its complexities to artistic sterility—the problem novel or rather the preaching novel which, in Bengal, has put forth such luxuriant blossom in the rebellious sentimentalities of Sarat Chandra Chatterji. The critic, who has a culture wide enough to be

at home in the literature of every age and every country and is capable of avoiding the insidious tentacles of current modes, is rare indeed. It is easy to criticise a serious book dealing with the elemental facts of life. The very solidity of its structure affords the critic a fulcrum. But who can sit in judgment upon a work containing nothing but dainty persiflage and the airiest banter and hit the happy mean between silly seriousness and tasteless levity?

There are, besides those illusive caprices of mood in which only one book will suit us, and no other. These moods come and go and will not keep a time-table. When going on a holiday to a sea-side resort, some time ago, I was unimaginative enough to take my Bharatchandra to read by the sea. Bharatchandra before the rolling ocean: there could not be a juxtaposition less felicitous. Read him, rather, in your study, in anticipation of a dinner of friends, light and choice, of Attic taste, with conversation to match, not platitudinous nor cloying sweet but salt and asuringent, and you will find his brilliant epigrams chiming in delightful unison with your mood. He who of these delights can judge and spare to interpose them oft, is not unwise, whatever the Pharisee might be disposed to think of him.

Bharatchandra was born in the year 1712 and died in 1760 at the age of forty-eight. He was a man of wide culture, "a professor of grammar, lexicography, poetry, rhetoric and music, thoroughly versed in the Puranas and the Shastras and a master of the Sanskrit and the Persian tongues" His literary work, composed under the patronage of Raja Krishnachandra of Nadia in whose court he lived, consists of the Annadamangal, Rasamanjari, a poem illustrating traditional poetics, and some short pieces. The Annadamangal which was written in 1752 when Bharatchandra was forty, is a trilogy loosely strung together by the story of the life and fortunes of Bhavananda Majumdar, the forefather of his patron. Its first part is the Annadamangal proper, a fresh rendering of an old legend; the second part contains the famous Vidya-Sundar; and the third part which is entitled Mansinha is devoted to an account of the elevation of Bhavananda Majumdar to the rank of a Rajah. In spite of a quantity of miscellaneous verse, Bharatchandra is essentially a poet of one book: it is in his Annadamangal that his claim to a place in literature rests.

What is this place? Let me begin with

that aspect of his genius on which there is complete agreement,—his astonishing mastery of the medium of his craft. He has a magic command over the language he is employing. Its purity, elegance, lucidity, supple strength, unstrained flow and suave grace in his hand, which must have been derived, in the main, from the common speech of the age, send us impatiently grumbling over the handiwork of the pundits who refused to draw upon this rich storehouse of racy expression, out of which a prose to rival that of Pascal or the Authorised Version might have been created, and gave us instead their uncouth pedantries from whose influence not even the much admired style of Sarat Chandra Chatterji has exorcised itself. It is Bharatchandra, again, who enables us to discern in the linguistic experiments of the Savuj-Patra, just a shade too self-conscious and clever as they are, a retrograde step in the right direction. Yet, Bharatchandra was not a strict purist. He employs Sanskrit and Persian words without misgiving. With very few exceptions, his verbal taste is well-nigh infallible but the polished surface of his style betrays no sign of the care, the thought and the labour that had gone to its making.

Of his versification, being neither a practical nor a theoretical prosodist, I do not feel entitled to speak at all. But an able critic who is as familiar with French poetry as he is with Bengali, after paying Bharatchandra a glowing tribute on this score, assures us that in the perfection and the variety of his metres, he is hardly surpassed even by the Parnassians poets of France. To one who can only judge by his ear, to which the verse of Bharatchandra very greatly relish, and the Parnassians are not without, at least, a partial appeal, the remark seems to be no more than just. Is not Bharatchandra too, a conscious, disciplined and finished practitioner of his craft?

"Oui, l'oeuvre sort plus belle

D'une forme au travail

Rebelle,

Vers, marbre, onyx, émail." \*

Alas! opinion is not so undivided regarding the substance of his poetry. I do not wish to weaken my case by refusing to see his faults and limitations. They are many and not always trifling. In the choice of his subjects, no less than in the design and the

\* Yes, the work comes out more shapely and beautiful from a refractory toil, whether it be verse, marble, onyx or email.

composition of his poems, Bharatchandra had not a free hand nor probably did he see the need of striking into an original line. Like many a great writer, he did not take the trouble of inventing his stories. He took the legends and the tales that lay to his hand and told them in his own way. The legend of the marriage of Siva and Parvati was a familiar myth. The story of Vidya and Sundar was the common possession of the age, and had been treated by many writers, the latest of whom, before Bharatchandra was the well-known Bengali poet Ramprasad whose arrangement he follows almost chapter by chapter. The facts of Bhavananda Majumdar's life were embodied in the family tradition of the Nadia Raj family. In the presentation of his themes, too, he had to reckon with the literary traditions and conventions of the age. These he adopted as much from an inability to rise higher, as from the pressure of popular taste. He was, besides, trammelled by his duties as the panegyrist of Raja Krishnachandra. The Annadamangal had to be a religious poem after the fashion set by Mukundaram, and it had in addition to be an edifying history of his patron's forbear whose origin is duly traced from the fallen demon Nalakuvera. The detailed treatment, also, bears unmistakable marks of the age: far-fetched conceits, puns, alliterations, double meanings, acrostic verses, in which his contemporaries delighted, stereotyped situations and conventional hymns to gods, a naïve employment of the *deus ex machina* to extricate his heroes from difficult situations, a still more uncritical sense of history. The list of his faults may be swelled to a greater length by dint of a patient picking of holes.

But when all these deductions and allowances have been made, there remains enough to entitle Bharatchandra to a place in the first rank of poets. Here, I expect a challenge to define my ideas of great poetry. Well, poetry, even when circumscribed as great, is a large and many-sided thing; it lies no less in the sordid lusts of Baudelaire than in the pretty sentiments of Tennyson, in the stern gloom of Dante than in the smiling trivialities of La Fontaine, in the polished common sense of Pope than in the profound obscurities of Shakespeare. Things and phenomena as diverse as the mountain and the sea, dull roar of modern factories, shepherds and shepherdesses in Arcadia, Epicurean philosophy, regeneration of a nation, military barracks, love, hatred, war,

death, religion, even Darwinism have all furnished subjects for great and abiding poetry. Those who begin by laying down the rule for a poet's choice of his theme, are very likely to deprive themselves voluntarily of a good deal of the world's poetic heritage. If we look into Bharatchandra for high-seriousness, or that apotheosis of boredom in which

"L'Ennui fruit de la morne incuriosité  
Prit les proportions de l'immortaité.\*

or that dim twilight vision of the world seen through the veil of Thomas Hardy's consciousness, or any of those ambitious flights into the high, the deep and the dark regions of consciousness, we are sure not to find them there. Bharatchandra's inspiration is as personal and distinctive as that of any other great poet and has its fountain-head in an ironical perception of life. M. Maurice Barres makes his Seneca pen the following epistle to Lazarus who had landed at Saintes Maries with Mary, Martha and Mary Magdalene to carry the message of the Lord into Gaul:

"You ought to weigh carefully" writes Seneca to Lazarus "whether your life will be more fruitful in pleasures, if you depart with your sisters to become a fanatic in Gaul, or if you remain, here in Rome, to indulge in irony and dilettantism with Nero. Nero, my dear Lazarus, excuse my insisting on this point, is of an infinitely greater breadth of intellect than your two excellent sisters, but he is in his kind the end of the world; ideas enter into him as into a blind alley; Mary and Martha are two gates to the future."

To be a fanatic in Gaul or indulge in irony and dilettantism with Nero? When the question posed itself, Bharatchandra decided for Nero and irony and dilettantism, though by doing so he put himself in a blind alley. An ironical philosophy has this merit at least that it enables us to laugh at fools and rogues whom, but for it, we might be so weak as to hate. Bharatchandra applies his laughter, impartially, to gods and men. Questions which are with us things of almost pathetic seriousness are nothing for him but subjects of impish jokes.

However conventional or gross Bharatchandra's sources may be, they are transformed by this quality of his artistic temperament into creations of aerial fancy, and in their genre they are unsurpassed. Almost all of this characteristic poetry is to be found in his

\* Ennui, fruit of sad incuriosity takes the proportions of immortality.

Vidya-Sundar. The other two parts, good as they are in isolated passages, suffer by being placed side by side with this piece of scintillating and sustained beauty. I regret that I cannot quote from it, for the illusive charm of the original would fade in the crude process of translation. Besides, who could begin to quote Vidya-Sundar without ending by transcribing the whole of it? It is a poem to read in its entirety, with shocks of delicate pleasure. Here the unshackled fancy of Bharatchandra inspires a style which is like the play of sunlight on marble. The irresistible march of the story keeps pace with the irresistible characterisation. Were there models in life for Hira, Sundar and Vidya, above all Vidya? Beautiful Vidya! Where art thou? O unstable!

"Livest only in the land of fable

Only in the poet's fairy strain?

As a dream or half-forgotten story . . ."

"Thou wert not virtuous; true. How couldst thou be? Thy little head, beautiful bosom, sides of a wondrous roundness and the rest. In what place of thy person could a grain of virtue take its hold? There was no room for it, where every thing was so full, sappy and swelling. Virtue, like crows, niches itself in ruins. It lives in the holes and creases of the body."

Talleyrand once remarked that those who had not lived in the ancient regime knew nothing of *douceur de vivre*. Was the eighteenth century, too, our ancient regime?

His humour lightens the burden of many an anxious problem of our days. Not even the most clear-sighted of statesmen could devise a better solution of the question of Hindu-Muslim unity than that, at which Bhavananda Majumdar and the Emperor Jehangir, after a violent quarrel, between them, arrived. Again, the essence of the national temperament of Bengal is revealed in the lamentations of Dasu and Basu. In religion, too, his formal piety is without a particle of mystic feeling. After paying the gods, the usual quit-rent of eight hymns at the beginning of his bock, he feels himself at liberty to poke fun at them in the rest of it. Siva and Parvati quarrel and get reconciled like any other mortal couple and in the best Bengali manner. One has only to compare the Annadamangal with the Kumarasambhava which deals with the identical legend to realise the difference in outlook between the two great poets of India.

I come, at last, to his attitude towards love. Bharatchandra treats the charming,

bizarre, repelling, pitiful, overpowering facts of sex-life with wit, flippancy, and, as many would consider, indecency. On this question, a war of arguments is likely to be waged between the upholders of the romantic conception of love and the advocates of what, in the absence of a better adjective, has been termed its realistic conception. No controversy could be more irrelevant and less fruitful. Love is too deep-seated, complex and protean a passion to be contained in either of these two simple entities: sensuality and sentiment. The poet or the novelist's idea of love, whether as something ethereal and disembodied or something frankly carnal, is not the outcome of a scientific investigation like that of Mr. Havelock Ellis. It is purely ideal (in the artistic sense) and is the result of the process of simplification and selection which is unconsciously and ceaselessly going on in the artist's mind, and which endows his visions with a beauty and harmony of effect unattainable in real life. To explain sensuality in literature by a reference to the morals of the age or the morals of the author is bad reasoning. Some of the most passionately erotic of poets have been the most self-contained of men. From all that we know of the life of Bharatchandra, it appears that he, too, was so. And have we any proof that his age was more immoral than ours, though it is quite possible that what there was of licentiousness was more un concealed. But the only aspect of the so-called immorality of Bharatchandra with which literary criticism is concerned, is whether his views of love, ugly, untrue, one-sided or whatever else they may be, have, yet, achieved a thing of beauty. Since Bharatchandra has done this, an apology for his morals is gratuitous and a sententious disapproval is an impertinence. A critic of the conventional school writes:

"The style and the spirit both became depraved—the former by a vainglorious pedantry which made descriptions grotesque by their overdrawn niceties and the latter by scurrilous obscenities, grosser than anything in Sterne, Smollett or Wycherley . . . Grosser matter is introduced into these works, though bearing a holy name. Those who have seen the sculptural figures in bas-relief on the walls of the Puri and Konaraka temples will not be astonished to find a religious work associated with these scenes of vulgar sensualism which are to be found in Vidya-Sundar—a poem forming part of the religious work Annadamangal."

Perhaps in a country where the only form of intellectual activity has, for a long time, been teaching in schools, it is difficult to shake off the habit of judging a work of art by the criterion of fitness for the instruction and edification of youth. But if Bharatchandra is to be damned on these grounds, he will live in hell in the company of the elect and have the good fortune of escaping the company of such critics. I give all discerning men the choice between living in hell and basking in a fool's paradise. As for myself, "what have I to do in Paradise? But to Hell will I go. For to Hell go the fine clerk and the fine knight; the brave soldier and the free-born men," and the goodly poets and spirited *conteurs*: Ovid, Boccaccio, Dante, Chaucer, Villon the poor scholar, Jayadeva, Vidyapati, Rousseau, Baudelaire, Verlaine and Rimbaud who, when living, spent a season in hell, Maître Anatole France and countless others. But even some of those who do not select their reading from a moral stand-point, find Bharatchandra too much for their stomach. The ecstatically religious man who will stand page after page, of voluptuous description in Vaishnava literature because it is about the loves of Radha and Krishna, and the palpitating modern reader of a certain kind of fiction who is ready to swallow bushels of pornographic husk for the sake of an ounce of sentimental radicalism, alike wince before the

keen rapier play of Bharatchandra's flashing and malicious wit. His eroticism does not take shelter behind religion or social reform. In this he was a child of his age. He and his great contemporaries Voltaire and Diderot, much as they differ in other respects, are at one in this: that they take life with a laugh, and the lightness of their touch lends a saving grace to the freest anecdote. They would not have seen any incongruity in such a handling of such a theme. On this question, another immortal contemporary of theirs, the wise and learned M. l'Abbé Jérôme Coignard is reported by his faithful pupil, Jacque Tournebroke, to have discoursed in the following manner.

"As to the adventure itself, it has only to be told by a Petronius or by an Apuleius to equal the best Milesian fable. The moderns are inferior to the ancients in the epic and in tragedy. But if we do not surpass the Greeks and the Latins in the story, it is not the fault of the ladies of Paris, who never cease enriching the subject by diverse ingenious tricks and pretty inventions." Certainly not the fault of the ladies of Paris as Choderlos de Laclos was to show.

But the distinguished authors of Vidya-Sundar, Candide, Les Liaisons Dangereuses would have been puzzled, no less than repelled by the tearful salaciousness which characterises so much of modern fiction.

## THE MARATHA RECOVERY AFTER PANIPAT\*

BY JADUNATH SARKAR

### I

The great history of the Marathas, which Mr. Sardesai began nearly twenty years ago in his mother tongue, is now nearing completion. The first volume, which dealt with Maratha origins and the kings of the house of Shivaji (down to 1707), has been long out of print; but much of it will have to be rewritten in a new edition, in order to incorporate the mass of new information published during the last ten years from Persian and other sources. The second volume, describing the marvellous careers of Balaji Vishwanath and Baji Rao I (1707-1740), has just gone into a second edition. The third volume covers the reign of Balaji Baji (1740-61), while the fourth confines itself to the Maratha activities in Northern India,

culminating in the Panipat campaign, of which it gives the fullest and best account extant in any language, as was pointed out in this *Review* in April 1923 (pp. 446-448).

And now a fifth volume has just been printed, carrying the narrative onward from the accession of Madhav Rao I (1761) to the murder of Narayan Rao (1773) and the succession of the posthumous infant Madhav Rao II (1774). It is a product of marvellous industry and critical acumen. The period is one for which the Marathi documents *in print alone* number several thousands and are scattered through many publications without any arrangement or true editing (except in the case of Khare's *Lekh-sangraha*). The dates assigned to many of them by their modern editors are wrong. As Sardesai writes, (preface, p. 5):—"Many of the printed papers are incomplete, defective, without date or the names of the writer and the addressee. I have supplied this defect from the context or from other papers. Therefore, my conclusion is

\* *Marathi Riyasat*, Madhya-vibhaga iv., 1761-1774, by Govind Sakharam Sardesai, B.A., 404 pp., Rs. 3. (Ganesh Mahadev & Co., Bombay), 1925.

not (always) to be found in the original book (where that paper was first printed)." Then he tells us that "In the course of reading all the papers on the subject many useful details have come to my notice regarding several persons families and affairs. Similarly, much valuable information has been found about social, economic and religious matters. But unless the political history is first fully arranged the treatment of these incidental matters cannot be made attractive and useful. It has, therefore, been my first task to complete the political narrative quickly. As for the other topics, I have made a brief survey of them incidentally."

"The Peshwa Madhav Rao I, in the eleven years of his reign, filled up the void created by the annihilation of an entire generation at Panipat; as he trained many new individuals and families for the national work. I have pieced together all details about them that I could find, methodically arranged their characters, family history and genealogical trees, and given them, with my criticism in a separate chapter. [Ch. 41.]...Time, place, and men,—these are regarded as the soul of history...I have embodied in this book what I could ascertain as far as possible...But, in truth, the complete work is beyond the capacity of a single individual."

Sardesai has proceeded to write his history like a sound strategist. He first read through the mass of materials, corrected and chronologically arranged them, indexed and cross-indexed all the references. And it was only after he had done this hard task of "the preliminary clearing of the ground" (*xamin saf karamjachen prathamik kam*), as he calls it, that he proceeded, to build up his narrative. Every statement in it is thus supported by documentary evidence.

We do not see how such a work can be superseded, unless a mass of new documents is yielded up by dark futurity. Even then, Sardesai's *Marathi Riyasat* will continue to supply the indispensable frame-work on which posterity will only embellish or modify. Its abiding value is proof against Time.

## II.

Coming now to the contents of this volume, Sardesai rightly admires Madhav Rao I. as the greatest of the Peshwas. This lad of only sixteen was suddenly called to the helm of the far-flung Maratha empire after the awful catastrophe of Panipat and the death of his father Bajaji Rao only five months later. Powerful neighbours swooped down like vultures on the helpless Maratha State; enemies were not wanting in the bosom of his family who unpatriotically took advantage of the boy Peshwa's difficulties. And yet Madhav Rao was not crushed. In the course of his all too short reign of eleven years, with consumption daily gnawing away his vitality, he beat all his enemies back, reasserted the paramountcy of the Peshwa in the Deccan, and restored Maratha Power and prestige in the North. This recovery of the Maratha Power after the disaster of Panipat is the theme of this history of true epic grandeur.

But there is in it a chapter of even greater fascination to the thoughtful student of our country's past. It is the history of the interregnum from 30th August 1773 to 28th May 1774. (Ch. 43). The great truth that a *nation* is greater than any *individual* and that the Marathas, at least in that period, were a nation, is fully proved by the skill, daring, diplomacy and power of concerted action with which the Puna Council of Regency saved the State and the royal house during the awful crisis between the murder of Narayan Rao and the birth of his posthumous son in Purandar fort.

Space cannot be provided for giving here a full translation of Sardesai's long and judicious estimate of the Peshwa Madhav Rao's character (pp. 248-258). A few bold strokes are, however, reproduced: "Madhav Rao was entirely without control and autocratic in the work of government. He was devoted to truth alone and never desired pleasure or repose. He was the living image of (the principle) that truth is rough and hard to accomplish. It was his constant thought that he was (only) a servant of the State. He never uttered Raghunath Rao's (fatalistic) cry, 'What God wills must happen. The world is unsubstantial.' (On the contrary) by his own example he showed clearly to all the realm that human effort is sterner, and that what man does must happen. His eyes were equally fixed on great and small matters."

On the subject of the murder of the Peshwa Narayan Rao in his Shanwar palace (30th August 1773), Sardesai elaborates the view now accepted in Maratha circles that Raghunath Rao and his wife Anandi Bai did not instigate the crime. He calls the imputation hitherto current against them a deliberate fabrication of a later age: "From reading the documents I have come to this conclusion, (says Sardesai, p. 349), that after the premature death of Madhav Rao II the Peshwship descended to Bajaji Rao II and the Maratha empire came to an end. Then, in all the foregoing fabrication, vulgar tradition held Raghunath Rao, Anandi Bai, and Bajaji Rao II, as responsible (for the national downfall). This falsification (of history) began after the murder of Narayan Rao. There was then the greatest hostility between the Patwardhan sardar's family and the family of Raghunath Rao. Bajaji Rao II, disposed of the Patwardhans, out of spite for which the gossipy *bakhar* of *Harivansha* and the imaginary *bakhar* of the *Peshwas* were composed."

The present reviewer has read this passage with a smile. When six years ago he asserted in his *Life of Shivaji* that some historical documents had been fabricated in Maharashtra, he was greeted with howls of ignorant fanaticism from that side. We now see the greatest historian in Maharashtra publicly admitting the deliberate falsification of history in certain *bakhars*. Our readers will thus see that Truth is great and will prevail—even over the Puna squabblers.

Govind Rao Sardesai's *Marathi Riyasat* is a great history and deserves translation into English at an early date.

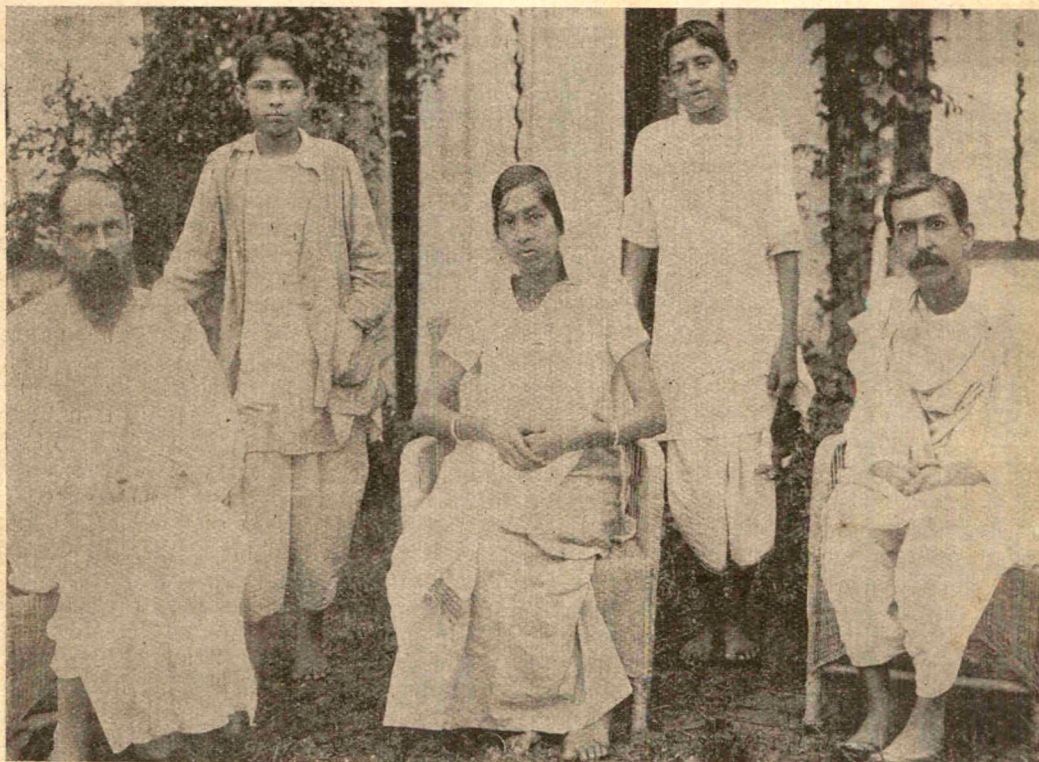


## OPIUM IN ASSAM

By C. F. ANDREWS

THE members of the Congress Opium Enquiry Committee in Assam are to be heartily congratulated on their self-sacrificing work undertaken on behalf of the Assamese indigenous population and the Hill tribes surrounding the Brahmaputra Valley. The Report, which they have just published, is a memorial of their untiring efforts for the relief of their fellow-countrymen, who have

whole countryside was deep under water. They spoke laughingly to me concerning some of their adventures, and told me how at one place they had been pursued by a herd of elephants, and how at another they had been carried away by the whirling current of the Brahmaputra River and had only narrowly escaped drowning. Certainly, few public enquiries have been carried on in more



Mr. Andrews, two nephews of Mrs. Chaliha, Mr. Chaliah, Mrs. Chaliah (centre)—Mrs. Chaliah, the wife of the President of the Opium Enquiry Committee. She rendered the greatest service to the enquiry committee and did much to help forward the Women's Movement against Opium in Assam

become addicted to the opium vice. During my own travels with them in Assam in April and May, 1925, I could see clearly with my own eyes what severe hardships they had passed through while pursuing their enquiry last year, during the worst of the monsoon weather,—when rivers were flooded and the

difficult circumstances; but the result has fully justified the risks they ran; for they have witnessed the opium addiction in Assam not merely in the town centres, or in the close neighbourhood of the towns, but in the remote villages, in the midst of the

jungles, in places which are rarely visited by the educated Assamese.

The result of the Enquiry has been a complete exposure of the inaccuracy of the Government of India's position as taken up by Mr. John Campbell at the League of Nations' World Conference on Opium at Geneva, when he declared: (1) that opium smoking was practically non-existent in India outside Burma, (2) that the people of India were so abstemious in the use of opium as to make any definite restriction to medicinal use unnecessary.

The Report makes a careful distinction between the immigrant population, which has been flooding into Assam during the last 30 years, and the indigenous people of Assam who have been inhabiting the country for centuries. It further distinguishes between the Assam Valley, where the Assamese live, and the lower Surma Valley, which is almost entirely inhabited by Bengali speaking people. The interesting fact is pointed out, that the Sylhet district, with two and a half million inhabitants, has one of the lowest opium records in the whole of India,—its consumption being only 0.9 seers per 10,000 people. On the other hand, in the Assam Valley itself, the consumption is still almost incredibly great. In one district, on the Frontier, the rate of consumption has reached 237 seers. When this rate is compared with the index figure of the Sylhet district, the contrast between the Upper Assam and the Lower Surma Valley becomes manifest.

An extremely interesting chapter is given, in this Congress Report, tracing back the past history of opium consumption in Assam. It appears that the opium poppy began to be cultivated only at the beginning of the 19th Century, and that the opium vice had not got any strong hold upon the Assamese people when the British came into power in 1826. But from 1826 to 1860 things went from bad to worse. The British themselves competed with the local opium sales by importing, at an absurdly low price of Rs. 5 per seer, large quantities of Government opium from outside Assam. This was sold for revenue purposes, in order to beat down the price of the local product. The consequence of this reckless competition between Government opium and private opium was, that, by the year 1833, when Mr. Moffat Mills published his official statement, to the Governor-General, Assam had become an opium addicted country from one end to the other. Two remarkable leaders, Moniram Dewan and

Anandaram Dhekial Phookan, are quoted in this chapter as giving from their own local experience sound advice. Anandaram's statement runs as follows:—"We would beg to submit that the people would never shrink from the use of the drug as long as they continue to obtain supplies of it; and they would seldom consider themselves too poor to purchase it." Mr. Moniram Dewan proposed a scheme for the complete reduction of opium cultivation in 20 years; but though Mr. Moffat Mills, in his statement to the Governor-General, pointed out clearly the frightful ravages that were being made in the country by opium addiction, no step was taken by Government to put into practice Moniram Dewan's advice concerning the rationing of opium over a period of twenty years until it became finally abolished.

After 1860, the Government assumed the monopoly; and from that time forward the responsibility for the increasing opium addiction must rest chiefly with the Assam Government itself. Accurate figures and statistics began to be given from 1873 onwards. From these we find that in the year 1875-1876 the consumption was 1874 maunds. Nearly 45 years after this date, in 1919-20, we find that though the Assamese indigenous population had only slightly increased in numbers, the general opium consumption was almost as excessive as ever. The figure for 1919-20 was still as high as 1748 maunds. Although the consumption for 1920 was slightly less than that of 1875, it undoubtedly represents a greater number of opium addicts; for while there were over 5,000 shops in 1875, there were only 300 in 1920. The inference from this is, that while the number of consumers would be smaller, the number of heavy consumers, or addicts, would be greater. Thus in the course of over 40 years, the conditions of opium consumption in Assam had not improved under the Government monopoly, but had gone, in many ways, from bad to worse.

Then came a dramatic change. The Non-Co-operation Movement was started and Mahatma Gandhi visited Assam in 1921. From the time of his visit onwards, the opium consumption, which had kept up so high an average for over 40 years, suddenly declined; and it continued to decline steadily until it has reached today the figure of only a little over 800 maunds.

The answer of the Government to the Non-Co-operation Movement, when it saw the revenue suddenly dropping, and the consump-



A Group of village Addicts.

tion declining at such a rate that the income from opium seemed likely to disappear altogether, was to imprison the opium reformers. The temperance workers, who picketed the opium shops, were sent to prison by hundreds, and in the end very nearly one thousand volunteers and temperance workers were put into jail. But the movement was not crushed by these means. Indeed, it only took a stronger and firmer root in the heart of the people. The opium reform movement in Assam today is more powerful and vigorous among all classes than it has ever been before. Not only Congress workers, but all political parties are determined to abolish the evil.

In recent years the Government itself has been moved by the increasingly rising enthusiasm of the people of Assam and the tone of Government officials when speaking about opium today is entirely different from that which they used only a few years before. It seems likely that the voice of the people will soon prevail, and that the Government of Assam will accept the mandate of the people and ration all shops down year by year until opium becomes practically prohibited.

At the same time individuals will be strictly registered, and only those who are too confirmed and inveterate opium consumers to give up the habit will be allowed to continue until they die off, and a new generation comes, which has not been addicted at all.

There is every sign, therefore, that the opium evil which has played such havoc in Assam and brought degeneration upon one of the noblest races in India, will soon be a thing of the past. The national enthusiasm is so great that nothing in the long run will be able to resist it. We may be very thankful indeed to that devoted body of workers who bravely risked imprisonment in this remarkable temperance work, and went by hundreds into the jails in order to inspire the villagers to throw off the evil habit. Truly the way in which Assam is now moving towards complete freedom from opium addiction is an inspiring sight! It is a thing that may well move the rest of India to take courage in such reform movements and be confident that with faith and greater enthusiasm even greater victories may be won in the future.

Perhaps the most striking part of the

report is the chapter on opium smoking. As I have already stated the evidence given by Mr. Clayton and also by Mr. John Campbell before the world Conference at Geneva, was to the effect that outside Burma there was practically no opium smoking in the whole of India. The opium Enquiry Committee after making full investigation has come to the conclusion that at least one third of the opium consumed in Assam is actually smoked.



A village smoker.

But even this estimate is exceeded by the Government's own Report which has now been published for the first time and is quoted for the first time in this opium Enquiry Committee's Report instituted by the Congress. The Government figure places the proportion of opium smokers at as high an average as 50 per cent. They also add the important fact that almost universally the opium habit is begun through the practice of opium smoking rather than opium eating. We have then here at least, one definite acknowledgment by the Government that opium smoking is alarmingly prevalent in Assam. Yet the Indian Government representative at

Geneva never mentioned this fact at all, but definitely suppressed it.

In the Royal Commission on Opium of 1893-95, one thing was unanimously decided by the Commissioners, that whatever might be said about opium eating, opium smoking was harmful and even pernicious. Yet we find that thirty years after this Royal Commission the Government of Assam publishes its own Report, which frankly acknowledges the fact that 50 per cent. of the opium issued under Government monopoly in Assam is actually smoked. The evidence of the Assam Government Report goes even further than this; for it acknowledges that opium smoking has largely increased since the year 1860, when the Government of Assam took over the opium trade as a monopoly and ran the trade in the interest of the Government. There could hardly be a condemnation too severe for a Government which persists in making revenue out of the chief vice of the people, thirty years after the Royal Commission has openly declared that the practice of opium smoking is vicious and needs entirely suppressing.

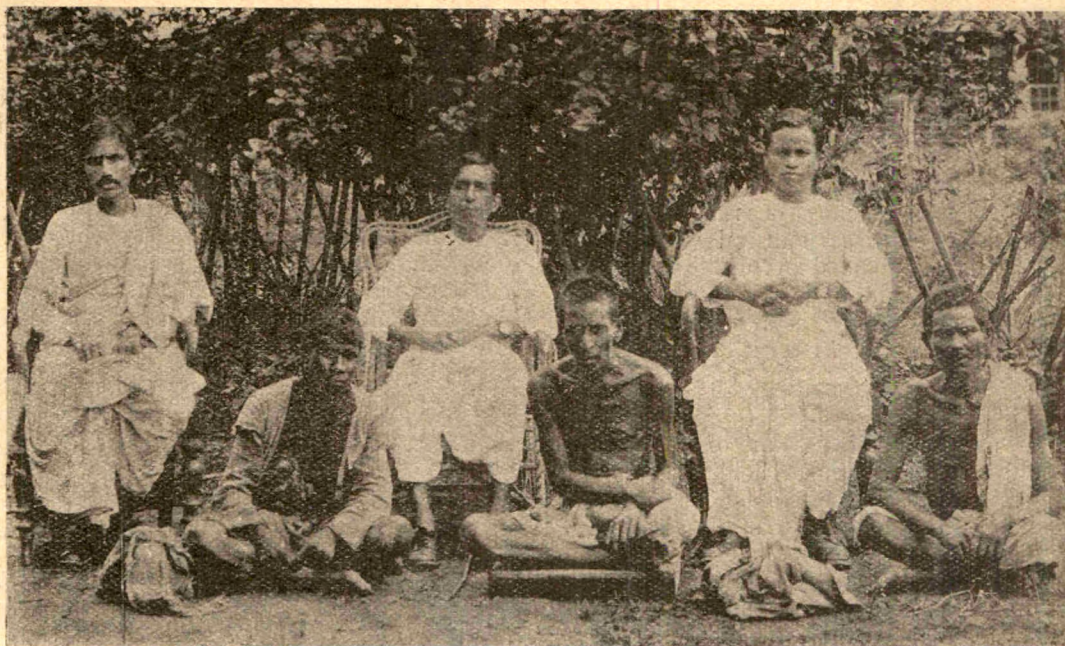
While in other parts of India, where the opium habit has never been formed, it may be possible to do without a definite Dangerous Drugs Act, the educated people of Assam are clear in their own minds that a Dangerous Drugs Act is vitally necessary for themselves in Assam. The recommendations of the Congress Opium Enquiry Committee in this respect are both moderate in character and simple in their practical application. They run as follows:

"(1) The sale of opium and its derivatives should be ultimately limited to the medical and scientific needs of Assam.

"(2) Provision should be made for confirmed addicts above the age of forty, enabling them to procure a rationed amount of opium, their names being registered for that purpose.

"(3) All opium addicts, who are under forty years of age, should be dealt with as medical patients. Wherever opium is needed by them, it should be given only under the order of a fully qualified doctor, the medical permission to obtain it being subject to quarterly renewal.

"(4) These changes should be carried out within the next five years. At the end of five years, opium should be placed on the list of poisons under a Dangerous Drugs Act, and treated as such for all inhabitants of Assam."



Mr. Sarma, Mr. Chalia Mr. Hati Barua opium addicts squatting on the Ground.

The Report ends with the following words, which form a summing up of the whole question :—

“We therefore, appeal to all those who desire the welfare of Assam to organize themselves into anti-opium societies and to advocate opium prohibitions amongst the people in general. This will lead to the education of public opinion against the opium evil and create a moral atmosphere, without which no great success can be achieved. Every avenue of approaching the illiterate masses, who are the greatest consumers, should be employed. Especially necessary is the careful training of young children in all

the elementary schools of the Assam Valley and among the Hill Tribes. We would invite the co-operation of all sections of the community in this educational work, and we would specially appeal to the missionaries to help us in organising temperance societies among the Hill tribes with whom they are closely connected.

“Finally, we would venture to ask Mahatma Gandhi once more to come to Assam and put himself at the head of a great anti-opium campaign to be carried on by entirely peaceful means.”

SANJINIKETAN.

## ECONOMIC LEGISLATION IN THE SMALL HOLDINGS MOVEMENT

BY BENOY KUMAR SARKAR

THE SOCIOLOGY OF SMALL HOLDINGS  
**A**CCORDING to Professor Macgregor on *Agricultural Tribunal of Investigation* there is no evidence to show that small holders are either more or less “efficient and

productive” than large farmers. The support of the “small holdings” policy in England is therefore being dictated by other than economic motives.

There are considerations of national de-

fence. Then there is the question of public health. The desirability of keeping as many families as possible down to their farms on the village and preventing the "rural exodus" is also always before the eyes of the theorists and legislators. And last but not least, there operates the expediency of raising landless labourers or other agricultural working men to the status of landed proprietors, a ground on which it is admitted that an "effective" small holdings policy is a matter of social justice.

#### STATE INTERVENTION IN LANDED PROPERTY

The movement in favour of the creation and multiplication of small holdings embodies, in the first place, the attempts of a people to redistribute the lands that the *status quo* sanctifies as the foundations of law and order. In the second place, there is implicit in it the right of the state, nation or community to dictate the size of estates that a landholder is entitled to own or control.

Finally one notices in these legislative tendencies the formal establishment of state-landlordism or land-nationalisation in a partial or complete manner. Small Holdings Acts therefore are essentially communistic and Bolshevistic in spirit and form,—although no doubt in each instance the expropriations are accomplished with more or less adequate indemnity.

#### THE TREND OF LAND-LEGISLATION IN EUROPE

And yet economic legislation of this character cannot be described as due to the impact of the Sovietic-Russian theory and practice of November 1917. Rather, historically speaking, one should describe the New Russia's experiments in Governmental land-owning or land-control as but the last and extremest stages in an evolution through which Europe had been passing during the previous generation. This is but another way of saying that the trend of land-legislation in European countries has been more and more in the direction of what is today associated with dangerous Russia.

In England the Small Holdings Act was passed in 1908. Down to 1914 the British Government spent £5,250,000 in order to establish 14,000 new small holders.

Denmark had preceded England in this legislation. There the Act was passed in 1899. The state advanced about £3,000,000 down to 1922, and 9860 small holdings were

created. The laws of October 1919 have but carried the movement farther.

Still older is the legislation in Germany. The *Rentengutsgesetzgebung* or rentland-legislation of 1890 and 1891 marks an epoch in the land-reform, agricultural reconstruction and rural reorganisation of Europe. By 1914 the German Government spent £12,000,000 and succeeded in establishing 20,000 colonists. The movement has got a tremendous fillip under the law of 1919, which was enacted as soon as the Republic was formally established.

#### GERMANY'S LEGAL CONTRIBUTIONS TO ECONOMIC DEVELOPMENT

In this connection it is interesting to observe *en passant*, that some of the most vital socio-economic legislation of contemporary Europe has arisen in Germany. The *Landschaft* is an old Credit Union of Prussia designed (1770) to issue land bonds on the estates mortgaged in its favour. It has furnished example and precept to the large and petty zamindars of the Baltic States, Poland, Norway, Denmark, Hungary, Russia and U. S. A.

The *Raiffeisensche Darlehenskasse* (Raiffeisen system of cooperative credit) is another item which the agriculturists of the world owe to German talent and legislation. Although the movement goes back to the fifties, the world has begun to take note of it since 1895 when the Prussian Central Cooperative State Bank was founded by the government. Then there is the legislation on social insurance, which enacted between 1883 and 1889 has now become almost an universal stock in trade of reform movement in every progressive country.

#### POLITICAL ENFRANCHISEMENT OF GERMAN PEASANTS

To come back to the *Rentengut* laws. It has to be remembered that, as one understands from H. Gerdes' *Geschichte des deutschen Bauernstandes* (History of the German Peasant Class) or Haepkes's *Wirtschaftsgeschichte* (Economic History) that the nineteenth century began in Germanic states with an "enslaved peasantry" and a predominant Zamindar class. It was under the inspiration of the French revolution and the philosophical liberalism preached by Kant and Fichte that the *Bauernbefreiung* (emancipation of the peasants) movement was initiated. The legislation set on foot

by Stein and Hardenberg between 1807 and 1812, although well-meant, did not succeed in accomplishing much in order to improve the economic lot of the cultivators. The interests of the Zamindars were still kept intact.

#### PROTECTION OF PEASANTS

The peasants were now, however, free as "political" and "legal" persons. There were improvements in other directions. In 1821 an Act was passed by which on the petition of village people *Gemeinheitsteilung* i.e. the partition of communal lands could take place. This reform has enabled the peasants each to have his own holding in one connected plot. The consolidation of cultivable and cultivated areas under single and undivided authority was thus assured.

In order to provide for the undivided inheritance of land, thus consolidated into single plot, a special legislation has been carried out so late as 1882. It is called *Anerbenrecht*. This as well as the previous measure may be described as falling within the category of *Bauernschutz* (protection of the peasants).

#### THE PROBLEM OF INTERNAL COLONISING.

The "protection of peasants" on these lines did not involve much interference with the "vested interests." But by 1850 it had been found out that there were about 400,000 "emancipated" peasants to whom agriculture appeared hardly "paying" since their holdings were too small. The "new industries" of the day proved also to be more attractive for these more or less landless labourers than farm-work. It was under the conditions of this "industrialization" or competition between factory and farm that the Zamindars began to feel the want of adequate working men for their estates (c 1870).

The German government had to face the problem of having enough cultivators for the country. It was resolved to increase the peasant element in the rural centres by *Ansiedlungspolitik*,—a systematic policy of *Innere Kolonisation* (Internal colonizing or land settlement) described in Professor Sering's book on the subject (Leipzig, 1893). Thus originated the laws of 1890-91.

#### NEW PEASANT PROPRIETORS.

The peasants were not willing to take the lands or live in the villages unless they were by law enabled to feel that they were "owners" of the plots which they cultivated.

Mere tenancy had no charms for them. The legislation gave them what they wanted by breaking up the large estates.

The government *Rentbanks* came to the help of the peasants, bought from the Zamindars the plots desired by their clients, provided them with loans for farm and buildings under the most favourable conditions and took upon themselves the responsibility of paying off the Zamindars with small doses of annuity in course of time. In order to prevent partition the *Anerbenrecht* has been enforced on these new peasant proprietors.

#### RESTRICTIONS ON PROPERTY.

The legislation did not arise out of sheer philanthropy for the peasant class. Nor was it dictated out of enmity to the *Junkers*, the landowning aristocracy. But all the same, by the fiat of the state a redistribution of property has taken place. And it would be sheer camouflage to describe the process as an ordinary "transfer of property" such as the usual Roman law understands it. The laws have deprived the original land-owners of much of their *freedom* both as regards the transfer as well as the indemnity. On the other hand the new peasant owners also are not privileged to sell or divide the property at their own sweet will. The *Rentengutsgesetzgebung* of 1890-91 is really the first of its kind in modern times to have restricted the right of the individual in regard to real estate in favour of the nation.

#### THE LAND REFORM OF 1919

From the German achievements of 1890-1891 realized as they were in the epoch of Bismarckian absolutism, it is indeed a tremendous jump to the proletarian ideal of restrictions to property as embodied in the Leninism of 1917. But even in Germany how far the people are prepared to go has been evident from the law of August 1919, which however perhaps to a certain extent, is to be read in the light of the previous and simultaneous happenings in Russia.

#### ABOLITION OF FAMILY-ENTAILS

In the first place, the Republic of Germany has abolished in its entirety the system of *Fideikommiss*. There was a tendency among the members of the new moneyed classes, the "industrial magnates" (c. 1870), to found country-estates and keep large areas in the control of their families. This is no longer possible under the constitution of 1919.

## THE MAGNA CHARTA OF LAND SETTLEMENT

A far-reaching law was passed the same day, August 11, on which the new constitution of Germany was issued. Under its provisions, in certain districts owners of more than 875 bighas are compelled to group themselves in *Landlieferungsverbaenden* or "land transfer-unions" and to sell one-third of the cultivated area to certain government recognized public bodies. These public bodies have been accorded the right not only of "pre-emption" but also of "expropriation". Only those who possess less than 875 bighas are not to be touched. In *Agrarwesen und Agrarpolitik* i. e. Agriculture and Agricultural Policy" (Leipzig, 1920) by Professor Wygaczinsky this law is described as embodying the *Magna Charta* of land settlement.

Such is the history of small holdings, associated as they are with various names, *Ansiedlung* (colonising), *Rentengut* (rent-land)

or the like that has been a constant example to Denmark and that is today inspiring the authors of *Agricultural Tribunal of Investigation* in Great Britain.

## WHAT IS A SMALL HOLDING?

It is difficult exactly to define a small holding. In Denmark, the latest official experts have fixed upon 44 bighas as the minimum size. In England the standard was up till now 175 bighas. There is a tendency to raise the unit by about 25 to 30 per cent. In Germany, the holdings created by the laws of 1890-91 and 1919 have an average area of 119 bighas. In each instance the unit is considered to be small enough to be adequately cultivated by one farmer with the help of his family (and as a rule without hired labour) and at the same time large enough to maintain the family on a reasonable level of material prosperity and "mental satisfaction."

## THE NEXT ECONOMIC STAGE

BY PROF. NALINAKSHA SANYAL, M.A.

**I**N the very primitive stage of human life man never knew how to make things for his own use. He lived by hunting and by gathering fruits etc., or by otherwise appropriating nature's products directly for his own consumption. There was no industry, no division of labour, no private property. Economists have called this the hunting stage.

In the second stage, known as the pastoral stage, men learnt to domesticate animals. The necessity for securing food for future consumption was felt and the only way towards this was found in keeping herds of animals ready for future satisfaction of wants. The animals required pasture and the life of man necessarily grew to be nomadic.

Animals however could not eternally supply food for the growing generations of men. Nature had to be controlled and directed to produce provisions for human beings. Men learnt to utilise nature's power for raising food products for themselves. The agricultural stage was reached. Gradually the idea of private property developed and a

system of some division of labour was also noticed.

The fourth stage was reached with the adoption of hand-made manufactures. Man's necessities began to grow and the ideas of self-sufficiency and exclusiveness gave place to conceptions of inter-dependence and co-operation. Men produced articles at home with materials and tools collected by themselves and exchanged them directly with consumers by way of barter. This handicraft stage evolved through different manifestations and ultimately led to the industrial stage of modern times.

In the industrial stage manual power is largely replaced by machines and nature is made to help mankind with steam and electric power. A complete revolution in the methods of production, transportation as well as exchange is brought about, and men become more and more inter-dependent. Barter gives way to money economy. Mechanism of exchange becomes intricate with the introduction of credit. Division of labour



becomes wider and finer and extends to territorial division through international trade. Private property develops with a vengeance. Capitalists command economic destinies of nations and labour is completely dissociated from any control of production. This is the present economic stage. No human institution however is ordained to remain static and signs are already manifest of the possible break-up of the present economic order. The growing demand of labour to participate more fully in the fruits of production, the cry for the destruction of capitalism, the problems of the trusts and the kartels, the combination of numerous small capitalists with labourers in joint-stock or co-partnership production, the growth of credit in all its manifestations, the nationalisation of productive organizations (culminating in Bolshevist destruction of private property in the case of Russia) are all steady indications of the coming of a new era.

In this coming age industry is likely to take up corporate form. Partly on account of the growing difficulties of competition and partly on development in the ideas of co-operation, the individual manufacturer will have hardly any scope for making a stand in the future economic world. Credit will almost completely replace money and a complex form of barter with paper measures for values of articles will grow as the principal method of exchange. The object of production will primarily consist in offering "service" to mankind and the ideas of making money or profiteering will almost totally disappear. All benefits of industrial achievements will proceed ultimately to the community at large being filtered through individuals, syndicates and the newly organised state. The conception of private property will be revised totally and the laws of inheritance and transfer re-written, and re-modelled.

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## THE RIVER-FRONT, BENARES

By P. SESHADRI

### TEMPLES AND OTHER PLACES OF INTEREST

IF Calcutta has been called the City of Palaces and Lucknow the City of Gardens, Benares may well be styled the City of Temples. Through centuries of her history she has received attention from the entire Hindu world, one province in India anxious to vie with another in offering its own contribution to beautify the place. Bengal and Maharastra, Punjab and Madras, even distant Nepal and Assam have joined hands in the rearing of temples in the sacred city. Besides the well-known ones where public worship is offered on a large scale, there are a large number of private shrines. In fact, it is the ambition of every Hindu gifted with great wealth to build a shrine of some kind or other within the holy limits and endow it, as best as he may, with facilities for perpetual service and worship. Reference has been made, when describing the river-front, to some of the temples which line the river. A few of the more prominent of the remaining ones in the city will be mentioned here

and this chapter will also include a brief description of some of the other objects of interest.

The shrine of Vishweshwar and its neighbourhood represent the most important of the places of worship for the Hindus. Benares, from time immemorial, has been the city of Vishwanath and the traditions of long centuries have gone to enhance its sanctity. There is always a dense crowd of worshippers at the temple and on special occasions it is difficult to find even jostling accommodation inside its courtyard. We owe the present structure to Maharani Ahalyabai of Indore. There is some fine carving in the temple and the roof is gold-plated by the generosity of Maharaja Ranjit Singh of the Punjab. Near by is the Gyan Bapi or the well of knowledge, a draught of whose sacred waters is believed by the orthodox Hindu to produce the highest spiritual illumination. The temple of Annapurna or the Indian Ceres ever ready to pour her wealth of plenty to the devout worshipper is also there.

In strange incongruity with these Hindu structures, there is big mosque in the adjoining courtyard just behind the Carmichael Public Library situated on the high road leading to Chowk. History and even the present appearance of the mosque can however explain the strange proximity. Aurangzeb whose wrath decended with special violence on the unfortunate city of Benares, the centre and crown of Hinduism, destroyed the original temple to Vishwanath situated on this spot and built the mosque, retaining even the original walls and only surmounting the structure with the Saracenic domes and minarets associated with Islam. A glance at the walls will show that they belonged to a Hindu temple at one time. They indicate a structure of considerable beauty and magnitude.

The number of temples in Benares is legion and reference can be made only to a handful of them here. In far south, on the way to the Benares Hindu University, there is a temple to Durga whose worship is quite popular in Benares and in northern India, if not so universal as in Bengal. There is a fine tank with well-dressed banks on its side and there is also the tomb of Swami Bhaskaranand in the neighbourhood. To the north of the city, beyond Vishwanath, there are a number of shrines like Kala-Bhairav, Bindu-Madhav and so on. In the west, temples crowd round the regions of Lakshmi Kund and Surya Kund. There is not a road in Benares driving along which the visitor may not come across a gold-tipped turret surmounting a temple with exquisite carved facings in stone. Every big mansion situated on its own grounds is sure to have a temple within the compound from which the bronze bells will peal forth morning and evening inviting attention to the service and worship carried on inside.

Benares is such a rambling city, that it is rather difficult to take the visitor along well-defined routes to do the sights. But there is one great highway parallel to the river traversing the entire length of the city along which he may wander with profit surveying the crowded scenes on either side. From the Assi which is only a *nala* during the greater part of the year, it proceeds through the most crowded parts of the city to Rajghat in the extreme north, at one time probably the fortified gateway leading to the place. The populousness increases towards the centre as the visitor comes from either side, and he who has wandered along this

road has seen the teeming population of Benares. One of the few spacious crossings in the city is near Dashashwamedh from which spot, for another nearly two miles towards the north, increases the bustle of the city's life.

As in many other cities in northern India the spacious opening in Chauk, in front of the police station which looks like a little castle, is the centre of the city's commercial life, especially in the evenings. Lanes radiate from the neighbourhood with shops which have stored in them all the wealth of Benares in its famous silk fabrics, some of them of exquisite texture, ornamented with fascinating designs of gold thread. In spite of all the advance of the industrial world, in silk-weaving and in gold embroidery in recent decades, Benares manufactures in the line hold their own even to-day in the markets of India and abroad. Near by is also the brass bazaar honoured by association with the name of Harishchandra, in whose labyrinthine mazes, the visitors can pick up some of the best brass work of India, quaint in design and full of the most patient and detailed ornamentation.

Another crossing, and we come to a parting of ways, the one to the right leading to Rajghat and the Kashi station in the north and the opposite one proceeding towards the Benares Cantonment through Kabir Chaura, a suburb associated with the memory of the well-known Indian saint of the name. On the former road are the Nagari Pracharini Sabha, reference to whose useful activities has been made elsewhere, the Kotwali and the grain markets of the city. There is also the Town-Hall built in commemoration of the visit of the Duke of Edinburgh to Benares in 1870, and opened by his late Majesty King Edward VII on the occasion of his visit to India as Prince of Wales in 1876. The hall is the usual place of meetings for the city. Beyond is the Kashi Railway station which marks, more or less, the northern end of the city's bounds.

Taking the road in the contrary direction, we pass through the historic suburb of Kabir Chaura associated with that wonderful mystic prophet of the fifteenth century whose fervent outpourings of spiritual ecstasy continue to exercise a profound influence on the masses of India even to-day. It has been said by Miss Evelyn Underhill in her introduction to Rabindranath Tagore's *One Hundred Poems of Kabir*: "Kabir belongs to that small group of supreme mystics—amongst

whom St. Augustine, Ruysbroeck and the Sufi poet Jalaluddin Rumi are perhaps the chief, who have achieved that which we might call the synthetic vision of God." It was from this neighbourhood that he sent forth those popular songs in Hindi full of benignant charity and the sweetness of true religion which have become a prized inheritance of the people. In spite of living at a centre where the rites and ceremonies of religion are often apt to obscure the essence of faith, Kabir kept his vision of the eternal verities of life undimmed and communicated his spirit to all those around him in an atmosphere of what Matthew Arnold has called "bounding emotion". A small *Kabir Dass ka Mandir* in an unpretentious little lane commemorates the saint's association with this suburb while there is another memorial to him on the Grand Trunk Road to Allahabad outside the city. It is known as *Kabir Das ka Baithuk* and tradition has it that Kabir Das as a babe was found here.

Another spot of considerable historical importance in this part of the city is an old garden-house now transformed into the headquarters of the Radhaswamis of the place. It is Madhav Das Garden situated on the main road where Warren Hastings camped on the occasion of his visit to Benares. During the few days he stayed in Benares, his fortunes were undergoing serious fluctuations. On one occasion, the citizens of Benares and the forces of the Raja made common cause and inflicted severe injuries on Warren Hastings' soldiers and there is a story current that the illustrious Governor-General had to keep himself in hiding for a while in a well inside the compound. Some of the British army killed in engagements here on the occasion are interred in the cemetery in Chaitganj adjoining the police station.

The situation was made so uncomfortable to Warren Hastings that he had to flee to Chunar, pending the arrival of reinforcements to strengthen his hands. There is a Hindi ballad describing his flight :

*Hathi pur howdah, ghoda per jeen  
Jaldi chale gai Warren Hasteen,*

There is also an interesting variation of the couplet which tells us that he fled in such confusion that he put the howdah on the horse and the saddle on the elephant !

A vast pilgrim-centre like Benares, with a permanent population of nearly two hundred thousand, and a further floating population always coming and going out of the city, is

badly in need of hospital accommodation. Two well-equipped hospitals, the King Edward and the Ishwari Memorial, the latter for women, situated along the same road supply the need. King Edward Hospital, formerly known as the Prince of Wales Hospital commemorates the visit of King Edward as Prince of Wales, but the history of the medical foundation goes to an earlier period. The nucleus of the institution was formed so early as in the times of Jonathan Duncan who was political resident of the place in the time of Maharajah Udit Narayan of Benares and was responsible for many beneficent activities. Beginning with a grant of land by the Maharajah in 1787, the foundation has enjoyed benefactions of various kinds from time to time. The Ishwari Memorial Hospital which is now presided over by a distinguished Hindu lady doctor trained abroad, was erected in 1890, by His Highness the present Maharajah of Benares in memory of his predecessor Maharajah Ishwari Prasad Narain Singh. The hospital is under the management of the Dufferin Fund and fulfils a great want in the city. Besides the hospitals for troops in the Cantonment there are only two other hospitals, the Bhelupura hospital built by the generosity of the late Maharaja Sir Vizaram Gajapathi, K. C. S. I., and the Lakshmi Narayan Hospital at Dasaswamedh, built by a Marwari merchant as a memorial to his son. The Benares Hindu University has just completed a hospital at the southern end which, it is hoped, will develop in course of time into a fine institution for medical relief as also for medical education.

We reach Benares Cantonment passing the headquarters of the Bharat Dharma Mahamandal, a well-known religious organisation of Orthodox Hindus which enjoys the patronage of many of the ruling princes of India and has some useful work of religious propagation to its credit. The Queen's College and the Victoria Park are also in the same neighbourhood. The Cantonment, located on the high ground of Sigra, is of the usual regulation type with barracks and parade-grounds and does not call for any special remarks. All the public offices and official residences are on this side and enjoy fine situations, though handicapped by want of sufficient proximity to the major part of the city.

There are, however, two buildings worthy of more than passing notice, both of them now in the possession of H. H. the Maha-

rajah of Benares. One is the Mint House which has ceased to be a mint for a long time, but is associated with memories of James Prinsep, the well-known numismatist. James Prinsep, to whom we owe great reforms in connection with the coinage as well as the measures and weights of India was Assay Master at this Mint from 1820 to 1830 before he was promoted to his higher sphere of duties in connection with His Majesty's Mint at Calcutta. The building also played a useful part at the time of the great Indian Mutiny by affording shelter to the European residents of the city and the cantonment who were expecting every hour an extension of the outbreak to this populous centre from Cawnpore and Lucknow. In recent years, it has also been a successful war-hospital of considerable activity.

Near by in the Nandesar House of His Highness the Maharaja of Benares, which serves as a guest-house for exalted visitors to the city who always enjoy the lavish hospitality of His Highness. It is at the same time a house of historic memories connected as it is with a famous episode of Anglo-Indian history which occurred at the time of the rebellion of Wazir Ali, the ex-king of Oudh who was deposed in 1798 and kept in Benares for some time as a political pensioner. In view of the intrigues which he was fomenting in Benares, it was decided by Lord Mornington who arrived as the governor-general of India in May 1798, on the recommendation of the "Judge and First Magistrate" of Benares, Samuel Davis, to remove him to Calcutta. Wazir Ali who was maturing his designs for revolt did not wish to lose time. He revolted on the 14th January 1798—one of his first attacks being on Nandesar House which at that time was the official residence of the "Judge and First Magistrate". Mrs. and Mr. Davis had just returned from a morning ride when Wazir Ali surrounded the house with two hundred followers and began attempting to get at the upper floor where they had taken refuge. Standing near a trap-door at the head of the staircase, Mr. Davis however defended himself heroically against the crowd with a long spear which he scratched from the hands of one of his servants. He killed some of the rebels who in spite of attempts lasting for nearly an hour could not after all dislodge him from his position of vantage and had to withdraw. A detailed account of this exhibition of heroism on the part of Mr. Davis may be read in the first chapter of Col. Laurie's *Sketches of Some*

*Distinguished Anglo-Indians* under the somewhat grandiloquent title of the "Domestic Thermopylae of Benares".

Before completing this list of places of interest in Benares, reference should be made to the Ramnagar fort and palace, the residence of His Highness the Maharaja of Benares, though they are on the other side of the river and are outside the limits of the city. It may be mentioned that Ramnagar was not the original seat of the Rajas of Benares, Raja Balwant Singh having founded it so recently as in 1750 forsaking Gangapur. The massive walls of the fort and the palace rise almost from the water's edge allowing only one entrance and flight of steps through which access can be gained by special permission. There is a reception hall and an armoury inside the fort and there are numerous treasures inside the palace like exquisite carved ivory-work, paintings and illuminated manuscripts which last include a wonderful copy of the *Ramayan* of Tulsi Das. There are three temples near the fort-walls, one to the great sage Veda Vyas and two others to Mahadev and Ganga respectively, while there is also a more imposing one about a mile from the palace known as the Sumeru temple adjoining a fine tank. Near about is also the Ram Bag, one of the garden-houses of His Highness the Maharaja of Benares used for receptions and entertainments which are a prominent feature of the social activities of His Highness.

It is necessary to pay a tribute of praise here to the present enlightened and generous ruler of the Benares State. His Highness the Maharaja Sir Prabhu Narain Singh, G. C. S. I. to whom Benares owes many a benefaction and whose helping hand has always been the inspiration of every good cause in the ancient city. Installed on the *gadi* in the year 1890, His Highness has laboured hard for the advancement of the State for the last more than three decades and has succeeded in introducing many a beneficent reform tending to the happiness and advancement of his subjects. A Sanskrit scholar and a devout follower of the ancient Hindu faith, His Highness has endeared himself to the entire Hindu world. The city of Benares is outside his territories, but he is still looked upon with reverence by the people as the Kashi Naresh, the representative of an illustrious line of kings who have been the guardians of this ecclesiastical capital of Hindu India. His Highness has been one of the most

generous patrons of the Benares Hindu University and it is no exaggeration to say that it grows under his fostering shelter and care. (To be continued)

## THE TRAGEDY OF THE RUSSIAN INTELLIGENTSIA

By EMMA GOLDMAN

THE most tragic victims of the Bolshevik experiment are, undoubtedly the Intelligentsia. Formerly the greatest spiritual force in the life of the people, the moral leaders in the heroic struggle for freedom, the educators and emancipators of the peasantry, the Intelligentsia today has become the pariah—driven, starved, imprisoned or exiled.

What has caused this extraordinary change? The Bolsheviki pretend that the Intelligentsia have acted as the enemies of the Russian Revolution and therefore had to be treated with drastic measures. Closer examination, however, disclosed the fact that the percentage of counter-revolutionary elements among the intellectuals was exceedingly small and could have easily been dealt with without victimizing every one who had the misfortune of belonging to that class. But the Bolshevik Dictatorship could evolve no more sane or just method than a campaign of hatred, discrimination and very cruel persecution. That campaign gradually destroyed the value of the Russian Intelligentsia and undermined its very existence.

Of all classes in Russia, the economic condition of the Intelligentsia is the worst, the pittance doled out to them by the State—when employed—the most miserable. Lunatcharsky, Commissar of Education, himself admits that the main cause of the decline in the number of Teachers is the very poor pay they receive. "Being paid like beggars", he says in one of his official reports, "the teachers are treated as such by the people". Nor is Lunatcharsky the only Soviet official who explains the dearth in the teaching profession on account of the niggardly way instructors and pedagogues are remunerated. During the Teacher's Congress, held in Moscow, one of the delegates stated that "the money collected for educational purposes is being used for other matters." Further on in his report the same delegate declared that "there are frequent

cases where the teachers are being paid only two roubles per month" (about one dollar).

More informative and interesting, however, than any statements of Soviet officials are the pitiful stories that come out of Russia in the form of letters from the teachers themselves. I shall quote from such:

"The Northern Volga, August 24, 1924.

What is there to write about my life? It is so uncertain and harassed; one is glad if a day passes quietly. I am anxious about the future of my children. There is again a 'cleansing' of students going on. Of the 900 students 300 are to be excluded—The village school masters receive only 15 roubles a month, and even for that we have to wait months. We bear all this patiently—what do not human beings grow accustomed to! What we feel most keenly is that we have no rights whatsoever. The demands made upon the teachers are enormous. The political examinations are harrowing—I cannot think of them without a shudder..."

Another teacher writes:

"Everyone is in a depressed state of mind. The intelligentsia is enslaved and, having neither means nor strength to put up a fight, they submit and keep silent. The least harmless conversation may have grave consequences and result in exile to Siberia. There is no hope of any improvement..."

How professors live in Russia:

"The conditions of teaching are fraught with extreme hardship. There is no academic freedom of any sort. All instruction has to be imparted from the orthodox Marxian point of view. The least deviation from it is denounced. Teachers are subjected to a political examination which is really a cross-examination as to one's origin and sympathies; the fate of everyone hangs in the balance. Thus everyone who still retains self-respect and a regard for learning must needs refrain from following the profession of a pedagogue. Unfortunately it is not much different in other professions. In every State institution the employees are in constant fear of their fate...For any cultured man to remain in Russia now, especially if he cannot or will not *adapt* himself, is impossible. Apart from the fact that one might die of starvation, one feels degraded—degraded and humiliated every moment."

A young girl-student writes:

"As was to be expected, I was 'fired' from the

College. Several others shared my fate. Why were we driven out? Because we refused to ingratiate ourselves, to cringe before them. Although we kept loyal to the Soviet authorities and did not meddle in politics, they felt instinctively that we were not with them...Blank despair alternates with a passionate desire to be able to live a decent human life, not by order, but with the possibility to breathe freely to think, not to mention the other conditions so essential to the life of a cultured human being." (October, 1924)

That the poverty described in the above communications is not exaggerated is proved by the following scale of salaries paid to the various professions:

First-grade Teachers ... ..	20-30 roubles per month
Second-grade " ... ..	30-40 " " "
Medical Assistants ... ..	40-50 " " "
Nurses ... ..	17-24 " " "

In view of the fact that professional persons do not share the few privileges extended to the workers—such as cheap rent, social insurance, etc.—it will be realised that the above figures imply actual starvation.

Yet it is not this miserable economic situation which is the source of the most poignant suffering of the Intelligentsia. Much more is it the complete deprivation of political rights and their elimination as a spiritual force in the life of the people.

The most influential intellectual force in Russia, before the ascendancy of the Bolsheviks, were the writers. Surely in no other country had men of letters so fervently and effectively voiced the conscience, the aspirations, and ideals of the people as in Russia. From the earliest times they were the lay preachers who castigated the political and social evils and persistently held out the promise of new possibilities. All that is no more in present-day Russia. Before daring to express themselves, the writers must now *secure a permit!* It is hardly creditable, that this should be the case, yet this is unfortunately the actual situation. In the "Pravda" of April 28, 1925 (the "Pravda" is the official organ of the Government), the writer, V. Vorossiev, tersely states the position of the intellectuals in Soviet Russia:

"Although writers and artists are recognised officially as useful and necessary workers, they are nevertheless financially more burdened than any of the other professions. It may not be generally known that an author, desiring to exercise his calling, is compelled to obtain a 'license' which grants him the right (!) to devote himself to literary work. Every six months he has to renew his license, for which he has to pay 32 roubles. This is, I believe, something unique in the world. The author seated at his writing-desk and on the wall

before him his license confirming his right to occupy himself with literary work *until the 1st October of the current year.*"

I hereby reproduce a specimen of such document:

"Issued by the Moscow Finance Department under No. 764, Category No. 3:

License for personal professional activity with the capital of the adjoining districts, for a period of six months.

Professional Tax ... .. 210 roubles

Local Tax ... .. 210 "

Stamp Duty, etc. ... .. 4 "

Total ... 424 roubles "

The recipient of the above document, well-known writer and translator of the Ukrainian poet Shevtchenko, submitted declaration to the Finance Department to the effect that he had held a honourable title of author for forty years, but that he was no longer in a position to do so. Hence forth he would discard his title and writ no more. He handed this declaration personally to an old official of the Finance Department. The latter, having read the statement, asked: "Well, and what will happen now? I believe you have no longer the right to purchase paper and ink at the stationery stores."

"If I have no right, I shall not buy," the author replied.

"H'm, yes, but if you were to write a home, for yourself, who could forbid you to do so?"

"I think so, too."

The old official was silent for a moment then, bending over he whispered to the poet "Very well, then, buy some paper and ink—and describe all these disgraceful things."

Vereasaiev concludes his article in the "Pravda" by referring to the official investigation recently made by the Petrograd Section of the Writers' Union concerning the material condition of its members. It was ascertained that the majority of them live in dire distress, and that in numerous cases poverty is so great that they even lack a change of linen and exist in a half-starved condition. Yet, notwithstanding this, they are burdened with the exorbitant taxes that the Government has imposed upon all those belonging to the liberal professions.

Verily, the Dictatorship is a chariot-wheel which grinds beneath it everything that is best in Russia, most relentlessly of all, its Intelligentsia.

# WHY THE BRITISH DOMINATE MIDDLE ASIA

By ST. NIHAL SINGH

**BRITISHERS** so persist in throwing a cloak of altruism over their Imperialist designs that a frank avowal by one of them of the selfish motives which take them to other people's lands and keep them there comes as a welcome relief. For that reason Mr. Richard Coke's book; "The Heart of the Middle East," published by Thornton Butterworth at 18/6d net, is to be commended. In it are laid bare the real springs of action which induced his people, in the first instance, to bring the Persian Gulf and its littoral under their influence, and more recently to fight Germany's Allies in Mesopotamia and evict them from that region.

The author has not the slightest respect for those persons who indulge in such make-believe as the League of Nations and the Mandatory system. Being a realist, sprung from a race which he knows is intensely practical in contradistinction to being idealistic, he makes it abundantly clear that the British do not work nor spend money in another country for the love of the natives of that land, but only because cold calculation assures them of gain many times greater than the energy and treasure they expend. Such, in brief, is the trend of Mr. Coke's thought, and I propose to make a hasty survey of them.

The desire to outwit their European rivals actuated the British, in the first instance, to exert themselves in Middle Asia. The movement began early in the sixteenth century.

Vasco da Gama, by doubling the Cape of Good Hope, had demonstrated the possibility of trading direct with India, and the Portuguese established their dominion in our land, and from their capital Goa colonised the port of Hormuz, at the entrance to the Persian Gulf, as an outpost. They soon drove the Arabs from their position as masters of the sea-borne trade in the Indian Ocean, and for a century controlled the carrying trade between Europe and India.

By the beginning of the seventeenth century, the Dutch had begun to challenge the Portuguese as the carriers of Eastern commodities, and had established their centre at Bandar Abbasi, a new port on the Persian Gulf. Before they had time to consolidate their position, the English had realised the importance of Asia as an outlet for their goods, and the English East India Company was formed.

The English, with the assistance of the Persians, captured Hormuz from the Portuguese. That action, the author explains, caused considerable complications for His Majesty's Government, but "...the directors of the East India Company were shrewd men of the world, quite capable of handling so delicate a situation. The powerful Duke of Buckingham received a gift of £10,000 as part of the spoils of war: and there is strong reason to believe that King James secretly received an equal sum. The incident was smoothed over at the Court of Spain, and nothing more came of it."

Simultaneously with the capture of Hormuz according to the author, the English began to interfere in the affairs of the country, which interference has continued up to the present day. The East India Company entered into a defensive alliance with Shah Abbas whereby they undertook to maintain two men-of-war in the Persian Gulf for the protection of shipping. As occasion arose they took direct action for or against one or another of the local potentates. They occupied Aden in 1839.

Indeed, as Mr. Coke puts it, "the connection of the English with Mesopotamia was an inevitable corollary of their powerful position in India and the Persian Gulf." The "capture of Hormuz in 1622, and the consequent political agreement with the Persian Government of the time, led inevitably to the invasion of 1914, and thus to the present situation to-day."

The end of the war found the British "masters of Mesopotamia, of Syria, of Palestine and of large portions of Persia; and British garrisons dotted the entire length of the country from Cairo to the shores of the Caspian Sea." They were "finding out to their cost, that it was impossible for them in the long run to ensure the control of the Persian Gulf and the Persian oilfields without a footing in Mesopotamia."

It will be noticed that, in addition to India, oil had entered into the calculations. We are told that "the discovery of oil in Persia and a growing recognition that petroleum was likely to become the fuel for ships of the future, once more served to emphasize the importance of the Persian Gulf to British interests."

A British subject secured a grant in southern Persia in 1901. The Burmah Oil Company, "a powerful Scotch group operating in the East," was interested in the new scheme. Mr. Coke gives a brief but interesting account of the operations of this company:

"In 1909, it was recognised that a field of much promise had been found, and steps were taken to form an independent company to take control of the operations. A refinery was built at Abadan, on the Shatt-al-Arab, and a pipe line laid to it direct from the fields. The British Admiralty had by this time decided that a safe and ready supply of oil for the British Navy was a necessity, and Mr. Winston Churchill, then First Lord of the Admiralty, suggested the securing of control in the new company by the purchase with Government money of a large block of shares. The project was carried into execution, and the Anglo-Persian Oil Company (as the new concern was termed) agreed to accept a number of directors appointed by the British Government, and to hold itself in readiness to supply British national needs, when called upon. Early in 1914 the pipe-line was doubled, and the resources of the refinery largely increased."

It was oil that led to the campaign in

Mesopotamia in the late war. According to Mr. Coke:

"...The official reasons offered for the initiation of the campaign were three; the protection of the oil pipe-line and other plant of the Anglo-Persian Oil Company in southern Persia and the Gulf, a protection vital to the British navy; the occupation of Basrah and its environs with a view to making this protection effective by securing the principal enemy port; and the 'moral impression' upon the local Arabs, which, it was thought, could not fail to have an echo on the Egyptian border, and might even have some effect upon the Moslem population of India."

In any case, the author remarks, "the invasion of Mesopotamia by the British, at any rate in its original form, was inevitable; it had been made inevitable by the assumption of authority by the British in the Persian Gulf, by the discovery of oil in southern Persia, and, finally, by the decay of the Turkish Empire, and the knowledge that sooner or later, if the British were unwilling to interfere in Mesopotamia, there would not be found wanting other powers willing to do so." And he adds:

"...If the British had not invaded the sea board of Mesopotamia in 1914, they would have been compelled to do so at a later period of the World War; and the invasion later might have been neither so easy nor so successful."

As time went on, the British position became more and more consolidated. The British hold on Persia, "so vital to the oil question, was gradually re-established." By 1919 the British had found out that it would "be impossible for them in the long run to ensure the control of the Persian Gulf and the Persian oilfields without a footing in Mesopotamia. The land of the rivers, now as always, holds the key to the whole Middle East. And the development of a 'sphere of influence, must inevitably eventuate in conquest." The British had already conquered Mesopotamia:

"It lay now at their feet, helpless, divided in many directions against itself, deprived by the sudden collapse of the Turkish Government of even the vestiges of Government machinery."

The question was: what would Britain do with Mesopotamia. Two courses lay open to her. She could "treat it as a territory acquired in war and immediately annex it to the British Empire," or "could arrange an immediate withdrawal from the country, after setting up some sort of local Government which should be reasonably acceptable to the people." There can be no doubt that originally it was intended to take the first named course, and treat Mesopotamia as the spoils of War. I remember distinctly that the 1915 edition of one of the important books of reference published annually, to my surprise, listed Mesopotamia as a "British Possession."

Towards the close of the war, however, President Wilson laid down in his "Twelfth Point" that non-Turkish nationalities of the old Turkish Empire were to be given 'an absolutely unmolested opportunity of autonomous development.' Britain was face to face with a dilemma. How could she reconcile her old "sphere of influence" in the Middle East, which it was an obvious necessity for her to retain, with such an ideal cherished by the head of the nation whose entry at the psychological movement had decided the war in favour of the allies?

Mr. Lloyd George rose to the occasion. The

Mandate system was designed which gave, in name, what Wilson desired, and enabled Britain, in reality, to dominate middle Asia as set forth in the Treaty of Versailles. Certain "communities formerly belonging to the Turkish Empire were to be "regarded as having reached a stage of development where their existence as independent nations" could be "provisionally recognised, subject to the rendering of administrative advice and assistance by a mandatory power until such time as they were able to stand alone."

Not until April 24, 1920, was a mandate for Mesopotamia granted to Great Britain. That was eighteen months after the Armistice. It was the first attempt to legalise in any way the British occupation of the country. Not until August 10th was the Turkish Treaty, which embodied the recognition of the mandate, signed by the delegates of Turkey, and the draft mandate on behalf of Great Britain was not presented to the Council of the League of Nations until December.

Meanwhile a rebellion broke out in Mesopotamia, and lasted for seven months. The fact of the matter was that the people of the land jumped to the conclusion that the mandate system was merely the old system under a new name; that "it would resemble the British 'temporary occupation' of Egypt;" that "they (the Mesopotamians) would be, under the mandate plan, free men in theory, but in practice subjects of the Power who held the mandate, a new type of colonial; in fact, even possibly in a worse position than the colonial, for they would lack the latter's privilege of being an actual legal subject of the sovereign state." As Mr. Coke puts it:

"It should never be forgotten, first and foremost, that political idealism of the English Liberal or of the American pattern is almost unknown in the Near East. The idea that a great nation would be prepared to carry out a lengthy and possibly expensive project purely on idealistic grounds would in any case be merely received in the East with cynicism. The latter has a very much longer political history than Europe, and, even more so than the United States of America; and it is inclined to regard political idealism, unless it is idealism of the most obviously practical sort, as merely a convenient cloak for some other less reputable political object. Its people have, politically speaking, all the ingrained suspicion of the elderly person who has 'seen it all before.'

Nor can it be said that the people of the Near East have had any great reason to put their trust in the political idealism, or even in the good faith, of the West. They have watched the West interfere in Near Eastern matters times out of number in quite recent years, but always to the eventual advantage of the West. They have seen the British occupation of Egypt and the Sudan, undertaken according to their sponsors from the highest motives and merely for a limited time, turn into Imperial encroachments of an obviously permanent nature; they have seen the same British, with no excusable object, except that of Imperial ambition, occupy both Cyprus and Aden; and they have seen the gradual French infringement of practically the whole northern coast of Africa. The absolutely wanton seizure of Tripoli from the Turks just prior to the World War did not escape their notice; nor could the obvious European encouragement to Turkey's many Balkan enemies avoid comment. Not unnaturally,



it had become an axiom with them that it was only a question of time before the various European Powers would seek still further to divide the helpless body of the Near Eastern world between themselves."

This is plain speaking indeed. Now and again, however, the author tries to throw the veil of idealism over selfish designs. When so doing, he merely contradicts himself. Having sought on pages 167-68, to impress the reader with the fact that the Mesopotamian suspicion as to the motives underlying the mandate system was ill-founded, on page 221, for instance, he remarks that the weakness of the mandate system lies in the fact that it presupposes that a strong nation will be willing to assume the burden of the guidance of a young State which is admitted by the general opinion of the world to be incapable of standing alone."

Granted that such a strong nation be willing to assume such a responsibility, he declares that no strong nation will be allowed by its own nationals to bear the burden (including probably a heavy financial burden) of guiding the destinies of a smaller State, unless it is allowed very great material advantages in return.

He explains that a

"...rich and powerful State cannot 'adopt' a poor and feeble State, in the manner in which a rich individual may adopt a poor and struggling youth because in the case of individuals the rich man is only doing what he pleases with his own money, but the rich Government has no money of its own at all. The riches of a Government form merely the sum total of what it extracts from the pockets of its citizens by taxation: and the latter will in the long run refuse to provide more than such an amount as they consider necessary for the efficient furthering of their collective interests."

Human nature being what it is, when the froth of sentiment which immediately followed the Armistice settled down, the

"British taxpayer...began to protest passionately against an arrangement which involved his Government in spending large sums of his money, without being in a position to claim any corresponding advantage, even that of complete control; and the English newspapers and public men started to point out with some truth, that if the British taxpayer was to be asked to finance charity on a large scale, there was plenty of scope for it nearer home."

No wonder that the feeling spread over the land of the rivers that "in a few years, perhaps in a few months, it would be too late to strike at the invader," that if "the British were allowed, to 'consolidate,' then there would be no getting them out at all." That, according to the author, was the real reason for the rebellion. Britain broke the back of the rebellion. Mr. Coke thinks, however, that the punishment meted out was by no means salutary enough. According to him, some "sort of general punishment was needed which might be remembered by the tribes and the Shiah religious authorities, if at any future date they might feel impelled to rise again."

The book contains a vivid description of the chaos which resulted from the British determination to hold real power, while pretending to hand it over to the Arabs. An electoral law was hammered out on the British anvil, "but that was as far as

the British experiment in Iraq democracy went." Naively, Mr. Coke remarks that perhaps "the 'mandatory authority, was not quite sure enough what the results of the election would be.'" In any case, the elections were never held, and the national assembly never met." The king and constitution were found to a great extent by the British themselves."

The Amir Feisal, whom the British appointed the head of the Arab State, settled down to the task of organising his kingdom, with the aid of the British High Commissioner. While the tasks hitherto performed in the provinces by British political officers were given to newly appointed officials of local birth, the British officer remained as "Advisor," a procedure which involved the payment of a double salary for the same work, out of a poverty-stricken Exchequer." The railways, which were the property of the British Government, continued to be administered by the High Commissioner, while several other important institutions, notably the electric light plants of Basra and Baghdad were left in the possession of the British Army and under the control of General Head-Quarters. This meant that on the purely civil side of life "there were actually in operation for some time three distinct Governments, with actual power in their own respective spheres, and responsible to nobody but themselves."

This lack of co-ordination resulted in "a good deal of avoidable extravagance," as, for instance, the purchase and adaptation of an expensive and ill-suited property, at a cost of some £150,000, for the use of the chief British representative and his entourage, though two British Residencies already existed in Baghdad, which, however, were in the possession of and were being used by the General Head-Quarters.

At first Sir Percy Cox (the British High Commissioner) dealt with the Iraqis with gloved hands: but in the second year of the existence of the Iraq kingdom the gloves were removed, and the mailed fist was used without mercy or ceremony. To use the words of the author, the "High Commissioner for once threw off the disguise of tutor and boldly stepped into the breach as master."

The incident which led to that change is related with dramatic power. Cox, as Consul General of the British Crown, made a formal call on Feisal. He was greeted, on his arrival in the courtyard of the Serai, by a violent nationalist demonstration, "conducted, however, with great courtesy and no sign of personal animosity." He considered it an open insult, and ordered that the leading nationalist offenders should be arrested and exiled, and that two Baghdad newspapers be suspended. The nationalists contended that while the occasion they had selected for their demonstration was improper, "it was the only possible means of making sure that their point of view was not heard by the High Commissioner at all." Taking everything into consideration, Mr. Coke thinks that "the sudden assumption of personal responsibility by the High Commissioner was, on the whole, generally commended." He does not say commended by whom.

Incident followed incident to upset the balance of life in Mesopotamia. The treaty between Iraq and Great Britain, when finally published, proved disappointing. It

"...involved in fact the assumption by Great Britain of all the exterior responsibilities of Iraq,

both diplomatic and military, with a corresponding right to exercise control over her official decisions, and to claim a privileged position for British influence over that of other foreign Powers. Great Britain was to assist Iraq to obtain membership of the League of Nations—an outward and visible sign that the 'tutorial' period of national life was over—and to do her utmost to procure such foreign loans or financial assistance as she might require for the development of her territory. An important article secured the abolition of the Turkish capitulations in return for certain judicial privileges for European residents. Iraq agreed to observe tolerance towards the followers of all religions, and to recognise a law of antiquities which should allow unimpeded research work of the nationals of responsible foreign Powers."

The treaty was designed to define the relationship of the countries for a period of 20 years, and to some extent, undoubtedly exceeded the mandate of the League of Nations. Naturally it roused a great deal of resentment. A compromise was finally arrived at by means of which the 20 year period was reduced to four years.

With great difficulty a Constitutional Assembly of Notables charged with the ratification of the treaty with Great Britain and the creation of an organic law for Iraq was brought together in the spring of 1924. It discussed the future Constitution and preparations were undertaken for the creation of a popular Parliament of two Houses. That is as far as the book takes us. The author ends with the retirement of Sir Percy Cox, with the statement that the land is "at the parting of the ways, derelict, but with the seeds of new life, barren, but capable of untold fruitfulness, hot, dirty and unkempt, and yet capable of arousing the loyalty of the most alien hearts"—whatever that may mean.

Of one thing Mr. Coke is absolutely sure, "Iraq both needs and desires some degree of outside influence and control. It has yet to be proved that a stable State can be built up" there. "It is a *sine qua non* of the success of the new regime, that the British support shall not be withdrawn, either soon or suddenly."

As to the British interests in the land of the "foolish and rational policy of bag and baggage, evacuation entirely overlooks" the fact that the "Persian Gulf is one of the nerve centres of the British Empire: and Iraq is easily the most important country bordering on the Gulf. British interests and British duties alike forbid her frittering or throwing away her great position in these regions."

Upon the British policy "in the Near and Middle East," the author declares, "have been built up Britain's Indian dominion, and the great Eastern connections of the British mercantile marine; upon it rests the Empire, that majestic and unique creation which alone distinguishes Great Britain from any other inconspicuous island of the northern seas. The Empire is at once the symbol and the mascot of the British race: in it are embodied the hopes, the duties and the destiny of the British nation."

The withdrawal of British influence will not mean independence or self-determination—it will mean "chaos, utter and complete, until some other Power arises to take the burden thus thrown down." For, to say that "the hopelessly disunited millions of Asia—Indians, Arabs, Persians, Turks, Kurds, Afghans, Armenians, Jews—are as capable of finding their own political level and of achieving their own destiny unaided as the millions of Europe or America is simply to say that which is not true."

Then, in addition to the necessity of holding down India, there is Britain's duty to the oil interests. Mr. Coke quotes the chief representative of the Anglo-Persian Oil Company in the Persian Gulf—Sir A. T. Wilson—to the effect that on the strength of the promises which Great Britain has made in regard to Mesopotamia "much British money has been invested in these regions, and those who have built up enterprises in" the country on the strength of those promises "are entitled equally with the inhabitants of the country, to look to His Majesty's Government not lightly to abandon her self-imposed mission."

## THE PINDARI GLACIER

By BEGAM HUSNARA

SHOULD you care to visit regions of perpetual snow or view a mass of sparkling snow making its progress down the valley, go and visit the Pindari. The glacier is a magnificent work of the creator. In the soft whispering of the swaying pines the poet hears a wonderful story. In the singing of the birds and the swish of the bubbling streams, there is music for the musician and

on the sloping mountain-sides lies beauty thrown bare for the artist! The charm of the place is bewitching, it will cast a spell over you and will call to you in soft beguiling tones till you return again and again to pay it homage.

Pindari lies on the borders of Almor district. The fame of it is spreading far and wide and every year the number of people

## THE PINDARI GLACIER

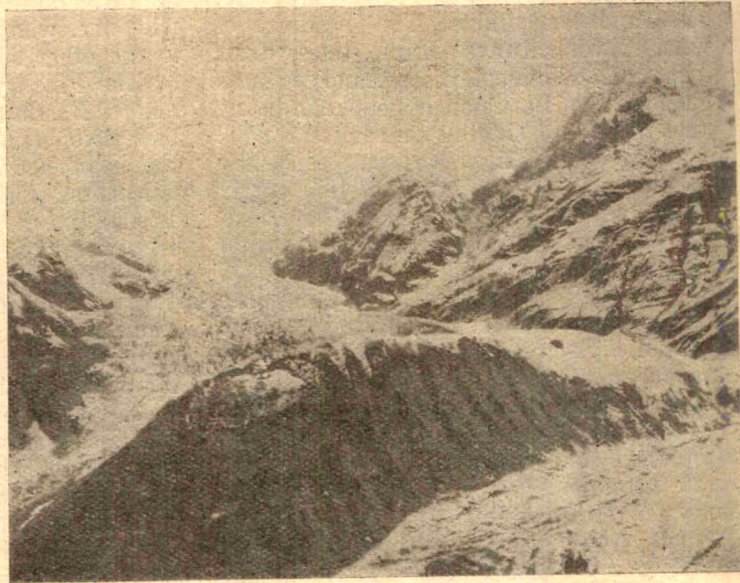
that throng to see it is increasing. The journey is comfortable. From Almora the glacier can be reached in six days doing on the average 12 miles a day. There are small dakhunglows all along, where travellers usually spend the night. The route from Bageshwar as far as Loharkhet lies up the valley of the river Surju. Between Kapkote and Loharkhet too bubbling springs of sulphur and hot water that come meandering through a glade of giant pines are interesting to explore. The valley of the Surju is well cultivated: the brawling mountain stream, the terraced fields, the farmers working busily, the villages with little whitewashed houses, and the shepherd boys watching their cattle on the hillside are beautiful visions of Himalayan rural life.

The people of Darumpur are intelligent, but simple and superstitious. Being quick-tempered, they are willing to cut each other's



Darumpur men carrying Luggages

throats in a moment. Fighting blood runs in their veins, and men who will kill a bear with one knock on the head with a thick alpenstock and maim a tiger with an axe will be anything but cowards! As is the case



Region of Perpetual Snow--The Pindari Glacier

all through India, the poverty of the peasant is appalling. He digs and ploughs from early morn till sunset. He sweats in the scorching sun or soaks in the pouring rain. He works the most, but gains the least. And the peasant of Darumpur is no exception to the rule. He lives in a poverty-stricken shed which is however kept scrupulously clean. He eats two meagre meals—hardly enough to keep body and soul together and yet he is strong enough to carry the load of a mule on his back and climb towering heights as stealthily as any hill-goat! He cannot reap what he sows for the ground is rocky and the intense cold allows only a very few things to be cultivated. He dresses in a shirt and loincloth and for an overcoat cleverly wraps round him a blanket of sheep's wool. This blanket he makes himself. Laziness is not a failing of the inhabitants of Darumpur. In fact, they are very industrious. The women wear a long gown of the same kind of blanket. It is gracefully pinned over the shoulders and a tight waist-band gives the lower part of the dress the appearance of a skirt. Some usually wear bright coloured bodice of a softer material. The women make no pretence of being dainty or delicate. They work in the fields, climb mules up the hill to cut grass for their cattle, look after the house, and when necessary, can lift as heavy loads as the men. If bears or leopards cross their path they are as clever with their scythes as the men with their axes.

In spite of their poverty, the people are kind, generous and hospitable. The headman of the village will always bring the visitor a present of delicious honey and walnuts or vegetable. The Darumpuris believe in living like the robin and singing the day through! At the village of Kathi, there was especially a fine old man of 115 years. He carves beautifully with a needle on walking sticks, and is so generous of heart that every visitor receives the present of a stick!

This is the last glimpse of the children of Adam. After this starts a weary climb higher and higher and the traveller enters Dhakuri forest (8900 ft.). Its crops of Kharsu oak, silver fir, maple and walnut are so thick in places that the trees make an archway over the road and not a ray of the sun can penetrate through. It is a dark and lovely loveliness that throws her arms around you and turns your fancy to thoughts of love and fairyland! The peep into jungle life is delightful. Hundreds of birds sing all the day long, gorgeous butterflies flit in and out. A picturesque variety of flowers and ferns, and delicious red raspberries cover the mountain side. The scenery is so grand that the intruder may well lie down under the great brown and blue shadows of the drooping trees and dream that the gates of paradise have been thrown open once again! An awesome silence reigns over all, there is no cultivation, no fields, no sign of man—only the merry piping of birds, the chirping of the cricket, an occasional shriek of the wind, laughing water-falls, gurgling streams and all round nothing but ranges and ranges of majestic mountains that inspire reverence!

Starting from Parkia (10,700 ft.) at 5-30, A.M. on the 25th of (1924) October, for the glacier, it was hard work crossing the many snowdrifts. A recent fall of 6 ft. of snow had hidden the road, and only by cutting steps in the snow was further advance made possible. It was bitterly cold, the water-falls were frozen and transparent ice, resembling glass sheaths, encased the flowers and blades of grass growing along the banks of the streams. Within three or four hundred yards of the glacier there was no vegetation. The snow lay cold and hard, then gradually the rising sun kissed the peaks pink and adorned them in a garment of gold tissue. The glacier itself was a magnificent sight. Its immensity is a wonder and its ice-fields and ice-cascades are thrilling. Its elevation is 12,088 ft. So

far Mr. Traille, Commissioner, has been the only one, who, a hundred years ago, crossed to the other side by means of planks.

The Pindary is fed by three other glaciers, that of Nanda Devi, Nandakote, and Bankattia. The two famous peaks of Bankattia and Nandakote (20,740 ft.) are visible. The mountain mass which culminates into Nanda Devi (25,660 ft.), the highest peak, forms the shed between two important districts and river systems, that of the Alakananda and the Ganges in Garhwal district, and the Surju and the Sarda in Almora district. Unfortunately, holy Nanda Devi itself is situated far behind Nandakote and is not visible from the glacier.

The surface of the glacier presents many cracks and crevices and the ice-caves that lie hidden above "the snout" are full of wonderful charms. They are difficult to find as the fresh snow blocks the narrow entrance. Some of the caves are 15 to 20 yards long and so dark inside that the service of a candle is required. The walls and roof are of transparent pale green ice, huge blocks of ice lie scattered on the ground, and like stalactites ice hangs from the roof and resembles a hundred chandeliers waiting to light the palace of the Ice Maiden! The water bores small holes through the roof and falls in a shower of beauty. Those water holes in time get larger and weaken the roof so that it collapses.

It is a sad thing to say that the glacier is receding fast. The "snout" is not very imposing, it is covered with dirty muddy snow. North-north-west of the 'snout' are two small ice caves, from which issues the silver "Holy Pindar." At the source and for a mile further down, its waters are muddy, but later it becomes a sparkling mountain torrent.

There is a little cave two miles down the bed of the river, and the people of the place believe that Bhim Singh, the Pandava Prince, spent twenty-four years of devotion there.

The men of Darumpur have a queer custom of leaving their ponies at the glacier from April till November. These animals remain there quite unprotected and graze where they wish, till the owners bring them back and sell them at the Bageshwar fair held on the 14th January every year. It is an interesting "Mela" to visit.

At the glacier itself, at this time of the year, of winged game there was not much except snow pigeons, and golden eagles.

Of flora the edelweiss, the blue gentian and a maiden hair with one main stem then fork-



The Giant Pines

ing out into eight or nine separate ferns were the most interesting.

Slowly as evening drew on, the setting sun splashed the sky with crimson and gold. All seemed on fire around and beyond, and the grand old mountains arrayed in purple waited patiently till Nature whispered, "Hush !



The Entrance to the Ice Cave

the night is coming." Night which for thousands of years beneath a thousand skies has brought men peace and love, came and paused among the stars, and looked down on the doings of petty mortals. The coolies were gathered round a blazing fire and were offering a goat as sacrifice to the goddess Nanda Devi. Some were softly singing a monotonous mournful chant. The sacrifice was followed by the performance of the demon dance. To the wild beating of drums the dancers jumped about like maniacs, throwing up their arms and legs frantically. Louder and louder grew the beating of the drums and quicker and higher jumped the dancers. They were oblivious of all but the maddening rhythm of the music, it intoxicated them, and they, drunk with it, danced so for hours till they fell down exhausted.

"A glacier is a mass of snow moving slowly down a valley"—but how many realize the magnificence and beauty that lie hidden there—the valley of a thousand wonders !

## REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujrati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—  
Editor, M. R.]

### ENGLISH

**CRUCIFIXION:** (THE DAYANAND CENTENARY SERIES, S. N. 8.): *By an Eye-Witness. Published by Narayan Swami, President, Dayanand's 1st Birthday-Centenary Society, Muttra, 1925. Pp. X + 96. Price 6 (six annas). (Illustrated).*

It contains (I) Publisher's note, (II) Introduction, (III) Preface by the translator, (IV) Description of Jesus by his contemporary, Publius Lentulus, (V) Death-warrant of Jesus—Sentence rendered by Pontius Pilate and (VI) Letter from an "Esseer" in Jerusalem to his brethren in Alexandria.

This booklet is recommended to those readers who take an interest in Christian forgery.

**HINDUISM:** *By Govinda Das, author of the Government of India, Member of the Court, Council and State of Benares Hindu University and its Faculties of Oriental Learning and Theology. Published by G. A. Natesan & Co., Madras Pp. XV + 445 + VII. Price Rs. 3 (Three Rupees).*

Babu Govinda Das is a well-known writer and Sanskrit scholar and has depicted, in this book, the character and genius of Hinduism through the ages.

The author says:

"The idea underlying the composition of the book has been that of the great principle that whatever makes for unification, for sympathy, for expansion for enlightenment, for toleration; for freedom is to be encouraged; and all that makes against these that is in fact separative, destructive, narrowing, productive of hatred and strife, curtails liberty, encourages superstition and credulity is to be discouraged." (p. 20)

"Another object in writing this book has been to induce my stay-at-home or merely book-learned fellow religionists into taking a broad-minded and tolerant view of religious and social schemes. Our ignorance of what is or what is not Hinduism is profound. This needs no pointing out to those of my readers who have done any moving about in this vast country with an observant eye and an enquiring mind as the present writer has been doing for the last thirty-five years. I have tried to do this by describing in a handy form a small number out of an enormous mass of widely divergent or even mutually opposed practices, and of no less widely divergent and contradictory teaching of Sanskrit books, all held to be equally orthodox, by their special devotees, even though they are utterly irreconcilable with one another." (p. 31).

"My second object is to put a little courage, if it were possible, into the faint hearts of our new elective legislators. The older generations of our

legislators took courage in both their hands and passed such acts as those of widow-marriage, civil marriage, and the rights of converts and so on, some of which have created havoc in the personal laws of Hindus as well as Muslims. My earnest prayer to our present-day legislators is not to parade the airs of a righteous squeamishness and to demand conditions which are impossible anywhere in the world." (p. 23).

The book is well written, and deserves perusal and every encouragement.

THE GOSPEL OF LOVE (NARADA BHAKTI-SUTRAS, TEXT AND TRANSLATION). Pp. X+24. Price not known. [The Indian Renaissance Library Series. No. 3].

The booklet contains both the text and an English translation. Recommended.

THE APHORISMS OF SANDILYA WITH THE COMMENTARY OF SWAPNESWARA. Originally Edited by J. R. Ballantyne, LL.D. Revised and Re-edited by Nandatal Sinha M. A., B. L. Published by Major B. D. Basu, I. M. S. (Retired), at the Panini Office, Allahabad. Pp. VIII+71. Price One Rupee.

It belongs to 'Syamacharan Sanskrit Series, (No. IV). An Index of the Aphorisms has been given at the end of the book.

A translation of the book was published in the Sacred Books of Hindus.

Well-edited. Recommended.

Mahes Ch. Ghosh

SMALL-POX AND ITS PREVENTION: *By B. K. Ghose, District Health Officer, Calcutta Corporation.*

This is a useful booklet of 40 pages written by one who has ample experience of small-pox occurring in Calcutta and who has practical knowledge of the methods adopted in that city for its prevention. As the dreadful disease visits Calcutta in an epidemic form almost every 5 years, Dr. Ghose has done a public service by publishing this pamphlet in which the prevention measures have been ably discussed. It contains a harrowing description of the terrible ravages which were at one time caused by the disease among unprotected or insufficiently protected population in different parts of the world, and a very interesting history of inoculation, and of the discovery and introduction of vaccination into England and India as the only sure prevention against small-pox. The author has described the different types of the disease, its symptoms and management, modes of spread and has dwelt upon the value of preventive measures other than vaccination, such as quarantine, segregation, notification, disinfection, etc. He has made out a strong case for vaccination, the

neglect of which by the ignorant public is the root-cause of frequent outbreaks of the disease in India in an epidemic form, entailing such terrible loss of life and permanent maiming among the unfortunate victims. During the epidemic of 1915, Dr. Chunilal Bose published a book on "Prevention of Small-Pox" which was widely distributed all over the country and which helped to diffuse a knowledge of the prevention measures among the people. Dr. Ghose has made a similar attempt and it is hoped the persual of his book will go a great way to dispel ignorance and remove ill-founded prejudice against vaccination which is the only harmless sure preventive of small-pox at present known to us.

C. L. B.

SUNRISE AND OTHER POEMS: By "Ensem"  
(Arthur Stockwell, London).

Apparently the first volume of English verse published by this writer, it is not devoid of promise. Carlyle thought that all humanity would rush towards the sea to look at Sunrise and Sunset, but for the fact that they have become too familiar sights in the world and do not therefore rouse man's imagination. The main poem in this volume is devoted to sunrise which to him is not a mere aspect of nature:

Has come a new awakening  
Of our inmost soul and being;  
We yearn for clearer sight;  
Our minds are turning fast  
To luminous realms of Past—  
We seek for new-old light;  
The light by which the seers of old  
Did the supreme truth behold!

One of the most pleasing poems in the volume is *Supplication*:

Witchery of song to the nightingale;  
To all more than their due;  
To me but spark of the fire that burns  
In you!  
To the poor street-boy who has no home,  
The millionaire's paradise;  
To me but the bliss for a trice to hold  
Your Eyes!  
To the aged springy youth again;  
To broken wing the sky;  
To me—to cling to your feet—and faint  
And Die!

SHAKESPEARE'S OTHELLOAN ORIENTAL STUDIES: By  
Samarajit Dutt, M. A. (The Author, Taki, 24  
Perganas) Price Re. 1-8)

This is an unfortunate exhibition of misapplied scholarship and literary zeal which can only excite the regret and despair of all right-thinking men. This writer has set before himself the task of proving that Shakespeare is not a great dramatist! We had occasion in these columns to expose his futile attempt with regard to another of Shakespeare's great masterpieces, *Macbeth*. Having demonstrated, at least to his own satisfaction, that *Macbeth* is not a literary masterpiece, he has now perpetrated a similar piece of astounding criticism with regard to *Othello*. It is difficult to take the writer seriously—the book is such a crowded collection of faults, all of which it is clear, cannot be due to mere ignorance. Desdemona elopes with Othello, therefore Shakespeare is not a great dramatist! Poor Othello in the despair of his

knowledge of Desdemona's supposed guilt turns out in agony!

I had been happy, if the general camp,  
Pioneers and all, had tested her sweet body.  
So I had nothing known.

And our author says with a complacent smile this is an index of the poor morality of the West. Desdemona says, she is a Christian and not a strumpet—this evidence of Shakespeare's insular pride in his faith and want of universality!

There is probably no remedy to this kind of perverse reasoning, but there is no excuse at all for the writer's colossal ignorance (and his knowledge more dangerous than ignorance) of things concerning Shakespeare. Any paragraph at random will illustrate this. Here is one of his numerous tirades against Shakespeare: "He has raised a barbarian to the position of the Commander-in-Chief of the Venetian Republic. That is not all. He has the boldness to make a flower of civilisation fall in love with the black Moor, not out of base passion, but in consideration of his sterling merits, at a time too when Negroes were not known except as slaves." Mr. Dutt may learn now as he has not been able to learn yet, that Othello was not a Negro, but a Moor; that he was not a barbarian though his enemies called him so; that he was really brown and not black and the Venetian State in his time generally chose foreigners; and that the matter of State policy to command its armies at sea was not in his hands.

When ignorance is coupled with an arrogant knowledge, we confess it is provoking in the extreme. "But we cannot understand it," says this learned writer, "why then his plays did not receive so much attention and applause during his life-time as they do now." Unless his knowledge of Shakespeare is fearfully out of date, he must know that Shakespeare *did* receive considerable attention from his contemporaries, to the extent that dramatists could receive the attention of men of letters in the Elizabethan period, when the stage was looked down upon by respectable people. The most learned of all his contemporaries in England acclaimed him as "the soul of the age; the applause, the delight, the wonder of our stage." The author's effort is futile enough, and it is only our fear that it would be more futile to pursue him through his dark labyrinths of ignorant criticism, that makes us stop here without adding further to the amusement which our readers have undoubtedly received.

KUSIKA'S SHORT STORIES: By A. Madhaviah, B.A.  
(Authors' Press and Publishing House, 12 as.)

Mr. Madhaviah is a well-known South India writer as at home in English as he is in Tamil. This is a collection of his *short stories* which produced quite a sensation when they appeared years ago in serial form in the columns of the *Hindu* of Madras. This writer has recollections of the eagerness with which these stories of social reform were devoured on their appearance. They draw attention indirectly to some of the most pressing social problems of to-day in India and it is no ordinary compliment to the writer that his stories do not smack of sermonising.

ANGLO-INDIAN VERSE: By Anglo-Indian (Messrs.  
Srinivasa Varadachari & Co., Madras.)

A number of interesting pieces of English verses

showing a fine sense of humour and a real knowledge of Indian life.

P. SESHADRI.

WOODROW WILSON'S MESSAGE FOR EASTERN NATIONS: (*Selected by himself from his public addresses*). IX + 105 pp. Association Press, Y. M. C. A., Calcutta. 1925.

The title of this book does not exactly indicate its character. It is not a message for the Eastern peoples in the sense that it embodies President Wilson's ideas about those specific problems of the relationship of Asiatics and Europeans which have become so urgent in these days. In his political life, the President had no occasion for giving close attention to these special questions and so far as they took shape in his mind, he saw no necessity to look elsewhere for their solution, than in his principles of democratic government, self-determination and international co-operation of States which, he so fervently believed, would put an end to the international chaos in Europe. He was too sincere a democrat and too high an idealist to vary his principles according to colour or climate.

At Versailles, he strove to secure equality of treatment for Eastern and Western nations alike, irrespective of the size of their armies. After witnessing a rather sordid squabble between Mr. Lloyd George and M. Pichon over the partition of Syria at a secret conference of the Four Heads of States on March 20, 1919, President Wilson put his views thus:

"The point of view of the U. S. A. was however indifferent to the claims both of Great Britain and France over peoples, unless those peoples wanted them. One of the fundamental principles to which the U. S. A. adhered was the consent of the governed. This was ingrained in the United States of America thought. Hence the only idea from the U. S. A. point of view was as to whether France would be agreeable to the Syrians. The same applied as to whether Great Britain would be agreeable to the inhabitants of Mesopotamia.

Again in the case of the recognition of the Japanese claim to Shantung, the President only yielded when, exhausted by the Italian crisis and pressed by France and England, he feared that the refusal of Japan's demands would disrupt the Peace Conference and destroy the new-born League. It was a decision which he greatly took to heart and for which he made repeated apologies in private and in public. In President Wilson's second draft of the Covenant, there was a clause, dropped in the Hurst-Miller compromise draft which formed the basis of the final Covenant, that put the political aspirations of countries like India within the jurisdiction of the League.

It is true that he failed to carry his allies and his country-men with him. In the shell-shocked atmosphere of the French capital, the dream of a Wilson peace was turned into the hard reality of the Treaty of Versailles. This fact has given currency to the idea that the President was duped by the astute Lloyd George and Clemenceau into accepting a settlement opposed to the spirit and the letter of his 14 points. Time is not yet ripe for a definitive estimate of the career and achievements of President Wilson, though labours of Prof. Scot, Messrs Stannard Baker, Dodd, Daniels, Lawrence and others have paved the way for the final verdict. But this much can be confidently asserted that, his success, in the face of French intransigence, Italian passion, British expediency,

Japanese coolness, republican opposition, Senator Lodge and all the accumulated forces of the past history of Europe and America, incomplete as it was, was not a success of mean order. President Wilson's personal tragedy, deep and moving as it is, is, however, of less importance from a practical point of view than the future of his principles. The disillusionment, born of the war and the peace, have made us distrustful of high ideals. Has Woodrow Wilson, then, lived in vain? To the last day, his faith in his principles remained unshaken. Those who value them and wish to see them realised can do no better than disseminate his utterances.

This small book which contains selections from the addresses and speeches of the President, made by himself at the request of a distinguished body of Mahommedans of Cairo, together with the memorial address delivered before a joint session of the two Houses of Congress (Dec. 15, 1924) and the text of the Covenant of the League of Nations, as incorporated in the Treaty of Versailles, will be of use to a larger number of readers than are likely to consult the bulky and expensive standard repertoires of documents.

The addresses and speeches were delivered under the stress of the moment, and were in some cases very effective propaganda. The address of Jan. 8, 1918, in which the famous fourteen points were enunciated was, for example, prompted by a secret telegram from the British Foreign Office, while the speech of Feb. 11, was a reply to the pronouncements of Count von Hertling and Count Czernin. Yet they contain carefully considered views of President Wilson, and they were accepted by Germany as the basis of the peace. At the time of their utterance, war-weary Europe received them with a thrill of high hope, and still they form the clearest and the loftiest exposition of President Wilson's vision of a regenerated world.

N. C. C.

REPORT OF THE 39TH INDIAN NATIONAL CONGRESS, BELGAUM: *Published by Mr. M. R. Kumbhari, General Secretary, Reception Committee. Illustrated. Price Re. 1. Pp. vi+xc+123+35+7.*

The annual report of the 39th I. N. Congress contains the full text of the Presidential address of Mahatma Gandhi, the address of the chairman of the Reception Committee and authorised report of other speeches delivered at the congress. The resolutions passed in this session and a statement of accounts have also been appended to the report. This neatly got up and profusely illustrated volume is sure to receive universal appreciation.

P. C. S.

ORISSA IN THE MAKING: *By B. C. Mazumdar, Advocate, Calcutta High Court, Lecturer in Anthropology, Comparative Philology and Indian Vernaculars in the University of Calcutta. Printed at Messrs U. Ray & Sons Press, and published by the University of Calcutta, Calcutta. 1925, pp. i-xiv, 1-247.*

In this book Mr. Bijay Chandra Mazumdar has brought together all necessary information about the history of Orissa, ancient and mediæval, as far as they lay within his own reach. "In narrating the history of Orissa in the making", says the author, "I depend mainly upon the result of my own research, and it is for the future historian to declare its worth or otherwise." (p. 3). A perusal of the book convinces one at once of the



fact that the author has stated his own conclusions only to the total exclusion of the works of others in the same field. And the result has been disastrous.

The book was published by the University of Calcutta, but at the cost of "Maharaja Sir Bir-Mitrodaya Sing Deo, Dharmanidhi, Jnanagnanakar, K.C.I.E., the Ruling Chief of Sonpur State." Following the time-honoured method of Indian poets and authors, Mr. Mazumdar has composed a magnificent *Rajyasasti* and inserted it in various parts of the book. In fact, like Banabhatta's *Harshacharita*, Mr. B. C. Mazumdar's *Orissa in the Making* is a long-drawn and almost sickening advocacy of his patron, the Ruling Chief of Sonpur, resulting in a murder of sober history. The neglect of the well-known methods of modern historical criticism is apparent in almost every page of the work and I cannot suppress the temptation of placing some instances before the public.

1. "That the people of old Kalinga despised the people of Utkala as barbarians, can be gathered from a fact which is by itself of great historical value. The mighty people of Kalinga had established an empire in Burma, long before the Emperor Asoka led his victorious soldiers into Kalinga. The new Kalinga Ratta in Burma was given the designation Mudu Kalinga, by adopting the very name which the Kalinga empire bore in India; a hilly tract of land lying to the west of Mudu Kalinga in Further India was given the name Ukkala or rather Utkala to signify the rude character of the land.

"We thus clearly see that the *Kalinga Empire* of old lay wholly outside Utkala and Odra and the people of Kalinga had no manner of connection with the people of the rude highland tracts." (pp.17-18).

The colonists from Kalinga gave the name Kalinga Ratta to the tract colonised by them in Burma. Moreover, they gave the name Ukkala to a hilly tract of land lying to the west of the Kalinga colony in Burma. Therefore, "the people of old Kalinga despised the people of Utkala as barbarians!" Not only so, but "the Kalinga Empire of old lay wholly outside Utkala and Odra, and the people of Kalinga had no manner of connection with the people of the rude highland tracts!" What else?

1. "Sarala Das of the time of Raja Kapilendra Deva who flourished in the 15th century A.D., sets down Bhubaneswar (sic) as the northern limit of Odra or Orissa, in his Oriya Mahabharat. Even the poet Dina Krishna Das of the 16th century makes Puri alone identical with Orissa." (pp.68-69).

"Some epigraphic records of the districts of Puri and Ganjam inform us that the district of Puri obtained then the name Kongada and Sasanka *alias* Narendra Gupta of Karnasuvarna in Bengal, became the overlord of that district." (p.22).

There is nothing in the Ganjam plates of Sasanka to connect Puri with Yuan Chwang's Kong-u-to or the Kongoda *Mandala* of the inscriptions, except Dr. Hultzsch's unhappy suggestion that Krishnagiri *Vishaya* is identical with Nilagiri or Puri. According to Mr. Mazumdar, therefore, Orissa consists of the Puri District only. Excellent logic!

3. "I shall merely mention in this connection that one section of the Bhuians and the Kurmis of this particular locality residing near about Rairang-

pur in the Bamanghati Sub-division, are reported to honour the pea-cock as a totem, and there is tradition (recorded in the Settlement Report by late Mr. Srinath Dutt) regarding the Bhuians and the Kurmis that at one time they were ruling tribes in that part of the country." (p. 133).

"This surname should on that account properly be Mayurbhanja which has been the name of the kingdom of those rulers. Undoubtedly a very humble (that is to say, a non-Aryan) parentage has been sought to be screened by a got-up story of the nativity of Birbhadra, but his blood-connection on the side of either his mother or father with a tribe having *mayura* for its totem has not been or rather could not be suppressed or effaced, owing evidently to a very deeply seated superstitious regard for the family totem." (p. 132).

Mr. Mazumdar very cleverly leaves the reader to draw his own conclusion, which is that the ancient Bhanjas of Orissa were of non-Aryan origin. But at the same time, as a clever lawyer, he has adroitly saved himself from the consequences of such a conclusion by stating that "It thus stands out as a fact beyond all doubts that the founders of the present ruling houses of Mayurbhanj, Keonjhar and Baud were newcomers of Orissa in the sixteenth century A. D. and were not of the lineage of the old Bhanjas of Mayurbhanj and Gumsir." (p. 123). But Mr. Mazumdar's tone is quite different when he sings the praise of his patrons, the Chauhan chiefs of Orissa: although it is well known that the claim of the so-called Rajputs of Orissa and the Central Provinces to pure Agnikula origin is as authentic as that of the Maratha "Chavans" and "Pavars." Mr. Mazumdar forgets to inform his readers that the "Mayurika" Rajput is as respectable as the Chahamanas or the Chauhan in Rajputana, according to the Jodhpur inscription of Bauka and the Bayana inscription of the Yadava queen Chitrakleha.

There cannot be any doubt about the fact that in his latest book Mr. B. C. Mazumdar has attempted a new style in advocacy, e.g. camouflaging facts under the cover of so-called research work. "The work is a continuation of Mr. Mazumdar's earlier treatise "Sonpur in the Sambalpur Tract" (Calcutta, 1911) and is a very clever attempt to support certain claims of the Oriya Chiefs of Sonpur against and to the detriment of the chiefs of Mayurbhanj, Keonjhar and Baud.

The book contains some totally unnecessary and lengthy digressions which are absolutely irrelevant. One of them is a long and tedious description of the Sonpur State and town in pp. 72-76. These *prasastis* may very well be pleasing to the chiefs of India, but they are totally out of place in a twentieth century work on sober history. Neither does Mr. Mazumdar pretend to be up to date. We read frequently of the Andhra kings or the Satavarnas in this book. Perhaps Mr. Mazumdar's loss of eye-sight—and to this fact we are obliged to refer with regret and pain—prevents him from consulting the printed pages of even such standard works as the *Epigraphia Indica*. Some of his friends may read out to him V. S. Sukthankar's article on "A New Andhra Inscription of Siri Purnavi" in the fourteenth volume of the serial, specially with reference to the explanation of the terms "*Satavahani-hara*" and "*Satahani-ratta*." In the face of this article it is not very wise to call the Satavarnas "Andhras." Mr. Mazumdar treats of the Bhanja dynasty of Orissa in Chapter V. of

the work, but here also he is hopelessly out of date. He does not know that two new grants of Nerbhanja, one of Vidyadharabhanja, one of Jayabhanja and two of Yasobhanja have been discovered at Antiri and Ghunsur in the Ganjam District. If he had taken the trouble of going through the reports of the Assistant Superintendent for Epigraphy in the Southern Circle of the Archaeological Survey for the year 1918—he would have learnt that his treatment of the Bhanja chronology and genealogy is absolutely untenable and defective. The late Mr. Tarini Charan Rath published an account of the Antirigram plates of Jayabhanja and Yasobhanja in a Oriya Magazine published from Cuttack. It would be out of place here to attempt an analysis of Mr. Mazumdar's method of historical criticism, but, on the whole, his "Orissa in the Making" is not a book of which a venerable institution like Calcutta University may be proud; because advocacy of a client's cause is quite different from sober historical judgment.

R. D. BANERJEE

### PALI

THE DATHAVAMSA (WITH ENGLISH TRANSLATION) AND THE CARIYAPITAKA: Edited by Dr. Bimala Charan Law, Ph.D., M.A., B.L. The Punjab Sanskrit Book Depot, Lahore.

This is for the first time that the above two Pali books are published in the Devanagari character and we are really very glad to see that the editor, Dr. Law, has now directed his attention towards this important field of work. So far as the Indian students are concerned Pali works in that character are absolutely necessary and they will be very grateful to him if he will continue to bring out the Devanagari edition of other Pali books. The only thing to which his attention is to be drawn is that the publications under his editorship must be up to the mark. Unfortunately his first two volumes lying before us are not so.

*Dathavamsa* is the history of the tooth-relic of the Buddha. Originally it was written in old Sinhalese, *Elu*, about the year 310 A.D. and then translated into *Magadhika Nirutti* or Pali language by Dhammakitti in the 13th century. Among other things, it has special importance for its language which is simple, fluent and poetical. It is a *Kavya* in Pali, and is, as the first English translator, Mr. Coomara Swamy says, "perhaps one of the finest specimens of Pali poetry extant." There are already different editions of the book in Ceylon and the edition of the PTS based on M. Coomara Swamy's in Ceylonese character is now regarded as a standard one. The present edition does not pretend to have been prepared from any MS., but is simply based on some of them, mainly the PTS edition being transcribed in Devanagari, as we have reasons to believe so. Yet the Editor could not give us a correct text. It is full of inaccuracies from the beginning. Some of them are due to wrongly or blindly copying the PTS text, some to careless reading of the proof-sheets, while others to misunderstanding the text itself. To avoid prolixity, we shall cite only a few cases.

P.1, V.2, C., the actual reading is and correctly given in M. C. Swamy's edition *pasadamattenapi yatha* (*pasada-matten api yatha*), PTS wrongly reads *pasadam attena pi yatha*; the present edition

though it corrects the mistake, yet commits a new one when it reads *pasadamattena pyatha*. We would not mention it, if this sort of inaccuracy did not abound in the book (see p. 2, V.4, 8, p.2, V.II: p.3, V.25; p.4, V.37; p.5, V.44 for a typical example see p.14, V.93). In the same verse in *d acyutam* must be read as *accutam* and in *a* it is certainly *papanca* and never *papenwa* as printed. Let us take another verse, viz. p. 3, V.25, here *a* runs and rightly in M.C. Swamy's edition *sahassasankha dasacakka*, but the PTS wrongly has *sahassasankhadasacakka*, and the present edition follows it without any consideration. In the same verse in *c*, the actual reading is *jinattapattiya*, PTS incorrectly reads *jinantapattiya*, and the edition under notice blindly copies it. Incidentally we may observe that in the same verse in *b*, the words *samagatanekka* and *suradhipaddhi* must be joined together and not separated as in print.

As regards the translation, we may simply say it is not what one may reasonably expect from a critical scholar. Let us give some specimen:

Ch. I. V.8: *narindasunnam sucram ti-sihalam*, Dr. Law translates it thus: "Ceylon was devoid of kings for a long time". Evidently he takes here *ti* in *ti-sihala* in the sense of *iti*, but that it cannot be so is quite clear from the word *iti* following *ti-sihalam*. M. C. Swamy rightly takes it to mean three ("three-fold *sihala*"), for the country in ancient times was divided into three parts, *Rohana*, *Maya*, and *Patitha*.

Ch. II. V.2: *Lankam agamma gangaya tire*. The editor's translation runs:—"the Teacher came to Lanka on the banks of the Ganges...". Here he did not pause for a moment to think over as to how there is the existence of the Ganges in Lanka. He does not add here any note. Generally his notes are found on rather simple words. The word *ganga* in the text simply means here a 'river', as it is a synonym for a river. This is well-known even to a reader of the *abhidhanappadipika*. Cf. the Bengali word *gang* which is derived from the same word. It may also be mentioned here that in Ceylonese, too, *ganga* means a 'river'.

In the preceding verse (II.1), he translates *vinento* (*devamanuse*) by 'converting' (!)

In Chapter IV. V. 42, "the text is *uditapullulakaram dakkhaniviyamakam ca*, and the translation is as follows: "the big oars guided by skilful captain." The most objectionable point here is that the translator takes the word *lakara*, 'a soil' in the sense of an *oar* without any authority.

In IV. 44 he translates *lolakallolamala* by 'horrible roarings'. It is really amazing that Dr. Law does not know the meanings of such simple and ordinary words as *lola* and *kallola* which with *mala* here means in fact 'rolling waves'. Is it his own translation?

Without multiplying other instances let us say a few words regarding his second volume, viz., *Cariyapitaka*.

The *Cariyapitaka* forms one of the fifteen books included in the *Khauddakanikaya* and contains some tales in verse of Gautama-Buddha in his former births. The present edition of the book is the copy of that of the PTS which is not quite satisfactory with occasional consultation of unmentioned Sinhalese edition or editions. The PTS issued (1882) in the first part only and the second part was to contain various readings and

extracts from the commentary. But it is not yet published. So the present editor could not utilize it nor has he taken any pains to improve the text, blindly following the PTS edition as in the case of his *Dathavamsa*. Take for instance the story of Sudassana or Mahasudassana, p.4. Here in the first verse the PTS edition wrongly reads *asi* for *asim* (verb of first person, singular) in Sinhalese edition (by Rev. W. Sudassana Thera, Ambalangoda, 1904), and this is repeated in Dr. Law's. The same mistake is committed also with regard to that word in the first line of the first verse of the story of Sivi (p.6, PTS p. 77). Again, in the same story *parahattha* (v.6) and *vajjam* (v.8) are wrong readings or misprints in PTS edition which are exactly copied in Dr. Law's. They must be corrected to *purahattha* (with long *u*) and *vejjam* respectively as found in the Sinhalese edition referred to. Dr. Law's edition of the *Cariyapitaka* is worse than that of his *Dathavamsa* and worst of all the editions alluded to of the former being full of various inaccuracies.

Vidhushekhara Bhattacharjya

### GUZRATI

PREMA is a translation of the late Babu Aswinkumar Dutt's lectures before the Bandhav Samiti on Love in its most extensive sense. The translator Mr. Kalianji Bhaithal Bhai has added notes and a small biography of the Babu to make the book more useful.

SAMADHI MARGA : By Dharmanand Kosambi. Printed at the Navjivan Printing Press, Ahmedabad. Paper cover. Pp. 119. Price Re. 0-8 (1925).

The means to attain "Eternal bliss" differ with different creeds. Though *Samadhi* or Yoga is peculiar to the Brahminical philosophy, it has its place with the Buddhas too, and Prof. Kosambi has attempted in this book to popularise this somewhat technical and forbidding-to-the-masses subject, with his usual cleverness and ability.

WHAT SHALL WE DO THEN? By Pandurang Vithal Valame, printed at the Navjivan Printing Press, Ahmedabad. Paper cover. Pp. 242. Price Re. 0-12. (1925).

One of Tolstoy's most engaging works on the social miseries of the poor of Russia, and the difficulties lying in the way of social service in large towns, has been translated in vivid language by Mr. Valame. The problem is identical in all civilized places now, and the book, therefore, furnishes much food for thought and action.

THE ART AND SCIENCE OF STORY-TELLING : By Gijubhai Bhagvanji Badheka. Printed at the Saraswati Printing Press, Bhavnagar. Paper cover, pp. 285. Price Re. 1-2. (1925.)

This book is the fruit of the ripe experience of a born teacher of children for ten years; during this period he has read much and practised much, in the line of story-telling, and evolved this work, which so far as any literature on the subject in our language goes, is the last word on it. It is of use not only to teachers but to others also. For every proposition or recommendation he cites chapter and verse and though he has necessarily to draw on foreign literature for expounding his thesis, he adapts indigenous incidents to the subject and weaves our own folk-lore into it, so well as

to make it lose its foreign origin. It is an arresting work.

THE BEAUTIFUL NIGHT : By Jhaver Chaur Meghani. Printed at the Saurashtra Printing Press, Ranpur. Paper cover, pp. 112+4. Price Re. 0-8 (1925).

The songs sung at night delineating the different phases of a woman's life, in Kathiawad, by women, in that particularly attractive fashion, called Garba, to the accompaniment of clapping of hands and all moving round and round in a circle, are collected here. Those who have been fortunate enough to witness this peculiar feminine pastime, never forget it; as the whole *entourage* is so charming and attractive. The songs though indigenous, have not been committed to paper, many have been forgotten and many are in danger of being forgotten. The service, therefore, rendered by Mr. Meghani in publishing them is invaluable. The introduction is a gem in itself, it romanticises the most ordinary and everyday phases of a Kathiawadi woman's life in his warm and stirring style.

BHAKTI-DARPAN OR ATMAFRASAD : By Chahirbhai Bakarbai Patel. Printed at the Arya Sudharak Press, Baroda. Paper cover. Pp. 189. Price Re. 0-6. (1925).

Based on a Hindi work the book gives the essentials of the creed of the Arya Samaj and certain other useful information about it.

K. M. J.

### PORTUGUESE

*Etnografia da India Portuguesa* : By A. B. De Braganca Pereira, separata da monografia inserta no livro *A India Portuguesa*, Vol. I., pp. 257-521. (Nova Goa, 1923.) with illustrations.

This beautiful book, printed in large and clear type, is a valuable and up-to-date contribution to the European general readers' knowledge of India and the Indians, though nominally confined to the Portuguese provinces. The information given here is of the widest range, admirably accurate, and judiciously selected, though occasionally its briefness leaves the reader unsatisfied (as in the page given to the European Orientalists at the end of Intro. ch. 3). Not a word is superfluous. Senhor Braganca Pereira has used only the best sources and used them wisely, *e. g.*, his authorities on the caste system include Senart, the *Vedic Index* (of Macdonnell and Keith), and Ibbetson; for Buddha he relies on Oldenburg's classic work. His knowledge of Sanskrit gives a peculiar value to his chapters on the Hindus. *e. g.*, for the Gauda-saraswats he draws even on the *Konkan-akhyanam* (p. 345.)

Nor is he lacking in shrewd observations of his own. On p. 303, he gives a clear précis of the cardinal truth of Buddhism, thus: "Life in all its aspects is sorrow. Desire is the source of sorrow. The desire to live, to preserve the individual existence, the desire to satisfy the inclinations of the sensuous nature, the thirst for acquiring name, riches, power,—it is these that subject man to the endless cycle of rebirth.—It is by the suppression of all desires that we can attain to the cessation of the misery that oppresses mankind. It is the state of the absence of desire and of sorrow that is known as *Nirvana*." And then he adds

"Undoubtedly, the philosophy of Tolstoi has been impregnated by the Buddhist doctrine!"

The three introductory chapters take a rapid survey of the land, races and castes of India and the "aryo-dravidic civilisation" down to the rise of neo-Hinduism. We next have a study of the population of Portuguese India, under the three aspects of their economic, spiritual and social life. To those who can read English works, a good deal of this book, as giving information about the Hindus in general, is no novelty; but Portuguese readers cannot have a better handbook on the subject than this. Our only complaint is that Senhor Pereira has—probably for considerations of space,—omitted to give a detailed study of the peculiar populations of Goa territory, their local customs and beliefs,

village traditions and antique rites. We want to know how they differ from similar castes in British India. An intensive and scientific study of the ethnology of Portuguese India made on the spot with scholarly thoroughness, is still a desideratum, especially as Goa villages have not been so thoroughly modernised as those of the Bombay Presidency.

On p. 465, Senhor Pereira has been misled (probably by the analogy of *Krishna-Jann-ashtami*) into describing the *Shiva-ratri* as the "feast of the birth of Shiva." No; Shiva is eternal, birthless and deathless. P. 450 for *ul-anal* read *ul-aval*. Readers in Bengal will be interested to learn that hook-swinging at Charak-puja (*Holi*) was declared illegal at Goa about 1841.

J. SARKAR.

## AGRICULTURAL AND AGRARIAN PROBLEMS IN BENGAL \*

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### 1. POPULATION AND RAINFALL

I shall deal with the problem of agricultural productivity with reference to population and standard of living. Many are aware of the general theory that India suffers from overcrowding and that people multiply down to the limits of subsistence, depressing agriculture and social life.

There are, it is true, evidences of pressure of population in various tracts in India. There is at the same time no evidence that the limit of agricultural development has been reached so as to interfere with a further increase of population and density. Thus the economic problem can be solved by expansion and intensification of agriculture. In an agricultural country the level surface, the fertility of soil and the rainfall favour the concentration of population.

### 2. THE RELATION BETWEEN DENSITY AND DOUBLE CROPPING

But it is not merely a question of rainfall but of facilities of irrigation. Thus, if we consider both irrigation and rainfall together the correspondence with the density of population would be evident. This will appear from the following table showing the

percentage of watered to cultivated tract and the density of population in the Natural Divisions of the United Provinces.—

Natural Division.	Density.	Percentage of watered to cultivated tract.	Order according to density.	Order according to watered area.
Sub-Himalaya West ...	437	84	5	4
Indo-Gangetic Plain, Central ...	538	91	4	3
Indo-Gangetic Plain, West ...	550	98	3	2
Central India Plateau ...	211	67	6	6
Sub-Himalaya East ...	586	81	2	5
Indo-Gangetic Plain, East ...	706	108	1	1

As agriculture advances, the amount of effort made by the cultivator shown by the extension of cultivation, the improvement of irrigation, and the amount of multiple crops come to govern more and more the density of population. Taking irrigation first, the following examples among others, would show how man can withstand the effects of the rainfall. In 1891 Lyallpur in the Púñjab was a barren tract with seven inhabitants per sq. mile, but the opening of canals (1901) increased the density to 187 per sq. mile. In 1911 it has gone up to 272. In Madras,

\* Lecture delivered before the Bengal Economic Society, Calcutta University, July 1925.

East Coast South with a rainfall of only 32 inches has much the same density as the West Coast with 110 inches. In Gaya, Canal irrigation has turned a most infertile tract, a large part of which was sandy and unproductive, into a region of rich fertility.

Both the increase of cultivated area and

multiple cropping explain concentration of population in many parts of India. The following table would show that the figures of the percentage of cultivated to total area and of double-cropped area correspond very closely to the order of density of the different divisions in the United Provinces.—

Natural Division.	DENSITY.		PERCENTAGE.			
	1911	1921	Gross cultivated to cultivable area.		Irrigated to cultivated.	Double-cropped to cultivable.
			1909-10.	1919-20.		
Sub-Himalaya, West	437	399	101.4	98.7	14.8	17.9 (15.1)
Indo-Gangetic Plain, West	538	508	103.9	103.7	30.2	14.7 (13.2)
Indo-Gangetic Plain, Central	550	528	105.5	109.0	32.1	17.7 (15.0)
Central India Plateau	211	198	77.9	83.3	6.3	4.5 (23.4)
Sub-Himalaya, East	586	605	118.2	122.0	28.7	29.3 (26.1)
Indo-Gangetic Plain, East	706	711	107.2	111.0	44.7	20.5 (18.4)

It will appear that in the decade of 1911-1921 there has been an increase of density as well as of the percentage of gross-cultivated (i.e. the double-cropped added to the net cultivated) to the cultivated area in the Sub-Himalaya East and Indo-Gangetic plains divisions, which are already most congested. High and increasing density co-exists with great

and increasing intensification of agriculture in tracts which now maintain more than double the number of persons per square mile in Agricultural Europe.

Similarly in Bengal the figures of crop values of different districts based on area, outturn and price also correspond very closely to the order of density.

RELATIVE CROP-VALUE PER SQ. MILE REDUCED TO THE MIDNAPUR STANDARD.\*

	Density of population supportable on Midnapore standard	Total relative crop value per sq. mile reduced to the Midnapore standard	Density of existing population	Percentage of supportable increase at Midnapore standard
Bankura (Sadr. Division)	476	450	361	33
Midnapore	528	500	528	0
Nadia	695	658	535	30
Rajshahi	826	782	569	45
Jessore	889	845	593	50
Faridpur	1,198	1,134	949	26
Mymensingh	1,143	1,082	776	47
Dacca	1,351	1,279	1,145	18
Tippera	1,512	1,431	1,027	47
Noakhali (Main land)	1,535	1,453	1,202	28
Bakarganj	1,142	1,081	752	52

Broadly speaking, the density of population increases from West to East and from North to South. Some of the fertile, healthy and stable tracts of Eastern Bengal inhabited also by a fecund population in which the Muhammadan influence prevails show little sign

of having reached equilibrium as regards crop area, outturn and population. There is still room for further expansion even to the expansion of about 50 per cent in Bakarganj and Mymensingh districts.

The following table will also show the

\* Thomson, Census Report of the Bengal Presidency, 1921.

correlation between the density of population and the percentages of net cropped and twice cropped areas to total area in the different districts in Bihar.

District	Total area dealt with statistically	Percentage of net cropped to total area	Percentage to the net cropped area to the areas under.					Twice cropped area	Irrigated area	Density of population per sq. mile
			Bhadai	Aghani	Rabi	Other cropped area				
Muzafferpur	1,941,254	80	38	48	60	—	46	2	907	
Saran	1,633,435	79	41	34	62	—	37	15	872	
Darbhanga	2,116,390	80	28	63	47	—	38	6	870	
Patna	1,322,117	81	13	41	75	2	31	68	763	
Champaran	2,079,315	70	46	38	55	—	39	2	550	
Madhnyr (South)	1,498,963	53	19	54	50	1	24	42	517	
" (North)	974,520	69	43	29	66	—	38	3		
Bhagalpur (North)	1,263,994	77	34	60	36	3	33	45	481	
" (South)	1,141,017	56	18	69	48	1	36	36		
Bhagalpur	2,405,011	70	27	64	41	2	34	17	445	
Shahabad	2,726,512	64	10	43	78	2	33	42	415	
Purua	2,871,679	61	34	56	39	—	29	1	405	

It is interesting to compare the proportions of area cultivated and cultivable in districts in Bengal and Bihar.

	Percentage of area cultivated to total land area.	Percentage of cultivated to total cultivable.	Percentage of twice cropped area to net cropped area.	Mean Density.
Darbhanga ...	80	92	38	870
Muzafferpur ...	80	92	46	907
Champaran ...	70	77	39	550
Saran ...	79	86	37	642
Tiptera ...	80	97	...	1027
Darua ...	77	92	35	1351
Bakerganj ...	70	85	15	1061
Faridpur ...	80	92	...	1198
Noakhali ...	77	93	...	1533
Midrapur ...	66	74	1½	528
Birbhum ...	72	80	2	528

In most of the Bihar districts the land is manured very heavily and the population is sufficiently heavy to enforce the cultivation of all cultivable land without rest. In parts of Eastern Bengal, i.e. Bakerganj and Noakhali, there are areas of fertile waste land to which the population can move when the pressure on the soil on any part becomes too severe. The Eastern Bengal districts

differ from the Bihar districts in the proportion of cultivable land, which is occupied as homestead. Including the tanks, which are part of the homestead, seven times as much land is thus occupied in Eastern Bengal as in Bihar. Excluding tanks, the amount is four times as great. Another feature in Eastern Bengal is the absence of land reserved for pasture. In a country which is always green, pasture, though desirable, is not essential and its absence serves to reduce the amount of cultivable land which is not cultivated.

### 3. PROSPERITY AND CROP-BEARING VALUES

We thus see that the comparative crop-bearing values of the various districts in the United Provinces, Bihar and Bengal, which is the best possible indication of the quantity and quality of the land cultivated, and the quality of cultivation practised gives us a very good index to the aggregation of population. In Bihar, if the Chota Nagpur plateau which includes more than half the area but only one-third of the population of the province be omitted, the density of population in the other three Natural Divisions comes to 567 persons to the square mile, which is much greater than in the United Provinces and nearly as great as in Bengal which includes Calcutta. The rabi crop is important in Bihar and the Bhadai in Chota Nagpur. But a considerable area especially in Bihar is twice cropped in which catch crops, usually *khesari* are sown broadcast amongst the bhadai on land unsuited to the finer and more valuable rabi crops. Orissa is far more dependent on

\* Figures marked with an asterisk represent the total of the percentages of cultivated area found to bear summer, winter, spring and miscellaneous crops

the single rice crop and therefore far more exposed to agricultural distress than the other divisions. Indeed the measure of both agricultural prosperity and density is obtained by adding the percentages of the cropped area under bhadaï and rabi and deducting that under aghani. The following table shows for each Natural Division the percentage of the net cropped area under each of the three crops, the index-number in the manner suggested and the density of population per square mile.

per cent in Monghyr and 46 per cent in Mozaffarpur. The high percentage in Mozaffarpur is due to the importance of rabi crop. But the rabi crop in Dacca is of little importance, its total value being only 7 per cent of the agricultural produce of the district. The following table shows the correlation between double-cropping and the density of population in different sub-divisions in Dacca, some of which record the world's highest record of aggregation in agricultural life.

Natural Division	Percentage of net cropped area under				Index No.	Density	Percentage of		
	Rabi	Bhadaï	Aghani				Twice-cropped area to net cultivated area	Area under Jute to cultivated area	Density per sq. mile.
North Bihar	53.8	40.3	46.9	47.2	642	Manikganj	63	11	1,025
South Bihar	70.8	14.6	41.3	44.0	502	Sealo	54	15	823
Orissa	10.1	15.6	81.3	55.6	486	Harirampur	49	08	1,037
Chota Nagpur plateau (excluding the States)	14.0	50.4	41.9	12.5	221	Nawabganj	45	05	1,380
						Rupganj	37	29	1,109
						Narayanganj	35	30	1,527
						Srinagar	34	19	2,061
						Sabhar	33	20	709
						Raipura	31	20	1,006
						Munshiganj	30	34	1,600
						Kapasïa	19	21	526
						Keraniganj	16	12	749

In Dacca, 35 per cent bear two or more crops. This may be compared with 13 per cent in Bakarganj, 29 per cent in Purnea, 20

The contrast with the different districts is shown as follows:—

	Percentage of cultivated area excluding orchards found to bear						Density of Population
	Summer crops	Winter crops	Spring crops	Miscellaneous	Total of these Percentage		
Noakhali (main land)	45	90	14	1	150	1,535	
Tippera	44	74	18	1	138	972	
Rajshahi	64	29	24	1	118	826	
Faridpur	36	72	24	1	133	1,198	
Bakarganj	11	95	7		113	1,081	

The above difference is due not merely to the pressure of population, combined with questions of convenience, but also to the unequal distribution of rainfall. It is the rain that comes in the months of March, April and May and again in September and October upon which Noakhali, for instance, depends for its peculiar advantage.

	Inches of rainfall in				
	March	April	May	September	October
Noakhali	2.98	5.01	11.07	16.86	7.66
Tippera	2.63	5.93	10.33	10.03	4.79
Rajshahi	0.97	1.63	5.74	9.98	3.52
Faridpur	2.21	4.13	8.31	8.75	4.33
Bakarganj	1.64	3.27	8.58	11.35	6.38

Speaking generally, the economic aspect of density resolves itself into the question of the productivity of the land under the efforts and the standard of living of the people. The capacity of the land to support the population is measured as regards its extent by the amount of the net cropped area and as regards its quality by the organisation of agriculture. All such factors such as the methods of agriculture, the distribution of holdings, the choice and rotation of crops, the system of land tenure, the rates of rent govern the local variations of the distribution of population.

#### 4. ECONOMIC PRESSURE IN DIFFERENT PARTS OF INDIA

In different densely populated tracts of

India, the relation between the population and the standard of living is different. In the Eastern districts of the United Provinces and the neighbouring districts of North Bihar which, as we have seen, are areas of specially high density, the standard of cultivation is fairly high but the land tenure, the fragmentation of holdings as well as the scarcity of pasturage for the cattle has reacted unfavourably upon agriculture. In much of this area the soil cannot bear a greater pressure of population than it is doing at present and an increase of population unaccompanied by better agricultural organisation is likely to reduce the standard of living. There is no mineral wealth to develop any occupations unconnected with agriculture while both labour and industry are stay-at-home. The people are generally home-loving and unenterprising while such industrial concerns as exist are too concentrated—in Cawnpore, Jamshedpur, Jamalpur and a few other towns. At the same time, there is a constant drain of labour flowing out of these districts into Bengal and Assam. In the sub-montane districts of the Punjab where the cultivator is mainly dependent upon nature which has been unusually bountiful, cultivation is poor and the peasant's out-turn is low. But owing to the fertility of soil the population is usually dense and holdings are correspondingly small. Throughout this area the yield per acre is high, but the yield per man is low. In the Hoshiarpur tahsil there are 60 people to every sq. mile of cultivation. In the low-lying riverine country of the Ravi, where little effort is needed to secure a harvest, the density is over 1,000. In the thickly populated part of this area and the Central Punjab the fertility of the soil has led to increase of population up to the margin of subsistence.

Where the density is low economic pressure may co-exist. Thus in many unfavourable tracts in the Deccan pressure keeps part of the population at a very low standard of living and is only partially relieved by the flow of the population into the industrial cities of the Bombay Presidency. On the other hand, a low density extension of canal irrigation and multiple cropping have contributed to a high standard of living of the average Punjabi peasant "which is distinctly above that of a large portion of the peasantry in Southern and Eastern Europe."

But a high density need not indicate pressure and low standard of living in India. In parts of Eastern Bengal it has been pos-

sible for a population of 1,000 persons to the sq. mile to go on increasing rapidly and at the same time to maintain a higher standard of living than in Western Bengal where a population less than half as dense in rural district remains stationary. The explanation is to be sought in better agricultural methods, the cultivation of a valuable crop like jute, better rotation, the importance of supplementary occupations connected with fishing and favourable climatic conditions. In most districts of Eastern Bengal, however, the main crops depend on the rain which falls in the early months of April to July. The distribution of rainfall is of the utmost importance to the peasant. If the spring rain is too heavy the seeds either rot or are washed away and if it is too late they cannot be sown in time to allow the young plants to grow high enough to overtop the flood when it comes. The *aus* paddy as well as jute sown on river banks and *churs* depend entirely upon the early rain. When the rivers overflow their banks they however dominate the situation. The crops depend chiefly on the rise of water and not on the local rainfall. If there is early rain to allow the crops to be sown and to get a good headway before the rivers rise, and if the rivers rise gradually and not too soon or too suddenly, the total amount of rainfall of the districts is not very material. Similarly in the coastal tracts of the South of India including the States of Cochin and Travancore the rural density reaches in parts to 1,000 or even 1,200 persons to the sq. mile. Here, in addition to the favourable climatic conditions and the physical configuration of the natural coast-strip fertilised every year by fresh alluvial deposits, the steady substitution of more valuable crops such as cocoanut, rubber and tea for rice has enabled a very closely aggregated population to maintain a comparatively high standard of living. Tapioca which was introduced into Travancore about a generation ago is now replacing rice among the poorer classes.

Unlike in the case of paddy, ploughing is not indispensable for the cultivation of tapioca. The necessity of investing capital for the purchase of cattle, and maintaining them throughout the year though their use is actually required only about 3 or 4 months in the year does not arise. Paddy cultivation and cattle-breeding are interdependent and thus the fall in the former has caused the fall in the latter. But though the number of persons engaged in the cultivation of paddy



has decreased, the population and the extent of area under paddy cultivation have increased. One reason is the introduction of the machinery which however is confined at present to the draining of water from a kyal reclaimed land.\*

5. INCREASE OF FOOD-PRODUCING CAPACITY

Even with regard to food-crops, there is possibility in India of a great increase of productivity of land by the substitution of crops which yield greater food values for those which yield less. The following table shows the food-producing powers of an acre of land under different crops.—

	Food value per pound Calor- ies.	Pounds per acre (good yields).	per Calories acre.	Ratio on wheat basis.  (fractions omitted) per cent.
Entire wheat flour ...	1,660	1,800	2,988,000	100
Native beef (as purchased) ...	1,130	200	266,000	7
Native mutton	1,275	250	318,750	11
Whole milk ...	325	4,000	1,300,000	43
Corn meal ...	1,550	3,600	5,580,000	186
Cat meal ...	1,860	1,800	3,348,000	112
Rice ...	1,630	2,400	3,912,000	131
Rye meal or flour ...	1,630	1,800	2,934,000	98
Beans ...	1,590	2,400	3,816,000	129
Potatoes ...	325	24,000	7,800,000	260
Sweet potatoes	480	36,000	14,400,000	482

The German farmer devotes much more space than the English farmer to crops like potatoes, which produce large quantities of human food. Middleton estimates that "an acre under potatoes would usually produce ten times as much human food as an acre under good pasture and an acre under sugar beet may produce from one and a half-times to twice as much food as an acre under potatoes".† In countries of Western Europe potato which is a heavy-yielding crop is gradually replacing wheat. An enormous increase of out-turn would be available if potato became popular in the wheat regions of India. Apart from increasing productivity by introducing heavy-yielding crops, another method of adjusting population to resources is the introduction of various subsidiary

industries in connection with agriculture. In small agricultural countries of Europe fruit-growing, market-gardening, dairying and stock-breeding contribute a great deal to rural prosperity. In Japan, though half the land is under rice and heavily manured, two million peasant families or more than one-third of the whole find it necessary to rear silk-worms as well and the number is daily increasing. In Bengal and the Punjab cottage sericulture is a useful supplementary occupation. In the Punjab many of the silk-rearers get the agricultural capital from silk-worm rearing and use it in getting lease of a plot of melons and for the money left over they lease mango-orchard and follow this with oranges and maltas, and by this time, the sericulture season approaches to provide capital for the next year.\* In many parts of India fruit-growing may become a highly successful industry which apart from utilising surplus labour would contribute to round out a balanced food for the population living mainly on vegetarian diet. The utilisation of tomatoes, onions, chillies, mangoes, guavas, etc., all of which grow without special difficulties will prevent waste. In Poona fig-culture is a profitable occupation. Even the smallest cultivator can command his price in the market, what is not sold fresh is dried and sold and small remainder is eaten. In the North-West Frontier Province, foreign varieties of peach and plum, apricot and olive have been successfully grown in up-to-date gardens. In the Punjab the date plantation has opened out a prosperous industry. Cape gooseberries and pine apples promise to offer a profitable field in Madras, while in Assam varieties of oranges, pears and apples are now being propagated among the cultivators. The poultry industry which is popular in China and among the Muhammedans in India is unpopular among the Hindus. Fowls eat or destroy insect pests and thereby enrich the land instead of encroaching upon its resources. It is thus that poultry-keeping is the most universal and important form of animal industry wherever intensive agriculture prevails. Both poultry-keeping and stock-breeding which are great resources of the small-holders in Europe, can be adopted only when the present prejudices are outgrown; while market-gardening is also discouraged for the Hindu by caste rules.† Poultry-farming

\* Travancore Census Report, pages 6 and 160.

† Middleton, The Recent Development of German Agriculture.

\* Report of the Department of Agriculture, Punjab, 1924, page 203.

† Fowler, The True Path of Indian Industrial Development, The Science Congress, 1925.

is a characteristic feature in Eastern Bengal.

#### 6. THE STANDARD OF LIVING OF THE PEASANTRY

We thus see that the menace of over-population which looms large in the writings of some economists does not apply to our country in particular. Greater fertility of soil means no doubt a higher density of population but the most densely inhabited tracts are those where, along with rich land resources, the amount of effort made by the peasantry as shown by crop values is the largest. Thus it is not true that population in India increases only as the result of, nor is the growth maintained *merely* by, natural causes. As in every country, the social reactions of the population to natural resources are witnessed in India, but India being predominantly agricultural, these reactions are evident in the field of the productivity of land. In every country regions vary in economic resources and population is divided into sharply defined classes with varying degrees of productivity. Agriculturally speaking, production may range from the collection of herbs and fruits in the jungles to an elaborate system of multiple cropping with the aid of well or canal irrigation, while the area exploited may be an arid desert, an uninhabited mountain slope or a populous river valley. In India, we meet with all types of cultivation from the primitive and nomadic forms to a most careful husbandry of the resources of land and water. In some parts, only one harvest can be obtained annually, in others five or even seven harvests in the year are not common. There are localities in Bengal where in almost contiguous fields peasants may be seen sowing paddy, transplanting it and harvesting it. The soil and climate of the United Provinces suit sugar-cane almost as well as those of Bengal suit paddy, thus as sugar-cane is sown in the Rohilkhand Circle, the pressing of sugar-cane is finished in the Western Circle. Thus over-population or under-population need to be discussed with reference to a certain region and the methods of agriculture in that region. While in some areas the average productivity of the land according to existing agricultural methods fails to support an increasing population and lowers its standards in others there are along with the increase of population better economic organisation and greater social initiative which re-acting on the mental and the moral equipment of the

people maintains a continuity of progress by excessive adjustment of resources to growth. The enterprise and organisation of the peasant in Noakhali and Mymensingh or in Travancore for instance in reclaiming virgin lands on the shifting banks of the mighty rivers or the slopes of the mountain tracts is associated with a high density and a comparatively high standard of living.

#### 7. THE UNECONOMIC HOLDING IN WESTERN BENGAL

In Western Bengal and parts of Northern Bengal with a density of less than half as much as in Eastern Bengal, there has been a serious agricultural stagnation. This is due to the silting up and shrinkage of rivers, the interference with the natural drainage caused by the railway embankments, alternate floods and lack of water supply and the prevalence of malaria and general deterioration of public health. There have also been a decrease in the means of subsistence, e.g., the decline of hand-loom weaving and the silk industry and an exhaustion of the soil. The sub-division of holdings has also reached a state where each cultivator has a holding whose produce cannot support his family in comfort. In a village in Murshidabad I found the average size of the holdings to be 10 cottas, i.e. 20 acres, but these are widely scattered, sometimes separated by a distance of 2 to 3 miles. The size of the smallest plot is .05 acre. The peasants attribute fragmentation to sub-division by inheritance and to the necessity of ridging small areas for best utilising the rainfall in rice cultivation. Each family must cultivate in this district 12 to 15 beeghas, i.e. 4 to 5 acres in order to maintain itself. In another village of 40 peasant families, I found only five families well-to-do, solvent. They own holdings of the size of the economic holding (3 acres). The holdings are scattered in fragments at distances of 1 to 2 miles. The rent has increased from 7 annas to 17 annas during the last 20 years. Six families earn their living by day labour on lands at one time owned by them but now relinquished to usurers. The rest earn a precarious livelihood either on their own lands or as hired farmers on a half to half share basis; this includes half the price of seeds and ploughing expenses which are usually reckoned per diem.

Besides the well-recognised agricultural difficulties of fragmentation, the small holding implies in Bengal greater exhaustion of the soil. In Dacca, such is the pressure of popu-

lation that only 1 acre in 25 acres of land capable of bearing crops is left fallow every year, compared with 1 acre in 10 in Bakarganj and 1 acre in 3 in Purnea. The actual current fallow in Dacca is only 14 sq. miles. This implies that a period of 156 years is required until every acre has been relieved of its burden of bearing its one or two annual crops. The size of the holdings and tenancies is given below:—

	Average size of holding.	Number of tenancies per agricultural worker.
Dacca	2.88	1.13
Bakarganj	2.51	1.89

The diminutive size of the Dacca holding is due to the extraordinary interlacing of estates and tenures within each mauza which splits up what might normally be a single holding into a series of tenancies. The degree of interlacing is further emphasised by the small size of the fields, which average only '55 of an acre, varying from '36 of an acre in Thana Harirampur to '91 of an acre in Thana Kapasia. In Faridpur the average size of a holding is 1.39 acres. One important reason of fragmentation is the increase of sub-division by inheritance among a preponderant Muhammedan population.

#### 8. EVILS OF SUB-INFEUDATION IN EAST BENGAL

In Eastern Bengal the loss of agricultural productivity has been due less to undue subdivision of holdings and tenancy and more to coparcenary and sub-infeudation. The numbers of rent-payers and rent-receivers in Western and Eastern Bengal may be compared.

In Chittagong for one rent receiver there are 12 rent payers.

In Dacca for one rent receiver there are 21 rent payers.

In Barisal for one rent receiver there are 23 rent payers.

In Faridpur for one rent receiver there are 23 rent payers

.. Noakhali	..	..	34	..	..
.. Mymensingh	..	..	8	..	..
.. Tippera	..	..	48	..	..
.. Rajshahi Division	..	..	58	..	..
.. Burdwan Division	..	..	16	..	..
.. Presidency Division	..	..	14	..	..

In parts of Eastern Bengal as a result of sub-infeudation and coparcenary there is such confusion that the landlord has little or no idea of the title under which he holds the various portions of his property: his right in one field may be in part that of a zemindar, the remainder being held by him

under a series of distinct tenures, in neighbouring fields his title in all probability would be entirely different, and it is left for the Settlement staff to solve the riddle of the fiscal mazes.

On the other hand, the effect of co-parcenary and sub-infeudation has been to place the cultivator under a host of different landlords with all the disadvantages of separate nazar, separate abwabs and separate salami. Throughout Eastern Bengal the tendency has been to complicate title by the fusion of proprietary and tenure rights over the same land—a complication non-existent at the time of the permanent settlement.\* In Faridpur there has been an enormous growth of numerous intermediate tenures and aliquot grouping of landlords. The total number of tenures of all grades is 221,475 of which 178,618 are original grants and 42,857 are shares subsequently separated, in 7,442 separation being subsequently recognised. This gives a density of 90 in every sq. mile and 169 in every sq. mile in which proprietors have created tenures at all as compared with 133 and 170 in Bakarganj. The total of the different rent-paying tenures including their derivatives is as follows:—

Dependent Taluks	2,759	Izava	3,434
Patni and Patni Taluks	2,536	Haola	12,669
Khanda Kharid	2,564	Jot	1,15,450
Miras	7,337	Miscellaneous	2,056†
Ijara	3,434		

Proprietary rights in Eastern Bengal are quite commonly found seven and eight deep and in Bakarganj in some cases 12, 15 or even 17 tenure-holders are recorded one below another, each of these strata of proprietorship is divided up among equally numerous sharers, a single proprietor very frequently holds tenures in several of these strata, most of the tenure-holders are absentees; under-raiyats are also very common and many of them themselves sublet and there are raiyats of the second degree and raiyats of the third degree. The increasing array of middlemen who intervene between the zemindars and the cultivator throughout Eastern Bengal has resulted in the levy of numerous abwabs and other illegal enhancements all along the ever-ramifying tree of tenures. Such interception of

\* Ascoli, Final Report on the Survey and Settlement Operation in the District of Dacca 1917.

† Jack, Final Report of the Survey and Settlement Operations in the Faridpur District.

the profits of cultivation cannot but react unfavourably upon agricultural productivity. This could have resulted in widespread agricultural depression had not the natural fertility of the silt-covered fields of Eastern Bengal as well as multiple cropping and the cultivation of jute enabled the closely packed population to support itself.

#### 10. AGRICULTURAL DETERIORATION IN WEST BENGAL

In Western Bengal the problem of waterways has become serious, and unless it is tackled by a bold and systematic policy the agricultural deterioration which has set in in some districts cannot be arrested. The shrinkage of the rivers has been caused by artificial barriers such as railways and high roads with bridges and culverts. Unscientific river engineering has intensified the evil. In the Nadia rivers the plains in different levels of the rivers are shut out by artificial bunds, and the channels are also contracted uncily by means of bandals (locks) and jhams (mat-screens). As a result, the shoals shift and the channels are sometimes choked with vegetation.

From 1822 to 1884=63 years, the Bhagirathi was closed for 20 years.

From 1885 to 1923=38 years, Bhagirathi was closed for 23 years.

Jalangi

From 1835 to 1905=20 years, closed for one year.

From 1906 to 1923=17 years, closed for 12 years.

Matbhanga

From 1885 to 1905=20 years, closed for 16 years.

From 1906 to 1923=17 years, closed for 15 years.

Embankments have also been constructed and these exclude all fertilising silt from the countryside. They also prevent the annual flushing of the natural drainage channels of the country, which results not merely in diminution of fertility but also in increase of water-logging. If the shallow pools could be converted into large expanses of water, malaria can be reduced as the researches of Doctors Bentley and Brahmachari have so conclusively proved.

What is required is a carefully devised system of embankments and sluices by means of which the irrigation engineer can hold up the water upon the surface of the country at convenient levels during the rainy season and flush the land clean with the approach of the dry months. Now, the staple crops of Bengal, jute and rice, are crops which grow in standing water, so that if the outflow and the influx of the water be regulated scientific-

ally it should be possible not only to destroy the mosquito larvae and maintain the level of water for production of good crops, but actually to improve the fertility of the land by compelling the inflowing water to deposit its silt upon the fields. At present the embankments exclude all silt from the surrounding plain and gradually the country becomes lower than the bed of the stream itself. Thus embankments are breached more often than before.

Years of flood of the Bhagirathi :  
1797, 1827, 1856, 1871, 1874, 1885, 1890 (highest), 1907.

#### 11. AGRARIAN RE-ADJUSTMENT

In Western Bengal, therefore, the imperative problem in agriculture is that of the control of river supply which can be tackled by a systematic river engineering, by dredging training works, and canalisation. In Eastern Bengal the problem of agricultural productivity is less the regulation of the flow of the rivers and more the system of land management. Where proprietorship is of numerous grades and where in each grade there is a complex interweaving of proprietary and tenure rights with different and complex incidents, there is a large number of sharers and land management cannot but be spendthrift. The growth of numerous intermediate tenures has intercepted the wealth which would have otherwise been enjoyed by the tiller of the soil and gone back to the land as agricultural capital. Voluntary transfer of holdings among the peasants in order to make the fields contiguous which is not uncommon in other parts of India becomes an impossibility due to the aliquot grouping of landlords and yet in many districts in Bengal, holdings have become so small that but for the natural fertility and rainfall, agriculture would have been an unprofitable occupation. There also emerges the conflict between the higher and the lower peasantry. The non-occupancy tenants everywhere pay a higher rent and occupy smaller plots than raiyats. In Noakhali (Chandpur sub-division) the average rate of rent paid by under-raiyats is five times the raiyati rate. In Bakarganj the rates are as follows:—

Occupancy raiyats	...	Rs. 4 8 0
Under-raiyats	...	" 7 3 9
" " of the 2nd degree	"	" 7 13 4
" " of the 3rd degree	"	" 9 14 7

The unprotected bargadars and adhiars pay on produce much higher rates and sub-

letting by the raiyat becomes a prominent feature of the land system in Bengal. There cannot be any doubt that the protection of the inferior peasantry must be the object of future land legislation in Bengal. Lessons may be derived from the recent agrarian transformation of Germany and Russia which have witnessed the struggle between the higher and the lower peasants. Valuable also is the experience in the Central Provinces where agricultural conditions are sought to be stabilised by prevention of subletting for more than three agricultural seasons and the trend of land legislation has been towards the development of metayage. Such problems as those of uneconomic holding and large estate, of the status of superior and inferior landlords of various grades and of raiyats, of cultivators and landless labourers, need to be discussed more thoroughly in Bengal. Sooner or later both economics and

politics must reiterate that the proprietorship in land, whatever its origin, must carry with it some obligation to participate in the actual work or at least in the risks of cultivation. Nor should such issues be neglected in our political programmes. For it must be recognised that *swaraj* rests on the land and there cannot be any true *swaraj* as long as the distribution of agricultural income and land resources remains inequitable. Thus politics will be jejune and remain apart from the life of the masses as long as we have no political parties based on agrarian issues. The problem of agricultural productivity in Bengal must be tackled by the economist and the politician will follow his lead. The economics and politics of the field are elemental and the neglect of the silent and yet irrepressible conflict of interests in land contributes to the futility of our social and political endeavours.

## A SCHEME FOR SECURING WORLD-PEACE

THERE can be no difference of opinion as to the present being a very critical period in the history of humanity ; and one of the questions that most agitate the minds of men is that of peace and war. For, if another war should break out, the modern methods of warfare would make it so appallingly disastrous to both sides, that some go so far as to say human civilisation would be swept off the face of the earth. It is not surprising, then, that peace societies are springing up on all sides, and that the minds of a great many are deeply exercised over the problem of establishing permanent peace in the world. Various schemes have been put forward in this connection, as, for example, those suggested by the competitors for the Bok and Filene prizes. In both cases the winning plan deals mainly, if not entirely, with the political and economic aspects of the question. But there is another aspect which to some seems yet more important. For it is doubtful if any political or economic scheme can succeed until a majority, or at least a considerable section of mankind has evolved up to it. No real reform can be imposed from with-

out ; it must grow within first, and then express itself in the without. Present-day politics and economics are working mainly on the outside ; hence their doubtful efficacy. The following is an attempt, of the feebleness of which the writer is only too painfully conscious, to suggest how some simple principles, familiar enough to all who think about these problems, may be taken advantage of in order to help in bringing about a lasting world-peace, and the prosperity which must inevitably result therefrom, due regard being had to the fact that the present state of affairs is largely due to the subversion of economic conditions by the recent war.

It appears, then, that three things are necessary :—*first*, to ensure freedom from war for a sufficient length of time to enable the nations to recover themselves from their present depression and to produce a quiet atmosphere in which to work for peace ; *second*, in order that such recovery may not be merely temporary, for the leaders of thought in the various nations to satisfy themselves as to what is the true basis of prosperity and peace : *third*, to convince the nations as a whole of the truth of their con-

sions, and indicate practical methods of realisation. The suggestions herein outlined rest on the belief that this basis is international co-operation, which in turn rests mainly on a belief in the solidarity of humanity and the unity of all men.

It is therefore suggested that a conference of representatives of all the nations of the world or of as many as possible, should be called, either through the agency of the League of Nations, or by any other suitable method, for the following objects:—

(A) To pledge themselves

(1) Not to go to war with one another for the next twenty-five years; and to unite to defend any one of them that may be attacked during that period by any nation that has not so pledged itself.

2. To refrain from increasing their armaments in any way whatsoever during that period.

3. To submit all present differences and such as may arise during that period to the arbitration of the League of Nations, and to abide loyally by its decisions.

4. To hold another conference at the end of twenty-four years to consider the advisability of renewing this pledge for another twenty-five years.

(B) To arrange for such conferences as may appear advisable of representatives of various departments of life, from as many nations as possible to consider the best methods of promoting harmony and sympathy, and cooperation for the good of all, within and among these departments.

(C) To make plans for popularising the following ideas, by public propaganda (lectures, literature etc.) and especially by the training of the young:—

1. The disastrous results of war.

2. The futility of war.

3. The fact that humanity ought by now to have outgrown war and hence that war is becoming and for many has already become morally wrong.

4. The advantages of co-operation in all departments of national and international life.

5. The truth that human happiness depends predominantly on harmonious relationships (individual, social, national).

6. The interdependence of nations.

7. Solidarity of humanity, and the brotherhood of man.

8. The power of thought.

Let us now take up these points in order and consider them in greater detail.

A. It is practically certain that freedom from all fear of war and from the need to be constantly preparing for it for a quarter of a century would of itself make it possible for the nations quickly to recover from the effects of the war and re-establish normal conditions, and would thus create a suitable atmosphere in which to work for the establishment of a permanent peace. It is by no means unlikely, that the experience of the twenty-five years truce would be sufficient to convince the nations that the arbitration of the League of Nations is

a far more economical and effective way of settling disputes than going to war. But there can be no certainty of peace being permanent unless something is done to strike at the very root of the causes of war. The most effective way of doing this would obviously be to change the mental and moral attitude of men, to substitute a spirit of mutual love for the self-interest which seems at present to be the strongest motive of action with the majority of individuals and nations. This change cannot of course be effected immediately; it is a matter of growth and evolution; but much can be done at once to prepare the way for it, and gradually change the attitude, especially of the young. For friendliness sympathy and affection are really latent in the hearts of us all, by virtue of our common origin, and our essential brotherhood, or as some would say, our essential unity. What is needed is to awaken them and bring them from latency into activity. The suggestions under B and C are directed to this end, and there is every reason to believe that, if they should be carried out, not only would peace and prosperity be restored for the time, but a firm and solid foundation would be laid for the establishment of a permanent peace and therefore of a lasting prosperity.

B. These conferences should include such departments as trade and commerce, labour and capital, economics, and, above all, education and religion, for these two are the most powerful influences in hastening the mass evolution. They should be representative of as many nations as possible, that the widest experience might be available, and also to ensure harmonious and united action.

C. The most essential point under this head is the training of the young for peace, for so drastic a reform as the cessation of war is hardly likely to be brought about by a generation that has grown up in the atmosphere of warlike traditions. But if the suggestions here made should be successfully carried out, there would be at the end of the twenty-five years' truce a new generation growing up with a strong tendency against war; there would thus be every hope of the truce developing into a permanent peace.

(1), (2), and (3) While all must agree as to the suffering and misery that are caused by war, and none can fail to recognise the ruin and devastation that it leaves in its train, yet it is maintained by at least the majority of thinkers that it is an exceedingly important factor in evolution, and that human-

ity has progressed through warfare even more than through peace. Not only have the moral qualities of endurance, heroism, self-sacrifice been stimulated by war, but it has also called forth, resourcefulness and powers of invention such as would not otherwise have been possible. No one can for a moment dispute the evolutionary efficacy of struggle and conflict; in the absence of these there would doubtless have been little but stagnation, and mankind would probably not yet have emerged from his primeval state of savagery. It is struggle and conflict that develop latent faculties, but when once the faculties are developed, that particular form of conflict is no longer needed. Take an illustration from the life of a child at school. At first, with the great majority of children, competition with fellow-scholars, and the desire to win a prize, are necessary as an incentive to study; but, after a time, the love of knowledge awakens, and that, then, becomes a sufficient incentive. Similarly with all faculties and all activities. In the early stages conflict is necessary, until either the joy in the exercise of the faculty is called into being, or the beauty of the ideal towards which the activity tends has been seen: then the joy of exercise and the love of the ideal become far stronger incentives than any outside impulse can ever be. Thus, in the early stages of human evolution, fighting was not only right, it was necessary, and it was by its means that men learned and grew. But has not humanity now reached a stage where *this form of conflict* might well be left behind? For, be it noted, the ceasing of war by no means implies the cessation of struggle; there is conflict on every plane of being, and when conflict on one plane has been outgrown, a subtler conflict on a higher plane takes its place. This higher form of conflict is not necessarily between one individual and another, or one nation and another; it is in many cases between the higher and lower tendencies within a single individual. So the agreement that conflict is necessary cannot rightly be used in support of the contention that international warfare will always be necessary for progress, nor even that it is still necessary now. There are already not a few who believe that humanity has outgrown it, and that it should be left behind as suited for animals and savages, but not for civilised races such as ourselves. The late war has brought this home in a way that has never been done before; it used often to be said that it was fought in order to end war, and

to make the world safe for more rapid progress. It cannot be said to have done this *directly*, but it may have done it *indirectly*, if, as seems not improbable, it has taught us that we have reached the stage in evolution where we no longer need the discipline or incentive of warfare.

As for its efficacy in awakening heroism and self-sacrifice, we are surrounded by dangers and sufferings of all kinds that will not only provide ample scope for the growth and exercise of these virtues, but will raise them to a higher plane, that of the purest altruism.

But, it will be argued, wars are not waged for the sake of abstractions such as progress and the evolution of heroic virtues, they are very concrete matters, undertaken for certain definite objects. It may be true that we no longer need the discipline or incentive of warfare to carry us forward in our evolution, but how are these definite concrete objects to be attained without wars. We may leave out of account the wars of religious enthusiasm, and those prompted by anger or passion for national jealousy and hatred. These last will be rejected by all as utterly unworthy of civilised people, and surely all will recognise that religion is a matter of conviction, not of compulsion, that conversions at the point of the sword are absolutely valueless. So wars of this nature have been rightly relegated to past ages.

But modern warfare, in its ultimate analysis, is usually a question of economics, its object being to ensure to the nation undertaking it a sufficiency of the necessities and comforts of life; it believes, rightly or wrongly, that other nations are appropriating more than their share of the products of the earth, and of the facilities it affords for enjoyment and self-expression, and that its own very existence is threatened thereby. Every nation has surely a right to claim all that it needs for its full self-expression and development, physical, mental, moral, and spiritual. What alternative has it then but to fight for its life.

This may at first sight appear to be a sound argument, and a sufficient justification. But closer thought leads us to doubt it. For those who have studied the question carefully say that the earth is capable of producing not only enough, but far more than enough to support its present population, that is, to supply them with food, clothing, shelter, and ample facilities for artistic intellectual, and moral development.

So there is no inherent necessity for any to be oppressed with poverty; it is only a question of utilising the available resources and distributing them equitably. Surely, war is a very wasteful method of seeking to attain this object! To say nothing of the suffering and loss of life it entails, it leads to the useless destruction of an enormous quantity of the very commodities that humanity needs, and also to the negative evil of insufficient production, the energies of the workers being diverted from productive labour to the manufacture of instruments of destruction and to the actual work of destroying. Could anything possibly be more futile? Would it not be far more economical and far more effective if the distribution were accomplished by mutual international agreements? Or take the question of colonies, or of sea-ports: if one nation requires more than it already has, in order to supply its economic needs, would it not be far easier and less wasteful to cooperate with other nations to secure an equitable distribution than to fight with them? Fighting is indeed doubly wasteful; for it not only causes wanton destruction in the first instance, but also leaves behind it a crop of disharmonious elements that are likely enough to furnish the seeds for future disputes; and in the majority of cases it does not even lead to the desired end! For, if one nation succeeds in getting by force the possessions it covets, this implies that another nation will have been deprived of them by the same force. The latter will therefore naturally strive to get them back or to wrest similar ones from a third nation to take their place and so on *ad infinitum*. If, then, we accept fighting as the legitimate and proper method of securing what we need, it will by its very nature tend to reproduce and perpetuate itself, even if in the first instance it seems to be successful. So that, in this way also, war is foolish and futile. A careful study of history confirms us in this view and leads us to doubt if there has ever been a war which has achieved results that could not have been achieved equally effectively by other means, with far less expenditure of resources and of lives, and with no risk of leading to further disharmony. As to the rightness or wrongness of war, there is great difference of opinion. It could hardly be otherwise, for a moment's thought will show us that right and wrong are relative and not absolute terms. What is right for one is wrong for another, it all depends on

the point in evolution at which the individual stands. It is quite right, for instance, for a householder, to kill a wild animal that is endangering his dependants or his property; but if a sannyasi deliberately destroys the life of any living creature, he is guilty of sin. Similarly we do not expect a savage to live up to the same standard of morality as one belonging to a civilised nation, he is a child in evolution and we expect of him only the behaviour of a child. Even when we turn to religion, though there is unanimity on most questions of morality, we still find a certain amount of elasticity with regard to some; one religion allowing and justifying what another condemns. But as far at least as Christianity and Buddhism are concerned, it would be very difficult to find any justification for war, the spirit of non-violence breathes so unmistakably through them both. Already, Christians here and there are beginning to admit that if they were true followers of their Master, they could not uphold or encourage warfare. There is, then, some ground for expecting that it will not be so very long before a considerable number of people come to look on war as morally wrong. The only kind of war to which these considerations may seem inapplicable is one which is entered upon in order to defend a weaker nation from the attack of a stronger, and it may be that for a time such wars will be necessary. But it will be only for a time, if the principle of mutual help and co-operation is accepted in practice by even a very small majority of the nations; for, the moral effect of such acceptance will be so irresistible that no nation will dare to attack another in face of the protests of the others.

(4) and (5). There is little need to say anything more as to these two points. Experience is rapidly teaching us that co-operation provides the most fertile soil for the growth of prosperity and happiness. This has been already well tested in the business world and has not been found wanting. It is not a distant step to test it in the yet wider world of international relationships, and we need not fear that it will be found wanting there. For, it is a matter of universal experience that harmonious relationships lead to the greatest happiness of the greatest number, and that discord produces nothing but pain.

There is thus, from the point of view of expediency alone, ample reason why the nations would do wisely to establish the principle of co-operation and mutual help, and



to control international relations by conferences, or by a universal federation, or by an extended and perhaps modified League of Nations, rather than by negotiations and alliances and treaties (too often secret ones) among individual nations, which are always liable to be a source of suspicion and offence to other nations.

(6) and (7). But there is a far deeper reason than mere expediency; one which rests on the very nature of humanity. In essence we all form parts of one great whole. We might look on humanity as a great family, of which the different nations are the members and each nation is like a mighty organism of which the individuals composing it are the cells. Just as all the members of a family share in the joys and sorrows, the successes and misfortunes of each member, so no nation can prosper or suffer *alone*. If calamity falls on one nation, others will necessarily suffer to a greater or less degree; and similarly, if one nation prospers, others will be the better for it. Possibly, all may not be prepared to admit this, but all must surely recognise that no nation is entirely self-contained; the mutual interdependence of nations will be granted by all, and increasingly so as the present movements towards brotherhood and unity, which are so conspicuous all the world over, spread and gain in strength.

(8) This point may at first sight seem to be somewhat wide of the mark, and to have but little, if any, bearing on the question at issue. But, within the last half-century, there has been a growing recognition of the important part thought plays in all human activities. Not only must all action necessarily be the result of some thought in the mind of the actor, as psychologists have long taught, but it is now beginning to be acknowledged that thought in one mind awakens similar thought in others that are of such a nature as to be able to respond. Thus, obviously, the attempt to popularise those ideas, which, if accepted, could lead to the establishment of a permanent peace, will work intensively, and influence indirectly

many more than those who are reached directly. Also, those who are for any reason debarred from taking any active part in the promotion of peace can still help greatly by their thoughts.

Indeed, it is more by the working of this power than in any other way that we may hope for something akin to these suggestions to be carried out. At present, possibly, the holding of such a conference as is suggested, or the initiation of a twenty-five years' truce, may hardly come within the realm of practical politics, and even peace propaganda by ordinary methods may have to be on too limited a scale to have much effect on the making of history; but earnest thought cannot fail to attain its end sooner or later, and the more it is directed towards unselfish ends and towards the welfare of humanity, the more powerful it is, nay, it is irresistible. If a few groups of earnest men and women set themselves to the task of persistently thinking along the lines suggested, their number will gradually increase until their thought finds tangible expression in the peace propaganda that will not only become possible, but will, apparently spontaneously, spring up on all sides and then something of the nature of the above suggestions will become possible.

In this lies our main hope for the future. For it can hardly be doubted that if such considerations as those here outlined were being constantly impressed on men and instilled into the minds of the young for a quarter of a century, a strong public opinion would be formed which would definitely range itself on the side of peace, and would demand that war should be discarded as not only wantonly wasteful, inexpedient, and futile, but also opposed to the highest ideals and aspirations of humanity, and therefore morally wrong. Then would break the dawn of a new day, during which the nations of the world would realise more and more fully that they are all members of one great family, and would be more and more closely knit together by the bonds of friendship and of love.

ELMA

## CHRISTIANISATION OF INDIA.

By MAJOR B.D. BASU, I.M.S. (RETIRED).

**A**FTER the Sepoy Mutiny, zealous Christians were not tired of saying over and over again that their power in India would not be consolidated, and the occurrence of mutinies in future would not be prevented, unless and until India was converted to their creed. The ministers of that faith were often heard saying after the suppression of the Indian Mutiny that:

"Our enemies were the Muhamadans whose creed we had flattered, the Hindus whose superstitions we had humoured, but our true friends were the native Christians whom the missionaries had converted."

It was not convenient for these pious Christians to state what services their converted co-religionists rendered to Government during the Mutiny, or what was their numerical strength at that time in this country.

It was from motives of political expediency that zealous Christians wanted to see a portion only and not the whole of the heathen population of India embrace their creed. Wrote one Mr. William Edwards, who served in India during the days of the Indian Mutiny and rose afterwards to be a judge of the Agra High Court,

"We are, and ever must be, regarded as foreign invaders and conquerors, and the more the people become enlightened and civilised the more earnest will in all probability, be their efforts to get rid of us. Our best safeguard is in the evangelization of the country; for although Christianity does not denationalize, its spread would be gradual, and Christian settlements scattered about the country would be as towers of strength for many years to come, for they must be loyal as long as the mass of the people remain either idolators or Mahomedans."

There was a time when the Christian authorities did not allow the ministers of their faith to settle in India to preach the Gospel to the "heathens." But as they became strong, they did not scruple to allow missionaries to freely invade India to openly insult and abuse the faiths of the non-Christians of this land and adopt such measures as were calculated to encourage them to be converted to Christianity. The greatest "reformer" in this line was Lord William Bentinck. While Governor of Madras, his

open encouragement to the Missionaries in that Presidency\* was responsible not a little for the Mutiny at Vellore. As Governor-General of India, he tried to continue the same policy which he had commenced in Madras. Thus, in 1852, we find him passing a regulation which was a great inducement to the heathens to forsake the faith of their ancestors. The Hindu family system is what is known as the "joint-family" system. The property of the family belonged in common to all the members of the family. They had collective right to it. But if a member of the joint-family lost caste from any cause, he was debarred from enjoying the benefit of the family property. But Bentinck introduced the innovation that the "heathen" proselyte to Christianity did not lose his share in the family property. (notwithstanding the fact that he thereby threw himself outside the pale of caste.)

Bentinck selected Macaulay to preside over the deliberations of the Anglicists and Orientalists, because the latter shared his views as regards Anglicisation and Evangelisation of India. Macaulay introduced English education, because, as he wrote to his father in 1836:—

"The effect of this education on Hindus is prodigious. No Hindu who has received an English education ever remains sincerely attached to his religion. Some continue to profess it as a matter of policy, but many profess themselves pure Deists and some embrace Christianity. It is my firm belief that if our plans of education are followed up, there will not be a single idolator among the respectable classes in Bengal thirty years hence."

The Christian missionaries or the ministers of that persuasion such as Bishops and Chaplains were generally not popular in India with non-Christians. This unpopularity was not due so much to their belonging to a religion which was not the creed of any large section of the people of this country, as to their want of sympathy with Indians. There were no doubt a few honourable exceptions, but as a class they belonged to what a Christian writer styled "Flogging

\*See Vol. III, pp. 484 and 485 of the *Rise of the Christian Power in India*.

Missionaries."\* This is not to be wondered at when we remember how the clergymen even in England behave towards their "flock" in rural portions of that land. An English author writes of

"the widespread unpopularity of the rural clergy and the neglect of the Church's ministrations—the clergy have always identified themselves with one political party—the party which more especially in rural districts, stands for the defence of property, privileges and social influence. Mr. Masterman's dictum that no established Church had ever been on the side of the poor is supported by ample testimony from our country parishes.

"The clergy, with rare and noble exceptions, \* \* \* threw in their lot with the wealthy and powerful men who through the Enclosures period gradually robbed the peasants of their land. In earlier centuries, while the poor farmers and serfs were outraged, pillaged, branded, slaughtered by foreign mercenaries, hung in batches from steeples and gallows and atrociously mutilated, the Church of Christ looked on, almost in silence. When hundreds of men and boys were banished for ever from England under the cruel sentences of the Swing Riots period, the cathedral clergy at Winchester refused to sign the great petition for a merciful mitigation of these inhuman penalties."†

The missionaries and the clergymen in India were not recruited from the best educated or upper classes of English society. It is also a complaint in England that even there the clergymen are mediocre in ability. The author quoted above writes:—

"It is abundantly clear from the current experience of any Oxford or Cambridge 'don' that the abler men at the Universities do not as a rule take Holy Orders, and that of the undergraduates who become clergymen, the least efficient tend to occupy the country livings."§

Little wonder then that in India, the Christian Mission proved a failure. Wrote the *Calcutta Review* (Vol. XXX).

"We have not bestowed sufficient attention on the fitness of the special instruments of those undertakings—our missionaries to wit—or the propriety and judiciousness of their *modus operandi*."

But notwithstanding all the efforts of Government to encourage conversion of the heathens, the Christians accused the Government of doing little for the salvation of the souls of the non-Christians. Wrote the *Calcutta Review*

"A pious nobleman, or a zealous and well-meaning prelate, viewing the remarkable spread

of the Gospel in the recent field of New Zealand or the still more remarkable success of the Spanish government in proselytising the population of the Phillipine Islands, and other regions subject to its authority, is prone to raise his voice in indignant exclamations against the backwardness of the same cause in British India, and, with a degree of fervour more admirable than the quantity of his information or his logic, he straightway saddles the responsibility of this non-success on the broad and convenient back of the Anglo-Indian government.

"In this country every sort of enterprise and undertaking is too much in the leading strings of Government. A railway cannot be projected, a canal or anicut proposed, or a steamboat company started, save under the auspices of Government and under the fostering nourishment of a Government guarantee. So, in religious matters, we are too prone to look for the nursing offices of the Government. But this is a radical mistake. . . . The government ought to, and naturally will, ardently desire, and as far that may be possible or fitting, indirectly promote the conversion of the people from a noxious to a beneficial creed."...*The Calcutta Review*, Vol. XXX, "The Indian Question."

Because the Christian rule in the Panjab was established by peculiarly Christian methods, therefore, ever since its annexation, attempts were being made to convert it into a model Christian province. The men at the helm of its affairs were highly professing Christians—men like Sir Henry and Sir John Lawrence, Sir Robert Montgomery,\* Mr. Donald McLeod, and Colonel H. B. Edwardes. Some of these officers were of opinion that the teaching in the Missionary Schools was superior to that in the Government schools

\*Sir Robert Montgomery, the first Lieutenant-Governor of the Panjab, possessed the reputation of being a very zealous Christian. One of his co-religionists and compatriots has mentioned one of his pious acts on a Sabbath day as follows:—

"Mr. Martin quotes in his *Progress and Present State of British India*," a letter dated "Lahore Sunday, 9 A.M. wherein the Lieutenant-Governor congratulates Mr. Frederick Cooper, one of his so-called hanging commissioners in the warmest terms, on the manner in which the 20th Regiment of Native Infantry had been by him blotted out of the book of life for some imagined signs of disaffection, adding, "Three other regiments here were very shaky yesterday, but I hardly think they will go now. I wish they would, as they are a nuisance and not a man would escape it they do. Mr. Martin holds that this rejoicing over the extermination of a thousand men, and eagerness to find a pretext for the destruction of three thousand more, reads strangely from the pen of one of the most prominent advocates for the propagation of Christianity in India, but it explains in his eyes why our success as subjugators has been attended by failure as evangelists." Pp. 102-103 of "The Company and the Crown" by the Hon'ble T. J. Hovell-Thurlow 1867.

\* See "History of Education in India under the Rule of the East India Company", pp. 207-208.

† *Problems of Village Life*. By R. N. Bennett (Home University Library of Modern Knowledge) pp. 128-129

§ *Ibid.* p. 128,

in that province. Thus Mr. McLeod in his *Minute on Education*, written in 1853, said:—

"Under ordinary circumstances, it is, I think, vain to expect that the Government school can compete in efficiency with the mission school, or that its teachers will show that devotedness to their task which usually characterizes the teacher who acts under the eye and influence of the Missionary.....; and for these reasons,.....I would urge that.....Government would, in such cases withdraw from the field, leaving it to be occupied by those who have benevolently entered on the task of maintaining a school, and are best fitted for its fulfilment."

Lord Dalhousie was the Governor-General of India at that time and he highly approved of what McLeod had written. In his *Minute*, dated June 1854, he wrote that McLeod

urges not merely the inexpediency of establishing Government Schools in competition with Schools founded by Missionaries...but the strong expediency of supporting Missionary schools by public money when they really impart a good secular education and of increasing their efficiency by grants in aid.....

"I am of opinion that for these days we carry the principle of neutrality too far; that even in a political point of view, we err in ignoring so completely as we do the agency of ministers of our own true faith, in extending education among the people; and that the time has now come when grants of money in aid of secular education carried on in schools established and conducted by Christian missionaries might be made by the Government...."

The Court of Directors also approved of what Mr. McLeod and Lord Dalhousie had written. That body of eminent Christians wrote:—

"The attention which has been paid to the subject of education in the Punjab has given us sincere pleasure. We beg that you will communicate to the Chief Commissioner, to Mr. Montgomery, to Mr. McLeod, and to the other officers generally, our warmest thanks for their exertions.....The soundness of the conclusions to which they have arrived, gives us, moreover, the best ground for anticipating that the success which they so justly merit will follow their exertions, and that the Punjab will present to the world a signal example of the benefits which British rule confers upon the natives of India."

That zealous Christian, Sir Herbert Edwardes, who had adopted peculiar Christian methods\* in the Multan campaign, recommended certain measures for adoption by the Indian Government to elevate that Government in the estimation of all Christian nations. He prepared a memorandum on 'The elimination of all un-Christian principle from the Government of British India.' According to

him, the *un-Christian* elements in the Christian Government of India were as follows:—

"1. The exclusion of the Bible and Christian teaching from the Government schools and colleges.

"2. The endowment of idolatry and Mohammedanism by Government.

"3. The recognition of caste.

"4. The observance of native holidays in the various departments of State.

"5. The administration by the British of Hindoo and Muhammadan laws, both criminal and civil.

"6. The publicity of heathen and Mohamadan processions.

"7. The public frequenting of streets by native prostitutes.

"8. The restrictions on the marriage of European soldiers, and the insufficient accommodation for married families in barracks.

"9. The connexion of the British Government with the opium trade.

"10. The Indian excise laws."

The last four elements were and are certainly objectionable; but the first six items relate to matters in which there ought not to be any Government interference.

Edwardes forwarded a copy of his memorandum to a high authority in England, who, it is presumed, was no other personage than the Christian Earl of Shaftesbury. This action of his was very adversely criticized by a fellow countryman of his, who under the pseudonym "Abd-Al-Wahid" wrote a pamphlet "on the Christian duty of the British Government in India," in which he said:—

"But admitting that Colonel Edwardes' views were as sound as it will be admitted on all sides that they are the contrary, there is a feature in this case, which will pass unnoticed, doubtless in England, but which can hardly do so here. Colonel Edwardes holds a very high position in this country—the highest almost to which an officer can rise in regular succession:—and the question that is asked is, how far an officer in such a position is justified in submitting an *official* memorandum to a nobleman in England, *to be used at discretion*, containing remarks not only disapproving *in toto* of the avowed policy of the Government he is serving, and which he is in his official capacity bound by every means in his power to aid in carrying out; but declaring the very Government itself to be based on anti-Christian principles."

The proper place for the greater part of Colonel Edwardes' memorandum was the waste-paper basket, but Sir John Lawrence, at that time the Chief Commissioner of the Panjab to whom it was submitted, took it into serious consideration and made his secretary, Mr. (afterwards the well-known Sir Richard) Temple forward it to the Government of India with his observations on it. It so happened that at that time, almost all the high Christian officers in the Panjab shared

\* See *Rise of the Christian Power in India*, Vol. V pp. 254-258.

more or less the views expressed by Colonel Edwardes. The Chief Commissioner himself was not an exception. He also advocated the teaching of the Bible in Government schools and colleges. He was supported in this advocacy by Mr. Donald McLeod, the Financial Commissioner.

But his view was opposed by Mr. W. D. Arnold, the then Director of Public Instruction of the Panjab. He was a son of the famous Rev. Dr. Thomas Arnold of Rugby and was brought up under Christian influence from his cradle. Had he been left to himself, it is almost certain that he would have also joined the Chief Commissioner in advocating the teaching of the Bible in Government schools and colleges. But as was well known in the Panjab at that time in all matters regarding the administration of the Department of which he was the head, he was guided by his Head Assistant, Babu Shyama Charan Basu, \*who had received his education in the Christian Seminary in Calcutta under the well-known missionary, Dr. Alexander Duff, whose favourite pupil he was and served afterwards as the first Head Master of the American Mission School at Lahore. So he was well acquainted with the Bible and its teachings. It was his influence over Mr. Arnold which made that son of a Christian divine oppose the teaching of the Bible in government schools and colleges.

Regarding the opposition of Mr. Arnold, the Secretary Mr. Temple wrote in his letter to the Secretary to the Government of India under date Lahore, July 3rd, 1858.

"Mr. Arnold argues that to have even voluntary Bible classes in Government schools infringes the principle of religious neutrality; that hereby an undue advantage is given to Christianity, inasmuch as the teaching of the native religions is excluded from the said schools; that although the attendance at the classes may be meant to be voluntary, it will really be regarded otherwise; that it is impossible to distinguish the measure from 'proselytism,' and even from 'quiet persecution,' that as 'trustees for the people of India,' we have no right to adapt our educational machinery, 'paid for by taxes from the country' for the virtual propagation of Christianity; that by introducing Christian teaching we launch into a sea of theological difficulty; and lastly, that by

this measure we may possibly give rise to great political danger. The above arguments, and many others are urged by Mr. Arnold with much ability'. . . . But I am to state that these arguments are not at all concurred in by the chief commissioner.

"Mr. MacLeod has most justly observed that many of Mr. Arnold's arguments are based on the assumption that the British government stands in the same relation towards the people of India as a representative Government stands towards its people. But in the chief Commissioner's opinion the two cases differ widely from each other. Placed as we British are in India, we are differently situated from the constitutional Governments of England or America. . . . . If by being 'trustees for the people' we are supposed to be bound invariably by the will of the people, then we are not. . . trustees in that sense. We have not been elected or placed in power by the people, but we are here through our moral superiority by the force of circumstances, by the will of Providence. This alone constitutes our charter to govern India.

The Chief Commissioner of the Panjab did a great injustice to Mr. Arnold when he made him appear as looking upon the Christian government of India as either a "constitutional" or "representative" one based on the popular will or affections of the people. No, the Director of the Public Instruction of the Panjab was as unsympathetic an Anglo-Indian bureaucrat and hater of the people of this country as any one of his co-religionists or compatriots then living. His article in the *Calcutta Review* for December 1858, entitled "Indian Faults and English Calumnies," which was then published anonymously but was subsequently reprinted over his name in the selection from that Review, bears evidence of our assertions. In that article Mr. Arnold wrote :—

"The English liberals have forgotten this essential distinction between Europe and Asia—or at any rate, between England and India—that whereas you can scarcely govern the Englishmen too little, you can scarcely govern the Indian too much. . . . The greatest insult you can offer an Englishman is to overgovern him; the greatest oppression you can inflict on a Hindustani is to let him alone."

Mr. Arnold would not have left, had he his own way, a single Indian prince in the possession of his state, for according to him

"It is still as true as ever it was that tail poppies are not safe."

Regarding annexation, he said:

"It nevertheless may often be, as it often has been, our plain duty and unavoidable task to annex, whether we like it or not. . . . ."

"Once concede that principle [of non-annexation] and we must quit India. . . ."

"No amount of slippery rhetoric can disguise the fact that the aims, hopes, fears, desires, loves and hates, of an Asiatic and a

\* *The Indian Public Opinion*, at that time, the only English daily in the Panjab, and edited by Dr. G. W. Leitner, in its issue of 16th August, 1867, in the course of the obituary notice of Babu Shyama Charan wrote :—

"As Head Clerk of the Education Department, much of the credit assigned to its chief deservedly belongs to this well-known native gentleman..."

European, are opposed the one to the other. So long as we are in this country, our history will consist in making the Asiatic view of life bend to the European. If this is tyranny, let us be gone. But if we stay, let us have no hypocrisy. We cannot and ought not to look on life with Asiatic eyes. Our tendency is, and must be, to Europeanize. Toleration, sympathy, tact may help, as they have helped, to make this process less obnoxious, become less palpable to the natives. But the process goes on and will go on. And with the people which has to yield to it, it never can and never will be popular.

.....But to high offices natives cannot be admitted, because according to our ideas they are not to be trusted. Are our ideas or theirs to prevail? We cannot employ natives in high posts more than we have done; the doubt is whether we can do so as much. Natives may be just as good as we are; their morality may be as pure as ours, but it is *not ours*, but something very different; and when the two moralities clash, we have expressed our opinion as to which must go to the wall."

The views relating to the teaching of the Bible in Government schools expressed in the Director's letter, which the Panjab government thought so important as to transmit to the government of India, were those of his Bengalee Head Assistant Babu Shyama Charan Basu, to whom it was then due that the teaching of the Bible was not introduced in the schools and colleges of this country. Although the Government of India did not openly countenance the conversion of the natives of India to Christianity, the Christian authorities encouraged the Christian missionaries in the propaganda of their religion and did all that lay in their power to make India a Christian country.

There can be little doubt that the Indian Mutiny of 1857 was caused in part by the zeal which the Christian officers of Indian regiments showed in proselytising the heathen and Mussalman sepoys. In a pamphlet written by a Hindu of Bengal, dated Calcutta the 18th August, 1857, entitled "Causes of the Indian Revolt," published from London, by Edward Stanford, 6, Charing Cross and edited by Mr. Malcolm Lewin, who served in India as Second Judge of the Supreme Court of Madras and Provisional Member of Government, it was stated:—

"At the beginning of the present year (1857, a great many Colonels in the Indian army were detected in a task not less monstrous and arduous than that of Christianizing it. It has afterwards transpired that some of these earnest but rather crack-brained worthies who have devoted their lives to the propagation of the Gospel among heathen nations, not quite satisfied with the hope that English education will eventually make their fellow subjects in the East forsake their idols and evidently impatient of the slow progress which Christianity has hitherto made among the nations, en-

tered the army; not as a means of subsistence, not as the theatre of exertion most congenial to their temperaments, but solely and wholly for the purpose of conversion. The army was specially selected, as in times of peace it affords the utmost leisure to both soldiers and commanders, and as there heathens may be found in great abundance on all sides, without the trouble and expense, and other et ceteras, of scampering from village to village. Accordingly, these men launched themselves into their strange career with a zeal worthy of a better cause, and a determinedness but too little tempered by sober wisdom and even common prudence. They began preaching and distributing tracts and translations among the Hindu and Mahomedan officers and soldiers. In the beginning they were tolerated, sometimes with disgust, and sometimes with indifference. When, however, the thing *continued*, when the evangelizing endeavours became more serious and troublesome day by day, the sepoys of either persuasion felt alarmed. They thought that to allow such a thing with impunity was to leave unfulfilled a duty they owed to themselves, their ancestors and their faith. They held nightly meetings, but came to no resolution. In the meantime, the 'missionary colonels', and '*padre* lieutenants,' as these curious *militaries* were called, were not inactive. Emboldened by the toleration of the sepoys, they grew more violent than ever. They were louder in their denunciations of Hindooism and Islamism. They were warmer in their exhortations to the unbelievers, to substitute the worship of the one true God in his son Jesus, for the thirty-three millions of their hideous deities, Mahomet and Rama, hitherto mere so-so beings, turned sublime impostors and unmitigated black-guards.....By and by the proselytizing Colonels tempted the sepoys to Christianity with bribes, and offered promotions and other rewards to converts. They unblushingly used their influence as officers in this unholy affair. The sepoys protested, and their European officers promised to make every sepoy that forsook his religion a Havildar, every Havildar, a Subedar Major, and so on! Great discontent was the consequence. Of course the sepoys could hardly connect these day and night preachings, these ceaseless efforts, this enormous expenditure of money in books and tracts with private enterprise, and were half-inclined to suspect that Government was at the bottom of all. When the sepoy grievance was made known to the public, the newspapers as a body were not for the removal of the 'Missionary Colonels.' They mostly laughed away the matter."

In the vast literature which the Indian Mutiny produced in the shape of books, pamphlets, articles in quarterly and monthly magazines as well as in weekly and daily newspapers, no attempt was ever made by any Christian writer to contradict the assertions or allegations set forth above. So it is natural to conclude that what the "heathen" wrote was true.

The "Hindu of Bengal" proceeded to say:

The Governor-General told the people in a proclamation issued in the beginning of the outbreak, that "the Government never did and never will interfere with the religion of the natives."

With regard to the first assertion, all India have silently replied to his Lordship that it is a lie!—and they are right. With regard to the second they say, what guarantee is there that Government will not interfere with their religious practices, since it has never scrupled to break its faith and falsify its promises and professions.”

It is not necessary to quote any more from this heathen writer; but to turn to his British editor, Mr. Malcolm Lewin, who says in the Preface:

“We are ignorant of each other, as members of society; the bond of union has been that of Spartan and Helot—grasping everything that could render life desirable, we have denied to the people of the country all that could raise them in society, all that could elevate them as men; we have insulted their caste; we have abrogated their laws of inheritance, we have changed their marriage institutions; we have ignored the most sacred rites of their religion; we have delivered up their pagoda-property to confiscation; we have branded them in our official records as ‘heathens,’ we have seized the possessions of their native princes, and

confiscated the estates of their nobles; we have unsettled the country by our exactions, and collected the revenue by means of torture; we have sought to uproot the most ancient aristocracy of the world, and to degrade it to the condition of pariahs.

“What would Lord Shaftesbury, proud as he is of his birth, and zealous in the cause of Christian proselytism, say to such an innovation on his own order?”

“Agreeing as I do in the main with the writer, I see with dismay the repeated exhortations of the press to vengeance, to war against caste, and to Christian proselytism. They only who have not had experience of the Hindus, and who have not seen their temples, which had existence many centuries before England was ever heard of, except as a land of savages, can doubt the stability of their ancient creed; they only can be brought to a belief, that the utmost power that England can put forth will be able to uproot it, .....Nay, if a tree be known by its fruits, if the morals of England and of India are to be held as the tests of their respective creeds, India would not lose by the comparison.”

## THE GROWING DEMOCRACY AND THE INDIAN STATES.

By SARDAR M. V. KIBE, M.A., LL. D.

**E**VEN the present Conservative Government which holds the highest majority yet enjoyed by any party in the history of the British Parliament has declared its intention to persevere in the goal of giving Dominion Status to India by democratising its present bureaucratic form of Government, as well as by giving it the necessary freedom from the control now exercised from England. It is not made clear as to what would be the position of the Indian States in the changing and changed circumstances as foreshadowed in the determination referred to above.

Born of the brains of Beaconsfield, the term Indian Empire owes its birth more to a vivid imagination than to facts legally recognised. The establishment of the British supremacy in India owes more to the force of circumstances than to design. The instinct of self-preservation led the governments of the British territories in India to extend first their sphere of influence and later their administration. At last the time came when both the Hindu and Musalman dominating partners came to be discarded sheerly because

of their worthlessness and the foreign power became the guardian of the rights and privileges of the whole of India. What hereditary administrations remained or were allowed to remain after the shock of the Mutiny became thoroughly dependent upon the Central Power. In order to prevent them from combining for evil, their power to unite for good was also gone. But the welfare of their subjects, the question of foreign subjects, and other similar questions the solution of which was not to be found in the clauses of the treaties created chances or afforded facts for the biggest power in the land to consciously or unconsciously infringe the independence or to set aside the rights guaranteed by the treaties and engagements concluded between the two parties.

Thus is endowed with powers the Government of India, which is now controlled by the Secretary of State to a living sovereign of the same kind as the hereditary rulers of Indian States, but which is to be democratised at no distant future. Such a prospect cannot but arouse serious apprehensions in the minds of the latter. They might

naturally fear that the privileges now enjoyed by them are certain to be curtailed and worse results might happen to them, powerless to resist as they would be, as has been the case in other parts of the world where indeed the circumstances were, in some practical respects, even more favourable than in India. No doubt in this country the loyalty of their subjects to their person and throne is unimpeachable, yet before a systematic policy of coercion pursued by a predominating party mere sentiment may prove to be the wall of Pericles.

Political relations which are undefined and therefore elastic lead to the tightening of the grip of the stronger party over the weaker one and more so in times of transition. Being conscious of this danger, some of the astute statesmen of the Indian States have asserted the claim that the other party to the treaty is not the Government of India but the Crown of England and hence if the Government of India is made autonomous, direct relations should be established between the first named and the Indian States. The Mont-Ford Report also seems to support the idea that there may be established autonomous States all over India as a whole with direct relations with British Government. Latterly, the action of the Government of India in establishing direct relations with States which formerly had political relations with provincial Governments also appears to be directed with the object of facilitating the claim and suggestion respectively which have been referred to in the preceding sentences.

But as far as the Indian States are concerned, the same difficulties will be met and the same preliminary steps will have to be taken which have been recommended in connection with the establishment of the League of Nations in India. And even then, in spite of the facilities of transport and communication which are now available, the States may find themselves meeting with the same handicaps and difficulties which are now met with when the medium is the Government of India.

Being probably aware of them when the constitution of the Chamber of Princes was on the anvil, it was suggested by an important State, (which has since kept itself aloof from that organisation) that the German model of the Empire may be followed. This suggestion has lately been revived by a student of politics, who has given a most graphic account of the German constitution in the Indian Press. Another Administrator of an Indian State has suggested, perhaps as a beginning, that the Chancellor of the Princes' Chamber may be a

son of the King Emperor so as to give status and authority to it.

All these suggestions appeared to be both premature and unacceptable, because until the relations between all the parties are clearly defined and definitely laid down, they in themselves will not make any improvement in the lot of the Indian States.

Sir Ali Imam, who has had experience as a Member of the Government of India and also of the most important Indian State and who was its Chief Executive Officer, has suggested that the affairs of the Indian States shall be reserved to be dealt with by a Committee consisting of the Viceroy, the Commander-in-Chief and the Chief Minister of the Viceroy's Cabinet, who will be a link between this Committee and the democratic element in the entire Government of India. This scheme does not, however, differ far from the existing one. While at present in important matters all the members of the Government deal with questions of the Indian States and as it is expected that the popular element will be wider in it and the control of the Secretary of State will be lessened in extent, Sir Ali Imam's scheme would also curb the popular element and leave the disposal of matters in the hands of a majority of the members of the dominant race. This, besides being distrustful of the Indian nationality, will perpetuate and widen the cleavage between the two parts of India. Already it is in contemplation to utilise the forces of the one to curb the other while the transaction was hitherto only one-sided, and Sir Ali's proposals would merely help them. The Dewan of Mysore has recently announced that conversations are in progress between the Governments of Mysore and India regarding consultations between them in which both may be concerned, such as tariffs. He has not yet disclosed the nature of the proposals that may be under consideration.

While thus the persons concerned with the Indian States rouse themselves to consider the questions of relations between them and the Government of India, members of the legislatures of the latter have not been unmindful of it. There have been published two extreme views on the subject: On the one hand, there are Dr. Annie Besant and Dr. Sir Tej Bahadur Sapru, who would, although for the present, leave matters connected with the Indian States entirely to the Viceroy. Since this proposal has been made entirely in the interests of British India, this would certainly make the position



of the Indian States worse than it is at present. It would leave matters entirely in the hands of the political Secretary, who rises from the bottom of the services. When there would be a weak Viceroy, and even with an able one, the former would predominate, since the latter with his direct and heavier responsibilities of the governance of British India and the safe-guarding of the interests of the Empire will find little time for these duties. At the other extreme is the proposal of the Swarajist leaders that the Indian States may be absorbed with British India. What they exactly mean by absorption is not difficult to guess, but, perhaps, they themselves have yet no clear ideas in the subject.

A mild form of absorption is what was proposed by the Hon'ble Mr. Sayd Reza Ali before the Reforms Enquiry Committee. He proposed that the selected Indian Princes may be made members of the Council of State. That the proposal was not an attempt to really solve the problem could be clearly seen from the opinion he had of the Council. He indeed expressed the view that that body was a moribund institution. The absorption which is promised or threatened, according as it may be viewed from the different stand-points by the Swarajist leaders, could, like the absorption described in the Bhakti School of Vedant, be of four kinds:—

- (1) There is the translation of the human body to the plane of Ishwara,
- (2) There is the position of being near Him,
- (3) There is assuming of His form, and lastly,
- (4) There is complete absorption.

From the point of view of the Vedant and Swarajist Schools, the last is desirable but from the point of view of the Indian States, it is most to be dreaded; moreover, it is opposed to the solemn treaties and engagements entered into by the British Government with them and it is certain that so long as India remains within the British Empire it need not be considered.

The various forms or degrees of such federations would comprise the other cases. But federation involves surrender of rights in the case of sovereign States, and as has been already shown (*Hindustan Review, for July, 1924*) it is not suitable to the circum-

stances of the case. In the absence of any feeling of nationality or regional patriotism, it leads to complete absorption and for the continued existence of the Indian States, it is detrimental.

It has been suggested by some people that if the Indian States formed themselves into constitutional monarchies, their continued existence will be assured. On the face of it, this counsel appears to be a counsel of perfection. But for the reason indicated in the preceding paragraph, it will not help. Moreover, even if constitutions of a popular sort were established, in the circumstances of the States, either they will be nominal constitutions or will give rise to oligarchies or despotic demagogues and what not. There can be no doubt, however, that wherever circumstances permit, it would always be advisable to consult people in matters which affect them.

The only thing, that, while meeting the aspirations of the States, will safe-guard their interests and raise their status, is the formation of a League, or, as the French people say, society of States, including British India. The first step will be the enactment of a solemn covenant like the Geneva Protocol of 1924 and the establishment of bodies which have been delineated in a previous article. The covenant of a world League of Nations will be a safe guide to follow for the formation of an Indian League. For instance, covenant XI means the very same thing which the British Government assumes when it interferes in the affairs of an Indian State on behalf of good Government. The suggestion of His Highness the Maharajah of Bikaner that a Committee should be appointed to investigate the claims of the Indian States and to formulate proposals for meeting them is most opportune. The materials for them are ready. The master minds of the world have thought over similar problems and luckily Indian Princes and statesmen have had a first-hand knowledge of them.

Let a society of States be formed in India which, by its prudence, sobriety and tact will be a guide to the larger organisation outside the British Empire, of which and to which the proposed institution will be an ornament.

## ASPECTS OF SPIRITUAL AND MORAL BEAUTY IN CHARKHA AND KHADDAR

By RICHARD B. GREGG

A Chinese student in America once told me that when he first came there, all American music seemed to be meaningless, unpleasant noise. But gradually as he stayed and came to understand more fully with his feelings as well as with his mind the American attitude toward life, he found himself understanding Western music, coming to appreciate its beauties and finally liking it very much. When his mind and feelings and responses had altered and enlarged their scope, he saw and comprehended matters to which he was blind and insensitive before. That range of meanings and implications had existed all along, but at first he had not realized them.

Another illustration of the same truth is given by Nandalal Bose in his article called "The Test of a Picture" in *Current Thought* for April, 1925. He says; "Many will not allow to Oriental art real perspective. But real perspective is a thing which can be found only in Geometry. According to my contention perspective is nothing but the way in which the mind apprehends it." That is to say, the preconceptions of the observer, his attitude and his avenue of approach toward a subject largely influence his apprehension, determine what values and qualities he will find in the subject, and qualify his understanding of its meanings and truths.

Let us see whether this idea will illuminate the much mooted topics of Charkha and Khaddar.

Put yourself in the frame of mind of one who believes that this material world and all its details, including man and his works, are manifestations or expressions of some aspect of divine power or being. As items in this vast array, can Charkha and Khaddar be said to have, in any respect, spiritual or moral meanings? Are they in any way expressive of truth or beauty or any other spiritual elements? Do they have any analogies in the realm of spirit? Can we, without strain or distortion, find in them ethical results or values?

Let us consider the possible qualities,

relationships and analogies and see what the discussion will bring forth.

By almost universal consent, the most beautiful element in the realm of spirit is love. How are Charkha and Khaddar related to love?

In so far as the Charkha enables poor people to earn a living or add to their scanty income, is it not an act of charity to provide it for them? Crores of agriculturists in slack season may spin and clothe themselves. So far as love means charity and kindness, the movement for Charkha and Khaddar is surely an expression of love toward these people. And it is better charity than giving money; for its effects are continuous. The spinner goes on providing for one of his or her primary needs, once the start is given.

That brings us to another aspect of love. A lover seeks not merely to be helpful to the beloved, but also to strengthen her. The husband nurses his sick wife back to health. Parents not only care for their children but also teach them to care for themselves. The lover may not always be able to be with his beloved. Knowing that the loved one's security must then lie chiefly in herself, she seeks to strengthen her ability to care for herself.

The saying, "God helps those who help themselves" may be taken to imply that those who help a person to provide for himself are doing as God does. To make others self-reliant is an act of love. As God is love, so this is a God-like act.

Charkha enables persons to help themselves; to be economically self-supporting. To-day there are thousands of Indian widows whose sole means of support is the Charkha. Working eight or ten hours a day they can from their yarn earn 6 or 7 rupees a month, and thus provide a bare sufficiency of food and also slowly accumulate enough additional yarn to clothe their bodies. Before the Charkha was revived, they were utterly destitute,—objects of charity,—pauperized and becoming morally and spiritually degraded by their pauperization.

So far as our buying Khaddar enables the spinners and weavers to remain in their villages, their lives are far healthier and happier than if they went into city industrial life. Village life may be bad in some respects to-day, but it certainly is not as bad for the poor people as city life. To help them to stay out in God's open country, in pure air and natural surroundings, is an act of kindness and love. Charkha is the instrument, Khaddar a means.

These are practical, material exemplifications of love. And they touch our neighbors, all the brotherhood and sisterhood of India. St. John wrote to some of his disciples, "Little children, let us not love in words, neither with the tongue, but in deed and in truth." Supporting the Khaddar movement is loving in deed and in truth.

Love is creative. So is the Charkha. Love creates both in the realms of spirit and of matter. So does the Charkha. In the spinner there develops skill of hand, dexterity, sensitiveness of touch and of muscular control, patience, perseverance, economic self-dependence, self-reliance, self-respect, foresight, a sense of economic security, co-operation. Materially, the Charkha creates yarn, the material for supplying a primary need of all mankind. It may be coarse and heavy or as fine as a spider's web. It may form the basis of a world fame, as in the case of Dacca Muslin. Cloth covers man's nakedness; keeps him warm; delights his eye in lovely folds and draperies. Sir George Watt in his "Commercial Products of India" says, "It would not be far from correct to describe cotton as the central feature of the world's commerce." Take it any way you want psychologically, physiologically, aesthetically, historically, economically, yarn is no mean creation. The Charkha is strongly creative and contains this aspect of love.

Joy is another element of spiritual and moral beauty. Can there be anything of joy in that crude and homely machine, the Charkha? Most assuredly, yes. It is hard for a city person to realize this. But if you do not believe it, go and see it in operation in the villages. See the happiness on the faces of the girls, the serene countenances of the older women, the cheerfulness of the weavers, where the Khaddar movement is soundly established. Ask them questions as to what the Charkha means to them. Does it not make one joyful to have independent life, to be a centre of activity, to be able to give as well as to receive? Does the spirit

of a pauper dance; can a parasite be truly joyful?

To quote from the poet Tagore, in the Vishwa-Bharati Quarterly, April, 1924. "The individual living organism has its needs and faculties for self-preservation. In the education of men there should be room for training him for the perfect maintenance of his individual life. Otherwise, not only does he become helpless but the faculties atrophy that are for his self-preservation, the exercise of which gives him the true enjoyment of life. Generally speaking, in our education this training of how to live our physical life is neglected; therefore we miss the Shantam (the peaceful) in the self-reliant freedom of a well-organised existence." The Charkha, then, provides part at least of the physical basis for joy and peace, two attributes of the spirit.

What else in Charkha is a source of peace? Of course, to begin with, spinning is a peaceful art. The sound of the Charkha is peaceful. It is musical, gentle and easy, so that peaceably-inclined persons can make use of it. It is non-violent in nature, partaking of the nature of Ahimsa.

But to grasp its broader influence for peace, we must understand the economic aspects of the situation. The greatest strifes in the modern world are those between classes and between nations. Both grow out of economic exploitation and greed, in the rivalries, fears, hatreds, and resentments aroused thereby. It is easy to cite authorities. Statesmen, economists and historians all over the world agree. Such a sober book as Seeley's "Growth of British policy" shows how most of the wars of the last five hundred years have been trade wars, and we have no less an authority than former President Wilson of the United States that the Great War was of similar origin.

This being so, it is not so difficult to see how the universal adoption of Charkha and Khaddar would promote peace. It would reduce strife between classes by reducing and eventually removing one great area of exploitation of the masses by their industrial masters. That is, it will reduce the total amount of industrialism which creates classes, and their concomitant discontent, bitterness and strikes. Not only will it reduce industrialism in India, but by reducing the market for foreign cloth, it will ease the industrialism of all other countries which now send cloth and yarn to India. In helping her own oppressed masses, India

will at the same time help the oppressed of other countries and promote the cause of peace in many lands.

The decentralisation of supply of raw materials and the consequent reduction of costs for transportation, storage, insurance, and distribution of all kinds would further reduce the economic pressure on all groups of people in India; thus making for increased happiness and consequent peace.

Similarly in the field of international strife. If India in respect of raw cotton, yarn and fabrics ceased to be a region for exploitation (a "great customer" in the euphemistic phrase of foreign merchants and statesmen), she would be less important as a centre of international rivalries, jealousies, ambitions and fears. Thus the Khaddar movement, at first sight purely an Indian domestic affair, is seen to have wide effects on international peace. A little study of the trade statistics will make this clear to the sceptical.

Some, inclined to caution and sure of the validity of the existing state of affairs, may say, "This is all very fine in theory, but it all rests on the assumption that the Khaddar movement is economically sound, a thing we strongly doubt." To those we answer: "It is sound economically." In that aspect it is really a matter of the comparative economics of centralisation versus decentralisation.

Henry Ford, a great Industrial pioneer in the most highly industrialised nation, is now decentralising his factories on the ground of economy. He is having products made in little factories scattered through the small towns and villages. Mahatmaji, working with a different people and a different product, is merely going several steps better. Khaddar implies not merely a complete decentralisation of manufacture, but also decentralisation of production, gathering and storage of raw materials; decentralisation of distribution and sale as well as manufacture. This eliminates tremendous costs and wastes inherent in modern manufacture and distribution. When you stop to consider, it is absurd to think of cotton being gathered in America; assembled and carried by expensive railway transportation to seaports; loaded and carried three thousand miles to Europe or perhaps even to Japan; there manufactured in a few cities in plants where the efficiency wastes of transformation of coal energy into machine horsepower are far in excess of the corresponding transformation losses in hand-power industry, and where plant overhead

charges are necessarily very great; then transported several more thousand miles to India; subject at every stage to heavy charges for storage, brokerage or insurance; then passed through a series of middlemen; the whole process further assisting to create the idleness of nearly one hundred million people for three to six months each and every year. By contrast, think of the savings where cotton grown in each province is there spun by each family and woven as needed in each village, but little more than enough for the consumption of the village. Which situation is the more economic and sensible?

At this point it is interesting to realize that India's present impotence in regard to the production of her own clothing is a cause of international war and preparations for war. The people of India think of themselves as weak and almost helpless. Yet, in so far as they can overcome this specific weakness by determination to spin and wear only Khaddar, they are responsible not only for the continuance of that weakness but also in some degree for the tendencies to war growing out of occidental "interests" in Asia. That may sound harsh, but is it untrue? Their weakness is an incitement to Western exploitation. Those who provide the weakness are in part responsible for the exploitation and its results, if they can conquer their weakness.

Yet though that may sound harsh, is it not the statement of a wonderful opportunity? What a noble challenge and appeal! To think that the meekest and most despised have it in their power to save the world, if they will only realise the possibilities of their position and act fearlessly! Such a thought may well stimulate the humblest widow in the smallest and most remote village as well as the wealthiest man of Calcutta or Bombay. To help in such a great and noble cause to save all humanity will dignify and enhance the meaning and importance of the smallest share in the work. To use Christ's words, "The meek shall inherit the earth", and "The stone which the builders rejected shall become the headstone of the corner."

A third important area for strife here in India is that between different religious communities. Even in this case it seems reasonable to believe that the increased decentralisation of industry and commerce resulting from the nation-wide use of Charkha and Khaddar would bring about a decentralisation and other modifications of political and

social power and life. Such changes would tend strongly to increase intercommunal understanding and to reduce intercommunal fears and jealousies, thus promoting peace in this field also.

Hence, without extravagance or overstatement of thought we may claim the peacefulness of the Khaddar movement; and how in serving the cause of peace it is serving the world. Thus India will be using a material instrument (Charkha) to win her own spiritual enfranchisement and at the same time promote peace and happiness among all other nations. And coming gradually as it must in this way, time will be afforded to foreign investors to readjust their commitments into other channels, and thus not subject them to undue hardships. The element of Ahimsa comes into play. "Blessed are the Peacemakers; for they shall be called the children of God." As the Quran describes Allah as "The Author of Peace," surely that which promotes peace on earth partakes of spiritual greatness. To some it might seem selfish of India thus to withdraw herself from a part of the world's commerce. But is not such an act really consistent with the saying of the Great English mystic, William Blake, "I have tried to make friends by corporeal gifts, but have only made enemies; I never made friends but by spiritual gifts."

Another quality of the spirit is humility, and this quality enters into Charkha and Khaddar in many ways. The dictionary defines *humility* as "freedom from pride or arrogance" and *humble* as meaning "lowly in kind, state or amount; low; common; modest; unpretending; lacking in self-esteem." The applicability of all these phrases needs no stressing. In the sense that the Khaddar movement requires small scale, decentralised handpower industry, it may illustrate what we may call an economic manifestation of the idea of humility. Such industry is small in scale in each of its units, will be common to every household and village; and hence unpretending. The use of Charkha requires and promotes humility of spirit in the user. After all, the part which each of us can play in the spiritual and material emancipation of 30 crores of people is exceedingly small. Why not admit it, but at the same time each determines to do his little mite to spin every day in addition to whatever other service he may render. Thus he will accomplish at least one sure thing each day. By much talk and writing, one can easily get an inflated sense

of one's importance and influence. The aid to the nation even by any individual Charkha may be small, but perhaps not as small as that of any individual voice; for yarn is concrete and more lasting than the sound of many voices. After all, a coral reef is built only by microscopic additions of minute animals; but the reef may be the foundation of a rich and beautiful island. In so far as humility means a true sense of spiritual proportion, a sense of one's relative importance in relation to God and his power, I think those who have used the Charkha and thought about it will agree that its use promotes humility.

Simplicity is another quality closely allied to humility. Khaddar is a simple cloth, adjusted to those who are simple or to those who realise the value of simplicity. The Charkha is a simple machine, simple to make, simple to repair and simple to operate. Mr. C. F. Andrews has written, "Modern civilization is neither simple nor serene." But the Charkha, as a product of an older civilization is both simple and serene, and promotes those qualities in its user.

Khaddar is also simple and pure in the sense that it involves a satisfaction of desires out of one's own self-reliant strength and ability. Such simplicity is not the simplicity of harsh poverty, of niggardly asceticism or unlovely austerity, or of a low, sluggish, ignorant or static form of life, incapable of beauty, growth or great developments. It is the simplicity of the person who refuses to have his desires played upon so much that he becomes enslaved by them. It is the wisdom which knows that things unnecessary to life at any stage are a clog and poison to its freedom, to its perception, and to its thought and action. It restrains its desires to that which it can satisfy out of its own inner powers. Not only does it thus refuse to become dependent upon others, but it is pure because it frees itself from exploitation of others or from accepting the results of any exploitation anywhere. It is pure because it is the manifestation of love.

Close beside simplicity is the quality of self-control,—wise restraint of desires and emotions. All civilizations which have been corrupted have fallen largely because of their loss of self-control. When travellers first came from the West to India they played upon the desires of the people to accept gay-coloured beads and foreign cloth and trade their own products in exchange. Gradually these desires have grown till now they are

the chains which bind India and make her suffer. As Mr. C. F. Andrews says in his book, "India and the Empire," referring to Western standards of living introduced into India: "This new economic standard had pervaded the country districts. It had upset the whole economic basis of life. On this account the pain of Indian poverty had been increased in proportion as the number of human wants had been multiplied."

The Khaddar program means regaining self-control. It means giving up the desire for foreign cloth and substituting a desire for cloth produced from Indian's own indigenous resources and strength. It means a cessation of control by foreign merchants and capitalists, and consequently a more satisfactory readjustment of foreign relationships.

It is hardly necessary to itemize the ways in which the movement spells self-reliance. The foregoing quotation from the poet Tagore mentions one aspect; the economic considerations set forth another. Clothing is estimated to constitute from one-sixth to one third of the total annual expense of an Indian villager. If the family can produce its own clothing it is a long way towards self-reliance. And what is true of the villager, is true of the village, and in large measure of the nation as a whole. The achievement of economic self-reliance will be the basis of political self-reliance. Spiritual courage and initiative and a change of heart are required first. But they will be reinforced by each little step of material achievement. The spirit and matter will influence one another till India and all her sons and daughters have once more climbed up to their rightful place among humanity.

There are those who think that economic self-reliance is wrong; who believe that increasing economic interdependence is the only salvation for the world. I beg to differ. In so far as wealth means self-governed annual production of an excess over one's own needs, let India exchange her wealth with that of other countries. But to produce more than enough cotton to clothe the entire nation, at the same time keeping nearly one hundred million people idle for three to six months every year, and yet to buy most of your cloth from other countries is surely far sillier than the proverbial "carrying coals to Newcastle." In such a matter as this, surely economic self-dependence is the soundest economics, the wisest statesmanship, the noblest kindness, the most far-sighted and enduring business.

If there be truth in all the foregoing, it is not difficult to see how duty, another element of the spirit, plays its part in Khaddar. Duty is the result of man's consciousness of his unity with all others. Its fulfilment is a recognition of that consciousness, making it real in act as well as in thought or feeling. It is our duty to do good unto others, to support our families and nation.

And now we come to consider how truth, that great object of human search, is manifested in Charkha and Khaddar. Here again we may appropriately quote from Rabindranath Tagore, in his "Talks in China (1924)" "According to the Upanishads, the complete aspect of the Truth is in the reconciliation of the Finite and the Infinite of everchanging things and the eternal spirit of perfection. When in our life and work the harmony between the two is broken, then either our life is thinned out into a shadow or it becomes gross with accumulations."

Does not the Charkha help to reconcile and make actual many aspects of the Infinite spirit in terms of the Finite? It helps, for instance, to give practical form and expression to our desire for freedom and inner strength. It would help to turn the mind of India to practical affairs, "the movement of God's manifestation in the many." All of the examples given in this paper of how Charkha and Khaddar express spiritual qualities are instances of the reconciliation of the Infinite with the Finite, and hence go to show how truth finds expression in this movement.

In another sense truth is expressed by Charkha, inasmuch as the latter, like the former tends to make us realize more completely our unity with other men. It enlarges our sympathies and our understanding of our relationships.

Christ said, "The truth shall make you free." In so far as Charkha will help to make men free, it expresses truth. Truth gives a sense of inner security and serenity. Charkha tends to do the same.

To many, one of the greatest attributes of the spirit is beauty. And many lovers of beauty hold aloof from Khadi, because they say it lacks beauty. Perhaps this, however, is an instance of the effect of a certain attitude of mind, explained at the beginning of this paper in the quotation from the artist, Nandalal Bose. Perhaps all the foregoing explanation of the spiritual and moral meanings of Khaddar will make it seem less unlovely to the reader. Consideration of the beauty of its moral

significance may help to reveal its material beauty.

There are two groups of people who assert that Khadi is lacking in beauty; those who like to imitate Western ways, and those who stick to Indian customs and clothing. If the former believe that Western clothing is intrinsically beautiful, let them consider the fact that Western artists and men and women of fine aesthetic tastes are very fond of wearing woolen homespun and handwoven cloth. And it is truly fitting and beautiful cloth, although coarse and heavy in texture.

Those who prefer Indian garments may be reminded that Indian Khaddar was once the finest and most beautiful fabric in the world, and will soon become so again if they will only make their demand for it persistently felt. Even now very fine Khaddar is being woven and can be obtained, if they will but search for it.

Beauty grows in part out of perfect adaptation of materials to the purpose for which they are used. Mill cloth may warm and adorn the body and preserve physical modesty; but Khaddar does that and also warms and adorns our spirit and defends us from spiritual uneasiness or shame. Which then is the more beautiful of the two, for those who regard beauty as an affair of the spirit,—more than the mere titillation of bodily senses?

Two more spiritual qualities deserve mention here,—unity and power.

We have already seen some ways in which the Khaddar movement tends towards a realization of unity,—that which India so sorely needs. There are different regions of life and experience in which unity finds expression. There is social, political and economic unity, village provincial and national unity, and unity of all humanity. It is not too much to assert that Charkha enters into all these realms.

For example, it is a work which all can engage in, high and low, rich and poor, city-dweller and country-dweller, clever and dull, old and young men and women, Brahmin and untouchable, busy and idle, strong and weak, fast and slow. Hence, as a common enterprise or common discipline, a common expression of faith, hope, will, and love, it leads toward spiritual, social and economic unity. The common wearing of Khaddar is a similar bond and symbol and expression of unity.

All careful thinkers realize that politics is the instrument and expression of social

and economic power and life. Therefore, to the extent that social and economic unity for India are obtainable through Charkha and Khaddar, political unity would follow naturally.

It is easy to see that when a village raises its own cotton, spins and weaves it and wears the cloth, (perhaps selling its surplus to the cities or to other villages), a considerable industrial, social and economic unity are thereby achieved. Similarly with the entire nation.

Owing to the feeling of unity thereby engendered in the individual, he has a sense of working *with* people and not merely *for* them. Hence his attitude toward them is one of equality. His work does not tend to stimulate in him any false sense of pride or superiority in relation to them, nor to produce any sense of inferiority in them. There is a mutuality and equality of association which promotes the finest sort of unity, and keeps charity and kindness pure from all aloofness or snobbery.

With respect to international unity, the unity of all humanity, there are some who strongly feel that the Khaddar movement with its implied economic non-cooperation is wrong. They say it is a form of national economic isolation, a barrier to understanding and unity between the nations. Their ideal of the unity of mankind is troubled by this aspect of Khaddar. They believe that such action is a form of negation or refusal harmful to all involved in it. Are they right?

Recall the quotation from the poet, William Blake; "I have tried to make friends by corporeal gifts, but have only made enemies. I never made friends but by spiritual gifts."

By all means, let India give its best to the world:—its literature, its art, its philosophy, its ideals, its spirituality, its love. But should it ask or expect less of other nations? We may well demand not only that India should give her spiritual treasures to the world, but that also in sharing her material treasures she should do so only in a manner consistent with her spiritual ideals. Might it not be an insult to other nations to ask of them a lower standard than she has set for herself? Commerce and exchange with other nations may be material, intellectual, moral and spiritual: but the material and moral commerce must not be inconsistent on either side with spiritual ideals. Let us give of our best and seek the best in others. There

is no wrong in rejecting something considered harmful, provided there is at the same time an acceptance of seeking for something better from the same nation.

The unity of different peoples can only be on the basis of mutual respect and self-reliance in the economic essentials of life. In promoting this, the Khaddar movement is helping to provide a sound basis for international unity.

Finally, there is the aspect of spiritual power. Like bodily power, many different things enter into it and serve it. Spiritual power is the precursor of material power, and is more to be desired. Often the two go hand in hand, though not always. In the West, material power has taken the bit in its teeth and run away from the control of the spirit. Herein lies one of the greatest advantages of Charkha. It definitely promotes spiritual power alongside of material power; but since the material power which drives it is man's hand, there is no loss of psychological and moral control or responsibility, as in the case of steam or electrically-driven machinery. The material expression keeps pace with the spiritual and moral

powers. The Charkha and handloom, unlike the steam-driven mill, do not produce so much as to constitute too severe a temptation to the owner's desire for money profit and any weakness to selfish exploitation of others. Not only does the use of Charkha promote strength in the user, but by the power of example, it tends to stimulate a similar self-reliant strength in the beholder. It tells him, "Go thou and do likewise."

From all that has been said before, it follows logically that the Khaddar movement develops an inner spiritual power among the people. As with seeds and many of the works of God, mighty results are achieved by apparently insignificant means.

The things of the spirit make a profound appeal to all Indians. Because of the inherent moral and spiritual qualities and meanings of Charkha and Khaddar, these two may rightfully call for the complete devotion of all who call India their home. It is necessary not merely to perceive and contemplate these spiritual and moral aspects of Charkha and Khaddar, but also to set about to realize them in action.

## COMMENT AND CRITICISM

*[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, The Modern Review.]*

### The Buddha Gaya Temple

I read the article in the *Modern Review* about the great Buddha Gaya Temple [by Mr. Har Dayal].

The Lord Buddha when leaving this world expressed the desire that his followers should visit the four sites associated with his birth, attainment of the sambodhi, the preaching of the first sermon and his final passing away. The Buddhists of India for 1500 years obeyed his word, and they erected magnificent viharas in the places consecrated by His presence. The great Emperor Asoka built the viharas and set up stone columns at each of the four places and later monarchs embellished the sites by adding more viharas. Then came the Brahmanical revival and the democratic Dhamma of our Lord suffered and the Buddhists had to

take a back-seat in the political arena. Then came the excommunication of the millions of backward people in accordance with Brahmanical laws, hence the class of untouchables. The India that gave light to the Asiatic world henceforward receded and the democratic spirit vanished from the hearts of the people and caste distinctions appeared and the religion of loving kindness and universal brotherhood slowly disappeared from the land made sacred by the Lord Buddha's love and there was hatred in the land because of the oppression of the low classes by the Brahman priesthood. Then came the invasion of the Arabs and India fell because of the caste differences. The low castes by the millions accepted the religion of the conqueror, and the victorious Arabs began to forcibly convert the high-caste Indians and the



remnants of Buddhists went over to Islam after their viharas were destroyed and the half Brahmanical Bhikkhus were massacred at the holy sites. The Tibetan records say that the Buddhagaya Temple was destroyed by the Moslems (Turuskas). The land whereon the temple stood was occupied by the Moslems and even Hindu Gaya was destroyed. (See Tod's Annals of Rajasthan.) The Buddhagaya Temple was forgotten by the Buddhists when in the 15th century an Arakan king got it repaired with the help of the Moslem sovereign of Bengal. Then again, it fell into decay, and in 1725 the place was in utter ruins and the Mogul sovereign being pleased with the fakir Lal Gir who had then been living in the vicinity of Buddhagaya gave the village of Masumir Paradi to the fakir Lal Gir rent free, but in the sanad there is no mention of the Temple. The history of the occupation of the holy site by the sanyasis of the Saivite monastery has no historical foundation whatsoever, because when the Burmese embassy visited Buddhagaya they found the place absolutely neglected, and the Saivite fakirs requested the Burmese to take charge of the holy site. This was in 1822. See the article in the Asiatic Researches, Vol. XX by Col. Burnaby.) The village of Maha-Bodhi still belongs to the seven anna Tikari Raj and the ruins of the Temple stood in the Maha-Bodhi village. Then how did the ruins of the Temple pass on to the Saivite sanyasis. The sacred spot was known as the Garh; and the dewans of the Tikari Raj delivered the spot to the Sanyasis in or about the year 1842.

The Temple remained neglected until the year 1875 when the Burmese king Mindoon Min, father of King Thibaw, sent an embassy to the Govt. of India requesting permission to restore the Temple and to keep a number of Bhikkhus at the spot to take care of the holy Tree. The Govt. of India got the late Mahant Hemnarayan Gir to transfer the temple site to the King and the Burmese masons began to pull down the existing debris and were building a wall when the Govt. of India sent Rajendra Lal Mitra to report on the work that was being done by the Burmese, and the report was against the Burmese builders. Then the Govt. of India represented the matter to the King of Burma and obtained his authority to restore the Temple. It is not known how much money was paid by the king to the British to restore the Temple, but, however, the scientific restoration was entrusted to Genl. Cunningham and the present Temple was the result. It is not the Temple building that is sacred to the Buddhist world but the Bodhimanda, the plot of ground whereon the Tree stands. Now, there are two Bodhi trees at the spot; one to the west of the Temple and one to the north of the Temple, and the Tree to the north of the Temple was planted by Genl. Cunningham for the use of the Hindus, and the Tree to the west was set apart for the Buddhists. Since 1876, the Hindu pilgrims who come to offer pinda go to the North Tree and the Buddhist pilgrims worship the West Tree. The late Mahant having delivered possession of the Temple ruins to the Buddhists scrupulously observed the rights of the Buddhists. The Burmese priests lived in the Burmese resthouse until the year 1884, and, when the British were preparing to invade Upper Burma they left Buddhagaya because they were the official representatives of King Thibaw. In 1885 Burma became part of British India, and Buddhagaya was neglected both by the Govt. and the Mahant until

the year 1890. June, when the Collector Mr. Grierson (now Sir) visited the site and found the Temple going to decay. (See Correspondence between Mr. Grierson and the Govt. of Bengal.) There was a secret agreement between the late mahant and the Collector entrusting the Temple, sanadary to the mahant; and the custodianship of the Temple and the site within the precincts of the brick-wall was taken over by Govt. In January 1891 I visited the holy spot and seeing the desecration and the utter neglect of the central Shrine, I pledged my life to have the Temple rescued from desecration and to keep Bhikkhus there and make Buddhagaya again a centre of living Buddhism. I have been struggling since 1891 for a righteous cause and I am glad to tell you that the late mahant Hemnarayan Gir leased out the west portion of the land to me in August 1891, and I wished me success, because, he said, it is proper that the Temple should be cared for by the Buddhists. He had a magnanimous heart and was tolerant; but things changed with the coming of the present mahant. He ordered his menials to assault the monks that were living in the Burmese resthouse; he declined to receive the rent which I had remitted to him; he caused the mud-huts that we had built to be destroyed and in May 1894 he caused the sacred Image of the Lord Buddha to be desecrated by daubing paint on the forehead of the Image. And the oppression from that day continues even now. For 10 years the Buddhist pilgrims had to be satisfied with the open Burmese resthouse. Seeing these inconveniences, the Maha-Bodhi Society after ten years of solicitations to the Government of Bengal, at last succeeded in 1901 in moving the Govt. of Bengal to erect the present Maha-Bodhi Dharmasala at the expense of the Buddhists of Burma and Ceylon.

In 1895, February, the Buddhagaya case was instituted as the mahant had ordered the forcible removal of the Japanese Image of Buddha which was placed on the altar of the upper storey of the Temple. The Hindu Judge, not understanding Buddhist methods of worship argued that the upper shrine was not sacred. The Tibetan records say that the upper shrine contained the Gold Image of the Lord Buddha, and that it was removed by the monks to have it preserved from Moslem hands. The Burmese resthouse was given over to the Buddhist Bhikkhus and the Japanese Image was deposited there. The mahant represented the matter to the Govt. of Bengal and the Buddhists showed that the resthouse being built by the order of the king of Burma they had every right to live there. The Govt. granted the wish of the Buddhists and they lived happily without interference. Unfortunately in 1902 a Japanese with interested motives came to Buddhagaya and opened negotiations with the mahant to have a separate Temple or resthouse built for the exclusive use of the Japanese Buddhists. The Viceroy Curzon smelt a rat and appointed a commission to inquire into the complaints of the Buddhists, and the members of the commission were not unanimous in their opinions. But the machinery of the Govt. was moving slowly, and for political reasons it was found necessary that the Buddhists should be removed from Buddhagaya. The mahant was advised by the commissioner of Patna in June 1905 to bring a suit against the M.B. Society and have the monks ejected from the Burmese resthouse. The suit was decided against the Buddhists, and the

monks were removed bag and baggage from Buddhagaya in February 1910. To-day the mahant is receiving the support of Govt. and Govt. professors and officers of the Archaeological Dept. are moving heaven and earth to show that the Temple at Buddhagaya is Hindu! After thirty years they have opened their eyes to write against the Maha-Bodhi Society and my poor self.

Mr. Har Dyal's suggestion was anticipated by me in 1891, but we could not get land to build the college near Buddhagaya as the land was the property of the Saivite sanyasis. The Hindus recognize the Lord Buddha as the 9th avatar of Vishnu, but they belong to the sect of Vaishnavas, while mahant is a saivite utterly opposed to the religion of Buddha Bhagavan.

The Hindus can allow the Moslems and Christians to do what they like in India, but the Buddhists being a small minority are not tolerated. So great is the spirit of animosity which they have towards the Buddhists.

Hinduism has allowed 65 millions of human beings to live like pigs and are called untouchables. What an irony to say that Hinduism takes within its fold all religions. The Moslems and the Christians are converting the untouchables but Brahmanical orthodoxy is fighting tooth and nail to keep the untouchables in a state of degradation. Hinduism makes men of non-Brahman caste to stagnate and degenerate. The Brahmans dislike the Chinese, Tibetans and Burmese, because they eat meat, while the Moslems and Christians kill daily throughout India thousands of cows and calves and no protest is raised.

The fact of the matter is that the Brahmans dislike Buddhism because it preaches a spiritual democracy and softens the hearts of the savages to become gentle and tolerant.

For a thousand years Brahmanism has gradually declined and Moslems are gaining converts from the Hindu fold. There is no hope for the masses under Brahmanical supremacy. Pushya Mitra the commander-in-chief of the Buddhist emperor turned traitor and assassinated his master and began persecuting the Buddhists. The Brahmans think that the asvamedha sacrifice is a greater achievement than the spiritualization of millions of people. Brahmanism is only for the Brahmans, not for the Sudras. It is an oligarchy of priestly bureaucrats trampling down the rights of the people who do not belong to their caste. Brahmanism crushed the spirit of the lower classes and the Moslem invaders subjugated India. The religion of the Lord Buddha is absolutely needed if India is to become again great. The backbone of the nation is broken by the priestly class.

A thousand mahants can never make the Buddhists forget the holy site where the Prince Siddhartha became enlightened. The Christians were disallowed to own their holy Sepulchre at Jerusalem, and after 700 years they have secured the holy site. The mahant and the British government may make every effort to prevent the Buddhists from taking possession of their own holy shrine but the time may come when they will see the righteousness of the claim of the Buddhists. Till then the Buddhists shall wait with patience.

THE ANAGARIKA DHARMAPALA

### Change of Religion

I notice that *Politicus*, writing in the September issue quotes *The Light of the East* in favour of his

contention that India should not change her religion. The words quoted are indeed to be found in the pages of *The Light of the East*. But, as you are well aware since you kindly reproduced the passage and part of its refutation, they do not represent the views of our Monthly but views which it opposed and at least tried to refute. In other words *Politicus* has quoted a *purvapaksa* and not our *siddhanta*. Which proves that the old rule given to writers 'to verify their quotations' is not sufficient. They must also carefully read the context of these quotations. I do not of course suspect the good faith of your contributor.

G. DANDOO, S. J.  
Editor of *The Light of the East*.

### REPLY

The Editor of the *Light of the East* points out that the passage quoted by me from it does not represent the views of that monthly but views which it opposed and tried to refute. The refutation did not seem to me to be very convincing, at least from the Extract in the *Modern Review* which alone I had the privilege to read. But what I was concerned with was not the refutation, but the arguments which were sought to be refuted, and I was careful not to suggest that the arguments I was quoting represented the views of the Editor. I find that the Editor is fair enough not to suspect my good faith. That being so, I have no objection to publishing the Editor's letter so that it may be distinctly understood that the able arguments put forward in his magazine about the evils of change of religion were not the views which the editor approved but were opposed to his own views.

POLITICUS

### Criticism and Defence of the Calcutta University

Prof. Tripurari Chakrabarti has contributed an article to the *Calcutta Review* in defence of the Calcutta University against Professor Jadunath Sarkar's criticisms of that institution. Mr. Chakrabarti's article contains some irrelevant matter about which much need not be said.

He objects to the use of the words "Kartabhaja and Mahafaja sects".

The *Kartabhajas* are an Indian sect, the members of which surrender their judgment blindly to their leader or *guru*. When a body of educated men, elected or appointed to assist in the deliberations and to shape the policy of an academic institution follow a similar line of action, the result is that they prove false to the responsibilities of their position and they become helpless like children in the absence of their autocratic leader. The reign of law and the continuity of system and policy are impossible among such human sheep. See back numbers of this *Review* for instances, (esp. the inside view of the Calcutta University as given by one of its staff.) The words *Maharaja* sect have nowhere been used by Prof. Sarkar with reference to our academics. Its application *elsewhere* has been justified by the new Swaraj leader of Bengal.

Mr. Chakrabarti speaks of the "followers" of Prof. Sarkar and refers to what one of them has written in a daily paper. This *Review* has nothing to do with what is published in other journals. As for "followers", what lucrative head-examinership

or tabulator-ship, or soft job in the post-graduate department has Prof. Sarkar to offer in order to tempt other people to write in favour of University Reform? The public may rest assured that none of the reformers in his private conversation expresses an opinion about the Calcutta University diametrically opposite to that of another man's article which a Boss may compel him to sign in his own name.

As to whether the Senate is a packed body or is really composed of the Government's nominees, see pages 400, 489 and 490 of the last issue of this *Review*.

Mr. Chakrabarti speaks of Prof. Sarkar's "new line of criticism."—Prof. J. Sarkar's proposals for Calcutta University Reform have been before the readers of the *Modern Review* for more than eight years past. They are quite clear, except to men who will wilfully remain in a world like that of "The Invisible cloths." He has repeatedly drawn public attention to the need of (a) efficiency of teaching, (b) reality of examinations, and (c) concentration of the University's funds—and, what is still more important, its teaching strength (the qualitative inadequacy of which is incidentally admitted in Mr. T. Chakravarti's article)—on a limited group of subjects which can be efficiently taught. No *show* of covering the whole field of human knowledge can benefit the nation nor pass undetected in these days of world-intercourse.

As regards the *Pali* studies they have been arranged in an ambitious spirit of exact rivalry with the *Ancient Indian History and Culture* department, i.e., with four alternative groups (of four papers each) plus a number of common papers. Such an amplified field requires an army of specialists (who cannot do justice to any other branch, if they have no student in their special papers in a particular year). Above all, a course of higher degree teaching tested by a written examination of the ordinary type (which the Calcutta M. A. is in reality) differs essentially from research work (which requires the production by each student of a highly specialised original thesis). The former requires a fairly large number of students in each class for discussion and seminar work without which the M. A. teaching degenerates into a bigger undergraduate teaching. In *Pali* M. A., Calcutta, there are only eight students in all,—in spite of its ambitious ramification of special "groups." Is true M. A. teaching possible under the circumstances?

Regarding work in archive-rooms to which Prof. Chakrabarti refers, the reality of the research work under the plea of which many members of the Calcutta post-graduate staff claim only five periods of lecture work per week is best illustrated by the fact that though the Imperial Records office was thrown open to the public in 1919, not one of these professors has worked among the records (except Prof. J. C. Sinha, and he, too, on the eve of his migration to a chair at Dacca). And yet the name of research is being invoked and parallels cited from Europe! Mr. Chakrabarti admits that subjects have been opened at Calcutta for which no competent teacher is available and hence some youngmen have been given light work in order to enable them to read the subject up and qualify themselves to teach it! This exactly agrees with the principle of Fritz in *Pigaro*, who on being asked why he became a school-master, replied, "In order to *learn*!" But such self-education

*cum* light work on the part of a new teacher must have a time-limit and cannot be a *normal* state of affairs at Calcutta.

A concrete case will illustrate the method followed there. A young 1st class M. A. in General History is appointed to lecture on *English Constitutional History* as his chief work: then he is asked to teach the *History of the Far East* as an additional subject (during the preparatory stage?), and his private research is on the *Maratha Military Administration*. Can academic absurdity go any further?

The figures relating to the numbers of students, teachers, lecturers, etc., quoted by Prof. Sarkar, were published by the *Englishman*, 11th June, 1925. They are in full:—

Subject.	No. of Post-graduate Students Calcutta.	No. of Whole-time Teachers.	No. of Part-time Teachers.	Calcutta Average No. of lectures per lecturer per week.	Same in Dacca University.
English ...	285	10	2	6 1/2	18
History ...	171	22	10	5	12
Economics ...	156	10	8	7 3/4	12.5
Philosophy ...	65	8	9	4.5	
<i>Pali</i> ...	8	7	7		16

It is significant that though these figures are now being challenged by the Calcutta University apologists, they have not ventured to produce the correct figures for the work *actually* done by the post-graduate staff. It should also be noted that the annual post-graduate department report, which is printed, has carefully omitted to give the timetables of all the members of its staff, though every ordinary college inspection report gives such figures and they are also printed. The motive is obvious.

Secondly, it is not enough to have it on paper that every teacher must take so many tutorial classes every week in addition to 5 or 6 lectures. The question is, whether the students have *actually* been taken in *all* the tutorial groups that they ought to have according to the time-table. In one subject, Prof. Sarkar's information is that one student met his professor in the tutorial class for actual work on only *three* occasions in two years. It should be remembered that the Calcutta University has no principal or whole-time Academic Vice-chancellor to see whether the scheduled work is being done on the day in question. In a *College* such omission is impossible.

Prof. Sarkar has nowhere, as alleged by Prof. Chakrabarti, contrasted 5 hours (in *History* at Calcutta) with 18 hours (in *English* at Dacca), but with 12 hours (in *History* at Dacca). This wilful confusion of two separate things will mislead no careful reader of our *Review*.

Prof. Sarkar has nowhere said that "every University lecturer must deliver at least 18 lectures per week". He insists that every teacher in order to justify his salary must work for considerably more than five to seven hours a week. At Patna professors, who take part in post-graduate teaching work for *fifteen* hours a week (lecture and tutorial taken together). This is reasonable.

Professor Chakrabarti is requested to cite the passage where Prof. Sarkar has claimed that he used to deliver 18 lectures per week. The charge is imagi-

nary. Until recently he has actually worked for 18 hours a week with his classes.\*

As regards fitness of a university teacher to undertake the teaching of a particular branch of a highly specialised subject, Prof. Sarkar agrees that the Calcutta staff ought to be judged by the standard indicated in the extract from the London University Commission's Report made by Prof. Chakrabarti. But when one of its members—the Head of a Department—takes up a stone scratched with the date 19-7-72, turns it upside down, reads the writing as an example of a neo-lithic proto-Brahmi script, and rushes to print this piece of "research" in three serious periodicals, he raises philosophic doubts among those who are not his subordinates.

The Calcutta University's performances in All-India tests held in India are as follows:

	1922	1923	1924	1925
I. C. S.	3	4	1	nil
Finance Examination	nil	nil	nil	nil

It has been said in justification of Calcutta's comparatively poor success at these tests, that the University is not a workshop for turning out I.C.S.'s, etc.; but so is not Madras. Why then does Madras do better than Calcutta.

The I. P. S. is now being conducted as a purely provincial test as regards the selection of candidates, though they are all examined together. It affords no correct ground of comparison.

Re recruitment of Calcutta graduates in other provinces.—Do not be too sure. By this time the average quality of the graduates turned out by Mukherji's creations (as distinct from men trained by an older breed) has been slowly found out in other provinces. There are definite instructions with regard to them in Bombay and the U.P., but these cannot for obvious reasons be made public.

The ruin of Bengal's youth is effected by a vicious system of examinations, conducted mostly by the post-graduate teachers, with their sham first-classes (see Professor Jadunath Sarkar's article published in the October *Modern Review*). Professor Chakrabarti finds fault with Professor Sarkar for speaking of some post-graduates teachers as sneaks and sycophants. In support of Prof. Sarkar's use of the words, see the true story of the discovery of the silver roll inscription, p. 490, *M. R.*, October, 1925, and the dedications of some works by Calcutta University Professors.

As Prof. Sarkar wants retrenchment and economical expenditure of the people's money, his critic has referred to the salary drawn by him in a vein of sarcasm. Though Prof. Sarkar entered Government service after passing the Premchand Roychand Scholarship Examination and with four years' teaching experience in first grade colleges, his salary in a Government College was only six hundred after twenty years of public service from the very first of

which he had to teach M. A. students. If it is now "over a thousand" after 28 years of public service, it is still much less than the Rs. 1400 which a Calcutta University professor has been drawing as his total emolument. Nor has Prof. Sarkar been supplied with a furnished Ballyganj flat by the Calcutta University at a quarter of its proper rent.

The Calcutta University has already been allowed to bleed the students and guardians of the entire provinces of Bengal (*minus* Dacca) and Assam, to the tune of several lakhs of rupees annually, under the heads of enhanced examination fees from the Matric. upwards, price of University publications, selections etc. (compulsory text-books), and various charges which may be best described as *abwabs*. No residential non-affiliating university has resources of so vast a magnitude.

Any tall talk of what the University in England are doing must be futile mockery, when we contrast the average national income per head in England and India. Prof. Chakrabarti refers sarcastically to the fact that though Prof. Sarkar has criticised the education given in the Calcutta University, he takes his research students from that very university, who, by the by, are only three in number in five years. The reasons are quite simple. Professor Jadunath Sarkar does not enjoy the right of raising revenue in various ways from the students and guardians of two provinces, nor has the "free and independent" Calcutta University been so accommodating as to force any of his works like Mukherji's conic sections, down the throats of thousands of Matriculation or Intermediate students annually for a number of decades in succession. He cannot, therefore, offer any scholarship to his research students (one or two), but must take those who are prepared to live in his house under the conditions of plain living, earnest work, and no earning during the period of training. Youths agreeing to these conditions can come only from a province where there is a glut of unemployed M. A.'s—which is the pre-eminent distinction of Calcutta. And it must be added that the cheap degrees of Calcutta have not deprived some Bengali students at any rate of their intellectual powers.

Professor Chakrabarti calls the use of the word "megalomania" in connection with the Calcutta University "academic Billings-gate of an unsurpassed quality." The external indications of this megalomania are too many to recount here. Let us give an example or two. For years the Presidency College has possessed a well-equipped physiological laboratory with a quite competent staff. Yet the university *unnecessarily* opened classes in physiology with a very ill-equipped laboratory and teachers who could not stand comparison with the Presidency college staff. Classes for Zoology were opened without adequate laboratory arrangements and competent teachers and examiners. One of the paper-setters was so incompetent that he had to plagiarise questions from another University examination papers. Another asked questions which could have been properly put only to medical students of Zoology.

\* Calcutta University Minutes for 1910, Pt. IV, p. 1509, clearly states, what Mr. Chakravarti has suppressed, that in 1909, Prof. Sarkar worked 18 hours a week.

## INDIAN PERIODICALS

### Ranchi

About Ranchi the *Bengal-Nagpur Railway Magazine* says in part :

A scenic feature of the district is the number of waterfalls. The finest is the Hundrugagh on the Subarnareka river, about 30 miles east of Ranchi ; others almost as fine are the Dasamgagh, the two Pernnagaghs and the rather unknown fall of the Sank river, where it drops from the lofty Rajdeva plateau on its way to the plains of Barwe below. Of rivers there are not many, the largest and prettiest being the Subarnareka, which means the "golden thread". The South and North Koel ( a common name for rivers in Chota Nagpur ) are small streams with a few inches of water during the dry season, but impassable in the rains. Lakes are conspicuous by their absence, the explanation being that the granite which forms the chief geological feature of the district is soft and soon worn away.

The natives of the place are aboriginal tribes, the most numerous being the Oraons, Mundas and Kharias in the order named. The Oraons are found chiefly along the north and west, the Mundas in the east and the Kharias in the south-west of the district. Christian converts are more numerous than in any other district and number five-elevenths of the whole Christian population of Bengal. This accounts for the important position of Ranchi in the ecclesiastical world of Bengal. The chief staple is rice. Cereals, pulses and oilseeds are also grown. Iron ore abounds throughout the district and in the south-east a soft kind of steatite allied to soapstone is found. Mica is found in several localities, specially near Lohardaga. An important industry is the manufacture of shellac, for which there are factories at Ranchi and Bundu. The whole of the trade of the district is handled by the B. N. Railway. The Ranchi-Lohardaga Section (metre gauge) was completed in 1915.

### How to Increase Foreign Imports into India

In noticing the Statistical Abstract for British India the *Indian and Eastern Engineer* observes :—

If business is to be successfully conducted with any country it is imperative that there be a full understanding not only of resources and produce but also of the manners and customs of the people. The numbers of Home and Foreign firms who have failed to enter successfully the Indian market is legion. They have applied successful methods of the west and have met with failure. It is with us a common annual experience to meet with the principals of large industrial houses from Home, the West and America. Almost without exception they convey complaints against the agents who represent them in this country. Not enough business is being

done. The agents' methods are slack. There is no push and no drive in them. If they themselves were here they would considerably increase the turn-over. They cannot understand why India with its 320 millions cannot absorb more than she does. When it is pointed out to them that trade conditions in India are a speciality, knowledge of which can only be acquired after years of careful residential experience, they do not agree. Perhaps the best example of the kind of ignorance to which we refer is that of the well-known firm of Bromo paper manufacturers. Their complaints to their quondam Indian dealers were loud and long : "Three hundred and twenty millions of people. Why ! they should sell 50,000 times more than was being sold at present," and much more in this strain. When the customs of the Indian people were pointed out to the manufacturer, they boldly retorted "advertise and educate the people."

"Advertise," yes ; but who will read the advertisements ? Of the 316 millions of people inhabiting India 293,431,580 are unable to read and write. Therefore, while adhering to the two items of the advice, we will reverse their order and say : *Educate the people and advertise.*" And we would add : Advertise irrespective of the politics of journals."

The Monthly proceeds :—

This enormous population brings both in Central and Provincial Revenues the comparatively small sum of Rs. 1,11,63,70,016. This figure will demonstrate clearly the small taxable capacity of the people, in other words, their poverty. While India is beyond question potentially one of the richest countries in the world, her development, has been so little undertaken that the demands of the people as a whole are small and primitive being met almost wholly from their own village production. The main revenues of the Central Government are drawn from Customs, Excise, Salt and Opium.

We are glad to be able to state with a full and intimate knowledge of affairs, that the future, while it will witness fierce political interversics, for India must attain that which she seeks, political freedom as an integral part of the British Empire, these controversies will be fought out on constitutional lines and should not interfere with the normal trade of the country.

"Political freedom" will increase the wealth of the people, and that will increase both their taxable capacity and their purchasing power. Therefore, if British capitalists, industrialists and merchants at home and in India, if they were wise, would have helped India to be free and educated, instead of keeping her in subjection and in a state of illiteracy.

### Help for Widows in England

*Śrī-Dharma* writes :—

The Government has passed an Act entitling Widows with Children under 14 years old to pensions at the rate of 10 shillings a week (about Rupees 6/8.); and Orphans under the age of 14 to seven shillings and six pence a week. There are various other pensions given in the Act and also various conditions laid down, some of which seem to us unnecessarily hard; but it is a big step forward in social Legislation in England, and an effort to help the Widow who often by her own efforts has to bring up and educate her family. When are we in India going to begin to consider this question? Some say, "We are better in India, all widows are received into a relation's house and fed, with her children, to the end of her days," but do not add that the unfortunate widow is the unpaid servant of all the household, deprived of all the natural and innocent pleasures of life, restricted, dominated, humiliated to the end of her days, in the vast majority of cases, though bright exceptions of educated widows, doing useful work in the land, are often, and more and more frequently heard of and met with.

### Indian Institute of Science

The *Karnataka* writes :—

From the latest (1924-25) Report of the Indian Institute of Science, we learn that the total income of the year was Rs. 6,13,703. Of this sum, the Imperial Government contributed Rs. 2,12,500, and the Government of Mysore half a lakh, the remainder being the income from the Tata bequest in Bombay. The total expenditure was Rs. 5,51,663. These are assuredly big figures, if we consider the financial standards of similar institutions in India. It would have been helpful if the Report had indicated anywhere how its authorities feel regarding the very natural—and, we hope, quite legitimate—question of a return for so large an annual outlay.

### ▲ College Play-writing Competition

It appears from an article in the *Educational Review* of Madras on "The Theatre in India—Its Place in the University" by Mrs. P. E. Richards that for some years (1911-15) the Dyal Singh College of Lahore was the scene of consistent dramatic activity. The play-writing competition was part of this activity.

The result of the play-writing competition was satisfactory. "Karamat," the first prize-play, had the distinction of being banned by the Censor, in the person of the Principal, as, being very modern in tendency it was feared that orthodox Hindu sentiment might be offended. The subject was the clash between scientific and superstitious methods in the treatment of disease. The writer of the play is now a D. Sc. and holds a high University post

in the Punjab—Dr. S. S. Bhatnagar. The second play to win the prize was "Dulhan," dealing with the subject of child-marriage, by Ishwar Chandra Nanda—now a Professor of English Literature in the I. E. S. This play was a gem. Prof. Nanda continues to write plays and a year or two ago sent "Subhadra," a three-act play to the Punjab Text-Book Committee and won the literary prize of the year, thereby creating a precedent, for it was the first time that the prize had been awarded for a play. The following year the prize was won by Raj Indro Lal Sahni, for "Dinaki Barat," a play criticising wanton extravagance at marriages. This play won glowing tributes,

### "Fertilizing Credit"

Taking Polonius's advice to his son Laertes,

"Neither a borrower nor a lender be;  
For loan oft loses both itself and friend;  
And borrowing dulls the edge of husbandry."

as his text, Mr. V. N. Mehta observes in the *Bombay Co-operative Quarterly* :—

Polonius's copy-book advice to Laertes has been amply falsified by the new evangel of co-operative banking. Extricating the individual from the asphyxiating slough of self-sufficiency, it puts him on a level which enables him to make his superplusage available for the relief of the pressing necessities of his brethren, while it offers to the lender the security not only of the property of the borrower but of the "capitalized honesty" of the group. The joint-stock bank was an inevitable link between the lending few and the necessitous many, but in practice it degenerated into an engine for the aggrandisement of a few entrepreneurs sacrificing, on the one hand, the interest of the individual subscriber and, on the other, of the borrower, and verily came to be described as an organism without a soul to be damned or a body to be kicked. The co-operative organisation postulates a soul and a definite visible body, a healthy mind in a healthy body. It is a mint for stamping "man-making." It encircles the community with its silver girdle of mutual aid, letting through a fertilizing stream which irrigates but does not inundate the field of production. It is an association of borrowers and lenders for mutual aid. It exists for the benefit of the members but it eschews profiteering. It sees that wealth is put to its proper use and is not allowed to suffocate itself by its own surfeit nor is it utilized for the exploitation of the needy. The loan is not lost and incidentally it makes a friend. Under proper control it sharpens instead of dulling the edge of husbandry.

### The Dietetic Value of Rice

In the *Mysore Economic Journal* there are some facts relating to the dietetic values of polished and unpolished, raw and boiled rice, culled from a bulletin of the department of agriculture in Madras. For example :

The greater the polish, the greater is this loss. The fats, proteids, mineral salts and vitamins are situated on the outer, dirty brown or red coating of the rice grain, and during the process of polishing these nutritive measures are lost and all that remains is mostly starch.

Analyses in the laboratory and feeding trials with pigeons have shown that raw, milled, unpolished rice is the most nutritious, while raw, milled, polished rice is the least nutritious. Parboiled rice comes midway between these two extremes. Boiled and milled rice, in the unpolished stage, is not so nutritious as raw, milled and unpolished rice; but even if it is polished, boiled rice possesses a higher nutrient value than the corresponding raw, polished rice.

Pigeons fed on unpolished rice gained weight week after week while pigeons fed on polished rice lost weight heavily.

Washing of rice just before cooking has also been found to deprive rice of a good deal of its most nutritious ingredients, and the effect of draining after cooking should be similar.

To the rich vegetarian who can supplement his rice diet by a liberal supply of pulses, milk, buttermilk and fruit, and to the non-vegetarian who can use meat and eggs, this information is not of such a serious consequence as to the poor vegetarian whose mainstay is rice. He suffers doubly, firstly because he pays more for polished rice, and secondly because his rice is deficient in factors that are most nutritious.

### "Tolstoy's Masterpiece"

Mr. P. Ramanathan writes in *St. Thomas College Magazine* :

Tolstoy's masterpiece, however, is his *The Light Shines in Darkness*. In this play we see Tolstoy trying to find an easy solution to the complexities of civilisation around him. Why should one man be rich, and another poor? Are we right in keeping back the world's wealth for ourselves? Does it belong to us? Is it not by right the property of the peasants? These are the questions that Tolstoy asks of himself, and he finds that religion, Christianity, bids him sacrifice his all. But his wife and children stand in his way, and the play is an eternal struggle between the godly and spiritual and the sordid and material parts of man. In a weak moment,—so he represents the character Nicholas Ivanovich, with whom he is generally identified,—he entrusts the care of his estate to his wife, and he goes on leading his own life, till he is shot dead by the earthly woman, Princess Cheremshanova, whose son he has ruined, and driven mad by his doctrines. The finale proves that he was aware of the disastrous consequences of his teaching. Nevertheless, "he is a Social Solvent, revealing to us, as a master of tragicomic drama, the misery and absurdity of the idle proud life, for which we sacrifice our own honour and the happiness of our neighbours."

### The Scindi Breed of Cattle

Mr. W. Smith, Imperial Dairy Expert,

gives it as his opinion in the *Agricultural Journal of India* that,

The Scindi breed is to-day the foremost of milch cattle in India, and, although owing to the comparative slowness of movement of the bullock, the Scindi may not be suitable for classification as an ideal dual-purpose breed, yet it is an example of a dual-purpose type of no mean order. Not only so, but the Scindi cow is the only class of commercially profitable milch cow available in India to-day in large numbers and at reasonable rates. It is possible for a buyer to go to Karachi District and to buy at a reasonable cost, say, 500 cows within two weeks, which, if the buyer knows as much as the dealers about cow lore and cow quality, will yield on an average 2,500 lb. milk per year in almost any part of the East, if given proper living conditions. This could not be done in any other part of the Indian Empire to-day.

We learn from his article that one Scindi cow gave 42 lbs. of milk per diem. Another gave 7749 lbs. of milk in 278 days; in addition to which she gave one month's milk before recording commenced. A third gave 7175 lbs. and 7272 lbs. of milk during two lactations.

### Possibilities of Sugar Beet

In the same journal Mr. Phani Bhusan Sanyal, m.sc., Assistant to the Imperial Agricultural Chemist, discusses the possibilities of the beet sugar industry.

Originally beets, from which Achard, about a century and a quarter ago, first produced sugar, contained only about 6 per cent. sugar. The aid of scientific research has been sought in systematically increasing the sugar-content of beet root till the present figure of more than 22 per cent. (up to 26 per cent.) has been attained. It is expected that at Pusa too it would be possible to increase the yield of sugar to figures considerably higher than those obtained during the course of present experiments.

The existing cane sugar factories in Bihar are at a disadvantage inasmuch as the sugar season is very short. Owing to the advent of a very dry summer, canes cannot be kept in the field here after the month of March without deterioration. It has now been shown that sugar beet of good quality can be made available till the end of May. Manufacture of sugar from beet may thus be made to follow the cane season. It would not be impossible to introduce suitable modifications in the existing factories (e.g. provision of slicing machinery, d Tusion apparatus, filter press, etc.) and thus prolong the working-days of the sugar mills by two months more.

Besides the above, which is one of the strongest reasons for taking up the cultivation of beet in India, there are other cogent reasons in its favour:

- (1) It is a six months' crop, whereas cane occupies the ground for about a year.
- (2) Its manurial requirement is smaller than that of cane: moreover, the leaves and exhausted

pull may be fed to the cattle and afterwards returned to the land as farm-yard manure.

(E) Its water requirement is much less than that of sugarcane.

(F) Work in the beet field is more congenial than in the sugarcane field, and labour would thus be more easily available in the case of the former crop.

(G) It can stand drought and frost better and no fear of lodging need be apprehended during rains and storms, as is the case with cane.

(H) It improves the tilth of the soil and leaves it in an excellent condition for the following crop.

(I) It yields a valuable green fodder.

It has, however, one drawback in that its cultivation on a wide scale cannot be undertaken without the previous establishment of a factory. The cultivation of beet sugar does not lend itself to the adoption of a cottage industry like the making of *gur* from cane.

Attempts, however, are being made at Pusa to evolve a simple method for making *gur* or *rab* from beet.

### Intermediate Education in the United Provinces

Prof. P. Seshadri observes in the *Benares Hindu University Magazine* :—

The recent reform of Intermediate education in the United Provinces has not yet resulted in the numerous beneficial results contemplated by the scheme, owing largely to defects of execution and the absence of energetic pursuit of the original policy underlying the measure. It is undoubtedly capable of enriching and advancing Intermediate education in happier circumstances, though as yet improved conditions are perceptible in some measure only in University education which has been freed of Intermediate work and in high schools associated with intermediate education. If the reform is to be carried out in other provinces in India, it must be done with a full knowledge of the heavy responsibilities involved and with a guarantee of all the facilities necessary for a proper fruition of the scheme.

### European and Indian Indologists

Mr. Surendranath Bhattacharya's article on the study of the Rig-Veda in the same magazine contains observations worthy of note. For example :

There is a noble coterie of English writers on India and we can mention only two names of persons who really caught a glimpse of the Indian mind—Sir Alfred Lyall (*Asiatic Studies*) and Margaret E. Noble (*Sister Nivedita*). Dr. Macdonell in his history of Sanskrit Literature endorses the opinion of Roth that a Brahman cannot give a right interpretation of the Veda as his mind is prejudiced, and therefore the Western scholars are the fittest persons to interpret it. But how would they judge me if I were to say that Ranke, Dellinger, Menzel and Trietske do not understand Germany? Sir R. G. Bhandarkar would then be

the fittest person to write the history of Germany, and Professor Jadunath Sarkar's History of England (if he has leisure to write any such history) would interpret more efficiently the genius of the English people and the histories of Green and Gardner, necessarily written with a prejudiced mind, should be relegated to the limbo of oblivion.

I admit there is a defect in the Indian mind which lies in its *Sanatan* theological bent and in its disposition to look for an esoteric and spiritual explanation for every Sanskrit couplet written by anybody in the days of yore. In dealing with historical materials one should proceed on such principles of evidence as are followed by a judge on the bench. One must in the first place be impartial without any particular disposition to find in the materials before him something that will tend to the glory of his race or country nor should he have an opposite prejudice against the country or its people.

Again, the historical consciousness or the application of the critical faculty to the study of the past rather dawned late in India; but even Europe did not acquire it before the nineteenth century. If Herodotus is the father of History, Niebuhr is the father of Modern History.

Now what are the requisites for a Vedic scholar? A careful study of the Rig-veda with Sayana's commentary and Yaska's Nirukta is absolutely necessary. But the opinions of Yaska and Sayana should also be studied with caution.

The second requisite is a thorough acquaintance with Egyptian and Babylonian mythology and religion. There is no definite data to prove that the Aryan civilisation is earlier than the Sumero-Semitic.

A careful study of the Egyptian, Babylonian as well as Avestan mythology is essential for a student of Vedic history.

### Bose's "Poetic Aptness of Expression"

Mr. Sripad Shamrao Rane writes in the same magazine :—

It is often said that the study of science often kills our appreciation of poetry; persons who hold this view often give the solitary example of Darwin who bitterly complained that "his researches in Biology had atrophied his appreciation of poetry," this was true with Darwin only. For there are many men of science who have often declared that their love of poetry is enhanced because of the scientific bent of their mind. Of our Indian pioneer of science, Dr. Jagadish Chandra Bose it is said that his poetic aptness of expression makes his description of his marvellous machines entrancing. When he speaks of plants they cease to be mere mass of green leafage and become sentient organisms."

### The Real Value of a Picture.

Mr. Manindra Bhushan Gupta observes in the *Ceylon Theosophical News* :—

A picture is of real value only when the artist adds something of his own to the objects of nature. The latter should be taken as the raw material



only, and should be arranged and rearranged into a new composition, balancing the component parts, with a view to expressing the beauty of harmony. Rodin, the famous French Sculptor, an idealist says, "Balance is the pivot of Art."

### Letter-Boxes

Mr. B. C. Bonnerjee writes in *Labour* :

Apart from the question of finance, it is true that something is done to alleviate the worries of the peons in the discharge of their duties. Why should not the postal authorities insist on every householder of having a letter-box apportioned to him or his family? The principle may be carried with equal if not greater efficiency in the firms or shops and even in the bustee. But the letter-box should not in any case be scattered broadcast over the entire building but should be concentrated in one particular place, like the electric meters, preferably on the groundfloor.

Delay in the distribution of the letters has sometimes been the cause of many just complaints. Why is it that the mails are not always promptly delivered? And, in this matter the postal peons are rather to be commiserated than blamed. If the poor man has to enter a 'Mess' or a big building comprising of shops, irritating must be the mental condition of the person who is anxiously awaiting a business letter but whose turn is next to that of the big building or the 'Mess'. Looked at from every standpoint, therefore, it is abundantly clear that the absence of letter-boxes in Calcutta is causing needless difficulties.

### Unemployment Among Veterinary Graduates

*The Indian Veterinary Journal* exclaims with just surprise:

One Veterinarian in every 700 square miles to treat 1½ lakhs of cattle! Is it not asking for the impossibility? Yet the supine indifference of the Powers—that be to mend matters, is something appalling. We ask in all fairness whether conditions above described permit of shutting out of the newly passed out Veterinary Graduates from employment. But yet that is the condition that is obtaining in India today, to the intolerable grief of many a young man and to the great detriment of the cattle wealth of India. When there is necessity nay, demand for every veterinary hand that can be recruited, the newly passed out men are thrown to the winds to shift as best as they can. With their training they have imbibed a certain amount of professional dignity, which prevents them from taking to any other walk of life. The economic condition of the land is clearly against any attempt of independent practice in the country. Thus year after year, scores of young men are turned out of Veterinary Colleges in India, with a parchment paper each, that does not get him a pie. They only serve to swell the number of the unemployed.

### The Council of State

Mr. Shripad R. Palande writes thus in the *M. T. B. College Magazine* about the Council of State:

The Council of State was created by the Act of 1919. It was recommended as a 'tranquil chamber' on the excesses of the popular House. The very fact that the franchise is high, shows that it was and is meant to be a body representing the 'vested interests,' the conservative section of the Indian populace. Looked at from this point of view, this House has certainly more than fulfilled the trust reposed in it! But from the nationalist angle of vision, the elected majority of 6 (33 : 27) is a sham. The body at present as it is has done no good—no positive harm—to the aspirations of the people. In the case of Princes Protection Bill, Salt Tax controversy, and the Budget of 1923, it has brought to light the inner workings of the minds of the members. It has revealed that it cannot support the cause—the just cause—of the people. A body more reactionary and degenerate it would be difficult to compose. It is a hopeless museum of foiled exhibits and it affords an argument to those who believe in the efficacy of a single Chamber,

### Jainas and Jainism

Mr. Hem Chandra Rai asserts in the *Jaina Gazette* :

Nobody can deny that Jainism was an actively proselytising religion in ancient times. From the beginning of the 7th century onwards till the close of the 11th century A. D., it was one of the most popular religions of India. Jain missionaries travelled over the length and breadth of the country in the past carrying the message of peace and universal love and converting kings, nobles and commoners to the faith. And to-day? Those of our Pandits of to-day, the false exponents of Jainism, who live on the bounty of ignorant though possibly well-meaning Seths, turn up their noses when it comes to converting a non-Jain to the faith, and conjure up all sorts of prejudices and insurmountable difficulties against it. These very pandits and pious-looking partisans would hasten to sanctify the marriage of a dotard past the middle age with an innocent virgin yet in her teens. While they would wink their eyes at the most glaring moral excesses of a wealthy noble, they would use all their vulgar rhetoric to vilify a poor fellow who declines to feast the Baradari on the occasion of his son's marriage. By such incongruous and disreputable standards is the fabric of society being pulled to pieces! Humanely, honest folk cannot but be disgusted with such hypocrisy and double-dealing. As a matter of fact, hundreds and possibly thousands, of Jains have been driven to desperation by such horrid treatment within the last few decades and have gone over to other societies who can offer the milk of human sympathy to fellow-men in distress and treat them with gentle consideration and welcome help.

### The Dental Profession.

Dr. A. K. Dutt has contributed to the newly-started *Indian Dental Journal* an article on what the dental profession is doing in England, in the course of which he asks:

Bearing in mind the fact that an enormous number of people in this country, with their mouths in a state of the gravest dental neglect are confronted by an imminent and constant danger of losing their health and happiness. Should not we, the dentists in India try to assist our people out of this trouble? The vast amount of work that is being carried on in England and America, at the present moment, in this direction, ought to open our eyes to the inevitable result that will follow this entire neglect of our mouth and teeth—the breaking down of health and the consequences—a weak and lethargic nation. In the United Kingdom there are innumerable organizations whose members are working heart and soul to guard the health of their nation.

In 1923 four hundred and sixty-nine dentists were inspecting one and a half million children and treating six hundred thousand of them. By the dental treatment that is being given free to fourteen millions of insured persons, they are being unconsciously taught the lesson that dental treatment is absolutely necessary for the upkeep of health.

The experience of some firms as Messrs. Cadburys who adopted the principle of instituting dental service for their employees, has been that as a result of efficient dental treatment, greater business efficiency has been secured, as well as a more healthy and contented staff. In America there are one hundred and eleven such industrial dental clinics, whereas in the whole of India for so many millions of working people, we have only got one industrial dental clinic being worked by the Bengal Chemical & Pharmaceutical Works Ltd. Of course, there is the question of money, but money spent on dental treatment for those who are sadly in need of it, is money well spent and will be paid back with interest by the number of working hours saved and a greater state of efficiency and happiness.

### Fifty Years of Theosophy

Writing on the above topic in *Theosophy in India*, Mr. C. Jinarajadasa says in part:

I shall describe certain changes in the last fifty years; I do not claim that they are all due to the work solely of Theosophists, but I do claim that Theosophists have had a great share in making those changes, and in some have led the way.

1. Fifty years ago, Christian peoples divided the world into Christian and heathen, with the assumption that no spiritual truth or culture of value was to be found outside the Christian tradition. Today, cultured men and women in the West know the value to the world of that other half of humanity called the East.

2. Fifty years ago, almost all without exception, who were of the white races, believed that

the dark races were inferior races, because they are less advanced in material development. This belief is not so universal now, and there is a more true standard of national and racial worth. Race-prejudice, though strong still, is now recognised as a blot on the highest culture.

3. Fifty years ago, science had an aggressive attitude to religion, and every young professor, ridiculed religion as a relic of superstition. Now, all the great scientists regard religion as outside their field of investigation, and hold that a scientist's opinion on religion has no more value than a priest's opinion of science. Men can now believe with their intuitions, without being forced by science to consider themselves fools.

4. Fifty years ago, science was perfectly positive that there is no soul, and that mind is the result of the chemical changes in the brain. 'No phosphorus, no thought' summed up the dictum of science. Today, this crude materialism is almost extinct.

5. Fifty years ago, science was positive that man ended at death. Science, as science, has nothing now to say on this matter. The result of this changed attitude is that men's minds are more free, and they are looking for facts concerning man's psychical nature, his hidden faculties and the super-physical possibilities of consciousness.

6. Fifty years ago, Brotherhood was little more than a sentiment. Today it is one of the most powerful ideals. Men delight to meet in international conferences, because now they are trained to discover the hidden forces which are in Brotherhood for the helping of the individual and the community.

Fifty years ago, men thought largely in terms of nationality. Now the tendency is to an Internationalism in thought and in sympathy.

### The Kindergarten System

We are glad to find in *Prabuddha Bharata* a letter written by the late Sister Nivedita to Swami Akhandananda, on Pestalozzi and Indian Education, from which extracts are given below.

At the beginning of the 19th century, there lived in Switzerland a man of the Sannyasin spirit and an immense love of the people, called *Pestalozzi*. This man's love led him to feel that education is the only service man can offer to man. (I used to believe that he was right here, but under the influence of India, I have come to think that we can also serve by making free. This bestowal of freedom is perhaps another name of Love. So there are two deeds.)

Pestalozzi, then, tried to give education. But he was always stopping and asking question of himself. In this way, he tried to discover the law, the psychology of education. And in the course of a long life he discovered that most people are unable to think clearly because they have no clear *knowledge*. Now what is *knowledge*? It is something that is the result of experience. Without experience there can be no knowledge.

No knowledge without experience,—then how to acquire experience? Pestalozzi answered: Through our senses—by sensation.

He came indeed to the conclusion that in the act of realising any piece of knowledge there are three processes (1) sensation, (2) thought-germination, (3) expression. The second process means that the experience must be in the mind and take root there as a thought. You will be able to express all this in Indian terms—Manas, Buddhi, soul, reaction, etc. But sensation is first. Thus, I say  $2+2=4$ . I know this.

All my life I have seen two things added to two things, making four things. I have seen it with my eyes, felt it with my hands, realised it in carrying burdens, counted it in listening to music, perceived it through smell and taste, and so on. Pestalozzi concluded that *we must base all education on concrete sensation*. But how was this to be done?

So for the Guru. In his old age, when he was broken and infirm, and the world laughed at and despised him, Pestalozzi found his disciple, Friedrich Froebel.

Froebel caught the great idea. He saw that our whole life is an education in one sense, and that if we wanted to understand the law of mind when knowledge-gathering, in order to carry out an artificial scheme of training, for special or social purposes, we must watch a baby, in the process of adding faculty to faculty. He saw that knowledge has only justified itself when it has become *faculty*, a power within the mind. He saw that *the development of the child*, not the teaching of letters or numbers, was the true end of the true teacher. He wrote a great book, called "The Education of Man," and he began to watch the play of children.

What did he find? You can see the same in any village-street in India. Children play with mud, with cow-dung, with bricks or stones, or straw or anything that one can touch, and move, and form and repeat one's act with, over and over again. He saw that each such play was a development of faculty—a self-education of the child. He analysed the ends and methods of the play. The result was his Kindergarten, the Children's garden, where the teacher is gardener and every child a plant.

The whole article should be read by teachers and parents.

### The Problem of Animal Suffering

Mr. E. C. Dewick notes in the *Young Men of India* that "probably the fact of suffering is one of the chief causes of disbelief in God in our day." Says he:—

In our consideration of the subject we shall be dealing mainly with human suffering; but as the problem of *animal suffering* looms large in some minds, a few words on that subject may be desirable before we pass on to our main theme.

1. The almost universal instinct to preserve and maintain life, in the animal world, offers strong evidence that on the whole life is found by living creatures to be pleasant rather than painful.

2. It is possible for us to form an exaggerated idea of the acuteness of animal suffering, by picturing it after the analogy of our own. In the higher forms of animal life, indeed, we are probably not

far wrong in so doing; but in the lower forms of life, which form so vast a part of the natural world, it would seem certain that the consciousness of suffering is very rudimentary. The fact that a wasp whose body has just been cut in two will continue to sip honey without concern with his front part, is a sign that his sense of pain is exceedingly slight.

3. A very large proportion of animal suffering may be traced not to "the laws of nature" (or of God), but to the direct or indirect action of man. It is we, and not God, who are responsible for the great mass of animal suffering. Scientists tell us that it is among "domesticated" animals, forced by man to live under unnatural conditions, that animal disease mainly occurs.

### Belgium To-day

Writing in the *Indian Review* on Belgium as it is to-day Mr. St. Nihal Singh says in part:—

Every now and again a question, put to the representative of the India Office, in the British House of Commons, elicits the information that an order for stores required by the Indian Railways directly managed by the Government of India has gone to Belgium. In making such an admission the Secretary of State for India, or the Under-Secretary, as the case may be, pays an unconscious tribute to Belgian enterprise and skill. Only by making the difference between the British and the Belgian price very marked, and by complying with high standards of quality and delivery—standards imposed by persons who would rather patronise British than Continental industrialists, can the Belgian manufacturers score over their British rivals.

Anyone who visits Belgium is struck by the industry of the people of King Albert's land. They work early and late, and without complaining.

Intensive culture and industry enable the Belgian people to get far more out of the soil than they require for their own use, though the land groans under the pressure of the population. No country in Europe is, in fact, so thickly populated. While Norway supports seven persons per kilometre (a kilometre being 0.621 mile), and Britain 144, Belgium has 260 persons per kilometre.

Whether catering for the domestic or the foreign market, the Belgian farmer or gardener takes infinite pains to insure that his produce will reach its destination in prime condition. Fruits and vegetables are carefully freed from mud and washed until they fairly shine. Each strawberry is wrapped separately in cotton wool, placed in a little compartment by itself in a box or basket, and shipped to England.

The same skill, care, patience and industry are expended upon exploiting the mineral resources with which Nature has dowered the Southern and South-Western portions of the country. Those parts have become heavily industrialised and enable the Belgians to be largely self-sufficing in respect of most classes of manufactured goods, and to export the surplus to other countries.

Protection is given to home industries through tariffs. The percentage of Belgians who would

throw the country open to foreign competition is so small as to be negligible.

The price of articles manufactured in Belgium, when translated into pounds sterling or American dollars, is so low as to offer special incentive to the prudent buyers from other lands. If Indians themselves were placing orders for the stores and machines needed by the Government Departments and by the Indian Railways, instead of such orders being placed through London, it is to be doubted if Belgium, France, Germany, and other countries similarly situated, would permit Britain to obtain much custom from India.

### Indology in Indian Universities

Mr. Ashananda Nag observes in the same review:—

Students in Indian Universities should have better library facilities and the Universities of India should have better libraries. The India Office should be asked to return its collection of Indian books and manuscripts to India and the books and manuscripts should be distributed among the Universities of this country. The political condition of India being what it is, this suggestion may not come within the range of practical politics. But the way must be paved by the creation of a strong public opinion on this question. The indological departments of our universities should have better endowments and scholarship to attract the best types of teachers and students. Students should be made to realise that foreign degrees apart from their intrinsic merits are of little value. Their mentality has to be so changed that they will not feel ashamed to submit their theses in their respective Universities in India.

They may go to England to consult experts and take advantage of the unrivalled collection of the British Museum Library, but they should have enough faith in their own country and their own Universities to believe that an Indian doctorate in Indology is a thing to be proud of. The present writer knows many American, French and Japanese students who are now prosecuting their studies in England but who will submit their theses in America, France and Japan. Japan, France and the United States have no foreign bureaucracy to encourage and perpetuate economic and intellectual helotage in those countries. That perhaps makes all the difference. But public opinion in India should make it possible that these students with Indian qualifications get a decent living.

### Racial Origin of Indian Mussalmans

Professor Muhammad Habib, B. A. (Oxon), writes in the *New Orient* of Lahore:—

The Mussalmans of India often talk as if they were the descendants of foreign colonists and their critics not seldom speak in the same strain. This mistake is based on a radical misconception of Indian history and Indian institutions.

Though the bulk of the Mussalmans of India ever since the time of Allauddin Khiliji has been

of pure Indian blood, it is interesting to speculate on the proportion of foreign element in them. Colonisation on any appreciable scale ceased after the thirteenth century; thereafter we hear only of individual families coming from the north-west. The increase in number in later times has been almost entirely due to conversations or to the natural growth of population. At the same time it must be remembered that the ideas or rather the prejudices, underlying the caste-system are not the monopoly of Hinduism. Intermarriage between the foreign and the native elements has been the exception, not the rule; and thanks to it, in spite of the seven centuries that have passed, most immigrant families have retained their vaunted purity of blood. But a numerical estimate becomes difficult owing to the wars and revolutions that have at times devastated the country, and often transported families from one province to another.

### The Indian Artist

Dr. Tara Chand says in the *Kayastha Samachar*:—

The Indian artist was enjoined to approach his work with prayer and purificatory ritual. The Sastric canons based upon racial types, gave him the language which he used for the creation of a poetry of his own imagination. Through the symbols of his race he expressed the forms of his intuition. The significance of life for him was in its abandon, its plenitude and its restraint; he represented its movement in moulding the plastic form into the soft undulating curves of the lotus tendrils. He saw in the human shapes the manifestation of abstract ideas and so in rendering them he suppressed the irrelevance of muscular detail. His eyes did not long to watch the struggles of bodies but to witness the stress and strain of the soul in conflict with itself and triumphing over itself. He was not interested in the balance and pose which pleases the senses, he desired to contemplate the rhythm of the dance which set creation awhirl with life. In compositions he cared to seize the inner harmony of relations without paying attention to the outward position of objects.

### The Market Value of Bridegrooms

That the mean and evil custom of exacting so-called dowries from the bride's father exists in the U. P. also will appear from the following observations of Munshi Iswar Saran in the same magazine:—

It is a relief to learn that the wedding or the *lagan* season is over. In this season one hears such agonising tales of meanness and humiliation that one well-nigh loses all hope for the Kayastha community. I find language too feeble to describe the horrors and indignities of *tilak* and *jahex*. It is shocking that our M. A.'s, B.A.'s, LL. B's, shamelessly sell their boys to the highest bidders and behave like Shylock.

This is not all. On the occasion of the marriage of our boys all our hidden vices come to the surface. We behave like utter barbarians and show a brutal disregard for the feelings of the parents of the girls. I sometimes wonder in the marriage season if we have any right to be regarded as gentlemen.

What on earth is the good of the education that is being given? I shall ask the students to answer this question. Will the Pathshala boys consent to be sold like horses or bullocks to the men with the longest purse? Will they not rebel against this vicious system and say "A Pathshala boy will not dishonour himself and his *alma mater* by submitting to this disgrace"? I hope they will not allow themselves to be driven like sheep.

Education without character is of little value. A boy may top his class but he lacks strength and moral stamina, the country has no use for him. Look to the distinguished men of any age or country and you will find that it is mainly to their character that they owe their distinction. If some of our graduates had character, they would have destroyed this system long ago. These are the men, who talk big on public platforms and when they go home demand big dowries. No shame is greater than this hypocrisy.

### India's Man-power

Writing of India's man-power in *The Volunteer*, Dr. N. S. Hardiker states :—

India today has 4 crores or 40 millions of able-bodied men between the ages of 18 to 40 who could render any service for the sake of her freedom. That is her Man-Power. That is her Volunteer-Strength.

This Power could be made use of in any way by any body. Militarists can build an efficient army out of it in order to conquer the whole world if they want to. An army of 4 crores or 40 millions is no joke. Great Britain and Japan have that much population in their Isles. It will be equal to two-fifths of the total population of the United States of America and four-sevenths of the total population of the former German Empire. It is two and half times more than the total strength of the Allied Force that was used during the European War under Field-Marshal Foch.

But what we are after is a well-trained, well-disciplined and perfectly organised Volunteer Army for carrying on the Congress constructive work. If we can secure even one tenth, nay even one thousandth of the said-total Volunteer-Power as members of the National Volunteer Organisation, the Congress could do wonders. Are we so fortunate as to enrol them for unselfish services? We hope, we are.

Let India's youths see and feel their potential strength and act as quickly as possible. We say, let us train, discipline and organise ourselves and make use of our latent power for the betterment of our Nation and of humanity at large.

### The Practical and Special Purpose of Buddhism

We read in *The Blessing of Ceylon* :—  
Buddhism does not profess to provide an expla-

nation of each and every problem that perplexes the human mind. It has a practical and specific purpose—the cessation of sorrow; and, with that supreme goal kept constantly in view, all side-issues that tend to obscure, or hinder the attainment of, the main object are completely ignored. Nevertheless it undoubtedly encourages—nay, most emphatically insists upon, keen personal investigation into the real nature of life, while strongly deprecating idle speculation and mere theorizing.

The profound insight of wisdom is not the outcome of vain excogitation, but of realization; and for realization is required a special line of penetrative thought that is more than a mere ratiocinative process. A brilliant intellect is not uncommonly combined with a bad character, but true wisdom cannot be found apart from morality. For this reason Buddhism demands together with a life of purity, a ruthless analysis of facts, and the consequent discarding of all fond fancies and illusions. Morality, to be genuine, must be based on fact, not on fiction—no matter how pious or consoling the latter may be.

### Social Conditions in the Upanishadic Age

In an article in *The Philosophical Quarterly* Prof. R. D. Ranade discourses briefly on the social condition in which the Upanishadic philosophers lived and made their speculations. Says he :—

(i) It seems the castes did evidently exist at the time of the Upanishads. We have the formulation of the caste system so far back as at the time of the Purushasukta, which must be, in any case considered anterior to the Upanishads.

Then, again, as regards the existence of *Asramas* at the time of the Upanishads, we learn from the *Taittiriya Upanishad* that those of the student and the house-holder did definitely exist (S. 15. a.) while we have to conclude from other passages where one is advised "to leave the world as soon as one becomes weary of it," that the order of the recluses did also exist and finally, from such Upanishads as the *Mundaka* as well as the mention of *Sannyasa* elsewhere that the order of the *Sannyasins* came last and was the fulfilment of the three previously mentioned. In the *Chhandogya* we have all the four orders enumerated deliberately.

(ii) Now about the position of women in society in the Upanishadic times. In the Upanishads, we meet with three chief different types of women: *Katyayani*, the woman of the world, who is only once mentioned in the *Brihadaranyaka*; *Maitreyi* the type of a spiritual woman, a fit consort to the philosopher *Yajnavalkya*; and *Gargi*, the Upanishadic suffragette who fully equipped in the art of intellectual warfare, dares to wrangle with *Yajnavalkya* even at the court of king *Janaka* where there are a number of other great philosophers, and declares that she would send two missiles against her adversary, *Yajnavalkya*, and that if he succeeds in shielding himself against those missiles, he may certainly be declared to be the greatest of the philosophers that had assembled.

It would seem that the Brahmins did very often maintain their intellectual and spiritual superiority. It must be remembered, however, that occasionally a Kshatriya, and occasionally a Brahmin, would be the intellectual and the spiritual head of his age according to his abilities and powers, and that no charter was given either to Brahminhood or Kshatriya-hood that it alone should be the repository of intellectual and spiritual wisdom, and that, therefore, it would be ridiculous to argue, on the one hand, that the Brahmins alone, or on the other, that the Kshatriyas alone were the custodians of spiritual culture, and that, as in modern times, even a man belonging to the lowest order of society could, if he possessed the necessary ability and means, be in the vanguard of those who knew.

### Luther Burbank's Expectation

We read in the *Oriental Watchman* :—

Luther Burbank who has reached his 77th birthday, announces that he expects to live another 25 years and will devote that time chiefly to flowers. He has recently introduced a new tomato that has the chili flavour, so that it can be made into "tomato sauce" direct. Among other new things are found black berries two inches long with no thorns on the bushes nor seeds in the berry; new asparagus stalks 1½ inches in diameter; chestnuts that will bear in three years, and walnuts that will bear in 20 years instead of 40; Petunias sea blue, 4 to 5 inches in diameter sweet peas, which he calls "the poor man's orchids" on heavy stalks like dahlias, and three inches in diameter; 12 new colours of roses. It is impossible to foretell what wonders Burbank may not accomplish, if he is granted 25 further years of life.

### The Mauritius Report

The specific recommendations contained in the Report submitted by Kunwar Maharaja Singh on Indian labour in Mauritius, as reproduced in *Indians Abroad*, are as follows :—

1. Better housing accommodation should be provided for labourers in estates.
2. A large number of Indian medical men should be employed in estate hospitals or dispensaries.
3. The family members of an estate labourer incapacitated by illness should be supplied with rations during his illness.
4. The employment of children in factories should be prohibited by law.
5. A Workman's Compensation Act should be introduced without delay.
6. As solutions for relieving any shortage of labour that may exist, the increased use of mechanical labour-saving appliances, the curtailment of "crimping," and insistence on economy are recommended.
7. The sale of liquor should be substantially restricted.

8. No more unskilled labour should be sent to Mauritius either in the immediate or the near future.

### "Reverence for the Young"

Mr. M. U. Moore writes in *The Librarian of Ceylon* :—

The feelings and criticisms of the young, when such are seriously entertained, should never be crushed out, or laughed down by their elders merely because they may be a little crude for they possess certain faculties which it would be neither wise nor right to ignore.

In the first place they possess the faculty of the *intuition*; or, to put it more exactly, they have not yet lost that faculty, as is too frequently the case with the man of the world.

In the second place they possess a potential quality, which bears a very important part in all wide-spread movements: in the absence of which, indeed, no great movement, affecting the life of a nation, can hope for success, and that is the great motive force of *enthusiasm*. Now this essential quality is capable of assimilation and application (with certain rare exceptions) only by the young; for note that the years which bring the philosophic mind cannot bring—they must find—enthusiasm.

### Caution to Archaeologists and Sociologists

In the course of a very interesting and instructive presidential address delivered at the annual meeting of the Mythic Society, Bangalore, Dr. R. P. Paranjpye observed :—

In subjects which this Mythic Society deals with there need not be any nationalist bias. In such subjects as modern Indian history or economics it may be difficult to get rid of it entirely, though even in them the true student will make a conscious and conscientious effort to free himself from it. We have had but too many instances in which professors of history or economics have swerved from this correct path of the scholar. But in archaeology or sociology such an attitude of mind on the part of the scholar is worse than useless. His one object is to collect data free from any doubt or personal equation. The facts must be absolutely unchallengeable; then he may draw any conclusion that seems to him to be justified. Often these conclusions may be merely tentative or be simply in the nature of provisional hypotheses, but he must always be ready to revise and if necessary to reject these on new facts being discovered.

Along with this warning, I shall just remark that there is an occasional tendency to give exaggerated importance to writings of foreign savants even when it is not merited; an occasional remark by one who has not studied the subject thoroughly is made the subject of a paper or is accepted as truth. A researcher has to steer clear of the Scylla of over-zealous nationalism and the Charybdis of excessive self-depreciation.

## The Calcutta Matriculation and Vocational Training

*The Educational Review* of Madras writes :—

We are glad to read about the decision that every candidate for the Matriculation examination should produce a certificate of having undergone training in a vocational subject. We hope the Calcutta University will be able to enforce the last provision and will do it in a spirit of efficiency. Its traditions for laxity are so notorious that we should be rather agreeably surprised if the University administers the provision in a really effective manner.

## British Empire Exhibition, 1925

To the October number of *Welfare* Mr. St. Nihal Singh contributes a very interesting and thought-provoking article on the Wembley Exhibition, illustrated with photographs specially taken by the author. Says he :—

Not many of the Britons whom I saw going about the exhibition grounds at Wembley, visiting one building or another, attempted to look beneath the surface. The endless variety of material—manufactured and raw—gathered from the four quarters of the globe—all acknowledging the British King as their Sovereign Lord and most of them dominated from Whitehall, instead of being governed by their own people appealed to their sense of pride. The spectacle demonstrated to them—as one of the visitors whom I met reminded me—that the sun never sets on the British Empire.

A Negro clad in "native" clothes, singing in his "lingo" to the accompaniment of a tomtom which he rapped with his hand, constituted one of the most attractive sights in the Exhibition grounds.

The same, I found, was the case in regard to colonies of primitive people who had been brought from their homes in Africa to furnish amusement for the British. Britons visited those sights in much the same way that they went to see the caged animals in the Zoo.

From all I could see I doubt if one person out of ten thousand who visited the Exhibition realised how those people who were furnishing so much amusement to the British really contributed to British prosperity. Yet all about the visitors lay countless articles which had been produced in Asia and Africa—articles produced by the "natives" with the sweat of their brow, in some cases under the lash of the white man—articles upon which the fabric of British industrialism rested so largely that it would collapse if that foundation were withdrawn.

I prided myself upon knowing something of the world's financial and economic movements. I must confess, however, that I was almost struck dumb by the force with which those exhibits at Wembley brought home to me Britain's economic dependence upon her colonies, dependencies and possessions.

He then touches upon the contributions made by the different parts of the British Empire, except India, which is not officially represented this year.

Mr. Singh's concluding observations are :—

During my recent tour of the British industrial counties I have been greatly impressed by the number and variety of the machines invented in other countries which British producers are compelled to use. The English boot industry is virtually a slave to American and German inventors.

I saw nothing at Wembley which would show me, however, that the British were beginning to realise that their inventive genius is declining, or that at least other people are getting ahead of them in respect of inventions. The exhibits, indeed, were so arranged as to give the impression that the British so long as they have their Empire, can be almost wholly self-sufficing. If the Exhibition serves merely to puff up the British pride instead of showing them the defects in their organisation, it will, I am afraid, do them harm instead of doing them any good.

## Mission of Polish Nationalism

Mr. Wincenty Lutoslawski writes in *Current Thought* from Wilno, Poland :

When I read the old Indian epics, I breathe the same atmosphere as among the Polish Messianists and this makes me hope that Polish Messianism might be understood in India, though such a book as *Nationalism* by Rabindranath Tagore, if I should take it as a genuine expression of the Indian mind, would destroy every hope of a Pole of being understood in India.

I read in that book on p. 9 a definition of the nation which I must consider as hopelessly wrong. "A nation in the sense of the political and economic union of a people, is that aspect which, a whole population assumes when organized for a mechanical purpose. Society as such has no ulterior purpose. It is an end in itself. It is a spontaneous self-expression of man as a social being."

For the Polish Messianist a nation is a spiritual union of spirits having a mission to fulfil for mankind by divine inspiration and reincarnating for that purpose as many times as may be needed. No people, no society is a true nation, unless it serves the unity of mankind. The political and economic union of a people is not an aim, but serves the higher purpose of a national mission, set by God Himself through his inspired servants. What Rabindranath Tagore affirms, that national life leads only to selfishness, is not true. There is no real national life without an intense love of God and mankind. A nation is the union of those who accept from God a common mission. It is like an organ of mankind. International unity and harmony is impossible without the organisation of mankind into a few characteristic nations, which act like the organs of one body, for their mutual well-being and for the health of the whole organism. What Rabindranath Tagore calls Nation is the obsolete type of

the conquering State, living at the expense of others and not for the service of others. The State is a material body, the Nation is a spiritual reality. The true nation is the soul of a national state, but very few States on earth are national. France, Italy and Poland are true nations, but from the point of view of Messianism we cannot speak of Germans, Russians, or Jews as nations, nor are as yet India, China and even Japan true nations in the Polish sense.

Whether great Britain is a true nation in this particular sense, remains open to doubt, as long as under the pretext of the *White Man's Burden* the

subject populations are oppressed and exploited for the benefit of the rulers. A true nation is like a saint among peoples and States, the humble servant of God and men, living to prepare the advent of the Kingdom of God on earth, which cannot be done by greed and selfishness, but alone by the spirit of sacrifice and by love. Let Mahatma Gandhi say whether this is not the true law of God—I appeal to him, trusting he will be able to understand and appreciate the divine Truth of Polish Messianism, if he discards every esteem of Tolstoy or Lenin. This is not easy to understand to those who have not a genuine national consciousness.

## FOREIGN PERIODICALS

### Health-giving Amusement

We read in the London *Inquirer* :—

AMONG the many evidences in proof of the wisdom of cultivating cheerfulness we note the recent observations of Sir J. C. Bose as president of the Central Anti-Malaria Society of Bengal. To all the other means of combating the scourge of malaria he added that of "increasing sources of healthy amusement." He noticed with regret the rapid disappearance among the Indian people of fairs and other popular festivals, where "the innocent joys of life" could be shared by all; and in particular he regretted the loss of "indigenous play" by which the body was kept fit. In his own Institute at Calcutta he found that the practice of two hours "lathi-play" daily was doubly beneficial—the students attained greater aptness and delicacy of muscular adjustment, such as his special apparatus requires, and illness among the staff had been reduced from thirty per cent to five. His researches have made him increasingly realize the influence of the mind over the body, in a state of mental depression, "the body easily succumbs."

### Pro-Britishism in America

*Current Opinion* says :—

Everybody knows that the last session of Congress enacted a new immigration law which reduces sharply the proportion of immigrants admitted from Italy and south-eastern Europe. The general public, however, is still largely unaware of the full reach of the drastic provisions which have now gone into effect. The Immigration Act of 1924 not only cuts down the quotas of the Mediterranean and Slavic peoples; it provides that after July 1, 1927, three out of every five quota immigrants must come from Great Britain and northern Ireland, and it thus goes a long way towards assuring the permanence of the English-Scottish racial control of the North American continent. It is not so much a 'Nordic' law as a pro-British law.

### The Divining-rod

The divining-rod of modern days, says *Chambers's Journal*, is a simple forked twig of hazel wood.

Nothing could be simpler than the outward appearance of an experiment with the twig. The water-finder—or 'dowsor' as he is usually called in these islands—walks slowly over the ground where the presence of underground water is suspected. He holds an end of the fork in each hand, and his arms are tightly pressed to his sides. Suddenly the twig will start to jerk and twitch in a convulsive manner. 'I can only,' runs a typical account, 'describe the antics of that twig as a pitched battle between itself and the dowsor. It twisted, it knocked about, it contracted and contorted the muscles of his hands and arms, it wriggled and fought and kicked until it snapped in two...' While the rod is behaving in this erratic manner the holder of the rod is not immune from peculiar sensations. Since the power of locating the water lies in him rather than in the rod, it is not surprising to learn that the 'dowsor' likens his experience to the passage of a current of electricity through his whole body. There is a tingling of the fingers usually present, and very often a sensation in the pit of the stomach like that experienced on the downward movement of a swing.

We read in the same journal :

At the request of the Society of Physical Research a most thorough investigation of the whole problem was carried out by Professor W. F. Barret, holder of the chair of Experimental Physics in the Royal College of Science of Ireland. His conclusions are contained in Vols. 13 and 15 of the Proceedings of that society.

'Had I,' he says, 'to sink a well, I should prefer to have a precise spot selected by a good dowsor rather than general advice given by a geologist, provided that the depth of the well did not exceed, say 50 ft. and the quantity of water required was for a private and not for a public supply.'

The reports of Professor Barret are practically the last word on the subject. They do little more than give an authoritative sanction to the faith in



the rod. We are still without an explanation of its success. There is little doubt, however, that it is one of those manifestations of the hidden chamber of the brain into which science has only just started to probe. The subconscious mind is the unknown factor of human personality. The conquest of its secret is the great task that confronts Science. When that task is completed it is more than likely that along with other puzzling appearances of the subconscious world there will be laid bare the secret of the diviner and his divining-rod.

### "The Politics of Missionary Work in China"

*Current History* for October contains an article under the above caption, whose drift will be understood from the following extracts :—

That the scientific and humanitarian work performed by the Christian missions in China should be forgotten by the Chinese nationalist when he strikes at them in his campaign against Western imperialism, is a matter of regret. This excellent work is intrinsically not a matter of politics. The suspicions of the Chinese that there is a connection between the Governments and missions are, however, not entirely without historical foundation.

Church may touch State in the field of foreign policies far more intimately than is possible in domestic affairs. There is also the reciprocal possibility that the Government may use the missionary organization as a means for accomplishing its political ends. The history of the diplomacy of Western nations in China presents many illustrations of all phases of these questions.

The Golden Rule cannot be made to support the imperialist or to harmonize with 'gunboat diplomacy.' If any applicable doctrine can be derived from the teachings of Jesus, it is that of international *laissez faire* and goodwill. Yet it is one of the strange paradoxes of history that some of those who have gone forth to teach this doctrine have been made use of by scheming Governments to set forward their plans for political domination over weaker peoples.

Whereas at one time most of the Christian workers felt that the treaty rights accorded to foreigners were just, and whereas they frequently invoked the aid of the American Minister, there are many indications that they now feel that both of these are dangerous to their work. The pressure upon the missionary comes in part from his own Chinese congregation, which, imbibing the wine of nationalism, demands an end to Western aggression. This demand, reinforced by the better judgment of the missionary, comes to be expressed in public communications from the mission workers in China to their fellow-Christians in the United States. The following statement of the secretarial staff of the Peking Y. M. C. A. is typical of these expressions :

While we have no desire to make hasty proposals for the betterment of the existing situation, our interest in Christian brotherhood and international goodwill prompts us to inquire whether certain treaties conferring special privileges upon foreigners and which are a constant source of embarrassment and humiliation to the Chinese people do not stand in need of

revision in view of the march of events in China, as well as in view of an emerging world conscience which is demanding that justice and fair play be substituted for the use of force in international affairs.

The churches have vast interests at stake, and they must realize that a sincere application of the principles of brotherly love at the present time is not only true Christianity—it is good policy.

### Lead and Mercury

*Scientific American* writes :—

If we could knock one electron out of the lead atom, we ought to have mercury. Can science do this trick? Two eminent Dutch scientists have been trying, and if they succeed, they and others who are trying like experiments, will change theories into facts.

### Gland Grafting

The same journal says :—

Newspaper feature-writers and novelists have written extravagantly about the rejuvenating effects of gland grafting. Just what the truth about it? There is one man who ought to know if anyone does—Dr. Serge Voronoff, one of the recognized leaders in this field of surgery.

Just what may be done with the human race, Dr. Voronoff is not yet prepared to predict with assurance. But his researches hint at startling developments. He has grafted many men; some of them are showing signs of reabsorption, but most of them still are in the prime of health and vigor. Diseases to which old and weakened frames succumb easily are shaken off by these young-old men invigorated by new glands. The various organs function as they should. The entire system is rejuvenated and strengthened.

"We must wait," says Dr. Voronoff. "If we consider one year of a ram's life equivalent to six years of a man's, then we may estimate that by grafting we can add thirty or forty years to a human life. We cannot tell yet just what results we will achieve, for we have been grafting glands successfully only for the last five years. When we have lengthened a man's age to ninety, perhaps we will have done something. When a man will have lived to be one hundred and ten, we probably will have accomplished something interesting. When he will have lived to be one hundred and twenty-five, we will at last have found the path toward the abolition of old age."

### Dr. Noguchi

The same journal contains the first of four articles on the progress of medical science, in which only one Oriental researcher is mentioned, of whom it is said :—

Noguchi, the great Japanese investigator, on the staff of the Rockefeller Institute, has isolated an organism which he asserts is the cause of yellow fever. Everywhere in the world where this disease

occurs—and since the magnificent work of Reed, Carroll, Lazear, Agramonte, and Surgeon General Gargas, that means in relatively few places—scientists are conducting experiments which will either prove or disprove the work of Noguchi.

### Eugenics

We read in *The World To-morrow* :—

What is eugenics? The term eugenics was coined by Francis Galton to designate the study of those agencies which improve or deteriorate the hereditary qualities of human beings. The eugenicist is assured that human heredity affords plenty of room for improvement. He is aware also that our human breed, like the species of lower organisms, is capable of biological degeneration. Many forms have followed the downward path after they had previously attained a considerable height in the scale of progressive evolution. And our own species despite our exalted position, may possibly follow a similar course.

We were formerly prone to look upon human beings as very much alike in their hereditary traits—that barring a few geniuses, on the one hand, and a small percentage of natural born idiots and imbeciles on the other, the great mass of human beings constitute a fairly uniform lot. But this conception of humanity has been found to be radically wrong. We are far from being equally blessed with hereditary gifts. In fact, our human heredity is probably more varied than that of any other living species. Should we make a list of hereditary human defects such as albinism, color-blindness, split hands, or supernumerary digits, the list would probably exceed the limits of this article. That tendencies to insanity and epilepsy are inherited has long been known, and most cases of feeble-mindedness probably depend upon some transmitted defect in the germ plasm. It rarely happens, if it happens at all, that two parents who are hereditarily feeble-minded ever give rise to a normal child. On the other hand, as the studies of Galton and others have shown, superior mental ability is also transmitted. Notwithstanding a popular notion to the contrary, the sons of men of genius are not infrequently distinguished for their intellectual achievements. We may also inherit good health, long life, and a relative immunity from several diseases.

### Women Win Last Stronghold in English Medical Profession

*The Women Citizen* writes :—

"Special arrangements" have always been the fate of women attending the Royal College of Surgeons in Great Britain. That is always up to the first of last month. Now they may enter as Fellows and members on the same terms and conditions as men; they may also have seats in the council and vote for the election of members of that body. This is the last stronghold in the medical profession in England to be won.

### An Englishman on the Brahmans

Writing in the *Asiatic Review* on the Brahmans, Mr. Stanley Rice observes :—

Two sects or castes of men, belonging to widely different civilizations and to widely different social conditions, have fallen under condemnation beyond the measure of justice. Sentence has been pronounced against them without hearing all the evidence, especially the evidence for the defence. Not that there have not been grounds for the general verdict because it is unfortunately true that human nature tends to fall below a high ideal and that the single-minded aims of earlier generations become obscured or deflected by the sordid ambitions, the narrower outlook, the lust of power and of all things pertaining to this world of their followers. This degradation is always more liable to happen when the aims are purely spiritual, and it might be said not without justification even for so sweeping a statement that no religion has been free from it. There seems to be always a tendency to glorify ritual at the expense of ethics, and it is to correct this tendency that reformers arise whose aim is to cut away excrescences and to restore the original purity.

He thinks there is a considerable analogy between the Brahmans of India and the Pharisees of Judaea in the time of Alexander Jannæus and later.

Much misunderstanding of both has resulted from insufficient sympathy with the environment of each and a careless disregard of historical evolution. It seems to a Christian bishop, and to many others who have followed the same line of thought, very terrible that the outcastes should be debarred from the temples and excluded from the caste wells, for we need not go as far as Malabar for examples of pariah disabilities nor overstate the case by relying on extremes. No doubt, these disabilities are at times acutely felt, but are they in substance worse than many European examples of ancient and modern history? From all we know, the life of the Spartan helot was not one of unalloyed bliss; the ergastula of Rome could doubtless tell many a tale to rival Mrs. Beecher Stowe's. Who knows with what tears and blood and sweat, with what grinding of the poor and oppression of the helpless the Peramids of Egypt were raised to the glory of the dead king and the admiration of posterity? If you had ventured to suggest to a French noble of the *ancien regime* that the peasantry of France were not treated like human beings, and were valued at about the price of his dog and considerably below that of his horse, he would have looked at you in surprise, and politely, after the French manner, inquired if you had perchance lain too long in the sun. The ideas of liberty, the right of man to live his life according to the laws of God, and the just and humane laws of man required for commercial or national existence, equality, the right of every human soul to regard himself as the equal of every other in all but the transitory appearances, the Maya of this world, fraternity, the obligation of every man to regard every other as bound to him by the common bond of humanity—these ideas, born of the Revolution have permeated modern thought to a degree of which we are too often unaware and being now

the watchword of Europe, they are applied to Asiatic civilization inexorably, so that those who do not conform to the European standard are condemned out of hand. And if instances of Brahman arrogance in Malabar must be cited and heard with approval, let this one serve upon the other side. A certain Brahman wakil, a man universally respected for his upright conduct, noticed a poor pariah woman struggling on the road with a load of firewood which she had dropped. He offered to help her but she drew back. "Sir," she said, "you are a Brahman and I a pariah; you must not help me." He insisted and both went their way rejoicing, he of the two in the greater exaltation of spirit.

If you welcome a guest at your club, you shake hands with him; you would probably be surprised if the waiter at your table offered to shake hands with you. And yet, why not? His touch is not pollution; he is an honourable man, pursuing an honourable calling. But you do not, because it is not the custom.

### Tendencies of Thought in the Present Age

Mr. F. S. Marvin writes as follows in the *Hibbert Journal* :—

Human thought and life are a constantly moving and growing thing; nothing that we now achieve seems to us final, and the very essence of life is change. But to the first discoverers in science their results appeared so marvellous and their applications so immediate and infallible, that it was no wonder that they felt that they had penetrated to the inmost nature of things, and had laid bare truths that would last unaltered to the end of time. The capital instance is the Cartesian-Newtonian construction of the Universe, which was the *chef-d'oeuvre* of the seventeenth and eighteenth centuries. Einstein has shown that even this great work was not final, that Newton must suffer change in order to take his place in a growing fabric of truth. But the new spirit in science goes much further than this: in all branches men are now concerned to trace the history of things, the steps by which they have come to be what they now are. It is in this comprehensive sense that we are now entering into the reign of history. The heavens, which were to the ancients the type of the eternal and unchanging, are now known to be the scene of the most fundamental and pervasive change: we study the evolution of worlds. And biology, which started as a presentation of the characteristics and mode of life of animate things, is now the unending story of how one form of life has evolved from another in the ages: it has become dynamical instead of static; and this is the essence of history. It is easy to see the vital connection between this new point of view and the general social order. We are all of us parts of an infinite connected being or order, united not only, or even mainly, with other beings now alive, but with an unending series, eluding our vision as much in its beginnings as in its ultimate goal, the supreme fact from which we must argue, and to which we owe all and give all that we are. As soon as this dawns upon the mind, we are transported to a new plane of being in which our individual littleness, less now than ever, in one aspect, gains immeasurable greatness in another.

### Persia of Today

Mr. A. C. Millspaugh tells us in *The Century Magazine* :—

The Persians emphatically do not want corrupt and wasteful government. They do not want foreign loans for current expenses. They are willing to pay taxes and to increase the burden of taxation whenever they are convinced that the money will be spent productively for the reconstruction and development of the country. On the other hand, expecting to provide by new taxes a surplus over current expenses, they naturally desire to inaugurate their development program by means of a foreign loan. Feeling that the solution of the transportation problem comes first, the Parliament assigned the proceeds of the new sugar and tea tax to the construction of railroads. In another bill which is pending in the Majless and is expected to be shortly passed, provision is made for additional revenue for highway construction and maintenance. There is no doubt of the purpose of the Parliament to assign any new revenue which it votes to specified productive purposes.

The Persians are proceeding manfully to the solution of their problem. While certain European countries have made excuses and floated loans, Persia, whose neutrality was violated, has assumed the burden of post-war re-construction without reparations and, except for a few chaotic months after the war, without borrowing; and has also undertaken to settle the war claims of a foreign government. Through it all, her kran has risen in exchange value above the dollar and the pound. Unifying her people and maintaining order and security, she has voted additional taxes equal to twenty-five per cent. of her present revenue for the purpose of opening her territory to the industry and civilization of the modern world. One of the opium-producing countries, she has offered, if given reasonable cooperation, to curtail the cultivation of opium. A people with such a record deserves at least to be permitted to work out unhindered its own destiny. If the facts of Persia were fully known, it is believed that those foreign governments which now possess or assert a right to block her tax legislation and prevent a revision of her tariff would be willing to recognize in her every fiscal and economic right possessed by other sovereign nations, upon receiving from her those guarantees which, if I interpret her policy correctly, she is willing to give, of equality of economic opportunity to all who have interests in her territory.

Her aims are expressed in the familiar terms of administration, economics, and finance. She makes no appeal to emotion. Nevertheless, viewed even in a spirit of complete detachment, her problem integrates into the modern world problem, the solution of which seems to depend on stabilization through the perfection of traditional units of social organization and through the creation of guarantees of free and frictionless economic circulation. There is in my opinion little hope for a contribution to the solution of the problem of Persia or of the world in those old practices which were casual and inefficient—politico-economic penetration and exploitation, the forced tutelage of the weak by the strong, and the agglomerating of empires.

Can the problems of any country be

solved by the "old practices" mentioned above?

### Prohibition for India

*Abkari* tells its readers:—

The Women's Christian Temperance Union of India is organising a petition to His Excellency the Governor-General in Council, in the following terms—

"Inasmuch as there has been a doubt expressed concerning the desire of the people of India for Prohibition, we, the undersigned citizens, beg that we may be granted Local Option in our province as a preliminary to Prohibition, the same to apply to all kinds of intoxicating liquors, both foreign and domestic."

Dr. Harold Mann, Director of Agriculture, Bombay, examined before the Indian Taxation Inquiry Committee on June 12, said, in the course of his evidence on the question of Prohibition, that he was of opinion that liquor should be withdrawn so as to put temptation beyond the people. Sir Charles Todd Hunter pointed out to the witness that they had to suggest means for making good to Government; loss of four crores of revenue, and he asked if witness could recommend an increase of land revenue for the purpose. Dr. Mann said in his opinion the deficiency should be made good by making the rich pay more than the poor. Asked if as a practical man, he would suggest forcing the pace in order to arrive at Prohibition in five years, witness answered in the affirmative.

### Mind and Morals of Anthropoid Apes

Professor Ludwig Heck writes in *Neues Wiener Tagblatt* (as translated in the *Living Age*):—

A laboratory was established some years ago in the Canary Islands expressly to study the psychology of the anthropoid apes. It conducted a scientific and unbiased series of experiments, in the nature of intelligence test, upon these animals. One of the present professors of psychology at Berlin University, Wolfgang Kohler, spent several years in this research with a number of chimpanzees and orang-outangs. These experiments showed that the anthropoid apes have a dawning consciousness of the use and even of the preparation of tools, and that they possess a certain amount of rudimentary intelligence in the strict sense of the word—that is a certain insight into logical relations.

Significant differences in character were also shown to exist among the apes kept at the laboratory. In general, they exhibited what would be called in case of men social virtues. They never quarrelled over their food. When one had had enough he gladly made way for another, and in case of actual or imagined danger all sprang unhesitatingly to the common defense. Whenever they did wrong they felt the need for forgiveness and reconciliation, and their gratitude for any special kindness shown them was really touching. Yet in my opinion we must be on our guard lest we attach too high a moral significance to these

facts. My own experience leads me to believe that one of the principal differences between a man and an animal, even the most manlike animal is that the former has far more free will. His acts are not so automatically determined by purely emotional states. It means more, consequently, when a man observes the moral law than it does when an animal, who reacts instinctively to the law of the horde, does so. Nevertheless, the so-called moral standards of the manlike apes are very much higher than those of the lower orders of monkeys, who although they likewise live in communities, live under a regime of terrorism exercised by the stronger over the weaker.

I may mention one more important difference between the manlike apes and other apes, although unfortunately we have not complete scientific evidence as yet upon this point. Some zoological investigators who have resided for several years in Kamerun and have studied chimpanzees and gorillas carefully have come to the conclusion from investigating their nests that the anthropoid apes although they live in communities, have permanent mates and a distinct family life. If this is so, that practice distinguished them clearly from the lower orders of monkeys, where the horde organization unquestionably prevails throughout.

### The Vice of Self-deification

George Brandes, a great Danish critic, writes in *Prager Tagblatt* (as translated in the *Living Age*):—

Nationalism is the dominant spirit of the age. Just as in the ancient world the Greeks, the Romans, and the Jews each considered themselves better than any other people on the globe, European nations in 1925 have fallen into the vulgar habit of self-extollation. Just as defective and inferior individuals are generally great boasters of their abilities, so are the defective and inferior peoples of the earth to-day.

I was discussing this question pessimistically a few years ago with a Norwegian professor from what was then Christiania and is now called Oslo. I regretted that Bishop Grundtvig in his day had succeeded in convincing the Danes that they were "God's beloved people,"—a compliment not easy to define,—and said jokingly: "Probably even among you Norwegians, every peasant thinks the Norwegians are the greatest nation upon earth."

The professor blushed a little and then remarked mildly but complacently: "I confess I share that opinion myself."

I had no reason to be surprised. Neither would any citizen of the United States of America, where there is not a schoolboy or a schoolgirl who is permitted to doubt for an instant that his country is the greatest country on the globe. But America learned her self-deification from Europe. It is a vice associated in her case with nationalism, as it is everywhere else, although no people on the face of the earth—except the Swiss—have less reason to cherish such a sentiment, since the Americans are recruited from every land and every creed. She sets an example for Europe just now by excluding newcomers of her ancestral races from her shore.

## The Population of Hawaii

Mr. Paul Hutchinson states in *The Western Christian Advocate* :

Hawaii has 307,177 people, he learned from the Board of Health, and of these only 7,816 are of pure Hawaiian blood. The others are listed by the census thus: Hawaiian-Caucasian, 21,271; Hawaiian-Asiatic, 13,314; Portuguese, 29,791; Porto Rican, 6,347; Spanish, 1,916; "Other Caucasians," 34,372; Chinese, 24,522; Japanese, 125,368; Korean, 5,817; Filipino, 39,608; all others, 215. Mr. Hutchinson puts the Honolulu situation in another way. He stumbled on a cradle roll while visiting the Church of the Crossroads, and he gives the names of the first nine babies, just as they appeared on the roll in that church:

Samuel Keliuhoouhi Kalama  
Maile Scudder  
David HeakolekakuaiKelani Kalama  
Marjory Erdman  
Eugene Bayless  
Lincoln Benjamin Kammeheiwa  
Priscilla Yu  
Helen Fumi Takahashi  
Charles Reynolds Brown Tate:

## The Druse Revolt against France in Syria

The following passages from the Berlin *Vossische Zeitung* form part of what His Majesty Atrash Pasha, Sultan of the Druses of Syria, told a correspondent of that paper :

"The French pressure upon the Druse people had become absolutely unbearable. General Sarrail never was ready to receive our representatives or to accept our complaints against Governor Carbillat. All the rights that the French granted to us in 1921 had been disregarded. Our leaders had been arrested, and every spying tale was heeded. I can assure you that, altho the cause of the uprising was only the disregarding of the complaints of the Druse people, the movement is by no means of purely local significance, and it is to be regarded as the beginning of a general revolt in Syria."

"They told me that the French peace terms called for the payment by the Druses of £5,000 as war indemnification, for full compensation by the Druses to merchants whose property had been plundered or otherwise damaged, and for the return by the Druses of the arms they had captured in action.

"Sultan Atrash told me that his reply would be that these demands were unacceptable to the Druses. The Druses felt that they, not the French were the ones attacked and that consequently, the latter ought to pay a war indemnity. He did not demand compensation for the Druse tribes for the wrongs inflicted upon them. The Druse people would look after collecting compensation itself. The captured arms would never be returned to the French voluntarily. The Druses had won them with their blood and would keep them.

"When I told the Sultan that the French had apparently accepted the Druse Parliamentarians' demands regarding amnesty and autonomy, so that the Jebel Druse district would have a Druse

Governor and could be administered by a Druse Council of State, the Sultan replied that he could not be content with mere autonomy of the Druse district, as he and his entire people demanded the complete independence of all Syria."

"In answer to more detailed questions about the kind of independence demanded by him, Atrash said: 'We want our own free Parliament, our national Army, our national Government, and our King or President as head of the State. The French must be satisfied, like the English in Iraq, to function only as advisers.'

"When I went on to say that France could not grant these demands, the Sultan said that the French had 6,000 men in Syria, altogether, that they had their hands full in Morocco and were not able to send re-enforcements. On the other hand, he had plenty of friends and allies.

"...Telegraph to your newspaper,' he added, 'that if France dares to attack the Druse people, revolt will break out in all Syria. We have but one conviction—it is better to die fighting than to live as we have until now.'"

## Changes in Turkey

*La Presse* (Paris) is responsible for the following items of information :—

"The Turks have always looked upon the fez as a sacred national emblem, whereas it originated among the Greeks, who abandoned it at least six hundred years ago.

"But the republicans of Anatolia, eager to break with the past by abolishing Mussulman traditions, customs, and institutions, several centuries old, have boldly declared that the Mussulman Turks were free to adopt any head-dress they chose—the regulation straw, the aristocratic panama, or the bourgeois soft felt.

"To-day the Mussulman Turks are wearing panamas and regulation straws.

A republican official predicts that 'in five years anybody wearing a fez will be a curiosity.'

Not to be behind the men, many Turkish women have discarded their veils and gone in for pretty little toques and turbans, so that it is difficult to tell them from European women. However, old ladies still wear the veil.

"Houses are no longer provided with a special section partitioned off for the women: for at least a year, women have gone everywhere with men, and at the beaches along the Marmora and the Bosphorus mixed bathing is permitted.

"Another innovation is the erection of statues and monuments. Now that prejudice against them has been removed, Constantinople, Adana, and Angora will soon have statues of Mustafa Kema and his enlightened colleagues, who have accomplished more for Turkey in five years than the Sultans accomplished in five centuries.

*The Manchester Guardian* writes :—

"The adoption of surnames by the Turks is urged to-day in the newspaper *Vatan*. It is pointed out that an indefinite number of Turks bear the same names, which causes daily mistakes in the law courts, recruiting bureaus, and official departments. Recently ten Emin Ali Beys disclaimed identification with one of that name who was involved in a

certain incident recorded in the press. To avoid confusion Turkish school students are known by numbers."

*The Literary Digest* adds:—

Recently, according to news dispatches, the Turkish Council of Commissars decreed that all officials must dress in European fashion and wear hats, only priests being permitted to wear turbans. The Council also ordered the closing of all dervish convents and similar institutions and the suppression of all religious orders, sheiks and dervishes. These changes, we are told in *The Missionary Review of the World*, have been largely brought about by contact with Occidental civilization and with Christian ideas and example. As readers will recall, the Angora Government has undertaken to separate Church and State, banished the Caliphate and secularized the schools.

### Slavery in British Africa

We read in *The Literary Digest*:—

While American investigators are submitting to the League of Nations their report on so-called slavery in Portuguese Africa, accounts of out-and-out slavery in British Africa reach Geneva. They are signed by Major Diggle, formerly an administrator in the Sudan, and issued by the Anti-Slavery and Aborigines' Protection Society. As reproduced by the London papers, his statement begins, "I went to the Sudan knowing nothing whatever about slavery: but, having lived there four years out of seven, mostly alone and in extremely close contact with the people, I could not fail to notice the appalling evidence of slavery."

The Major continues:

The facts contained in this statement have already been brought formally to the notice of the administration by me while in the Sudan.

"The argument advanced by upholders of slavery that their masters look after them in their old age is, in my opinion, a demonstrable untruth so far as the locality in which I was stationed is concerned. The argument that slaves can obtain their freedom by asking for it is incorrect."

### "Economic Pressure" "Most Powerful Weapon"

*The New Republic* of September 2 writes:—

The Chinese are now using in their anti-British and anti-Japanese activities, the weapon which in the long run is most powerful of all: economic pressure. At Canton a boycott has been declared against all British and Japanese ships, which apparently includes those of other nations as well if they use Hongkong as a port of trans-shipment. As a result, Hongkong's trade is virtually paralyzed, at a loss estimated in London dispatches at "hundreds of thousands of pounds a day." The time has been when such a development would have been met by military force; British gunboats would have been sent to compel acceptance of British goods. Even the most confirmed imperialist recognizes that the time for this sort of thing has gone by; and in any case it would have been only temporarily and partially effective. If the Chinese people don't want

to buy your goods, bayonets and machine guns can't alter the case. The economic boycott is an old device in the Orient and one which can be tremendously effective. Canton is another proof that there is but one solution of the Chinese question. That is to find out what practices of the Western powers most offend the Chinese, and then suspend these practices. Any other policy is sure to produce only a Pyrrhic victory.

### "A Sounder Education for China"

Mr. Arthur De C. Sowerby writes in *The China Journal of Science and Arts*:—

The people of China still retain to a marked degree that respect for learning which has characterized the nation from its infancy, and which can be traced throughout its history.

This is one of the main reasons why the students of China, in spite of their tender years, have been able to dominate the rest of the citizens of this country.

We have nothing to say against this inherent respect for learning on the part of the Chinese people: on the contrary we feel very keenly that it is greatly to be praised; but, as with the students themselves, the people of China have not yet learned to distinguish the true from the false, the essential from the unimportant, the synthetic from the disruptive in the tremendous mass of knowledge, fact and experience which the West has brought to the East.

China is rapidly discarding her old time customs and usages, at the same time taking on much from the West. Her old system of education has gone by the board almost completely. Her military methods have undergone as complete a change. She has an altogether new form of government, and a new code of laws. The external changes in the country since 1900 have been remarkable. Railways replace the old dusty high ways in many parts, snorting engines and clanking trucks—the patient plodding pack mules with their bobbing red pompadores and tinkling brass bells, or the jolting two-wheeled carts, with their teams of sweating horses, donkeys or oxen. In every great city and in many small ones, from the sea-coast to the Tibetan border, macadamized roads lined with foreign-faced stores, selling foreign goods, have taken the place of the narrow streets and old-fashioned shops, with their open fronts, wide counters and quaint signboards hanging outside.

But with all this adoption of Western appliances and methods, has China caught the spirit of Western civilization? Has she not rather grasped at the results of Western development and greatness and completely failed to appreciate and apply to herself their underlying causes?

Realizing that in some way the peoples of the West have been able to assert a superiority over those in the East, awakening China has assumed all too readily that it was superior weapons, machinery and business methods, and an easily acquired knowledge of science that have given the Western races their advantage. She overlooked the fact that it was the man behind the gun that really counted, and that to make that man, centuries of struggle from savagery to civilization had gone, as well as long training in ethics and generations of a strict application of discipline:

that the brain that built the engine and planned the railway line was the important factor in the opening up of the world's resources, a brain which required years of the most intensive training to fit it for the great undertakings that lay before it; that the commerce of Western peoples had been built up by a long period of honest trading, the merchants themselves going through a schooling and training no whit less severe than that of the soldier or engineer; and that back of science was the laboratory and decades of patient, painstaking research.

It is all important for the country's welfare that in acquiring the "new learning" of the West the Chinese must imbibe at the same time the inherent principles of honesty, straight dealing, integrity, self-control and discipline. It is not enough to learn mathematics, foreign languages, science, and foreign methods of book-keeping and business in order to pull up to the level of the great Western nations. The young student who is destined to become the teacher and leader of his countrymen, must learn to distinguish between the true and the false, between the essential and the non-essential, between that which builds up and that which breaks down, and, having learnt to distinguish, must also learn to follow the true to give greater weight to the essential, and to build, and build firmly. It is this that we mean when we advocate a sounder education for China; and it is only when this has come about that China can expect the people of western nations to live in their midst on equal terms of government and good fellowship.

### Authors' Works and Private Life

#### We read in *Poetry* :—

Believing that the best evidences of the character and personality of any artist are in the craft of hand or brain which he leaves behind him, I am never overmuch interested in the details of private life which often appear to awaken a livelier curiosity than the work by which alone he should be condemned or exalted.

When we have studied the compositions,—especially the imaginative ones,—of any author, we know him more intimately and more justly than we can reasonably hope to do by considering the reactions of his life upon others around him, whose characters we have no similar means of understanding.

It may be mentioned incidentally in this connection that Rabindranath Tagore's personality can be best understood from his works, and that his original Bengali works give a far more complete and correct idea of what he stands for than the English translations of some of his works by himself and others. Yet Europeans have written books about him dogmatically without knowing a word of Bengali or at the most knowing far less of it than our Matriculates know of English.

### Social Welfare Works in Japan

*The Young East* writes :—

According to investigations lately made by the Religious Bureau of the Department of Education social welfare works carried on in Japan by Buddhist, Shinotist and Christian workers are as follows :—

Work	Buddhist	Christian	Shinotist	Total
Juvenile reform	16	1	2	19
Nursing for babies	83	22	1	106
Protection of children	8	2		10
Protection of weak or abnormal children	6	1		7
Relief of the poor	38	9	1	48
Medical relief	19	7		26
Support of aged poor	14	3		17
Giving advice to persons in distress	16	4		20
Finding work for unemployed	15	3	2	20
Giving free lodging	24	1		25
Miscellaneous	7	2		9
Total	246	55	6	307

Social welfare works carried on in Chosen, Taiwan and Karafuto are not included in the above table.

A matter, which must be taken into consideration in connection with study of social welfare works in Japan, is that many enterprises of the kind managed by individual Buddhist believers are not given in the above table, for the reason that they have given no report to the authorities concerning them, they carrying them on in private and being contented with consciousness that they are doing just what they ought to do. Under the circumstance, it is probable that if such are taken into account the figures will be more than three times as large as those quoted. On the other hand Christians, laying great stress on social works and devoting much of their attention to them, are punctual in reporting of them to the authorities, so that the figures quoted in the above table represent all but what they are doing in this line.

The table reproduced above shows that in Japan the followers of Japanese religions are doing the bulk of the social welfare work. Are the followers of Indian religions doing the bulk of social service work in India?

### "What Japan Owes to India"

Prof. J. Takakusu contributes to the September *Young East* his second article on what Japan owes to India. Says he in part :—

Hien Tsang was not only the greatest of all priests who travelled to India in quest of light and knowledge of Buddhism, but was also the greatest figure in the history of Chinese translation of Buddhist sacred books.

In fact he rendered into Chinese as many as seventy-five sutras, including six hundred volumes of Maha-Prajna-paramita Sutra.

In 653 A. D. Hien Tsang specially taught

Doshō the Dhyana School of Buddhism, and when the latter left for home gave him Vijnapti-matra (Commentaries on idealistic Buddhism) and some other sutras.

After his return to Japan, Doshō carried on propagation of the Dhyana School of Buddhism as well as idealistic Buddhism until his death in 700 A. D. at the age of seventy-two.

He was also the first Japanese to advocate cremation and conduct burial services after the Indian fashion.

Bodhi-sena, a Brahman in South India of Bharadvāja family, hearing the rumours that China gave birth to a sage, Manju-sri a Bodhisattva by name, wished to have an interview with him, and proceeded all the way to China for that purpose.

Gyogi, in welcoming the Brahman, conversed with him in a mixed language of Sanskrit and Japanese. They understood each other perfectly well, and what was more, found that their views and ideas exactly coincided.

Bodhi-sena was invited to live at the Daianji Temple, where he taught Sanskrit to Japanese priests. During his residence there he also taught the Gandavyuha Sutra and preached the faith of the Buddha Amitabha.

No doubt it is due to the teaching of Sanskrit by Bodhisena that the Gojuon, or the Japanese syllabary of fifty letters was arranged in the same way as that of Sanskrit is done.

### Japanese Love of Flowers

The following true story is taken from *The Young East* :—

A gang of labourers were endeavouring to raise from the ground a massive iron framework near the platform of Kanda Station, so as to lean it against a bank along the track. They strained their muscles to the full and lifting it up with a supreme effort were about to let it fall, when one of them suddenly cried: "Wait a bit! Here's something serious!" The men stopped and looked at the spot pointed out. Sure enough, there was a morning glory in bloom. For a moment they gazed at it with an admiring eye and then carefully avoiding the spot where it grew, placed the framework a few inches away from it.

### The Plight of European Intellectuals

Says Mr. Lothrop Stoddard in *The Century Magazine* :—

Any one acquainted with present-day Europe knows that it is the intellectuals who have been hardest hit by the events of the last decade. Both the war and the postwar periods have dealt them a variety of misfortunes which, in Russia and certain parts of central Europe, have been so acute as to threaten the intellectual elements with something very like extinction. Nowhere in Europe is their present position a happy one, nor can their prospects for the immediate future be considered bright.

Besides the evils which they suffer along with other social classes, the intellectuals are exposed to certain ills peculiar to themselves. To enter their homes is to witness not merely physical want and decline

of material living-standards, but also mental and spiritual starvation and destruction of cherished ideals, tragedies which in their case are even harder to be borne.

Furthermore, despite all their misfortunes, the intellectuals do not seem to be developing that socially effective sense of group-solidarity displayed by the other social classes, such solidarity as they do possess being of a peculiar character that has little bearing upon their economic and social difficulties.

The intellectuals are, indeed, a rather anomalous factor in the fabric of European society—a factor hard to classify or even to define.

The writer then describes the intellectuals—

As usually defined, "the intellectuals" are those persons engaged in literary, educational, artistic or scientific pursuits. Now, it is undoubtedly true that such persons are citizens of that ancient Commonwealth of Wisdom and Beauty which has existed for ages and has been recognized as a cardinal fact in human history. In their role as leaders of the creative human intelligence, therefore, it is proper to consider the intellectuals as a whole and to examine their collective position in society. Nevertheless, we should always remember that the intellectuals are a "class" in a sense quite different from other social strata. When we speak of "the peasants," "the urban workers," "the middle classes," we visualize groups relatively homogeneous in origin, status, activity, and outlook. And this is far truer of Europe than it is of America, because in Europe class-lines are much more stable and more sharply drawn.

Among the intellectuals we find differences of origin, economic status, activities, and outlook vastly greater than those observable in any other social grouping. To be sure, a majority of the intellectuals have sprung from the middle classes while their material living standards have tended to be of a middle-class character. Nevertheless, recruits from other social strata have been more numerous and more easily accepted than in any other social grouping; and this for the obvious reason that identification with the intellectuals comes naturally, through intellectual or artistic ability, and not through birth, wealth, or rank in the ordinary sense. For example, a revolutionary leader like Lenin and a multimillionaire aristocrat like the late Prince of Monaco, the noted scientific authority on ocean currents and deep-sea life, are both "intellectuals"; yet it would be difficult to discover two individuals more opposed in every other respect save interest in intellectual matters. This is the root reason why the intellectuals of Europe do not display the practical group-consciousness increasingly shown by the other social elements.

He then refers to their pre-war activities and what the war did to them.

On the eve of the Great War every European country contained a large and active intellectual class whose constant output of ideas was at once communicated to their fellow-citizens by floods of low-priced books, pamphlets, periodicals, and newspapers, and was also quickly transmitted to the rest of the world by many distributing agencies. Not only was there international free trade in



books and newspapers; whole classes of translators, popularizers, critics, and pamphleteers made their living by carrying on the international exchange of ideas in science, politics, literature, and art. Learned men came and went ceaselessly across national frontiers, and met in international congresses. Every discovery was instantly debated in a thousand forums. In fine, Europe was substantially an intellectual unit, sensitive, responsive, continually crossfertilized by countless stimuli from the most diverse quarters.

Yet this intellectual unity was shattered by the first shells from the guns.

No such general disruption of the ancient Commonwealth of Wisdom and Beauty has ever before occurred in European history. Take for example, the Napoleonic Wars, the only war epoch at all comparable with the late cataclysm in scope and magnitude. Fierce and prolonged though those conflicts were, there was no disruption of Europe's intellectual life like that after 1914. I do not mean to imply that the intellectuals of those days were unpatriotic. What I do mean is that the intellectuals of a century ago did not consider their colleagues of belligerent nationalities as sworn enemies with whom future intercourse will be impossible even after formal hostilities should be at an end.

Then follows a description of the miserable condition of the intellectuals.

With financial stability and better business conditions, the bulk of the middle classes, engaged in commercial pursuits or the practical professions are able to work and earn on something like the pre-war basis. Far different is it with most of the intellectuals. Society, though convalescent, is still too much absorbed in the struggle for material recovery to care much about anything save strictly utilitarian matters. The emphasis is all on material production and immediate profit. In such circumstances, what chance has the pure scientist, the philosopher, the painter, the poet, and the other seekers after wisdom or beauty whose strivings even in pre-war days were considered by most men as luxuries rather than necessities?

Even in England publishers have stated frankly that they are forced constantly to reject valuable manuscript works because, in the existing state of the book trade, they simply cannot be published.

In many European universities research students can no longer afford to publish their theses while learned societies often find themselves unable to print their proceedings. And what is true of new ideas applies almost equally to old ones. Take the matter of the popular diffusion of "classics." Before the war, popular-priced "libraries" of standard works were published in every European country, so that even a poor man could build up a considerable library of his own, containing the best literary and popular scientific literature, at relatively trifling expense. To-day, the price of such collections has risen far beyond the reach of modest purses.

And, of course, the intellectual ban extends beyond books. Young artists are throwing up their brushes in despair because of the price of paint and canvas; sculptors close their studios owing to the prohibitive cost of marble; while technical schools and scientific research institutes languish in face of the tremendous rise in costs

of apparatus or the difficulty of obtaining indispensable chemicals.

This last fact brings the writer to the decline of Europe's educational system.

Nearly everywhere in Europe the rising generation in schools and colleges is not getting anything like the same educational advantages as those enjoyed by the student generations before 1914. Libraries and laboratories are falling behind; teachers and professors are physically as well as intellectually hungry; in fact, the whole educational plant is getting out of repair. In England, to be sure, education has now regained virtually its pre-war level, but England is an exception to the rule. Even in France, one notices signs of educational decline, while throughout central Europe conditions are deplorable. I never passed sadder hours than an afternoon I spent in the University of Berlin. The buildings and equipment were originally so fine that at first glance things looked normal; but a little investigation showed that, far from being normal, conditions were abnormal indeed. Everything about the place from class-room and book-shelves to professors and students, had a seedy, half-starved look. Men spoke in tones of solemn despair, convinced that the decay of German learning and culture was virtually inevitable.

The fall of Europe's intellectuals has been not only in living conditions but also in prestige and public esteem.

In pre-war Europe the learned class held a distinctly higher status than in America.

The German *Gelehrter*, or learned man, was probably a more honored figure in imperial Germany than were his colleagues in any other nation.

The *Gelehrter* has become little better than a starveling scarecrow, an object of pity or even of contempt, but certainly not of respect or admiration. This not only demoralizes the present generation of intellectuals, but strikes even more gravely at the future. How many able young men are likely to embrace callings in which there is neither a decent living nor social respect? Will they not more and more take up careers that hold out a promise of "big money" in a world where only money talks?

Now, what is to be the outcome of conditions in which the profiteer sets the social tone; in which lamplighters and street-cleaners are paid better than teachers and professors?

Education for technical callings and the practical professions may continue relatively unimpaired because there is money to be made in such careers. But what about pure science, philosophy, abstruse research, and the liberal arts, which are at once the spirit and the flower of any real civilization?

Mr. Stoddard has much to say of Russia's intellectuals. We give only two extracts.

The plight of Russia's intellectuals since the Bolshevik Revolution is one of the great tragedies of modern history. The Russian intellectuals, or *Intelligentsia*, as they called themselves, had for generations been Russia's brain and conscience. In the *Intelligentsia* were concentrated Russia's best hopes of progress and civilization. The *Intelligentsia*

stood bravely between despotic czarism and blighted masses, striving to liberalize the one and to enlighten the other, accepting persecution and misunderstanding as part of its noble task. Beside the almost caste-like stratification of pre-revolutionary Russian society, the *Intelligentsia* stood a thing apart. Recruited from all classes, it was not itself a class.

The blows which Bolshevism has dealt Russia's intellectual life have been truly terrible. Indeed, it is not too much to say that Bolshevism has beheaded Russia. The old *Intelligentsia* is destroyed, blighted, or in exile. And, so long as Bolshevism rules, it is difficult to see how a new *Intelligentsia* of real worth and significance can arise.

The writer concludes :—

Until present conditions are notably bettered, the intellectual life of the greater part of Europe must remain thin and impoverished, while intellectual isolation and narrow vision must continue to prevail. And that can spell only a set-back to progress, a decline of European civilization. All in all, the plight of the intellectuals is one of the gravest aspects of the European situation. Its betterment challenges the constructive thinking not only of Europe, but of the world.

### The Japanese in the United States

The same journal contains a very good defence of the Japanese in the United States written by Mr. Konrad Bercovici, portions of which are given below.

Much has been said about the nonassimilability of the Japanese race, because of their racial characteristics, heredity, and origin.

I do not know whether this is so or not, but it strikes me that we do everything possible to keep the Japanese from being able to assimilate themselves with the white population. We have States in which marriages between Japanese and whites are forbidden. We have laws which work against their permanent settlement in this country. We have erected barriers against the arrival of Japanese women in the United States. What other means of assimilation are there except those of intermarriage, of blending with the population, and those of being permitted to own property according to one's ability?

They are reproached with having a lower standard of living than the white man. This may be true, yet what is frequently considered a lower standard of living is really only a simpler standard of living. Consumption of useless foods does not so much raise the standard of living as it raises the mortality of a population. No white man could reproach the Japanese for their lack of cleanliness.

Imitative as no other human being is, the young Japanese not only imitates the American, but he improves upon him in his Americanism, efficiency, push, salesmanship. These are the very credos of the young Japanese element.

Out of 3,893,500 acres of land under irrigation the Japanese occupy 623,752 acres. In other words, a population of over 1,000,000 Japanese in a total California population over 3,000,000 has owner-

ship or control of one sixth of its land under irrigation. On this sixth of land the Japanese produced one-third of the total crop value. In other words, the value of their crops is double, acre for acre, that of the whites. I have yet to learn of any other country where a greater productivity on a given area of land is considered a sin. The Japanese not only owned or controlled that land under irrigation, but they are the ones who have put that land under irrigation, and have helped to turn the California desert into a paradise.

The fear that they are possessing themselves of all the available California land seems groundless.

Nowadays one meets the young Japanese-American element in every walk of life, in banks, in stores, behind counters and desks, in offices, and in high institutions of learning.

The Japanese considers himself superior to any other race. His sensitiveness is so great that he never engages in any occupation unless he can do better than any other nation in that occupation. Every race and every nation considers every other nation and race inferior to itself. I am yet to meet a Pole, a German, a Frenchman, an Italian, a Russian, or a Spaniard who does not feel that every other nation is inferior to his own. What we really reproach the Japanese for is not his inferiority, but his superiority. We reproach him for his ability to produce more on a given area of land than any other man. We reproach him for his sensitiveness. We reproach him for being "marvelously prolific," in the words of Professor Kuno of California University. We reproach him for his thrift. And the Comptroller of the State of California, in Sacramento, even reproaches his people for the fact that they are of no service to the small farmer. That they "are not a servile race."

"At first," he says, "they are willing to work for wages, then for a portion of the crop, then under a lease, and finally by hook or crook, if possible, they secure ownership."

Those born here, and almost all of them are, speak a much more careful English than the few white children in the classes.

Of the Anglo-Saxon the writer says :—

The Anglo-Saxon is by nature very exclusive, he holds himself aloof from the other nations. Any reproach of non-assimilability should be more directed against him than against the immigrant. The Anglo-Saxon wants subserviency. He wants to live as an ideal for the other nations—an ideal that recedes as fast as it is approached. If clannishness is to be reproached, we should place the reproach at the right door.

### The Mango Trick and the Camera

A subscriber writes to *Chambers's Journal* :—

When I was travelling with a friend in India, a few years ago, we came one day upon one of the Indian jugglers, who was just going to perform the famous mango trick. He was squatting upon an absolutely bare piece of ground with no one near him. His apparatus consisted of a flower-pot, in which he put some earth. In this he planted

something that he said was a mango seed. He waved his hands over the pot, and in a few minutes we saw a green shoot appearing through the earth. This grew and grew while we were watching, until a tall, full-grown mango plant appeared before us.

My friend was rather keen on photography, and always carried a small pocket camera about with him, and I thought this would be a good opportunity to use it. 'People at home have often heard of the trick with the mango plant,' I said, 'and I am sure it would interest them to see a photograph of it.'

My friend assented and immediately took a snap-shot of the scene. Later on, the film was developed and proved to be an excellent photograph. The people round about came out most clearly; so did the juggler, and so did the flower-pot; but... there was no mango plant!

The explanation suggested is collective hypnotism.

### The Mystery of "John Inglesant."

In his college days the present writer had to read Shorthouse's "John Inglesant"

as a prescribed book. About that remarkable book "Kappa" writes in *The Nation and the Athenæum* for Sept. 12, 1925:—

In the current number (July) of the *Quarterly Review* you will find an article by W. K. Fleming which contains a convincing exposition of the mystery of 'John Inglesant'. Every instructed reader of that renowned romance knows what the mystery was: that a business man of Birmingham, a manufacturer of vitriol, should not only have been able to construct an intimate picture of English life in the seventeenth century, but also, though he had never travelled, to be equally successful with his Italian scenes and characters. Lord Acton, alone among the learned, cast doubt upon the author (see the letters to Mrs. Drew), but in this instance the tremendous Acton was not very effective. Mr. Fleming, in one of those rare pieces of writing which have the force of things done, and done once for all, shows that J. H. Shorthouse was the most elaborate and systematic literary borrower of his age. "John Inglesant" is in many parts, "a miracle of ingenious dovetailing into its text of a quantity of unacknowledged verbatim quotations from seventeenth century writers."

"Kappa" then gives details from the *Quarterly Review* article.

## CURRENT HISTORY

By T. C. B.

ITALY, GERMANY, RUSSIA, FRANCE AND ENGLAND.

Mystery hung round the discussions at Locarno where the Security Pact Conference met on October 5th. Italy, Germany, Russia, France and England participated in discussions and the Conference continued over a fortnight. France particularly attempted to secure a lasting peace in East and West. The security in the *Front* became the slogan of every European power. There was a suspicion that the so-called Pact Conference would prove abortive. Indeed Russian statesmen openly declared that the Pact did not prepare for peace but prepared for war. Germany demanded Evacuation of Cologne, improved condition in the remaining occupied territory and removal of war guilt. Tchicherin's arrival in Berlin at this stage was of great political significance. Both Germany and Russia clearly envisaged that the sole aim of France was to isolate these two Great Powers. France has concluded numerous secret treaties. She has made treaties with

Poland and Czechoslovakia. Italy has concluded treaties with Yugoslavia and various small States. The basic principle of all these treaties is to ensure internal safety for Italy and France who are wide awake to the possibilities of a future German and Soviet invasion. Germany realised that she must clarify the issue. Suspicion must go before Europe may aspire to a lasting peace. She quickly made up her decision to join the League. But the article 16 of the Covenant enforcing disarmament stood in her way. She had already been disarmed and she was the most disarmed power in the world. At the last moment the Allies gave Germany assurances recognising her special situation vis-a-vis Article 16 of the Covenant, thereby enabling her to join the League of Nations. Less difficulty was experienced in arriving at a settlement as regards the Western Pact. But in relation to the Eastern Pact both Russia and Germany pressed utmost to gain the most advantageous terms.

The Security Pact which was ultimately signed by the five powers guarantees the inviolability of Germano-Belgian and the Germano-French Frontiers. The Parties give a definite pledge not to begin war against one another and agree that only where the unanimous decision of the League Council and Assembly calls for such action can any party initiate bellicose measures. The article in the Treaty which particularly affects Great Britain contains the guarantees that she as the contracting party will support Germany if France and Belgium attack her or vice versa. One article of the treaty makes it clear that the treaty does not in the slightest degree undermine the authority of the League, but that it is intended to strengthen it. The treaty will be regarded as having outlived its purpose when the League will have grown in strength and become able to provide the same guarantee of security contemplated by the Treaty of Locarno. As regards article 16 of the Covenant it is stated that a draft Collective Note will be presented to Germany propounding as an interpretation of the treaty that its obligations mean that each member of the League is bound to co-operate and support the Covenant and resist any act of aggression to an extent compatible with its military situation and geographical position. The subordinate arbitration treaties to which Poland and Czechoslovakia are parties provide that if Germany fails to observe the provisions of the Arbitration Treaty and couples her failure with a resort to war the parties will reciprocally help one another. It is likely that evacuation of the Cologne Zone and relaxation of the system of military control will be effected shortly. The Allies have promised to support the granting to Germany of a permanent seat in the League Council. It is pointed out that she will automatically secure mandatory right when she becomes a fully-fledged member of the League. European powers hope that the Treaty of Locarno will brighten international trade prospects.

#### INDIA

During the course of this month the Viceroy delivered two speeches—one is political and the other complimentary to the services. The Viceroy said that since the declaration of 1917, since the Government of India Act of 1919, no such generous gesture had come from any Government as emanated from Lord Birkenhead in his speech in the House

of Lords. The Viceroy was not disappointed at the reception of that speech and of the policy there adumbrated. As the result of events in the Assembly one point had been established: it had been demonstrated that there was no desire for a constitution other than that based on Parliamentary institutions. The Viceroy noted that in his judgment at the present day there was a more favourable atmosphere than had existed during his Viceroyalty. He regretted that it was not more pronounced and more definite, but he recognised from long experience the exigencies and difficulties of political leaders. It was a pity he thought that the opportunity had not been more surely grasped. His impression was that generosity became more generous when generously responded to. He wondered sometimes that the political sagacity of India had not rushed to seize the hand that was held out across the sea from England and had not grasped it warmly and said, "it may be we hold to our opinions: we still think we should proceed faster, but we cannot advance without the British Parliament. We are aware that your plans were conceived upon the basis of co-operation and goodwill: You have asked us for it and we tender it willingly and generously. We will not lag behind." The Secretary of State said, "Give us evidence of the sincerest co-operation and you will not find England a niggardly bargainer." The Viceroy wished that India had responded in the same spirit.

Paying tributes to the services the Viceroy said on another occasion that he had been profoundly impressed during his period of office by the high standards of character, of sympathy, of initiative and of capacity to shoulder responsibility which were to be found in the services. He expressed his gratification that the wave of pessimism in the services which followed the introduction of the Reforms Scheme had now practically passed.

A great railway disaster occurred at Halsa on 16th October when the Dacca Mail (E. B. Railway) collided with the Parcel Express. Both the engines crumpled up and the three front carriages of the Mail were smashed to matchwood. According to the official report, twelve men were killed and twenty-six injured in this accident. The public suspect that the list of casualties far exceed the official figures and it is encouraging that the Bengal Provincial Congress Committee has appointed

a committee to enquire into the disaster. The official enquiry that is being held at Halsa is of a whitewashing character. The press has been excluded and the public are kept in the dark as to what transpires in the evidence of the witnesses. Already it was given out that the Parcel Express while shunting suddenly burst accidentally through the main line points and was struck by the Dacca Mail. Railway authorities cannot exonerate themselves from the charge that but for lack of care such calamity could not have happened.

Public opinion is against the Railway authorities because they did not send relief to the scene of disaster quickly and delayed things outrageously. The nonofficial enquiry will glaringly reveal the defects of railway administration and will present a correct estimate of the total dead and injured.

Mr. Tambe's acceptance of office of an Executive Councillor of the Government of C. P. has caused a stir in Swarajist circles. Pandit Motilal Nehru and his lieutenants have already reprehended the conduct of Mr. Tambe. But Mr. Jayakar and Mr. Kelkar—two Maharashtra leaders have extended their support to Mr. Tambe. Indeed, Mr. Jayakar said that Swarajist policy had been one of drift and he saw no difference between Mr. Tambe's acceptance of office and Pandit Motilal's acceptance of a seat on the Skeene Committee.

Great satisfaction is expressed at Mrs. Sarojini Naidu's election as President of the Indian National Congress. Mrs. Naidu is a gifted lady whose long record of service to the motherland has been remarkable. By honouring her India has honoured Indian womanhood. Mrs. Naidu is the first Indian Lady President of the Congress.

#### GREECE AND BULGARIA

Although the great powers have almost secured a patched-up peace at Locarno, the political horizon of Europe is once more clouded with threats of war. The war attitude has emanated this time from the smaller nations. Greece has sent an ultimatum demanding an indemnity of two million francs from Bulgaria on account of a Greek officer and a sentry being shot dead on the Bulgarian Frontier. The least important cause is quite sufficient for a Balkan conflagration and although Bulgaria has proposed an investigation by a mixed commission of Bulgarian and Greek officers their proposals have been turned down with contempt. An order

authorising Greek troops to enter Bulgarian territory has been temporarily withheld in view of Bulgarian evacuation of Greek territory and proposals made by the League of Nations to hold an enquiry.

#### FRANCE AND MOROCCO

France is sustaining reverses in Morocco. Abdul Karim, the Riff leader, has made extensive preparations for a winter campaign against both France and Spain. According to an official announcement made in Paris Moroccan operations have cost France 950,000,000 francs. The wounded totalled 5,300 of whom 160 were French officers and 1,350 French soldiers. 1,235 men had been killed up to July 31 in Morocco inclusive of eight French officers and 300 French soldiers. From August 1 to October 15, the period of the greatest activity, 391 were killed of whom 31 were French officers and 293 French soldiers. The wounded in the same period totalled 1991 men. It is apparent that mostly native soldiers were sent to the Front and the death amongst them is considerably greater.

#### EGYPT AND HEDJAZ

King Fuad of Egypt is to be congratulated upon having appointed a commission to enquire into the question of Hedjaz. The commission has unfolded a most horrible tale of distress in Jeddah where the population has dropped from 80,000 to 15,000 probably because no internal security is afforded there. The population of Mecca also has been reduced from 200,000 to 60,000. The commission in their report stated that it met Ibn Saud who disclaimed any ambitious projects and declared that his sole desire was to liberate the Hedjaz from the Hashimites. The commission proposed that King Fuad's patronage to consult the inhabitants of Hedjaz regarding the choice of a new ruler. Referendum to the people alone can determine the form of Government the people desire.

#### RUSSIA AND PERSIA

Relations between Russia and Persia have become most cordial. The Soviet Government has announced that it is pursuing a policy of entire non-intervention in the domestic affairs of Persia and maintains unfaltering friendly relations with the Reza Khan Government. During the famine, Persia was great-

helped by Russia with a magnificent food-supply.

#### ITALY

Fascism in Italy has entered upon a serious stage. Apart from the murders by Fascists of those who differed from them in Italy, their mankilling mania found expression in distant Locarno where a correspondent of a French newspaper was assaulted by a Fascist because the latter objected to the messages which the correspondent sent. Accordingly, Signor Mussolini has enforced rigid discipline in the rank of his followers. Henceforth, a full enquiry will be held regarding the activity and morality of all Fascists and that Fascist ticket for 1926 will be given only to those who are morally and politically worthy. To this end Fascist provincial leaders have been instructed to enforce the strictest discipline and to punish severely those committing unjustifiable violence. Meanwhile no further recruits will be admitted into the Fascist party and the carrying of arms during Fascist processions and demonstrations has been strictly forbidden.

#### ENGLAND

The most sensational event of the month in England is a round-up of some leaders of the Communist Party. Prominent among those arrested were Mr. Inkpin, Mr. Harry Politt, the party's principal orator, and Mr. Campbell, Editor of Workers' Weekly. English newspapers are dreaming of a red menace in every creek and corner of England and the arrest was the result of the persistent invectives which they hurled at the "Reds". The accused have been charged with conspiring to incite rebellion and mutiny and subsequently released on bail.

#### ITALY AND ENGLAND

Dictators are often indignant to be called Dictator publicly. In his memorable Brighton speech Mr. Baldwin, the British Premier said that his country needed not a Mussolini and he was certain that the English people would never tolerate a dictator. This has infuriated the Italian Premier who has sent a stiff note to Mr. Baldwin. He denounces the statement as unworthy of the head of the British Government, unworthy also of a true gentleman. Mussolini justifies his position by saying that there were times when dictators became necessary in the world.

The empire of Great Britain has never ceased to be a dictatorship abroad, if not at home. This is a home truth which Mussolini reminds the British Premier particularly with reference to England's dictatorial policy towards India. "My dictatorship has saved Italy," declares Mussolini "from anarchy and Bolshevism. It has re-established order, finances and security. It has restored authority. It saved Europe from greater chaos. You too soon forget Italy's help in the war, without which Berlin would be dictating its law to Britain. It is a singular way of maintaining good relations between the Allies. This gratuitous affront will be resented by Italy, by the King and by the people."

#### SOUTH AFRICA

The shipping strike has ended in South Africa and Australia and a large number of vessels are sailing regularly.

#### CZECHOSLOVAKIA

Arrangements for funding the Czechoslovakian debt to the United States have been concluded on the basis of the understanding that, 150 million dollars are liquidated in a period of 62 years.

#### MOSUL

Turkey is vigorously defending her claim to Mosul which will be decided by the International Arbitration Court at Hague. Britain holds to her claim of trusteeship of Mosul. Mr. Amery, Dominion Secretary, announced in a patronising tone before a group of press representatives: "We are asking nothing of Turkey but the maintenance of a *status quo* and the integrity of Iraq. The British Government's only interest in the oil of Iraq is to arrange for the Iraq Government to receive a very substantial royalty." Tension prevails between Britain and Turkey on the question of Mosul and the latter is even making preparations for war in case Mosul indefinitely goes into the hand of England. The British Premier was most emphatic on the present policy being pursued in Mosul. He declared that except a small ratification of the frontier his government was not concerned in claiming any territory from the Turks which it did not control today. They had no reason to think that Turkey would not fulfil obligations of honour.

## AMERICAN PERSIA

Important negotiations are being carried on between the Persian Government and a big group of American Banking and Industrial Interests for the construction of a trans-Persian railway from Teheran to the Persian Gulf. For this purpose the necessary loan would be advanced by American financial houses in return for mineral rights. The proposed railway will eventually become of

great importance to the trade not only Persia but also of Central Asia now under Soviet rule, and of Siberia.

## RUSSIA AND GERMANY

Germany is ready in principle to sign a commercial agreement with Russia which will be a milestone on the road to further consolidation of friendly relations between Russia and Germany.

## NOTES

### The King of the Belgians Certifies the Merits of British Rule in India.

There is a type of institution which, in spite of its avowed excellence in every way, never loses an opportunity to get hold of important people to certify its merits. An institution of this type is invariably humanitarian and generally spends more time and energy in proclaiming its ideals to the world than in realising them. *Of course*, the great men who certify the institution are seldom, if ever, actually requested to issue the certificates: but they *somehow* appear to be in a hurry to say nice things about the institution and to have their views broadcasted in ways recommended by the most eminent publicity experts.

It may even be that the authorities of the institution wriggle with modesty and shyness in this mellifluous downpour of eulogy; but well, one has to overcome such shyness and come out in the open to let people see that even virtue has its reward. The British Government of India is known all the world over as being out and out an institution for the uplift of the Indian people. Many a famous man has personally inspected the working of this Government and has been entirely satisfied with its aims, objects and achievements. The greatest appraisers of institutional values have testified to the immense possibilities of an eternal juxtaposition of Anglo-Saxon rulers and Indian subjects. So long as this state of affairs was yet to come, India had no railways, no aeroplanes, no electricity, no radio, no *higher*

education, no health, no wealth, no morals, no departments from A to Z, no royal commissions, no law and order—it reminds one by its comprehensiveness of the assertion made by a certain young person in Uncle Tom's Cabin who, "never had no mother, nor father, nor nothing". If one could draw a "before and after" picture of British rule in India, the "before" would be so very blank that it would cost only the price of white paper to have it reproduced in print, but the "after" would probably be so densely crowded with achievements that the picture would present one great big patch in black or red according to the colour chosen.

Very recently, we had another such lightning appraiser in the person of His Majesty the King of the Belgians, who used to occupy most of the soft corners of our hearts by his plight during the great war and for whom (partly) millions of Indians had to fight and shed their blood and tons of Indian money vanished for ever from India's coffers. However, we need not feel virtuous over our contributions during the war, as these were hardly voluntary. Suffice it to say that the King of the Belgians received some help from the poor Indians when he was sorely in need of it.

The King came, he saw, he opined. He found in the case of India a miracle of British genius for doing good. Being used to the governance of Belgian Congo, His Majesty the King of Belgians was struck by the extravagant moral sense of the British as well as by the fact, probably, that British rule in India had made it into such a store-

house of moral and material wealth. What splendid buildings, what roads, what resources, what arts, crafts and literature! The long catalogue of British achievements impressed the King so much that he could not but express his wonder and admiration. And the humble officials, to do honour to the Royal guest, broadcasted the views he had expressed. What is more natural? A. C.

### Count Kalergi's World of Permanent Peace

Count Richard Coudenhove-Kalergi is the son of an Austrian nobleman who married a Japanese lady. Count Kalergi is the author of a book called "Pan-Europe" which has attracted much attention, and is the originator of the Pan-Europe movement, which has its headquarters in Vienna and aims at securing European peace and progress by forming a sort of United States of Europe. Some say that the movement has a deeper and more sinister significance for those non-European nations at whose cost Europe has built up its present economic greatness. Western civilisation and supremacy for ever, is alleged to be its underlying motive. However that might be, Count Kalergi is a man of ideas and ideals which, if realised, may mean trouble for some nations. Count Kalergi has recently submitted a memorial to the League of Nations in which he elaborates a Scheme for Securing European Peace and for making the League of Nations a worldwide organisation, an "organ of humanity". At present the world has four leagues of nations, *viz.* (1) The Geneva League of Nations. (2) The London League of Nations of the British Empire, (3) The Washington League of Nations of the Pan-American Union, and (4) The Moscow League of Nations of the Soviet Union. The first two are allied, but the others have no great love for the Geneva organisation. The last is distinctly hostile to it. Count Kalergi recognises that all these groups will not stand any interference by any Central League of Nations with in internal affairs. That is to say, the British group will not agree to the Central League having any voice in the affairs of the British Empire. Nor would America give up the Monroe Doctrine or Russia allow outsiders to dabble in her internal politics. Count Kalergi's suggestion is that the League of Nations should *de jure* recognise the internal autonomy of the British, the American and the Soviet groups. Then these groups could join the League. Further, China, Japan

and Europe should be counted as similar State groups and accepted into the League of Nations which will then consist of six State groups and become virtually a League of Leagues. Turkey, Persia, Afghanistan, Siam, Abyssinia and Siberia would be handed over, to one or other of the above State groups. Thus the world would be divided into six *Political Continents*, each with a Monroe Doctrine of its own, and a system of continental guarantee pacts would complete the ingenious Count's peace paraphernalia. Within these continents, the various continental bodies would establish peace by means of further pacts. The Pan-Europe group would do away with the economic and political boundaries which have kept Europe so far in a state of insecurity and disadvantage. There will be a Pan-European customs union, also arrangements for the proper representation of minorities. Count Kalergi devotes himself at length to the details of the Pan-European organisation, but these concern us in no way. Count Kalergi's scheme means the indefinite prolongation of the existing political order all over the world. There is no scope for any small power to seek the sympathy of outside powers even when it is grossly maltreated by the majority or by the bully (if any) of the political continent to which it belongs. The existing order of things is anything but perfect. It would never give the world peace to attempt to make this the permanent order. Then there is a distinctly anti-Mahomedan colour in this scheme. Mahomedan revivalism is the greatest danger at present to European supremacy over the natural continents of Africa and Asia. Had Count Kalergi been bold enough to suggest the formation of a Pan-Islamic political continent and had he arranged for world peace accordingly, he would have deserved the serious attention of the Mahomedan world. But his scheme will stand against Pan-Islamism and as such will fail to be acceptable to a large section of humanity. Then again, he relegates India for ever to the British Empire. This may not agree with Indian aspirations. China has somehow got a political-continental status, but will that save China from the attentions of the humanitarian "powers"? It is needless to enlarge upon the defects of Count Kalergi's scheme; they are so many. What about the Pacific? What will the British Empire do if Japan fought America and looked like winning?

A. C.



### How Old is the Indian Home Rule Cry

The impression has hitherto prevailed that the desire for Indian Home Rule is not older than the first decade of this century. But *The Tribune* of Lahore states that it was the late Rai Bahadur Kristo Das Pal who was the first to call attention to the need of Home Rule in India. In support of this statement our contemporary quotes the following passage from an article which Kristo Das Pal wrote in 1874 in the *Hindoo Patriot*:

Our attention should, therefore, be directed to Home Rule for India, to the introduction of constitutional government for India in India. In a recent issue we showed that most of the British colonies have been blessed with constitutional government, but India is the only dependency, which despite the vastness of its area, its population, and interests, is denied that privilege. If Canada could have a Parliament, if such small and little advanced Colonies as Prince Edward Island, Newfoundland, New South Wales, New Zealand, St. Christopher's Island and Barbadoes could have elected Councils, surely British India has a fair claim to similar representation. If taxation and representation go hand in hand in all British Colonies, why should this principle be ignored in British India?

The desire for Home Rule expressed by a leading Indian statesman and journalist more than half a century ago is as far from fulfilment today as ever. Yet we are spoken of as impatient idealists!

### The Altered Congress Franchise

We approve of the following altered Congress franchise, as settled at the Patna meeting of the All-India Congress Committee:—

(1) Every person not disqualified under article 4 and paying a subscription of 4 annas per year in advance, or 2,000 yards of evenly spun yarn of his or her own spinning, shall be entitled to become a member of any primary organisation controlled by a provincial Congress committee, provided that no person shall be a member of two parallel Congress organisations at one and the same time.

But we cannot approve of the restrictive clause quoted below, though we ourselves wear *khaddar* day and night.

(4) No person shall be entitled to vote at the election of representatives or delegates of any committee or sub-committee or any Congress organisation whatsoever or to be elected as such to take part in any meeting of the Congress or any Congress organisation or any committee or sub-committee thereof if he has not complied with subsection (1) hereof or does not wear handspun and hand-woven *khaddar* at political and Congress functions or while engaged in Congress business.

Is it quite easy to know *khaddar* at sight? Are there *khaddar* experts and connoisseurs in all villages and towns where there are or may hereafter be Congress organisations?

There are very many persons who are in entire sympathy with the political object of the Congress who consider the *khaddar* propaganda economically unsound. It is no proper to bring pressure to bear on them to wear *khaddar* on any occasion whatever, not to speak of wearing it habitually or on every occasion.

The gradual change in the attitude of the Congress towards *khaddar* is a sort of long-drawn-out agony. Even when there is to be an independent All-India Spinners' Association why is this dying insistence on Congress members' wearing *khaddar* on certain occasions? Cannot Mr. Gandhi and his followers rely entirely upon moral suasion? The only effect of the restrictive clause would be to prevent many persons from becoming members of Congress. Personally, though we had the idea at one time of paying four annas and becoming a member and though we wear *khaddar* habitually, on second thoughts we have given the idea up.

Pandit Motilal Nehru, in moving the resolution embodying the altered franchise based his case on the fact that

Only a little over 9,000 persons were sending their quota of yarn to the Congress in the whole country. With such a small number, they could not claim to represent the country. If they threw wide open the doors of the Congress, they would have in it a much better representative organization.

As the doors have been opened to some extent but not thrown wide open, the enrolment of members cannot be expected to increase considerably.

Another reason which will deter many people from joining the Congress is that, though it is henceforth to be a predominantly political body, the practical monopoly of doing Congress political work in and outside the legislative bodies with Congress funds proper continues to be reserved for the Swaraj party. It is true, no doubt, that at present the Swaraj party is the predominant political party in India. But that fact cuts both ways. It may indeed be argued that such reservation ought not to be made a grievance of by anybody, as even without it the Swaraj party would rule the roast in the Congress. But it may be argued with equal cogency on the other hand that, if that is really the case

why make any reservation at all? It is not in human nature to pay even small sums to strengthen the hands of political opponents. Therefore it cannot be expected that non-Swarajists would become members of the Congress by paying the small sum of annas four, knowing it for certain that their views would be disregarded. Mr. Sen Gupta did indeed "challenge Pandit Malaviya to become a member of the Congress under the new money franchise and come to the Cawnpore session to defeat the Swarajists." But no man in his senses can take up such a challenge with the sure prospect of his opinion being disregarded. Without this reservation of power, there would have been a chance of non-Swarajists making themselves felt in the Congress by strength of arguments and numbers. There would thus have been a possibility of that body being as representative of varieties of Indian opinion as it was before Non-cooperation began.

As No-changers do not want to have anything to do with the legislatures, practically it is only the other non-Swarajists whose attitude towards a Swarajist-ruled Congress one need consider. It is becoming increasingly clear that Swarajist political opinions and their support of or opposition to Government bear a strong resemblance to those of the other parties in the legislatures. Concrete examples need not be given in support of this statement. Such being the case, if non-Swarajists joined the Congress, in spite of difference in party names, on the ground of *substantial* agreement with them, that would be good for the country. No doubt, the Swarajists still talk of civil disobedience in certain circumstances. But much importance need not be attached to this fact.

#### Mrs. Sarojini Naidu's Election to Congress Presidentship

Mrs. Sarojini Naidu's election to the presidentship of the Congress has rightly received general approval both on personal and general grounds.

In spite of the lack of education from which the vast majority of Indian women suffer and despite the purdah and other hampering circumstances affecting the majority of them they have in recent decades worthily done their share of the work needed for national regeneration. And this work has been political as well as economic and social. Therefore, both by way of grateful recogni-

tion of their services to the nation and of giving them facilities to devote to national service the best that is in them, it was necessary to bestow on an Indian woman the highest elective honorary office which is in the gift of the nation.

But it is not merely as a woman that Mrs. Sarojini Naidu deserved to be elected President of the Congress. Her intellectual equipment and powers of oratory eminently qualify her to fill that office. In recent years she has travelled through the length and breadth of the country addressing large audiences on topics of general interest. On one of the burning topics of the day—the position of Indians in South Africa and the disgraceful and heartless efforts being made there to drive them away from that country—she possesses first-hand knowledge, acquired by her courageous and arduous work in that so-called self-governing dominion;—"so-called," because the country is not governed by its indigenous inhabitants who form the majority, but by intruders and usurpers from Europe.

The coming session of the Congress is to be held at Cawnpore, which is situated in a Hindustani speaking province. As a fine and eloquent speaker of Hindustani, Mrs. Naidu will be fully able to meet all demands made on her for speeches in that most widely spoken Indian tongue.

Of the two neighboring major provinces where tension of feeling between Hindus and Moslems is greatest, Cawnpore is situated in one. As Mrs. Naidu has long been a reconciler and peace-maker between the two sections of the people, she will have a fresh opportunity of filling that role—though her efforts may be foredoomed to failure.

#### Kakori Train Dacoity Arrests

Several prominent and zealous Congress workers in the United Provinces have been arrested in connection with the Kakori train dacoity near Lucknow. This has created a sensation, as arrests for political dacoity have hitherto been generally confined to Bengal, which some of our Bombay friends never miss any opportunity of calling the favourite province of the bureaucracy. Public men like Lala Lajpat Rai, Pandit Jawahir Lal Nehru, Dr. Murari Lal, etc., have subjected these arrests to strong criticism. Pandit Jawahir Lal, who knows some of the persons

arrested, cannot believe that they could be guilty of the heinous and revolutionary crime with which they are charged. But even those who do not know them must refuse to believe that they are guilty until they have been proved such by trial in open court according to the ordinary processes of the law. It is quite wrong to hand-cuff such persons or refuse them bail or prevent their lawyers and relatives from seeing them.

The fact that the Congress is going to be held this year in the U. P. and that the obligatory spinning franchise has been altered in order to increase the number of members of that body, may or may not have any indirect connection with the arrest of Congress workers. But it is a fact that the arrest of such workers may deter timid persons from becoming members of Congress or may lead its timid members to resign.

### Kala-Azar in the U. P.

Mr. C. F. Andrews writes in *The People* (October 25, 1925);---

Kala-Azar is another disease, which has a local origin. It is not, like malaria, spread over the whole of India. Of all the diseases of India, it is the most mysterious. All the research, that has been spent upon it, has not been able to disclose its origin. The range of the disease is fortunately limited. It spreads from Upper Assam all over Bengal and down the east coast of India as far as Madras.

Unfortunately the range of the disease is not as limited as Mr. Andrews thinks. When recently we were coming down to Calcutta from Allahabad, a Calcutta lawyer who was a fellow-visitor to that city and a fellow-traveller, told us in the train, in the course of our conversation on the health of the upper provinces, that, Dr. Lalit Mohan Basu, a young medical man of Allahabad who had given the injection treatment to numerous Kala-azar patients in Bengal, had found some cases of the disease in the local Colvin Hospital and had treated them. We thought at the time that these were perhaps the first cases of that fell disease discovered in the U. P. But it is to be regretted that the disease is more widespread in those provinces and has prevailed there during at least the last four years. For it is stated in the Annual Report of the Director of Public Health of the United Provinces of Agra and Oudh for the year ending 31st December, 1923, page 10:

"During 1923 the recorded number of deaths from Kala-azar was 86 as compared with 196 in 1922. Probably relapsing fever and Kala-azar are much under-reported, as there is unofficial evidence to show that these diseases are much more widespread than the statistics show...As regards Kala-azar there is no doubt that special research is required to establish accurately its prevalence and geographical distribution in these provinces."

It is probable that, as Bihar lies between the U. P. and Bengal, Kala-azar prevails in Bihar, too. But as we have not yet received the latest annual health report of Bihar, we are not sure.

### Allahabad's Status as Capital

We find that last month, too, a public meeting of the citizens of Allahabad was held to protest against the removal of the capital from that city to Lucknow, which is being effected piecemeal and in an insidious manner.

Let Lucknow prosper by all means, but not at the expense of Allahabad, as there is no valid reason whatever for the removal of the capital of the U. P. from the latter city.

There is one reason why, in the opinion of outsiders like ourselves, Allahabad ought to remain the capital. If it never had been the capital, it would never have covered so wide and scattered an area as it does. As things stand, the local municipal board finds it impossible to maintain its roads and drains in a proper condition, well cleaned, well watered, well swept and well lighted, and to provide a sufficient quantity of filtered water to its inhabitants. The removal of the capital from the place must lead to a further diminution of its population and consequently to decrease of municipal income. That would make the work of the board still more difficult and lead to increasing unhealthiness of the town. The increase in the number of unoccupied and decaying houses would also help to make the place unhealthy and a source of infection to all parts of the country. For, like Benares, though to a somewhat smaller extent, Allahabad is an all-India town and place of pilgrimage. Hence, Hindus all over India are interested in its health conditions. Therefore, they ought all to desire that it should remain the capital of the U. P. In any case, the Government ought to see to it that its municipal board has sufficient money at its disposal to keep this all-India town in a proper state of health and cleanliness.

### Sindh Hindus

Mr. Lajpat Rai writes in *The People* :

Mr. Jayakar has done a great service to the Sindh Hindus by pointing out their political importance in their own province. While forming a little over 25 per cent. of the population, they pay 40 per cent. of the land-taxes, 75 per cent. of the customs duty, and almost all the income-tax.

### To Friends of the late Sris Chandra Vasu

As it is intended to publish a biography of the late Sris Chandra Vasu, translator of Panini's *Ashtadhyayi* and many other Sanskrit books, and author of studies in the Vedanta and other works, the editor of this REVIEW will be obliged if the friends of Mr. Vasu will send him their reminiscences of that distinguished scholar and lend him any letters of his which may be in their possession. The letters will be duly returned after copies of them have been taken. We are glad to state that promises of help have already been received from some friends of Mr. Vasu.

### Materials for Modern Indian History

Among the many services that are being rendered to the cause of culture by the Panini Office of Allahabad must be reckoned the reprints of books and pamphlets relating to the British period of Indian history—written or translated by Englishmen of former generations and re-published by it. From a study of these publications a better idea of the rule of the East India Company may be obtained than the ordinary textbooks of Indian history convey. The following have been already published :

India under the Company and the Crown. By Hon'ble J. T. Hovel-Thurlow.

Empire in Asia—How we came by it: A Book of Confessions, by W. Torrens, M.P.

Government of India under a Bureaucracy, by John Dickinson, reprinted from 2nd Edition of 1853.

India Reform Tracts. No IV. Native States of India.

India Reform Tracts. No IX. The State and Government of India under its Native Rulers.

Dacoitee in Excelsis, or Spoliation of Oude; by the East India Company. By Major R. W. Bird.

Siyar-ul-Mutakherin, describing the decline and downfall of the Moghul Empire. Translated from the Persian, by Colonel John Briggs. Published by Oriental Translation Fund of Great Britain and Ireland, 1832.

History of the Reign of Tipu Sultan, translated from the Persian, by Colonel Miles.

### The Economic Enquiry Committee's Report

The Economic Enquiry Committee was appointed by the Government of India in January last, with Sir M. Visvesvarayya as chairman and Pandit Harikishen Kaul and Professor Burnett Hurst as members.

Its terms of reference were; *first*, whether the materials at present available for framing an estimate of the economic condition of the various classes of the people of India were adequate, and, if not, how they could be supplemented; *secondly*, on what lines a general economic survey should be carried out and what would be the estimated expenditure.

The report of the Committee, with Mr. Hurst's dissenting note, is a useful and valuable publication. The Central and Provincial Statistical Bureaus recommended to be established by the Committee are estimated to cost over Rs. 57 lakhs recurring and Rs. 32 lakhs non-recurring. These sums ought to be found, and may easily be found by omitting each year only one of the Imperial training camps, provided at India's expense, miscalled N.-W. frontier expeditions.

If that cannot be done, the Government can certainly provide for an economic survey on a smaller scale to ascertain whether middle class people and the agricultural and other labouring classes have a sufficient income to be able easily to pay the taxes at present imposed on them. For, the appointment of the Economic Enquiry Committee was in reality connected with the appointment of the Taxation Enquiry Committee, whose object, people believed, was the enhancement of taxes on all or some sections of Indians.

### Lord Reading's Viceroyalty

At the farewell banquet given to Lord Reading by "the leading citizens" of Simla, Sir Muhammad Shafi pronounced an eloquent eulogium on his lordship's administration, to which the latter replied in fitting terms, modestly refusing to monopolise all the praise for whatever good things, according to Sir Muhammad, had been done by the Government of India during the last four years and a half. His lordship also observed :

"I shall leave the correct appreciation, as I have indicated, to future speakers, or to the writer and the historian. In case, however, I might be tempted to take too literally all that has been said to-night, I shall devote the next week to reading the criticisms in the extremist press of Sir Muhammad's speech."

It is to be hoped his lordship was as

good as his word. It is also to be hoped that he has read at least the following passage from the speech delivered by Mr. Jamnadas Mehta at the public meeting held at Bombay on the 14th October under the auspices of the Swaraj party :—

"During his Lordship's stewardship 40 crores of rupees, equivalent to 45 crores in view of the increased value of the rupee by two annas, were levied as additional taxation per year. In the matter of the salt tax, the excise policy, the Bengal Ordinance, the ban on Mr. Horniman, the Muddiman Committee and the Lee Commission, in fact all matters, constitutional, financial and political, Lord Reading's policy went against the expressed wishes of the people of India."

### 'A Generous Gesture'

A penultimate paragraph in Sir Muhammad Shafi's eulogy ran as follows :—

To have persuaded Mr. Baldwin's Government to commit themselves to a revision of the constitution earlier than 1929, provided cooperation was shown by the political parties in this country, was an achievement the credit of which was due to their honoured guest. (Loud applause.) As regards the political atmosphere, Sir Basil Blackett had rightly said in the Assembly that the Indian representatives, including the Swarajists, had shown cooperation. The deputy leader of the Swarajists (Mr. Patel) had accepted a parliamentary office under the present constitution and had appealed to all parties for cooperation. The leader of the Swarajists had accepted membership of the Sken Committee and would soon be proceeding to England. The Liberal party had always put faith in Indo-British cooperation as the one effective means to attain their goal. In my considered opinion, this is a psychological moment for His Majesty's Government to make a generous gesture, which while satisfying our legitimate aspirations would, I am convinced, strengthen the political connection between India and England, to the mutual benefit of both. God grant that such a gesture may come before His Excellency leaves India's shore.' (Applause.)

Referring to this passage the Viceroy said, in part :—

You have invited me or the Secretary of State or His Majesty's Government to make a generous gesture. You have told us that this is the psychological moment. Will you permit me to observe, Sir Muhammad, that all moments are psychological for generous gestures? But as I listened, when I heard you enunciate the view that this was the moment for a gesture, my heart gave a great bound. I thought, 'Sir Muhammad is about to tell us of that for which we have long been waiting.' But no, he passed on to tell us that the gesture was to come from His Majesty's Government. I wondered, because I thought from Sir Muhammad's speech, and especially the introductory observations to this subject when he referred gracefully and, if he will allow me to say eloquently, to the remarks of the Secretary of

State, Lord Birkenhead, that that was the gesture indicated. But as he proceeded I realised that the appetite for generous gestures grows with their receipt.

It is useless to bandy words with the Viceroy. Otherwise one might retort that it was His Excellency's own appetite for generous gestures which had grown with their receipt. That Indians had made gestures of co-operation had been shown by Pandit Motilal Nehru, Sir Sivaswamy Aiyer, Mr. Jinnah and others in the Legislative Assembly on the 7th and 8th of September and Sir Muhammad only repeated the same facts in his eulogy. One might further ask what was England's response to the generous gesture implied in Mr. C. R. Das's presidential speech at Faridpur? In the course of the Legislative Assembly debate on the 7th and 8th September on the recommendations of the Muddiman Reforms Enquiry Committee, Pandit Motilal Nehru, Mr. Jinnah, so distinguished a Moderate as Sir P. S. Sivaswamy Aiyer, and many other members showed, as referred to above, how men of different political parties had co-operated with the Government. Sir Sivaswamy also asserted that even the non-co-operators were not "in their heart of hearts hostile to the British connection."

But the Viceroy was not satisfied with the amount and degree of co-operation received. Evidently, to adapt words used in the Legislative Assembly by Mr. M. A. Jinnah, Lords Birkenhead and Reading and all the other Britishers in power want that Mahatma Gandhi, with all his followers, and Pandit Motilal Nehru with all his, should go down on their knees, bow down to the throne at Viceregal Lodge, and say: "Sir, we are humble, we crawl before you, we shall hereafter never even dream of civil disobedience, we shall cry ditto to everything that will fall from your seraphic lips. Will you now be graciously pleased to recommend to ever-generous and never-niggardly Britannia to give us the boon which she has been waiting for centuries to give us?"

The notions of co-operation which British bureaucrats seem to entertain are quite extraordinary. Was there ever any country, circumstanced like India, where people more readily, extensively and generously helped the ruling nation than Indians did during the great war with their lives and in such a variety of other ways? Even Mr. Gandhi acted as unpaid recruiting officer. Were not these generous gestures? What was England's response? The Rowlatt Act, Jallianwalabagh, martial

law in the Punjab, internments without trial, imprisonment of Mr. Gandhi and other leaders, the Bengal Ordinance and arrests and detentions without trial under it, shootings at unarmed crowds in numerous places, etc. England waiting forsooth for a generous gesture from India to shower down boons on her with no niggardly hand!!!

Supposing in the near future all opposition to the bureaucracy were to die down, what would be the result? Would "a wave of generous feeling be then transmitted across the ocean, which would tend to unite the peoples in a friendship brightening the outlook of the future," as the Viceroy suggested in his speech? Certainly the people of England would be pleased, but the outlook of the future, so far as India is concerned, would not be brightened. The fact is, if we do not in any way show our dissatisfaction with things as they are, the people of England take that as a proof of the immaculateness of British rule in India and the undesirability of the slightest change in its methods, policy or principles. If, on the other hand, we give expression to our dissatisfaction in an effective manner, that becomes want of "cooperation and goodwill" and is often misconstrued as a threat. And as Englishmen are all heroes and have never yielded to fear, and as all the changes made by them in their own country and abroad have been due entirely to their free will and generosity, they must refuse to be cowed down by the people of India. So we are between the horns of a dilemma.

Lord Birkenhead knows, all "rulers" of India know, that it is impossible for a subject nation like India to co-operate with them in their sense of the word with complete servility and unanimity. That is why they are making loud and vague promises. They know they would never be called upon to make good their promises.

But if really something could be obtained by the kind and extent of cooperation which Britishers want and which is synonymous with servile submissiveness and acquiescence in all that they might say and do, it would not be worth having. Only that is worth having which manliness and strict obedience to the dictates of conscience can bring. Let us, therefore, make up our minds to refuse to be cowed down on the one hand and to be dupes of unworthy hopes on the other.

There is another passage in Lord Reading's reply on which we wish to say a word or two. It runs:

I make no distinction between political parties in England with regard to the co-operation of India. There is none. All are agreed. All are desirous of befriending India, but all are waiting for a gesture of co-operation and goodwill from India.

The first three sentences are quite true. All political parties in England want us to cooperate with them in their sense of the word; that is, they want us to behave in such a way as would help them to remain masters of India for the purposes of administration and exploitation: but they in their turn do not want to cooperate with us to help us to become masters in our own household. That is not the meaning of co-operation.

But it is not true that all Englishmen are really desirous of befriending India. Individual Englishmen may be well-meaning, and so on and so forth. But as a nation, the Britishers are determined to rule and exploit India, till the British Empire is splintered in doom, as Lord Birkenhead has said, and as was indicated before him by Mr. Lloyd George in his famous Steel Frame oration.

Nor is it true that Lord Birkenhead's speech contained any *generous* gesture. It contained only a vague indication that under certain circumstances the date for consideration of the question of revising the Indian constitution might be brought nearer than 1929. These circumstances were comprised in the magic word "co-operation" in the bureaucratic sense. But then there was also the twofaced utterance, which could be construed as either a threat or a promise, that with co-operation all doors would be open, without it no door would be open: "the door to acceleration is not open to menace, still less will it be stormed by violence." To which Pandit Motilal Nehru replied: "The door of [Indian] co-operation is not open to threats, still less will it be stormed by force."

Even so sedate a person as Sir Sivaswamy Aiyer has said of Lord Birkenhead's speech:

"Sir, it is an irony of fate that that oration of Lord Birkenhead about which so many different opinions have been expressed in different quarters should have been described by the leading Conservative organ of England as a "frigidly pompous nullity". These are the words of the *Morning Post*, as applied to Lord Birkenhead's speech, and I think that description is almost entirely true of that speech."

Another rebellion like the Sepoy Rebellion of 1857 is neither practicable nor desirable. But attention may be drawn to an historical fact connected with it. That document which

was long looked upon as India's Magna Charta—we mean the Queen's Proclamation of 1858, was not the result of any generous gesture on the part of Indians, but was drafted and signed after acts of unfriendliness on the part of a section of the Indian population. Similarly, every subsequent promise, "boon", or "concession," has either synchronised with or followed some period of unrest. All which show that, so far at least as India is concerned, Englishmen have never acted from pure generosity or from the quick spontaneous perception of what is just and right, but that unpleasant things have had to rouse their dormant generosity and sense of right and justice.

### Mr. Stapleton on Anthropology

In the course of the discussions in the Senate over the re-organisation of Post-Graduate teaching in the Calcutta University, certain amusing statements were made with regard to Anthropology. Mr. H. E. Stapleton, who moved for the consideration of the ultimate abolition of the Department of Anthropology, asserted that it was a "marginal subject" and "should be included under Sociology". Mr. Stapleton's right to speak with authority on Anthropology has not been known hitherto and one is curious as to the source of his sudden inspiration. It may not be known to Mr. Stapleton but it is a well-recognised fact that the science of man has a biological side and includes also considerations of human palaeontology and anatomy. The importance given to it in modern Universities and the increasing interest taken in it in Western countries has not been due solely to its studies on Social Institutions but to the tremendous practical bearing it has on the national life. Its influence in solving racial problems by allaying popular superstitions has been immense. Enquiries, for instance, have shown that the correlation between Race and Crime—a popular prejudice and the source of many anti-Negro riots in America—is *nil*, and the index of criminality is actually lower among the Negroes than among the Italians, the Irish and the Portuguese immigrants of the United States. Similarly, European commonplaces about "Oriental Mentality" and its unsuitability to Western conditions have been found to be without basis. Extensive investigations by Porteus and Darste among the American, Japanese and Chinese school chil-

dren in Hawaii and California under the same environmental conditions, while not bringing out any difference in general intelligence, have shown, that in the capacity for "Progressive Adaptability," the ratings of the Japanese children in each age-group have been higher than those of the Anglo-Saxons. In the resistance to mental fatigue the Red Indian children were found by Garth to be superior to the Negro and white children.

In some of the European countries and America the aid of Anthropology has also been sought in increasing national efficiency and well-being, and schools and factories have shown better results and increased productivity by practical applications of the results of anthropological researches as regards the differences in the physical and mental constitutions of the various racial groups. It is well known that in the American Army during the war, tests were made on a large scale and only those tasks were assigned to the individual recruit for which he was naturally fitted. Thus, for instance, men subject to dizziness were kept from flying and those unable to comprehend orders from front line service. In London Prof. Pearson's Biometric school has long been engaged in the investigation of social disease and criminality and has shown the great risk run by society from indiscriminate intercourse with the habitually criminal and feeble-minded. Already steps are being taken in the United States and New Zealand to conserve national well-being by sterilising and segregating them. Lastly, a beginning has been made in the application of Anthropology to clinical medicine and some useful data collected on the incidence of non-parasitic diseases among different races.

In this country, besides helping to clear up communal jealousies and suspicions by a dispassionate study of the cultures and mental outlooks of its ethnic groups, important work can be done by anthropology in determining the relative worth of the dietaries of the various communities on their physical and mental efficiency. The effects of such social practices as caste-inbreeding can be ascertained by a comparative study of the vitality of the Hindus and Mahomedans under similar environmental conditions. Investigations can also be made to determine the true cause of the relatively smaller brain capacity of the Indian people as disclosed by craniometric data and to find out how far such deficiency is associated with the rate of brain

growth, specially of the post-pubescent period, which appears to be the physical correlate of intelligence.

In these and other spheres of our life the results of anthropological researches would be of the utmost importance and if we really care for enlightened progress and are determined not to go down we cannot afford to act like human ostriches and neglect the facts provided by science.

X. Y. Z.

We do not agree with anybody who thinks that the department of anthropology in the Calcutta University should be abolished and the subject be made a part of sociology. But we do think that, instead of being run wholly or mainly by amateurs and intuitive anthropologists, the department should be under the charge of men who have specialised in it, after receiving or giving themselves prolonged special training in it. Otherwise, though the application of anthropology may work wonders abroad, it will do nothing of the kind in this country.

Let us give an example from another sphere of human activity. Archaeological excavations have yielded splendid results in many ancient countries—even in India; but the Paharpur excavations made under the auspices of the Calcutta University ended in a fiasco.

Editor, *M. R.*

### American Business men vs. Indian Princes

Mr. Henry Ford is the richest of American business men. He is a "*real billionaire*."

His total wealth, according to figures issued by the Michigan State Tax Board, is more than \$ 1,000,000,000. Figures issued pertaining to the Ford Motor Company placed its present surplus and assets, not including subsidiary interests, at \$664,624,468. The concern's cash on hand, formulae, goodwill and credit values are placed at \$265,723,525; stocks and bonds, \$55,070,305 and supplies, \$59,254,936. Mr. Ford paid a personal income-tax of 3,290,000 dollars to the United States Internal Revenue Department, it was recently disclosed.

Yet when Mr. Ford travels, he travels as an ordinary citizen. He works every day as hard as, if not harder than, any of his employees. Mr. Ford has wealth enough to buy several Indian Princes, who do not spend their days in productive labour but often misspend the millions they extract from their subjects in various forms of taxes.

Recently the European Press gave out the

news that the Maharaja of Patiala arrived in Paris with sixty (60) attendants and three hundred and fifty (350) trunks, on his way to attend the meeting of the League of Nations. The whole world received the impression that the Indian people must be very rich to maintain such Princes. In fact, a German friend of mine who saw the Maharaja's suite told me that "people cannot believe in India's poverty and British exploitation, when they see Indian Princes travelling all over the world with such pomp and extravagance."

The Maharaja of Patiala and other Maharajas who try to impress the world with their external pomp, while visiting European capitals, do not enjoy the equal rights of a British citizen; and when they attend the League, they act as subordinates to some British statesmen and play the part of "decoration" of the party of British Indian Government's delegation to the League.

Mr. Austin Chamberlain, the British Foreign Minister, M. Briand, the French Foreign Minister, Twefik Roushi Bey, the Turkish Foreign Minister, and representatives of powerful nations like Japan and Italy travel as ordinary citizens and do not squander the money of their governments; whereas Indian Princes, who diplomatically have no standing in the international world, try to attract the attention of the world by lavish expenditure.

The pity of it is that with an enormous retinue and 350 trunks, a so-called Indian delegate in the person of a Maharaja does not exert half the influence of a Western representative who arrives in Geneva with his secretary, his portfolio and his Gladstone bag. These representatives of Western countries go there for business and not for mere display. Alas, most of the Indian Princes do not realise the humiliating position they occupy and they have no manhood to sympathise with the down-trodden condition of the people of India. Otherwise they would have spent their money not in mere pomp but in such a way as would be productive of national efficiency. To be concrete, if the Maharaja of Patiala had cut off his expenses by travelling as Mr. Chamberlain or M. Briand does, he could have saved sufficient money to give 50 able Indian scholars opportunity to study in foreign Universities and acquire international experience. Has not the time come for the citizens of India, including those of Native States, to demand that the autocracy of Indian Princes must change its course of irresponsibility? And the British authorities must not, under the



pretext of maintaining the "fiction of treaty obligations," encourage the despotism and extravagance of Indian Princes.

T. D.

### Responsibility of Awakened Young Asia

A noted Indian scholar, Prof. Cornelius of Lucknow University, who is now in the United States to continue higher studies in the Teachers' College of Columbia University, New York, has been lecturing before educational institutions, churches and other public bodies about India, the Orient and the relation between the East and the West. Prof. Cornelius holds and advocates the faith of a better understanding between the East and the West; that is the creed which has been so effectively heralded by India's great teacher Rabindranath Tagore.

Prof. Cornelius' statements evoked an editorial entitled, "The Challenging Far East" in the *The New York Times* of July 26, 1925, about half of which is quoted below.

"The East has certainly lost confidence in the West." Such a word addressed to Americans by a professor of philosophy in the University of Lucknow, India, is of a sort to arrest attention. Like the voices that have been coming from Young China, it indicates a new element of struggle and self-assertion in the Far East. The speaker declared in fact, that there is a "new state of mind in the so-called weaker races of the world." They feel that they have been defrauded and exploited by the stronger races, and are now prepared to insist upon their own rights, "even if in the struggle they have to dig their own graves." The Lucknow professor hopes that the thing will never be put to the issue of force. But he added that the peoples of the Far East are every day coming to a new sense of their own potential strength, and will not be content until there is a "fair international adjustment of territory so that the overcrowded populations of the East may find an outlet somewhere."

It is easy to say that all this represents little more than the aspiration of a limited number of educated young enthusiasts in the Far East. Even so, it cannot be ignored.

Professor Cornelius gives expression to the aspiration of awakened Young Asia who realize that there is potential power in the Orient, which when properly shaped and used can free the people of the East from foreign domination, exploitation, and unjust discrimination.

We too wish to see a free Orient; but we wish to say that freedom cannot be attained by mere wish, but will demand hard work for the masses, on the part of the awakened few among Young Asia.

Partenkirchen,  
Germany.

Aug. 11, 1925

Tarakanth Das

### Discussions on India in the Institute of Politics in America

The sooner Indian statesmen recognize the fact that the British Government is keeping India under subjection, not merely by British military power, but by international support, the better will be the future of India. The best of evidences of the British policy of keeping India under subjection, through international support, is the effort of British officials as well as propagandists abroad to secure the sanction of international public opinion all over the world, especially the the United States of America. It is undoubtedly known to the Indian public by this time that British officials and statesmen like Lord Sydenham and agents like Mr. Rustomjee and others have been active in the past to discredit the Indian Nationalist Movement in America. American missionaries, American business men and scholars have proved themselves at times very willing instruments to aid British despotism in India. They do this on the general principle of preserving "White supremacy" and furthering the cause of "Anglo-Saxon World Domination" for the good of the "inferior peoples".

One of the results of the World War has been American participation in World Politics with great vigor. To-day no major question of international relations can be settled satisfactorily without American participation and cooperation. America is today indirectly exercising a dominating influence in world economics and politics. Far-sighted American statesmen know this, and they are sincerely interested to make the American public familiar with world conditions. To promote this end the Institute of Politics was inaugurated in connection with Williams College at Williamstown, Mass., where every year during the summer the foremost American scholars, publicists, military and naval officers, and representatives of State Departments gather to discuss world problems. Every year renowned foreign statesmen and scholars are invited to participate and even lead round-table discussions and deliver public lectures on certain problems of international politics. Since the establishment of the Institute of Politics in 1920, British officials and scholars have taken great interest in spreading British points of view on various questions, through their participation in the discussions. These British representatives, the late Lord Bryce, Lionel Curtis, Philip Kerr, and others, have

invariably taken great care to spread the British official view-point regarding the situation in India. It is worth while to remind the reader that Prof. Van Tyne of Michigan University tried to outdo these Britishers in misrepresenting the Indian situation in one of the sessions of the Institute of Politics.

In two sessions of the Institute of Politics, it was my privilege and self-imposed duty to counteract the mischievous work of the British Imperialists regarding India. This is at best a thankless job, so far as the Indian public and political bodies are concerned; because, they do not appreciate the value of Indian participation in international gatherings.

It is a matter of great satisfaction to see that Prof. J. J. Cornelius, Professor of Philosophy, who is now engaged in Research Work in Teachers' College of Columbia University, very effectively represented India in the Institute of Politics and controverted the misleading statements of Mr. Charles C. Batchelder, former United States Trade Commissioner in India, and Mr. Lionel Curtis of Oxford University, at the open Conference on British rule in India held at the Institute of Politics. Mr. Batchelder, true to the creed of Anglo-American co-operation, now preached by American and British officials, supported Mr. Lionel Curtis, and described

"the efforts of the British to work out a satisfactory plan for giving India self-government within the Empire, pointing out that up to now the enormous illiteracy of India had been one of the principal obstacles to autonomy.

"It would be highly dangerous," he said, "to place the Government in the hands of the ignorant masses, and hardly less fatal to entrust it to the small literate and wealthy classes who would most certainly oppress the people, as is the universal custom all over the Orient to-day."

But it is the British who have kept India enormously illiterate; nay, they have made India more illiterate than she was in pre-British days. It is a lie to claim that the British are greater friends of the ignorant masses than the Indian intelligentsia.

Maintaining that the British were exploiting India for their own benefit, that "Dyarchy was a failure," and that India desired to belong to a confederation of nations as a co-equal power, Prof. Cornelius took issue against the statements of Messrs Batchelder and Lionel Curtis.

Asking his audience to attempt to look at the Indian problem from an Asiatic and not a European viewpoint, Prof. Cornelius showed how dyarchy was a failure. There was a conflict of interest, he said, arising from the fact that 120,000 Englishmen

were trying to rule 320,000,000, Indians. India's resources and her raw materials have helped greatly to make England rich. Yet the factories were all in England.

#### ENGLISH HAVE ALL POWER

Nor was there any co-partnership in the control of power. Under the dyarchy, the English Governor has the power to veto as well as to certify. In both domestic and military affairs the entire power is reserved to the British. Indians and Englishmen mutually distrusted each other. As to the saying that India was the white man's burden, this was not so, rather "the white man was India's burden." "What Britain was doing was really exploiting for her own benefit the immense Indian resources."

Prof. Cornelius' presence and dissenting statement in the Institute of Politics has done a great service to the cause of Indian freedom. If there were no one to correct the impressions about the Indian situation given out by Messrs. Curtis and Batchelder in the Institute of Politics, then literally hundreds of educators, and publicists would have gone away with a false impression and they in turn would have spread it among millions in America. It may be that India cannot effectively and completely counteract anti-Indian propaganda furthered by powerful British organizations and other interested parties; but the time has come for Indian University Professors to come abroad to gain wider knowledge in their own fields from foreign Universities and present a new and true viewpoint of India and her future through their own achievements and activities. Intellectual isolation of India is no less a curse than her political isolation; and we are grateful to Prof. Cornelius and others who without any real support from Indian people are promoting Indian interests abroad. Let us hope that many Indian professors will follow the footsteps of Prof. Cornelius.

PARTENKIRCHEN, }  
 BAVARIAN ALPS. }  
 Aug. 29, 1925 }

TARANATH DAS

#### British Labor Imperialism and Militarism

During the discussion of the problem of disarmament, held under the auspices of the Independent Labour Party National Summer School at Frances, Lady Warwick's residence, Hon. Mr. George Lansbury, M. P., declared that

The sole object of our [British] armed forces was to hold down subject races. *Britain's present increasing aerial armament programme was largely laid down by the Labor Government.* Heremembered

scores of wars, and every one of them had been defended by outrageous lies. Britain was the only modern country that wanted world power. A truly pacifist philosophy had not been tried in the world, and until that was done there could be no progress.

—*The Times* (London), August 25, 1925.

We do not, in the face of the existing world situation and tendency, agree that Britain is the only modern country that wants world power. The fact is that all the modern countries, including the Republic of the United States of America, the Soviet Russia, the French Republic, Italy, and the Great Central Powers of yesterday and others, have followed the philosophy of "World Power or downfall; and Great Britain has been most successful in becoming a great World Power through the persistent efforts of her people, irrespective of party politics. Mr. Lansbury and other British Labour-leaders will agree with us that the history of British Imperialism is the history of British militarism and navalism to promote economic betterment of the British nation at large, through exploitation of other nations. We do not know any instance in which British labour has not been a party to augment British militarism, navalism and imperialism and wars "defended by outrageous lies." During the last World War, the Hendersons, Thomases and Hyndmans out-Lloyd Georaged Lloyd George to outlaw the Germans. We are indebted to Mr. Lansbury for pointing out that altho the Rt. Hon. Mr. Ramsay Macdonand, Col. Wedgewood and others of the British Labor Party profess to be anti-imperialists, it was the British Labour Government which was largely responsible for the enormous aerial armament programme of the British Empire. It means that the British Labor Government consciously laid down the programme of supporting British Imperialism by her extensive aerial armament. Let us then frankly admit that there is a form of British Labor Imperialism like the Soviet Russian Imperialism, or the French and American Republican Imperialism, seeking world dominion while professing the anti-imperialist creed.

There are many people in India who used to believe in the sincerity of the British Labour Party in its profession of goodwill towards the people of India. Today, we are inclined to think, that this blind faith has largely disappeared because of the British Labor Governments' ardent advocacy of the continuance of unlawful laws like Regulation III of 1818 and the introduction of the new

Bengal Ordinance, which violates all principles of law. Let us not forget that if the struggle for Swaraj in India menaces British Imperialism, the British Labor leaders will stand by British Imperialism, as it has been the case in the past. So far as we can judge from their practice, British Labor Imperialism as well as the Russian Soviet imperialism, in spite of their much talk of helping the oppressed people of the world, are following the ethics of opportunism *to augment the world power of their respective nations under class control.* Indian patriots and statesmen must not be misled by "catch-words" and "empty phrases". In international relations, "interest" is the supreme factor and there is no national altruism in the world.

Partenkinchen, Germany. TARAKNATH DAS  
Aug. 28, 1925.

### India and the Protocol

Simla, Aug. 1-

The views of the Government of India regarding Protocol for the pacific settlement of international disputes are contained in the communication addressed by Mr. E. J. Turner, Secretary of the Economic and Overseas Department, India Office, to the Secretary General of the Council of the League of Nations.

The letter states:—

So completely are the Government of India in their sympathy with the objects of the Protocol that they approached the examination of its detailed provisions with a strong bias in favour of its acceptance. Their disappointment is therefore greater that they have been forced on a careful consideration of the provisions to the conclusion that the Protocol would be inimical to India's interests. India's geographical position and the particular situation as regards armaments would in the peculiar circumstances of Asia mark her down as a nation on which the League under the Protocol would ordinarily call to apply immediate sanctions against a recalcitrant State in the East. This would place a heavier burden on her Military and financial resources that she could bear and might be subjecting someone or other of many communities or religions which are comprised in her population to a strain to which it would be improper to subject them

From the above statement of the Foreign Department of the Government of India, it will seem to average persons that signing of the "Protocol for the pacific settlement of international disputes" by India would have involved her in new financial and military burdens. But that is not the case. The cardinal features of the "Protocol" are (1) compulsory arbitration, (2) refusal to arbitrate a dispute will place a nation in

the class of aggressors, and (3) when a nation is regarded as an aggressor all nations belonging to the League would be obliged to apply "sanctions," financial and military, against this aggressor nation.

The Protocol was amended when the Japanese delegate suggested that at times certain so-called internal questions may be a source of dispute between two nations, and even those cases should be submitted for arbitration to the world court or to the Council of the League, for amicable settlement. Any nation refusing to do this, should also be classed as an aggressor nation. The Japanese idea was held to be sound by eminent jurists and the spirit of the amendment was incorporated in the Protocol. This was considered objectionable by the United States and the British dominions, who discriminate against and ill-treat the people of Asia; because the acceptance of the Japanese amendment might make the anti-Asiatic immigration laws or anti-Asian land laws of America and the British dominions, subjects for arbitration, for the decision of the world court or the League Council. This is the real reason of "torpedoing" the Protocol by the British Tory Government. To substantiate our view we quote the following from an article, "Towards Peace," written by the renowned British military expert Col. Repington, who possesses a great deal of inside information about British Foreign Policy :---

"The Japanese threw a bomb among the idealists at the close of the session, when everybody wanted to get away. The injury alone was patched up by phrases which may mean anything or nothing. If they mean that the Japanese may break the written and unwritten laws of the United States and the British Dominions respecting the Yellow races, then the phrases are useless, for every one knows that neither the United States nor the British Dominions will admit any claim of the sort without war, nor will care a hang for any arbitral decision which may order them to do so. If the phrases do not mean this, what do they mean? The immediate effect of the Japanese amendments, as finally drafted, has made it impracticable for us [British Empire Group] to sign the Protocol until the Dominions have been consulted."

Thus it is certain that if India were free to decide what would serve her interest best, the Government of India would have signed the Protocol and waited for an opportunity to bring the British dominions and the British Government before the bar of international justice---World Court, or before the League Council, for barbaric treatment accorded to

Indians in South Africa, Kenya, Canada and other parts of the British Empire.

India has been continually misrepresented by the delegates chosen by the British Government to represent her before the League of Nations; and the three glaring instances are (1) the opium question, (2) Arms Traffic convention and (3) Geneva Protocol. The only way to remedy the evil is to work in such a way as to enable India to secure full control over her own Foreign Affairs.

D.T.

### Are Indian Patriots Worse Enemies to Britain than Her Former German Foes ?

"Siria, September 10, 1925:—The Indian Government has removed the restriction, against the entry of former enemy nationals into India. This action, it is announced, is due to the recent Anglo-German treaty."

The truth of the situation is this. Great Britain wants the support of the big business of Germany to bring about the successful termination of the negotiations regarding the Security Pact. The German nationalists rightly point out that in spite of profession of friendship, Great Britain regards Germany as the potential enemy in the field of commerce. These German nationalists point out that British persistence in barring Germans from the Indian market is the best evidence of it. This argument of the German nationalists convinces the German public about British hostility to German economic expansion. So before Mr. Stresseman goes to meet Mr. Chamberlain and M. Briand for a Round Table Conference, the British Government removes the ban against the Germans in India, as France has removed her troops from the Ruhr region. Great Britain is making concessions to win the support of German public opinion so that the Security Pact may be signed and Germany may be a member of the League of Nations. Britain is catering to Germans now. None can blame Britain for this, because it is to her interest to win German support now, when there is no German navy to challenge her world-domination.

German opposition to British world-supremacy partly caused the world war, which cost the lives of several million Britishers, and the British Empire lost billions of dollars in the shape of war expenditure reducing Britain, the greatest of world's creditor nations, to the position of

a debtor nation. All the Germans, men, women and children, were classed not as humans but as "Huns" and "barbarians." It was also alleged that Germans wanted to gain possession of India. All these happened less than ten years ago; and today Britain is championing Germany's entry into the League, as a member of the Council, and she removes the ban against Germans in India. In contrast to this we find that millions of Indians fought for Britain; and hundreds of millions of pound sterling were taken from India in food, raw materials, war materials and contributions, to win the World War against Germany. Those Indian patriots who with vigor began to work to win self-government for India, were classed as enemies of Britain and today numbers of them are rotting in British jails without any trial. Britain removes all bans against all enemy Germans in India, but she continues her persecution of Indian patriots. Are the Indian patriots worse enemies to Britain than her former German enemies, who fought Britain by every conceivable means, even by bombing London?

Sept. 19, 1925

T. D.

### An Acknowledgment

We were indebted to Mr. D. G. Vaidya, Editor of the *Subodh Patrika* of Bombay, for the blocks for illustrating the article on Sir R. G. Bhandarkar in our last issue and are grateful to him for his courtesy. We are sorry this fact was not mentioned in the proper place.

### To Our Readers

The Editor of THE MODERN REVIEW will be happy to receive from its readers suggestions for the improvement of the magazine. He will also be pleased to know which of the articles published during the year have been most useful according to their judgment.

### The English of the Bible

This year is the four hundredth anniversary of the appearance of William Tyndale's translation of the New Testament in 1525, "which was the basis of those other revisions from which emerged the Authorised Version of 1611, and the Revised Version completed in the 'eighties of last century".

That is the immediate occasion of the publication of Professor Edgar J. Goodspeed's "The Making of the English New Testament" (University of Chicago Press).

He protests against archaisms and obscurities in our Standard Versions, which are so often ever regarded as beauties, and deploras the disaster which has petrified the Bible for us and "given us a literary curiosity of the sixteenth century in exchange for the Greek New Testament, and defended it in the name of English literature and liberal culture." That the New Testament should open its unique treasures to the modern reader in his own everyday speech matters vastly more to nine-tenths of the public than its curious interest as a monument of antique English style.

But the Calcutta University thinks that the English of its under-matriculantes and under-graduates should be modelled in part on the four-hundred-years-old English of the Bible, as contained in its Selections from the Bible, prescribed for them.

### Count Goblet D'Alviella

Sincere regret will be felt by many in England, says *The Inquirer* of London, at the news of the death of Count Goblet D'Alviella, the eminent Belgian author, scholar, and politician, whose name has been associated with liberal religious thought for many years.

Count D'Alviella, whose seventy-ninth birthday occurred last month was knocked down by a motor car in the Avenue Louise, Brussels, on Monday, and died from the shock two days later. Formerly M. P. for Brussels, he became a minister of State and vice-president of the Belgian Senate, and was a member of the Belgian Cabinet in the war years. Many distinctions were conferred upon him not only by his own country, but by Italy and France and he held high academic honours. A life-long student of Comparative Religion he was the author of many valuable works relating to the religious beliefs, rites, institutions and symbols of many races; 1891 he delivered the Hibbert Lectures, his subject being 'The Origin and Growth of the Conception of God.' He was a warm supporter of the Liberal Religious cause in Brussels, and his memory will be cherished with profound respect.

In India also his death will be regretted by those who have read his Hibbert Lectures and his work on Contemporary Religious Movement (Williams and Norgate), which latter book contains a critically appreciative and long essay on the Brahma Samaj movement in this country.

"The Mohammedan Religion must be Suppressed"—A Post-Mutiny British Cry

The following passage occurs in *The Calcutta Review* for March 1858, page 163 :

It would be strange indeed if the events of the passing year a *passing* (year indeed!) did not call forth a more than ordinary amount of excited speculation; and accordingly, on every hand we hear the voices of the times, in various notes of declamation, urging the popular measure of the hour. "India must be christianized"—"India must be colonized."—"The Mohammadan religion must be suppressed."—"We must abolish the vernacular and substitute our mother-tongue." Such are but a few, and by no means the most intemperate of the exclamations which at once surround and bewilder us; and if energy of vociferation, and force of lung, could recommend political measures or supply the place of reasoning and enquiry, the measure thus strenuously advocated might fairly be supposed to be among the most rational and the most practicable in the world.

### Lord Canning Disregards This Anti-Moslem Cry

We learn from an article by the Duke of Argyll that Lord Canning disregarded this anti-Moslem cry, which led to a petition for his lordship's recall, as the following extract will show:

Throughout the Mutiny Lord Canning persevered in showing his confidence in the native races whenever and wherever he had an opportunity of doing so. The employment of natives in civil office, long urged upon the Government of India, had been increasing during recent years. It is perfectly true that, amongst the natives so employed, there were some instances of treachery during the height of the Mutiny. But Lord Canning did not allow this fact to reverse a course of policy on which so much depends. The European inhabitants of Calcutta, in the petition which they signed for Lord Canning's recall record it as one of the high crimes and misdemeanours of the Governor-General, "that he had lately sanctioned the appointment of a Mahomedan to be Deputy Commissioner of Patna; and also the appointment of other Mahomedans to places of trust—to the great offence they are pleased to add, "and discouragement of the Christian population of the Presidency."—Page 93, *India under Dalhousie and Canning*, by the Duke of Argyll; from the *Edinburgh Review* of January and April, 1863, London, Longman, Green, Longman, Roberts and Green, 1865.

### Sir J. C. Bose's Instruments

*The Inquirer* of London quotes the portion relating to the nervous system of plants in Sir J. C. Bose's seventh anniversary address at the Bose Institute, which we printed in full immediately after its delivery. In that address Prof. Bose said:

"It was after the successful invention of instruments of very high delicacy and precision that these very significant discoveries could be made."

*The Inquirer's* comments are as follows:—

"Before Sir J. C. Bose invented and utilized

these new instruments, in which the registration of extremely minute movements is made possible by reflected light-beams, it was generally supposed by physiologists (led by certain German speculations) that "water-movement" lay at the basis of the response of plants to transmitted excitation. Now, however, the new methods of investigation are being pursued in German universities and editions of his works are not only in preparation in Germany but in France. A practical side to these interesting researches is pointed out by Sir Jagadis: "The discoveries in the laws of growth hold out great possibilities in increasing growth in plants on which the food-supply of the world depends."

### Fez, Morocco

In the course of a vivid description of Fez, published in the *New York Times Magazine*, it is said:—

Through the branches, to their left, looms an ancient crenelated wall. Behind it lies another Fez. It is the Fez of Islam, sacred city of Morocco. City too of learning, with marvelously decorated universities, where Europe came to study a thousand years ago. Fez of narrow tortuous streets made for shade and shady action, swarming all the day with 60,000 Moors solid, living, thinking ghosts of generation which once conquered Spain. Fez of anachronism; Fez of another, unknown world.

If Moslems again lead in learning, the world will again come to sit at their feet; not otherwise.

### Surendranath Banerjea's Oratory

Reviewing Sir Surendranath Banerjea's "A Nation in Making," *The Nation and the Athenaeum* observes:

No one who heard him in his prime fulminating, for example, against the Curzon Universities Bill or the Partition of Bengal could either doubt or resist him. He was probably as near perfection in force and style as any orator in English since the heroic age. He played a great part in the India of the transition. That period is unimaginable without him. But no student of modern India can fail to perceive the irony lying in the fact of the great rhetorician's eclipse by the revolutionist crusader who makes no use of oratory.

### Widow-Marriages in India

The honorary Secretary to the Vidhya Vivah Sahaik Sabha, Punjab, has sent us the following report:

Reports of 181 widow-marriages have been received from the different branches and coworkers of Vidhya Vivah Sahaik Sabha Lahore (Panjab) throughout India in the month of September 1925. The total number of marriages held in the

current year, i. e. from 1st January 1925 to the end of September 1925 has reached 1870 as detailed below:—

i. According to caste:

Brahmin 333. Khatri 432. Arora 361. Aggarwal 139. Kaisth 53. Rajput 132. Sikhs 134. Misc. 286. Total 1870.

ii. According to Provinces:

Punjab & N.W.F.P. 1436. Delhi 35. Sindh 36. U.P. 248. Hyderabad (Dn) 5. Assam 30. Bengal 39. Madras 19. Bombay 8. C.I. 5. Rajputana 9. Total 1870.

iii. Voluntary donation received during the months is Rs. 51-10-0 and total during the year is Rs. 1360-14-0.

Besides those promoted by the Society, other widow marriages take place in different parts of the country. Moreover, there have always been castes amongst whom the re-marriage of widows has been customary. It is only among the higher castes and their irritators in the lower that, unluckily, widow-marriages have fallen into desuetude.

### I. C. S. Results in India and in England

*The Leader* of Allahabad writes:—

"THE number of candidates who have come out successful in the I. C. S. examination in India since 1922 is 28. Of these the largest number (10) belong to Madras, followed by Bengal (8), the United Provinces (6) and Bombay, the Punjab, Bihar and Orissa and the Central Provinces, each had only one successful candidate to its credit."

We do not know whether in making these calculations our contemporary has taken note of the fact that a few (perhaps 2) successful Bengalis belong to Bihar and the Punjab.

A London cable, dated October 17, to *The Pioneer*, states:—

Of 36 candidates selected for appointment in the Indian Civil Service at the open competitive examination held in London last August, 21 come from the United Kingdom and 15 are Indians.

The names of the candidates who were successful are as follows:—

#### EUROPEANS

*Oxford.* F. M. Innes (Brasenose), E. Baring (New), G. R. Moreley (Jesus), D. Symington (Oriel), G. P. Fisher (Christ Church), C. Henry (Wadham), G. B. Synge (Keble), and G. B. Constantine (Balliol).

*Cambridge.*—F. G. Lee (Downing), W. Bryant (Caius), J. N. Fordham (Downing), B. E. Davies (Peterhouse), S. P. Thompson (Trinity), S. Ridley (Sidney Sussex), D. S. Barron and M. M. Stuart (St. John's), and J. R. Bett.

*London.*—A. Mac Farquhar.

*Aberdeen.* J. E. D. Evans.

*Birmingham University.* H. C. Baker.

*Trinity College, Dublin.* R. E. Mc-Guire.

#### INDIANS

*Bombay University.* J. N. Mehta, M.C. De ai and K. G. Ambegaokor.

*Madras University.* T. S. Ramachandran, A. V. Pai, T. N. Ayvar, V. K. R. Menon.

*Allahabad University.* B. A. Bambawale.

*Calcutta University.* K. C. Basak and B. B. Sarkar.

*Elphinstone College, Bombay.* M. K. Karpalani.

*Punjab University.* R. Jagmohan.

*Patna University.* H. Hussain.

*Edinburgh University.* C. D. Khosla and R. K. Mitter.

As Elphinstone College belongs to Bombay, the Madras and Bombay Universities, which like other Indian Universities do not prepare candidates for the I. C. S., have four successful candidates each to their credit, against Calcutta's two.

The young "lions" of the Calcutta Review should not miss this opportunity to vilify the editors of *The Leader* and *The Pioneer*.

### Dr. Ganesh Prasad

Thirty registered graduates have been declared elected as members of the Allahabad University Court. We do not know all the elected members, nor do we know who were the unsuccessful candidates. Hence we are unable to make any comments on the results of the election. But we have a word to say on the election of Professor Dr. Ganesh Prasad, M. L. C. There can be no question that he is a well-qualified candidate. But he is already a member of the U. P. Legislative Council. Do not the duties of that membership interfere with the due discharge of his duties as professor of mathematics in Calcutta? And will not his duties as a member of the Allahabad University Court further trench, to however small an extent, upon the time which he ought to devote to his professorial duties? We do not know with how many more universities he is connected in some capacity or other. The Calcutta University should consider whether the Doctor devotes as much time to his duties here as he ought to, and also whether *all* his 'academic' activities abroad are advantageous to Calcutta University graduates according to their merits. And it may also be incidentally observed in this connection that in these days of specialization no man can be rightly held to be an authority in *all* branches of any science, mathematics included.

We are also aware that people are curious to know what original contributions, if any, Dr.

Ganesh Prasad has *recently* made to the *recognised* journals of mathematics published in Europe and America. Those professors whose duty it is to guide research should retain their posts only as long as they are themselves doing research work.

### Will the British Empire "Succumb to the Hatred of Asia"?

M. Felix Valyi of Paris, editor of the *Revue Internationale Politique*, who has been recently attending the Institute of Politics at Williamstown, (Mass.) U. S. A., in an extended interview, has declared that an Anglo-Russian conflict is inevitable within the next generation and the British Empire might succumb to the hatred of Asia. India is the centre of the British Empire and in any Anglo-Russian conflict of the future, her people will have to bear the major burden in every sense of the word. So we quote vital parts of the interview published in the *New York Times* to draw the attention of Indian as well as British statesmen to it. We think that there is much truth in the statement of the French political scientist.

"The tremendous upheaval in the East from Morocco to Mongolia which constitutes one immense movement directed by the same spirit of nationalism, cannot be treated by the usual methods of European Colonial powers," he said.

"The European races, which were seen at their worst during the great war lost their prestige in the East; there is no chance for them to solve by brute force the economic and social problems which confront them in Western Asia and North Africa. Governments and empires are shaken to their foundations, and the West stands perplexed in face of these prodigious phenomena of universal dissolution and social and economic disintegration.

"The problem is of great moral significance. As long as Europe refuses to grant to Asia and to the Moslem world the legitimate rights of man on the basis of moral equality, there is no hope to fight Bolshevism in the East with any chance of success. *The policy of plunder and partition applied on the Asiatic continent and in North Africa by all European powers during the nineteenth century resulted in a strife of things which hinders the free evolution of mankind.*

"The question today is whether there still remains a sufficient number of intelligent Europeans capable of realizing that Islam and Asia are demanding insistently to be allowed on equal terms to join the movement of modern ideas, and that it behooves us to promote this reintegration of oriental peoples into the family of nations by co-operating with them intellectually, scientifically, and economically. By admitting Japan to the League of Nations, we have but taken the first step in a development which must inevitably lead to a

revision of all our views concerning the value of non-Christian civilization.

### EUROPE RESPECTS ANGORA'S POWER

"The movements in Asia and in North Africa are fundamentally movements for education and progress, in spite of all mistakes of their unexperienced leaders. In the case of Turkey, as well as in the case of China and India, we are not concerned primarily with anti-European fanatics, or aggressive Pan-Islamism or Pan-Orientalism, but with a spiritual movement based upon a national sentiment bred under the influence of Western teaching. The profound sense of the movement, which produced Mustapha Kemal in the Moslem world and Gandhi in India, has not yet been understood by Europe.

"The conqueror of Angora, unlike the Hindu sage, is far from being spurned by Europe. In spite of the fact that their aims are the same and that they differ only in the methods they adopt; Gandhi, albeit he is opposed to violent methods, was cast into prison for a few articles, while Mustapha Kemal, owing to the fact that he had recourse to the very strategical and technical methods which Gandhi despises, dictated his terms like a master. Nevertheless their desires for national and human dignity appear to me identical.

"The one who fought Europe with European weapons was right in the eyes of Europe: whilst Gandhi, who loyally helped England through the war and enabled her to mobilize Indian troops against Turkey in 1915, was sent to prison like a common felon. The system, which, thanks to a strange irony of history, led to this result, proves that there is something rotten in the relations of Asia and Europe.

### A Clash of Moral Viewpoints

"Religious and social prejudices poison the air between the Orient and the Occident. The habit common to the average Englishman of regarding a man of the race of Buddha or Confucius, however cultivated he may be, as unworthy of a white man although the latter may be a booby, has done more harm than all the economic methods by means of which Europe has placed its foot upon the neck of Oriental peoples.

"The real issue at stake is whether the best minds of the Orient will co-operate with the best minds of the Occident to save human civilization or whether they will help Russian Bolshevism to destroy Europe.

It is evident that Soviet Russia, having offered the principle of social equality to all oriental nations, will profit by the mistakes of the colonial powers.

"The only means to react efficiently against Bolshevism in Asia is to start a new policy of cooperation on the line advocated by the United States toward China.

"*Instead of introducing opium and whisky in Asia, England should give more attention to the spiritual aspect of her relations with the Eastern world. Otherwise, in the inevitable war which is coming between England and Russia within the next generation for their conflicting ideals of economic and social life cannot be solved by peaceful means; the British Empire might succumb to the hatred of Asia.*



"The League of Nations itself is accused in the whole Eastern world of being merely an instrument of her most powerful European members; no Oriental nation has any confidence in its impartiality when fundamental questions of world equilibrium arise between the colonial powers and the rest of the world."

We are not afraid of the economic philosophy of Bolshevism taking root in India, because of its moral bankruptcy. In fact it is evident that the so-called communism preached by the Soviet leaders has fallen flat in practice, as we see that the famous Trotsky is now the chairman of the Committee on Concessions to foreigners, recognising private property. The division of land of Russian landlords among peasants has entrenched the idea of private property in the mind of the vast masses of the Russian people who never had the privilege of owning any land. The result of the Soviet regime in Russia will be appreciably the same as it was the case with the French Revolution, which gave land to the French peasants. The French Revolution started with the cry of "Liberty, Equality and Fraternity" and ended with the present French Republican Imperialism. So we expect that the Soviet republic in the near future will be more democratic in its internal affairs, but will be more aggressive and imperialistic in its foreign policy. It is our measured judgment, based upon careful consideration of the history of the world, that democracies have been no less imperialistic than autocracies; in fact, democratic imperialism backed up by the masses of a country imbued with a nationalist sentiment and philosophy is much more powerful and dangerous than any form of autocratic imperialism. Thus there is every reason to think that the aggressive Soviet Imperialism will clash with British Imperialism in Asia.

We do not think that the Soviet Russian Foreign policy towards Asian States will be always friendly. The Soviet Russia is internationally isolated today and needs support of Asian States and is using Asian States in her fight against British Imperialism, which is her real rival in Asia. In a conflict between the British Empire and Soviet Russia, India will be the determining factor; and only through hearty co-operation between India and the British Empire against the Soviet Russia, can the British Empire maintain its integrity. All far-sighted Indian statesmen of all schools of political thought yet believe in genuine co-operation between India and the rest of the British Empire, *on the basis of equality, if that is possible*. We frankly

advise the British statesmen to ponder over the changed condition of world politics, especially in Asia, and they must not expect the much-needed co-operation between India and the Empire, if the former is to be treated as a land of slaves not enjoying equal rights and the British Imperial statesmen as slave-drivers and dictators, not friends and co-workers.

TARAKNATH DAS

### Law Members, Their Duties and Achievements

Mr. S. R. Das's appointment to the office of Law Member has been criticised for several reasons, but not on the ground that he is not a competent lawyer or that any abler Indian lawyer's claim has been overlooked in his favour. What has been urged against him is that it was Bombay's turn this time, that, a Bombay lawyer should have been appointed and that Sir Chimanlal Setalvad possesses greater "ability and experience as a public man." Though we think appointments should be made on the sole ground of superior merit, we should not have objected if Sir Chimanlal or any other Bombay man or non-Bengali had been appointed. Because we do not desire that any all-India public appointment should become a cause of inter-provincial jealousy. Bengal gains nothing by Mr. S. R. Das's appointment, but loses something, as one of the sons of Bengal, who are not the richest men in their province, has to make a much heavier pecuniary sacrifice by accepting it than any former law member except Lord Sinha had to make;—most of them, we believe, had no pecuniary sacrifice to make.

*The Leader* observes:—

The appointment cannot be adversely criticised if the Law Member has nothing to do except with law, for Mr. Das is a competent lawyer who has risen to the position of Advocate-General in Bengal. But every member of the Government of India is something more than the political head of certain departments. He is a member of the Executive Council and has to take part in the shaping of the policy of the Government of India on all important matters—political, administrative, financial and legislative. Indeed, the latter part of his duties may be considered to be the more important. For the adequate performance of these duties a large experience of public affairs is what is most needed in a member of the Government. Mr. S. R. Das is, we regret to say, without this essential qualification.

Our contemporary is also afraid that Mr. Das "will be a well-intentioned but weak

and unduly compromising man", not "a valiant champion of the rights and liberties of the people." We do not know Mr. Das sufficiently well to be able to prophesy what he will be in his new office, though in spite of differences of political opinion we believe he honestly and fearlessly holds the views he expresses. In any case, it is not our business to defend Mr. Das or contradict our Allahabad contemporary. But we may be permitted to ask in what *material* respects has the policy of the British Government in India changed in recent years, and which of these *material* changes are due solely or chiefly to the presence in the Executive Council of the strong, uncompromising, and valiant Indian champions of popular rights and liberties whom our contemporary has in view. Have not repression and oppression gone on merrily all the time whenever and wherever thought necessary? In spite of the repeal or the modification of a few laws, are not the main engines of repression and oppression still in existence and are they not quite sufficient for the purposes of tyrannically-disposed bureaucrats? Is not the British exploitation of India going on with greater vigour than ever? Has not taxation increased out of all proportion to any increase in the people's income, if there has been any in any real sense? Do Indians enjoy a higher status abroad than before? We are reluctant to ask more questions, but will add in conclusion that, in spite of his eloquent praise of the present Viceroy's administration, Sir Muhammad Shafi pleaded for a "generous gesture." Perhaps that implies that our rulers' angle of vision has not changed; and so a new angle of vision or a new policy was considered desirable.

We do not mean the least reflection on former law members. What we mean is that their labour and sacrifices have not been of much avail to India.

We should be wanting in fairness to Mr. Das if we did not say that he has said two true things which we do not remember Moderates having generally said. Englishmen in general have always claimed that their rule in India has been and is for the altruistic purpose of doing good to India. Even quite recently Lord Birkenhead claimed that Englishmen came to India centuries ago only to compose our differences with the sharp edge of the sword. To give them the lie in this matter is to give them offence. But Mr. Das has written more than once that British rule in India is based on self-interest and that Britishers ought to perceive that that self-in-

terest can be best promoted by governing India well. And though he does not in the least wish to encourage or palliate bomb-throwing, he has openly recognised the historical fact that "bombs were required to wake up England from her dream that all was well with India," which to the best of our knowledge no other Moderate or Liberal has done. Of course, this last observation of Mr. Das's was meant only to illustrate the historical fact that "the sense of justice of the British nation," a phrase which has been repeated times without number by Indian politicians from Dadabhai Naoroji downwards, or British generosity, has never sufficed to keep England alive to her duty towards India.

What has been written above may lead one to hope that, just as Mr. Das has in many matters acted against both real and manufactured public opinion, so in some matters he may have the courage to go against bureaucratic opinion. But whether he does so or not, we do not expect that he will be able to do greater good to India than his strong and uncompromising predecessors in office, whose valiant championship of popular rights and liberties in the Governor-General's Executive Council has made the bounds of India's freedom wider than ever in quite an unprecedented manner.

#### The External Capital Committee's Report

The Committee of both the Council of State and the Legislative Assembly, consisting of Sir Basil Blackett, Sir Charles Innes, Mr. Charters, Sir William Currie, Sir Sivaswami Aiyer, Dr. Dwarakanath Mitter, Mr. G.A. Natesan, Pandit Madan Mohan Malaviya and Babu Tulasi Charan Goswami, which was appointed to inquire into the inflow of external capital and the necessity for its regulation and control, has submitted its report, which we have not yet received. It is said to be unanimous in the main conclusions, though Pandit Malaviya and Mr. Goswami have appended separate dissenting notes.

The Committee's main conclusion is that the inflow of external capital is necessary, and that it should be discriminated against only where some bounty or direct aid is to be given to an undertaking. We think the need of the inflow of external capital has all along been exaggerated, that steps have never been taken in ordinary times to overcome the shyness of internal capital, that the huge amounts which Government obtained from Indians by floating war loans and

by other means during the last great war show that there is enough capital in India for the gradual development of her resources, and that external capital or so-called external capital has flowed into India, not because India wanted it, but because foreign capitalists, mainly Britishers, wanted to exploit and monopolise her resources, thus preventing Indians from gaining full advantage in future from the natural wealth of their country.

In our opinion, foreign capital should be discriminated against in some effective manner, not only where some bounty or direct aid is to be given to an undertaking, but also by taking every step to see that no Company is floated for trading, agricultural or industrial purposes of which at least two-thirds of the capital and the directorate is not Indian. Of course, efforts would be made to evade any such rules by various means, but it is not beyond human ingenuity to frustrate such efforts. If foreign capital will not come to India under such conditions, let it not. India can afford to wait and be slowly developed.

Pandit Madan Mohan Malaviya appears to hold views similar to those outlined above. Says he:—

"The main question, therefore, which this Committee had to consider was what measures, if any, should be adopted to ensure that in every public company which may be incorporated in India in the future a certain proportion of capital shall be Indian. My colleagues have come to the conclusion that, except when definite concessions are granted to individual concerns, restrictive measures would be either impracticable or disproportionately injurious to the Indian investor." With this Pandit Malaviya does not agree, for, "so long as the policy of free trade was followed by the Government of this country matters stood on a very different footing from that on which they do now. As a policy of protection of industries by tariffs and bounties has now been adopted, the Government is bound, in fairness to the general consumer, to see that the industries which shall benefit by such tariffs are either wholly or at least largely Indian both in the matter of capital and control. The very foundation of protectionism, as has been said by eminent economists, is the idea of nationality. When we Indians asked for protection, we did so in order to promote Indian enterprises with Indian capital and under Indian control. The Government of India understood us correctly and agreed with us. Speaking in 1916 on the resolution which led to the appointment of the Industrial Commission, Sir William Clarke, then Member of Commerce, said, the building up of industries where the capital, control and management should be in the hands of Indians is the special object we all have in view. He deprecated the taking of any steps which might merely mean that the manufacturer who now competes with us

from a distance would transfer his activities to India and compete with us within our own country."

The Pandit also quotes from the minority report of the Fiscal Commission, which insisted that "no foreign country should be allowed to monopolise profits due to a policy of protection in India and at the cost of the Indian consumers".

In order that this object should be achieved, it is not only necessary that a reasonable proportion of directors of every new company which may be formed hereafter in India should be Indians, but also that at least half of the share capital should be reserved to Indian subscribers for a definite period of time. If after that period Indians have not subscribed their share, the company should be free to acquire the remaining capital where it could.

In support of my view I would also refer to the English Overseas Trade (Credits and Insurance) Act, 1920. In that Act it was definitely provided that no credit shall be granted by the board (to be constituted under the Act) to an alien or to a firm in which the majority of the partners are aliens or to a company where British subjects do not form a majority of the directors or where a majority of the voting power is not in the hands of British subjects. I also wish to emphasise that the adoption of a policy of protection of industries by tariffs and bounties more than ever makes it the bounden duty of the Government that it should provide sufficient banking and credit facilities to Indians and encourage them to build up indigenous industries."

As Panditji refers to the English Overseas Trade Act of 1920, instead of saying "at least half", he ought to have said that no firms should be allowed to be established in India of which Indians do not form a majority of the directors or where a majority of the voting power is not in the hands of Indian shareholders. Of course, as Mr. Goswami points out,

The argument that this would be an illusory protection, since shares can subsequently change hands and *benami* transactions are to a large extent unavoidable, has great force, and Panditji recognises this. I agree with Panditji that the effect of his proposition cannot be totally neutralised by these devices, but I do not know if what Panditji suggests is the best mode of securing the object which some, (at any rate), of the members of the committee have at heart. I confess, however, that so far I am unable to suggest an alternative.

Indian industrialists and other Indian men of business should ascertain what is done in foreign countries—Japan, for instance—to gain the object in view, and suggest some effective means.

The committee thinks the best solution is to develop the vast dormant store of Indian capital. This is certainly essentially necessary.

With this end in view, it suggests an extensive

survey by the Government without delay into the banking position and that this should be followed by the appointment of an expert committee. Thus, in effect, this committee which was appointed to investigate the question of regulating the inflow of foreign capital has thought that the best solution is to develop internal capital. Pandit Malaviya castigates the Government for hitherto delaying the proposed enquiry and Mr. Goswami complains against the political and racial distinctions shown by the Imperial bank in extending credit to Indian and European business men.

In the course of its 6th recommendation the committee observes:—

Where a concession is granted to exploit a wasting asset, such as a mineral concession, no definite rules can be prescribed. It must be a question in each case whether it is better from the point of view of the national interest that a concession should be developed by external capital or left until indigenous capital may be prepared to develop it. Such concessions should only be granted to external capitalists when it is clearly in the national interests that they should be developed.

The giving of mineral concessions to foreigners has been a source of immense and irreparable loss to India, as, when mineral deposits are once exhausted, fresh deposits are not likely to take their place—at any rate during the present geological age. Therefore, no fresh mineral concessions ought to be granted to any firm which is not wholly or predominantly Indian. As for 'wasting' mineral assets, it should never be left entirely to the discretion of any official to determine what is a wasting asset. There are enough Indian geologists and mineralogists to form at least the majority of a committee to investigate such matters. Forests also should not be leased in perpetuity or practically in perpetuity to any foreign company. As Mr. Goswami says:—

With regard to the leases already granted by the Government, whether of mines or of forests, it is necessary for the public to know the details of each transaction. The leases have been granted at ridiculously low rents, which cannot be explained away by the plausible theory of development and of risks of enterprise. There are cases in Assam, for instance, which require examination. I go further; not only would such an inquiry indicate the steps that may be taken in future to safeguard India's interests but it would perhaps reveal cases where the sanctity of an existing contract is flagrantly vitiated *ab initio* by unconscionable favouritism.

### The Origin and Nature of External Capital

The external capital invested in India is mainly British capital. Originally British capital was not brought from Britain; it

was acquired in India itself. This has been clearly shown in Chapter VII of Major Basu's book on the "Ruin of Indian Trade and Industries." For example, it is written there that in the course of his examination before the Parliamentary Committee on the 30th March, 1832, Mr. David Hill was asked, "377. Where does the capital employed by the indigo planters come from?" He replied: "It is accumulated in India exclusively."

Mr. W. B. Bayley said in his evidence before the same committee:

"My opinion that no capital will be brought from England into India arises from little or none having been brought hitherto, even at periods when interest has been at a much higher rate than it now is."

Captain T. Macan also said before the same committee: "in truth, capital is, I believe, never taken from England to India; it is made there and remitted home."

As regards the so-called necessity and the so-called advantages to the people of India of the investment of British capital in India, Major Basu quotes Mr. Rickards as having observed truly in his evidence before the Commons' Committee on East India Affairs, in 1830, that

"India requires capital to bring forth her resources; but the fittest capital for this purpose would be one of native growth, and such a capital would be created if our institutions did not obstruct it." (Italics ours).

Mr. Rickards' observations hold good to the letter even today.

There is a pamphlet entitled, "A few words on our Financial Relations with India", written by Major Wingate of the Bombay Engineers, formerly Revenue Survey Commissioner of the Bombay Presidency, and published at London in 1859 by Richardson Brothers. In it we read:

"The funded debt of the Government of India, borrowed in India, is estimated at nearly sixty millions sterling, of which three-fifths, or thirty-six millions, is the property of our own countrymen. The whole or mostly the whole, of these thirty-six millions, consists of investments by Europeans in India out of money made in that country, and constitute, therefore, a clear addition to British property, gained through our connection with India; as does also the property of our fellow countrymen invested in India, in banks; houses; factories; and various other ways: which probably amounts to more than ten millions." (P. 14).

So much for the origin and nature of the British capital at first invested in India. As regards British capital in Britain, part of it consists of plunder in Indian wars, the "Home Charges," the savings from

the salaries and other emoluments of Britishers employed in India and sent or carried home by them to Britain, and the profits made by British traders and industrialists in India and transferred to Britain.

As for the money made by Britishers in Britain, it is well known that it was due mainly to the industrial revolution in that country brought about by the use of steam power and such innovations, inventions and machinery, as smelting by coal, the flying shuttle, the spinning jenny, the mule, the power-loom and the maturing of the steam-engine by Watt. But all these would not have availed to make Britain rich if the vast hoards of Bengal and the Karnatic, plundered by the British empire-builders, had not arrived timely in that country. This has been shown clearly by Brooks Adams in his work entitled "The Law of Civilization and Decay" (Sonnenschein, London), pages 263-264, where, among other conclusive statements, it is said:—

"Very soon after Plassey, the Bengal plunder began to arrive in London, and the effect appears to have been instantaneous, for all the authorities agree that the 'industrial revolution,' the event which has divided the nineteenth century from all antecedent time, began with the year 1760."

"In themselves inventions are passive, many of the most important having lain dormant for centuries, waiting for a sufficient store of force to have accumulated to set them working...Before the influx of the Indian treasure, and the expansion of credit which followed, no force sufficient for this purpose existed; and had Watt lived fifty years earlier, he and his invention must have perished together...Possibly since the world began, no investment has ever yielded the profit reaped from the Indian plunder, because for nearly fifty years Great Britain stood without a competitor."

So much for the past history of British capital in India and in Britain.

At present the money which many Indians invest in Government Promissory notes, war loans and war bonds, the money which they deposit in the Postal Savings Banks, the Imperial Bank and other European Banks, and the large sums which they pay as premia to foreign insurance companies, find their way to a considerable extent, through many devious channels, to the hands of the foreign exploiters of India, and masquerade as external or British capital. That the tea, iron, sugar and some other "European" industries in India have received direct and indirect State aid from the Indian, taxpayers' money is well known.

In England, large sums of Indian money are held by the Secretary of State and are often lent out at very low rates of interest to British merchants, etc. These sums mas-

querade as British capital. The Royal Commission on Indian Currency and Finance opined that "the proper place for the location of the whole of the Gold Standard Reserve is London." Why? Do the British colonies keep any of their reserves in London?

We are, however, not here mainly concerned with the legitimacy or illegitimacy of the means by which Britishers have grown rich at the expense of India. What we wish to point out and emphasise is that if both in the past as well as at present there was and is enough capital in India to make Englishmen wealthy in India and England and enable them to make a show before the world of "British capital" invested in India, surely enough "internal" capital can be gradually made available in India for all her purposes, if only, as Mr. Rickards observed a century ago, "our [British] institutions did not obstruct it", but, on the contrary, favoured and accelerated the process.

### The Dacca Mail Disaster

Heart-rending accounts of the Dacca Mail collision with a Parcel train at Halsa on the 16th of October have appeared in the papers and we also have received a detailed account, for which we regret we have no space, from Mr. Bireswar Lahiri of Rajbari, who was in the mail train. Railway collisions are becoming rather frequent. A sifting enquiry ought to be made into all such cases, and steps ought to be taken to prevent them as far as is humanly possible.

It is clear from the accounts published in the papers and from what our correspondent has written that if the Railway relief train had reached Halsa promptly instead of about four hours and a half after the occurrence, several persons could have been rescued alive who died after excruciating pain and agonising cries, because they could not be extricated from the debris in time. The Railway authorities ought to enquire and find out who were responsible for this culpable delay. Were there any European passengers in the Dacca Mail train? Perhaps there were none.

Those of the passengers who were uninjured or slightly injured did what they could to help the sufferers. Some tried their utmost. Our correspondent particularly mentions what an Indian lady did. He writes:—  
At this juncture Srijukta Amiya Debi, of Matta Kaviraj Bari, District Dacca, who was travelling in a Second Class compartment with her children,

came to save the situation by lending us her hurricane lantern as well as half a dozen candles. We then went out to the work of rescue...

Before we got the help of Asst. Sessions Judge Mr. J. C. Lahiri's lanterns and the torch, the lantern of Srijukta Amiya Devi was about to be extinguished for want of oil and as soon as she came to know of it, she pumped out oil from the stove she had with her and refilled the lantern which was of inestimable assistance to us. It fills my heart with pride and satisfaction to state that we received every encouragement and assistance from this widowed orthodox Hindu lady.

Railway authorities in India invariably place 3rd and intermediate class carriages next to the engine, so that in cases of collision passengers of these classes are sure to suffer. On alternate days first and 2nd class carriages also ought to have this position, so that the rich and the poor may incur equal risk. *In any case, the 3rd and intermediate class women's carriages, which contain children also, should under no circumstances be placed near the engine.*

### A Widow Remarriage Conference

It is very encouraging to notice the enthusiasm for social reform in the Punjab.

A widow remarriage conference was held in Khankhava in Jullundur district under the presidency of Swami Shraddhanand. It was attended by about 2,000 delegates, including ladies from the principal villages and towns adjoining Jullundur. In his presidential address the Swami detailed the ideals of marriage according to the Vedas and Shastras and explained the evil consequences of child marriage, which, he said, was responsible for the present degenerate condition of the Hindu community.

The conference again met the next morning (Oct. 11) and passed resolutions disapproving the marriage of boys before they were 25 and girls before they were 16 as against Hindu Shastras.

Another resolution declared that the marriage of virgin widows should be celebrated in the same way as that of virgins.

The conference further opined that issues from the remarriage of widows and widowers should enjoy the same rights and privileges as those of the first marriage. The conference strongly disapproved and condemned the sale of virgin girls to aged widowers and others as sinful and immoral.

All the resolutions were supported by prominent leaders of the community from all parts, who pledged themselves to see that they were put in practice.

### The Ex-Kaiser Feels Alarmed

Far from "the madding crowd", in his Dutch retreat, the ex-Kaiser Wilhelm II of Germany is showing symptoms of madness. At least his alleged statements make one think that way. He is seeing visions of a great

Mongolian invasion of Europe in which Western civilisation would for ever go down like a spiritual Atlantis, with its colourful glory of music, art, literature, science, political and social institutions and what not, under the sweeping, roaring yellow waves of Mongolian barbarism. His romantic soul urges him to put the German nation in the path of this advancing menace. Like a lonely fortress in an enemy-swept land, Germany will hold out against the yellow invasion and save Western culture from total extinction. A beautiful picture, full of romantic idealism and unflinching sacrifice. The Kaiser bemoans (or is reported to have done so) the disarmed condition of the Fatherland and expects the European conquerors of Germany to hand back the sword which they have taken from it, if only to save their cultural complexion. The Kaiser is quite right in asking the sword back; but he is nowhere near the mark in his alarmism. Leaving aside the question of the absurdity of such fears, the Chinese people are much too occupied with their own affairs, and will be so for yet a long time, to spend their wealth and energy in the conquest of an area like Europe, which is already overpopulated, thoroughly exploited economically, and inhabited by a race remarkable for its love of high living and little labour. No sane nation would think of occupying Europe for ordinary purposes. Revenge may be an urge; but who cares for a costly revenge? Not a nation of wise men such as the Chinese and the Japanese are.

China, which has evidently been the cause of the Kaiser's inspiration, is a land of poverty and darkness. The few enthusiastic patriots who are staking everything to make China a land of happy and enlightened men and women, know full well that self-improvement would take all their time for as long a period as one can see into the future. An invasion of Europe or of any other land is not their dream. Nor is it thought probable by honest and intelligent Europeans. Whether this recent revival of the yellow peril nonsense is due to the ex-Kaiser's want of occupation or to a feeling of resentment which is growing in those who have so far been exploiting China in peace, matters little. The thing which should be hammered well into the head of the European is that it is he who is a peril to the Mongolians and not the latter to him. When Europeans talk of a yellow peril (or a black or a brown peril) they merely add insult to injury.

A. C.

### Italian Professors for Visva-Bharati

Professor Dr. Carlo Formichi, occupying the Chair of Sanskrit in the University of Rome, has been invited by the Founder-President of Visva-Bharati, to come to Santiniketan this winter as the visiting professor for the year 1925-1926. Prof. C. Formichi is a renowned scholar and a deep thinker. He proposes to deliver a series of lectures on the "Dynamic Religious Movements from the Rigveda to the Buddhist Reformation." He may also make a comparative study of of the Indian and Italian literatures. He will be accompanied by another brilliant Italian scholar, Dr. Tucci, who would help Indian students in comparing the Indian Buddhist texts with their Chinese and Tibetan recensions. These scholars are expected here within a month. We hope advanced students from the universities in the country would profit by their stay and studies in the Santiniketan University.

### A Significant Resolution in British Trade Union Congress

During the recent sessions of the British Trade Union Congress held at Scarborough, a most significant resolution was adopted. We quote the text of the resolution and extracts from the discussion on the subject:

#### IMPERIALISM.

Mr. A. PURCELL, M.P., Furnishing Trades' Association and a member of the General Council moved :-

"This Congress believes that the domination of non-British peoples by the British Government is a form of capitalist exploitation having for its object the securing for British capitalists (1) of cheap sources of raw materials; and (2) the right to exploit cheap and unorganized labour and to use the competition of that labour to degrade the workers' standards in Great Britain. It declares its complete opposition to Imperialism, and resolves (1) to support the workers in all parts of the British Empire to organize the trade unions and political parties in order to further their interests and (2) to support the right of all peoples in the British Empire to self-determination, including the right to choose complete separation from the Empire."

Imperialism, said Mr. Purcell, had acted as a boomerang so far as industrial conditions in various parts of the world were concerned. It was the worst enemy of the working classes. The worst crime of the Imperial system was that it was to-day engaged in supplying arms to all the belligerents throughout the world. Let them look at the results of Imperialism in India, China and—the most recent case—in Palestine. Wherever the capitalist class had planted its foot assistance

should be given to the formation of trade unions for the protection of the international rights of the working-classes. (Cheers.)

Mr. F. LEMAIRE, LONDON Society of Compositors who seconded, said that all who heard the telegram sent during the week to Congress from China must feel that the resolution was justified. He pointed to the conditions in Kenya as the result of Imperialistic rule.

Mr. J. H. THOMAS, M. P., National Union of Railwaymen, declared that nothing could make the week's business look more ridiculous than the passing of this resolution, with half the Congress away and with only three minutes allowed to each speaker in which to deal with problems involving Palestine, Egypt, China, Kenya, and all the rest of the countries.

Mr. H. POLLITT, Boilermakers, supported the resolution. He regretted that he was only allowed three minutes in which to counteract the Empire propaganda which had been carried on by Mr. Thomas. The resolution was a clear definition of what the policy of the working-class movement should be for all subject peoples. Empire did not mean Lord Curzon or Lord Reading riding on an elephant. (Laughter). It meant the appalling conditions of the jute and textile workers of Bombay and Calcutta and on the tea plantations. It meant that the very flower of the Egyptian nationalist cause had been executed for daring to say that the principles for which this country went into the war should be observed. (Some cries of "No.") Empire to the whole of the exploited races of the world simply meant that they were being exploited by a foreign set of capitalists. The Indian workers could not hold a strike meeting without being shot. The Egyptians could not go on strike without being shot. China was held down by Britain and America. "If you pass this resolution you give a message of encouragement and hope to your fellow-workers all over the world who do not look upon the Union Jack as the last word in economic equity and political freedom. (Cheers.) It is not a Wembley Empire which we are talking about. It is an Empire in which every single yard of territory is drenched with the blood of British soldiers and native soldiers who tried to keep British soldiers out of their country. Empire is simply tyranny and exploitation. I hope Congress will give an answer to the Empire propaganda which has been put forward by the Right Wing during the last 12 months." (Cheers.)

Indians may feel encouraged by the passing of the above resolution; at least they may learn from the British Trade Unionists that they should speak out the truth, if for no other reason than to educate world public opinion about the actual effects of British Imperialism in India. At the same time we must caution Indian statesmen not to expect too much from British Labor when in power. Mr. Thomas told the truth when he voiced the sentiment that Labor in South Africa, Australia, and Canada will not support anything that will go against their anti-Asian and anti-Indian policy. The radical element in the

British Labor movement may ridicule the "Empire propaganda" by the conservatives, in the ranks of Labor but the fact yet remains true that British Labor when in power has proved to be an upholder of British Imperialism. India welcomes all support, she may receive from British Labor to attain her freedom, but she must not expect too much from outsiders when they fail to put their own house in order. Freedom is never a gift; it is to be achieved through serious efforts, and many-sided activities.

T. D.

### Victor Jacquemont on India

"Letters from India: describing a journey in the British Dominions of India, Tibet, Lahore, and Cashmere during the years 1828, 1829, 1830, 1831, undertaken by order of the French Government, by Victor Jacquemont, Travelling Naturalist to the Museum of Natural History, Paris. In two volumes. London: Edward Churton, 1834."

This is the long title of two volumes of letters by a young French geologist and botanist, which, translated into English, was published in England ninety years ago. M. Jacquemont was decorated with the Legion of Honour, but died of a liver abscess in Bombay before the conclusion of his labours.

We recommend the book to our educated countrymen, who will find with what a fine equipment of scientific knowledge and general culture a young Parisian who had not yet completed his thirtieth year could devote his life to the cause of advancement of knowledge even in those troubled times and plunge himself into the terra incognita of India and brave unknown dangers in the mountains and deserts of this land, and with what coolness and courage, aided by a strong natural common sense, he surmounted them.

M. Jacquemont was a great admirer of the English, and among his friends both in France and India were many famous men who have helped to make history in both the countries. His letters are full of a natural grace which make them interesting reading. He came to Calcutta by way of Brazil, the Cape and Pondicherry, and there learnt Hindustani and Persian and commenced his botanical researches in the gardens at Shibpur. Lord Bentinck was then the Governor-General of India, and Sir Charles Grey was the Chief Justice. He was the guest of Sir Edward Ryan, one of the Judges. From Lord William Bentinck downwards, the highest civil and military officers in India

were his friends. Of social manners and customs among these Anglo-Indians, his letters contain many glimpses, but there is little or nothing of the manners and customs of the people of India, who appear from these letters to have reached their nadir of degradation. He was the only white man who was allowed, for many a long year, to penetrate parts of Tibet and Cashmere in connection with his geological explorations, and he even cultivated the friendship of Runjit Singh, the king of the Punjab, whose capital, Lahore, he visited.

On the horrors of negro slavery at Brazil, he speaks out strongly:

"The masters, with their polished, even elegant European exterior, are, in many respects, as much debased by slavery as the brutalised negroes."

As for India:

"India is the utopia of social order for the aristocracy; in Europe the poor carry the rich upon their shoulders, but it is only metaphorically; here it is without figure. Instead of workers and consumers, or governed and governors,—the subtle distinction of European politics—in India there are only the carried and carrying, which is much clearer."

Speaking of the Indian accounts of the historical antiquity of India's ancient ruling dynasties, he says, "in everything relating to times past, ciphers cost the liberal humour of their historians nothing." Reflecting on the massive ruins of Hindu architecture in Cashmere, he says, "Mahomedanism has done nothing but destroy." Of the isolation of the English community, he speaks again and again:

"Nothing, it is true, is so rare among the natives of India as the slightest inclination to become sociable; but the English do not try to discover it, nor do they cultivate it if it chance to exist."

Again,

"Many an English officer has served fifteen years in India, and travelled all over the peninsula, without having any intercourse with the people of the country, except such of them as are his attendants."

M. Jacquemont has nothing but praise for the peace and order established by the British in India; but crossing back to British India from Ranjit Singh's territory, he observes:

"On this side the Sutledge the people are very much tamed. No one ever thinks of saying to the bearer of a tolerably white face, that eternal "you pass not here!" so much used in the Punjab. The British have destroyed in their possessions the originality of Asiatic manners beyond the domestic circle of each individual. They have no longer



any picturesque feature, but are very convenient for use."

In the course of his travels, he met the Hungarian savant M. Kosmo de Koros, who was preparing a Tibetan grammar and had translated the Tibetan Encyclopædia. At Delhi, he was presented at the court of the toy sovereign, Akbar Shah, the descendant of a long line of Moghul emperors, whose handsome features he admired. In spite of Tod, he had no great admiration for the Rajputs, through whose country he passed. He dined with Begum Sumroo at Sardhana, and the only Bengalee whom he mentions by name is Raja Rammohun Roy.

As one goes through these letters, written often from camps pitched in the most inaccessible regions to father, brother, friend, etc., after a hard day's work, gathering plants and minerals among the mountains or valleys, exploring mines or geological strata, arranging the finds in neat packing cases with appropriate labels and soaked in chemicals for preservation, writing elaborate scientific reports for the authorities of the Paris Museum where they were to be despatched, and at the same time preparing the manuscript of his book on the natural history of India, one cannot but admire the culture, humanity, energy and courage of this French *savant* who died on the brink of fame, a martyr to science and duty. He started from France almost a poor man, but full of life, health, spirits and a noble ambition to gain glory for his country by his contributions to science; no less a man than Cuvier was his patron in the enterprise. His explorations in the fever-stricken Western Ghats in the height of summer cost him his life. Six days before his death, he wrote a letter to his brother, calmly awaiting death with perfect resignation, happy in the thought that, though dying at thirty, he had contributed as much as lay in his power to the progress of a science which still left much to be done. One wonders when the patriotism of our young men in India will take the turn which this young Frenchman's did a century ago. And yet this man was no cloistered recluse; in society he could shine among the most brilliant and even among the insular English, he was a general favourite; many an *impasse* in his Indian travels did he solve by his unaided intelligence and his resourcefulness and practical good sense. His letters are human documents of the highest value to our young men in India.

Some extracts from his letters relating to men and things and manners and customs are given below.

#### RAMMOHUN ROY

"The Calcutta papers inform me that Rammohun Roy is sailing for London. He is a Brahmin of Bengal, the most learned of the orientalisists. He is acquainted with Greek, Latin, Arabic, Hebrew, Sanskrit, and writes admirably in English. He is not a Christian, whatever they may say. He has converted several skillful clergymen of the English episcopal church, who had been sent to him, to Unitarianism. The honest English execrate him, because, say they, he is a *frightful deist*. The Hindoos, of the priestly order, abhor him for the same reason. If I find him in Paris on my return, I will bring him to talk metaphysics with you. I used to see him often at Calcutta." (Letter dated October 31st, 1830).

#### RANJIT SINGH

"I have several times spent a couple of hours in conversing with Ranjit *de omni re scribili et quibusdam aliis*. His conversation is like a nightmare. He is almost the first *inquisitive* Indian I have seen; and his curiosity balances the apathy of the whole of his nation. He has asked a hundred thousand questions to me about India, the British, Europe, Bonaparte, this world in general and the next, hell, paradise, the soul, God, the devil, and a myriad of others of the same kind. .... This pattern of an Asiatic king is, however, no saint: far from it. He is bound by neither law nor honour, when his interests do not enjoin him to be just or faithful; but he is not cruel. He cuts off the nose, ears and a hand of very great criminals; but he never puts any to death. He is passionately fond of horses, quite to madness; and he carries on a murderous and expensive war against a neighbouring province, in order to obtain a horse, which has been refused him either as a gift or a purchase. He has great bravery, a somewhat rare quality among the princes of the East, and although he has always succeeded in his military undertakings, it is by perfidious treaties and negotiations alone, that from a simple country-gentleman he has become absolute king of the Punjab, Cashmere, etc., and is better obeyed by his subjects than the Moghul Emperors in the zenith of their power. A Sikh by profession, a sceptic in reality, he every year pays his devotions at Amritsar; and what is very singular, these devotions are paid at the tombs of several Mahomedan saints; yet these pilgrimages offend none of the Puritans of his own sect. He is a shameless scoundrel, and cares not a bit more about it than Henri III formerly among us. It is true that between the Indus and the Sutledge, it is not even a peccadillo to be a scoundrel. But what horribly offends the morality of these good people is that the king, not content with the women of his own seraglio, often fancies those of others; and what is worse, those which belong to everybody. In spite of the mystery which the orientals even of the lowest class throw over their intrigues, whether purchased or not, Ranjit has often exhibited himself to the good people of Lahore, mounted on an elephant, with a Mussalman courtisan,

amusing himself with her in the least innocent manner. Although he is only fifty-one, he is now reduced to the scandalous resource of old debauchees, and complains of it without shame." (Letter dated March 16th, 1831)

#### BEGUM SUMRO

"It appears that I forgot last year to relate to you my visit to the Begum (the Persian for princess) Sumro, at Serdhana, near Meerut. You must know then, that Colonel Arnold introduced me to her one Sunday morning in the month of December last, whilst I was at Meerut with him. I breakfasted and dined with this old witch, and was even gallant enough to kiss her hand... On my return to Meerut, on the following day, I received an invitation to dine with her on Christmas day. She must be a hundred years old, she is bent in two, and her face is shrivelled like dried raisins; she is, in fine, a sort of walking mummy, who still looks after all her affairs herself, listens to two or three secretaries at once, and at the same time dictates to as many others. Only four years ago she caused some of her ministers and disgraced courtiers to be tied to the cannon's mouth and fired off like shot. It is related of her, and the story is true, that about sixty or eighty years ago, she had a young female slave of whom she was jealous, buried alive, and that she gave her husband a nautch (a ball) upon this horrible tomb. Her two European husbands met with violent deaths. She was, however, as courageous as she was cruel. Some Italian monks have gained possession of her mind, and inspired her with a tremendous fear of the devil. She has built a beautiful Catholic church at Serdhana, and a few days ago, she wrote to the Government to request that, at her death, a portion of her domains may remain attached to the church and meet the expense of its service. She has addressed the Popes asking to have a Bishop at Serdhana: nevertheless, she is not yet in her dotage. Of the sixteen lacs of rapees which compose her revenue, she every year buries four in her garden. These she might now give to whom she pleased, but at her death they will belong to the British Government. Ranjit has also within a few years been seized with the mania of burying his money, and since this fit came upon him, there are no bounds to his avarice." (Letter dated December 26th, 1831).

#### THE LIFE OF THE INDIAN MASSES

"We adopt in Europe a completely false notion of the real intellectual habits of Indian nations. We generally suppose them inclined to an ascetic and contemplative life; and, upon the faith of Pythagoras, we continue to look upon them as extremely occupied with the metamorphosis of their souls after death. I assure you, Sir, that the metempsychosis is the last of their cares; they plough, sow, and water their fields, reap, and recommence the same round of labours; they work, eat, smoke, and sleep, without having either the wish or the leisure to attend to such idle nonsense, which would only make them more wretched, and the very name of which is unknown to the greater number of them." (Letter dated April 25th, 1832).

#### SECLUSION AND IGNORANCE OF WOMEN

"A respectable woman cannot, without incurring shame, have learnt to read and write, to dance or to sing. These talents and accomplishments are considered disreputable, and are the exclusive attributes of courtesans, who, according to the usage of this sect, are alone allowed the privilege of pleasing. The consequence of this custom (which indeed extends over the whole of the East, from China to Constantinople) is the dissipation of married men, the coldness of domestic affection, and the kind of love prevalent among the ancient Greeks and Romans." (Letter dated December 22nd, 1831).

#### THE INDIAN HOOKAH

"I shall henceforth add a *chillum*, or tobacco pipe, in the oriental fashion, adopted by the great majority of Europeans. The tobacco which is stuffed in this little apparatus is mixed with different kinds of dried fruits, particularly apples and a little conserve of roses; and the smoke, traversing a vessel full of water, reaches the mouth cool and divested of all acidity. Every other method of smoking is barbarous when compared to this." (Letter dated October 31st, 1830)

#### THE INDIAN DANCING GIRLS

"...Their dancing is already to me the most graceful and seducing in the world. The *entrechats* and the *pirouettes* of the opera appear to me like the gambols of the South Sea savages and the stupid stamping of the negroes: it is in the north of Hindoostan, however, that these nautch girls are the most celebrated. (Letter dated May 15th, 1830).

POL.

#### Study of Buddhism in Japan.

The members of the Mita Buddhist Association, Keio University, are studying, says *The Young East*, how to harmonize the principle of Buddhism with actual life. With this end in view, the University has established within it the following departments:—Study of the Philosophy of Buddhism, Study of the History of Buddhism, Study of Economics in Buddhism, and Study of the Art of Buddhism. The names of the lecturers, all Japanese professors, and their subjects are also mentioned.

#### Upanishads Translated into Japanese

*The Young East* of Tokyo, Japan, tells its readers:

Some years ago Prof. Takakusu of the Tokyo

Imperial University selected 55 hymns of Rigveda and translating them into Japanese, published a book entitled "Old Hymns of India," with a supplement of Bhagavad-gita, the kernel of Indian philosophy. Subsequently the same professor, assisted by 27 of his disciples, undertook the translation of Upanishads by way of commemorating the 25th anniversary of his service in the University, and finally accomplished this great work after two years' painstaking efforts.

Detailed information regarding the translators and their works is given below.

The work, which altogether covers 106 books of Upanishads, consists of nine volumes including one volume of index of 286 pages. Prof. Takakusu translated six books including Brihadaranyaka, while of his 27 disciples Prof. Kimura translated six books, Prof. Ui five books, Prof. Higata four books, Prof. Nagai five books, Mr. T. Ikeda, who studied for some time under Prof. Leumann of Freiburg, Germany, four books, Assistant-Prof. E. Kanakura, who is now under Prof. Jacobi of Bonn, Germany, two books, Mr. R. Yamada, who is under Prof. Sylvain Levi of France, five books, Mr. S. Miyamoto, who is under Prof. MacDonell of Oxford, five books, Mr. S. Hanayama, also in Oxford, two books, Mr. N. Fukushima, another student who is in Oxford and is to be a successor to Prof. Takakusu, eight books from the text of Sanscrit and ten books from the Oupnekhat, Mr. S. Fujimoto, Dean of the Koyasan University, at present in Europe, one book, Mr. B. Hemmi, who studied under Prof. Bhandarkar of Calcutta, one book, Mr. Nakano, translator of Manu, six books, Mr. Watanabe five books, Mr. Terazaki three books, Mr. Kurihara five books, Mr. Ishikawa five books, Mr. Yamamoto three books, Mr. Aobara four books, Mr. Onojima two books, Mr. T. Sugahara four books, Mr. Abe five books, Mr. Kondo one book, and Mr. K. Sugahara one book.

The following paragraphs show that the Japanese are the first foreign people to undertake and complete the translation of the whole of the Upanishads :—

As we know, 12 books of Upanishads have hitherto been translated by Prof. Max Muller, 60 books by Prof. Deussen and 13 books by Prof. Hume. These and any other works or comments were freely consulted in compiling the work. It goes without saying that the translators did their utmost to accomplish their tasks, and while they are to be congratulated for having brought them to success, especially extraordinary efforts that had been put forth by Prof. Takakusu in the superintendence of its compilation really deserve our highest admiration. In fact, no one in the world has ever attempted to translate the whole of Upanishads into any language. We have, therefore, good reason to congratulate Prof. Takakusu, and his co-workers on the great scholarly accomplishment. The index itself is of great importance and was jointly compiled by Messrs. Hanayama, Yamada, Terazaki and Yamamoto. It is divided into two parts subjects and quotations.

Regarding the valuable index, the Japanese journal says:—

Prof. Kalidas Nag of the Calcutta University, paying tribute to the work during his recent visit to Japan in company with Dr. Rabindranath Tagore said that the world would receive no small benefit should the index be translated into any of the European languages. The index is convenient in that it includes Prof. Takakusu's translation of Rigveda and Bhagavad-gita. In this connection, we are deeply grieved to hear that the Sanskrit texts and commentaries were entirely destroyed by the earthquake and fire of 1923. We understand only recently the Calcutta University presented to the Imperial University of Tokyo many books of Sanscrit. It is to be hoped that those lost Indian texts will be replaced to certain extent by the welcome gift from India.

### Rationalism in Modern Islam

It is pleasing to learn that bold and original thinkers are appearing in the Islamic world who are applying the critical method taught by modern science to the examination of Muslim institutions. Their path—like that of reformers in every age and country, has not been a smooth one. We read that the highly learned and devout believer, Shaikh Ali Abdur Razzaq, has been removed by a Council of theologians from the chair of religious jurisprudence at the Al Azhar University of Cairo for what has been described as spreading heretical doctrines. He has now challenged his enemies by publishing his arguments to the world in an Arabic treatise. *The Times* gives the following summary of his views :

"The Shaikh is certainly a believing Muslim—and a very learned one ; he accepts the Koran as divine revelation. Where he takes up the cudgels against prevalent [Muhammadan] orthodoxy is in regard to matters outside the Koran itself. It is on the Traditions of the Prophet, handed down from mouth to mouth and collected in the 3rd century of the Hijra,.....that the Muslim theory of the Caliphate is based, and not on anything that can be found in the Koran.

"The main object which the Shaikh has in view is to demonstrate that there is nothing at all in the Koran, and nothing which he accepts as genuine in the Traditions, to show either (1) that Muhammad cherished ambitions of earthly kingship ; or (2) that the Prophet revealed anything relating to other matters than those connected with religious faith and practice. He declares that the Prophet left no instructions regarding administration and other worldly affairs, or even with regard to a successor. The verse in the Koran on which so much stress has been laid in connection with the Caliphate, 'Obey God and obey the Prophet and those in authority among you,' the Shaikh declares to have no bearing on this subject, but to be tantamount to the saying of Jesus Christ : 'Render unto Caesar the things which are Caesar's,' Seeing, therefore

that Muhammad was the last of the Prophets, and that no one since him has been able to deliver any message, and seeing that he dealt exclusively with matters of religion, the Shaikh claims that there is nothing to prevent the most pious Muslim from adopting from unbelievers whatever he finds best in matters of government or in the affairs of daily life. The Shaikh thus maintains that there is really no excuse for the failure of the Muhammadans to keep pace with modern progress."

### Mr. Tambe's Council Entry Extension Move

Universities have their Extension Lectures. Why should not Swarajists have a Council Entry Extension Movement? They entered the councils to carry the war into the enemy's own camp. Acceptance of presidentship of legislature and of membership of committees appointed by Government, etc., is only *extending* the same movement. Mr. Tambe, by a further Extension Movement, wants to beard the lion in his own den, namely, the Executive Council. And the salary which he will get is only the booty to be obtained in the enemy's citadel. Or you may call it *chauth* or *sirdeshmukhi*.

### India's New Viceroy

The appointment of the Right Honourable Edward Frederick Lindley Wood as Viceroy and Governor-General of India after the retirement of Lord Reading has at least proved that opinions differ. The press has accepted his appointment with what feeling it is impossible to say. Some papers have called him a third rater, some commonplace and some a political genius of the first order. He is a soldier, an administrator, a scholar, a sportsman; is energetic, liberal, thoughtful, progressive and of noble ancestry; is a practical idealist, of a balanced mind free from race bias, not fond of rash acts or repression, rarely equipped for the vicerealty, an educationist

and an agricultural enthusiast,—say his supporters. In the opinion of those who view his appointment with disfavour he is just the type of person who can be expected to be ruthless in emergencies with the ruthlessness of a bigot. He is also impervious to radical influences, incapable of striking out a new line, not brilliant enough to make a mark, a third-rate politician and a man who has never been known to take any interest in India.

So that Mr. Wood is at once great and insignificant, full of possibilities and not so. But let us not worry about making a proper valuation of Mr. Wood; for the British Government of India is a thing apart from the personal qualities and abilities of a viceroy. Systems seldom change under the influence of individuals; it is just the other way about. Even a Jesus Christ could not make the Europeans Christians; what hopes has then even the best of men to give India happiness by becoming the figurehead of the Government of India? India's interests clash with those of Britain at many points, points which the British will never give up so long as they remain in India. Viceroys may come and Viceroys may go, but the system will try to go on for ever. So, welcome Mr. Wood, for you can do us neither good nor evil!

A. C.

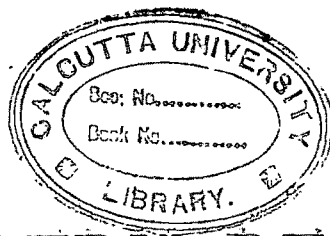
### Change of Editor's Address

The Editor of this REVIEW, having resigned the honorary principalship of the college department of Visva-Bharati, no longer resides at Santiniketan. His address is 91, Upper Circular Road, Calcutta, to which letters, literary contributions, newspapers, magazines, books for review, etc., meant for him, should henceforth be sent.



The Swan-Messenger

Artist—Ramkinkar Baij,  
Santiniketan



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## THE TOLL LEVIED BY THE WAR

By ST. NIHAL SINGH

*Illustrated with photographs taken by the writer.*

THE young lady behind the pastry counter in the Belgian cafe where I was having my *le five o'clock*—as afternoon tea is called in France and Belgium—looked miserable.

"Mademoiselle is not well?" I asked. "The weather is bad, *n'est-ce pas*, is it not?" Though it was midsummer, the sky had been overcast with heavy clouds, or the rain had been falling, for days.

"It is not the weather, Monsieur," Mademoiselle replied. "I am thinking of my poor mother and my father and my two brothers."

"You lived in the war area, Mademoiselle? And your family suffered terribly?"

"We come from Ostend, Monsieur," she said. "My father had gone in '14 to Lille to find a home for us to move there. The Germans came. From that day to this, we have not heard a word from him or of him. He must be dead, otherwise he would have come back to us or at least contrived to send us some message.

"And my mother, Monsieur, she lies buried in England near Bristol. Maybe you know Bristol."

"Yes, I do," I answered. "You must have been in England during the war."

"We escaped to England when we heard the Germans were coming to Ostend and we could get no news of my father. My mother, my two brothers, and I. I was a little girl then, Monsieur. It was in '14—eleven years ago. One of my brothers was 15. The other was 16. When the time came for them to enter the army, they went, like good Belgians.

"The younger one got wounded within a fortnight of going into the trenches. After he left the hospital, he came to where we were staying near Bristol. He came on his two crutches. We knew that he had been wounded. But not that he had been made a helpless cripple for ever. No! No! My Mother fainted, Monsieur, at the sight of him. She never got up from her bed again.

"The English people were very good to us. We had a kind doctor, who did everything he could to make my mother well. I myself nursed her. Neighbours sent a chicken-broth and delicacies.

"But mother would not eat—refused to get well. Her heart was broken. She was always talking of the poor legs which my little brother had left somewhere in Flanders. Ten days after she first saw him, she died. Now, whenever I have a little money, I go to England to put a few flowers on her grave."

"The other brother, Mademoiselle?" I asked.

"He was killed. A shell swept him off the ground and hurled him into eternity. There was not so much as a little piece of his skin or a hair of his head left."

After sympathising with her for her losses, I asked if the wounded brother was being taken care of by the Government.

"The pension is not bad, Monsieur," she replied, "but the exchange is terribly bad. Everything is very dear—expensive, *n'est-ce pas*. He cannot live on the money which the Government gives him. I give him a franc or two whenever I can. But this season is bad—the gloomy weather keeps visitors away. He tries to help himself.

He helps Monsieur the baker who owns this cafe—anybody and everybody who will have him. But he is such a cripple—he can do so little. Employers want able-bodied men and women.”

“Your Belgian wounded are so plucky, however,” I added. “Only yesterday I saw a young man who had been horribly mangled in the war driving a motor car. It looked as if he had had both legs cut off at the hips. Leaning on two crutches, he crept from the edge of the sidewalk, where he had been sitting at a table sipping coffee, and crossed the road to where his car stood. Resting on one crutch he stooped and cranked the machine to start the engine going. He then slowly straightened up and hobbled to the door of the car. Bearing his full weight on his crutches, he swung himself into his seat and pulled the crutches in after him. I could see from the expression on his face that the exertion had caused him excruciating pain and tired him. After sitting quietly in the car for a moment or two to rest, he placed his artificial foot on the brake, gripped the steering wheel in his hands, and drove off. As I sat drinking my tea and followed every move he made, I could not help but admire the will power which alone made it possible for that legless man to be so active.

“I have seen no end of one-armed men riding on bicycles, and going about their business as if nothing was the matter with them. I have specially noticed one man who goes to the Belgian bank which cashes my cheques or is perhaps employed there as a messenger. His right arm is gone, but the artificial arm is so well made and so perfectly fitted that only a keen-eyed observer can detect that it is too stiff to be made of flesh and blood. I have noticed him standing beside the cashier counting notes, slipping them into a little leather case, and, with that case gripped in his left hand, go out of the bank to deliver them. You have only to look at his determined face to realise that a robber would have to kill him before he could snatch the money away from him. It is wonderful.”

“But, Monsieur, there are others,” the young lady commented. “Some, like my poor brother, were so badly wounded that little is left of their legs or their arms, to do anything with. Some of them were not only thus cut to pieces, but they were also made blind, or deaf, or both. Or they were

badly ‘gassed,’ or they suffered from shell-shock. I have seen them. They are more dead than alive—better dead than alive, I sometimes think. It is a hard thing to say. But I do sometimes think so.”

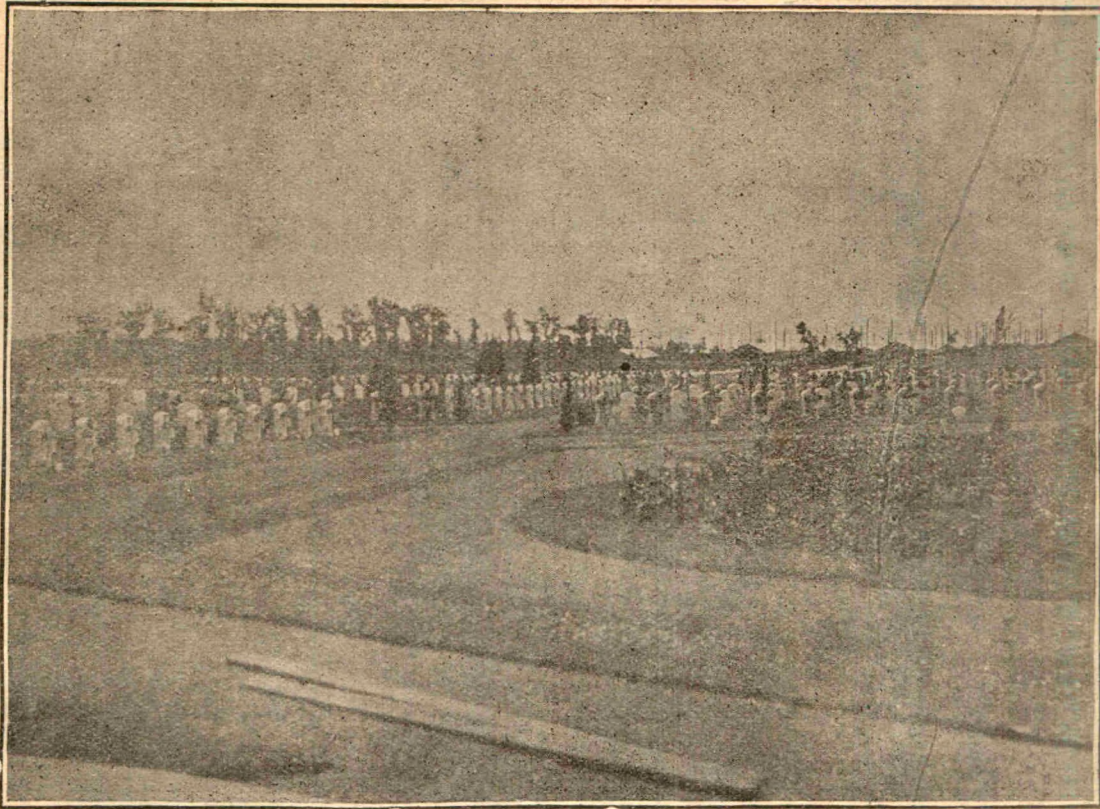
“Mademoiselle,” I interjected, “you do not see many of these mutilated soldiers begging in the streets. In England it is very different. One can hardly go out for half an hour’s walk in London without seeing one or more of them cadging for pennies. They take special pains to exhibit their infirmity to excite sympathy. Round about the clubs, restaurants and hotels you see them standing with matches or shoe-laces in their hands. Some of them go about with ‘hurdy-gurdies’ (mechanical music-players on wheels). Unless I am much mistaken, they must gather in quite a lot of money in a day’s time. The stories about their earnings which English people themselves tell are so exaggerated that one finds it difficult to believe them.”

“Our men who have suffered terribly from the war may not parade their tortured bodies. But we have them all right,” the waitress declared.

As I travel about Belgium, I am constantly hearing the most heart-rending accounts—witnessing ghastly sights which make me shudder. It is rare to come across a family which has not suffered the loss of a son—brother, father—or which does not have a single relation who was not more or less seriously wounded in the war. Now and again I come upon parents who have been parted from their children. Seven years after the close of the war some of them have not entirely lost the hope of finding them. How credulous men can be where the heart is concerned!

The war levied a specially heavy toll upon the women of Belgium. So many of them have been robbed of their bread-winners! Since the great majority of the people living in the war area are Catholics, they abhor race-suicide, or at any rate do not practise it so extensively as do the Protestants and Free-Thinkers. The loss of the bread-winner has, therefore, imposed upon the widowed mothers the responsibility of supporting a large family of growing children with such contributions as the Government—none too affluent—can afford to make.

As to the property destroyed during the war, the less said the better. All but a small strip of land in the extreme north-west corner of Belgium was over-run by the



Belgian Cemetery where men who fell in the War are buried, near Ypres

ermans. Much of it was actually the scene of action. Hundreds of square miles changed hands more than once, and, when the hostilities finally ended, was more or less completely devastated. What were, in the early autumn of 1914, towns populated by industrious, contented people, living in well-quiet homes, became a charred mass of ruins. In many places not a single building remained habitable. Property was so blown about that the work of tracing the streets was almost impossible.

The churches suffered even more than the buildings devoted to worldly purposes. The tall steeple which characterises the church in Belgium commanded a view of the flat fields of Flanders for miles around. The clergy were only too eager to let the Belgian military authorities use them as observation posts. The Belgian army, retreating before the German tide in the autumn of 1914, destroyed the church steeples to prevent the enemy from using them. If, the Belgians, perchance, did not have the time to blow them up, they and their allies trained before

vacating, their guns upon them to deprive the enemy of the advantage they afforded, or the Germans smashed them when eventually driven out.

Magnificent chateaux surrounded by finely kept grounds, set down by well-to-do persons in the midst of the country-side, in sylvan surroundings, fared even worse. Not one of them was left undamaged. Many were completely destroyed, or were so peppered with shell-shot as to leave them grey ghosts of their former glory.

Seven years after the cessation of hostilities there still are places in Belgium where it is possible to view the results of the enemy cannonade and the Allied reply to it, in some cases from the sea as well as from the land. One such spot is the eastern extremity of Middlekerke, some three miles from Ostend, on the northern coast of Belgium. Reconstruction has not yet reached the edge of it, which, therefore, is much as it was left by the retreating Germans.

Alongside the *Digue*, as the Belgians call the promenade on the sea-front, rises the shell





Trees Blasted by the War round the Great Redan at Nieuport. Note the Sandbags outlining the trenches in the foreground

of a tall building which formerly served as a hostelry for tourists who thronged there from England and France on pleasure bent. The four walls more or less withstood the bombardment from land and sea, but the inside is completely gutted. The roof is gone and all the windows are blown out. Shell and shot and flames have left the framework smudged as well as battered.

A couple of hundred yards or so away, in the direction of Ostend in line with this shell, lie traces of even a more magnificent structure which was entirely destroyed. Sufficient has been left of the foundations to indicate that this must have been a far larger and more imposing building than the one left standing. (The "Excelsior Hotel.") Here and there great gashes torn in the floor reveal the basement beneath, where probably wines were stored and perhaps cooking was done.

When one glances from this ugly, seared scene of desolation to buildings which escaped destruction, a shudder runs down the spine. How inhuman man can be to man!

And how man in his fury can blast even inoffensive vegetation! You have to see the trees as the Germans and the Allies left them in the battle area to realise the crass cruelty of war.

Round about the Redan at Nieuport, some six or seven miles from Middlekerke, stand typical specimens of shell-shattered trees. The branches have been shot away. The stumps, two or three times the height of an average-sized man, are as black as if they had been dipped in pitch. The tops show that they had been snapped off in the middle or possibly the upper portion that was blown away was even much higher than the part that was left. Not a branch or twig remains. In the seven years which have elapsed since the inferno created by Europeans who call themselves civilised ceased to rage, Nature, despite her abounding fecundity, has been unable to grow a single leaf on any one of these charred trunks.

A score of miles or so to the south stands a whole forest of these scarred stumps. In the days when peace reigned over this

little land of King Albert's and agriculture and dairying flourished, it was known as the Forêt du (Forest of) Houthulst. Judging by the girth of the trunks, the trees must have been tall and sturdy, as trees grow in a flat sandy, moist soil watered by a network of canals.

If Dante could come back to this mundane sphere and witness these thousands upon thousands of battle-burnt trunks, without branch, twig or leaf, he would have to write another *Inferno*. Twentieth-Century man, boastful of his culture, has created a hell on earth far more fiendish than that Italian writer imagined had been created in the lower regions.

The men shattered and the property destroyed by the war—the widows and orphans left behind by the struggle—do not, by any means, constitute the heaviest toll levied by the cruel conflict. It is true that the contributions made by the State towards the maintenance of the persons who were maimed, widowed or orphaned, run into billions of francs every year. It is likewise true that the cost of rebuilding the devastated regions will be so enormous that, at the present depreciated value of the franc, it is almost impossible to express it in figures. So far the Belgians (and for that matter the French) have received so small an amount of reparations money from the Germans that the cost of these operations has really fallen on the victims of the war. The emotional heritage bequeathed by the Armageddon, is, however, so vicious that, in my opinion, the moral toll levied by it is far heavier than the material losses.

It is beyond the power of anyone to exaggerate the vicious character of the malign tempers roused by the war. So vital, so persistent, and so far-reaching are they that well-nigh seven years after the close of the conflict they still cloud the outlook of the people—distort every aspect of life—prevent the world from settling down and making a fresh start towards peace, prosperity, and happiness.

The suspicions and antagonisms systematically propagated by every warring nation during the struggle lay a false emphasis upon armaments, and cause an enormous waste of public funds and deflect the nation's energy into destructive channels. The emotional heritage, in other words, casts a sinister shadow over the present and the future of the human race, and on the whole is more

injurious to human progress than the heavy burden of war pensions and reparations.

The nightmare of another war—the War of Revenge—haunts the nations which regard themselves as victors. That dread impels the statesmen to find the means to prepare young men for fighting with rifle, cannon, air-torpedo, poison gas, submarine, battle-ship, and any other engine of warfare which may be invented. It makes the scientist the willing tool of politicians, marshals and admirals, and their masters—the munition-makers, who wax fat on the groans of the wounded and the tears of widows and orphans. The money which should go into making Europe a spot fit for civilised man to live in, goes into the preparation of future cannon-fodder. Arts and crafts, which thrive only when peace reigns upon earth, shrivel. As if these evil tendencies in themselves were not sufficient to throttle industry and commerce, race-hatred is intensifying the economic warfare through the device of prohibitive tariff.

Here in Belgium, where I have been spending the summer of this year of grace 1925—as it would be styled by one who was not a "heathen" as I am—what ugly manifestations of the emotional backwash of the war have I witnessed!

During my stay in Bruges, just half an hour's journey by rail or motor from the North Sea, I put up at the Memline Palace Hotel, kept by a highly efficient, kind, courteous Swiss couple, M. and Mme. Werd. My rooms on the top floor of that excellent hostelry overlooked the Grand Place—the heart of the town. Straight across from my study window was the Government Building, part of which was meant for the residence of the Governor of the Province of West Flanders, of which Province Bruges is the capital, while another part of it was the meeting place of his Cabinet and the Chamber of the Provincial Legislature. Between my side of the Grand Place and the Government Building, stood the ancient market hall, surmounted by a tall belfry containing a peal of chimes and the tocsin which, in days of old, called the Flemish people to arms. In the very centre of the Grand Place stood the statue of Jan Bleydel and Pieter de Coninck—the heroes of the Battle of the Golden Spurs, the winning of which preserved the Flemish as a nation instead of merging them with the French.

How many times during my sojourn of a few weeks in Bruges was I awakened by

the sound of bugles in the street below, followed by the thud-thud of marching men of soldiers-in-the-making who had not yet acquired the rhythmic step of the finished military product! The first time I heard that noise I jumped out of bed and looked down from the balcony to see what was going on. All that I saw was a man at the head of a long defile of soldiers in khaki, four abreast, trying to keep step to the tune played by the bugler—all wearing steel-helmets. The second time it was the Cavalry, well mounted but rather weak in horsemanship, passing the hotel through the Grand Place and on to Goodness knows where. Within a week the bugle sounded so many times, accompanied by the thump-thump of marching men, or the clank-clank of mounted soldiers, or the rattle of the wheels of the artillery wagons over the cobble-stones, that I no longer paid any attention to it, but rolled over in bed and went to sleep again.

Not only in the morning, but two or three or even more times a day this same marching of soldiers occurred. One might almost have imagined that the country was in a state of war, so incessant was the sound of the bugle.

Any week-day morning during my stay in Bruges I could stroll out of my hotel and walk across the Grand Place on to the Boulevard which a sagacious Municipality has constructed where the ramparts stood in the old days, and see hundreds of young men in their end-teens drilling in the open under the trees. Sometimes the squads would be doing the simplest exercises, lifting and lowering their arms. Again they would be playing a form of game something like "Fox and Geese," standing in rows with one man hunting another in and out and around the lines of men standing with arms extended and finger-tips touching, changing their position in response to commands given by a whistle blown by the drill sergeant. Soldiers who were a little more advanced in military drill would be forming fours, or carrying out some other evolution.

Round about ten or eleven o'clock I would be sure to see a company, or perhaps a battalion of men, returning to the Barracks from a long route march. As they would cross the bridge spanning the Canal at the Porte de la St. Croix, each individual man would be reflected in the still water beneath.

One morning, when standing beside a windmill on a slight elevation beside the

canal at this point, I saw one of the regiments engaged in manoeuvres, scouts on cycles, hurried up the opposite side of the canal, while the artillery brought up the rear.

Bruges is only one of the many places in Belgium where young conscripts are being prepared to defend their country. The sons of the rich and the poor alike have to undergo such training. No one, no matter how influential he may be, is permitted to escape such training or even allowed to hire a substitute to take his place. A young man can be exempted only on the ground of physical or mental incapacity. Exemption under such conditions cannot be courted.

Young men are being prepared for fighting in the air and on the water, as well as on the land. Fifteen or twenty minute's walk from my hotel in Bruges was one of the naval training centres. In a slip taking off from the deep-water canal connecting Bruges with Zeebrugge and making it possible for vessels of deep draught to sail on their own steam right up to the Port of Bruges, was a battle-ship and a number of smaller fighting ships and submarines, where Belgian lads were being trained to defend the Belgian coast. I often would come across companies of them drilling or marching down the Boulevard.

This conscript system is no post-war invention in Belgium. But he would be a bold man who would challenge the statement that the Armageddon gave to it a new strength of purpose—a new hold on politicians and financiers—a new motive power.

Ceremonious functions now and again supply fresh current to that motive. On the fourth of August, for instance, the Bourdon, or great tocsin bell in the Belfry—a huge affair weighing 19,000 lbs., tolled a dirge in memory of the war.

As I listened to its resounding boom! boom! I could imagine the emotions it must stir in the hearts of the Belgians who heard it, as they recalled all they had passed through in the eleven years that have elapsed since that dread fourth of August, 1914. To them it must have meant much more than the sound of a bell—it contained tears and sobs, the wailing of helpless men, women and children, the death-rattle of brave soldiers, the scream of wounded, dying horses, the whine of shrapnel, the thunder of big guns, the whirr of aeroplanes flying over-head, dropping raining death on all below.

I could imagine, too, how, through the centuries, this great tocsin had roused the men of Bruges to action. It had summoned them unitedly to demand a constitution from a brow-beating ruler. It had called to arms the brave fighters who, under Pieter de Coninck and Jan Breydel, had won freedom

diplomatic dress, with plumed hat and sword, and was surrounded by his aides-de-camp and the members of his Cabinet. In another group stood the Burgomaster, or Mayor of Bruges, also in State dress, and accompanied by his colleagues in the municipal Government.



Wreckage caused by the War, dredged out of the Sea near Zeebrugge and the Zeebrugge Canal

for the people as a nation in the battle of the Golden Spurs. Its vibrations must indeed stir the pulses of the native of the place who heard its brazen tongue clamouring across the fields of Flanders.

A little later in the day there was a Grand military review in the Grand Place in which the Infantry, Cavalry, Artillery and Navy, participated, a band playing martial airs as the troops marched past the Government Building, in front of which stood the General Commanding the troops in this part of Flanders. He wore full military uniform, and looked the embodiment of warfare.

On the steps behind the General stood the head of the civil authority, the Governor of Western Flanders. He was in full

I noted that, in a prominent position, stood the Bishop of the Diocese—the head of of the Catholic Church in Bruges. He wore the purple robes of his high station, and I noticed that as he passed, the soldiers and populace saluted him as formally as they did the General commanding the troops.

Could anyone who took part in that Review possibly interpret the Bishop's presence on that occasion as implying anything else than that the religious system—evolved by an Eastern—but professed and taught by Westerns—upheld the waging of war?

Every now and again girls, or boys, or boyscouts, or even women, go about selling flags for one war charity or another. They are as persistent as they are ubiquitous. The only way to avoid them is to buy a certificate

from one of them, at a stated price, notifying all others that one has contributed to the charity in question. Upon producing this certificate one is left alone by any other person who may accost one with the demand that he shall buy a flag or a flower.

Day after day large and small parties enter motor cars and char a bancs and go to visit the battle-fields. They pass cemetery after cemetery in which are interred the men who fell in the war. Those in which the Belgian and Allied soldiers are buried are kept green, and are marked with stone monuments bearing the sculptured name and regiment of the fallen men. The graves of German soldiers killed in the war are bare and unattended, and are marked with rudely cut brown wooden crosses. Even in death caused by war there is no equality.

These flag days and these tours to the battle-fields keep the people everlastingly harking back to the days of the conflict. These cemeteries, be they neatly kept or neglected, keep the flame of hatred burning in the human breast.

On many occasions I have had the opportunity of observing Belgians, Britons, British Colonials, French and Americans examining relics of warfare displayed in museums. Not on a single occasion have I seen any sign which would indicate that the tragedy of warfare which stood before their eyes every moment of the time had impelled them to take up in earnest the war against war—as Mr. W. T. Stead christened the campaign for permanent peace.

Yet everywhere in battle-scarred Belgium you see the futility of warfare writ large.

Only yesterday I was looking at a series of dug-outs which the German military engineers, in their pride, had built. They were made of solid concrete, reinforced with steel rails such as are used for laying railway tracks. Their walls must have been four or even five feet thick. The windows and doors were small and constructed so that any flying shell or shot would be deflected.

And yet those dug-outs were a mass of ruins where fire from big guns, or the explosion of a torpedo dropped from the air had demolished them. The walls behind the narrow slits that served as observation holes and openings through which to fire machine guns, were pitted where the fire of the Allies had found its way into the haven of safety and, I was told, had killed many Germans on duty in them.

A few days earlier I had visited the great battery of powerful guns which von Tirpitz planted at Knocke, near the north-eastern extremity of Belgium. Like the dug-outs the battery was housed in concrete shelters so solid-looking that it seemed impossible even for an earthquake to damage them.



Military Review in the Grand Place, Bruges, on August 4th, 1925.

And yet the end of the last dug-out had been completely blown in by fire from the Allies, and huge blocks of concrete littered about showed the damage that had been done to the redoubt.

I also saw "Long Max," the big 15-inch German gun planted in the midst of the peaceful country-side, in a lovely copse, at Leugenboom. From this position of comparative security it bombarded Furnes, Dunkirk, Coxyde, Forthem and Alveringhem, many miles distant. It seemed invincible.

And yet it fell into the hands of the Belgians. The Germans tried to put it out of action before giving it up, by loading it and levelling it horizontally, expecting that

the projectile, on reaching the concrete mass facing it before entirely shot out of the tube of the gun, would burst and blow it up. Instead of being stopped by the concrete, however, it made a breach in it and burst about a thousand yards away, leaving the big gun intact. It stands to-day just as the Germans left it, a mute reminder of the futility of force.

None of these infernal inventions enabled the Germans to make their will prevail upon Belgium, or France, or Britain. The more solidly a dug-out was constructed, the more

it served as an incentive to increase the destructive power of the shell shot from a land or marine gun, or the bomb or torpedo launched from a fighting aeroplane or submarine. No military or aerial or naval strategy can possibly remain invincible for any length of time, provided the enemy is resourceful and persistent.

And yet every general feels that he has better brains than any general in the pay of his actual or potential enemy! The making ready of cannon fodder for the next war, therefore, continues unabated.

## THREE IDEAS ON EDUCATION

BY HAR. DAYAL, M.A.

WE are doing much for education these days, and the noble example set by our beloved, world-famed Mahakavi and Maha-rishi of Bolpur should inspire us to devote our lives to the cause of education. We need better education both for the upper and middle classes and the "masses." I do not really care very much for the upper classes, that possess much wealth and noble rank.

I love the poor—the poor farmer, the poor labourer, the poor artisan, the poor servant, the poor shopkeeper, the poor artist, the poor professor, the poor engineer, the poor journalist, the poor school teacher, the poor poet, the poor scientist, and—highest and greatest of them all,—the poor, very poor, philosopher.

The poor middle classes have all my sympathy and respect. They should equip themselves with knowledge and power for the good of the country. If some exceptionally endowed member of the aristocratic classes shows signs of enlightenment and patriotism, he should be welcomed with joy and love; but we must not expect much from the rajas, the landowners and the capitalists. Let us devote ourselves to the education of the middle classes (the "intelligenza"), the peasants and the labourers.

I beg to put three ideas before the nationalists of India in connection with the develop-

ment of middle-class education. The new universities may be expected to take the lead in this matter. We know that much depends on the curriculum of the universities in a newly awakened country. The early Renaissance in Europe took its rise from the medieval universities of the 12th and the 13th centuries, and modern Germany has been created by its universities. Buddhist culture also found its source and centre at Nalanda and Takshashila in those far-off days of our glory. "What subjects are taught at your universities?" This question should be put by every sociologist to the statesman of every country. If some important subjects are neglected, the nation will suffer for it. Development must be manysided, full-orbed, self-renewing, ever-evolving. When a country begins to decline, the stagnation begins with the universities. The brain is first affected, and the body is smitten afterwards.

In these days, we need not be afraid that the claims of Science will be overlooked in our new universities. Science has conquered and will continue on her triumphant career:

"Who loves not knowledge? Who shall rail  
Against her beauty? May she mix  
With men and prosper. Who shall fix  
Her pillars? Let her work prevail."

I beg to put in a plea for the study of Greek and Pali at our universities. Greek

and Pali—two very unpopular and “unpractical” subjects these are! Who would care for them? All sensible people appreciate the value of science and modern languages, history and economics; but why should we encourage the study of Pali and Greek? What can New India get in return for money spent on these subjects? Why should we endow chairs of Pali and Greek in perpetuity at all our universities?

Greek has now fallen on evil days and evil tongues even in Europe. So much the worse for Europe. We know that the study of ancient Greek literature, history and philosophy was the first stage of the great Renaissance in Europe. All the power, knowledge, freedom and glory of modern Europe are derived from that Renaissance. It may be regarded as the central event that separates two periods in the history of the human race. The European peoples were grovelling in ignorance, slavery, superstition and monkery; and Greece and only Greece could give them the power that freed them from that incubus of the Dark Ages. That liberating and inspiring influence came from the ancient Greeks, chiefly through the writings of their great poets, historians and philosophers. The names are few, but they are names of power and magic,—Homer, Aeschylus, Euripides, Sophocles, Pindar, Aristophanes, Herodotus, Thucydides, Xenophon, Polybius, Plato, Aristotle, Diogenes Laertius, Marcus Aurelius, Epictetus, Plutarch, and perhaps a few others of a lower rank. These names were the real Renaissance. This is the elixir that gave life, full and abundant life, to Europe. It is strange that books could have such power, only dead books and nothing more. Everything had to be learned only from books. And this is the miracle of history. Greek words were not mere sounds and signs; they were fountains of power and life, though Hellenism had been dead and buried for a thousand years.

Modern Europe learned the meaning of Freedom, Reason, Beauty, and Development only from these ancient Greek manuscripts. Greek culture taught them that this world and this life are infinitely beautiful and interesting, and that the complete growth of an individual or a society can be attained only through science, democracy, poetry, philosophy and art. Gymnastics and athletics for the Body; Literature and Science for the Mind; Philosophy and Art for Character. This wonderful formula of perpetual reju-

venation was acquired by the European nations during the fifteenth and sixteenth centuries. This was and is and always shall be the only genuine science of spiritual medicine for the woes of humanity. The Moslems finally rejected Greek, and therefore fell behind Europe in the race of civilization. The fate of the Moslem nations shows what Europe has gained from Hellenism.

India, China, Persia and other Eastern nations suffer from the same evils that afflicted medieval Europe—slavery, despotism, metaphysics, superstition, asceticism, ignorance, emptiness. We are now in the midst of our new Renaissance, and it behoves us to drink deep at the fountain-head, which is Greece. We study English, French and German, and we travel in Europe and America. This is necessary. But we must not content ourselves with English, French, German and Italian. We must also make ourselves masters of Greek literature, because these modern writings are but echoes and imitations of it. We admire the disciples; but we should also learn directly from the great Teacher of them all. We know the beauty and grandeur of modern European poetry, art, philosophy and politics; we should also find out the secret of it all by studying Greek civilization, assimilating it fully in our Hindu culture. England, France, Germany and Italy have done much and written much: but such *power* is not in their words as we find in Greek. Life, power, force, stimulus, inspiration, transforming influence, driving energy, compelling ideals, heart-subduing appeal, mind-enthraling thought—all this and much more can be found at its highest and best in Greek and Greek alone. As the moon gives us more light than Sirius, Vega, Capella and all the bright stars combined, so Greek is more important for the spiritual development of India and Asia than English, French, German, Italian and Russian put together.

We shall need great poets, and our budding versifiers should and must read and recite Homer, and Pindar. We shall need prose-writers, and our young litterateurs should and must study Plato and Isocrates. We shall need original thinkers, and our new philosophers and “*munis*” should and must know all about the Greek philosophers from Thales to Simplicius. We shall need statesmen, and our rising politicians should and must read Plutarch and the Funeral

Oration of Pericles. We shall need artists, and our sculptors must and should give their days and nights to Phidias and Praxiteles. We shall need orators, and our promising democratic leaders should and must master the message of Demosthenes. No other language can be the instrument of such all-round spiritual development. We must learn the modern languages, but some of us must also learn Greek thoroughly.

I do not propose that every boy and girl should be compelled to learn—and therefore to hate—Greek. I wish that a few gifted and brilliant students in each generation should master Greek. That is a very modest demand. Greek is necessary only for the leaders of thought and progress. Greek can help only talent and genius. Ordinary students cannot acquire a thorough knowledge even of their own mother-tongue and English. I think that a few of the best scholars and linguists in each college should be persuaded to learn Greek. That is sufficient. Others must get the message through these high-priests of Hellenism. Greek is only like leaven-like seed,—like sunshine,—like rain,—like the atma. Soulless indeed will civilization soon become, if Greek is lost and forgotten.

This is an age of Advertisement, and we may ask for testimonials. Here are a few of them.

Goethe, the greatest of the Germans, said:—

"Though one of the Greek tragedians may seem rather greater and more complete than another, their work as a whole has a single pervading quality. It is marked by grandeur, excellence, sanity, complete humanity, a high philosophy of life, a lofty way of thinking, a powerful intuition. We find these qualities in their surviving lyric and epic poetry as well as in their drama; we find them in their philosophers, orators and historians, and, to an equally high degree, in their surviving sculpture.....Beside the great Greek poets, I am absolutely nothing....."

*Wordsworth*, the poet of Nature and Freedom, said:—

"Where would one look for a greater orator than Demosthenes; or finer dramatic poetry, next to Shakespeare, than that of Aeschylus and Sophocles, not to speak of Euripides."

*Shelley*, whom we in India know and love so well, said:—

"The period, which intervened between the birth of Pericles and the death of Aristotle is undoubtedly the most memorable in the history of the world."

*J. S. Mill* says:—

"The Greeks are the most remarkable people who have yet existed.....They were the beginners of nearly everything, Christianity excepted, of which the modern world makes its boast."

*Macaulay*, whom we appreciate so highly as a prose-artist, said:—

"I have gone back to Greek literature with a passion quite astonishing to myself.....I felt as if I had never known before what intellectual enjoyment was. Oh, that wonderful people!.....I think myself very fortunate in having been able to return to these great masters while still in the full vigour of life and when my taste and judgment are mature.....Thucydides is the greatest historian that ever lived."

*Gibbon*, the great historian, says:—

"Greek is the golden key that can unlock the treasures of antiquity, of a musical and prolific language that gives a soul to the objects of sense and a body to the abstractions of philosophy."

*Froude*, the brilliant historian, says:—

"On long voyages, I take Greeks as my best companions. Greek literature is wine that does not spoil by time.....Homer and Shakespeare stand far away above mankind."

*Renan*, the famous French savant, says:—

"The impression Athens made on me is by far the strongest I have ever felt. There is one place, where perfection exists; there is no other. That place is Athens."

*Alexander Pope*, the translator of Homer says:—

"Homer's work is a wild paradise.....It is the strength of his amazing invention we are to attribute that unequalled fire and rapture, which is so forcible in Homer—that no man of a true poetical spirit is master of himself while he reads him.....The harmony of his verse makes us confess that he had not only the richest head, but the finest ear, in the world. His numbers awaken and raise us like the sound of a trumpet."

*Emerson*, the oracle of America, says:—

"Out of Plato come all things that are still written and debated among men of thought. There was never such range of speculation. It is a discipline in logic, taste, symmetry, poetry, language, rhetoric, ontology, morals and practical wisdom. Plato is philosophy, and philosophy. Plato's broad humanity transcends all sectional lines. His works have been the Bible of the learned for 2200 years...The excellence of Europe and Asia are in Plato's brain...there is indeed no weapon in all the armoury of wit which he did not possess and use.—epic, analysis, intuition, music, satire, and irony. His illustrations are poetry, and his jest illustrations.. How many ages have gone by, and he remains unapproached."

*Hegel*, the great and cloudy German philosopher, said:—

"If the proper earnestness prevailed in philosophy, nothing would be more worthy of establishment than a foundation for a special lectureship on Aristotle, for he is, of all the ancients, the most



worthy of study...He was one of the richest and most comprehensive geniuses that ever appeared. He was a man, beside whom no age has an equal to place."

*Darwin*, the prophet of Evolution, wrote in 1882 :—

"From quotations I had seen, I had a high notion of Aristotle's merits, but I had not the most remote notion what a wonderful man he was. Linnaeus and Cuvier have been my two gods, though in very different ways; but they were mere school boys to old Aristotle."

*Matthew Arnold* says :—

"I fearlessly assert that Goethe's *Hermann and Dorothea*, Byron's *Child Harold*, and other modern poems leave the reader cold in comparison with the effect produced upon him by the latter books of the *Iliad* and by the *Oresteia*."

Such unanimous testimony must make us think and act. Here are great European poets, philosophers and writers, who acknowledge the superiority of the Greek masters! We must, therefore, learn directly from the Greeks. Modern Europe points the way to ancient Athens, where our pilgrimage must end. English, French, German and Russian are only rest-houses on the upward path. Greece is the Kailasa of culture.

## II.

So much for Greek. Now I wish to plead the cause of Pali. Among ancient languages, Pali perhaps stands next to Greek in importance. Pali is our own; it is of India, though our priests have forgotten it. But that is no reason why the people should also forget it. Pali must be restored to its rightful position as a subject of study. The priests of India banished Pali from the country, because Pali literature condemned Caste and Priestcraft, and proclaimed the equality of all men in society. Pali is the glory of India. We have the *Ramayana* for Rama and the *Mahabharata* for Krishna; but how can even orthodox Hindus learn something about the words and deeds of their third great avatara, Buddha? If the orthodox Hindus take these three great names together, they should also study the Pali Tripitaka, especially the *Digha* and *Majjhima Nikayas*, which tell us of Buddha. Further, all of us are not priests, and many of us are not orthodox sanatan-dharmists. We are men and Hindus, and we ought to be keenly interested in the early history of the wonderful Buddhist movement. Ignorance of Pali makes a great period of Indian history quite a blank for our scholars. During that period, India achieved her greatest triumphs in

science, ethics, education, art and international prestige. India has produced few greater men than Buddha, Asoka, Mahinda, Buddhaghosha, Kumarajiva and other immortal representatives of the Buddhist period. Pali is not a rival of Sanskrit; it is only a daughter of Sanskrit. We cannot study our history and civilization without a thorough knowledge of both Sanskrit and Pali. Pali literature should be made available in the Devanagari script. We have made a small beginning, but the Pali society of England has already issued many volumes. Our Pali Text society should wake up.

I do not value Pali merely as an anti-quearian or a scholar. I confess I do not understand or appreciate the peculiar metaphysics of Buddhism and the theories of asceticism and pessimism, which are expounded with such prolixity in Pali literature. The ethical teachings of Buddhism have already been incorporated in orthodox Hinduism. I am also not very enthusiastic for the much-lauded virtue of vegetarianism, which seems to be the culmination of Buddhist and Jaina ethics. Great nations cannot thrive on a vegetarian diet, though a few idealists may be able to live and work on milk and pulses. I personally can do without many superfluous and expensive articles of food; but I believe that a diet of meat and fish supplies the necessary nerve-basis for a progressive civilization. Rama and Krishna were not vegetarians. I must express my conviction that vegetarianism as a national custom is a terrible mistake, as Nanak and Guru Gobind Singh clearly understood. It certainly destroys the great sciences of zoology, anatomy and physiology, and thus robs us of knowledge. It leads to malnutrition and racial degeneracy. Theories of religion and hygiene may be good in their way; but I have come to the conclusion that vegetarianism is not necessary or beneficial in any way for normal, healthy people. It is not a sin to eat meat, while it may sometimes be a sin to persist blindly in vegetarianism. I cannot, therefore, appreciate this legacy of Buddhism and I must ask my Hindu brethren to think of the roast meat of the *Ramayana* and the *Mahabharata*. Hinduism took over evil things like celibate monks, mayá, pessimism, vegetarianism and idolatry from Buddhism; but alas! where is the pearl of great price that now lies hidden and buried in bulky Pali tomes in lovely Lanka? That pearl is Buddha's teaching about caste and priestcraft. We need it at

this present crisis in our history. That is why I value Pali.

Caste is the curse of India. Caste, in all its forms, has made us a nation of slaves. More than 1200 years ago, the short-sighted priests of the new Hindu Church thought that they could secure powers permanently for their caste by excluding the other castes from higher education and dividing them into mutually hostile sections. The Hindus were forbidden to marry freely among themselves; and they were directed to abstain from eating and drinking with one another. Could blind folly go further?

The priests rejoiced that they had succeeded in their designs. Their system gave Hindu India a short period of sham glory and unity but it was a false dawn. Priestcraft and caste could not supply a firm foundation for a healthy society. The priests really cut the branch on which they were sitting. The whole miserable farce ended in disaster and centuries of slavery. The priests wished to lord it over the Hindus for ever and ever, but they themselves became the slaves of the Moslems and the Europeans. Thus Caste has led to a veritable *reductio ad absurdum*. The priest is our master, but he himself (and all of us) are the slaves of foreigners. This is the fruit of caste. The mills of History grind slow, but they grind exceeding small. It is not Islam, and it is not England, that has destroyed India. No, our enemy is within us. Priestcraft and caste have slain us. This is the truth of history. Hindu Society twice committed suicide.

Where in Indian literature shall we find an antidote to this deadly cobra venom of caste? We have had many Vaishnava and modern teachers, who have preached against caste. All honour to them and their work. But we see that they have not accomplished much. Caste is such a monster that some tremendous and irresistible Force is needed for its destruction. Destroy it we must, or it will destroy us. Caste must go, and it must not go slowly and gradually, but immediately and completely and irrevocably. This should be our vow: No compromise with caste in any shape or form, and Hindu unity as our practical social ideal. We do not need four castes or three or two. We do not wish to hear all that foolish talk about the four castes and their duties. We do not want these four names of brahmana, kshatriya, vaisya and sudra. We are only men and Hindus, and then we

have our different occupations. We are also true citizens of India, and we are members of the League of Nations. These are our new names and terms. Away with the dead-dealing nonsensical, and meaningless division of society into brahmanas, kshatriyas, vaisyas and sudras. These Sanskrit words should not be found in the vocabulary of New India. Deeper than the wells of desert Rajputana shall we dig a grave for these inauspicious names, of evil omen, suggestive of inequality and discord, weakness and servitude.

Then we shall be able to erect a monument to the other sweet life-giving names, such as Hindu, Bharat-varsha (with Bengal, Maharashtra, Gujrat, Hindidesha, Punjab, etc) Prajatantra, Swarajya, Buddhivada, Samyavad, Vidya and other such holy mantras of the future.

Now we understand why the priest exterminated Pali in India. They did not detest Pali on account of the philosophical doctrines or the ethical precepts of Buddhism. They even acknowledged Buddha as a great teacher and deified him. But they wished that Buddha's wonderful words should not be heard within India, as those words would have the power of dynamite against the citadel of caste. They said: "Perish Pali! Perish India! But our caste must rule," just as many Englishmen say today, "Perish the whole world, but our nation must dominate and exploit Asia and Africa." This is the clue to that period of Indian history. Pali will be our ally against caste. Pali will take us straight to the holy feet of Buddha, who may have taught some wrong ideas, but who certainly uttered a tremendous "lion-roar" (to use a Buddhist expression) against caste and priestcraft. Nanak and Kafir, Keshav Chunder Sen and Dayananda have already attacked caste, but the word of Buddha has also great power. Many teachers say the same thing, but the greatest of them makes men do the right, while the lesser prophets only tell men to do the right. There is a great difference between exhorting people and giving them power to act. A physician does not merely write prescriptions; he must heal the sick. We should, therefore, unearth from the archives of our nation the precious words of the Buddha, which did abolish and destroy caste in India when they were uttered. We must fight caste with all the weapons that we can get. We must raise a vast army for this campaign. We take all the wisdom of the West and the East for

this great struggle. Europe teaches us; our mediæval and modern saints awaken us; and now let us also listen to the mighty word of Buddha, which shall never be forgotten by mankind, and that word consumes caste to dust and ashes.

We should tell the people that Rama killed Ravana, and Krishna slew Kansa and Buddha was born to destroy the more terrible demon of caste (not merely to abolish animal-sacrifices and flesh-diet, as the priests now teach us). We can cite the very words of Buddha, which have come down to us in Pali.

Let us not deceive ourselves. Caste ruined Guru Govind Singh's work. Caste disintegrated the Mahratta empire. Priests and caste destroyed the magnificent army created by Maharaja Runjit Singh. This is my interpretation of history. The priests are today condemning and opposing Mahatma Gandhi. When any great movement is started in India, the priests as a class will try their utmost to smother it, if their pre-eminence is not acknowledged. They will destroy every good movement rather than give up the old privileges of their caste. Caste and Priestcraft stand or fall together. India can never establish and maintain a free State, so long as caste rules in our society. This is not a social or a religious problem. It is a *political* question. Caste will undermine and destroy every indigenous State that may arise in India, and land us again in bondage. It will be the same sad story once more. All Hindu political parties must therefore accept the immediate abolition of caste as a principle, they should insist on the introduction of inter-caste marriage and interdining, and recognize the right of all Hindus to higher education. Guru Govind Singh learned by experience that he could not create an efficient army without first abolishing caste. The history of the Mahrattas shows that civil administration cannot be carried on without destroying caste in Hindu society. I am therefore not "going too far" or "meddling with delicate social and religious questions," when I propose that all Hindu parties must adopt the "No Caste" programme. I predict that all Hindu movements that ignore this suggestion, will go to pieces. You may deliver speeches, pass resolutions, and sign Commonwealth Bills *ad infinitum*, but you will discover (if you live long enough) that caste-ridden Hindus cannot work together, or establish a free State or

create a victorious army. This is thus a political question of the first magnitude. I have some experience of practical political work. Our heroes may fight, and our martyrs may fling away their lotus lives in early bloom; but old wily Priestcraft and Caste will again ruin their work, if these two enemies are left alive. That leader who can organize a caste-free political party among the Hindus, will be the liberator of India. This is the message of Buddha and Guru Govind Singh.

We must therefore provide for the study of Pali, as we are Hindus and scholars and reformers and nationalists. We take Pali out of the dim past, use it in the living present, and build for the future.

### III

My third idea about education is that we should establish residential public schools for the middle classes in the hills. As I think of English history, I realize that Eton, Harrow and other residential schools have educated many generations of English boys according to certain civic ideals. A residential school develops sense of solidarity and teaches the habit of good team-work. Such schools should be located in the cool hilly regions of northern India and the Deccan. I believe that we must send our children to the hills, if we wish to create a class of competent military officers and civil administrators in India. I may be mistaken, but I do believe that a hot climate is enervating and robs the educated classes of physical vigour and mental energy. The peasants and the labourers may get used to the heat of the plains, but I must express the opinion that the salvation of India will come from the mountains. The sturdy Moguls, Afghans and Scythians became lazy and inert on account of our climate. India is the grave of manly races. The educated classes of a country are its brain. They must be fit and efficient. They manage the State and all its institutions. They must be able to work hard and find joy in work. Now no one who is not an angel or a donkey, can find real joy in work, when the thermometer shows 35° or 40° Centigrade (and how do we know that our patient Indian donkey enjoys his work? Perhaps he does not.) I think that the boys and girls of our middle classes must flee to the hills early in life, and visit the plains only for a few weeks each year.

In the hills, they will be able to eat such meat. They will also ride and play football and hockey. They will thus develop robust physique. They will also be able to do hard mental work without fatigue. The climate will help them there; while it is their enemy on the plains. All residential schools and colleges should be transferred to the

hills, where the educated classes can be saved from physical and mental degeneration. I humbly draw the attention of the Arya Gurukula authorities and other leaders to this very fundamental question.

MOLNLYCKE,  
(Sweden)

The 6th September, 1925.

## OUR RULERS AT HOME

### III: BRITISH HAWKERS AND SHOPKEEPERS

*Illustrated with photographs specially taken for the purpose by the author*

BY ST. NIHAL SINGH

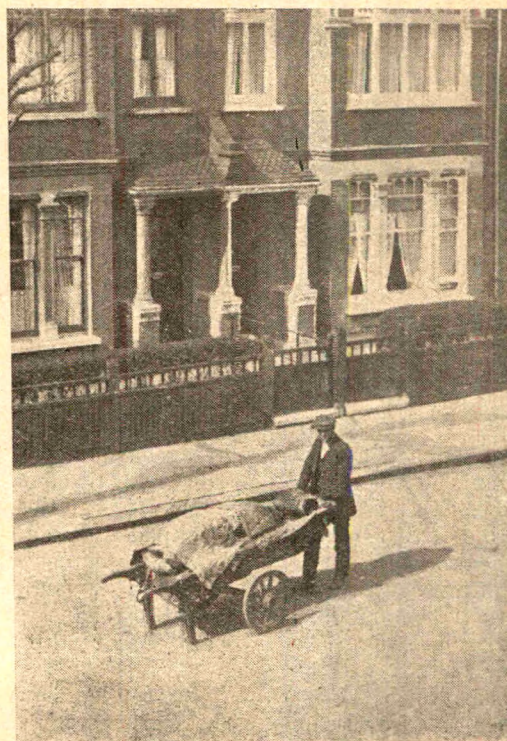
#### I

ANY old lum-baire! Any old lum-baire!" A dozen times a day—sometimes oftener—that cry drifts into my study from the street. The man—or mayhap the woman—from whom it issues, is out for the purpose of buying old "lumber." That term is meant to include cast-off clothing, empty bottles, discarded furniture, scrap-iron, old paper, and anything else which the thrifty housewife may wish to get rid of, but which she feels should bring in some money, even though the amount be trifling.

Some of these persons have a musical voice, and it is pleasant to hear their cry: "Any old lum-baire." Very often, however their voices are raucous, and they make a rightful noise. How many a time their shrill call has burst in on me in the midst of writing an article for an important review, disturbing the train of my thoughts so that I wished the whole tribe of "rags-old-iron" men and women in perdition!

The Britons who make their living in this manner are quite artful. They know that they are considered a nuisance by most persons, and resort to all manner of devices in order to get the chance of speaking with the mistress of the house. In some cases they send an advance agent, who drops a card or a printed bill through the letter-box and gives the postman's knock, so that someone will come to the door. The card or

bill announces that so-and-so will call in half-an-hour or an hour, and purchase any cast-off clothing or other articles which the



The "rags-old-iron" man

householder may wish to dispose of, a request is made for the return of the card, as stationery and printing—unlike the human cry—cost money.

So bent are those persons upon plying their trade that they will hang on, once the door is opened, until they are fairly thrown out. I have personally witnessed cases in which one of them planted his foot on the threshold immediately the door was opened so that it was impossible to slam the door in his face. The servant had to wait until he was ready to go away.

The "rags-old-iron" men and women can also be very selective. I had an example of this trait in their character the other day when in May last, I was clearing out my study in London preparatory to going to the Continent. A huge pile of newspapers was sacked up in a corner. Hearing one of these men cry "any old lum-baire" I opened the window and beckoned to him to come up. Gunny-bag in hand he ascended the stairs and entered the room, surveyed the heap of litter, and asked, in a disgusted tone of voice:

"Is that the rubbish you wish to get rid of, sir?"

"Yes," I replied.

"No old clothes?"

"None whatever."

"That paper is not worth the trouble of carting it away," said the dealer in old rags.

I like to discuss the affairs of life with these common people in Britain, because, after all, they are the real British people—the men and women who, by their votes, put the Baldwins and MacDonaldis in power and who can chastise when, sooner or later, they go to the polls. In a sense, they are our real rulers.

I, therefore, took the trouble to remind that person that during the war, when the German submarines were playing havoc with shipments of pulp from Norway, Sweden, Canada and the United States of America, and old paper was being repulped over and over again, he and his kind were eager enough to secure every scrap of it they could lay their hands on, and paid, if I remember aright, something like a penny for three pounds of it.

"That is so, Governor," he replied, "but you see the war is over. The German navy, which was to blow up this little country, is at the bottom of the sea. We are on top. And where is Mr. Kaiser? We can get all

the pulp that we need, and, therefore, have no further use for old paper."

"Just wait a minute," I said to him, and I motioned out of the window to the fishmonger's boy, who was delivering fish to the servant, to come up. "Here is some paper for you, Sonny," I said.

"Thank you kindly for it, sir," he replied, and he got down on his hands and knees on the floor and began to gather up the newspapers into a neat pile. His employer would have to pay money to an old paper-dealer if compelled to go to him. I knew, therefore, that he would be glad to get it for nothing.

Disconcerted, the "rags-old-iron" man, who had expected that I would even pay him something to cart away the papers which he would sell to a shopkeeper for wrapping paper at a good price, sheepishly asked; "Nothing for me this morning sir, then?" And putting his empty gunny-bag over his shoulder he slunk down the stairs and out of the door.

## II

British tradespeople and hawkers are constantly calling at the house or going past it crying out their wares, throughout the day. The milkman, is the earliest among them, makes his first round early in the morning, before many of his customers are awake, and leaves a pint or a quart of milk, and, in the case of rich customers, a quantity of cream, outside the door. He comes in all his glory, however, when he makes his second round, some time after breakfast and before lunch. He may carry his cans in a cart drawn by a horse, or in a "pram" (perambulator) which he pushes by hand, or in buckets which he holds in his hands. In any case the brass top and handles of the big milk-can are polished brightly. The cart is festooned with tin buckets of various sizes, with perhaps a few bottles for particular customers, held in metal carriers. There is sure, also, to be a basket containing butter, eggs, and perhaps a few of such commodities as baking powder, honey, and even tinned salmon or sardines. As he approaches, he makes a weird noise, a cross between the mewling of a cat and the hooting of an owl, only much louder than either of those animals could possibly make it—which is the cry of his trade.

Until a few years ago the milkman used to make a third call, round about tea-time but the war gave the confraternity sufficient

courage to free themselves from the slavery of calling in the afternoon. At first the housewives declared that they would be unable to carry on if the milk was not delivered at tea-time. No nation submits to the fiat of Fate more ungraciously,—but nevertheless completely than do the British. They soon learned that it was perfectly practicable for them to take in all the milk they required in the forenoon. Before the war had proceeded very far the third delivery of milk had become only a memory of the past.

To my mind the manner in which milk and cream are delivered in Britain falls far below modern standards of hygiene. The arrangements in America where glass bottles (and, in the case of advanced communities, paper cartons) are used, are far in advance of the British methods.

When I first visited London, some 15 years ago, it was unusual to see milk being delivered in glass bottles. Nearly all the dairymen used tin buckets for the purpose, as their forefathers had done for generations beyond recall. I insisted upon having my milk delivered in bottles. Our servant, to whom I gave the necessary instructions, tried to convince me that buckets were far cleaner than bottles. When I told her that she was a decade or two behind the times, she brought the milkman the next time he called, to back her up. By cross-examining the man I found that British dairymen were really not so dense as they were perverse. They tried to stick to the buckets because they were averse from spending money upon milk bottling machinery and glass bottles. I was astonished, however, at the gullibility of their customers who swallowed the tales invented in the cow-shed and dairy.

Some time before the war the British people had acquired a sufficient sense of sanitation to refuse to be fooled by such arguments, and bottles were fast being introduced. The war, however, cut off the supply of bottles from the Continent. The British might be able to produce glass of good quality in the laboratory, but not in the factory at a price which would compete, quality for price, with the glass made in Germany or Austria. Despite the special aid given to the industry by the State during the war, the British have been unable to render themselves self-sufficing in this respect, and as the hatred begotten by the hostilities is beginning to give way to economic considerations, to which the British are peculiarly sensitive,

more Continental glass is being imported into Britain. Several dairymen have already installed milk bottling machinery, and others are following their example as rapidly as they can.



The British Scissors Grinder

The fight for clean milk which the far-seeing scientists and hygienists are conducting from London and other centres is, however, achieving success slowly. The men and women who are engaged in the production of milk are, as a rule, poorly educated, and find it difficult to abandon methods and appliances which they have inherited. The business of delivering milk in the metropolitan area is, moreover, being carried on in most cases by concerns which are affiliated, and which constitute what would be called in America a "trust" or "combine." They are, therefore, able to do pretty much as they please.

### III

In some cases, a little before the milkman makes his second round, in others a little later, the green-grocer calls for orders. He usually comes merely with book and pencil in hand, just to note down the requirements

for the day; and later, the vegetables and fruit ordered are brought by another boy. Some housewives are, however, not disposed to trust the green-grocer to send them such goods as he may choose. Through bitter experience they have learned that more likely than not he will work off stale or inferior goods on them while the fresher, better stock is kept back for those persons who come to buy on the spot, and who must be tempted by freshness or beauty to buy. For the benefit of such customers some green-grocers send a boy with a basket of tempting samples, from which to choose.

Aside from the green-grocers who keep shops and call for orders, vegetable hawkers make regular rounds—some of them every day, others periodically—in all parts of London with the exception of the exclusive neighbourhoods occupied by the ultra-rich. Some of them carry vegetables and fruit in baskets balanced on their heads or hung on their arms, much as our own vegetable sellers do. Most of them, however, have some sort of vehicle from which they vend their wares—a hand cart which they push, or a barrow or cart drawn by a horse or donkey. Of late, I have seen even motor cars pressed into service for this purpose.

It may be that the peripatetic green-grocer specialises in a particular vegetable, such as potatoes, or cabbage, or onions, or a single kind of fruit—bananas, or oranges, or strawberries, or perhaps pine-apple which he has been able to secure from the market at a great bargain. More often, however, he carries about a general stock of vegetables and fruit, and usually sells it a trifle lower than the man who keeps a shop and, therefore, has more overhead charges to meet. Usually their wares are tastefully displayed so as to tempt the person who sees them to buy.

The assortment of vegetables which these hawkers carry, and, for that matter, the variety available at all the green-grocers' shops with the exception of a few which cater for the very wealthy—has always appeared to my Indian eyes to be very poor. That is specially the case during certain seasons when, in addition to such root vegetables as potatoes, onions, carrots, turnips, Sweden turnips, parsnips and beet-root, only cabbage and cauliflower, or broccoli or curly kale, are to be had. During the summer, a somewhat wider range of selection is offered as lettuce, water-cress, tomatoes, cucumbers, young onions, spring

greens, broad beans, French beans and green peas are available. Even in the best of times, however, the choice within the reach of even comparatively well-to-do people is very limited.

I have, indeed, often wondered how the British are able to thrive on the diet to which they submit. They consume quantities of meat, if they can afford it. If they are too poor to enjoy much meat, they eat in place of it bread and margarine (a substitute for butter, supposed to be made of cocoanut or cotton seed or some other edible vegetable oil or fatty substance, but in many cases made out of any kind of grease which can be had cheap), jam and marmalade, and tea *ad lib.* They are also fond of pastries, pies and tarts, usually rich in lard (fat derived from the pig) and difficult to digest. They generally have potatoes twice a day usually boiled in a large quantity of water which is poured down the sink, carrying with it such vegetable salts and nutriment as they may contain. Cabbage, practically the only green vegetable which most persons eat, is cooked in the same way, as also are "spring greens" and other greens, and, indeed, all vegetables. Even spinach is treated (or maltreated) in the same manner by most English cooks. Little or no salt, and no pepper or other spices whatever are added to season them, and they are extremely tasteless and insipid to an Indian.

No one who has ever seen an English housewife cooking vegetables can wonder that the British people have to depend so much upon meat and bread and jam for their nutriment. If we in India murdered our vegetables as the British do, we would soon be forced to change our dietary.

The wealthier classes in Britain, of course, have a much larger variety of vegetables than the poor. The shops which cater for them can keep all sorts of vegetables which are specially grown under glass or imported from other countries where the winters are less inclement than in England. For their peas, beans and asparagus out of season, they have, however, to pay fancy prices. I have seen French beans at five shillings a pound, and a tiny bunch of asparagus priced at twelve shillings and six pence displayed in the shop where I was making purchases.

In Soho, where Continentals congregate, it is possible occasionally to buy such vegetables as brinjals (known as "aubergines" or "egg plants") from the shops which cater principally for Americans and for Britons

whose palate has had a training in foreign cookery. It is possible, also, to buy "corn on the cob" (green ears of maize), green ginger, and other articles which we use commonly, at more or less fancy prices.

Such vegetables, for most British people do not, however, exist. During the best part of the year they eat little fruit, and that chiefly in the form of jam, or tinned or bottled fruit, imported bananas and oranges (ripened after their arrival in a green state). During recent years when shipments from South Africa, Australia and California have brought down the price of fruit, comparatively poor people have begun to indulge in apples, pears, peaches, grapes, nectarines and plums during the winter. Broadly speaking, however, it may be said that the well-to-do and wealthy excepted, the British eat little fresh fruit except during the summer, when apples, pears, plums, strawberries, gooseberries, raspberries and currants are available from British orchards and market gardens. Fruits which our people eat commonly are, in fact, a great luxury to most Britons except in certain seasons. The law of compensation works after all.

#### IV

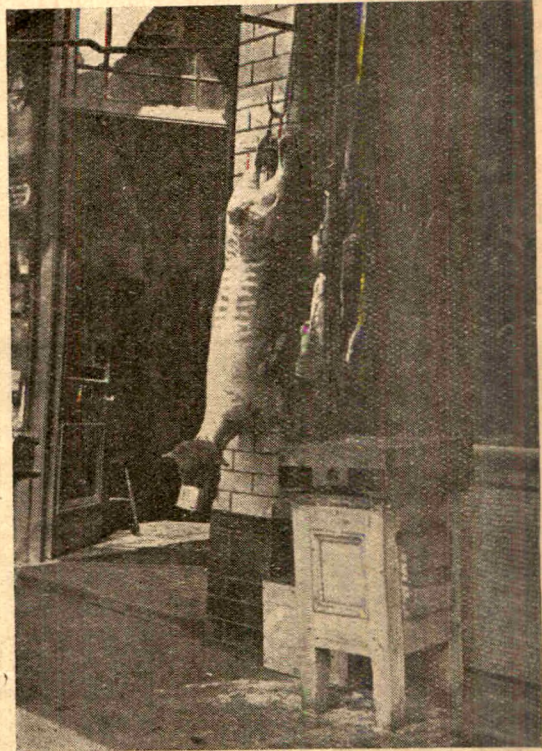
What the British green-grocer and fruit-seller lacks in variety, the butcher makes up. When he calls for the order round about ten or eleven o'clock in the morning the housewife, even if she belongs to the lower middle class, can have the choice of almost any kind and portion of meat imaginable. If she is in a mood to spend money, she can have turkey, duck, chicken, pheasant, pigeon, grouse and other game in season; or, if her purse will not stretch to that, she can have any cut of lamb, mutton, veal (calf), beef or pork, which she may desire.

The butcher comes on a bicycle, or in a trap or dog-cart, or even in a motor car. He goes back to the shop after he has taken the order and delivers it in time for luncheon or dinner, as the case may be.

Many housewives prefer to see the joint cut at the shop. They can then ensure that it meets their requirements—that it is not too lean or too fat—that the butcher does not stick a wad of suet into the joint, as fat sold separately would be far cheaper than when sold as part of the meat.

Judging from the manner in which the butchers display their wares in their windows, and even outside them, they must be

proud of their artistry. To an outsider, especially an Indian—and, I must say, to a few Britons of finer susceptibilities with whom I have talked, such a sight is revolting.



Carcass of a Sheep hanging outside a Butcher's Shop with a Tin Cup tied under its nose to catch the dripping blood

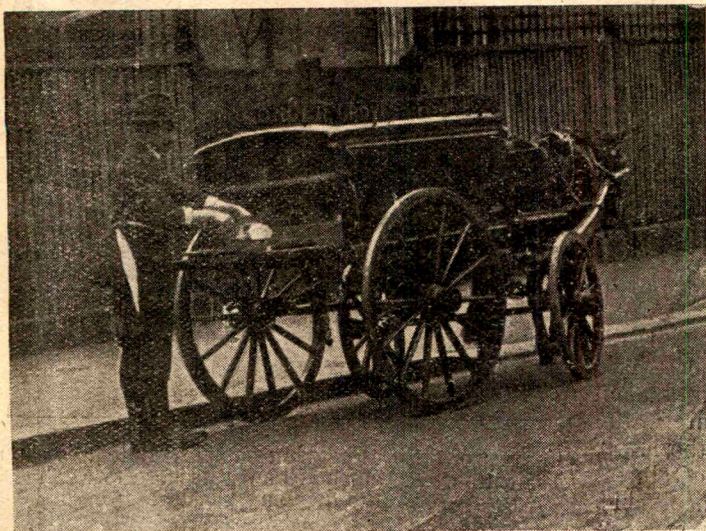
I shall never forget the horror that I felt when, on the second day of my first visit to England, I saw a row of sheep hanging in front of a butcher-shop—perhaps a dozen or more of them—head downwards, flayed except for the wool on their heads, with tin cups fastened under their noses to catch the blood which was dripping down through the nostrils. Though I have seen the same sight thousands of times since then, it never ceases to horrify me. Often the butchers score the layer of fat just underneath the skin so that the red meat underneath it shows through, in fancy designs of flowers or geometrical patterns, and garlands.

Just before Christmas or some other bank holiday like Easter, the butcher-shop presents a particularly revolting sight to a humanitarian. Around the walls may be arranged a solid mass of dead pigs, hanging



one against the other as close as they can be packed. Here and there will hang huge carcasses of beef, and long lines of dead sheep and lambs, interspersed now and again, with the body of a dead calf. It is impossible for a person who has never seen such a sight to imagine what it is like. It seems such a pity that so many poor animals have to die in order to make a feast for human beings.

The other day I was studying the menu in a fashionable hotel in London. In order to provide the materials for that single meal, I figured that fish, chickens, pigs, lambs, sheep, calves, and cows or bullocks (no one enquires the sex of beef in England) had been sacrificed.



The Fishmonger comes to the House daily to sell his wares

The meat sold in Britain is mostly imported. There is no doubt that some of that which is sold as "native killed" beef, pork, lamb or mutton comes from the New Zealand, the Argentine, Canada, or the United States of America and comes not on the hoof, but killed and frozen.

During the war when a regulation was made by the food controller ordering that butchers must indicate whether the meat they sold was home-killed or imported, I noticed that the shops which theretofore had been vending only "home-killed" immediately displayed signs indicating that some of the meat was frozen. They resorted to all sorts of devices in the attempt to trick the customer so that she would not be able to distinguish between the two varieties. Imported and

native meat would be placed side by side, with the cards so arranged that meat which appeared to be labelled "home-killed" was in reality the frozen variety.

How the English gorged upon entrails (officially known as "offal,") during the war! This must not be taken as meaning that the entrails are not ordinarily eaten to-day. Britons, indeed, look upon kidneys as a great breakfast or supper dainty. They are fond of such titbits as sweetbreads (pancreas), lamb "fries" (genital organs), liver, heart, tripe (the lining of the cow's stomach), cow heel, ox cheek, pig's feet, pig's head, and similar "offal."

In addition to the butcher, others come to the door once in a while to offer meat or fowls of one description or another. There is, for instance, the woman who sells dressed chickens. She purports to be a farmer woman and tells you that the fowls were killed in the early morning on her own farm. More than likely, however, she picked them up in the market at a bargain price and expects to make more by pretending to be a peasant than she would as an ordinary hawker.

Another kind of meat is brought to the door daily, but not for human consumption. The cat-meat man—or woman—makes regular rounds. Usually he or she has a stall somewhere in the neighbourhood where customers may go and secure cooked horse flesh and entrails for their pet animals. Once a day, however, a round is made of the regular customers to leave a supply, cut in small, thin slices and strung on a wooden skewer.

The cats and dogs know to the minute when to expect the hawker and follow him up the street begging for a bite to eat. It is an amusing sight to see one of these men or women followed by a procession of pet animals, like a modern Noah entering the ark.

## V.

Like the butcher, the fishmonger calls every day for orders. In the better class neighbourhoods, he telephones to ascertain the wants of the families which honour him with their custom. In the districts inhabited

by the poorer people the fishmongers carry fish about in a barrow or cart.

Some of the fishmongers also sell rabbits which the poor people eat in great quantities, because they provide nourishment for a much cheaper price than other meat would cost. They are to be had either skinned or unskinned. When skinned they look like the carcasses of so many cats—which, it is reputed, they indeed often are—for cheap as rabbits are, alley cats are even cheaper.

Many people do not trouble to cook fish themselves, but buy it ready cooked from the "fried fish shop," of which there are several in every neighbourhood, often kept by the fishmonger. With the fried fish are sold fried ("chipped") potatoes, which are conventionally supposed to accompany that dish.

## VI

The bread man usually calls round about noon, or shortly after lunch. He comes with a wicker basket on his arm, full of loaves of various kinds, which he has loaded from his van left standing in the street. Generally speaking, bread is vended in England in a very dirty way. It is seldom wrapped in paper, and is thrown about and now and again, allowed to fall in the dust of the street and calmly picked up and replaced in the basket to be delivered to the next customer on the route.

One day recently, as I was looking out of the window, I noticed the bread-delivery boy drop a loaf straight into a pile of horse manure. He picked it up, brushed it off with his sleeve—itself none too clean—and put it back in the basket. When he rang our bell, I answered it myself and told him that I did not wish him to leave for us the loaf which had fallen into the street. He did not attempt to deny that this had happened, but declared that the loaf was in the other boy's basket. I told him that I did not care whose basket it was in so long as I was not given bread flavoured with horse manure.

Recently, a few firms have taken to wrapping their loaves in paper. The practice is not wide-spread, however, and such bread

is used only by the wealthy and near-wealthy.

Bakers do not charge anything for delivering bread at the house, but in such a case do not give any "make-weight"—that is to say, a bit cut off from another loaf to make the one you have purchased come up to the full half-quarter (2 lbs.) or quarter (4 lbs) in weight.

In the same category as the bread man is the man who walks through the street near tea-time selling fresh-made crumpets and muffins. He carries his wares on a wooden tray, often balanced on his head, covered with a piece of green felt or a white cloth, and rings a hand-bell as he walks about to announce his coming in advance. In the old days they used to sing a rhymed song about muffins and crumpets as they walked, but it is seldom heard now.

## VII

Every so often the coal man calls to deliver



English Children picking up wood in Covent Garden Market

bags of fuel. It is surprising how many persons buy their coal by the bag in Britain, though to purchase it by the hundred-weight is to pay considerably more for it in the long run. Some of them resort to the practice because they are poor, others because their houses are so built that there is no storage room for a large quantity.

The oilman also calls periodically. He generally drives up with a van packed with a variety of stores—soap, washing powders, matches, candles, cleaners and polishers of every description, brushes, brooms, and paraffin oil, and articles of that sort. It is very convenient for the

housewife to be able to buy such supplies at her door, instead of having to drag home from the market carrying them in her shopping bag, as, indeed, many of them do—for at heart the women in Britain, as in other lands, love to shop around and buy the articles they wish to secure at a farthing reduction, even though they may have to carry them home themselves instead of having them delivered.

### VIII

Wood for lighting fires is another article which the housewife has to secure from one source or another. She may buy it in neatly tied bundles from the oilman, or from one of the wood peddlers who hawk it about. It comes, as a rule, not only chopped ready to be put into the grate with paper and lighted by touching a match to it, but



The British Hawker sells pot-plants and seedlings for the garden.

one end of each stick is dipped in resin to make it quickly inflammable.

The poorer people buy empty boxes from the grocer and chop them up for themselves, or perhaps buy "rough wood" from a man who brings it round in a barrow pushed by hand or drawn by a donkey. They may even send their children out with empty bags to pick up old paving blocks from the streets that are under repair; or broken boxes in Covent Garden or some other market-place, where they have been thrown away by the tradespeople. I have seen old women picking up

tiny twigs that have been blown off the trees in public parks and roadways, and taking them home to use as fuel.

More than once, on such occasions, my thoughts have flown to the firesides in richmen's homes, in front of which I have sat chatting perhaps only an hour or two earlier, possibly, I had been listening to the empty chatter of some blue-blooded lady or a *nouveau riche* dame whose fireplace was heaped high with oak-logs. A wood fire was far more healthy than a coal fire, she may have been telling me. That remark may have been prompted by the desire to suggest to me that she was among the comparatively few persons in Britain who could afford such a luxury. She, in any case, was oblivious of the fact that thousands upon thousands of families, living not so very far away from her, had to exercise the greatest possible economy in respect of fuel—keeping the fire low all day long, and picking out the partly burned coals at night on going to bed—sifting the ashes in the morning so as to salvage every possible particle of fuel. She certainly did not have in mind the fact that thousands of Englishmen and Englishwomen could not afford to have a fire at all. If, perchance, something forced such a thought upon her attention, she would ease her conscience by exclaiming: "poor things! how wretched they must feel!" or "perhaps they do not mind it very much since they are used to the cold;" or, if she happened to be a woman of fine instincts she

would seek to forget their misery by bestowing in charity a hundredth or thousandth part of what she spent annually upon her dresses and trinkets.

To return to the coal man, he usually empties his bag through a hole in the sidewalk or at the top of the front steps, letting it drop into the coal cellar below. The women, who have to sweep and wash the steps afterwards, sometimes have him carry it into the house and empty the bag in the cellar. He always expects a "tip"—or *baksheesh*, as we would describe it in India—the

size of which depends upon the amount of coal he has brought and the generosity



British Woman Flower-seller

of the person who gives it. Before the war, one used to give two pence or three pence to the man who brought a ton of coal. Today he would be likely to throw such a tip back at anyone who offered it. Only silver is acceptable in this day and age—the larger the silver piece in size and value the more one is respected. The coal man utters a shrill shriek when he is proceeding through a street so that his customers may be ready by the time he arrives.

## IX

Though I have very nearly exhausted the space at my disposal, I have nowhere near exhausted the types of tradespeople and hawkers who come to the house to sell their wares, or

to take orders for future delivery. There is the woman or the man who sells flowers, for instance, either from a basket carried on the arm or from a cart.

In the spring come hawkers with pot-plants and seedlings of every description, ready to be planted out in the garden. Some of them prefer not to accept cash for the aspidestras or palms but insist upon having in exchange an old over-coat, or a pair of trousers, or suit for which the master of the house has no use. These men always drive a hard bargain, and sometimes secure garments that the master really needs, in exchange for a plant which may prove to be nothing but leaves stuck in a pot of earth, minus the roots necessary to keep them alive.

Then there is the itinerant gardener, who goes about with shears cutting hedges and mowing lawns for any one who would engage them. Persons too poor to employ a gardener regularly, and too lazy to do the work themselves find them very useful.

Sometimes, on going to the door, the mistress finds a man or woman who is going about from house to house advertising a certain article, and either seeking to sell it on the spot or asking permission to demonstrate its use so that it may be purchased at the local shops. They offer soap and washing materials, brass and metal and furniture polish, washing machines, vacuum cleaners (or substitutes for vacuum cleaners which are, in fact, not substitutes at all), and similar



English Boy scraping up manure in the street

things. Sometimes the man is selling brushes and wicker-ware made by blind or orphans, or other dependent people. There is a succession of such persons, in spite of the fact that, prominently displayed on the front gate, is a sign: "No Hawkers, No Circulars," as a sort of scarecrow to keep them away. They seldom pay attention to such a warning, or even to a sign: "Beware of the Dog," which is also adopted by some householders in the effort to keep them out.

If it is not a flower-seller or lavender-hawker, it is a man distributing circulars, or a little boy with a bucket of manure which he has gathered up in the street and wishes to sell for use in the garden, for a penny or two, to secure some pocket money. Perhaps it is a girl or woman who wishes to polish the brass

on the front door or to scrub and to whiten the steps, or a window cleaner, or a man who wants to know if there are any rush-bottom or cane-seated chairs which need to be repaired or a scissors grinder. It may be a person selling clothes-line poles to use on wash day to elevate the washing high above the ground so that it may not be soiled by dragging in the dust; or a parcels-delivery man who has brought a box from the station, or has called for one.

A great many housewives in England today are too poor to keep a servant, and the constant ringing of the bell, calling them to the door only to find a hawker or demonstrator is a great trial to them, especially if they happen to be on an upper floor and have to hurry down stairs to answer the bell.

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## MODERN INDUSTRIES AND POLITICAL POWER

BY PROFESSOR M. TIMUR

THE introduction of modern industries in India is generally advocated as a remedy for poverty. This, however, is not the only remedy and is not without evils of its own. There is nothing which widens the gulf between the rich and the poor so much as the use of machinery and manufacture on a large scale. If the aim of a people is simply to live in peace and contentment, there is no way better for them than the scheme of Mahatma Gandhi, to till the land and ply the charka in their leisure hours. If there is plenty of irrigated land, it can produce sufficient wheat and cotton to fill every mouth and cover every back. They can easily avoid by this means the evils of industrialism under which Europe is groaning and the equally obnoxious remedies which are more distasteful to some people than the evils. They will not be forced to work long hours in the unhealthy atmosphere of a factory on a starvation wage by their capitalist masters and shall not be required to make bloody revolutions to depose such masters and introduce socialism or communism of any kind to tyrannize over the ruling classes in their turn.

Keeping in view the psychology of the Indian masses who are under all circumstances for peace and contentment and whose equanimity of temperament is only disturbed when they have less to eat, the Government of India is always planning new schemes of irrigation in order to bring more land under cultivation. The Sindh barrage scheme, the Sutlej valley scheme and all other projects of the same nature are initiated with this object in view. They bring prosperity to the ryot and the people in general and no politician has the courage to denounce them. Their benefits are so patent and the evil so carefully concealed that few perceive the other side of the shield. They give a satisfactory and practical answer to those who clamour for the encouragement of European industries. If European industries are intended simply to increase the prosperity of the land, here is a safer, surer and quicker means to the same end; for agriculture is no new industry in India; it demands no great capital, no new and complicated machinery and no great skill in the workman. It is always profitable and begins to yield a return the very first year the sod is turned up.

On the other hand, there are innumerable risks in the installation of new machinery. It requires an immense capital to start with, a great part of which is wasted through the inexperience of the directors and the engineers. Every part of the vast machine has to be imported from a distance of seven or eight thousand miles. If a single part is broken by accident, the whole factory has to stand still till the required part arrives from Europe. Considering all these difficulties, for people whose aim is peace, contentment and prosperity, the safest course is to bring under cultivation as much land as possible and for the Government to dig canals for irrigation.

But for the politically conscious people who have an ambition for political power, there is another side of the picture. Their aim is not peace, contentment and prosperity; but freedom.

The attainment of political power, or, as it is generally called, freedom, requires struggle and a struggle implies the use of force. If the nations of the world were like the peaceful citizens of a modern town who adjusted their differences amicably and obeyed the decision of a law court in extreme cases, there would be no politics. There would be equitable laws defining the rights of all nations, all disputes would be settled by arbitration and there would be no recourse to force of any kind. But that day of the millennium is yet far off. Nations still believe in the use of force. To be more exact, the powerful nations believe in their own power and the world is ruled by the law of self-interest and not justice. When this is the state of affairs, it is plain that there can be no political power without the use of force. Mahatma Gandhi makes a distinction between soul-force and physical force. What he means by soul-force will be clear from the following quotations from his "Indian Home Rule." Says the Mahatma :—

"Passive resistance is a method of securing rights by personal suffering; it is the reverse of resistance by arms. When I refuse to do a thing that is repugnant to my conscience, I use soul-force. For instance, the government of the day has passed a law, which is applicable to me. I do not like it. If, by using violence, I force the government to repeal the law, I am employing what may be termed body-force. If I do not obey the law and accept the penalty for its breach, I use soul-force. It involves a sacrifice of self."

Further he says :—

"Passive resistance, that is, soul-force, is matchless. It is superior to the force of arms." "Con-

trol over the mind is alone necessary, and, when that is attained, man is free like the king of the forest, and his very glance withers the enemy." "The force of arms is powerless when matched against the force of love or the soul."

Refusal to obey unjust orders and suffering for the refusal seem to be the two cardinal points of passive resistance. Mahatma Gandhi has a great faith in its efficacy in securing political rights and regards it as much superior to physical force for the same purpose. A simple instance will show how far passive resistance is useful in political affairs. If a thief enters a man's house and begins to carry away his household things, what should the master of the house do according to the doctrine of passive resistance? Plainly, he should not use any violence against the thief, but should refuse to help him in carrying the things. In addition to this he may appeal to the thief's sense of justice and honesty. If the thief is a novice in his profession, he may be dissuaded by the pious man's words from his deed of unrighteousness; but if he is an old and practised hand at the trade, he will only laugh at his folly. The international morality of the world is no better than the thief's morality and to appeal to the conscience of a nation in a political struggle is equally futile. Indeed, some legendary saint may have converted a thief in the very act of robbery; but there is not a legend even about a saintly nation arresting the progress of an invader by a mere appeal to his conscience. This shows how far is the possibility of such a thing from the human mind. If the thief takes it into his head to occupy the house and does not leave it, what method has the pious man to turn him out? He cannot take him by the arm and push him out; for this would be active violence. If the thief wants to expel him from his own house, he can have resort to passive resistance, he can lie on the ground and refuse to move; but if the thief is strong enough, he can lift him up and throw him out. If the owner of the house makes a fuss and disturbs the thief's peace of mind by his wailings, he can easily stab him and put an end to his existence. If the other members of the house offer resistance in the same way, he can treat them similarly. But as there is an end to human endurance and most men are not of a heroic character, they will submit to the thief's authority and recognise him as their new master. Thus until there is a single being in the world who uses physical

force in support of his unrighteous aims, good man will have to use the same force against him in defence of their principles.

Besides, passive resistance, as it appears in political struggles, is only a kind of physical resistance. It is nothing but inertia, the common property of all matter. Instead of actively co-operating with your enemy in pulling down your house you stand aside and do not lift a finger to help him. This too is a noble attitude when no other is possible. It cannot, however, be superior to active force. Passive resistance is not soul-force. It is only the physical force of inertia. A body in motion is always more powerful than when at rest. It is against all human experience to believe that passive resistance is superior to active physical force.

There is, however, another kind of soul-force which is the true force exercised by one mind on another without the intervention of material means. As the mind commands its own body and the body obeys it without the intervention of a third element, so may one mind influence another mind and command its body as it does its own. This sort of soul-force is used by religious preceptors or political leaders over their followers who are the limbs of their own body for all practical purposes. A saint or a political leader may exercise this soul-force over his enemies too and subdue them with the power of his righteousness. He may conquer their consciences and through the conquest of their consciences disarm their bodies; but this conquest is not always possible and the stony-hearted enemies are often successful in resisting such saintly influence. They may even kill the saint and imagine that they have put an end to him and his cause. But the holy powers are not so easily destroyed and the saint's spirit may pursue his enemies through several generations and may at last be successful in converting their children or children's children.

Soul-force in this sense is really more powerful than any physical force, but it works out its effects in an inordinately long time. While the political effects of physical force appear in years and decades, spiritual force takes centuries and millenniums to work its transformations. Its effects may be more deep and the transformations more thorough, but they are too slow to satisfy the ambition of the politician.

Christ was one of those who exercised soul-force and history shows that he had one

of the most powerful souls which the world has ever seen and yet he had to succumb to his enemies, was executed on the now famous cross and his enemies thought they had put an end to him; but his mighty spirit pursued them through centuries and at last conquered them. The time taken by the spiritual powers, however, is too long for politics. Moreover, in the political struggle we have no need to conquer the soul of the aggressor. His conscience is already against him; it is only greed which eggs him on. What we ought to do with him is simply to make it physically impossible for him to execute his evil designs. If passive physical resistance is unable to stop him, he must be actively resisted. There is no fundamental difference between passive resistance and active resistance; they are only two varieties of physical force. Those who believe in the superiority of passive resistance confuse it with the true soul-force used by saints and prophets, which we have proved to be quite an unsuitable weapon for politics. Whenever soul-force has produced results quickly, it has always been accompanied by physical force. The rapid spread of Islam and Protestantism are illustrations. We do not mean that people were converted to Islam or Protestantism by force. The physical superiority of the votaries of the new religions imparted a dignity to their doctrines and their dazzling victories in the field of battle compelled (not in a physical sense) the conquered races to give them a respectful hearing. Besides this, the more conservative people who are generally responsible for retarding the spread of a new religion, could not persecute their countrymen who were favourably inclined towards the new doctrines. Thus the physical force of the conquerors overcame the physical force of the persecutors and cleared the way for the soul-force to work.

Having discussed at some length the importance of physical force in international politics, we have next to see what that force consists of in modern times. In ancient times the nation which could produce the largest number of stalwart warriors proved stronger than its neighbours. Since the Industrial Revolution in Europe, a new factor of immense importance has entered politics and revolutionized the science of war. The experience of the Great War is that the real combatants are the factories of the countries at war. The soldier in the field

only directs the destructive powers of the innumerable machines which are manufactured in vast numbers in the factories at home. There is such a great wastage of men, material and machines in a modern war that a nation which cannot keep up the continuous manufacture and supply of railways, motor cars, aeroplanes, ships, clothes, boots, guns and ammunition cannot prosecute the war. Munitions of war may indeed be taken to include all that is necessary to maintain life in one army and destroy it in the other. Political power thus depends directly on economic power and manufacturing capacity. It is, therefore, the duty of every country which has an ambition for political power to develop its industries on modern lines. If it considers that it can achieve freedom or defend itself against foreign aggression without the help of men who are trained in the use of modern machinery, it deceives itself.

The first requisite for the development of national industries is the existence of trained men belonging to the country to work the industries. Of the two evils, the importation of foreign capital and the importation of foreign workmen, certainly the lesser is the importation of foreign capital. A factory belongs, in the ultimate sense, to the skilled workmen who work in it. The capitalist is only a profit-consumer who at times of national danger is a negligible factor. More than soldiers what a modern country wants for its defence is an army of skilled mechanics who are loyal and faithful to the true interests of the country. A soldier can be trained in six months (as was done in the Great War); born commanders, (no worse than old trained generals and in some cases infinitely better) can be discovered during the time ordinarily taken by a modern war; but mechanics cannot be trained so quickly. A nation which is caught unprepared in this direction can never make up the leeway. The great industries of England and France saved them and their allies in the Great War, although they were caught unprepared in the strictly military sense. The defeat of Germany too was not a military defeat, but economic exhaustion.

The first duty of a young country which is budding forth into political self-consciousness is to train men for the mechanical services of the country. The factories, the railways and the telegraphs of a country are the arms, legs, eyes and ears of the national

body. If these services are under the control of foreign or unpatriotic mechanics, the nation is like a deaf, dumb and blind cripple. India has wasted the first fifty years of its conscious life in training men for the learned professions. Within the same period Japan rose from an insignificant island on the map to a first-rate power. The reason was that India directed her energies to academic studies while Japan turned hers to the practical arts. Even now the springing up of universities throughout the country like mushrooms in the rainy season, and the cry for compulsory primary education, show that she is not taking her political programme seriously. If she were, she would be concentrating all her energies on the strengthening of her sinews, which can only be done by modern machinery, and would not be frittering her strength away in different directions. She would be turning out mechanics and electricians in thousands and not swelling the ranks of starving schoolmasters, lawyers and clerks. For some time to come, the more important political work for India is the development of her industries on modern lines and the training of her sons in the modern arts. Legislative assemblies, ministerships, the Indianization of the civil services and even the Indianization of the army are not so important as the Indianization of railways and telegraphs and the setting up of factories for all real needs of the country. If they cannot compete with foreign manufacturers, the loss must be made good from national funds especially raised for this purpose. Foreign goods may be boycotted to help them. Several other devices may be thought out to protect them, if the national mind is bent upon doing it; but the national mind of India is strangely fascinated by unpractical and romantic schemes and is unable to see a business proposition. Millions are wasted every year on the education of young Indians in Europe, and this education does not fit them for anything except preying on the ryot as lawyers or civil servants. The experience of Russia and other European countries has proved that the so-called learned professions are no better than Roman Catholic monks were in the wars of the Middle Ages and are quite unfit for a political struggle. The real power of every country is in the hands of its skilled and organised workmen and if a country has not developed this class, it has no political significance among the nations of the world.



Even in ordinary struggles men of the learned professions prove too soft. They have no freedom from their bread-winning pre-occupations and lack the stamina for a real struggle for power. The politics of a country become more practical when they pass into the hands of the working-class. Their methods

are simple but effective and have nothing in common with the elaborate schemes of lawyers, which end in smoke. India has yet a long struggle before it and our politicians would do well to aim at creating this class and when it is in existence to hand on their responsibilities to them.

## THE EARLIEST CURRENCY COMMITTEE IN INDIA (1787)

BY J. C. SINHA, M.A.,

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WITH a Royal Commission enquiring into the condition of Indian currency, during the next few months, an account of the earliest Currency Committee in this country, may have not merely an historical but also some topical interest.

### *Batta* ON GOLD *mohurs*.

Ever since the adoption of bimetallism in Bengal in 1766, the concurrent circulation of the two metals was mainly confined to Calcutta. Even there, the gold *mohur* circulated at a varying rate of discount, depending chiefly on changes in the market ratio between gold and silver. This discount was quite moderate for more than sixteen years, from 1769 to 1785. "It was not until the beginning of 1786," writes Sir John Shore in his Minute of September 29, 1796 "that the *batta*, on the Gold *Mohurs* from its augmentation became a subject of complaint, the Quantity of *Mohurs* in Calcutta had been annually increasing, and as few passed current, beyond the limits of Calcutta, the accumulation exceeded the wants of the inhabitants." The *batta* for exchanging *mohurs* into rupees, which was only 5 annas per Rs. 100 in March 1787, rose to Rs. 3 at the beginning of August of the same year.

### APPOINTMENT OF THE COMMITTEE: ITS TERMS OF REFERENCE.

On September 25, 1787, Lord Cornwallis appointed a "Committee for enquiring into the causes of the scarcity of silver coin." The terms of reference were "to ascertain the cause of the present discount in the

Exchange of Gold *Mohurs* into Silver" and to "propose in consequence whatever measures may appear . . . best calculated to obviate the inconveniences arising therefrom which are now so generally complained of."

### ITS PERSONNEL.

The Committee had six members:—Herbert Harris, who was the Chairman; Richard Johnson; C. Cockerell; John Burgh; William Harding; and A. Lambert, who, it seems, was the Secretary. The majority of the members were Government officials. Herbert Harris was then the Mint Master in Calcutta; Richard Johnson was the Accountant of the Revenue Department; C. Cockerell was the Postmaster General, and William Harding was the Company's *Buxey* or Civil Paymaster. I have not been able to ascertain what post was held by Lambert. In a letter dated July 24, 1782, he had applied for permission to resign his appointment under the Company; but he must have been its servant at the time he acted as Secretary to the Committee. About two years later, he became the Chairman of the General Bank of India. Probably even then he was in the Company's service. The only member of the Committee who appears to have been a non-official was John Burgh, whose name occurs frequently in the Records in connection with his contracts for the repairs of the cantonments at Dinapore and Berhampore. In 1792, he became the Chairman of the General Bank of India. In spite of this overwhelming majority of the official members, European non-official interest was very effectively represented in

the Committee. For, in those days, the Company's servants were traders and business men first and government officials afterwards. Thus Johnson in his letters dated December 23, 1786 and October 12, 1787, writes as the Chairman of the General Bank of India. There are also frequent references in the Public Department Records to the active part taken in trade by Harris and other official members. Thus the Committee was as representative a body of bankers and business men of the time as the present Royal Commission, except that the latter includes a professor of Economics and a few Indian business men and outside experts.

#### EXPEDITIOUS INVESTIGATION BY THE COMMITTEE.

The currency problem at the time was much less complicated than it is today, and the Committee finished its work in the course of two months. Its first sitting was held only two days after its formation, viz. on September 27, 1787. It met once every week, except during the Pujah holidays, till November 26. It had altogether eight sittings. In presenting the report, the Committee apologised for the "scantiness of . . . materials and the insufficiency of (its) labours." Yet the Report runs over three closely written sheets and the Proceedings consist of thirty quarto pages.

#### THE WITNESSES

The Committee examined the *gomastahs* of five Indian firms. Three of them who were real bankers were non-Bengalees. The other two were Bengalee firms but they were apparently mere *poddars* or money-changers. It seems that the Bengalees had no big banking houses at that time. In fact, I have not been able to trace the existence of any such house in any of the early Records of the East India Company.

The oral evidence before the Committee was marked with a certain naive simplicity. Mohanund, the *gomastah* of the house of Gopaul Doss, was the first witness to be examined. He gave the following evidence:—

"Question 2. What is the cause of the Batta on the exchange of Gold Mohurs into Silver?

A. The demand of Silver Siccas to be sent to the Aurangs is the cause of the premium they have born (*sic*).

Q 2. To what places are Sicca Rupees sent?

A. To every place where purchases are made.

Q 2. Are not Arcot Rupees only current at Dacca?

A. Lacs of 19 Sun Sicca Rupees in Specie are sent from Calcutta to Dacca.

Q 4. Why was there no Batta demanded on Silver last year?

A. Because it was more plenty.

Q 5. How did it happen?

A. How can I tell.

Q 6. Did you ever consider in your own mind of any cause that could possibly occasion the late scarcity?

A. I never considered the subject.

Q 7. Has not the scarcity been increased by individuals hoarding it up for the purpose of private advantage?

A. The shroffs never have, I cannot answer for any other people.

Q 8. Did you ever buy or sell any silver rupees?

A. I never did. I only deal on Bills of Exchange.

Q 10. Who are the people that deal in Silver?

A. The Bangally Bazaar Shroffs or Money Changers by retail."

The next witness examined was Nemy Churn, *Gomastah* of Seboram Paul. He represented the "Bangally Bazaar Shroffs" and naturally enough, tried to lay the blame for the *batta* at the door of bigger Shroffs. But the evidence tendered by him did not carry conviction as he made a number of contradictory statements. For instance, he ascribed the *batta* to the stoppage of issue of new coins, but could not say if any silver was tendered for coinage. Then followed a number of interesting answers to the usual questions of the Committee:—

Q. Why is silver scarcer this year than the last?

A. Because it is more plenty the last year, I am but a retailer, I buy from the larger houses.

Q. Who are those larger houses that you buy from?

A. Gopaul Doss, Nunderam Bydenaut, Sambroonaut, Arjungee Nalgee.

Q. How do they obtain the silver Rupees?

A. I do not know.

He ascribed the scarcity of silver to its limited supply. About the hoarding of silver he confessed ignorance, but added emphatically, "All that I know, is, we do not get it (i.e.,

silver) and upon that raise our demand". To the question, "Can silver always be had by paying a premium for it," he gave the evasive answer; "I buy only 3 or 400 at a time. How can I tell".

The third witness Ramjeeroum gave evidence on behalf of the firm of Nunderam and Bydenaut. In his opinion, scarcity was caused both by restriction in the supply of silver and by increase in the demand from *aurangs*. He could not assign any reason why *batta* had not been demanded last year, for, as he said, his main business was in bills of exchange "for the remittance of the Collections of Revenue". He only bought and sold silver rupees occasionally "as necessary for exchange". About hoarding, he was ignorant, and he confessed that he had never before thought about the causes of the scarcity of silver. But his answer was prompt and incisive—"It depends upon Heaven and the King".

#### EVIDENCE INCONCLUSIVE.

The evidence of the remaining two witnesses, Hurrypersaud, the *gomastah* of Budge Bullol Doss and Conoy Seal, the *gomastah* of Nillemer Seal is to the same effect. The unsatisfactory character of the evidence is apparent. The Committee sought for a simple explanation of the scarcity of silver by suggesting to the witnesses that it was due to the practice of hoarding. But the *gomastahs*, true to their salt, stoutly denied any such practice. Their evidence is practically of an entirely negative character. It throws no light on the real problem.

#### DEPRECIATION OF GOLD.

The Committee discussed the question before it from two apparently different standpoints. At first it analysed the causes of the depreciation of *mohurs*. The gold *mohur* in Bengal, remarked the Committee, with a value of about 36 shillings was of too high a denomination to circulate to any considerable extent outside Calcutta. It was true that it passed current in the cities of Dacca, Murshidabad, Patna and Benares, but the total amount circulating in all these parts was not even one-fourth of what was in circulation in Calcutta. "This accumulation of any Specie in one place," the Committee continued, "must cause great plenty of that article. This plenty, whatever extent it has in itself, is, as it were, increased by the

paper which is in Circulation at the Presidency.\* One Crore and a half of Certificates, besides Bank Notes and other Paper now used here, as also, one and a half crore of bonds, must occupy a space in the circulation, of the Town, which, by precluding in so far the call for Gold, will have the same effect as an increase of its quantity, and, of course, to diminish its value." Here we find a statement of the quantity theory, although in somewhat imperfect language.

#### APPRECIATION OF SILVER.

The Committee then proceeded to discuss the question of "the enhancement of silver and its possible cause from the fictitious or real scarcity of it"—as if the discount on the *mohur* and the premium on the rupee were not one and the same thing. The scarcity of silver was, in the opinion of the Committee, due to the following permanent cause, viz., the reduced import of silver since 1757 and its increased export to the other Presidencies and to China. This was a factor which would alter permanently the ratio between gold and silver in Bengal, but it could not explain the sudden increase in the *batta* on *mohurs* in 1787. The Committee ascribed this to the wider use of bills for the remittance of revenue to Calcutta, and to the drain of silver to the *Aurangs* for investment. But "one cause (and perhaps not the least of those already adduced) of the diminution of silver coin in Calcutta," observed the Committee, "appears to be the too high value of the gold coin compared with that of silver."

#### RECOMMENDATIONS.

On the basis of the above findings the Committee made the following chief recommendations:—

1. "To receive all the rupees that come into the hands of Government throughout the country, milling and subdividing them into halves and quarters, adding an alloy equal to the English standard† for silver Coin.
2. "To wave (*sic*) the duty upon coinage for individuals.
3. "To let the gold *mohurs* in like

\* Paper had at that time very little circulation in the mofussil. Thus it competed with metallic currency only at the Presidency, which, as stated above, consisted mainly of gold.

† The English standard for silver was then, as it is now, 92.5 fine, while the *siccas* were at that time 98 fine.

manner be milled and sub-divided into halves, quarters and eighths increasing the size of the sub-division beyond that now known without altering the present standard.

4. "To inflict such punishment upon shroffs who shall be convicted of giving anything less than Sixteen new Milled Rupees for a new Milled Gold Mohur."

5. "To adjust the value of gold and silver coins "to the natural values" they bore to one another in India.\*

#### COCKERELL'S MINUTE OF DISSENT

To the Report of the Committee, Cockerell appended a note of dissent setting forth the following points :—

(i) "That the *batta* upon silver was almost entirely caused by the increased amount of Revenue Remittance Bills and

(ii) "By the sudden and prodigious influx of Bank notes, adding that the General Bank by taking security for their loans set a bad example to the Natives, thereby injuring the public credit :

(iii) "That the investment was made later in '87 than '86 and the consequent issue of certificates was not the cause of the *batta*."

#### REMARKS MADE BY THE COMMITTEE.

To this the majority of the members replied that so far as the first point in Cockerell's note was concerned, they were "all agreed in, as the principal cause and the third was never asserted at all". With regard to the second point they argued that the average of Bank notes in circulation was only 12 lacs and it "never could cause a scarcity in one particular specie exclusively. In England where the extent of the Bank notes in circulation has been immense, no body thought of attributing any temporary scarcity of silver to it." The method of granting loans by the Bank, the majority of the members contended, was neither peculiar nor did it suggest "any example to the Natives detrimental to the public credit. Nor has a similar mode in other Banks ever been prejudicial to Credit."

#### REPORT IS OF INTEREST TO ECONOMISTS.

It is not possible to discuss in greater

detail many other interesting points of this Report in a short article like this. One important fact which I have mentioned elsewhere\* may here be repeated. There is a reference to Adam Smith's *Wealth of Nations* in this Report, and from the discussions that have been recorded, it is clear that the members of the Committee were quite familiar with the economic doctrines then current in England. I have already referred to the statement of the Quantity Theory of Money given in the Report. There is also a most interesting discussion on the incidence of the salt-tax in Bengal. The Report is thus of considerable interest to students of Economics. Though its value has been impaired by the lapse of one hundred and thirty-eight years, the main problem that faces the present Royal Commission is similar to what was discussed by the Currency Committee of 1787. The Committee recommended the maintenance of the old ratio between the gold coin and the silver rupee, by increasing the quantity of alloy in the rupee,—a measure suggested by Sir Dadiba Dalal in his Minority Report to the Babington Smith Committee of 1919. Like the Currency Committee of 1787, the present Royal Commission will have to determine the rate of exchange between the gold sovereign and the silver rupee, and to remove the disparity between their official and market rates.

#### COMPANY'S SERVANTS NOT MERE ADVENTURERS.

Students of Public Administration in British India also may read the Report of 1787 with profit. It shows that the method of investigation by committees was exactly the same in the days of early British rule as it is today. The Currency Committee of 1787 had its Chairman and Secretary, framed its questionnaire, examined witnesses, called for memoranda† and had even a minute of dissent. The common view about the early British officers in this country is that they were a race of unlettered adventurers who came here simply to shake the Indian Pagoda Tree. The Report of 1787 shows that such sweeping generalisation is hardly fair. Some of the servants of John Company, even in those early days, studied

\* This proposal does not occur in the main body of the recommendations but was suggested in a note appended to the Report. The Committee was not very enthusiastic over this measure. It would, in its opinion, "tend as a temporary relief to the evil complained of."

\* In an article on "Economic Theorists Among the Servants of John Company." *Economic Journal* (London), March, 1925.

† e.g. from the Treasury, General Bank of India, Bengal Insurance Company etc.

the writings of the leading English economists of the time and applied their theories to the solution of the economic problems of

this country. This is no less creditable than the spectacular achievements of the early builders of the Indian Empire.

## POSITION OF WOMEN IN THE HINDU SOCIETY

BY RAMPRASAD PANDAY

THE history of women as a social class, like that of the conquered nation, has always been a painful reading. Go where we may, turn the pages of the history of what nation on this intensive earth we choose, everywhere and always we find the same iron-fetter of social inferiority imposed on them. About seven decades back, Tennyson had to record the same deplorable fact. His swift poetic imagination traversed almost every important land but the monotony of the scene remained perfectly unbroken.

The Hindus believe that it is a glorious part that we have to look back upon. We shall examine if the statement is true with regard to the position of Hindu women also.

The history of ancient India, has three well-marked chapters: Vedic India, the India from the end of the Vedic age till the advent of Buddha, and the India from the date of the decay of Buddhism downwards. There is a general belief among the native historians that during the first-named period the women enjoyed a very favourable position. She was actually looked upon as the other half of man and was allowed, rather she claimed, equality in all matters. Speaking in 1900 in New York, Swami Abhedananda said, "This idea of the equality of man and woman was the corner-stone of that huge structure of religion and ethics among the Hindus which has stood for so many ages the ravages of time and change defying the onslaughts of the shortsighted critics of the world. In India, whatever is claimed for man may also be claimed for the woman; there should be no partiality shown either for the man or woman, according to the ethical, moral and religious standard of the Hindus. The same idea of equality was most forcibly expressed in the Rig Veda (Book 5, hymn 61, verse 8). The commentator explains this passage thus "The wife and husband, being the equal halves of one substance, are equal in every respect; therefore both should join and take equal parts in all work, religious and secular." The glorious names of Romasha, Lopamudra, Aditi, Vishvavara, Shashvati, Gargi, Maitreyi and Ghosha etc., adorn no doubt the Vedic age as woman-seers and woman-revealers of truth. These names as such bring to our notice an admirably happy state, which is further corroborated by Kalidas and Bhavabhuti. The best heroines of the Vedic times are presented to us as female-students at big centres of learning studying the highest truths of the age, and I may be permitted to say of all ages, and mixing up freely with the

students or visitors of the opposite sex. What is Shakuntala to us in the first scene? Nothing more or less than a woman-student mixing freely with the male-students of Kanva and enjoying the sweet privilege of according reception to the visitors, be they men or women, of the university. In like manner Bhavabhuti represents Atreyi as student of Vedant, who had come down to the university of Agastya from that of Valmiki.

All that speaks well, and very well, of the age. But against it, we have the sad plurality of queens of the kings of the same age, which I cannot reconcile with the general spread of higher, or even high, education among the women. We certainly know that learning during the past ages was not the privilege of the Brahmans. At least, among the first three classes it was as general. But of the women of the second and third classes we cannot predicate the same thing. Had they been allowed it, they would never have permitted themselves in twos and threes to be wives of the kings. If we come across the illustrious names of such queens as accompanied their husbands on the battle-fields; we are not led to a brighter verdict on their status, for they also in most cases were victims of polygamy. Chivalry and ignorance may exist together but the idea of polygamy is at once repugnant and even abhorrent to an educated lady.

So that the Vedic age, if it was a glorious age for the women, was so in comparison with what it became in the following ages. It was not what it ought to have been. Education was not general among them as it was among men. It was probably confined to the first-class ladies only.

The second period of ancient India, as has already been hinted, is taken for our present purpose to have been that which intervened between the Vedic and Buddhist ages. This was a time in which sprang up all the non-Vedic religious literature, such as the codes of Manu and Yajnavalkya, the six systems of philosophy and the epics. During this extensive age, the Hindu woman appears to have degenerated. We no longer find her in the enjoyment of what she had in the former times, to say nothing of having more. I am unable to trace the actual causes, but the fact remains unchallenged that the codes of Manu and Yajnavalkya, a stripped womanhood of all humanity. The people whom these law-givers represent ceased to discern humanity, much less divinity, in women. The restrictions imposed on them bear out the fact clearly.

In both of the codes ascribed to these writers extensive chapters have been devoted to the expositions of the duties of a boy-student, but they are perfectly silent on the duties of a girl-student. Probably the term Brahmacharini in the sense of a girl-student nowhere occurs in them. This is evidently because there were no girl-students. They were not sent to universities to receive education along with their brother-students. They had been turned into domestic play-things! Manu ordains:

'Marriage of girls forms their initiation into the study of Vedas. Serving the husband in their studying at an Ashram. Domestic duties are the substitute for duly rites, such as sandhya-vandan and Agnihotra'. Prescription of the marriageable age of girls simply conforms to these ordinances.

'A man of thirty ought to marry a girl of twelve. A man of twenty-four ought to marry a girl of eight. A man if he deems fit may marry earlier.' Another law-giver holds the age of eight to be preferable to a higher age. The same law-giver further says: 'Those parents who keep their daughters unmarried after the age of puberty are sure to fall into hell.'

In the face of such cruel and stupid injunctions it is nothing short of silly to look for girl-students. We see them confined within the limits of a hut or house as the case may be. Their husbands acted as teachers or professors, as Gurus or gods, for are we not told further:

'Women have no personal claim to sacrifice or fast. By serving their husbands only they can attain salvation? Manu goes so far even as to permit the second-class men to marry girls by force, both against the will of their parents and themselves! Is it fair to have crushed in such a shameless manner probably the brightest flower of the garden of God? The fact is, as I have already stated, those people, I don't know how, lost all proper conception of womanhood. In women they could hardly perceive anything higher than the apparent flesh.

I know I shall be accused of using strong language against personages otherwise most worthy of reverence. I myself felt reluctant at each step. It is the sense of necessity of laying bare those hard facts before the thoughtful social workers that has driven me to the extreme point. I feel I could not have used softer words without submitting the entire series of facts found in the codes and rampant even to this day almost universally among the Hindus.

Such then is the picture, however imperfect, of woman life during the second age. Coming to the third period in our past history we find ourselves on happier ground. With the advent of Lord Buddha came also the better days of the Hindu women. He not only extended the sanction for scriptural study to the male members of all the four classes alike but to the female class also which had till then been classed with Shudras in such matters. In Buddhist books we come across descriptions of monasteries swarming with monks as well as nuns, all alike engaged in the study of scriptures and practice of all kinds of virtue. Here indeed finds the long-suppressed and fast-bound Hindu woman liberty once more, and probably on a greater scale, to enjoy the full privileges of human life. The women of Buddhist India, or strictly speaking, under Buddhist influence, proved beyond all doubt that they are not lower creations as a class and that, given opportunity,

they are capable of equal, sometimes higher, accomplishments, as are our western sisters today, or as were our own sisters in the remotest past. The name of Bharati, who acted as the umpire between Shanker and Mandan Misra, stands forth as an example of the capabilities of womanhood, shedding, as it does, lustre on the annals of a nation. It is presumptuous, therefore, in the face of such evidence as this to hold to the view that man is higher in the scale of creation than woman. Nothing proves the entire equality of the possibilities, given proper facilities, of all human things as the case of learned women. Shanker's having accepted the umpireship of Bharati, and later on the nunnery, should convey a convincing lesson to the pundits of our time, who hold fastly to the prescriptions of Manu or Yajnavalkya for whatever age he lived and preached in, he is held to be the highest authority on religion and philosophy.

But the glory did not last long. This period was followed by what is popularly known as the time of Brahmanical revival. And complete the revival was. Followers of Manu reasserted themselves in matters social and religious. It was here that the many social anomalies began which the Hindu society today groans under. The woman was pulled down to the same inferior position as she had occupied during the second age. And that she continues to occupy to this day. The unkind codes of Manu and Yajnavalkya govern her conduct in every sphere. Barring a few noble exceptions here and there the Hindu girls are nothing more nor less than playthings of men. Generally no education reaches them. It is true, all boys, too, do not get education. But those of happy homes do get it somehow or other. The point is, why should not those very parents be able to educate their daughters along with their brothers? I have seen the cases of the sons of big Zamindars and Rajas being put under the charge of very competent teachers and guardians. How can we excuse their neglecting the sisters of those sons? We know full well that they can afford to keep as competent teachers for them also. But only they do not deem it necessary. Those would-be mothers of Zamindars and Rajas and sometimes the would-be Ranis themselves are permitted to pass their early lives practically in doing nothing! It is useless then to talk of other reforms and progress. Reform cannot come from without. Invariably it comes from within. Unless we educate the girls of our community nothing solid can be achieved. Are mothers less necessary in our case than they were in France in the time of Napoleon? If truth must be told, they are more necessary here. A nation cannot rise with any amount of non-co-operation and talk of unity unless and until its individuals are persons of character. No person can hope to be a person of character unless and until his or her early days are spent on the lap of a good and thoughtful mother. No girl can hope to be a good and thoughtful mother unless and until she receives good education. How can a mother give birth to an able citizen if she never got conversant with higher thoughts of life or never tasted of a broad life? Ignorance of our mothers verily is the root-cause of all our weaknesses, physical, moral, intellectual and spiritual. If we mean business, let us first remove that. Really I don't believe in having Swara, to begin with, and in leaving the development of our manliness

to a subsequent stage. Such development precedes Swaraj, never follows it.

To come to the main topic. The injunctions governing the age of marriage of girls is observed today with same strictness as during the second age. Pandits ever exhort parents to marry their daughters before they complete their twelfth. Those who can do act up to it. What are the consequences? We all know too well to be told. Delicate and undeveloped ladies are crushed under the strain of pregnancy! A third drawback of our sisters is their compulsion to remain in pardah. This naturally has its root in their ignorance. This pardah may not mean something intolerably bad for the high class ladies who have spacious buildings, but it does mean so for the middle class ladies. Generally houses are very small, having regard to the number of male and female members. To that is added the Purdah between certain members of the same family. All that cumulatively reduces them to a position a little better than that of the black-hole prisoners. No wonder, then, if we hear of some disease or other in the case of almost every middle-class woman.

A fourth disability is the comparatively inferior nourishment of these women. This partly springs

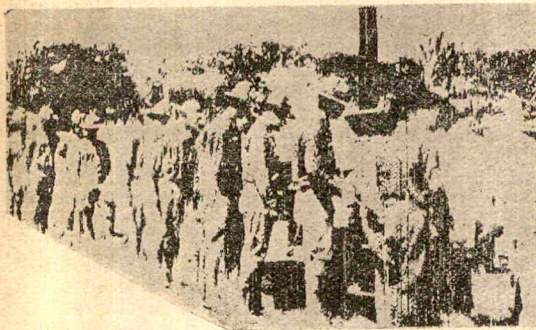
from poverty which may be excused. But I have observed cases where the reason of distinction is not poverty but a perverted view of womanhood. This is never pardonable. If we prefer detail, numerous other disabilities under which our sisters have to drag their lives, will come to our notice. I cannot resist the temptation of giving here one from that crowd. It is the comparatively very high standard of morality required of woman in our society. This gives rise to a number of horrible social evils. This moral unevenness tends to disintegration in society. In order to ensure solidarity of the Hindu race, it is, I think, urgently necessary to have one standard of morality for both the races.

To conclude. The position of the Hindu woman in society was what it ought to be only during what may be called the period under Buddhist influence. During the Vedic age only high class women enjoyed the higher and sometimes highest, privileges of life. The place of the women of the other three classes was inferior to that of men of their own classes. In between these ages they were looked upon as a lower creation. The present state of affairs is more akin to this last mentioned position than either of the first two.

## GLEANINGS

### Radio Photos Sent Five Thousand Miles

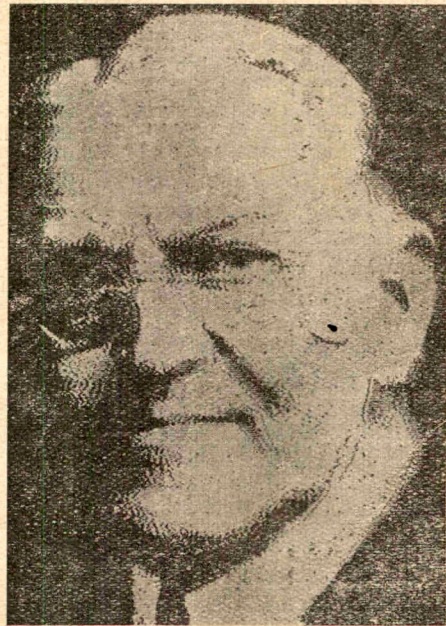
Successful transmission of photographs, by radio from Honolulu to New York, distance of five thousand miles, was accomplished during the army-navy war game maneuvers. While pictures had



First Transpacific Radio Picture Sent from Honolulu to New York

been transmitted between New York and London, the distance covered was not much more than half that bridged in the long aerial jump from the middle of the Pacific ocean clear across the United States. Likewise four relays were used in the Hawaiian stunt, the radio photographs passing automatically from one station to the next without human assist-

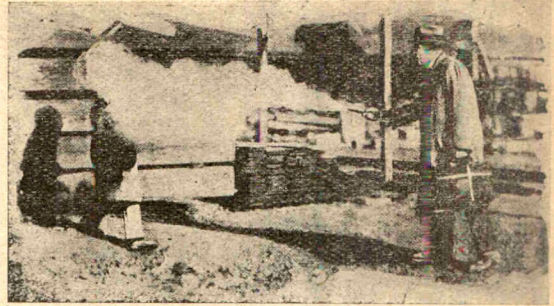
ance. The transmitting equipment was stationed in Honolulu, twenty-nine miles from the broadcast-



Another Photograph Sent by Radio

ing towers at Kahuka, while the receiving equipment in New York was seventy-six miles from the wireless station out at Riverhead, Long Island. From Honolulu the picture, translated by a beam of light into a series of electrical impulses, passed over land wires to the Kahuka wireless station, where a relay put the electrical current on the air, to be picked up at Marshall, Calif., 2,372 miles away. From Marshall receiving station the wireless impulses, transmitted through a relay to a land wire, were telegraphed down to the high-powered broadcasting station at Bolinas, where another relay started the picture on its way again for the 2,640 mile jump to Riverhead. A final relay at the Long Island receiving station put the impulses back on another land wire for transmission to the radio offices in New York City.

The actual elapsed time from the instant the transmitting machine started in Honolulu until the first impulse reached the recording pen in New York was less than one-fourth of a second, and in twenty minutes the first picture was complete. Seven photographs were sent in one morning without difficulty.

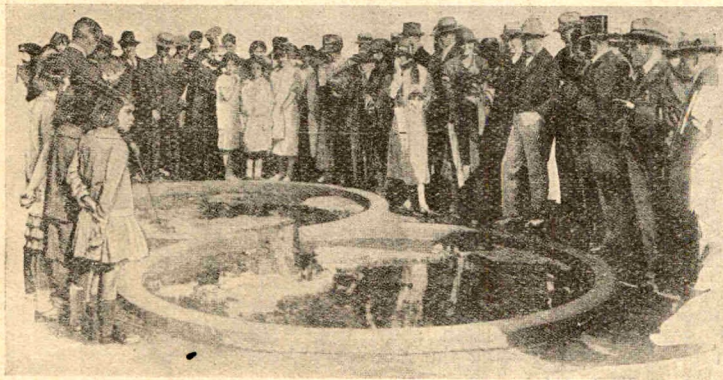


Demonstrating Operation of Tear-Gas Club

is released at the touch of a button. The vapor shoots out as a sudden cloud, and is said to temporarily blind anyone within fifty feet. The "billy" is small enough to be used at close range and can easily be concealed in the clothing.

### Realistic Method of Studying Geography

School children of Aviles, Spain, are taught geography and trade routes by means of maps of the two hemispheres laid out in two circular concrete pools, the continents and islands being represented by slabs of stone cut to resemble them and the rest of the space being filled with water to represent the oceans. The two pools are connected by an opening in the wall and practically



New Method of Teaching Geography

every island and country in the world may be found in this "atlas". The photo shows a Spanish boy explaining what route he would take from Aviles to St. Augustine, Fla.

### Club Filled with Tear Gas to Rout Bandits

Bank messengers and others likely to be attacked by bandits are afforded a protecting weapon in a short club filled with tear gas, which

### With Pygmy Cannibals in the Congo

Somewhere in the darkest part of the darkest Africa, a few miles south of the equator and in the midst of the dense tropical jungle which forms the backdoor of the Belgian Congo, an American explorer and big-game hunter and his wife, with sixty Wambubu cannibals for servants, are now hunting gorillas.

The hunter is Dr. Edmund Heller, who, as Roosevelt's right-hand man, and at other times with Carl Akeley, Paul Rainey, or alone, has walked over most of the little known miles of Africa.

Their present gorilla hunt, following one Dr. Heller made last year, when a 350-pound monster with an arm spread of twelve feet was shot, winds up a two-year expedition in that one part of Africa which still remains wild and dark. During it they have collected an okapi, an animal so seldom seen that its very existence was for a long time in doubt.

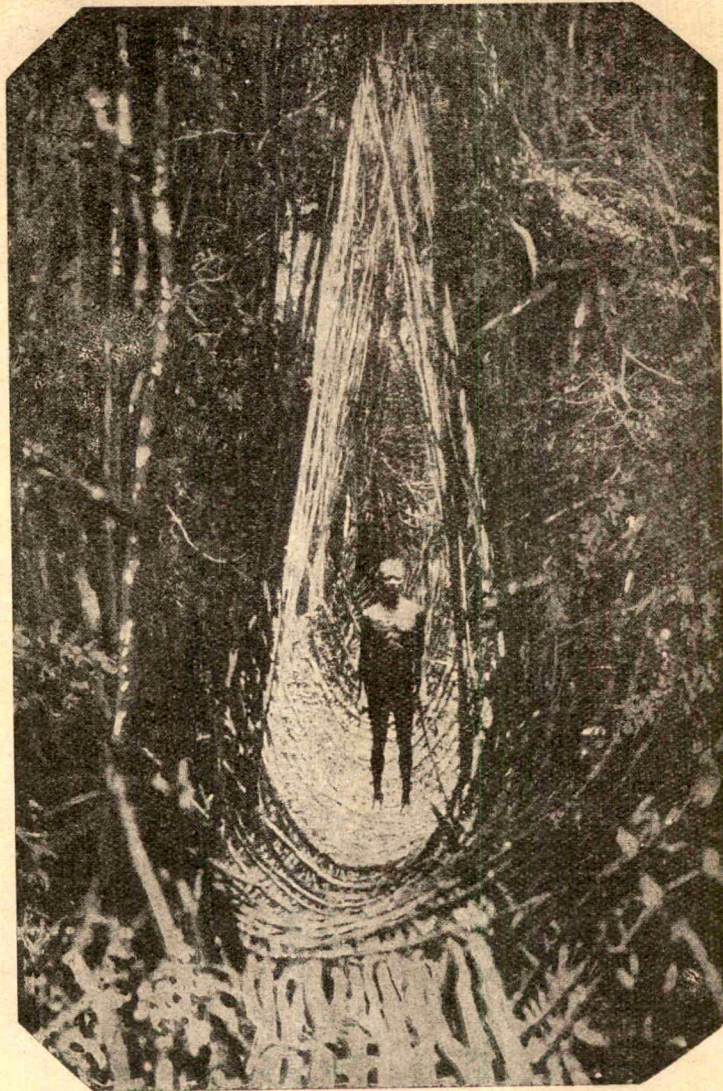
This "trophy of trophies" has a body somewhat like that of a zebra, a three-horned head resembling that of a giraffe and the bulk of an ox. Famous

hunters by the core have invaded its hiding place in the past and come back with lions, tigers, elephants, rhinos and other jungle denizens, but no okapi.

In the edges of the forest live a tribe of little, four-foot tall pygmies, whose only commerce with the outside is through the Wambubu cannibals, with whose old chief, Morea, they are on friendly terms. Through Morea, Dr. Heller arranged with the pygmies, armed with their primitive bows and arrows, to lead him to the lair of the okapi.

While the body of the okapi suggests that of a





Suspension Bridge Building in the Heart of Congo: A Native Workman Building a Roadway High above the Impenetrable Jungle, Following the Monkey Route through the Trees

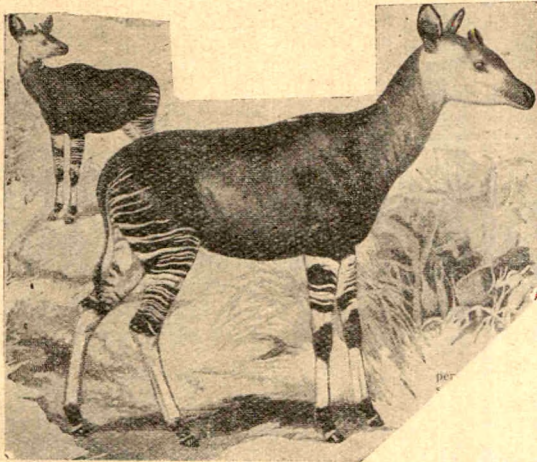
zebra, the long forelegs pitch the fore quarters upward, somewhat like the tilt of a giraffe. The neck is short, not much longer than a stag's and the giraffelike head, with three rudimentary horns, is crested with large ears. "The color of the animal is extraordinary," according to W. H. Osgood, curator of zoology for the museum. "The cheeks and jaws are yellowish white, contrasting with the dark neck. The forehead is a deep-red chestnut, and ears of the same color are tipped with jet-black. A black line follows the ridge of the neck down to the nostrils. The muzzle is sepia with a tinge of reddish yellow around the upper lip.

The neck, shoulders and body range from sepia and black to a rich red. The tail is a bright red with a black tuft. The hind quarters are snowy white or cream-colored, touched here and there with tawny, and marked with purple-black stripes that give them a zebra-like appearance. It lives on foliage and twigs."

Despite the rareness and shyness of the okapi, it took Heller and his band of pygmy assistants only two months to bag a huge old bull.

In a gorilla hunt staged by Heller and Major Collins last year, they spent several weeks in the big-ape country tracking the animals and getting movies and still pictures at close range. One huge

old male got angrier and angrier over the persistent pursuit and a dozen times a day would turn and charge, always stopping just short of the men. Finally he became desperate, and with bloodcurdling roars turned and charged through the jungle brush, which was so dense he could not be seen until he was right on the hunters. Major Collins fired and dropped him at a distance of twelve feet. He was one of the largest ever shot, with an arm spread of twelve feet and a weight of 350 pounds.



The "Okapi"—the Strange and Exceedingly Rare Animal



Huge Gorilla, Killed by Major Collins, the Natives Called This Beast "Father of the Gorillas"

Heller became an explorer and naturalist twenty-five years ago, and is hailed by Doctor Osgood as the greatest naturalist-hunter living.

### Steps Toward Conquest of Leprosy

Most of the diseases which are transmitted from man to man have, during the last fifty years, yielded to the conquest of science. A few have not, and until very recent times, leprosy has been one of these. Unlike plague and smallpox, yellow fever, cholera, typhoid and many kindred scourges which man has vanquished, leprosy, for many years frustrated all efforts of sanitarians to devise effective means for its control and prevention. Now, however, real progress is being made and it is no longer accurate to declare that leprosy is incurable. After centuries of search there is at least prospect of a definite cure for this dread disease.

The remedy, which has proved itself superior to the legion of others previously tried, is chaulmoogra oil. This oil has, as a matter of fact, been used in the treatment of leprosy for many years, but only recently has the proper chemical derivative of it, which is successful as a therapeutic agent, been developed.

True, chaulmoogra oil is obtained from the seeds of a tree, the botanical name of which is "Taraktogenos kurzii," although the oil from two closely related species known as "Hydnocarpus" is practically identical. These trees grew only in the dense jungles of the Eastern Hemisphere, in remote regions of Siam, Burma, Assam and Bengal. An attempt is being made to cultivate the trees in Hawaii, where 100 acres have been set aside for this purpose. About eight years is required for the trees to produce fruit.

According to authentic records, it has been employed in India for more than 200 years, though it was used in a primitive manner and the results were not particularly hopeful. The drug was looked upon as a palliative, rather than a cure. In 1902 Dr. Frederick B. Power of the Welcome Research Laboratory of London, elucidated some of the constituents of chaulmoogra oil, and as a result of experimentation discovered a new series of acids. These products, made up of the chemical elements carbon, hydrogen and oxygen, had the peculiar property that a shaft of polarized light, instead of going through the acid, was diverted from a straight path and came out at an angle of about 62 degrees. These experts in organic chemistry also found that the acids contained what is known as the five-carbon ring nucleus. The next step, which was not accomplished until 1918, was to break up this five-ring affinity into components called ethyl esters. These esters are colorless, only liquids and are used in the treatment of leprosy by injecting them into the muscles of the patient. In the old days this drug in another form was given by the mouth. It was a most nauseating dose, however, and the results were not particularly gratifying. The crude oil was also injected, but without the effect that the esters have produced.

The hypodermic method of giving this new form of the drug has now been practised in the cure of leprosy for several years. One-quarter of the lepers so treated in Hawaii have been discharged as cured, or at least the disease has been arrested, so that they are apparently free from it.

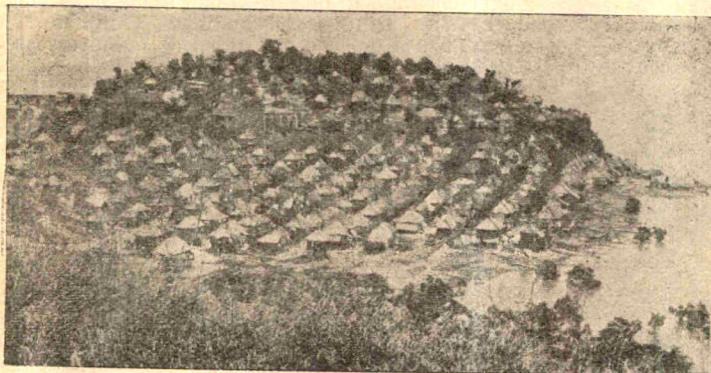
It is difficult to say how much leprosy there is in the world, estimates varying from one to five million cases. In countries like China and India, where the disease is especially prevalent, it is impossible to hazard even a reasonable guess as to the number. In Japan, there are about 60,000 lepers. When the United States annexed the Philippines in 1898 there were approximately 6,000 lepers out of a population of about 5,000,000, and some 1,000 contracted the disease annually. In 1925, it is estimated that there are 12,000 in the Islands, 6,000 of whom are at Culion.

The total amount of leprosy in the United States is estimated at from 500 to 600 cases. The United States Public Health Service has definite record of about 350. In South America leprosy seems

There are many popular misconceptions about leprosy. To be sure, it is a loathsome, chronic disease, but it does not deserve all the evil said of it. It is not hereditary, and it has no connection whatever with the venereal diseases. It is caused by a germ which was discovered by Hasen in 1874. Just how it is spread no one knows, but it is true that it spreads in some localities and not in others.

Many studies have been made to determine whether mosquitos, flies, fleas or other insects may convey the infection, as they do certain other diseases, such as yellow fever, malaria and typhus. None of these studies has proved anything, though at one time it was thought that the bedbug might be implicated. Many articles of food, especially fish, have been accused of bringing on leprosy, but these theories have all been discarded. Rats are known to have leprosy, but unlike plague, which can be transmitted from rat to man, there is absolutely no evidence that rat leprosy is ever communicated to human beings.

In Hawaii there are many "kokuas," that is, persons who live with lepers, though free from the disease themselves, and help them. Many are relatives, husbands or wives. It was found that only about 5 per cent. of these kokuas became afflicted. Many Caucasians, such as doctors, priests, sisters of charity and others, associate intimately with the lepers, and few have ever contracted the disease. One



Bird's-eye View of Culion Island the Largest Leper Colony

to be prevalent in Colombia, Venezuela and Brazil; and is undoubtedly present in other countries, although reports are meagre. The disease is spread all over Africa, and the South Sea Islands, famed of late in countless narratives, are well acquainted with it.

Leprosy is an ancient disease. There are many references to it in the Bible, perhaps the best known of which is the story of Namaan. It seems probable that the malady passed from ancient Egypt to Greece and from there to Rome, possibly having been carried by the troops of Pompey. At the time of the Crusades a great epidemic of leprosy spread over Europe and stern measures were taken to suppress it. Lazarettos were constructed everywhere and the lepers isolated within them. They were compelled to wear distinctive dress and to carry clappers when they passed along the highways. They were forbidden to drink from public fountains and could only indicate with a stick what food they wanted. Furthermore, the Church performed the burial service over persons designated as lepers, and they were, therefore, officially dead. The result was that the disease greatly diminished in the fourteenth and fifteenth centuries.



A Group of Hopeful Cases at the Culion Leper Colony

notable exception was Father Damin de Veuster, a Belgian missionary, who ministered to the lepers of Hawaii from 1873 to 1882, when he was first recognized to be suffering with the disease, from which he died in 1889.

From the clinical point of view, there are three types of the disease. The first known as the nodular, or tubercular, type, is characterized by an eruption which appears on the face and hands. As the disease progresses, ulcers are likely to form. The second type is known as the anesthetic and attacks the nerves. The third type is a combination of the two. The life of a leper averages about ten years after the onset of the disease. More males than females are attacked. One of the great peculiarities of the disease is the long time that it takes to develop the malady after a person is infected. If one is exposed to influenza, he will get it, if he does get it at all, in about five days. This lapse of time between the infection and the appearance of symptoms, known as the incubation period, is a matter of days in most communicable diseases. With leprosy, however, it may be eighteen years after the infection between the symptoms are manifest.

CULION WORLD'S LARGEST LEPER COLONY

Culion is the world's largest and most efficient leper colony. The inmates are given all possible liberty and even a considerable amount of self-government. They have their own police force and elect their own Mayor and city officials. They

have special money, which is not circulated outside of the island; all mail is disinfected when sent out and is handled by non-leprous clerks. Those who are able-bodied are employed and paid wages, though they are also getting free lodging and care from the Government. This policy is similar to that at Molokai, where the lepers can work if they desire, but are not required to do so. Chaulmoogra oil is used for treatment, and patients are paroled whenever they seem to be non-infectious or cured. This whole task of rounding up the recognized lepers of the Philippines was accomplished in a few years without disturbance.

A report issued recently from the leper colony at Culion Island states that of the 3,200 cases under regular treatment in September, 1924, 75 per cent. showed some degree of improvement, while 32 per cent. were recorded as practically negative. Up to March 1925, 449 patients were pronounced free from infection, and of this number 196 were returned to their homes as entirely cured; forty-four who were temporarily free suffered a relapse, but was expected to be returned cured and nearly 300 more showed every indication of being free from infection within the next twelve months, this accounting for 749 out of 3,200.

Foreign nations have established leper hospitals and asylums in different parts of the world and the *British Government has been active in attempting to control the disease in India.* (Italics ours.)

(*The Current History Magazine.*)

"DUTA-VAKYAM" OR ENVOY'S DECLARATION

(One Act Drama: the dispossessed's desire to recover his heritage by flattery and froth.)

Translated by DHARMASILA JAYASWAL

DRAMATIS PERSONAE

Duryodhana..... King (self-made.)  
 Dhritarashtra..... One-time king (on approval)  
 Kanchukiya (Chamberlain)..... King-approved's  
 companion, continued under king self-made,  
 Vasudeva..... Dispossessed's envoy.  
 Sudarshana..... Envoy's alternative.

SCENE

Conquerer's Court-Accesories: old and new

MOTIF

Efforts win where Prayers fail.

(INVOCATION, THEN ENTERS STAGE-MANAGER)

Stage-manager—Upendra's foot that reddish-nailed tore up Namuchi in the skies for the deletion of the entire world be your guide.

This I submit to the esteemed audience. Ha, I am anxious to speak; whatever noise is that one hears. So I must see.

(BEHIND THE VEIL)

Oh ye, officers-in-charge of the gates, Duryodhana the Great King commands.

Sutradhara—So be it. I understand.

The sons of Dhritarashtra and of Pandu having fallen out, the servant is laying the council-chamber, by order of the king Duryodhana.

(EXIT)

PROLOGUE.

(THEN ENTERS THE CHAMBERLAIN)

Chamberlain—Oh ye, gate-keepers, the great king Duryodhana graciously orders:—'To day I desire to consult all the kings. So all the kings be summoned.' (moving alone and observing) Ah! here is his Great Majesty Duryodhana advancing in this direction.

There he is ; brown and youthful, clad in white upper and nether folds, with beauteous chowries and umbrella, having finished his toilette and handsome, his limbs luminous with the lustre of decorating gems like the full-grown moon amidst the stars.

(THEN ENTERS DURYODHANA SO DESCRIBED)

*Duryodhana*—Like unto an access of fury, my heart enters into sudden joy at the thought of this War-festival: I desire to render the faces of the best elephants in the Pandava forces, deprived of their club-like tusks.

*Chamberlain*.—Victory to the Great King! The entire circle of kings is brought together after Your Majesty's order.

*Duryodhana*—Rightly done. You get into the inner apartments.

*Chamberlain*—As Your Majesty commands. (EXIT)

*Duryodhana*—Friends, Vaikarna and Varshadeva, advise—These are my forces, eleven Akshauhini strong. Who deserves to be the Commander thereof?

What say you?—'that it is a difficult problem, must be answered after consultation'. That is proper. Come then, we will even to Council-chamber. Preceptor, my obeisance, enter the Council-chamber. Grand Father, my salutations, enter the Council-chamber. Friends, Vaikarna and Varshadeva, enter. Oh ye, all the Kshatriyas, get in as you like. Comrade Karna, let us be in now.

(ENTERING)

Preceptor, here is the tortoise-seat, be seated. Grandfather, here is the Lion-seat, have it. Uncle, here is the Skin-seat, be seated. Friends, Vaikarna and Varshadeva, sit down. Oh ye, all the Kshatriyas, be seated as you like.

What, hey? 'The great king is not yet seated'. Ah, a Servitor's duty! Now here am I seated. Comrade Karna, you also have a seat. (BEING SEATED)

Friends, Vaikarna and Varshadeva, say—there are my forces eleven Akshauhini strong. Who deserves to be the Commander thereof?

What say you?—'His Honour the king of Gandhar will decide.' So be it, let uncle speak up.

What says uncle?—'Who else deserves to be Commander in the presence of His Honour Gangeya?' Rightly said by uncle. So be it. So be it. Let it be Grandfather. We also desire it.

With roar of the army's rumbling, the trumpet's call and conches—like unto the roar

of the mighty ocean dashed by the wind's fury—let the hearts of enemy—chieftains sink with the consecration waters falling on the head of Gangeya.

*Chamberlain*—Victory to the Great King. Here is come as envoy, from the Pandava camp, Narayana, the Best of Beings.

*Duryodhana*—Not so, thou Badarayana. What, what, Kansa's servant, that pot-bellied varlet is thy Best of Beings? That cowherd-urchin, thy Best of Beings? That usurper of Barhadra's possessions and fame, thy Best of Beings? Alas, for the courtesy of servitors allowed near kings. His words are truly impertinent. Be gone.

*Chamberlain*—Pardon, pardon, Your Majesty. I forgot propriety in a confused hurry (FALLS AT HIS FEET).

*Duryodhana*—Confusion you say. In fact mortals are prone to confusion. Get up, get up.

*Chamberlain*—Favoured I am.

*Duryodhana*—Now I am pleased. Who is this envoy come?

*Chamberlain*—Keshava is the envoy come.

*Duryodhana*—Keshava his name. That's the way. It's the proper method. On ye kings, what should be done to Keshava, come with a message? What say you—Keshava should be honoured with the presentation of *Argha*. Not to my taste. The right thing in this as I see, is his capture.

Vasudeva under captivity, the Pandavas would become as it were deprived of their eyes; the Pandavas destitute of initiative and intelligence, the entire earth is mine without a rival.

Then again whoever present rises up to Keshava will be fined by me twelve golden pieces. So no lapses, gentlemen (ASIDE). What now should be my device against standing up in welcome? Ha, I've found the way (OPENLY). Badarayana, do bring that painted canvas, where is depicted 'plucking at Draupadi's hair and clothes.' (ASIDE). With my eyes fixed therein, I won't stand up to Keshava.

*Chamberlain*—As Your Majesty commands (GOING OUT AND RE-ENTERING) Victory to Your Majesty. Here is that painted canvas.

*Duryodhana*—Spread it before me.

*Chamberlain*—As Your Majesty commands (SPREADS IT).

*Duryodhana*—This is worth seeing indeed, this canvas. Here has Duhshasana caught hold of Draupadi by her hair and hand. Here is Draupadi.

Ravished by Duhshasana, her eyes staring with bewilderment is beautiful like the lunar digit in the mouth of Rahu.

Here is that villain Bhima shaking the council-hall pillars, his wrath waxing at the sight of Draupadi insulted before the eyes of all the kings. Here Yudhishthira, pitifully addicted to his sense of Truth and Piety senseless through gambling, with side-long glances is pacifying Vrikodara's ire.

Here now is Arjuna, his eyes restless through indignation, his lips quivering caring not a straw for the entire group of foes, off and on snatches at the string of his Gandiva to annihilate, as it were, all the kings.

Here is Yudhishthira, trying to stop him. Here are Nakul and Sahadeva, with firmly closed fists, leathern armour and sword in hands, expression of their faces hardened, biting at their lips, all fear of death gone, are attacking with vehemence my brother like two small deerlings a lion.

Here is Yudhishthira approaching and stopping the two princes with words,—

'T's me, who am vile and of perverted mind; somehow forsake to-day your wrath, you versed in Ethics. People not putting up with insult due to gambling are regarded as of blameworthy prowess amongst heroes. Here is the Gandhara king.

He, the expert gambler throwing the dice with a smile and proud, lessening the enemy's joy with his fame, seated at ease and scratching the ground with a dice, he a master of polity looks askance at the weeping daughter of king Drupada.

Here are the preceptor and the Grandfather ashamed at her sight, seated with faces concealed under the corners of their robes. Ah, what richness of colour, what maturity of expression! What precision in drawing, this canvas is painted with superior clarity indeed. I am pleased. Who is there?

*Chamberlain*—Victory to Your Majesty.

*Duryodhana*—Badarayana, bring in that envoy excited even with a birdmount.

*Chamberlain*—As Your Majesty commands.  
EXIT.

*Duryodhana*—Comrade Karna,

At the Pandavas' word comes here to-day carrying message as a servant that black-souled Krishna (Blackie). Thou also, my friend, prepare thine ears to listen; Yudhishthira's words are soft as a woman's.

(THEN ENTERS VASUDEVA AND CHAMBERLAIN)

*Vasudeva*—To-day asked by Yudhishthira and due to a sincere amity for Dhananjaya, even I have brought an improper message of inter-cession to Suyodhana who, proud of fight, accepts not advice.

Of Bhima, with his club sharp in smashing the fronts of the elephants of the enemy forces, the flames of anger born of Krishna's humiliation annihilate the forest of Kuru's force with the furious storms of Partha's arrows.

This is Suyodhana's camp. Here indeed, are abodes of kings constructed at pleasure like the dwelling of the gods, arsenals extensive and replete with arms of diverse sorts in the stables are neighing, rows of choice steeds and the elephants roaring—this bloated opulence out of the adversity of one's own people nears destruction.

Suyodhana who speaketh evil, despises virtue, a cheat, and pitiless towards his own people will never do anything at my sight.

Oh Badarayana, shall I enter?

*Chamberlain*—Yes, indeed. You Lotus-naveled, enter please.

*Vasudeva*—(ENTERING) What, hey? All the Kshatriyas are nervous seeing me. No confusion please. Keep seated as you please.

*Duryodhana*—What, how? All the Kshatriyas are confused at Keshava's sight? No confusion, mind. Remember the fine already pronounced. After all, I am the orderer.

*Vasudeva* (APPROACHING)—Oh, Suyodhana, why are you seated?

*Duryodhana*—(TUMBLING DOWN FROM HIS SEAT, ASID). Manifestly Keshava is arrived.

With fortitude and full of determination, though seated firmly, I am shaken off my seat through Keshava's prowess. Ah, this envoy is full of guiles. (OPENLY), Oh envoy, here is a seat, have it pray.

*Vasudeva*—Preceptor, be seated please. Oh kings, headed by Gangeya, take your seat at your ease. We will also be seated. (BEING SEATED). Ah, this painted canvas is worthless. No, indeed. It depicts 'the plucking of Draupadi's hair and clothes'. What a pity.

This Suyodhana is looking at the humiliation of his own people, through stupidity. Who else in this world, shameless, proclaim self-reproach in an open assembly?

Ah, take away this rag.

*Duryodhana*—Badarayana, take away the canvas.

*Chamberlain*—As Your Majesty ordains (REMOVES).

*Duryodhana*—Hullo envoy.

Dharma's issue, Vayu's son Bhima and my brother, Indra's progeny, Arjuna and the two humble off-springs of Ashvin, all with their servants are thriving?

*Vasudeva*—Truly said, Gandhari's son. Oh yes. All are well. After inquiring about your prosperity and welfare, interior and exterior, your health and realm, Yudhisthira and the other Pandavas say—

We have experienced immense suffering, abode the full time, now our rightful heritage divide with us.

*Duryodhana*—What, their heritage? Lo.

In the forest, in course of hunting, my uncle received the sage's curse; thence desireless to his wife, how can he accept paternity for other's bastards?

*Vasudeva*—You an antiquarian, I ask—

The libertine Vichitravirya succumbed to consumption, then Ambika was born of Vyasa, your father, how should he get the kingdom?

Don't. In this growing mutual conflict, Oh king, Kuru's race will soon be a memory. So, restraining your wrath, you should do in love what Yudhisthira and others request.

*Duryodhana*—Oh envoy, you know not the kingdom's way. Noble-hearted descendants of kings enjoy kingdom after vanquishing foes; it is never got by begging, nor conferred on the humble. If there is craving after kingship, let them try audacity, else let them pacifist-minded, enter softly, for salvation, the hermitage.

*Vasudeva*—Oh Suyodhana, truce to your cruel words towards relatives. After having obtained kingly prosperity attainable through collection of merit, he who deceives his kith and kin, becomes of useless efforts.

*Duryodhana*—Oh envoy,

To your sire's brother-in-law, king Kansa, no charity from you, how then the same from us towards these our eternal evil-doers.

*Vasudeva*—Don't regard it as a fault of mine.

Having made my mother ten times mourn her sons' loss, having killed his own old father, he was destroyed by Death himself.

*Duryodhana*—In every way was Kansa deceived by you. No more self-adulation. It is not heroism. See, when the king of Magadha was overcome with anger and inflamed at the calamity of his son-in-law's

killing where was this heroism of yours fleeing away, panic-stricken?

*Vasudeva*—Oh Suyodhana, the prowess of those that follow Ethics depends upon time, place and circumstances. Let us drop this personal pleasantry. Do your own business.

Affection is a duty towards brothers and unminding the opposite of virtues, connection with relations is the best in both worlds.

*Duryodhana*—How can there be relation of mortals with deities' descendants? Like squeezing the squeezed, enough of it, drop the subject now.

*Vasudeva*—(ASIDE) Requested with softness he will not give up his nature. So I will anger him with rough words. (OPENLY) Oh, Suyodhana, are you not aware of Arjuna's valour?

*Duryodhana*—Never knew it.

*Vasudeva*—Ah listen:

Pasupati, incarnated as a hunter, he gratified in fight, covered with arrows the mighty rain for Fire devouring Khandava with ease, made an end of the armlet of Nivata painful to the lord of gods, who single-handed conquered Vishnu and others there at Virata's city.

Then again, I tell another witnessed by you. While even you were being carried in the sky by Chitrasena, pitiously crying when on Ghosha-tour, it was Phalguni (Arjuna) who let you off.

Why expatiate?

Following my word, you ought to confer half of the kingdom, Oh son of Dhritarashtra. Otherwise, the Pandavas will take away the whole sea-girt earth.

*Duryodhana*—What now? Take away the Pandavas? If in the struggle, wind himself strikes in the form of Bhima, if Shakra's own self fights in the shape of Partha, you skilled in harsh words, following your words, shall I never yield even a single straw in this my realm enjoyed by my father, protected by my prowess.

*Vasudeva*—Oh you disgrace of Kuru's race, hankering after ill repute, a creature like you should be addressed with a straw as intermediary.

*Duryodhanu*—Ah you cowboy, you should be addressed with a straw as the intermediary indeed.

Having murdered a senseless woman, a horse and a bull, and even a few wrestlers, you aspire to speak with honest people?

*Vasudeva*—Oh Suyodhana, you dare insult me?

*Duryodhana*—Truly I do.

*Vasudeva*—Let me go.

*Duryodhana*—Wind your way to the pasture, limbs coloured by the dust raised by cattle-hoofs. So much time wasted.

*Vasudeva*—So be it. We desire not to go away, without having delivered my message. So listen to Yudhisthira's message.

*Duryodhana*—Sh! you are unspeakable.

I, with the upraised grey umbrella, my head anointed with water held in the hands of chosen Brahmins, will speak with the following circle of bowing kings,—not to exchange words with your sort.

*Vasudeva*—Ah Duryodhana, speak not to me. Well, O ye kings, we are leaving then.

*Duryodhana*—What, Keshava wants to go away? Dushshasana, Durmarshana, Durmukha, Dusteshvara? Keshava has transgressed the proper conduct of an envoy. So capture him.

*Vasudeva*—What, Suyodhana wants to capture me. So I will see his strength (ASSUMES JAINERSAL FORM).

*Duryodhana*—(AT LAST IMPRESSED)—Ah you wizard! Pierced by arrows swinging out of the womb of my bow, your whole body coloured with trickling blows, let the sighing sons of Pandu with eyes obstructed by tears, see you brought back to the camp.

(EXIT)

*Vasudeva*—So, even I will finish the Pandava's task. Oh Sudarshana, hither now.

(ENTER SUDARSHANA)

*Sudarshana*—Oh you wretch Suyodhana, wait, wait (PONDERING AGAIN).

Oh God Narayana, be gracious. You are born on earth to remove the world's burden.

With this Duryodhana killed, O Lord, your trouble would be in vain.

*Vasudeva*—Sudarshana, through anger, I ignored propriety. You go back to your abode.

Necessity of Force to quell Evil.

(DISPLAY OF ALL ARMS OF VASUDEVA,—SUDARSAANA, WHEEL, CONCH AND CLUB: EXEUNT) I also will go to the Pandava camp.

(BEHIND THE VEIL)

Should not go, should not go.

*Vasudeva*—Ah the voice like the old king's. O king, here I attend.

(THEN ENTERS DHRITARASTRA—'one time king-on-approval' and pleads for his son—'king-self-made' without the latter's knowledge; his 'greatness thrust upon' heart bewildered at the audacity of 'greatness-acquired'.)

*Dhritarashtra*—Where is the divine Narayana? Where is the god, the brahmin's favourite? Where is the celestial son of Devaki?

Oh, you, Lord of immortals, sharga bow in hand, now at your feet, I lower my head.

*Vasudeva*—Ah shame. Your honour falling down. Get up, get up.

*Dhritarashtra*—Much favoured. Lord, accept these offerings of foot-water and flowers.

*Vasudeva*—I accept all. What further pleasure may I do you?

*Dhritarashtra*—If Your Divinity is pleased towards me, what else can I desire more?

*Vasudeva*—Farewell and we meet again.

*Dhritarashtra*—As the God Narayana orders.

(EXIT)

(EPILOGUE)

Let a lion-like king rule over this sea-girt land of ours, adorned with two ear-rings of Himalaya and the Vindhya, marked out under one-umbrella...

(EXEUNT OMNES)

## REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gu'rati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

### ENGLISH

DIVINITY IN JAINISM: By Harisatya Bhattacharya, M. A., B. L. Published by the Devendra

Printing and Publishing Co. Ltd., Madras. Pp. 47  
Price 8 as.

In this booklet the author has given a short



description of the Jaina theory of God and have shown what its peculiarities are.

Well written ; well printed ; worth reading.

A COMPARATIVE STUDY OF THE INDIAN SCIENCE OF THOUGHT FROM THE JAINA STAND-POINT : *By Harisatya Bhattacharyya. M. A. B. L., published by the Devendra Printing and Publishing Co. Ltd. Madras. Pp. 87. Price one Rupee.*

The book contains 16 Chapters, viz.—

(1) Jnana, (2) Pramana, (3) Pratyaksha Pramana, (4) Samvyavaharika Pratyaksha Pramana, (5) Paramarthika Pratyaksha Pramana, (6) Paroksha Pramana, (7) Smriti, (8) Pratyabhijna, (9) Uha, (10) Anumana, (11) Agama, (12) Pramanabhasa, (13) Naya, (14) Dravyarthika Naya, (15) Paryayarthika Naya and (16) Nayabhasa.

This book also is well written, well printed and worth reading.

SHREE AGAMODAYA SAMITI SERIES :

(i) The Jain Philosophy. *Pp. 23+xvi+3 59 ; Price Re. 1.*

(ii) The Karma Philosophy. *Pp. 32+191 ; Price 12 as.*

(iii) The Yoga Philosophy. *Pp. 32+280 ; Price 14 as.*

These volumes contain the speeches and writings of the late Mr. Virchand Raghavji Gandhi, B.A., M.R.A.S., Bar-at-law, Hon. Secretary to the Jain Association of India. The books have been edited by Bhagu F. Karbhari, editor, "The Jain" and "The Patriot" of Bombay and published by Venichand Surchand Shah for Shree Agamodaya Samiti. Mr. V. R. Gandhi went to America in 1893 as the Jaina Delegate to the Parliament of Religions, Chicago and his lectures were highly appreciated. The lectures delivered in America have been published in the first volume. They deal principally with the philosophy and ethics of Jainism. But there are in the book some chapters dealing with other subjects also (*e. g.*, Christian Missions in India).

The book is interesting and worth reading.

The second volume deals with the philosophy of *Karma* which means conduct as well as ethics. The book is both theoretical and practical. The theoretical portion is rather technical, but the practical portion will be read with interest by many of our readers.

The third book deals with occultism, hypnotism, mysticism, magnetism, astral fluid, etc.

The books are bound in *khaddar* and their price is very moderate.

EVOLUTION OF WORLD HUMANITY : *By Krishna Chandra Chakravarty (Salar, Murshidabad) Pp. 2+vii+55. Price 8 as.*

In this well-written pamphlet, the author pleads for "Unification of all the religious common truths upon the basis of Humanity."

The Introduction written by Babu Panchanan Mitra, M.A., P.R.S. (Lecturer, Calcutta University) is worth reading.

MAHES CH. GHOSH

THE LIFE OF THE ANCIENT EAST : *By James Baikie, The Macmillan Company, New York. \$4.00*

To those who followed the accounts of the discovery of the tomb of King Tutankhamen with interest and who are generally interested in archaeology, the announcement of the publication of *The Life of the Ancient East*, by James Baikie, will come with pleasure.

The title of the book fails to give an adequate

idea of its contents. The sub-title, "*Being some chapters of the romance of modern excavation*," tells more. Mr. Baikie's book, in short, is a 'history of the activities of archæologists, especially in recent years, and the discoveries that have been made in Babylonia, Mesopotamia, Greece, Troy, and, lastly, in the great Nile valley so rich in discoveries for the archæologist.

Mr. Baikie has written in prose, but he has viewed the ancient east with the eyes of a poet. Through excavations, much of the history of the past is made known, particularly of the past of long ago of which no written record exists. Through the work of recent archæologists not only of the ill-fated Lord Carnarvon, and his co-worker Mr. Howard Carter, but of many others who preceded these and whose names are well known in the world of Egyptology,—we have learned more than we ever knew, or dreamed of knowing, concerning the lives of the peoples of the "Ancient East," the ways in which they thought, believed, lived and died.

Mr. Baikie has chosen for his historical survey those fields whose contributions to history have been the greatest. Babylon has been chosen because of the discovery in the Babylonian excavations of the Code of Hammurabi and the consequent revolution of the Babylonian system of law. Abydos, the Holy City of Egypt, has been selected because, through the work of archæologists there, the centuries which went before the dawn of Egyptian history have been given to mankind anew, and because Abydos was the chief seat of that faith which expressed Egypt's unconquerable yearning for immortality. Gezer, because of its very obscurity, has preserved intact the relics of earliest days. It is chosen for its importance in giving the key to the strange sequence of races striving for dominion in one of the most interesting lands on earth.

Mr. Baikie's book might, indeed, truly be called a "romance." It is a book for busy people, replete with facts one ought to know and yet delightfully written, in no sense burdensome, its quality of lightness enhanced because of the very deep reverence of the author.

There are chapters on Thebes and Troy, on Nineveh the city of Robber Kings, on Mycenae and the fortress palaces of Greece—not all the book is given to Egypt. To lend interest, there are thirty-two full-page illustrations. But Mr. Baikie's elucidative narrative account needs little in the way of pictorial amplification. His style is interesting in itself, and to one who admires the ancient world and wishes to keep up with the modern course of events in archaeology, the book is without a peer.

ISLAND INDIA : *By Augusta de Wit, Yale University Press, New Haven, Conn. U.S.A.*

It is no idle comment when one states that Augusta de Wit's prose is poetry, for poetic feeling and rhythm are apparent everywhere, not only in her writing medium, but in the very heart of each of the stories she has written.

Miss de Wit is a Hollander. She is not English. She was born in the Dutch East Indies, where her father was Resident, first of the west coast of Sumatra and later of Timor. She has acquired a mastery of the English language, however, that would be an acquisition to be prized by even the most fastidious English writer, and, what is more

remarkable, she has told her tales not from the insular standpoint of the daughter of a Colonial Resident, but from the more universal standpoint of the natives whose adventures she records. She has listened to the native's beating heart, and has caught the melody beneath. This is the impression one gains primarily in reading *Island India*.

One of the figures drawn with great skill is a native of Java. Labor in exile is the punishment meted by western masters to those who commit grave criminal offences. In the story, *A Native of Java*, Miss de Wit took as her theme the story of one of the natives unhappily banished to exile. No picture could be more touching, more poignant than that she has given of the handsome Javanese who stoops as he is about to be taken aboard ship, to pick up a handful of earth from the ground that he may hold some of the last earth of Java against his heart. It is his wish to hide some of it, to take it with him as a part of the land he holds so dear, dearer even than life itself. One cannot forget the story of this youth! On shipboard rather than endure punishment and the exile in an alien land, he seeks and finds relief in death.

*A Native of Java* is but one of the stories in Miss de Wit's collection. There are many others, equally well-written and equally beautiful. As I write this review, the pages of her book are open before me. Again the sensitive quality of her English fills me with delight. I have no other means of comparison than to rank it with the delicacy of *The Fishermen and his Soul*, that exquisite phantasy by Oscar Wilde. The choice of words and excellence of diction is no less in one than in the other.

To one who would know the "Insulind", as the Dutch East Indies are sometimes known, as the poet knows it, no book could be more illuminating than Miss de Wit's collection of Netherlands East India stories.

VIOLA IRENE COOPER

**GUNNY EXPORT:** By S. N. Lala. Published by Goldwin & Co., College Street Market, Calcutta. Second edition. Price not given.

The author is a lecturer at the Calcutta University and the late secretary, the Central Exports and Imports Limited, Calcutta, etc., etc. This little book deals with the Jute industry in its many aspects and gives much valuable information. It should prove useful to students of Indian Economics. The book gives every necessary information on the trade and would certainly prove useful also to business men.

**MONEY AND FOREIGN EXCHANGE AFTER 1914:** By Gustav Cassel, author of "The World's Monetary Problems" published by Constable.

The book has been lying with us for a long time owing to a heavy rush of economic treatises, but a book of its kind never loses interest, specially in the case of India just now when Currency and Exchange have come to the forefront of national problems of the day. In this book Mr. Gustav Cassel, who is one of the world's greatest monetary experts, gives an account of the vicissitudes through which the various monetary systems passed since the outbreak of the Great War up to early in 1922. He explains how the abolition of the Gold Standard came about and how the freedom earned thereby caused the needy Governments

to create paper money in more or less unlimited quantities. He shows how such conduct on the part of the belligerent States also affected the neutrals and how the demonetisation of gold in Europe and its flow to America lowered its value in terms of goods in the latter country. In fact, in the course of following this history we gain an insight into the conditions which govern the internal and external purchasing power of currencies as well their fluctuativeness. In the chapter of "the Problem of Stabilisation" Mr. Cassel makes suggestions some of which are already well on the way to realisation, e.g., restoring the parity between the pound and the dollar. His treatment of the intricate subject has been excellent, clear and to the point. This book should be read by all students of Currency and Exchange.

**THE MATHEMATICAL GROUND-WORK OF ECONOMIC:** An introductory treatise by A. L. Bowley, Sc. D., F. B. A., Professor of Statistics in the University of London. Published by the Clarendon Press. Price 7 sh. net.

Practically all economic writers of importance make use of mathematics in a more or less complicated form. Hitherto there has been a lack of uniformity among these various writers in the mathematical methods used as well as in use of notations. In this book A. L. Bowley, than whom one can hardly find a fitter person for the job, has reduced to a uniform notation and presented as a properly related whole, the main part of the mathematical methods used by Cournot, Jevons, Pareto, Edgeworth, Marshall, Pigou and Johnson in the hope that in future the mathematical treatment of economic problems would show less diversity than it has done so far. We need hardly point out that the book is an important contribution towards the systematisation of economics and its methodology.

**ECONOMICS OF SHIPPING:** By S. N. Haji, B. A. (Oxon) Barrister-at-law, Manager Scindia Steam Navigation Company Ltd., Rangoon; sometime Professor of History and Economics, St. Xavier's College, Bombay. With a foreword by the Hon.ble Sir Dinshaw Edulji Wacha, Kt., published by the author from Sudama House, Sprought Road, Ballard Estate, Fort, Bombay. Price Rs. 15- or £ 1-1-0.

Mr. Haji, the author of the book, is a person of remarkable academic and practical ability and experience. He is not only the fittest person to write on the shipping economics of India, but is also one of the few economists in the world who can write with authority on the various aspects and problems of the industry. This treatise is a thoroughly comprehensive work dealing with the principles of shipping economics. Mr. Haji has done pioneer work in this book as there is little existing literature on the subject. He has tackled the questions of shipping capital, expenditure, management and policy, with great ability and has entirely succeeded in attaining his end which was to present a scientific treatment of the various economic problems involved in the management of the shipping industry.

**THE COMING RACE:** By Nalini Kanto Gupta, Arya Publishing House, College Street Market, Calcutta. Price Re. 1-4.

"Another humanity is rising out of the present human species. The beings of the new order are everywhere and it is they who will soon hold sway over the earth, be the head and front of the

terrestrial evolution in the cycle that is approaching as it was with man in the cycle that is passing by." This is how the author feels about what he sees round him. He is an optimist and holds that the existing type of man is passing out of the show. If it does, we shall not be sorry.

*LIVING RELIGIONS: A Plea for the Larger Modernism.* By Victor Branford, Williams and Norgate, 14 Henrietta Street, Covent Garden, London W. C. 2. Price 5 sh.

Everywhere in the world one can see signs of a Great Religious Awakening. All living religions are slowly but surely assimilating the fruits of modern knowledge and as such are developing and moving towards greater mutual understanding and may be, to unity. This book gives us a picture of this great movement in its struggle for coming into being and pleads for a wider religious outlook.

*LAWN TENNIS LESSONS FOR BEGINNERS AND OTHERS:* By Eustace Miles, M. A., Formerly amateur champion of the world at rackets and tennis (court tennis). Published by the London and Norwich Press Ltd., Norwich, England. Price sh. 1-6.

Mr. Eustace Miles is known the world over as an ardent all-round physical culturist as well as an expert on the subject. This little book, though not meant for advanced players, may teach many of them a thing or two. Free from tennis-pedantry, the book is an excellent hand-book for beginners who would like to do things systematically.

*FINANCIAL DEVELOPMENTS IN MODERN INDIA, 1860-1924:* By C. N. Vakil, M. A., M. Sc. (Econ. London), F. S. S., of the Department of Economics, University of Bombay, with a foreword by The Hon'ble Sir Basil P. Blackett, K. C. B., Finance Member, Government of India. Published by D. B. Tara-porevala Sons & Co., 190, Hornby Road, Bombay.

Having felt the want of a comprehensive and methodically written Economic History of Modern India, Prof. Vakil thought of writing such treatise. He would divide the whole work into three main divisions—(1) Financial History, (2) Industrial and Commercial History and (3) Agricultural History. The present volume is part 1 of the Financial division and deals with the Public Finance of British India since 1860 up to 1924.

There is no doubt that the proper study of economics of any given economic area can never be carried on with any degree of success unless and until its economic history has been clearly and intelligently stated. This means not only a recording of events but also their interpretation in the light of tradition, political and social setting, the economic policy adopted by the 'strong men' of the show and 'accidents.' Prof. Vakil is a scholar that whom, it would be difficult to find a better man to carry out the important and troublesome work of writing such an economic history of India. His work is like that of a hunter who is pursuing an animal which covers up its trail. For such has been the conduct of those who being in power meddled most with the economic life of India. But Prof. Vakil has been up to his job and his book bears on every page of it the stamp of great learning, hard work, keen analysis and correct judgment.

Sir Basil Blackett in his foreword to the book says, after expressing his admiration for the author's learning and skill—"He is sometimes less than just to the achievements of those who have

been responsible for India's finances in past years." He thinks so because in his own opinion as stated in the same foreword "The financial administration of India in the past sixty or seventy years cannot be justly accused of extravagance or of wasteful expenditure or of imposing unduly heavy burdens on the people of India." He also claims that the Indian Government is second to none in regard to the ideal of economical government. We are not here to criticise Sir Basil Blackett; but his statements in the foreword of Prof. Vakil's book give us an idea of what we may expect in the book itself. Prof. Vakil takes great pains to explain the financial system of India and the position of financial India in 1860. Then he takes up the Heads of Expenditure and the Sources of Revenue one by one and explains and comments on each one in the light of history and the policy involved. Lastly we come to that part of the treatise where the author gives a general review of the whole thing and it is here that we find a clue to Sir Basil Blackett's charge of unfair treatment against Prof. Vakil. The author hits the Englishman's pet theory of selling Council Bills on the head by saying, "It is said that it is possible (the sale) to carry out this process because India has an excess of exports over imports. The truth, however is that India has an excess of exports, because she has to send such large remittances to England every year, which are made by the machinery of Council Bills." He calls this "compulsory export," and says: "Among the chief causes of the economic backwardness of India this drain must figure at the head."

Then the Professor criticises "the enormous expenditure on Defence" the interest on ordinary debt, the civil expenditure and the capital expenditure. He says regarding the civil expenditure, "A large portion is swallowed up by the costly foreign agency.....the amount really spent for the benefit of the people is therefore small." About capital expenditure he says, "these benefits could have been purchased at a smaller price, or, for the same price greater benefits could have been obtained." He condemns the "lavish expenditure on the construction of New Delhi" and concludes "that the greater portion of the Government expenditure is incurred in a way which does not conduce to the economic development of the people, and therefore, the expenditure on nation-building departments which would increase the taxable capacity of the people is very small." He is of opinion that the people of India are already taxed to the limit and the burden of taxation is very heavy. The book also contains some very useful statistics. We congratulate Prof. Vakil on the mastery way he has begun his work of writing an Economic History of Modern India. We sincerely hope he will keep it up and give us something which will not easily be surpassed.

A. C.

*SOUTH INDIAN HOURS:* By Oswald J. Coudrey, I. E. S. (Retd.) Hurst & Blackett, Ltd., London. 1924.

The author of this book spent a long time in India and was employed for some time as Principal of the Government College at Rajahmundry in the Godavari District of the Madras Presidency. In this volume he has set forth his impressions of India in a very charming style. The author possesses very wide sympathy for the people of the

country he describes, a quality which is commonly lacking in people of his class. The book is illustrated with twenty-one black and white and coloured sketches, all of which are in excellent taste. The sketches of modern European writers in India appear to be caricatures in the majority of cases to the people of this country, but Mr. Couldrey's book possesses the unique advantage of being exceptionally well illustrated. The little book is divided into three different parts, of which the last one was written in England after the retirement of the author. The first chapter is perhaps the best in the book and is entitled "The Philosophy of Exile." It consists of seven different sections and occupies thirty-nine closely printed pages. In the second chapter the author describes the beautiful delta of the Godavari and the lower part of that great river the country with which he became familiar during his residence at Rajahmundry. In the fourth section of this chapter, he naively pens his predicament at an Anglo-Indian dinner table for having expressed liking for the native bazar and its conglomeration of different colours and odours. In this chapter the author describes the towns and surroundings of the Rajahmundry in detail. His style is so charming and yet simple that one forgets the angularities of British Indian Architecture as evident in that elegant specimen of Anglo-Indian architecture, the Government College at Rajahmundry, without feeling hurt and passes on to the third and very interesting description of "the rainy season in Telingana." Telingana is a country which, in spite of its great natural beauty and possibilities, attract very few visitors; but those that venture beyond the Chilka or to the north of Bezwada are always charmed by it. The author's description of Simhachalam is very alluring. But Mr. Couldrey has not confined his descriptions to Telingana alone. In Chapter VII he describes Seringapatam in the heart of the Karnataka and the great Dravidian temple of the south in the second part of the book. I do not remember having read a better account of Conjeeveram (Chapter XI) or of Madura (Chapter XII), Chidambaram, (Chapter XIII). The author is a philosopher and in the third part of his book he has written in a style which ought to be a cause of envy to many Englishmen. Our Indian universities often employ hack-writers to compile text-books for the use of school-boys and under-graduates. They will do well to prescribe Mr. Couldrey's book for their under graduates.

THE GLORIES OF MAGADHA—(*Patna University Readership Lecturers, 1922*): By J. N. Samaddar. B. A., P. R. E. S., F. R. Hist. S., M. R. A. S.; *Pratnatatwari*, Fellow and Honorary Reader of the Patna University, Professor, Patna College; Member of the Court of the Benares Hindu University; Honorary Lecturer, Calcutta University; Sir Maharoja Mandrachandra Nandi, Gold Medalist; Corresponding Member, Indian Historical Records Commission; Author of "Lectures on the Economic Condition of Ancient India", "Arthasastra", "Samasamayika Bharata" Etc.; with Foreword by Dr. A. B. Keith, D. C. L., D. Litt., Regius Professor of Sanskrit and Comparative Philology at the University of Edinburgh. Patna Law Press Co. 1924.

The book is dedicated to His Excellency the Hon'ble Sir Henry Wheeler, K. C. S. I. K. C. I. E., I. C. S., Chancellor of the Patna University and

Governor of Bihar and Orissa, and is illustrated only with a portrait autograph containing of that gentleman. The Foreword by Prof. A. B. Keith of Edinburgh is brief to the point of rudeness; and it would have been much better for the author if he had avoided it or resisted the temptation of having an introduction written by another scholar, a practice which has become a craze with a certain class of Bengali scholars. The book is divided into six lectures. The first lecture is on "The Land We Live in". The chapter is merely a compilation and does not pretend to be original. Certain portions of it should have been written after consulting the printed literature on the subject, which the author has failed to do; e.g., the Kushan Conquest of Magadha. His attention is invited to M. Sylvain Levi's "Notes sur les Indo-Scythes" and the sixth to eight lines of the *Indian Antiquary*, Vol. XXXVI, 1908, page 57. Apparently the author does not know that the latest and the most authoritative edition of the minor Pala donative inscriptions was undertaken by Prof. Nilmoni Chakravarti, M.A., of the Presidency College and published in the *Journal and Proceedings of the Asiatic Society of Bengal*, new series, Vol. IV. In speaking of the Bodhiyaya inscriptions of the twenty-sixth year of Dharmapala, the author does not cite this reference, proving that he is not acquainted with the most recent literature on this subject. This fact is evident in almost every page of the work. In page 50 of his book he says: "It is, of course, true that Chandragupta, the first of the Gupta kings, again made Pataliputra important, though soon after, it ceased to be the ordinary residence of the Gupta sovereigns." He is quoting an obsolete authority. A few lines below he mentions "the Chinese writer Matalin", evidently a mistake for Ma-twan-lin or some other Chinese name. On page 51 the author makes the absurd statement that "Govinda Chandra Deva, who was evidently a Buddhist..." Prof. Samaddar's attention is very respectfully invited to Dr. F. Kielhorn's "List of the Inscriptions of Northern India", published as an appendix to *Epigraphia Indica*, Vol. V., specially to pages 13-20. If he takes the trouble of reading books printed in the English language before propounding these theories, all literate Indians will remain profoundly grateful to him Govinda Chandra was not a Buddhist, but his wife Kumaradevi, a cousin of the Emperor Ramapala of Bengal, was. Will Prof. Samaddar kindly refer to Dr. Sten Konow's article on "The Saranath Inscription of Kumaradevi", printed in pp. 319-28 of vol. IX of that very useful official publication, the *Epigraphia Indica*, which is always accurate and prevents the souls of our countrymen from soaring as high as they desire in the realms of historical speculation? The third and fourth chapters of the lectures are mere summaries of Asoka's inscriptions, and wherever the learned Professor has tried to be original, he has landed himself in quagmire, e.g., his translation of the term *Pativedaka*.

Prof. Samaddar deals with the University of Nalanda in the fifth lecture. Up to this time he was merely inaccurate and obsolete, but from page 101 he has started fabricating evidence, because he says: "According to Dr. Kielhorn, Nalanda's glories vanished from the latter half of the ninth century, as he calculated on palaeographic grounds from the Ghosrawan Inscription discovered by Captain Kittoe in 1848, in the village of Ghos-

rawan, seven miles south-east of Bihar." A close scrutiny of Vol. XVII of the *Indian Antiquary* proves that while editing the Ghosrawan inscription of the time of Devapala Deva THE LATE DR. FRANZ KIELHORN DID NOT SAY ANYTHING LIKE IT AND THE DATE OF THE END OF THE GLORIES OF NALANDA EMANATED FROM THE BRAIN OF PROF. J. N. SAMADDAR. ANYBODY WHO MAY DOUBT THE ACCURACY OF MY STATEMENT IS REQUESTED TO REFER TO THE "INDIAN ANTIQUARY," VOL. XVII, 1888, pp. 307-12. I would not have mentioned this if this had been the only instance of misuse and fabrication of historical evidence in Prof. Samaddar's book. On page 107 of the book the author states about the image of Vagisvari which was dedicated in the first year of the reign of the Pala king Gopala II: "The inscription records the name of Paramabhattacharaka Maharajadhiraja Sri Gopal (who did something which is not on record) at Nalanda". The record mentions that this particular image was covered with gold leaf. Even the compiler of that second-hand rubrication, "the *Gauda-lekha-mala*", mentions the term "*Suvarna-urhi-sakta*". The sixth or the last chapter is the worst of the whole lot. It is hastily written, composed of half-digested materials and the composition itself is not always relevant. Why does the author bring in Nalanda and Uddandapura in lecture VI, entitled "the Royal University of Vikramasila?"

A perusal of Dr. A. Banerji-Sastri's review of the book made me think that the reviewer was perhaps unnecessarily hard on Prof. J. N. Samaddar; but after going through the book carefully I find myself compelled not only to agree with Dr. A. Banerji-Sastri on each and every point raised by him but also to admit that the author of the *Glories of Magadha* is not qualified in any way, either by training or culture, to deal with the subject selected by him. An author who writes "The piece of sculpture was built at Mathura" (footnote 2 in p. 20) should confine his literary activities to books written in a language he understands.

R. D. BANERJI

#### SANSKRIT AND HINDI

**NIRUKTA-BHASHYA : PURVARDHA (FIRST HALF) :** By Chintamani Vidyalanekar Paliratna, Professor of the Vedas, Gurukul University. Pp. 21+456. Price Rs. 4-8.

This book contains (i) Nighantu-Kosha, (ii) Naighantuka-Kanda, (iii) Naigama Kanda.

The second half containing '*Daivata-Kandam*' will be published in the second volume.

The commentary is written in Hindi and will be appreciated by the Hindi-speaking vedic students.

The Vedic Texts have been expounded according to the principles of the Dayananda School.

**TRUTH AND VEDAS : VEDIC TEXTS, No 2** By Rai Bahadur Thakur Datta Davan, retired District Judge. Published by Narayan Swami. Pp. XVI+116. Price eight annas.

The booklet is published on the occasion of the birth centenary of Swami Dayananda Saraswati. The author expounds here the *Vibrat* hymn of the Rigveda (X, 170). He gives (i) the *Samhita-patha*; (ii) *Padapatha* which is divided into four

padas or quartettes, each word being numbered; (iii) the meaning of all the words and also the derivative sense and root where necessary; (iv) the literal translation of each quartette with indicative figure for all the words, (v) the paraphrase of each *mantra*, (vi) translations given by Wilson and Griffiths, (vii) illustrative passages from the Vedas.

According to *Anukramanika* or the Vedic Index, the *devata* of the hymn is 'Surya', the Sun. Our author combats this view and says, "the theme of the hymn is not the solar orb, but Truth, the *adhibhautic* or psychical luminary which enlightens men's minds and imparts vigour to it, and which in its adhyatmic or spiritual phase is identified with the Deity"

He belongs to the Dayananda School of interpreters.

**VEDIC TEXTS, No. 3 : TRUTH, BED-ROCK OF ARYAN CULTURE:** By the same author. Pp. XIX+146. Price ten annas.

The book contains, besides the Introduction, ten chapters under the following headings:—

(i) Aryan Culture: its antiquity; (ii) Vedic Texts; (iii) Upanishads, Darshanas, Smritis; (iv) The Epics and Bhagwad Gita; (v) Ancient Heroes; (vi) Truth in Buddhism; (vii) Truth in Sikhism; (viii) Gandhism; (ix) Swami Dayananda and (x) the Lesson of History.

The watch-word of the author is "*Back to the Vedas.*" The author has misunderstood and adversely criticised the Brahma Samaj.

MAHES CH. GHOSH

#### GUJARATI

**BAHADUR SHAH alias ZAFAR, THE (LAST) MOGUL EMPEROR OF DELHI :** By Sadik. Printed at the *Khilafat Press, Bombay, Cloth Cover, with pictures.* Pp. 335. Price Rs. 3-8-0. (1925). With an introduction by K. M. Munshi Esq., Advocate.

The heart-rending misfortunes that dogged the closing stages of the decline and fall of the last of the Moguls and his descendants are set out here by the writer in the shape of narrations told by the actors in that unfortunate drama. Whether they are correct or not is a different question, but they do stir one's sympathies, and for the moment inspire dislike for those who brought them into straits:

**SRIAD BHAGVAD GITA :** By Shrikrishna Mohanji Sharma Pandit; printed at the *Purandare Pathak Printing Press, Bombay. Thick card board.* Pp. 724 (1925). Distributed gratis.

The text of this 'Gita', its Anvaya, and translation into Gujarati with appropriate annotations make it useful for those who are ignorant of Sanskrit. The writer has taken great pains in elucidating this subject.

**THE LETTERS OF SUSHILA :** By Chimanlal Jechand Shah; printed at the *Vivekanand Press, Ahmedabad. Cloth Cover.* Pp. 202. Price Re. 1-4-0. (1925). With a foreword by Mrs. Lilavati Sheth.

These letters are stated to have been written by a young wife to her husband, a college student. They breathe the atmosphere of the modern education of girls, and the sentiments appear to be artificial, but all the same creditable for a beginner from whom we cannot expect ripeness of opinion or sobriety in statement. Time is sure to improve

the seed; the beginnings of a good harvest are there. They furnish pleasant reading for young boys and girls.

(1) KHADAYATA JNATE: *By Mulji Nathji Kothari. Printed at the Guzarat Printing Press, Ahmedabad. Cloth cover. Pp. 316. Price Rs. 3-0-0.*

(2) COMMERCIAL EXPERIENCE OF BOMBAY: *By the same author. Printed as above. Cloth bound. Pp. 454. Price Rs. 3-8-0. (1925).*

The first is the history of the Bania caste to which the writer belongs. The second is a remarkable work, as it shows an encyclopaedic knowledge of the trade and commerce of this big city. Not a single branch of its varied commercial activities is omitted, and it is bubbling over with every kind of useful information for the student of commerce as well as for one who wants to commence business with and in Bombay.

HYPNOTISM AND MESMERISM: *By Sakrchand Manikchand Ghodeni. Printed at the Gandhi Press, Surat. Beautiful gold cloth binding, with pictures. Pp. 408. Price Rs. 5-0-0 (1925).*

To those who feel interested in hypnotism and mesmerism and who are unable to read books in English and other foreign languages, the contents of this book will furnish a sure guide, because the writer has not only studied the science in books, but has practised it himself and he sets down his own experiences, with appropriate observations, postures and pictures. It is his experience that the application of the doctrines of this science cures physical ailments also.

EASY SCIENCE: *By Dahyabhai Pitambar Dasari, Bar-at-Law. 2nd edition. Printed at the Praja-Bandhu Printing Works, Ahmedabad. Cloth bound. Pp. 145. Price Re. 0-12-0. (1925).*

Mr. Dasari as a teacher had to teach science to his pupils. In order to lighten their task he wrote out his subject in Guzarati and it was found so useful that a second edition has been called for. We want such books in Guzarati; as they help in the teaching of such subjects in our vernacular and also popularise science.

ABHIMANYU AKHYAN AND ABHIMANYU LOKSAHITYA: *By Manjural Ranchhodlal Majumdar, B. A. LL. B. Printed at the Lakshmi Electric Printing Press, Baroda. Paper cover. Pp. 160. Price Re. 1-8-0. (1925).*

The idea is slowly gaining ground that Kavi Premanand was indebted for many of his well-known Akhyans to his predecessors; and that his inimitable pen transmuted whatever inferior stuff he found into something good. The Akhyan under notice is one such instance. Kavi Tapodas, his predecessor had written the Akhyan and Premanand's poem is not therefore singular. More useful than the Akhyan is however the treatment of the text by the young

writer. He has written about it from every conceivable point of view, so that at times sections overlap, and the "copy" appears to err on the "excessive" side. It is done however with great care and its many sectional prefaces, are a self-evident proof of the trouble taken over the elucidation of the theme by Mr. Majumdar. The book shows the way in which others should work.

K. M. J.

## MARATHI

BHASHASHASTRA ANI MARATHI BHASHA OR THE SCIENCE OF LANGUAGE AND MARATHI: *By K. P. Kulkarni M. A. Publisher—The Oriental Book Agency, Poona. Pages 250. Price not mentioned.*

A scientific study of languages is not a favourite subject of study with Indian students. No wonder, therefore, that few go in for it. The abstruse nature of the subject is partly responsible for this, but if a skilful writer will endeavour to treat the subject in a popular style, the difficulty in the way of students will partly be removed. Mr. Kulkarni deserves praise for having made such an attempt and for giving in a concise form, what Max Mueller, Beal and other philologists took volumes to explain, viz. the origin of the vocal expression of language, formation of words, inflections in grammar &c. Out of thirteen chapters of Mr. Kulkarni's book ten have been devoted to the treatment of language in general and only the last three chapters treat of the portion more interesting to Maratha students, viz. Marathi in relation to her sister Indian vernaculars. The proportion should have rather been reversed if the object of the writer was to attract readers and to further the scientific study of Indian vernaculars. In the Appendix to the last chapter is given the etymology of a few Marathi words, the correctness of some of which may be questioned. Credit is, however, due to the author for suggesting some obscure origins of Marathi words. The enterprising firm of publishers—the Oriental Book Agency—deserve thanks for publishing a work, which cannot be expected to command a large sale, but which will undoubtedly benefit earnest and painstaking students if they have a will to do it.

SMARANA-SHAKTI—A PAMPHLET ON MEMORY TRAINING: *By R. S. Joshi B. A. S. T. C. D. Publisher the author himself. Pages 42. Price as. four.*

The importance of memory training, especially for students, cannot be too greatly exaggerated and the author has done well in treating the subject in a popular style and explaining the several laws of memory development such as concentration, repetition, association &c. in a way that will appeal to students for whom the brochure is intended.

V. G. APPE

## COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor. The Modern Review.]

### Settlement of Indian Farmers in Kenya.

DEAR SIR,

29th Aug. 1925.

As you refer to me in your article in the August issue on the proposed settlement of Indian farmers in Kenya, and the views on the subject of the Nairobi 'Democrat,' perhaps you will allow me to put certain facts before your readers.

There are only two areas in the low country in Kenya where the land is worth cultivating, the narrow coastal strip including three river valleys, only one of them of any size, and a considerable area on the fringe of the high lands. All the rest of the low country, namely the Northern Desert with its continuation between sea and high lands the Taru Desert, has an average rainfall of less than fifteen inches a year with no running streams but only wells of poor capacity, and is incapable of agriculture. The coastal strip and valleys are already in native occupation. The industrial policy pursued in Kenya has indeed greatly reduced the population, and the productivity of the area. But both are capable of revival. And until it is seen how much land, under a wiser policy, the existing inhabitants can make productive, it would be most unwise to make room for foreign colonists. The other fertile area, lying between the high lands and the desert, is largely uninhabited, having formerly been the debatable land between the Rasai on one hand and the Kamba and other tribes on the other. But though the rainfall is adequate for agriculture the whole area is practically devoid of perennial streams. If and when the area is settled, a water supply will have to be organised on the same scale as is done by the irrigation authorities in India. That will involve, of course, official organisation or at least official control. And the time for that is not yet.

But why should Indians think only of the low country in Africa as a future home for their race? Most of the arable land in Kenya is in the high lands. It belongs to Europeans now, it is true. But they do not colonise it. Their African labourers are the true colonists. And there are nothing like enough of them. So already these owners of the land are crying out for foreign indentured labourers, Indian, Chinese, Italian—men of any race, if only they will make their empty acres profitable. They do not realise, this handful of European landlords, that the age of colonising by serfs is over, that the migrants of the future will be freemen, able without hindrance to reap the fruits of their own toil. Events will

teach them that lesson, sooner or later. Meanwhile India need only wait for Eastern Africa to become its America. Europeans will never fill its great empty spaces. Indians alone can. Why should politicians in India be impatient to win the right to our land in Africa when Indian cultivators show us desire to cultivate it? It seems certain, indeed, that unless the birth-rate falls, the population of rural India must soon overflow far faster than its cities can grow and their industries absorb the surplus. Let India prepare for that time by winning the rights and the liberties of a free people. But these rights and liberties will be won when, and only when, they cease religious strife and give to their untouchables what they themselves demand from Europeans.

I am,  
Yours truly,  
NORMAN LEYS,  
Author of "Kenya."

### The Tennessee Trial

The Monkey Trial, as it has also been called, has created enough excitement and interest all over the world. Yet one cannot help noticing that the scientific world has been the most unscientific, both in contesting the case as well as in commenting on its effects. Dr. Sudhindra Bose, in the Modern Review of October '25, uses exactly the same kind of arguments as the evolutionists have done in the support of their theory. A few important facts missed by this learned doctor need comment here.

The case in question was not and is not a war between Science and dogma. Is it necessary here to show that evolution is not a scientific fact? Can the modernists point to one single great scientist who can claim that evolution is a scientifically proved fact? When there are conflicting theories held by contemporary scientists, who call them nothing more than "plausible theories" do such theories become scientific facts?

Again, have these theories given even a 'plausible' explanation of the three important problems of evolution itself? viz. :—

1. The origin of the earth,
2. The origin of life,
3. The origin of species.

It is not my purpose to enter into a detailed discussion as to the scientific value of the evolutionary theory itself, and therefore a few out of many leading scientists may be quoted to show the strength of the scientific facts of evolution. Let us refer to modern scientists only, as the

older ones, like Darwin, Spencer and others are already out of date, which fact alone ought to be enough evidence of their errors.

1. "The modern theory of evolution makes no pretence to solve the problem of the origin of the cosmos." Sidgwick and Tyler: *Short History of Science*, p. 384.

2. "The problem of the origin of the earth is within the domain of scientific investigation, but as yet the pictures which may be drawn are varied." *Evolution of the Earth and its Inhabitants*, by Joseph Barrell, p. 3.

3. "The time for arriving at conclusions in cosmogony is not yet come." J. H. Jeans, a famous British Astronomer in the *Encyclopaedia Britannica*, 1922. Vol. 31., p. 310.

4. "The mode of the origin of life is a matter of pure speculation, in which we have as yet little observation or uniformitarian reasoning to guide us"—*The Origin and Evolution of Life* by Dr. H. F. Osborn (of the American Museum of Natural History) p. 67.

5. Dr. Vernon Kellog, admitting like all other evolutionists that "it is only life that produces life" goes on to say, "The thoroughly logical evolutionist—simply says, some time, somewhere, some way living matter, in its simplest form, arose from non-living matter. But he has not seen that happening, nor does he attempt to say when, where or really how it happened. He does occasionally amuse himself by guessing at possible 'hows', but that is chiefly because of the pressure of his consistency." *Evolution the Way of Man*—p. 111—wonderful science warring against the dogmas of religion and this is the opinion of one of the greatest evolutionists of America.

6. "It is best frankly to acknowledge that the chief causes of the orderly evolution of the germ are still entirely unknown and that our search must take an entirely fresh start." Dr. Osborn in *The Origin and Evolution of Life*, p. x (preface).

7. "There is little evidence as to how it" (origin of species) "has come about, and on clear proof that the process is continuing in any considerable degree at the present time. The thought uppermost in our minds is that knowledge of the nature of life is altogether too slender to warrant any speculation on these fundamental subjects. Did we presume to offer such speculations, they would have no more value than those which alchemists might have made as to the nature of the elements." Dr. William Bateson in "Science" of September 1914.

8. "The same authority in the same journal on the 20th January 1922 writes: "That particular and essential bit of the theory of evolution which is concerned with the origin and nature of species remains utterly mysterious. Variations of many kinds, often considerable, we daily witness, but no origin of species."

9. "Dr. Thomas Hunt Morgan of Columbia University in *Evolution and Adoption*, p. 43 writes "Within the period of human history we do not know of a single instance of the transformation of one species into another one. It may be claimed that the theory of descent is lacking, therefore, in the most essential feature that it needs to place the theory on a scientific basis."

10. "Reluctant as he may be to admit it, honesty compels the evolutionist to admit that there is no absolute proof of organic evolution." Dr. H. H. Newman in *Readings in Evolution*, p. 57. Yet

evolution is a scientific fact and the creation of the first man by the will of an Almighty and all-intelligent Creator, a dogma.

Quotations like these may be multiplied at will but the above should suffice to show that evolution is not a fact that has been proved by any scientific process of demonstration. Before leaving this point, one question may be put to the evolutionist—Have you got over the problem of the inheritance of acquired characteristics which is so essential to evolution? Science still!

This is the opinion of the greatest advocates of evolution—yet the trial in Tennessee is only the beginning of the war between "science and dogma."

And now, after the discovery of the famous carvings of the dinosaur by Mr. Samuel Hubbard, explored in the vicinity of Hava Supai Canon in Northern Arizona, what have the evolutionists to say?

The dinosaur was or rather has been "known" to the evolutionists to have been extinct twelve million years before man emerged, yet here is a carving unquestionably made by a human artist—Is this theory of evolution a scientific fact?

Is not this after all the method of proof adopted by the evolutionists themselves: We know that evolution is a science, therefore, this is a war between science and dogma.

Having shown that evolution is not a science, we now proceed to the next point which Dr. Bose has lost sight of while writing this article. The Monkey trial did not raise the question whether or not evolution is a scientific fact. The matter in dispute, i.e. the constitutionality of the law referred to in that article depends on a fine principle of law.

It is also well known that in America it is not lawful to impart any religious instruction in tax-supported schools. Now, if it is unlawful that any religious doctrine be taught in such schools, would it be lawful that the parents of the taught should be given no voice as to what shall and what shall not be taught their children? Remember, it is not holding any particular opinion or belief, that is in question, nor even the giving expression of the same, but the teaching of it in tax-supported schools. It is the parents of the pupils who are more interested in the moral and spiritual welfare of their children. These experts cannot have the same sympathies with their pupils as the parents. Again, it is the parents that pay for the teaching. Who then has the right to say what should the children be taught? An American will not take long to answer this question. It was these considerations that led to the conviction of John T. Scopes. Hence it is altogether wrong to call this a religious persecution. If John Scopes has a particular kind of teaching to give, let him go and give it where there is a demand for it. He is not convicted for holding any particular opinion, nor for expressing the same, but for not doing what he was paid to do, and it is wrong to look upon him as a martyr. He had no right to force his views on the minds of the children of the unwilling citizens of Tennessee, who have been paying him to give a certain kind of teaching. Morally, Scopes is guilty of a breach of trust. If he could not give the kind of teaching that was expected of him, he had no right to accept the money of the tax-payer for the same, but ought to have resigned.

RASHID I. WAHID.



### Mr. Stapleton on Anthropology

I have never known Mr. Stapleton to claim any 'right to speak with authority' on Anthropology; but he has certainly always claimed his right, as a member of the Senate, to express his strong disapproval of the way in which the Department of Anthropology was being run. If, at the meeting of the Senate in question, he did actually move for the abolition of the Department, he did so in the conviction that the Department of Anthropology, in its present condition and as it was being managed at present, had no reason to exist. As you yourself suggest, "instead of being run wholly or mainly by amateurs and intuitive anthropologists, the Depart-

ment should be under the charge of men who have specialised in it." This was exactly Mr. Stapleton's standpoint; only he went a step further. If the University could not see its way to overhaul and re-man the Department, Mr. Stapleton thought, that it should cease to be a special burden upon the tax-payer. Mr. Stapleton's suggestion should be regarded in the light of a protest as choice of the lesser of two evils. If the partial subordination of Anthropology to Sociology was not an altogether happy proposition, the *total abolition* of the Department would have been a worse evil. And yet, in its present form, the Department had no legitimate reason to exist. Mr. Stapleton's proposal was thus a compromise suggested with the best of intentions.  
D. L. M..

## PAGES FROM THE DIARY OF A FRENCHMAN \*

(Being an account of the Hindu College and of Rajah Rammohun Roy in 1829).

VICTOR Jacquemont was sent to India on a scientific mission by the Museum of Natural History of Paris, and arrived at Calcutta in May 1829. He was born in 1801. His father was one of the nobles who had renounced titles of nobility in the famous night of the 4th of August. After a thorough study of literature, young Victor followed a course of lectures in chemistry under Thénard and devoted himself to botany. He made a brilliant début in society. La Fayette, Stendhal, Merimée were among his friends. As has already been said, he came out to India in 1829. He stayed in Calcutta for about seven months and won the friendship of Lord William Bentinck who was at that time the Governor-General of India, and of Lady Bentinck. He explored the whole of Northern India, including the Himalayas and Kashmir. On his way back, he died of Cholera at Bombay, on December 7, 1832. He was buried at Sonapur, near Bombay, but his remains were exhumed on February 26, 1881 and sent to France in a French war-vessel. His letters,† written to his friends from India, were published, after his death, in two small volumes, which roused a great interest in their author. Written in a vivid, gay and piquant style, they revealed a charming personality, a refined mind, a shrewd faculty of observation, and won for the young and unfortunate traveller, the sympathetic admiration of his readers. During his stay in India, he had kept a diary of his travel and made a large collection of natural objects. This diary, together with illustrations from his collection, was published under the auspices of M. Guizot, in six large volumes, in course of the years 1841-1844. A set of these handsome quar-

ters, as well as two volumes of Jacquemont's correspondence have been presented to the Imperial Library, Calcutta by the most versatile of Indian Viceroy's—Lord Curzon, and each volume bears his autograph inscription on its fly-leaf. Translation of two passages from this diary, describing a visit to the Hindu College and an interview with Rajah Rammohun Roy is offered below and will surely prove of interest to Indian readers.

### I. A Glimpse of the Hindu College (1)

(1) Victor Jacquemont.—Voyage Dans L'Inde. Tome I, Paris 1841, pp. 152-158.

Calcutta, June, 7 (1829).

The Anglo-Indian College. Mr. Ross, formerly director of the copper-mines in Cornwall, and for some years the mint-master in Calcutta, was to show me to-day, this institution which he had to attend as one of the professors. He gives lecture on Chemistry twice a week, in this College.

The college is maintained at the expense of the Government and by voluntary subscriptions from English as well as native gentlemen and the annual fees realised from the parents of many of the pupils who attend it.

They are all Hindus, without distinction of caste; all of them are thrown together, without discrimination, in the class rooms and in the games; they do not try to keep aloof from another. I have seen them engaged in study and also disengaged, and it has seemed to me that there is among them the same freedom and brotherly comradeship

\* Translated from the French by N. C. Chaudhuri.

† Extracts from his letters have already appeared in *The Modern Review* for July, 1912 and November, 1925—*Ed. M. R.*

which exist in the Colleges of France founded on principles of equality.

I, however, noticed round the neck of many of these children and young men the token of the high dignity of their families—the Brahmanical thread.

Mr. Ross, their teacher, was received by them with loud acclamations of respect, which probably some of the subordinates had taught them; but in these, a vein of affectionate joy was also mingled with respect. In the hubbub, I could distinguish many more "Good Morning, Sir"s than hurrahs. The chemical gallery is a fine, large room, in the middle of which was a rather large table. The professor sits at the end of this table and makes his experiments on it. All round it, run commodious benches with backs and foot-rests, for the pupils. A pankha fans them as well as their professor.

While Mr. Ross was preparing his simple experiments, the room gradually filled. His audience, numbering about forty, were young men of an age ranging from fifteen to eighteen; a few were older. All were dressed in Indian fashion without modifications introduced from the European costume. They were quite right; for this dress is more convenient to them. Some of them were very neatly dressed but there was no magnificence, nor shabbiness either. A good deal of equality among them in this respect. Mr. Ross introduced me to one, who, he said, was the best mathematician of his class. I asked the young man what he had learnt. He understood my passable English without difficulty and replied in much better English than mine that he knew arithmetic, algebra to quadratic equations and the first five books of Euclid. His age?—sixteen. I was going to ask him some questions on practical application, when Mr. Ross began and I had to hold my peace. He had to interrupt his familiar chemical chats very often to make his experiments. In these intervals, the attention of his listeners was evidently elsewhere. All of them maintained an easy and correct bearing but very few showed the eagerness of which I had heard so much.

Of these forty young people, more than half had handsome faces, and almost all of them had very beautiful hands. Very few were ugly, and there was not one insipid or dull face, at all. Their complexion, though varied, was of a remarkable uniformity for Calcutta, where the difference of complexion is so pronounced. Most of them wore their

hair long. As a mass of flowing hair is almost always in motion, it makes a coiffure which is not without grace and nobility; but I preferred the short hair of some of these dressed entirely in the European fashion. Draped rather than clothed in thick but soft muslin with a pink or violet border, many of them recalled to my mind Grecian statues by the natural elegance of their pose and gestures. The resemblance lay in the costume, in the features, in the attitudes. I believe these young people sit in their homes and do not squat. They sit with too much grace for that.

In this class there can be no question of punishments. Mr. Ross addresses them like young men that they are, and not like children.

After the lecture, I put some questions to those who were near me, and above all, to the young mathematician. I found that their knowledge of chemistry was limited to those superficial and general things which it would be rather awkward for an educated person not to know. That was something to be sure, but I believe that was all. I asked them if they remembered how Lavoisier, whose name they knew very well, had proved the double composition of water by analysis as well as by synthesis; no one gave a clear answer. Then I told them about the two experiments. They understood me very well and showed a good deal of interest. A small circle formed round me. In order not to have done with them as a professor I told them who Lavoisier was and how he had perished. This anecdote from European history interested them vividly.

My small audience was then called away to a different lecture and left me. When going away, one of these young men, to whom I had talked more than to others, cast a look upon his companions as if to ask their advice and thanked me with the best possible grace in the world and with a noble politeness, free from the least particle of embarrassment, for the interest which I had shown in their studies. In Europe, a school-boy of this age would have been awkward, if not affected. Here I found no affectation of any kind.

After having wandered about in the large classes, composed of younger pupils, in which European and native masters were teaching the children their own language, Hindustani or Bengali, and English, I found my young scholars again. They were having a lesson

in history. Each of them had in his hand a history of England and each of them, by turns, read a paragraph from it. Their pronunciation was such that I could perfectly follow them without referring to the book; but it was nevertheless very often incorrect. I do not know why the master did not correct them.

It was not exactly a lesson in history but a lesson in English. It is difficult to give both at the same time; frequent interruptions, pauses to correct the pronunciation, make it difficult to follow the argument of the lecture,—at any rate, they spoil the interest of it.

The youngest classes seemed to me to be the most attentive. In none, did I find the bored expressions of school-boys of my times and of my country. These children are gay, but never noisy or violent. They are never struck.

One of the professors is a young half-caste Portuguese\* who has distinguished himself among natives by publishing an English poem and who is also the editor of a small literary magazine. His pupils are fourteen to sixteen years old. Yesterday each of them brought an essay on a question which had been treated before them by their professor the day before. It was about "Is duel justifiable"? The professor had told them the considerations for and against duelling; and each boy pleaded for that side of the question to which he inclined. As was to be expected, all of them, except one, declared themselves for duelling. I pressed some objections; they seemed to have taken sides only for the sake of words. Their neat European arguments were meant as nothing more than a play of the intellect upon the words which they had listened to, the day before. I wonder whether thrusts of foils or pistol-shots will ever be exchanged among these boys when they grow up into men.

They knew Greek history and ancient geography very well. I could have puzzled many European school-boys of the same age with the questions which I put to them, and to these they gave very good answers.

Of the five hundred students which the College can accommodate, two hundred are employed by Mr. Wilson in the study of Sanskrit. He is setting up a nursery of researchers into the Antiquities of India.

There is no religious teaching in the Hindu College. This is a prohibition imposed by

the Company in all branches of its administration. It does not pay a single missionary and discourages as far as possible, the proselytising zeal of the regular clergy whom it has to employ in certain civil and military stations.

People who know India do not complain about this silence in matters of religion, which is enforced in the schools for young Indians established by Europeans. They know too well that the slightest tinge of religious instruction along with secular subjects will prevent parents from sending their children to these schools.

Faith in absurd and revolting superstitions cannot, however, go hand in hand with scientific knowledge. Majority of the English who are interested in improving the condition of the people placed under their domination and who are at the same time obliged to show some interest in Christianity, say that by cultivating the intelligence of the Hindus and by initiating them into our culture, we shall undermine the foundation of their religious beliefs and prepare the road for Christianity.

No; the sciences are a bad introduction to Christianity. Dogmas of Christianity are no more compatible with science than those of Hinduism.

Knowledge of European science will cure Hindus of their national superstitions, but it will not substitute Christianity in their place. I am sure, not one of the young men whom I saw in the higher classes yesterday, believe in Vishnu, Brahma etc., etc. Educated like ourselves, they put as much faith in their own religion as we do in ours.

Ceaselessly attracted towards Europeans by the community of intellectual tastes and ways of thinking imbibed through their education, the educated Hindus will always be hampered by the restrictions imposed by their religion, which they cannot openly discard without losing their caste. There are at present, many natives of high position or of high character, in Calcutta, who are invited to the big parties given by Europeans. They accept these invitations, sit at the same table with us but touch nothing. They go as far as is permissible, in their indifference to religion. While observing its letter, they neglect its spirit. It is the same with Hindus as it is with Christians.

Some of them have no objection to share a bottle of champagne with a European in privacy and under a promise of secrecy. But

\*The famous Henry Louis Vivian Derozio.

## STRIVING FOR SWARAJ

before a third person, they would rather die of thirst than drink from a cup which has been used by a European.

To turn to another side of the question, will the servitude under Europeans, a servitude more or less ennobled, perhaps, by titles, but servitude pure and simple, in which all natives who are not of a very high position, and of considerable wealth, live and take pride in living, be congenial to these

young men who differ from Europeans only in the colour of their skin and the cut of their dress?

Again, what charm will these young men find in the society of Indian women, so long as they are the stupid and brutish creatures that they are?

I believe, for them, even the *Hukk* will dwindle into an insipid joy.

(To be continued)

## STRIVING FOR SWARAJ

By RABINDRANATH TAGORE

[*Authorised Translation for the Modern Review*]

OUR wise men have warned us, in solemn accents of Sanskrit, to talk away as much as we like, but never to write it down. There are proofs,—many of them,—that I have habitually disregarded this sage advice, following it only when called upon to reply. I have never hesitated to write, whenever I had anything to say, be it in prose or in verse, controversy alone excepted,—for on that my pen has long ceased to function.

Such of our beliefs as become obsessions are hardly ever made up of pure reason,—our temperament, or moods of the moment, mainly go to their fashioning. It is but rarely that we believe, because we have found a good reason: we most often seek reasons because we believe. Only in Science do our conclusions follow upon strict proofs; while the rest of them, under the influence of our attractions and repulsions, keep circling round the centre of our personal predilections. This is all the more true when our belief is the outcome of a desire for some particular result, especially when that desire is shared by a large number of our fellow men. In such case no reason needs to be adduced in order to persuade people into a common course,—it being sufficient if such course is fairly easy, and, above all, if the hope is roused of speedy success.

It is some time since the minds of our countrymen have been kept in a state of agitation by the idea that Swaraj may be easily and speedily attained, in this unsettled

atmosphere of popular excitement any attempt at a discussion of *pros* and *cons* does but bring down a cyclonic storm, in which becomes almost hopeless to expect the vessel of reason to make sail for any port of destination. Hitherto we had always thought that the achievement of *Swaraj* was a difficult matter. So, when it came to our ears that, on the contrary, it was extremely easy, and by no means impossible to reach in a very short time, who could have the heart to raise questions or obtrude arguments? Those who wax enthusiastic over the prospect of a *faqir* turning a copper coin into a gold mohur, are able to do so, not because they are lacking in intellect, but because their avidity restrains them from exercising their intelligence.

Anyhow, it was only the other day that our people were beside themselves at the message that *Swaraj* was at our very door. Then when the appointed time for its advent had slipped by, it was given out that the disappointment was due to our non-fulfilment of the conditions. But few thereupon paused to consider that it was just in the fulfilment of these conditions that the difficulty lay. Is it not a self-evident truth that we do not have *Swaraj* simply because we do not fulfil its conditions? It goes without saying that if Hindu and Moslem should come together in amity and good fellowship, that would be a great step towards its realisation. But the trouble always is, that Hindu and Moslem do not come together. Had their union been

the 365 days in the calendar would have been auspicious days for making the venture. True, the announcement of a definite date for the start has an intoxicating effect. But I cannot admit that an intoxicated state makes the journey any easier.

The appointed time has now long gone by, yet the intoxication lingers,—the intoxication which consists in a confusion of haste with speed, in a befogged reliance on one or two narrow paths as the sole means of gaining a vast realisation. Amongst those paths prominently looms the *Charaka*.

And so the question has to be raised: What is this *Swaraj*? Our political leaders have refrained from giving us any clear explanation of it. As a matter of fact we have the freedom to spin our own thread on our own *charaka*. If we have omitted to avail ourselves of it, that is because the thread so spun cannot compete with the product of the power mill. No doubt it might have been otherwise if the millions of India had devoted their leisure to the *charaka*, thereby reducing the exchange value of home-spun thread. But nothing proves the hopelessness of such an expectation more than the fact that those very persons who are wielding their pens in its support are not wielding the *charaka* itself.

The second point is, even if every one of our countrymen should betake himself to spinning thread, that might somewhat mitigate their poverty, but it would not be *Swaraj*.—What of that? Is the increase of wealth a small thing for a poverty-stricken country? What a difference it would make if our cultivators, who improvidently waste their spare time, were to engage in such productive work! Let us concede for the moment that the profitable employment of the surplus time of the cultivator is of the first importance. But the thing is not so simple as it sounds. One who takes up that problem must be prepared to devote precise thinking and systematic endeavour to its solution. It is not enough to say: *Let them spin*.

The cultivator has acquired a special skill with his hands, and a special bent of mind, by dint of consistent application to his own particular work. The work of cultivation is for him the line of least strain. So long as he is working, he is busy with one or other of the operations connected therewith: when he is not so busy, he is not at work. It would be unfair to charge him with laziness on this account. Had the processes of cultivation lasted throughout the year, he also would

have been at work from one end of it to the other. It is an inherent defect of all routine toil, such as is the work of cultivation, that it dulls the mind by disuse. In order to be able to go from one habitual round of daily work to a different one, an active mind is required. But this kind of manual labour, like a tram car, runs along a fixed track, and cannot take a different course with any ease, however dire the necessity. To ask the cultivator to spin, is to derail his mind. He may drag on with it for a while, but at the cost of disproportionate effort, and therefore waste of energy.

I have an intimate acquaintance with the cultivators of at least two districts of our province and I know from experience how rigorous for them are the bonds of habit. One of these districts is mainly rice-producing and there the cultivators have to toil with might and main to grow their single crop of rice. Nevertheless, in their spare time, they might have raised green vegetables round their homesteads. I tried to encourage them to do so, but failed. The very men who willingly sweated over their rice, refused to stir for the sake of vegetables. In the other district, the cultivators are busy, all the year round, with rice, jute and sugar cane, mustard and other spring crops. Such portions of their holdings as do not bear any of these, are left fallow, without any corresponding remission of rent. To this same locality come peasants from the North-west, who take up, and pay a good rent for similar waste lands and, raising thereon different varieties of melon, return home with a substantial profit. The producer of jute can by no means be called lazy. I am told there are other places in the world quite as suitable for growing jute, where the farmers nevertheless refuse to undergo the hardships of its cultivation. It would seem, therefore, that if Bengal has a monopoly of jute, that is more due to the character of her peasants than of her soil. And yet these hard-working jute cultivators, with the example before their very eyes of the profits made by those up-country melon growers, do not care to follow it in the case of their own fallow holdings by treading a path to which they are unaccustomed.

Therefore, when we are faced with any such problem, the difficulty we have to contend with is, how to draw the mind of the people out of its path of habit into a new one. I cannot believe that it is enough to indicate some easy external method; the

solution, as I say, is a question of change of mentality.

It is not difficult to issue from outside the mandate: *Let Hindu and Moslem unite.* At this the obedient Hindus may flock to join the Khilafat movement, for such conjunction is easy enough. They may even yield some of their worldly advantages in favour of the Moslems, for, through that be more difficult, it is still of the outside. But the real difficulty is for Hindus and Moslems to give up their respective prejudices which keep them apart. That is where the problem now rests. To the Hindu, the Mussalman is impure: for the Mussalman, the Hindu is a *Kafir*. In spite of their longing for *Swaraj*, neither can forget this inward obsession. I used to know an anglicised Hindu who had leanings towards European fare. Everything else he would heartily relish, but he drew the line at hotel-cooked rice,—rice touched by Mussalman cooks, said he, refused to pass his lips. The same kind of prejudice which makes such rice *taboo*, stands in the way of cordial relationship. The habit of mind which religious injunctions have ingrained in us constitutes the age-old fortress which holds our anti-Moslem feeling secure against penetration by outside *ententes*, whether on the basis of the Khilafat movement or of pecuniary pacts.

Such-like problems in our country become so difficult because they are of the inside: the obstructions are all within our own mind, which is at once in revolt if there be any proposal for getting rid of them. That is why we feel so strongly attracted if some external solution be suggested. It is when his own character stands in the way of making a living along the beaten track, that a person becomes ready to court disaster in a desperate gamble for becoming suddenly rich. If our countrymen accept the proposition that the *charka* is the principal means of attaining *Swaraj*, then it has to be admitted that in their opinion *Swaraj* is an external achievement. And therein lies the reason why, when the defects of character and the perversions of social custom which obstruct its realisation are kept out of sight, and the whole attention is concentrated on home-spun thread, no surprise is felt but rather relief.

In these circumstances, if we take the view that the external poverty of our country claims our foremost attention,—that one of the chief obstacles to *Swaraj* will be removed

if our cultivators employ their leisure in productive occupations, then it is for our leaders to think out the ways and means whereby such spare time may be utilised to the best advantage. And does it not then become obvious that such advantage is best to be secured in the line of cultivation itself?

Suppose that poverty should overtake me, then it would surely behove any adviser of mine, first of all to consider that literary work is the only one in which I can claim any length of practice. However great may be my mentor's contempt for this profession, he cannot well ignore it in advising me on how to earn a living. He may be able to shew by statistical calculations that a tea-shop in the students' quarters would yield 75% profit; for accounts which neglect the human element easily run into large figures. And if such tea-shop enterprise should not assist in completing my ruin, that is not because my intellect is of a lower order than that of the successful tea vendor, but because my mind is differently constituted.

It is not feasible to make the cultivator either happier or richer by thrusting at once, all of a sudden, the habits of body and mind which have grown upon him through his life. As I have indicated before, those who do not use their minds, get into fixed habits for which any the least novelty becomes an obstacle. If an undue love for a particular programme leads one to ignore this psychological truth, that makes no difference to psychology, it is the programme which suffers. In other agricultural countries the attempt is being successfully made to lead the cultivators towards a progressive improvement of production along the line of cultivation itself, and there agriculture has made long strides forward by an intelligent application of science, the yield per unit of land being many times larger than in our country. The path which is lit up by the intellect is not an *easy*, but a *true* path, the pursuit of which shows that manhood is at work. To tell the cultivator to turn the *charka* instead of trying to get him to employ his whole energy in his own line of work, is only a sign of weakness. We cast the blame for being lazy on the cultivator, but the advice we give him amounts rather to a confession of the laziness of our own mind.

The discussion, so far, has proceeded on the assumption that the large scale production

of home-spun thread and cloth will result in the alleviation of the Country's poverty. But, after all, that is a gratuitous assumption. Those who ought to know, have expressed grave doubts on the point. It is however better for an ignoramus like myself to refrain from entering into this controversy. My complaint is, that by the promulgation of this confusion between *Swaraj* and *Charaka*, the mind of the country is being distracted from *Swaraj*.

We must have a clear idea of the vast thing that the welfare of our country means. To confine our idea of it to the outside, or to make it too narrow, diminishes our own power of achievement. The lower the claim made on our mind, the greater the resulting depression of its vitality, the more languid does it become. To give the *Charaka* the first place in our striving for the country's welfare is only a way to make our insulted intelligence recoil in despairing inaction. A great and vivid picture of the Country's well-being in its universal aspect, held before our eyes, can alone enable our countrymen to apply the best of head and heart to carve out the way along which their varied activities may progress towards that end. If we make the picture petty, our striving becomes petty likewise. The great ones of the world who have made stupendous sacrifices for the land of their birth, or for their fellow men in general, have all had a supreme vision of the welfare of country and humanity before their mind's eye. If we desire to evoke self sacrifice, then we must assist the people to meditate thus on a grand vision. Heaps of thread and piles of cloth do not constitute the subject of a great picture of welfare. That is the vision of a calculating mind; it cannot arouse those incalculable forces which, in the joy of a supreme realisation, can not only brave suffering and death, but reck nothing, either, of obloquy and failure.

The child joyfully learns to speak, because from the lips of father and mother it gets glimpses of language as a whole. Even while it understands but little, it is thereby continually stimulated, and its joy is constantly at work in order to gain fullness of utterance. If, instead of having before it this exuberance of expression, the child had been hemmed in with grammar texts, it would have to be forced to learn its mother tongue at the point of the cane, and even then could not have done it so

soon. It is for this reason I think that if we want the country to take up the striving for *Swaraj* in earnest, then we must make an effort to hold vividly before it the complete image of that *Swaraj*. I do not say that the proportions of this image can become immensely large in a short space of time; but we must claim that it be whole, that it be true. All living things are organic wholes at every stage of their growth. The infant does not begin life at the toe-end and get its human shape only after some years of growth. That is why we can rejoice in it from the very first, and in that joy bear all the pains and sacrifices of helping it to grow. If *Swaraj* has to be viewed, for any length of time, only as home-spun thread, that would be like having an infantile leg to nurse into maturity. A man like the Mahatma may succeed in getting some of our countrymen to take an interest in this kind of uninspiring nurture for a time, because of their faith in his personal greatness of soul. To obey him is for them an end in itself. To me it seems that such a state of mind is not helpful for the attainment of *Swaraj*.

I think it to be primarily necessary that, in different places over the country, small centres should be established in which expression is given to the responsibility of the country for achieving its own *Swaraj*,--that is to say, its own welfare as a whole, and not only in regard to its supply of home-spun thread. The welfare of the people is a synthesis comprised of many elements, all intimately interrelated. To take them in isolation can lead to no real result. Health and work, reason, wisdom, and joy, must all be thrown into the crucible, in order that the result may be fulness of welfare. We want to see a picture of such welfare before our eyes, for that will teach us ever so much more than any amount of exhortation. We must have, before us, in various centres of population, examples of different types of revived life abounding in health and wisdom and prosperity. Otherwise we shall never be able to bring about the realisation of what *Swaraj* means, simply by dint of spinning thread, weaving *khaddar*, or holding discourses. That which we would achieve for the whole of India must be actually made true even in some small corner of it,--then only will a worshipful striving for it be born in our hearts. Then only shall we know the

real value of self-determination, *na medhaya na bgludha srutena*, not by reasoning nor by listening to lectures, but by direct experience. If even the people of one village of India, by the exercise of their own powers, make their village their very own, then and there will begin the work of realising our Country as our own.

Fauna and flora take birth in their respective regions, but that does not make any such region belong to them. Man creates his own motherland. In the work of its creation as well as of its preservation, the people of the country come into intimate relations with one another, and a country so created by them they can love better than life itself. In our country its people are only born therein; they are taking no hand in its creation; therefore between them there are no deep-seated ties of connexion, nor is any loss sustained by the whole country felt as a personal loss by the individual. We must re-awaken the faculty of gaining the motherland by creating it. The various processes of creation need all the varied powers of man. In the exercise of these multifarious powers, along many and diverse roads, in order to reach one and the same goal, we may realise ourselves in our country. To be fruitful, such exercise of our powers must begin near home and gradually spread further and further outwards. If we are tempted to look down upon the initial stage of such activity as too small, let us remember the teaching of the Gita: *swalpamasya dharmosya trarate mahato bhayat*, by the least bit of *dharma* (truth) are we saved from immense fear. Truth is powerful, not in its dimensions, but in itself.

When acquaintance with, practice of, and pride in co-operative self-determination shall have spread in our land, then on such broad abiding foundation alone may *Swaraj* become true. So long as we are wanting therein, both within and without, and while such want is proving the root of all our other wants,--want of food, of health, of wisdom,--it is past all belief that any programme of outward activity can rise superior to the poverty of spirit which has overcome our people. Success begets success; likewise *Swaraj* alone can beget *Swaraj*.

The right of God over the universe is His *Swaraj*,--the right to create it. In that same privilege, I say, consists our *Swaraj*, namely our right to create our own country. The

proof of such right, as well as its cultivation, lies in the exercise of the creative process. Only by living do we show that we have life.

It may be argued that spinning is also a creative act. But that is not so: for, by turning its wheel, man merely becomes an appendage of the *charka*; that is to say, he but does himself what a machine might have done: he converts his living energy into a dead turning movement. The machine is solitary, because being devoid of mind it is sufficient unto itself and knows nothing outside itself. Likewise alone is the man who confines himself to spinning, for the thread produced by his *charka* is not for him a thread of necessary relationship with others. He has no need to think of his neighbour,--like the silkworm his activity is centred round himself. He becomes a machine, isolated, companionless. Members of Congress who spin may, while so engaged, dream of some economic paradise for their country, but the origin of their dream is elsewhere: the *charka* has no spell from which such dreams may spring. But the man who is busy trying to drive out some epidemic from his village, even should he be unfortunate enough to be all alone in such endeavour, needs must concern himself with the interests of the whole village in the beginning, middle and end of his work, so that because of this very effort he cannot help realising within himself the village as a whole, and at every moment consciously rejoicing in its creation. In his work, therefore, does the striving for *Swaraj* make a true beginning. When the others also come and join him, then alone can we say that the whole village is making progress towards the gain of itself which is the outcome of the creation of itself. Such gain may be called the gain of *Swaraj*. However small the size of it may be, it is immense in its truth.

The village of which the people come together to earn for themselves their food, their health, their education, to gain for themselves the joy of so doing, shall have lighted a lamp on the way to *Swaraj*. It will not be difficult therefrom to light others, one after another, and thus illuminate more and more of the path along which *Swaraj* will advance, not propelled by the mechanical revolution of the *charka*, but taken by the organic processes of its own living growth.



# ON SHAKESPEARE

By ROMAIN ROLLAND

[*Preface.*—We have followed Mon. Rolland through his profound analysis of "Truth in the dramas of Shakespeare." How that truth manifests itself through the multiform creations of Shakespeare's protean imagination and how Shakespeare confronts the eternal riddle of Life both in its tragic and comic aspects, pushing his audacious soul to the farthest bounds of human intellect and sensibility—plunging to the deepest depths of human suffering, soaring to the loftiest heights of serene detachment—is the subject of this second essay of Rolland on Shakespeare's "Intrepid vision of life."

We are glad to announce that in the New Year number we shall present them with the translation of another satimulating original study, as yet unpublished, from the pen of Maitre Rolland on the "Liberating Genius" of Shakespeare.

KALIDAS NAG.]

## II

### THE INTREPID VISION OF LIFE

SHAKESPEARE fathers on his characters certain truths. Let us proceed now to group these terrible verities, which are hard to face.

The fundamental vice which Shakespeare never tires of chasing is *hypocrisy*, from which all persons suffer; and perhaps they suffer the more the stronger they are, the more energetic are their animal instincts and the more rigidly tied by the will of the State is their society. In our modern civilisation there is perhaps not a single vice which dares to expose itself completely. These take cover under a hypocritical exterior, which, as some say, is "the homage that vice renders to virtue", but which is also probably the most dangerous snare that has ever been laid before virtue. For, it so happens, that the mass of people, can no longer distinguish between the *false* and the *true* virtue, or that they prefer the former which costs less effort. Nay more; the just man will always be misunderstood (if not actually crucified), for he provokes! He is a living reproach to the comfortable lie in the heart of all false manifestations of reality and virtue. The greatest poets as soldiers of truth have ever found in Hypocrisy their chief enemy. If the chase is the common recreation of kings, the hunting of hypocrites is the most favourite exercise of poets.

It suffices to recall the names of Moliere and Ibsen. In England the name of these great hunters of hypocrisy is legion: Ben Jonson, Swift, Byron, Dickens, Thackeray, Bernard Shaw.

Shakespeare is untiring in his hunt after this big game. The figures of hypocrites appear in almost all his plays and in what a strong relief they are designed! I need not stop to describe them. There is "*honest Iago*," veteran poisoner of souls, Italian type of the Renaissance epoch, refined in his villainy, who plays with his victims and enjoys their convulsions. There is the sinister Angelo, in *Measure for Measure*, odious yet not contemptible, example of the dangers to which leads the excessive compression of a social constraint which is disproportionate to the brutality hidden in the human nature still retaining its wildness. There is the queen of *Cymbeline*, composed of Belise and Agrippina, the honeyed wife and mother-in-law, bookish woman, studying medicine, fabricating poison, ambitious and homicidal, profiting by her royal idiot of a son. There is, in a comic setting, Malvolio, the amorous puritan, scoffed at, as we find in *The Twelfth Night*. Then there are the intellectual hypocrites to whom Timon addresses a few home truths,—good artists, painters or poets—with only "a little fault," that they love, feed and keep in their bosom a knave; "yet remain assured that he is a made-up villain." (*Timon*, V. i). We have then the admirable piece *Henry VIII*, a drama of the over-refined court in which passions hide their paws under fur gloves: the two princes of hypocrisy, face to face, the King and the Cardinal Wolsey, the royal tiger cat and the insidious meddling cat—surveying each other's face with a smiling and yet terrible tranquility. But the most perfect of all, the most ingenious and the most tragic of all hypocrites is the "wild boar of York," the "big-bellied spider," "the poisonous hunch-backed toad," Richard III, the arch Fraud as king and hero, the most extraordinary creation of a hypocrite, the rarest species, enjoying brutality, the savage simple man.....

"I am too childish-foolish for this world"

(Richard III, I. 3). This man dares to make a declaration of love to the daughter, to the wife and to the mother of the person whom he had assassinated and before his very coffin; he even extorts the love of those women who hate him... So profound is the aversion of the Poet for hypocrisy that he endows his favourite hero of history—the young Harry, Henry V, with strange conduct, licentious and frivolous. When the Prince's father is fatally ill, Harry continues to laugh and to behave extravagantly, although his "heart bleeds inwardly". To his boon companion Poins, who is scandalised by such indifference, Henry replies:

"...But I tell thee, my heart bleeds inwardly that my father is so sick; and keeping such vile company as thou art hath in reason taken from me all ostentation of sorrow.

Poins. The reason?

Prince. What wouldst thou think of me if I should weep?

Poins. I would think thee a most princely hypocrite.

Prince. It would be every man's thought, and thou art a blessed fool to think as every man thinks.....every man would think me a hypocrite indeed." (*Henry IV*, II. 2)

Type of dignified reserve, found in the Nordic countries, in natures most virile, which, instead of allowing the slightest exaggeration of a noble sentiment that may seem hypocritical to pass insensibly, would rather wear the mask of cynicism or harshness.

Shakespeare denounces hypocrisy in all its forms, social and moral, hypocrisy towards others, hypocrisy with regard to one's own self. And when frantic archers like Timon, Lear or Hamlet appear, they let fly their arrows against hypocrisy, sometimes even overshooting the mark. As a reaction against gaping sanctimonious optimism which *refuses to see*, a severe misanthropy pushes sometimes to a view of life so hard and deadly that it almost kills life and leaves nothing behind but a rotten corpse. This *corroding spirit* is also detected in those terrible sculptures of the end of the 16th century which under the cover of "living" images, reared "dead souls." But the excess of this pessimism expresses only a view of the universe which is reflected in the souls of that epoch convulsed by the *excess of suffering*. Not prone to generalisation, Shakespeare indicates that the above point of view is justified in the case of those who are overwhelmed by misfortune and that no one has any right to judge life and humanity who has not faced and endured the formidable testimony of misery with the

eye of an eagle. *Durch Leiden Licht*: Through Suffering to Enlightenment.

Just to habituate ourselves gradually to stand that piercing light we should follow the inverse progression of spirit, step by step, right up to the top of the social pyramid. But we shall follow here the contrary process of descending from the summit—the king, the princes, through the hierarchy of classes, down to the common man, quite nude, robbed of all tinsel coverings. If there are risks in attacking the prejudices of such and such a class, those risks are ephemeral and do not touch the totality of mankind. But there are other things which cut humanity to the quick, which plunge to the very sources of life and scrutinise our fundamental instincts: Love, Pride, Passion, Action—our splendid idols which consume, as in a furnace, all our forces which are offered at their feet as in sacrifice.

Although living in a *milieu* of aristocratic society, a friend of dukes and lords, and a poet attached to the court, and although himself professing a high disdain for the political pretensions of the common people—Shakespeare, whose work echoes to all the thrills of the universe, has registered, so to say, the rumbling of far-off revolutions. One feels, as says Hamlet, that "the age is grown so picked that the toe of the peasant comes so near the heel of the courtier, he galls his kibe" (V. 1.) Shakespeare is without any illusion about the value of titles and dignities. The Prince of Aragon (*The Merchant of Venice*, II. 9) exclaims:—

"O! that estates, degrees and offices  
Were not deriv'd corruptly, and that clear honour  
Were purchas'd by the merit of the wearer.  
How many then should cover that stand bare;  
How many be commanded that stand bare;  
How much low peasantry would then be glean'd  
From the true seed of honour; and how much  
honour  
Pick'd from the chaff and ruin of the times  
To be new varnish'd!"

The free and intelligent nobles like Essex and Southampton who not only tolerate but even actually seek for the friendship of the *middle caste* Shakespeare, do not prevent the poet from boldly challenging the value of high birth and nobility of blood. The King of France says (*All's Well That Ends Well*, II. 3.):

".....Strange is it that our bloods,  
Of colour, weight, and heat, pour'd all together,  
Would quite confound distinction, yet stand off  
In differences so mighty.....  
From lowest place when virtuous things proceed.  
The place is dignified by the doer's deed:  
.....honours thrive

When rather from our acts we them derive  
Than our foregoers."

The satire of Shakespeare frequently shines with impunity at the expense of the nobles of the court, exposing their ridiculousness and vices. So did that of Moliere under the protection of the Great King (Louis XIV). But Shakespeare goes farther than Moliere, attacking a *new power* of which the danger is already pronounced and which, on the rubbish heaps of ruined aristocracy, dominates the world of to-day, more than any oligarchy of blood—the *oligarchy of Wealth*.

".....Gold, yellow, glittering, precious gold!...  
Thus much of this will make black white,  
Wrong right, base noble, old young, coward  
This yellow slave will knit and break religious...  
...That putt'st odds among the rout of nations  
Twined brothers of one womb  
Whose procreation, residence and birth  
Scarce is dividant, touch them with several  
fortunes,

The greater scorns the lesser...the learned pate  
Ducks to the golden fool!" (*Timon*, IV. III.)

And how is that Gold—that germ of  
injustice and crime—collected? By crime.  
Hence this first call to the class-war:

"...Each thing's a thief;  
The laws, your curb and whip, in their rough  
power  
Have uncheck'd theft...Rob one another.  
All that you meet are thieves.  
Break open snops, nothing can you steal  
But thieves do lose it....." (*Timon*, IV. 3)

Gold buys justice and converts it into  
a watch-dog which crouches before the rich  
and bites the poor beggar that passes.

"...See how yond justice rails upon you simple  
thief. Hark, in thine ear; change places; and  
handy-dandy, which is the justice, which is the  
thief? Thou hast seen a farmer's dog bark at a  
beggar? And the creature run from the cur?  
There thou might'st behold the great  
image of authority; a dog is obeyed in office...  
The usurer hangs the cozener. Through tatter'd  
clothes small vices do appear, Robes and furr'd  
goods hide all. Plate sin with gold, and the  
strong lance of justice hurtless breaks: arm it in  
rags, a pigmy's straw doth pierce it" (*King Lear*,  
IV, 1).

A little bit of gold would procure for the  
fittest men exemption from military service,  
as we find in the court before Justice Shallow  
(*Henry V*, 2nd part. III ii) with the big-bellied  
Falstaff, cynical and cowardly, as its  
president and the small judge Shallow "that  
Vice's dagger—lecherous as a monkey". But  
the poor devils are always "good for the

pricking test," even when sore-footed, crippled,  
diseased and coughing their lungs out—

"food for powder, food for powder; they will  
fill a pit as well as better—mortal men" (*Henry IV*,  
First part, IVii)

Money—or to use its larger title—self-  
interest, is the lord of nations as well as of  
individuals. One may buy up a State just  
as one buys up a judge. Peace and war  
follow in the wake of the price paid for  
them. The foolish blind people never know  
the real reasons; they are made to do what  
is wanted. Even a nation which calls itself  
the knight-errant of justice,

"whose armour conscience buckled on, whom  
zeal and charity brought to the field as god's own  
soldier, rounded in the ear with that same purpose-  
changer, that sly devil, that broker, that still breaks  
the pate of faith, that daily break-vow, he that wins  
all of kings, of beggars, old men, young men, maids  
.. that smooth-fac'd gentleman, tickling Commodity...  
the bias of the world..."

The world, who of itself is peized well,  
Made to run even upon even ground,  
Till this advantage, this vile-drawing bias.....  
Makes it take head from all indifferency,  
From all direction, purpose, course, intent."  
(*King John*, II. 2)

It is interest that determines declaration  
of war or conclusion of peace, and both of  
them are more or less the same, none is better  
than the other,—as the servant of Aufidius  
remarks with reason: that Peace "makes  
men hate one another...because they then  
less need one another." (*Coriolanus*, IV. 5).  
And as regards the cruelties of war,—these  
astonish only those persons who would not  
see the cruelties of peace: "Religious canons,  
civil laws are cruel; then what should war  
be?"  
(*Timon*, IV. 3)

One cannot be surprised at anything ex-  
cept at the *futility of human reason* on  
account of which thousands of men suddenly  
fling themselves at one another's throats, as  
the Norwegian captain avows naively to  
Prince Hamlet (IV, 4) In reality, War and  
Peace are but two different and successive  
phases of the same malady, which is no  
doubt the disease of life:

"Make war breed peace; make peace stint war;  
Make each prescribe to other as each other's  
leech."  
(*Timon*, V. 4)

If one could at least hope for progress,  
possible through a change in the social con-  
ditions! But one seems not to feel any  
such hope in the works of Shakespeare. He  
seldom aspires to replace the lords of to-day  
by a new set of lords. As one of his characters

## INDIAN PERIODICALS

exclaim : "The king is dead. Ill news by'r lady ; seldom comes the better" : (*Richard III, II, 3*). The common people do not evoke in the heart of Shakespeare an iota of hope. Few have spoken about the people with more violent distrust. One may easily prepare a pamphlet, entitled *The Anti-people*, with simple quotations from his historical and Roman plays. He expects nothing from that "hydra" (*Coriolanus, III, 1*) that

"Like to a vagabond flag upon the stream,  
Goes to and back lackeying the varying tide,  
To rot itself with motion." (*Antony & Cleopatra, I, 4*)

Shakespeare is against the idea of universal suffrage :

"The multitudinous tongue.....Suffer it and live  
with such as cannot rule nor ever will be rul'd."  
(*Coriol, III, 1*)

Coriolanus would take away from the people all control in the state. That would be not only for the interest of the state but of the people as well. No good is possible so long as the people are bound to submit to the control of evil ; "not having the power to do good it would, for the ill which doth control it."

No ; Shakespeare would not swear by the magic name of Popular Revolution. The bestial Caliban conspires against the noble Master, and the ignoble revolt of Cade (*Henry VI, second part, IV 2, 7*) shows that he did not want a renovation from the depth of revolution. Shakespeare's pessimism does not offer the mystic consolation of Jean Jacques Rousseau and Leo Tolstoy, extolling the doctrine of "back to Nature."

Without doubt, any one willing to see naked Truth must return to Nature and see

Humanity in the state of Nature, as did the king Lear, tearing his robes to become again the natural man like the poor Tom in rags :

"Thou owest the worm no silk, the beast no hide, the sheep no wool, the cat no perfume. Ha ! here's three on's are sophisticated ; thou art the thing itself" (*Lear, III 4*)

But the spectacle which awaits Shakespeare has nothing consoling about it. Unrobed by Hamlet, what remains of Love, of all Beauty of this world ? What a vision like that of Pascal ! (*Lear, II 2*) And the vision of Lear is more terrible. His "infected imagination," as he says himself, leaves no covering of illusion for the shameful nudity of the human animal. His awful look, his words of atrocious cruelty exhumate the most intimate secrets of body and mind (*IV, 6*). And what would remain for that being dying with shame and self-disgust ? Does that mean total destruction ?

No ! In the tragic night which envelopes sombre truth, a star appears, a tiny ray of Light—Compassion. She remains for ever. After the mad old king, "crown'd with rank fumiter and furrow weels, with burdocks, hemlock, nettles, cuckoo-flowers, dardne! and all the idle weeds", summons before the tribunal of his implacable insanity, the falsehoods of mankind, and after he has forced us to admit that we are all equal in shame, it is not a condemnation which comes out of his foaming mouth. The thing that escapes his lips unawares, is a grand savage pardon.

"You must bear with me.

Pray you now, forget and forgive !" (*IV, 7*)

*Translated from the original French by*  
KALIDAS NAG.

## INDIAN PERIODICALS

### Thakore Saheb of Gondal

On the occasion of H. H. Shri Bhagvat Sinhji Thakore Saheb of Gondal's completing the sixtieth year of his life, *Krishna Bhoomi* has published a special birth-day number, containing an account of his ancestry, life and administration, from which some extracts are given below.

Under the fostering care of His Highness the

state has attained the rank of one of the best managed and model states of India.

His Highness takes a keen and intelligent interest in his administration and nothing is done without his knowledge. He regularly attends office at the stated hours and carefully looks to the wants of the people. His Highness' accessibility is well-known. Every person, high or low, from the highest officer to the meanest subject, can get an audience with him at any time either at the palace or the Secretariat.

His Highness exercises full civil and criminal jurisdiction over his subjects, who number 1,67,071 according to the last census.

In 1894 occupancy rights were granted to the agricultural class, its dearest and most cherished possession, which has changed its possessor from a beggarly and threadbare ploughman into a rich, robust cultivator with plenty of movable and immovable property. In fact the boon was conferred on kunbis long before they learned to understand and appreciate its advantages and became articulate in their demands through organized bodies. Gondal was first to tread on the ground which to its sister states appeared both difficult and doubtful.

Irrigation by wells has been dealt with in a practical manner. There are 6577 wells irrigating an area of 39,733 acres of land. Cultivators are encouraged to dig new wells by advance of capital. Further, His Highness has inaugurated two large irrigation and water works schemes, viz., the Veri Lake and the Paneli Lake irrigation works at an aggregate cost of 12,48,159, serving the Gondal and Dhoraji divisions respectively. Thus the subjects have been safeguarded against local famines and water-borne diseases.

The number of ginning factories and cotton presses is 8 and 4 respectively. There is also an iron foundry at Gondal. There is a leather tanning factory at Upleta, which is doing good business.

His Highness has recently provided in Gondal an Electric power-house with a work-shop, at an enormous cost, which besides illuminating the city is providing electrical energy to Printing presses, the Ice Factory and Flour-mills, and the time is not far when the ginning factories of Gondal will be running by electrical power.

Customs and Octroi duties are insuperable impediments in the way of a proper development of trade and indigenous industry. In 1909, His Highness ordered the wholesale abolition of these duties for the benefit of the mercantile community. In thus imparting a powerful impetus to trade Gondal has taken a lead.

In the matter of works of public utility, Gondal can boast the greatest progress during the regime of His Highness. They include railways, telephone, magnificent buildings, roads &c., the excellence of which is recognized throughout the Province—bridges, reservoirs, canals and others costing nearly Rs. 2,00,00,000. It may be noted that no money has been wasted on costly palaces or parks for the personal pleasure of the ruler or his family.

Gondal is one of the early pioneers of railway construction in Kathiawad.

Education has progressed remarkably well during the Thakore Saheb's regime.

Gondal State has been the pioneer of female education in Kathiawad.

With a view to encourage female education His Highness has started scholarship for each girl studying above 3rd standard English. There is a prize of Rs. 500 to each girl that passes matriculation.

In 1917 education for girls was made compulsory in rural areas. Compulsory education obtains in most part of the western countries and it has been introduced by some states in India too. Yet it was reserved for His Highness to pass this novel measure for girls only. The main reasons underlying this bold and original measure are first the fact that though people now appreciate the advantages of proper training for their sons, the claims of the daughters are sorely neglected. Concentration

of the efforts on the instruction of boys almost to the total exclusion of girls had led to gross disparity in mental equipment of the two sexes which makes real companionship in the home practically an impossibility. Secondly and perhaps more cogently it is the firm conviction of His Highness that if nations are made great by men, it is the women that make men. Schools and colleges may raise fine superstructures but the formation of character-building is laid by home influence. Again the ignorance of the mother-hood of India is a prolific source of the heavy and terrible infantile mortality in India. It is therefore most essential that the presiding genius of the nursery should be well-fitted to fulfil her function of laying a firm foundation for the educational institutions to build upon. The reason for not extending it to the municipal areas was that it would at once put a heavy strain on the state, when teachers are not available.

The measure met with great success. People took kindly to it.

His Highness encourages Gondal subjects to prosecute their studies by giving them scholarships and loans of money. His educational benefactions outside the state have amounted to more than Rs. 1,25,000.

His Highness' administration is marked by efficiency as well as economy. He always looks ahead and provides against a rainy-day. This is well illustrated by his famine policy. Rs. 25,27,000 were required to assist his subjects during famines and lean years, and this was done without any extra strain on his treasury. It was due to the perfect organisation and close and constant supervision of His Highness, no less than the liberal policy and forethought of the administration that the state emerged from the terrible calamities of 1900 actually with an increase of population.

It is quite natural that the medical department should reach a state of high efficiency under the Thakore Saheb, who has taken honours in medicine and surgery at the Edinburgh University.

The Gondal Infirmary known as the Bai Saheb, Ba Asylum is the first and the best institution of its kind in the province. It is founded in the memory of His Highness' deceased wife Bai Saheb, Ba. In this asylum the infirm and the disabled who are unable to earn their livelihood are provided with clothes, board, lodging and medical aid.

### "Indianisation of Islam."

In the course of an article in the *New Orient* on the racial origin of Indian Mussalmans, Prof. Muhammad Habib writes:—

There are people who imagine that Islam has been always the same. This is, no doubt, true so far as the letter of the law is concerned. But everything depends upon the nature of the interpreting mind: and the Arab, Persian and Indian interpretations of Islam are as different as various moral structures raised on the same formal foundations can be. To the Arab the new faith was a message of hope, to the Persian a consolation for his philosophical pessimism, to the Indians a new frame-work for his meta-

physical speculations, which but slightly modified the immemorial customs of his country.

It is said that the Mussalmans have adopted from the Hindus many customs which are not found in their faith. This is absurd. Hindu customs are no doubt everywhere with us and accompany us from the cradle to the grave. But they have come to us not through *adaptation* but *inheritance*.

I do not say that this survival of Hinduism or Indianisation of Islam, by whichever name we call it, was good or bad. That question will be decided by every man according to his temperament, but no careful observer can fail to see its all-pervading influence. The bird may escape from its cage, but it cannot fly out of the atmosphere that surrounds it and supports it in its flight. On the two fundamental institutions of our social life the family and the caste, our outlook is the ancient outlook of Hinduism. Islam knows nothing of caste; its whole attitude is one of democratic equality; consequently Hindus who became Mussalmans could not refuse to dine with each other or to pray in the same mosque. But the spirit of the caste system lived on, none-the-less; Muslim converts persisted in marrying among converts from their own caste, with the inevitable result that the caste system was transformed instead of being overthrown. Here and there a few concessions were made to the new spirit of social democracy, but the great pillar of the vicious system remained unshaken. Social opinion crushed the freedom Islam had allowed to the individual and made inter-caste marriages as impossible in the new creed as they were in the old. And so the 'union of hearts' which Islam had come to realise remains as far off as ever. We have retained the cast-iron social divisions of our Hindu ancestors; only the name has changed. Similarly according to *shariat* there is nothing in Islam to prevent brothers from managing their ancestral property in common, and it even allows daughters to give up their rights of inheritance, if they are stupid enough to do so; it knows nothing of the *family as a corporation*; it only takes cognizance of individuals and beyond individuals of the State. But conversion to Islam could not crush the family sentiment that had been bred by centuries of ancestor-worship, and the joint-family system survived in the new order; there is, as I have said above, nothing in Islam to prevent brothers from managing their ancestral property in common and it even allows daughters to give up their rights. So social opinion compelled the woman to give up the rights which the neighbourhood—Islam or no Islam—considered it improper for her to possess. Compulsion hardened into usage; usage developed into custom; and in many parts of India Muslim daughters have been deprived of their rights of inheritance against the plainest injunctions of the Quaran. Islam as a formal faith has always stood in sharp contrast with Hinduism; but Hinduism is essentially a social system and as such it is followed by the Mussalmans of India as well as the Hindus. This is the foundation of our national unity.

Muslim rites of birth, marriage and death are closely analogous to Hindu rites.

## Good and Evil in the West

Rabindranath Tagore writes in *The Visva-bharati Quarterly* :

The best in us attracts the best in others; our weakness attracts violence to our neighbourhood, as thinness in the air attracts a storm. To remain in the fulness of our manifestation is our duty, not only for ourselves but for others. We have not seen the great in the West because we have failed to bring out the great that we have in us and we delude ourselves into thinking that we can hide this deficiency behind borrowed feathers.

Yet, through all our shame and our suffering, we have to acknowledge that the West is great. With her science she has offered a grand illumination to the path of reason. Some people in the East are in the habit of reviling science, calling it materialistic. They may as well say that incendiarism is in the fire. Science is truth. It is immaterial. It gives us freedom in the realm of matter. It brings our mind into touch with the eternal at the uttermost brink of the finite. What if science can help some temperaments solely to cultivate materialism, cannot religion do the same? We have witnessed in the East the grossest form of materialism and the cruellest form of inhumanity stalking abroad in our society wearing the uniform of spiritual culture. We constantly see the epicureanism of religious emotion, indulged in by self-centred individuals, admired by simple-minded people as piety in full blossom.

On the other hand, the usual form of spiritual expression we find in the lives of the best individuals in western countries is their love of humanity, their spirit working through their character; their keen intellect and their indomitable will leaguings together for human welfare. In their individuals it reveals itself in loyalty to the cause of truth for which so many of them are ready to suffer martyrdom, often standing heroically alone against some fury of their national insanity. When their wide human interest, which is intellectual, takes a moral direction, it grows into a fulness of intelligent service of man that can ignore all geographical limits and racial habits of tradition. The goodness which is undaunted in its chivalrous adventure, and love of truth, variedly active and wide-spread in its ministrations, we do not see in the East.

But, because in their individual lives the western peoples have raised the tower of their moral standard so high, the ravage of their national unrighteousness at the base is fraught with dangerous consequence. Bespattering the whole world with their diplomatic lies, continually adding to the number of victims for their man-eating prosperity, scientifically crushing the human rights of large continents of races, spreading a contagion of ugly carbuncles all over the earth with the impurity of their utilitarian touch, keeping their snarling nastiness bared at the entrance of their miserly national mansion, they have, in all these, an ever increasing gravitational pull against the top of their greatness. The fall will be terrific.

But what is most unfortunate for us in Asia is the fact that the advent of the West into our continent has been accompanied not only by science, which is truth and therefore welcome, but

by an impious use of truth for the violent purpose of self-seeking which converts it into a disruptive force. It is producing in the countries with which it is in contact a diseased mentality that refuses moral ideals, considering them to be unworthy of those who aspire to be rulers of men, and who must furiously cultivate their fitness to survive. That such a philosophy of survival, fit for the world of tigers, cannot but bring a fatal catastrophe in the human world, they do not see. They become violently angry at those who protest against it, fearing that such a protest might weaken in them the animal that should be allowed to survive for eternity.

Doctors know that infusion of animal blood into human veins does not give vigour to man but produces death, and the intrusion of the animal into humanity will never be for its survival. But faith in man is weakening even in the East, for we have seen that science has enabled the inhuman to prosper, the lie to thrive, the machine to rule in the place of *Dharma*. Therefore in order to save us from the anarchy of weak faith we must stand up to-day and judge the West.

But we must guard against antipathy that produces blindness. We must not disable ourselves from receiving truth. For the West has appeared before the present-day world not only with her dynamite of passion and cargo of things but with her gift of truth. Until we fully accept it in a right spirit we shall never even discover what is true in our own civilisation and make it generously fruitful by offering it to the world. The culture, the humanity of the West do not belong to the Nation but to the People.

While nations fight for their exclusive possessions, the peoples share with one another their true wealth. And the highest spirit of the peoples of the West, their loyal love of truth and active love of man, we must try to make our own in order to impart to our life a movement and to our ideals a vitality that shall give them the impulse to produce new flower and fruit.

### "Calls from The East"

Professor Fernan Benoit writes in the same Quarterly:—

The *Cahiers du Mois*, a monthly publication started last year by the Paris publisher Emile-Paul brings out under the direction of F. and A. Berge connected sets of notes or studies, on themes proposed by the Editors, contributed by various writers from their respective points of view.

The subject matter of the enquiry, which will occupy us to-day, and whose results appeared in the last number, No. 9-10, of the *Cahiers du Mois*, under the title of "Calls from the East", consists of replies to five questions put by the Editors.

I do not know whether the East is actually calling out to the West, offering sympathy and inspiration. What is certain is, that an increasing number of individuals of the West, and sometimes even institutions, hear the voice of the East, dream ardently of the East as of a land of wisdom and bliss, where other modes of life, other disciplines of thought, and other religious experiments are carried on, which might serve to rescue them from

their growing mental and spiritual perplexities. These calls are heard not only by idle dreamers or amateurs of new sensations, dissatisfied with their own surroundings because they are not at peace with themselves, but frequently also by 'others'.

But I had better put before you the five items of the questionnaire sent by Messrs Berge to some hundred members of the French cultivated class, and a few foreigners mainly orientologists, philosophers, sociologists, men and women of letters, artists, critics, travellers, explorers. Till now the East has co-operated with the West in the same way as the sheep co-operates with the fleecedealer and the butcher. These questions at least show that it is not in that aspect that our enquiry is considering this collaboration of the two worlds.

After giving extracts, in translation, from the answers to the questions sent by many persons, Prof. Benoit arrives at the conclusion that,

Judging from the views of so many authorised representatives of European thought, the "Calls from the East" find in the West a response. We even venture to say that they testify to the existence of a tacit understanding, or at least of a sincere desire for collaboration and union, which had remained on the whole unspoken till now.

The "Nordists" may therefore go on boasting of their self-assumed superiority. This will not hamper for ever the irresistible, though sometimes unconscious, will for human cooperation.

### "Organise Communities at Least"

Dr. N. S. Hardiker writes in *The Volunteer*:—

Our motto is "train, discipline and organise the Indian youth for an efficient effective service of the Motherland." By Indian youth we mean all young men and women living in Hindustan. They may be Hindus, Sikhs, Mahomedans, Parsees, Jews, Christians, or any body else in so far as their religious creed goes. We as an All-India National Organisation, have nothing to do with the religious faith of any one. First and foremost we are interested in bringing *all youths* together and making them serve India without wasting much of their time and energy. It is our intention to enrol them as members of the National Volunteer Organisation, give them training in Dal camps and organise them for an efficient service of the Motherland.

But if the selfish interests which are now making different communities fight amongst themselves do not allow us to make so great a stride in our undertaking, then we will not hesitate in the least to say—Let each community organise its youth, train and discipline them for the selfish ends with which it is moved. If the Mahomedans and the Hindus desire to slaughter one another as they are doing now and the Brahmins and non-Brahmins want to cut the throats of one another as is being done today, then let each of them at least learn the art of fighting so that they may be able to make a clean sweep of the other and get rid of all the supposed opponents who stampe the growth of their community. We

have no objection. What we mean to say is that let an efficient and effective fight be fought by both the sides. If Mahomedans want India to be their own, let them openly declare so, gather together their trained youth under their green banner and begin a fight with the Hindus. And if the Hindus do not want to be bothered with their Mahomedan brethren, let them also mobilise their trained youth and give a strong fight to their supposed Mahomedan opponents. Halfway house is no good at any time and in any thing. If Mahomedans are strong they will win. If the Hindus prove their strength more than their opponents then they will win. But let us fight a real scientific fight and in order to do that let each community train, discipline and organise its youth intentionally and openly. We will not at all feel sorry for it, because we are quite confident that India will surely rise above these petty communal jealousies in the very near future and the communal fights that are now being waged by selfish interests will be wiped out at the latest with the present generation. Trained, disciplined and organised Indian youths will certainly begin to understand the necessity of co-operating and helping each other in defending and protecting their common national interests.

### Honest Belgian Booking Clerks

Mr. St. Nihal Singh contributes to *Welfare* a very interesting article on Belgian shipping and railways under state management, illustrated with photographs taken by himself. In the course of the article he bears the following testimony to the honesty of Belgian booking clerks:—

Even during the early days of my stay in Belgium, when I was unfamiliar with the currency of the country, I did not find myself "short changed" by any of the booking clerks from whom I bought my tickets. I am sorry I cannot say as much of the initial period of my first visit to England.

### The Jalpaiguri Tea Industry

In the same monthly Mr. Motilal Dam says of the tea industry in Jalpaiguri:—

It is not widely known, that the town of Jalpaiguri is the seat of the brains of a small but prosperous industry. Stimulated by the success of the European tea planters in the Duars, some Bengalee gentlemen of the town started tea plantations on a small scale. This was in the eighties of the last century when joint stock companies promoted and managed by Benalees were conspicuous by their absence. In that age the opinion was generally entertained that joint stock business did not suit the Bengalee talent and temperament. So those who had savings were extremely suspicious of the early ventures and considered them to be nothing better than contrivances for unburdening the pockets of the public of their honestly earned money. Even to-day,

though there are scores of successful Indian joint stock concerns, the shyness of capital has not been broken. Hence, the difficulties of those early days in raising the required amount of initial capital and financing a company in the later stages, can well be imagined. To-day a Rs. 50 share of many a Jalpaiguri Tea Co. is wanted at Rs. 1000; but when these shares were offered to the public for subscription they were detested like undesirable and dangerous commodities.

### University Expenditure in Madras Presidency

*The Educational Review* observes:—

In spite of a number of fussy lawyers and politicians who profess to take an active interest in the affairs of the Madras University, we regret it should be making no advance. The University continues to be a mere examining machine believing only in the stiffness of these tests and has not accomplished anything more, while other Universities in India are forging ahead with arrangements for research in many branches of arts and science and with facilities for post-graduate teaching in a variety of departments under the direct auspices of the University. It is of course futile to expect any effective financial assistance from the ministerial party in power just now, as it is absorbed almost entirely in the squabble for petty office and does not believe very much in the advancement of higher education. We should like to invite attention to one aspect of the matter of the special consideration of our publicists--and that is the poor financial assistance which the Government of Madras is able to give for University education in the Presidency.

### The Reconstruction of Indian Taxation

In the *Benares Hindu University Magazine* Mr. M. P. Gandhi, M.A., recommends the following as the chief directions of reforming the tax-system in India:—

(1) **Income-tax:** The rate of progression of the Income tax should be made steeper i. e. more progressive, not only because of its revenue-yielding capacity, but because it would also redress the present inequality of the incidence of taxation. The Income-tax should thus be used not merely as a pump for drawing out money mechanically, but also as a means by which the ideals of social justice might be realised.

(2) **Inheritance-tax:** One other important source of revenue hitherto not tapped in India is the duties leviable on inheritance. Inheritance cannot be called to be hard-earned by the man who inherits it. It is more or less in the nature of a windfall with light burdens if any. There is the least sacrifice in parting with a portion of property so easily acquired. And therefore, repugnant as it may seem to the tradition and orthodox feelings of members of Hindu joint families, an inheritance-tax is only just and reasonable from a social point of view.



### B. N. Railway Welfare Work

According to the *Bengal-Nagpur Railway Magazine*, that Railway does an immense amount of welfare work but does not care to advertise the fact. The magazine describes some of this work with good illustrations. It says, in part:—

Our 76,000 people who form the body known as the Bengal-Nagpur Railway Staff, are probably more contented and happy than any similar body anywhere else in the world. This is rather a large order, but we know that the order is not too large. We all think ourselves as the Bengal Nagpur Railway and to that Railway we are devotedly attached although we do not say much about it. It is however a simple fact.

Now that body is composed of:—

Europeans	...	...	751
Anglo-Indians	...	...	1,328
Indians:—			
(Bengalees, Madrasis, Maharattas, Sikhs, Pathans, Parsees, Ooriyas, Goanese, Gurkhas, Hindustanis (U. P. men), Beharees and Aborigines, <i>i. e.</i> , Santhols, Gonds, Mundas, Kholis, etc.)		...	74,000

Having housed most of the Staff, there are questions of water-supply and sanitation. We need not dwell on these common factors except in passing, as they are inseparable from any other housing schemes. The question of Medical attendance is however important. At all the big centres there are properly equipped Hospitals under qualified Doctors. At the smaller stations there are Dispensaries and Assistant Surgeons and Hospital Assistants. Medical attendance and medicines are free.

Now the Administration have upto this provided the fundamentals of existence, the rudiments as it were, but Railway servants as a rule are not in sympathy with Omar Khayyam, and "Here with a loaf of bread beneath the bough" may be poetical but not practical to them.

Recreation is necessary and in the many Institutes dotted all along the line, are found the means of Recreation. A bald narrative of this description will convey but little to the average reader. What may strike his imagination more forcible is the following list of institutions in one Railway Centre—Kharagpur:—

Amateur Dramatic Club; Anglo-Indian and Domiciled European Association (Kharagpur Branch Apprentices' Dance Club); Apprentices' Recreation Club; Apprentices' Shooting Club; B. N. Railway Regimental (A. F. I.) Band; Apprentices' Jazz Band; I-36 Bn. B. N. Railway Regiment, A. F. I.; Bioscope Committee; Bowling Club; Boxing Club; Boy Scouts Association (European) "B" Coy. Recreation Club; "B" Coy. Shooting Club; C Coy. Recreation Club; "C" Coy. Shooting Club; Cricket Club; Dance and Amusements Club; European Institute Tennis Club; Ex-Apprentices' Association; Glee and Madrigal Society; Golf Club; Homing Pigeon Club; Lodge Unity and Perseverance; B. N. Railway Officers' Club; Polo Club; Regimental Sports Committee; Rugby Football Club; B. N. Railway European School; Sergeants' Mess; Station Committee; Union Tennis Club; Women's Christian Temperance Union; All Saints

Church; Church of the Sacred Heart of Jesus; Union Church.

It is true that Kharagpur is our largest centre, but the same thing is reproduced on a miniature scale in smaller stations.

Our employees marry and the children require to be educated. Schools are provided. The demand for schools grows apace. Such things as Provident Fund, gratuity, generous leave rules, and free passes add to the amenities of a Railwayman's existence, and help much in the contentment to which we have drawn attention.

It would be interesting to know the average salary of a European, an Anglo-Indian, and an Indian in the B. N. Railway, and how many of the recreational and other institutions are for the Europeans and Anglo-Indians and how many for the Indians.

### Desirable Form of Government for Indian States

*The Karnataka asks:—*

What should be the form of government in our States in Swarajic India—autocratic, democratic or mobocratic? This is a very natural and legitimate question: and our view has always been that the political ideal for an Indian State should be monarchical democracy—to use a paradoxical seeming-expression. The best example of such a Crown-wearing democracy—one in which the power of the people is unified and stabilised by the influence of a hereditary King—is to be seen in England. We cannot, we should not, and we need not do away with the Thrones; we should only see that their occupants exercise their power through instruments approved, and in ways prescribed, by their citizens through their chosen representatives. This is what is meant by Parliamentary or constitutional government.

### The Best Essays Unwritten

Mr. S. G. Dunn observes in the *Allahabad University Magazine*:—

After all, perhaps, the best essays are laid up somewhere in a limbo of the unborn; for those who might have written them, who had above all others the essay temperament, were too busied with other forms of art for this, the offspring of leisure. Had Shakespeare, for example, amused himself with this kind during those years of retirement at Stratford, what a kindly commentary on our sublunary life might now have been our companion! The "Tempest," indeed, is saturated with the essence of the essay, and throughout the plays, in soliloquy and aside, the essayist looks out at us. Then, a little later, what happiness for us, had Mr. Pepys lost the use of his legs, and been compelled to stay at home instead of going abroad as was his wont bent upon pleasure and business! We can guess from the diary how delightfully he might have written, a Montaigne of

the Restoration. But probably our greatest loss is Cowper. It is too tantalising to think of what might have happened if his reverend friend, who gave him so much unwise advice, had for once been sensible and besought him to divert his melancholy by the writing of essays. Then we might have boasted of an English Horace—in prose. But Fate ordained that we should be left the letters only and we must be thankful—as who is not?—for them. Yet there is a way of dodging fate. Imaginary conversations have given us good sport. Will no one write for us a series of imaginary essays? Let him who reads this book and imbibes the spirit of the essay, ask himself if he be not the man for that delectable undertaking.

### Work and Wages of Postal Employees

“Blue Bird” writes in Labour:—

The man who works longer hours and has greater responsibility receives a higher wage. This is not a new theory peculiar to me and the Postal Association, but one acknowledged and accepted without question the world over. I proved recently in these columns that in the course of 30 years a Post office employee gives practically double the amount of active service of any other Government employee, while in the matter of responsibility there cannot be any comparison, why then should he not receive a higher wage? Justice and fairness demands that he should. What then delays a pronouncement by the Hon'ble Member, Labour and Industries? Financial Considerations, parting with the surplus the Department has contributed to revenue for a long series of years.

### Self-Confidence

According to *Prabudha Bharata*,

Self-confidence is the first condition of success in every sphere of life. In proportion to the confidence a man has in any undertaking, he comes out triumphant. To fear has rightly been termed as a great sin. For, fear is the cause of all weakness and failure in life. It very often falsely circumscribes the possibilities of our life and curbs our real strength. Only in a weak physique germs of disease can act, whereas a strong body easily withstands the influence of many dangerous bacilli. Our body if weak becomes susceptible to disease at first, before we actually fall ill. In the same way through fear and loss of self-confidence, one invites failures much before they actually come.

However much we may labour and persevere, we cannot be sure of achieving an end, unless we have the conviction of success. For without that we shall always have some misgivings whether we are not fighting for a lost case or an impossible undertaking. An ideal which is too high is not worth aspiring after. A work which we think does not come within the bounds of possibility, is doomed to failure.

### The A.-I. Congress Committee Meeting in Patna

We read in *The Vedic Magazine*:

The All-India Congress Committee met at Patna and duly registered the edict of the Mahatma drafted in consultation with the Swarajists, the custodians of Gandhi's political conscience. This edict constitutes the last and final step of the *Great Surrender*. The Mahatma feels that, with the Hindus and the Muslims at logger-heads and his late lieutenants dying to pick up crumbs from the official tables, he is absolutely powerless to control forces of disintegration and disruption, which are a direct consequence of the failure of the Non-co-operation movement. It is, however, doubtful that the Great Surrender will be productive of any great good to the country.

### Convocation Addresses

The Editor, *D. A.-V. College Union Magazine*, observes:

The Convocation Address delivered by Dr. Sir Chimanlal H. Setalvad to the students of the Bombay University was highly practical in its nature. There was no pompous air of erudition about it nor was it an attempt to cry up one's wares. The address was as straight-forward as a blue book but more substantial and thought-provoking than any we have seen in days past. In it Sir Chimanlal showed a keen grasp of University problems and a habit of clear presentment which is more than his second nature.

According to the Chief Justice (of Madras) the aim of the University education was to foster and develop the critical spirit and in this he was perfectly justified. If our University training does not teach us to distinguish the wheat from the chaff; to know good from bad, what is mean from what is noble, and right from wrong, it has failed in its purpose. So the critical spirit, the habit of judicious inquiry and of dispassionate judgment should be the hall mark of University education.

The Rt. Hon'ble Mr. Shastri told the students of the Mysore University that the distinctive attribute of the University culture was the balanced mind which proves all things before it comes to a judgment.

We are sure this plea for a balanced mind will meet with the approval of the teacher as well as the taught.

### The Number of Women in India

Prof. Gurmukh Nihal Singh writes in the *Benares Hindu University Magazine*:—

In India, the number of women is smaller than that of men whilst in European countries exactly the reverse is the case. For every 1,000 males the number of females in India is 945 only, whilst in England and Wales it is 1,068 and in France, Italy and Austria 1036. And what is more regrettable is, that the number is progressively

decreasing. It was 963 in 1901, 954 in 1911, and 945 in 1921. This difference is not due to the smaller number of female babies being born in India than in the European countries. Exactly reverse is the case again. There are more female children born in India than in any European country. In England and Wales there are only 996 females between the ages of 0 and 10 years for every 1,000 males, in France the number is 989 only; but in India, on the other hand, the number is larger than in any other country, i. e., 998. Thus the smaller number of women in India is not due to smaller proportions of females at birth, but to other cause. It is due to heavy mortality among females in India in the ages of 10 and 20 and 30 and 50.

### Textile Workers in Calcutta, Dundee and Bombay

*The Mysore Economic Journal* reproduces from *New India* an article on the textile trade in India by Rt. Hon. Thomas Shaw, from which we take the following paragraphs:—

The housing of the workers in Calcutta is said to be very much better than in Bombay, and is generally provided by the employers. Children are only employed in spinning as "doffers," that is, taking the bobbins from the spindles. The same law as to age applies as in Bombay, and it is said that only 6% of the workers in the Jute mills are children. It appears also to be certain that much more care is taken of the workers' health in Calcutta than in Bombay, and that generally the conditions are better.

The centre of the jute industry in Great Britain is Dundee in Scotland, and the Dundee workers complain bitterly against the competition from India. It is said that there are 49,000 jute-looms in India. The lowest wages in workers Dundee are 26s. 6d a week for preparatory workers 30s. 6d. to 48s. for spinners, according to the number of spindles, and an average from 35s. to 37s. 6d. for weavers. This is for a week of 48 hours. It is as well to remember however that there is a difference in the quality of the labour, and that the number of individuals employed to produce articles is greater in India than in Dundee. I think I have said enough to show that, as is in the case of China, the conditions of the Textile Workers are woefully bad, whether in Bombay, where the capital is almost exclusively Indian, or in Calcutta, where a very large proportion of the capital is in the hands of Scottish manufacturers. Whatever may be the political condition, the workers are underpaid and are working long hours in bad conditions, whether the employer be an Indian, and Englishmen, or a Scotsman.

### Japan's Attitude Towards China

We read in the *Oriental Watchman*:  
One of the remarkable development of the

recent trouble is that Japan has changed her policy towards China. After the unfortunate presentation of the "Twenty-one Demands" by the Japan some years ago a prominent official of the Japanese Government saw the mistake and said, "We have passed the time when it is wise to carry out a forceful penetration of China. Our plan now is peaceful co-operation, especially in commercial matters." By a very conciliatory attitude in the present crisis while Britain has remained firm, Japan has gained much. It is interesting to note Mr. Swartout's reference to our Rabindranath Tagore. His recent visit to China seems to have borne fruit.

### The Proposed Buddhist Mission House in England

The Anagarika Dharmapala writes in *The Mahabodhi* that his object in trying to found a Buddhist centre in England is "to enlighten the people with regard to the teachings of the great Aryan Teacher whose life they do not know."

We do not want to convert any Englishman to the noble Religion of the Lord Buddha, but I want to tell the English people that they do immense harm to the Buddhist people in trying to destroy the noble faith without having the least knowledge thereof. I love the British people just as I love the Hindu people of India, and having worked for the welfare of the Hindu people in Bengal and Bihar for nearly thirty four years, I wish to devote the remaining few years of my life for the welfare of the British people. My object is to strengthen the tie that exists between the Buddhist and the English people. The Sinhalese shall remain co-partners of the British, but I want to ask the British to be kind to the historic Sinhalese people who had wonderful peaceful civilization for two thousand years until it was completely destroyed by the Christian races that come to Ceylon since the sixteenth century.

### Mutual Relation of Youth and Age

We read in *The Young Citizen*:—

The future of our country, as, no doubt, of all countries, is, of course, in the hands of the youth of the country, but the task of preparing young man for adequately discharging their task in the future belongs to their elders and the leaders today. The recognition of this fact, however, is not as general as it might be, considering that the tradition of service to the country created by our elders has to continue. In Europe and America, judging from the literature on the subject in the daily and monthly press, this recognition has been general and led to organised action, promising great result.

Views have been expressed that there should be "two attitudes, the one proper for youth and the creative artist, and the other for maturity, the

scholar and the critic". On the other, suggestions are being constantly made with the object of facilitating the understanding of the youth viewpoint and of countering the apprehended danger to the future of the country. One thoughtful critic has offered the solution that age and youth need

not exclude each other, each one is equally vital to the interest of the other. "The truth is," he says, "that circumstances have matured the younger generation of to-day and rejuvenated the elder. Age is not nearly so crabbed, youth so rhetorically silly as it used to be the fashion to consider them."

## FOREIGN PERIODICALS

### Peace by Strengthening The Weak

The first article in *The Century Magazine* for November is "Peace out of the East" by Nathaniel Peffer. He calls it "A Clinic in World Politics." He begins by stating what he wishes to do.

I wish to draw a moral from the East. I take recent events in China and Turkey for my text. I want also to be, as we like to call it, constructive. I point a sure and simple way to world peace, one unencumbered by leagues and conferences and ministers and propaganda. Incidentally, I offer a solution for the vexed and perennial problem of the East, confronting us now from Turkey, now from China, now from India, now from Arabia.

I propose: Take China, Turkey, India, Egypt, Persia, Morocco, the Philippines, and any other weak and undeveloped lands populated by non-white and therefore inferior peoples and now ruled or coveted by powerful white empires. Strengthen them. With money, materials, moral support, men if necessary, make them independent, self-sufficient, and able by their own efforts to insure their own security. If necessary, send them our armies, navies, air forces, scientific staffs for research on more murderous gases—send them all that they need to be invincible, impregnable, and capable of effectively chastising those that threaten them.

Then we shall have peace. More; we shall have the will to peace. For the result to ourselves will be not only a greater circumspection in our conduct toward less highly developed nations but an inner conversion with regard to the morality of the relations between great and small in the society of nations. We shall be made to perceive and appreciate moral values of which we are now ignorant or indifferent. For so moral evolution progresses with us.

He then proceeds to prove what he says.

Two truths may be set down dogmatically as unchallengeable. First, those countries whose weakness has been a temptation to competitive aggression by the imperialistic powers must cease to be a temptation or the great powers will destroy themselves in the competition. Second, the history of some hundreds of years in the East is evidence that the great powers will never cease aggression until the countries now weak are so strong that aggression is dangerous. In other words, we must

let China and Turkey and Persia and Morocco alone and make them secure, not out of idealism, altruism, or any other moral consideration, but to save ourselves from suicide. And we never shall let them alone until we are afraid to do otherwise, until they can defy us successfully.

He takes for illustration the two extremes of the East—Turkey and China.

Both have been danger-points through modern times; Turkey for centuries and China for more than a hundred years, and both still are. Numberless wars have been fought in the Near East, not only by Christian states against Turkey but between Christian states for pre-eminence in Turkey and the Near East. In the Far East Japan and Russia have fought within the last twenty-five years; Germany and England have been at swords' points, as have Russia and England, and Japan and the United States.

For the moment the Near East is relatively tranquil, but it is illusory to suppose that any lasting equilibrium has been reached. It is true that Turkey is now sovereign and independent and has had a miraculous delivery from destruction as a nation, but this, like most miracles, has its explanation in physical causes. Five years after Turkey had been crushed in the World War, left in ruins, and occupied by foreign troops, the Turks expelled their conquerors and compelled Great Britain and France to sign a treaty whereby Turkey gained more than it had lost through the war. The capitulations were abolished and foreigners no longer live on Turkish soil as independent, self-governing colonies, immune from Turkish law and taxation.

The recovery is one of the most astonishing in history, but Turkey could never have recovered by its own efforts. It owes still more to an outside conjunction of events. First, Soviet Russia wanted to strike back at the Allied Powers. As Turkey was a strategic point Moscow concluded a treaty with the Nationalist Turks, who refused to recognize the peace treaty dictated by the Allies. Second and more important was the renewal of Anglo-French rivalry after the war. The military assistance given by the French to the rebellious Turkish Nationalists in pursuance of a secret treaty aimed at the British was chiefly responsible for Turkey's ability to drive out the Greek army sent to Asia Minor to forward Britain's imperial interests. The French acted for the specific purpose of frustrating Britain's imperial ambition.

Had the Entente been maintained in fact as well as in name and a united Anglo-French front presented to Turkey from 1919 to 1921, there would have been a different situation in Turkey to-day.

This, Mr. Peffer says, is no new phenomenon. On the contrary, it accords with what has become a fixed law of history in the Near East.

At any time in the last two hundred years there would have been a different story to tell of Constantinople had it not been for European disunity. If Turkey's enemies had ever been able to unite, Turkey would have been driven out of Europe, deprived of Constantinople, and confined to a small area in Asia Minor. Turkey's enemies have always hated each other more than they have hated Turkey, more even than they have coveted Constantinople. Turkey has therefore adopted the classical Oriental diplomacy of playing one power off against another, always with success.

The writer proceeds :

European ambitions in the Near East have not abated. The prizes for which powers contend there, possession of Constantinople and the straits and the ownership or right to exploit railroads, oil, and other natural resources in Asia Minor, still allure. The secret treaties of the Entente and Russia during the war and the manoeuvrings of the Paris peace conference were eloquent with respect to designs on Constantinople. With respect to natural resources it is necessary only to recall the furor over the Chester concessions awarded to American capitalists in 1923, and the network of intrigue around the Mosul oil-wells, in which America also has figured. If the character of contemporary European diplomacy were not sufficient to justify an a priori conclusion, volumes of evidence could be adduced to prove that Turkey is still looked upon as a fair field for spoil. The theory propounded by Russia in the mid-nineteenth century, that Turkey was falling to pieces in any case and that Europe should expedite the process by dismembering it at once and dividing up the pieces, has never been rejected by official Europe.

This theory has not been rejected, and it has not been acted upon.

To follow either course would at least make for stability, while following neither has kept the Near East in ceaseless turmoil. Obviously it cannot be acted upon. While an effective concert of European states could impose any fate upon Turkey, the possibility of a concert which would not only act against Turkey but accept common aims and agree on a division of Turkey is too fantastic to be discussed in the light of the political conditions of to-day.

What of Constantinople, for instance? On that point alone unity would not survive six months. If England took Constantinople, would Soviet Russia keep its Red Army in leash? If Soviet Russia, which cannot be assumed to have renounced Russia's historic ambition to possess Constantinople, should take the port, could even a Labor Government in England long resist the drive for war? And France? The first portents of British

mastery of Constantinople in 1919 were enough to impel France to turn a blind eye to the Entente Cordiale and arm the Turk Nationalists to drive out the Greeks and thus undermine the British. Is there any likelihood that any of the great powers would permit Greece or any other small East-European state to aggrandize itself by seizing Constantinople? Internationalize the port under the League of Nations? Look at the League of Nations. Consider how its joint control operates in the Saar.

The author thinks that for Turkey it might be an advantage to have to give up Constantinople. For then,

It could retire into Asia Minor, entrench itself there, and be free of the tangle of European politics in which Constantinople is enmeshed. But for Europe it would be a calamity if the Turks were suddenly to renounce Constantinople and withdraw voluntarily. Within a year half of Europe would be at the throat of the other half. If the Turks were really Machiavellian and had true Oriental patience, they would withdraw. By merely biding their time they would be rid of half of their enemies and would weaken the other half without spending a piaster or losing a man, and they would get Constantinople back into the bargain. To Europe it is a mercy that Turkey is determined to hold Constantinople, and it is to be prayed that the Turks may always be victorious. Anything else would mean disaster or destruction to Europe. It is to the interest therefore not only of Turkey but of the rest of us that Constantinople be made secure and that Turkey's strength be husbanded to keep it secure.

Mr. Peffer considers it superfluous to go through the same analysis with respect to China.

The story of foreign concessioning and rival encroachments in that part of the world is too familiar. There intrigue has been matched with intrigue for this port and that, this railway and that, this special economic privilege and that. Russia got Port Arthur, and so Germany had to get Tsingtau. Germany got the right to build a railway in the north, and so Great Britain got the right to build one in the south. Great Britain got the right to supervise the customs, and so France got the right to control the post-office. In each case "wrest" would be a more accurate word than "get." The result has been general diplomatic warfare for generations, actual warfare at least twice,—Japan and China, in 1894, and Japan and Russia in 1904,—with internal chaos in China always. It is customary for foreign diplomats and editors to talk self-righteously about China's ability to maintain an orderly government. It is forgotten that one of the main forces in undermining China's government has been the meddling of foreign powers. First England towered over China, with the other empires arrayed against it; then came Russia, with the other powers arrayed against it and with the eventual clash with Japan; then Japan, victorious, succeeded as the dominant power, with America challenging and the result still to be determined. So it will be ever until China is free from the menace of domination by any of them.

The author then illustrates the second of the two truths stated by him. He takes again the case of Turkey and China.

How do the missionaries behave in Turkey and China?

I had not been in Turkey long before I was impressed by the comparative religious liberalism of the missionaries and their tolerance toward the Turks. This is not peculiar to the missionaries. Tolerance toward the Turks is characteristic also of the conduct of all European and American residents of Turkey as compared with their attitude in other Eastern countries. Throughout history there has been a marked difference in degree between the bullying of the great powers in the Far East and in Turkey. They have been rapacious and bullying in both, but they have been far more gingerly and circumspect in Turkey. The contrast, however, is more singular in the case of the missionaries, because missionaries to all non-white, non-Christian countries have what may be called a patent right to intolerance.

Why the difference? Why are the missionaries so much more liberal and tolerant in Turkey than in China, for example? They do not cry 'heathen' in Turkey. They do not force proselyting on those who are unwilling. They do not proselyte among the Moslems at all, and where they do, they are tactful. They are even broad-minded about the right to proselyte. They do not force their way into houses of worship to preach their own doctrines without regard to the religious sensibilities of others. They do not ride roughshod over the feelings of those countries in which they are guests. Where they are bigoted they have learned not to voice their bigotry, and many have been broadened out of bigotry. In Turkey you will not hear missionaries gloat over their exploits as I have heard missionaries in China boast of their invasion of the native village of Confucius over the objections and pleas of his descendants. They could not be evicted, because by a treaty with the European powers which the Chinese were compelled to sign missionaries have the right to preach anywhere in the country without regard to Chinese objection. So the missionaries stood on their legal rights, were deaf to Chinese pleas of good taste, and still continue to flaunt their victory. Indeed, they boast of their exploit as a victory for truth.

Missionaries would not be heard boasting of such an episode in Turkey: there would be no such episode in Turkey. Were they to attempt such a thing in a place sacred to Mohammed they would either be flung out of the country outright or impaled on bayonets. And as they know it, they have cultivated a respect for Moslem feelings. It is, then, an interesting commentary that with a gentle, passive, religiously tolerant people like the Chinese, the missionaries are aggressive, arrogant, inconsiderate, crudely indifferent to the feelings of the people among whom they live, and religiously bigoted; with an aggressive, combative, fierce, religiously intolerant people like the Turks, they are considerate, tactful, religiously liberal, and not insistent on the propagation of their own religious beliefs. Their response to contact with the obviously higher and finer civilization of the two is contempt: to contact with the inferior of the two it is respect.

Why? It is not accident. Nor is it a deliberate policy, nor the result of deliberate selection of personnel. The missionaries sent to Turkey are recruited from the same classes as those sent to China and Japan and India and the South Seas. They are educated in the same way and given the same preparation for their work. They begin with the same ideas, with the same rigid religious certitudes, the same ignorance of their faiths, and the same contempt for other civilizations. If then they act in one way toward the Chinese and in another toward the Turks it is because the Chinese are patient and do not resist while the Turks are proud and belligerent. It is the good right arm of the Turk, the broadening influence of force that gives the missionaries tolerance and liberalism, the tolerance imposed by *force majeure*, the liberalism taught by a knowledge of the consequences of illiberalism. Force; there is the essential difference. Is it not interesting that in the last three years the missionaries in China have moderated? Why? There has been a serious anti-Christian movement in China. The missionaries, being frightened, have become broader.

The case is similar with those Westerners who are not missionaries.

So it is also with those who are not missionaries. In Peking if I meet on the street a Chinese steeped in the culture of his own country and educated besides at Oxford or Harvard, however well-bred he may be, however well born, and however high in his country's service, I cannot take him across the threshold of the Peking Club without bringing expulsion on myself. The fact that he is a Chinese bars him, though it is in the capital of his own country. In Constantinople you see Turks strolling into the reading-room of the Club de Constantinople with fezzes on their heads. They come not as guests but as members on equal footing with the British and Americans.

You do not see Turks kicked off the streets of Constantinople by Englishmen or Americans. (I except the few years after the war when the Allied troops policed Constantinople; now that the occupation has been lifted and the civilized Occidental rule is over, a hamal bent double under a load can no longer be booted because his progress is too slow for the sailor behind him). You do not see on the streets of Constantinople once a month what you can see five times a day in any Chinese outport inhabited by a handful of foreigners. I have walked along a street in "down-town" Shanghai with an Englishman and seen him elbow an elderly, well-dressed Chinese into the gutter because the Chinese was walking too slowly. The Chinese picked himself up, turned around with a flush of anger, saw that it was a foreigner who had pushed him, swallowed his anger, and added his humiliation to the plenteous store of philosophy his race has had occasion to acquire; the Englishman did not even look back. I have seen raw young American blades fresh from college riding through narrow streets in rickshaws, flourishing tightly rolled magazines, and with them whacking over the head all who came within reach—all Chinese, that is—whether coolies or aged scholars. I have seen uncouth bounders in gusts of passion slap the faces of shop-keepers, hotel proprietors, clerks, or priests. These are common sights. Nerves, you are told by way of explanation, the

strain on the nerves from the alien and irritating ways of the Chinese.

I have seen those same men in Tokio and Yokohama and other Japanese cities. How well they control themselves there! They do not dig their toes into the small of a rickshaw coolie's back because he has taken the wrong turn, or shove old men off the walk. Why? Not because they like the Japanese any better, surely, but because a crowd would gather in a twinkling, break their heads, and then turn them over to the police. They learn to control themselves quickly enough. Just four days from Shanghai and they can master their nerves.

They control themselves quickly enough in Turkey, too. Not so effectively as in Japan, because in Turkey there has been extraterritoriality as in China, and foreigners have been answerable only to their own courts. Moreover Turkey has not so formidable an army and navy as Japan. But the Turk, too, is no non-resister. Too much clouting over the head and shoving off the side walk and the Turk, too, will turn and rend. So foreigners control themselves there also. Why? Force. As it has taught tolerance to missionaries, so it has taught decency to business men.

What is true in the realm of private behavior, is true also in the realm international relations.

So also in the realm of international relations. Whatever the powers may have done or attempted in Turkey they never have dared to go so far as they have elsewhere in the East. Until a hundred years ago they fought Turkey as an equal and respected enemy. Four hundred years ago they cringed, in fact. Only since Turkey began to lose strength have they adopted a bullying policy, and even then only under the pretext of defending the Christian subject peoples of Turkey, whom they have not hesitated to sacrifice when it served them best to do so. You do not read of foreign fleets shelling ports on the Turkish coast, landing troops and holding cities until treaties are signed at their dictation. Whole areas are never seized in compensation for the death of a foreigner who ventured where he had no right to be. Concessions to fabulously rich mining regions are not demanded, and under the shadow of naval cannon obtained, because of fancied slights to foreign dignitaries. The worst humiliation put upon Turkey, the Capitulations, was not wrested by conquest. It was granted as a favor by the Sultan Suleiman when Turkey was probably the strongest empire in the world, because he did not want to be burdened with the administration of justice to people with different standards from the Turkish.

As force has taught the missionary to be tolerant and the business man to be decent, so it has taught the powers to try to be just. The missionary knows that if he went into a mosque, shouted, "Heathen!" and cried derision on the deity worshipped there, he would get his head broken. So by contemplation of danger he has learned that other religious faiths also have their place. The business man knows that if he beats up his clerks and boots unoffending old men off the street, his throat will be cut. So by contemplation of danger he has learned that bullying is unsportsmanlike and that courtesy is due the natives of the country in which

he lives. The Governments of the powers know that if they stretch too rapacious a paw over Turkey it will be snapped off. The Anatolian peasant is brave and can fight, and the Turkish army must be respected. So by contemplation of danger they have learned that justice must be shown even to Oriental nations.

The events in China during the last few months convey the same moral.

Consider the events in China during the last few months. For years the Chinese have pleaded for greater equality with Europe and America. They have asked that the powers relinquish some of the privileges which now make China substantially a subject state. They have asked, not all, but little; not that the powers give up the rich cities and ports they now hold in China, but only that they allow China to determine its own tariff, only that foreigners who live in China and make their money pay some taxes to the Chinese Government, and that if foreigners live in China under the right of extraterritoriality, which makes each a little king unto himself, then the right be progressively diminished, so that ultimately China may come into the position of a sovereign nation. The Chinese have used appeals to reason and generosity. They have encountered politely expressed scorn or indifference. The treaties in which the powers so solemnly bound themselves at the Washington Conference four years ago were allowed to lie unratified and dead; China's appeals that even so much be granted received the usual response.

A few months ago the Chinese arose in sudden wrath and expressed themselves in violence. They went on strike, declared boycotts against foreigners, and attacked them physically. Within four weeks the same foreign powers suddenly saw the reasonableness of the Chinese appeals.

Within a few days France ratified the Washington treaties, and in accordance with them China is now to be allowed to raise its tariff rates. Now a conference is to be held to discuss the eventual abolition of extraterritoriality and possibly its immediate modification. Why were those appeals so much more cogent in July than in April? Because in the interval they had been backed with force.

The author's conclusions are stated in the following paragraphs:—

Whatever may be true of their relations among themselves, the white nations in their relations with those of other races whom they consider beneath them understand, heed, and respect but one quality, force. They respond to but one form of appeal, the club, with a stout right arm behind it. Thus and thus only do you appeal to their reason, their morals, and their instincts. Hold the club ready and show that you can swing it, to effect, and they will see the claims of justice and deal justly. Adopt any more decent and more civilized means of communication, and they will plunder and prey. This is not speculation in the realm of abstraction, it is a resume of a long, long history.

Understand this and you understand why the Eastern peoples have become so intractable, why there is the so-called Revolt of Islam, of the non-white against the white. These peoples have had

long experience and know their world. Let them weaken themselves by an ounce of their strength, let them yield an inch or relax in firmness by the smallest compromise, and they will be leaped on and destroyed. The necessity of survival compels them to be aggressive, militant, and unreasonable. The Turks have been so since they first came out of Asia. They have survived. The Chinese have not been so. They have been conquered. They are becoming so now and are at last to be treated with some dignity.

What is there in this to deplore! Is it not promise that we shall be rid of one of the main causes of war? And shall we not, then, expedite the process? Shall we not give to China of our superfluous battle-ships and our submarines and our airplanes as insurance for ourselves? And to Turkey and to Morocco? Shall we not thus save ourselves? And more than ourselves—our souls? For then we shall have become moral in our foreign relations, and it shall be accounted unto us for righteousness.

I repeat, then: Let us seek out all the weak and prized places on the earth. Let us arm them more particularly against ourselves. We shall have peace.

### America and Indian Revolutionists

We read in *The New Republic*:—

Some of our readers will remember that immediately after we entered the war the leading Indian revolutionists in this country were arrested and charged with conspiring to ship arms to India. Throughout their trial British agents showed a most indecent zeal and our authorities a disgusting complacency. British secret service men directed both the raids of American police and the conduct of the case in court. They brought a dozen witnesses from Indian prisons to testify. The Indian revolutionists were convicted on this tainted testimony, sent to Leavenworth, and served their terms. When they were set free once more British influence was brought to bear to secure their deportation to India. We have no doubt that underlings in the administration today are as much flattered at receiving a suggestion from London as they were seven years ago, and as eager to show their subservience. While the Secretary of State is considering the problem of extra-territoriality and foreign concessions in China he might give some attention to similar humiliations in this country.

### Public Health in China

In *The International Review of Missions*

Mr. Roger S. Greene writes:—

The Chinese people, as a result of experience of more than three thousands years of life in civilized communities, have learned a great deal about how to adjust themselves to their traditional environment. Take the matter of nutrition which is beginning to play so large a part in modern hygiene. I am inclined to think that the diet of the ordinary Chinese in moderate circumstances is on the whole more rational and contains a better

balance of necessary elements than the diet of the ordinary family in similar circumstances in this country. The condition of the teeth of children and adults is probably better among Chinese than among Americans, when allowance is made for the lack of facilities in China for repair of teeth.

Rickets, which in its early stages is common among children of even comparatively well-to-do people in the United States, appears to be much less frequent among the Chinese, partly perhaps because there is so little artificial feeding of infants. The children of the poor are probably protected also by their habit of playing about in the sunshine in warm weather with little or no clothing to keep off the healthful rays of the sun. While many Chinese who can afford to do so use alcoholic beverages, they appear to be on the whole more temperate than Americans or Europeans, and drunkenness is comparatively rare among them. This national characteristic is an important health asset.

Their habit of drinking tea or hot water when they can get it, instead of cold water, has certainly saved many lives in a country where the wells and surface water are so generally polluted.

The hookworm is common in China, but in many regions where the inflection exists it is so light that in the opinion of competent investigators it is not a serious public health problem as it is in some parts of the United States and in certain limited areas in China. The reasons for this local immunity have not been fully worked out, but it may be due in part to the very general wearing of shoes in the case of adults and to care in the disposal of human wastes.

### "The White Man's Burden"

The editor of the *London Review of Reviews* observes:—

English journals which advocate the abandonment of Iraq ought to reflect whether it is prudent, to put it no higher than that, for this country to abandon Kurdish, Assyrian and Nestorian tribes which have looked up to British administration and have relied upon it for protection, and to give them over to Turkish reprisals at a moment when anti-British propaganda is being carried on all over Asia. A demonstration of weakness and of what would be regarded as bad faith might be attended by consequences far transcending those likely to be entailed by firmness on the Mosul question. Whether we ought to have taken a mandate for Iraq and to have set up King Feisal there, is one matter; whether we can or ought now to withdraw our hand from the work we have undertaken is quite another, and far more weighty.

In weighing these and kindred questions it is necessary, above all, to clear our minds of what most Oriental and some European peoples look upon as cant. We may be quite sincere in believing that we have a duty to perform towards races less advanced or less schooled in self-government than ourselves. Yet it is unwise to assume that others will admit our sincerity and will not conclude that our sense of "trusteeship" is merely a sense of our interest. Even if we conceive our interests as partly not chiefly



moral, we should be careful to talk to others a language they can understand. Especially is this true of India. Very few, if any, leading Indians, Musulman or Hindu, now believe in British unselfishness or imagine that, when our statesmen speak of their wish to fit India for self-government, they are sincere.

### Russian Peasants and Bolshevism

M. Vladimir Zenzinov makes it clear in the American quarterly *Foreign Affairs* that the Russian peasantry are beating the Bolshevists all along the line. He writes:

On April 18th the Soviet of People's Commissars decreed "Provincial rules for the higher of auxiliary labour in agriculture." These new rules mean a break with the entire recent past of the Bolsheviks. They sanction officially hired labour in present agriculture and, at that, they set no limitations to the number of persons hired. Thereby they not only permit, they assist in the development of capitalist relations in rural economy. It must be especially noted that the employer of this hired labour (the former *Kulak* and "exploiter") does not in any degree forfeit his franchise at the Soviet elections, whereas originally, according to the Soviet Constitution, only labouring people enjoyed such franchise.

*Pravda* (May 3rd) says squarely that "in view of the desirability of strengthening the productivity of the peasantry, we must in every way facilitate the hiring of labourers in the interests of the poor." The former apostles of class hatred now begin to preach one of the common places of classic political economy.

It would be difficult to over-estimate the consequences of the events which have occurred in Russia during the last decade. The sum total includes the disappearance of the landed proprietor and the abolition of large estates, the seizure and the distribution among the peasants of the private and State lands, the destruction of industry by the Bolsheviks who have tried by forcible measures to establish Socialism in an economically backward country, the gradual and growing consciousness on the part of the peasant of his own decisive role in its destinies.

In spite of the danger of prophesying, one can foretell even now that Russia will be reborn—indeed, is already being reborn—as a great peasant democracy.

### Milner's Economic Memoranda

*The National Review* of London has published some of Lord Milner's economic memoranda, from which we quote a few passages.

September 23, 1921.—Economics are not an exact science, because it is impossible to isolate the causes producing an effect. You cannot even experiment absolutely on any part of the industrial organism—that is, exclude absolutely all the factors except

those that you want for your experiment. In this economics are like medicine. Hence the importance of instinct, intuition, the 'eye' of the doctor who has a genius for diagnosis, in either case.

Clearly an incentive to individual effort is necessary; there must be competition. The question is *competition in what?* The competition should be in efficiency, of production. Can anyone say that the present system sets a premium on excellence in that respect? Who are the people who make money? Is it the great inventors, or even the great organizers? Or is it the people who are clever at buying and selling and the manipulation of markets?

### Aims of Science

Here are some passages selected by *Public Opinion* from Professor Horace Lamb's presidential address before the British Association for the Advancement of Science.

The primary aim of science, as we understand it, is to explore the facts of nature, to ascertain their mutual relations, and to arrange them as far as possible into a consistent and intelligible scheme. It is this endeavor that is the true inspiration of scientific work, as success in it is the appropriate reward. The material effects come later, if at all and often by a very indirect path. We may, I think, claim for this constructive task something of an aesthetic character.

The most severely utilitarian result comes often as the fruit of a long and patient process of study and experiment, conducted on strictly scientific methods. We must recognize also the debts that pure science in its turn owes to industry, the impulse derived from the suggestion of new problems, and not least, the extended scale on which experiment becomes possible.

### Free Library for Women

*The Woman Citizen* of New York records:—

In India, Bombay to be exact, a municipal free reading room and library has been opened for women. This was an idea conceived and fostered by a woman, Mrs. Krishnabai Gurjar, who two years ago broached it to the Bombay Municipal Corporation.

### Sex in Children

Jessie Taft observes in *The World Tomorrow*:

One great stumbling block to sex education, even in the mind of the parent who has been convinced, seems to be the delicate question of when to enlighten children as to the function of the male in reproduction. Motherhood, to such persons, is decent and legitimate; but fatherhood has to be justified and smoothed over. Why a woman who has loved a man or brought a son into the world

must apologize to her boy for his part in life, or how she can allow him to feel that there is something wrong about his sex organs and their function is hard to understand; yet upon such fears, repressions and resistances, only too often, is built the family life by which the emotional attitudes of children are conditioned, often permanently.

There are no subtler ways in which we adults influence the unconscious attitudes of children than by our habits of condemning certain words and banishing them from our own and our children's vocabulary, as Benjamin Gruenberg points out in his excellent book on *Sex Education for Parents*. Much of the difficulty which well meaning parents experience in trying to give sex instruction lies in their lack of familiarity with the scientific names for the reproductive and excretory organs and their sense of embarrassment when they attempt to use them. It is so hard to remember that children have no such emotional reactions to the words or the facts unless they have been taught to feel that way.

### How to Increase Efficiency of Labour

Among the suggestions made by Lady Chatterjee in *The Asiatic Review* for increasing the efficiency of labour in India is the following:—

One of these measures is the establishment of an Industrial Health Service. A perusal of the reports of the factory inspectors makes one realize how closely health questions are allied to their work. The Workmen's Compensation Act further makes the employment of medical men a necessity. If the Maternity Benefits Bill is passed, medical women will ultimately have to be employed in connection therewith. For the satisfactory administration of all these measures persons with medical and public health qualifications are very much needed. In certain Provinces directors of public health act as *ex-officio* inspectors of factories but their duties are already sufficiently onerous; and cannot leave much time for work of this nature. When such a service is created, the needs of women workers should not be overlooked, as has been the case in the past. Medical women should be an integral part of such an organization.

Some time must necessarily elapse before this service can be called into being, and during the interval the factory and mines inspecting staff might well be augmented and strengthened. Attention has been drawn to the necessity of having women inspectors in view of the large numbers of women employed both in factories and in mines. This is all the more necessary as Indian women are by nature and custom very diffident.

### The Death of Civilizations

Dean Inge writes in *The Spectator*:—

The notion that civilizations grow old and die like individuals is untenable. There is no valid analogy between the life of an organism and that of a society. Some of the lowest forms of life, like the germ cells of animals, are potentially immortal;

but Nature's plan for perpetuating a species is by births and deaths. There is no tendency for a species, or an organized society, to wear out like the body of an old man.

Nevertheless, history records the decay and disappearance of several civilizations. Some have been murdered outright. Such were the civilization of the *Arabian Nights* at Bagdad, where the Mongols left a pile of 800,000 corpses, and the indigenous cultures of Mexico and Peru, where the populations were not exterminated, but violently expropriated and crushed under an alien yoke. Such crimes may be heard of again, if a nation can find room for its expanding numbers only by the massacre or deportation of a weaker race.

More interesting to the biologist and sociologist are instances of national decay which resemble death by disease. The salient example in European history is the practical disappearance of the ancient Greeks and Romans, the guardians of the culture which, after a long agony, may be said to have died in the sixth century of our era. Unfortunately the causes of this catastrophe have never been fully elucidated, though the symptoms have been enumerated by many historians. In Greece the population, which a mountainous country and a poor soil could support, was rigorously limited, and the fields for emigration were cut off, after a time, by alien Powers.

The decay of the Romans is perhaps to be attributed to different causes, and above all to the economic parasitism which is the Nemesis of conquest and plunder.

### Shopping in Peking

Grace L. Morrow says in *Chambers's Journal*:—

Sable, minx, chinchilla, otter, ermine, arctic fox, mongolian dog, seals, astrachan, and larger skins like wolf and bear, can be purchased very cheaply, but must be disinfected before using. Many a case of smallpox is traced to this omission!

Embroidery Street! who could imagine that behind those little doors in windowless walls are shops containing such gorgeous garments? Penetrating through many little courtyards, we found them. Long-coated, black-satin-capped Chinese men unrolled Mandarin coats stiff with gold embroidery. On the quantity of the embroidery and the history of the coat depends the price demanded. If the coat is faced with 'Imperial yellow,' much more is asked and 'Peking stitch,' which is like tiny French knots, is valued.

Old embroidered garments come on the market through deaths or great poverty in families. But in some cases the embroidery has been cut off from worn-out clothes, and glued or stitched on the new material. Modern embroideries are produced in many districts all over the country, each district having its own special designs and colouring. 'Pages' are made by cutting out and stitching on designs from European ribbons.

If discovered in selling a 'fake' he will always give back the money, or substitute a genuine article. It is 'up to' the buyer to know the difference!

### Gyves on Wholesome Action

Among "the gyves on wholesome action which, according to an article in *The Hindustanee Student*, sharply struck" the attention of Professor Edward Alsworth Roos, the American sociologist, in India are "the prohibition of the remarriage of widows", "involuntary marriage", "overearly marriage for females", "masculine domination", "waste on feasts", caste, and "the cattle taboo".

I was amazed to learn that in a country so poverty-stricken it is in some parts a recognized form of benevolence to maintain great pastures where wornout bullocks may graze out their lives and die of old age!

On the whole, healthy human life appears to be more tied down or deformed in India than in any society I have visited.

### Hindu Deities in Japan

Prof. Takakusu describes in *The Young East* the Indian deities introduced into Japan. They are: Mahakala, Sarasvati, Lakshmi, Kubera, Ganesa, Kumbhira (a Yaksha), Varuna, Indra-Sakra, Brahma, Rudra, Narayana, Haya-griva, Achala, Bhairava, Durga, Uma, Dakini, Hariti, Agni, Skanda, Yama, Gomukha, etc. The names, and often the character and functions of the deities, have been changed in Japan.

### The Buddha Gaya Problem

The same journal calls attention to Mr. Har Dayal's article in our August issue, in which there was the following suggestion with regard to Buddha Gaya:—

Let the Buddhists and their Indian and European friends establish a modern institution, in which devotion, learning, art, and love may be

combined to form a wonderful Vihara and Stupa of this century.

*The Young East* observes:—

We heartily endorse this opinion of Mr. Dayal and hail it as the expression of liberal ideas among enlightened Brahmanists. Buddhists and Brahmanists should join hands and work together for the good of the world, especially as their religions originated from the same land.

### Indian Women in Industry

Mr. N. M. Joshi, M. L. A., has contributed an excellent article on "Indian Women in Industry" to *The Indus* in which he says, in part:—

There is absolutely no excuse for postponing legislation to prohibit women's employment some time before and some time after child-birth and providing maternity benefits during the period of enforced absence from work. Employers and Government have been opposing this reform on quite opposite grounds. On the tea estates some kind of maternity allowance is given for retaining the woman on estates during child-birth so the planters oppose legislation on the grounds of its being unnecessary. Elsewhere the reform is being opposed on the grounds of its being premature. The provision of crèches in industrial areas is also a necessity in India as the proportion of married women engaged in industry is very much larger in India. At present the harmful practice of drugging the babies with opium, in order to keep them quiet during the absence of the mother in the factory, is very common. The death-rate for children before they complete their first year is terrible, varying between 400 and 600 per 1,000.

But, more than these legislative reforms, the remedies which are urgently needed are education and organisation. In India education is needed for all; not five per cent. of the women can read and write, but among the working-class women there may not be even one in a hundred who can do so. There is no organisation among the working-class women, and on account of their illiteracy, there is no immediate prospect of its coming into existence.

## THE POET'S LICENCE

(AN EPIGRAM)

Splendidly inconsistent,  
Unchangingly mutable,  
Poet, you hold our hearts in thrall  
By love which has no change at all.

C. F. ANDREWS

## A SONG IN SPRING

By PROF. JEHANGIR J. VAKIL

*Vishva-Bharati*

Under this sky of spring,  
This Indian night,  
I lie. The stars shine bright  
In the dark-blue dome of night;  
An Indian melody  
Sobs rapturously.  
Spring's first touch  
Makes the little much,  
Makes lovers sigh.  
The lightning plays in the sky,  
Flashing kisses to the earth  
In spring-awakened mirth.  
Today,  
In the jewelled Indian night  
The eyes of Indian girls shine bright;  
An Indian melody  
Sobs rapturously  
On the scented breeze....  
But my heart is not with these,  
As underneath the stars I lie,  
My thought from theirs apart....  
Thro' the song of love there breaks.  
Upon my ear, the hollow sigh  
That shakes  
The exiled patriot's heart.  
O sun careworn,  
O moon forlorn,  
O wounded heart,  
O soul apart,  
O iron years,  
O bitter tears,  
Of the exiled lover of this land.  
To you, devoted band,  
Scattered on every strand,  
With hunger in your heart and eyes,  
For the sunrise  
Of one desire:  
To you, whom no dispraise nor hire  
Could make oblivious of one fire  
That burns your mother's breast  
and yours;  
To you, dreaming yet of splendours  
Beyond your night of tribulation;

I, midst this festive mirth-outpouring,  
Send out, to you turning,  
My salutation.

In your lonely wanderings....  
Pondering over many things,  
In pain that sings...  
Not a few  
Of you,...

Exiles whom no tyrant's threat  
Could keep from fiery deed,  
Have met

The master of a lovelier creed  
Within your heart;  
Have learnt a gentler part;  
Flung o'er in sooth  
The blood-red vision of your youth  
For a nobler  
If a sadder  
Vision of Truth.  
Therefore today,  
Your far away,  
Lyric, and vain  
Passion of pain

For an hour of heaven's grace,  
For a glimpse of the Mother's face,  
Seen thro' the star-flame vault of  
Her night,

Comes to me as I lie  
As my own heart's sigh,  
And in your night of tribulation,  
I from out this night of jubilation,  
Crown you with this wreath of  
salutation,—

Wreath of crescent moon and starlight  
From this dark-blue Indian night,  
Mixed with the scent of earth and rain  
And the mystic pain  
Of Indian melody,  
Breathed rapturously.  
This to you from me,  
O'er land and sea,  
Bound with my pain of your pain.

## TAGORE AND HIS IDEAL

[A PROPOS of my review of the 'Calls from the East' that appeared in the last number of the 'Visvabharati Quarterly', a friend tells me that I am rather severe and unfair to Prof. Sylvain Levi's opinions, and that by isolating one or two phrases of his text I distort his utterances.

Well, my purpose as a reviewer was to reproduce the most characteristic passages of the most characteristic articles of the book. From Prof. Levi's essay I quoted four or five phrases which I found characteristic. As far as scholarship is concerned, I, of course, do not reach to the great scholar's ankle, and have not consequently to be either severe or lenient upon him. Yet I am extremely anxious to be fair, and am therefore giving here a translation in extenso of the article. I shall only preface it by a few remarks.

As was shown by several of the other contributors to the enquiry (Is not the East calling out to us? What is the meaning and the value of these calls? Are they to be answered at all, and in what spirit? etc.), the main problem is not primarily one of scholarship and technicalities, but embraces the widest, the most urgent human issues. In consequence, I criticised the tone of Prof. Levi's answer—which is that of cautiousness—from a general standpoint, not a scholarly one. The atmosphere required, it seemed to me, for examining such problems should be that of sympathy. Because sympathy is a safer and a shorter way to the understanding of other peoples and races than cautiousness. It is not knowledge that leads to sympathy but rather the reverse. "To know is not to understand, and in order to understand these things, you must inquire into them with sympathy"! (J. Bacot, p. 110). Joubert also says, "Man is just only towards those whom he loves."

I have no desire to inflict upon Prof. Levi a lesson in morals, for which he has no need. Still, seeing these two typical men, the poet and the scholar, the 'Oriental' and the 'Westerner', Rabindranath Tagore whose life-dream has been this very co-operation of East and West and whose genius is a fruit of it, standing for "universal love" and Sylvain Levi reproaching him with doing wrong to the East, the West, and his own ideal, I

felt the need to point out for the profit of the reader, and all the more so that I am Prof. Levi's countryman, that even unscholarly Western members of the Visvabharati (an institution which stands for scholarship and also inter-racial collaboration) would rather trust such men as Rolland (also incriminated in Levi's same phrase), and Tagore, their leader, than illustrious and cautious scholars.

F. BENOTT.]

### DISCRIMINATION

East and West. Two geographical expressions which have made a regrettable fortune. Taken literally, they are absurd, since the earth has become round. For China, India is officially the West (SI-YU), in the same way as Japan (JE-PEN), is for her (China), the East. America which is our West, is the East for Eastern peoples.

From man's point of view, these two terms are no less absurd. Is Russia in the East? Is Turkey in the West? And what are you going to do with Africa? To go from France to Algiers or Egypt is to travel in the East. But if you go to the Cape or Australia?

I remember a humorist who had detected in the world only two languages, French and 'Foreign'. The inventor of the formula East-West belongs to the same school. The ancient Greeks, being a people of a clear mind and in a better position to judge, were content to use the phrase 'Hellenes and Barbarians'. The formula has changed, but the idea persists. To put in the same bag, under the same label, a Syrian of Beyruth, an Iranian of Persia, a Brahmin of Benares, a pariah of the Deccan, a merchant of Canton, a mandarine of Peking, a daimio of Japan, a cannibal of Sumatra, a negro of the Congo, a Berber of Kabylia,---I pass over many, and some of the best---, that means cultivating the science of ethnology at a cheap expense. And the cheap once more turns out to be very expensive. A notion that is accepted by the public will always tend to realizing itself, whether it is correct or not. The West which does not succeed in getting unified, creates the peril of Oriental unity.

At the bottom of things there are the Christian civilisation on the one side, and the other civilisations on the other. A well-known scholar, who is famous for the ardour of his advanced convictions, and who has emancipated himself from all religious belief, was confessing to me his candid joy at the hope of seeing European Turkey suppressed. This unbeliever likes to visit the Italian churches, but feels some uneasiness in thinking that the Crescent is still standing erect in Constantinople. Dogmas do not die together with religions; when they become lay things, they are termed 'civilisation'.

The mad pride of Europe, over-excited by a century of admirable inventions, pretends to dictate its law to the rest of the world. The rest of the world, that is the East, the East undermined in its

beliefs, customs, institutions, its political, economical, social life, its arts and dreams, the East which is feeling nervous, frightened, and tries to organize itself for defence. It is, from the Eastern point of view, a reverted invasion of the Barbarians. Eyes full of anguish or hope turn towards Moscow, Angora, Tokyo, towards the clever ones who have managed to borrow from the West the means to fight against it. It must be known that the earth has never borne so much hatred as at the time of the 'Society of the Nations'.

The crisis from being grave becomes tragic. Yesterday, discoveries, aviation, wireless telegraphy, have brought to its climax this drama which steam and electricity had created. The East and the West were only yesterday for Rudyard Kipling, simple twin brothers, but twins that were never to meet. The genius of Europe has succeeded in reuniting the twins; they have become 'Siamese brothers'; when one of the two bites in unripe fruit, the other must needs set his teeth. It is impossible for us to ignore each other or avoid each other. Is it then so urgent to weigh up and measure influences by the drop-tube or the phial? We have either to agree or throttle each other.

To agree? But how? By universal love? The recipe is simple indeed, but its formula is pregnant with many a surprise. The kisses à la Lamourette pave the way for the guillotine. And the bleating of the sheep never closed the door of the slaughter-house. Disillusionment clips the wings that are too soon open, and despite follows upon disillusionment. Science, which is austere and slow, is safer. One mostly hates what one does not know. To understand is to accept, or at least to tolerate. The delicate psychology of Buddhism, while following the mystic career of the saint, lays down

before every progress a preliminary stage, the corresponding patience. Before the complete truth, the promised acceptance. Let us cease to live on bazaar psychologies and text-book definitions. From West to East and East to West, let us try to know ourselves such as we are, honestly, without the colouring factor of blind sympathies and prejudices. Romain Rolland, who paints the India of Gandhi in the same way as Philostrates used to paint the India of the Gymnosophists, does a bad service to India whom he pretends to glorify. Tagore who denounces to his countrymen, to China and Japan, the faults and crimes of Europe, does wrong to Asia, to Europe, and his own ideal.\*

Let us, for the love of God and man, abstain before all from trying to regulate influences by means of taps: let us follow them, study them with the respectful humility which should befit us when we are in presence of forces of nature. An influence that sets in is an inducement to a coming nearer; what is no longer strange is already less foreign. And let us beware still more of classifying in a hurry the values that confer superiority on the West over the East, or those which lower our Occidental civilisation. To use the language of Indian wisdom, always exalted by some and cried down by others, let us ask, "Who shall control the controller?"

SYLVAIN LEVI  
'OF THE INSTITUTE'

\* Tagore has never ignored the good that is in the West. Even in his latest contribution to the *Visvabharati Quarterly*, from which we have made extracts elsewhere, he bestows well-deserved praise on Europe.—Editor, *The Modern Review*.

## INDIA AND ITALY

BY PROFESSOR CARLO FORMICHI

[Specially Contributed to *The Modern Review*]

MY FRIENDS,

I should play false to myself if I addressed you by any other name: I have always been your friend since I first began to learn Sanskrit, and as I believe in what Dante says, namely, that love cannot help being answered by love, so I call you my friends.

My visit to India, however, would prove a poor thing if it were limited to a blending of friendly feelings between a few Indians and me. I am here not to represent an individual, but an entire nation, a whole cultural body that through three thousand years has deserved well of humanity. I am here to bring Italy and India closer and

closer together, to foster cultural relations between the two, to sow a seed that is likely to develop into blossom and fruits, the most fragrant, the most delicious. We are confronted by quite a new experience. Never before did an Italian scholar come to India to lecture on your marvellous religious literature and to show how much Indian thought appeals to minds and hearts in Italy.

The reasons that make me believe in a prompt and deep understanding between our two countries are so many that I cannot speak of them all. I shall hint at some of them only.

First of all, think of the geographical position of India and Italy. The place India occupies in Asia corresponds to the place Italy occupies in Europe. Both are peninsular, both are crowned by a range of lofty mountains, both stretch themselves southwards between two seas and two peninsulas. Your rivers Indus and Ganges correspond to our river Po, your Vindhya are our Appennines; and to render the resemblance the more striking, think of the island of Ceylon lying at the extreme end of India, just like Sicily at the extreme end of Italy. Agriculture has always been the main resource of our people. Italy is essentially an agricultural land, and, more than in contact with machines, Italians are in contact with Mother Earth, whose womb they till and fertilize with the sweat of their strong and loving arms. Is not the condition of India quite the same?

Every Indian that goes to France, Germany, or England will at once betray his nationality through the brown colour of his skin and the deep characteristic fascination of his eyes, but in Italy he is most likely to be taken for a South-Italian.

Italians like Indians are quick, full of imagination, extremely sensitive, liable to the strongest enthusiasm and to the most crushing depression. All my Indian friends who visited Italy were so deeply impressed by the similarity of the land and people with their own land and people, that they at once declared that they felt quite at home.

If we turn to history, the two countries seem to have been selected by Providence to fulfill the same mission. It is no flattery but the simple truth if I say that you have been the light-house of Asia and have wrought as a steady civilizing element among the Asiatic peoples. You were teachers of religion and, above all, of religious tolerance, which is the summit of civilization a people can attain. China and Japan are ready to acknowledge their debt to India and even the West, the proud West, is now opening its eyes and feeling fascinated by the wisdom of your ancient and modern seers. What India did to Asia, Italy, *mutatis mutandis*, has done to Europe, firstly through the gift of Roman laws, secondly through the spreading of Christianity, thirdly through the Renaissance, that admirable revival of sciences, letters and arts. Just as you have an aristocratic language, namely, Sanskrit, to give unity to your culture, quite in the same manner Latin represents with us the binding

thread of our civilization. I have been teaching Sanskrit and Indian literature these twenty-five years, and my long experience enables me to state that there is a wondrous congeniality between our two nations. Every year, soon after my first lessons, my pupils follow me with an interest unknown to them for other subjects. Sanskrit is as a revelation to them, as something forgotten that revives little by little in their memory. And this keen interest is shown while I go on explaining the Devanagari alphabet, the declensions, the conjugation of the verb, with occasional references to the kindred Greek, Latin, Teutonic and Celtic forms. There lies in the structure of Sanskrit something that acts on the minds of young Italians as a mysterious enticement; it is as the well-known voice of a far-away past which accounts for all that in our present life is a riddle and a mystery. As we listen to that voice, many a puzzle loses its secret, many a wrong path is traced back to the points in which we are again able to choose the right way, and our horizon enlarges and heightens.

This happens, as I said, while the study of grammar is going on and while there is yet no occasion for reading and translating any text. As soon as I lead my pupils to this last task, their enthusiasm knows no bounds, and stories of the Mahabharata or of the Ramayana, passages of the Upanishad, or of the Bhagavadgita, scenes of the Sakuntala or of the Mricchakatika become at once popular among them. I acknowledge that I have some art in the selecting of texts and even of passages of each of them. We must grant that an infinite deal of nothing, a profusion of nonsense has often been handed down to us in the Indian literature. The most striking fact is that not seldom this rubbish is blended with the loftiest productions of thought. You Indians, as a general rule, have always cared little for the art of sifting, and suffer your excellent wheat to be nearly hidden among an enormous mass of chaff. I have tried to demonstrate in a recent book that Rigveda, Atharvaveda and the Upanishads themselves are a calumny to India if they are not duly freed from all that is superstition and priestly gossip. Through my method of selecting texts and passages I have succeeded in procuring to India many a true friend, and I dare say Italians know India better than Indians Italy. After twenty-five years of teaching I number now my past and present disciples by hundreds, every large University has got

a Sanskrit professor, theses on Indian subjects are frequently chosen by students and the interest in the reading of books dealing with Indian civilization becomes keener and more and more intense. There is hardly a person belonging to the educated class in Italy who is not familiar with the names of Veda, Upanishads, Mahabharata, Ramayana, and who is not ready to grant a place near Homer to Valmiki and a place near Dante, Shakespeare and Goethe to Kalidasa.

The deciding proof, however, of the congeniality of our two peoples is shown by the tremendous success of Rabindranath Tagore's poems in Italy. Tagore is as popular among us as among you. The admiration some Italians have for him borders on worship, as I might easily prove through the reading of letters that were addressed to him in his short visit to Italy, and of some others that have been handed to me before I left. Here is, for instance, the letter of an Italian lady who translated Gitanjali into Italian: .....

\* \* \*

R. Tagore didn't realize how much he was adored in Italy; otherwise he wouldn't have put off his visit to her until last January. We had been waiting for him years after years, and I remember the deep disappointment my countrymen felt when instead of sailing southwards he went to Sweden and left Italy unvisited. At last I had the privilege this year to arrange his reception. Cities vied with each other in trying to get the precedence in having him as a guest, and the presidents of the different committees urged the advantages of their own town that the Poet should prefer it to others.

Tagore landed at Genoa incognito, but hardly a few hours had passed when the town was full of excitement and the newspapers began to greet the Poet in long and enthusiastic articles. It was not always possible to spare him the trouble of receiving the authorities' greetings, of granting interviews to reporters, of hearing music adapted to his poems, of being liberal of his signature. I should have never anticipated that a town like Genoa, wholly given to business and practical aims, could have experienced such a thrill of poetical enthusiasm. I shall never forget the scene of the Poet's departure at the railway station. As he proceeded towards the train that was to take him to Milan, all

porters and menial workers spontaneously got out of his way and solemnly bent their heads as if an emperor had been passing before them. Not only in Genoa but in Milan and in Venice I was deeply impressed by the reverential behaviour of the lower classes towards your Indian bard, and, thinking of what the Pali and Sanskrit texts tell us about the awe Buddha inspired around him as he walked through the streets of Savatthi and other places, I had good reason to be convinced that history often repeats itself. Carlyle says that hero-worship is deeply rooted in the human heart and that if it is wanting in a people owing to the ascendancy of materialistic theories and habits of life, that people is likely to be doomed to utter destruction. As I am persuaded that Carlyle is perfectly right on this point, you may easily imagine with what delight I saw all classes of Italians, show their hero-worship and pay their homage to Tagore, and how my faith in the lofty destiny of my country increased. I shall never forget a touching detail: when the Poet was lying ill in his bed at the Hotel in Milan, a man came bringing as a gift twelve bottles of a special mineral water that, according to him, would have done good to the dear patient. While the lower classes were thus showing their worship to the Poet, such an aristocratic theatre as the Scald, thronged with noblemen, were loud in applauding him as soon as they were aware of his presence in a box. A strict rule was thereby trampled down of never giving vent to popular manifestations of feelings in the hall of the theatre reserved exclusively for operas and musical performances. I might easily relate hundreds of other incidents that proved how much Italy in honouring your Poet is ready to honour India's civilisation.

But there is still something more important that I have now to say. Until now the library of Visvabharati had hardly any Italian book in its shelves. When I received the invitation from Tagore to come here, I hastened to inform my Government about the opportunity of taking with me some Italian books as a gift to this library. The Premier himself, Benito Mussolini, immediately gave orders that a collection of all Italian classics and of modern books on art and on technique of art should be sent to Santiniketan. He wrote to me a letter to show his deep satisfaction with this starting of mutual cultural relations between India,



and Italy. I am proud of offering to this seat of learning Mussolini's gift and of being able to represent not only the heart's core of my people but also the sympathy of the great and celebrated man who is at the head of our Government. With all these good omens, I am sure that my efforts will find a ready and cordial response in the hearts of your scholars and of your youths. No Italian book would be any longer lacking in your library to give you the opportunity of learning our language, of studying our literature and our history, of knowing our plastic arts. I am here, it is true, to hold lectures on Sanskrit literature, and it is most important that you should know how an Italian scholar interprets your sacred books and your classics. I don't flatter myself that I shall be able to teach you anything new about your celebrated texts. Still as we Italians should be very much interested in hearing how a foreign scholar spoke about our Dante

or any other great Italian writer, so I hope you will be glad to see how Indian seeds blossom on Italian soil. I trust, however, that besides this part of my work I shall find time to teach you Italian and to read together selections of Italian classics. It may be also possible that my Government will send here a very clever young scholar, Dr. Tucci, formerly my pupil, to help me in this my manifold activity. On my leaving I was assured that Dr. Tucci would have overtaken me here, and if this will be the case he will represent the teacher of Italian appointed by Mussolini for the young students of Santiniketan.

Let us, then, greet with inward joy and with a deep sense of thankfulness both to Rabindranath Tagore and to Mussolini, the building of this spiritual bridge between fair Italy, cradle of arts, and venerable India, cradle of religion. It is, my friends, a bridge that is to last for ever.

## THE VISVABHARATI AND PROF. CARLO FORMICHI

By PROFESSOR DR. KALIDAS NAG.

To invite *avant* representatives of different culture centres of the modern world has become a special feature—almost an institution, of Rabindranath Tagore's Visvabharati. The large vision of our Poet has discerned the basic truth that however intense may be our preoccupation with academical or vocational education we cannot avoid parochialism and stagnation unless and until we can break through the narrow bounds of our temporal needs and utilitarian traditions, and establish free circulation of the creative spirit of India with all the main currents of world culture. Sure of this, veridic intuition though not quite sure yet of the support of his countrymen, the prophetic soul of the Poet has sent invitations for spiritual and cultural collaboration to all the peoples of the modern world on behalf of his motherland India, which had sent similar invitations in days of yore to all mankind addressed as children of immortality. India has not yet fully awakened to the significance of

this great call. But the work of spiritual collaboration is continuing steadily and silently. Prof. Sylvain Levi of the Paris University, Dr. Winternitz and Prof. Lesny from the German and the Czech Universities of Czecho-Slovakia, Dr. Sten Konow of Norway—each one of them had come, lived with us and had profited by as much as they have contributed to this cultural *rapprochement* of India with the modern world.

What gives a special character to the coming of Prof. Carlo Formichi to Santiniketan, is the fact that he comes not simply as a scholar sent by some academic group or a learned body, but that he is deputised by other whole peoples of Italy through their far-famed Premier Mussolini. There cannot be a more sincere proof of the desire of friendship between one people and another than this sending of the Italian Indologist Signor Formichi to India backed by the provision for the sending of another talented Italian scholar, Dr. Tucci.

But what is the most unmistakable testimony to the eagerness for establishing permanent relationship between India and Italy is the invaluable offer of quite a library of Italian books. This would be for India the largest and most select collection of Italian books on the art and literature of Italy—a priceless asset to the Visvabharati Library. Here we find masterly monographs on Italian art like Venturi's *Storia Arte Italia*, the *Biblioteca d'Arte Illustrata* and that rare collection of paintings in the Vatican, *Pinacoteca Vaticana*. The gifts of literature are equally glorious, comprising the whole library of the Italian Renaissance in 50 volumes (*Biblioteca del Risorgimento*) and a complete collection of Italian classics from Dante and Tasso to Carducci and Pascoli.

Signor Carlo Formichi, who comes at the head of this cultural mission from Italy, was born in Naples on the 14th of February, 1871, the year which witnessed the unification of Italy. Drawn from his very school days to Indian literature and religion, partially introduced to modern Italy by the superb edition of the Ramayana by Signor Gorresio, our budding Italian Indologist studied Sanskrit (up to 1895) with all his heart under his master Prof. Kerbaker of the University of Naples. Securing the Siena scholarship as the result of a competitive examination, Formichi went to Germany to deepen his knowledge of Indology. He studied the Vedic and Buddhist texts under Hermann Oldenburg, and proceeding to Vienna for a while, studied the *Smṛiti* literature and the *Tarkasamgraha* with Prof. George Buhler. But the greater part of his time in Germany Formichi consecrated to the study of Indian philosophy, especially the Upanishads and the Vedanta, under his beloved master Paul Deussen. When I had the privilege of receiving the hospitality of Prof. Formichi in Rome, he showed me reverently a bust of Deussen which he always keeps by his study table, and he recounted to me humorously how his German master one day analysed with mock solemnity his name "Formichi" and, establishing its equivalence with the Sanskrit "Valmiki," conferred that hoary name on his enthusiastic pupil. The year 1898 Formichi devoted to manuscript work at the Bibliothéque Nationale in Paris, and in the British Museum and the India Office Library, where he made the acquaintance of Rost, Tawney and Dr. Thomas. Working on the manuscripts of *Brahmapanishad* and of

the *Niti* literature (Hindu polity), Formichi took his doctorate by publishing the thesis on the Indian science of politics (1899), being the first systematic analysis of the *Kamandakiya Niti Sara* and other literature on the subject available at that time. The same year Formichi was appointed *privat docent* in the University of Bologna (1899). Between 1900-1913, Formichi worked quietly in the university of Pisa, the first five years (1900-1905) as a lecturer and the last eight years (1905-1913) as the senior Professor of Sanskrit. He made



Prof. Carlo Formichi

his name by publishing a comparative study of the Indian politician Kamandaka on the one hand and Machiavelli and Hobbes on the other, naming his book *Salus Populi* (1908) from the great principle of Roman jurists—*Salus populi suprema lex est*, "the well-being of the people is the supreme Law." Students used to flock round him, and by his devotion and enthusiasm Prof. Formichi managed to train up quite a generation of Sanskritists who are now filling the chairs of Indology in several universities of Italy.

In 1912 Formichi published his translation of *Asvaghosa's Buddhacharita*, with a critical examination of the text. It was not only a decisive improvement upon the first translation of Cowel in the Sacred Book of the East series but also showed Formichi's special

aptitude for bringing out translations at once faithful to the original and full of literary qualities, a rare thing in philological translations, which are generally "perfect and dead."

With his reputation fully established Formichi was called in 1913 to the chair of Sanskrit in the University of Rome,—which he is filling up to now. Amidst his onerous duties and manifold activities in the University of Rome, Formichi published (in 1917) his translation of Kalidasa's *Raghuvamsa* with a profound analysis of that great poet's genius. Then followed the translation of the first four chapters of the *Bhagavad Gita*, the *Apology of Buddhism* (*Apologia del Buddhismo*, 1923) and a revised version of his work on *Kamandaka* (1925).

Over and above these Indological studies, Prof. Formichi has been teaching the English language and literature for the last 20 years, both in the University of Pisa and of Rome. He has published a *Rational Grammar of the English Language* (1919-1920). His essays on *Hamlet* and *King Lear* are keenly appreciated in Italy, and I found Prof. Formichi in Santiniketan with a copy of his translation of *Othello* (1924).

This adoration of the immortal Shakespeare, of *Asvaghosa*, and of *Kalidasa* testifies to a quality of soul which is rare. Formichi, a renowned member of the *Oriental School of Rome* and of the *Societa Asiatica Italiana* of Florence, Formichi carrying the highest honour that may come to a man of his profession—the *Royal Prize for Philology* was

awarded to him by the *Academy of Rome* in 1921—these are but incomplete and imperfect descriptions of the *man* Formichi. Twice that I had to pass through Italy, I had the privilege to observe his method of work closely and I can bear personal testimony to the fact that in Formichi young India would find not only a conscientious *savant* of rare insight and rarer modesty but a personality profound and sympathetic, thrilling with a living realisation of *Beauty and Humanity*. He would not stop with simply evoking your intellectual admiration, he extorts your friendship. He works not simply with the affluence of the head but of the heart as well. That is why quite a *Pleiades* of *Indologists* are shining on the horizon of Italy to-day.\* And it is this slow but sure appreciation of the spirit of *Eternal India* engendered in Italian youths by Prof. Formichi that finds such a prompt response and sonorous voice through the greatest leader of modern Italy, *Benito Mussolini*.—We accord our heartiest welcome to Prof. Formichi and hope, in the words of *Mussolini*,—"rapporti culturali fra la classica terra dell'India, culla della civiltà del mondo, e l'Italia"—"that a cultural relationship be established between Italia, the cradle of European civilisation and "the classic land of India, cradle of the civilization of the world".

\* See my note in this Review entitled "The Seventh Centenary of the University of Padua" which appeared in September 1922.

## THE UNKNOWN BELOVED

One there is who speaketh unto me  
Whose language I may not know,  
And yet the sweet words of her gravity  
Haunt me wherever I go ;  
And the wounding words she uttereth, in  
tears  
Of infinite pity and grace,  
Are unto me companions through the years  
I may not see her face.

She is the wandering spirit that eludes  
My waking sense,  
The joy, the mystery, the soul that broods  
In all that passeth hence ;  
Near as my heart is she, deep in the night  
As unto her I yearn,  
Yet further than the furthest worlds of  
light  
That in lost regions burn.

E. E. SPEIGHT

# THE UNVOICED LIFE

BY SIR J. C. BOSE, F.R.S.

THE mysterious workings of life continually baffle the inquirer, for numerous are the difficulties which confront him. The generally accepted view is that the mechanism of life is widely different in the animal and in the plant. The animal responds to a shock by a rapid twitching movement; ordinary plants are regarded as insensitive to a succession of blows. The animal has a pulsating heart, the plant being supposed to possess no such throbbing organ. The sense organs of the animal, like so many antennae, pick up messages of external happenings, the tremor of excitation being conducted along nerves to produce reflex movements at a distance. All authorities are unanimous in their belief that the plant possesses no nervous system. Two streams of life are thus supposed to flow side by side with nothing common between them. This view is wholly incorrect and it is the paralyzing influence of wrong theories that has arrested the march of knowledge.

It may be admitted at once that there are reasons for the prevailing error, for, to all outward appearances, the plant seems to be immobile and insensitive. Yet the same environment, which with its changing influences so profoundly affects the animal, is also playing upon the plant. Storm and sunshine, the warmth of summer, and the frost of winter, drought and rain—all these and many more come and go about it. What subtle impress do they leave behind? Internal changes there must be; but our eyes have not the power to see them. For, detecting the invisible internal changes, it became necessary to discover a compulsive force by which the plant was made to give an answering signal; instrumental means had then to be supplied for the automatic conversion of these signals into an intelligible script; and, last of all, it was necessary to decipher the nature of the hieroglyphic.

Let us consider the conditions which are necessary for advancing the frontiers of knowledge. For this, three factors are important—a clear intellect, great experimental dexterity, and a power of

invention of supersensitive instruments by which alone the realm of the invisible could be successfully explored.

## INDIA'S GIFT

Nothing can be more vulgar or more untrue than the ignorant assertion that the world owes its progress of knowledge to any particular race. The whole world is interdependent, and a constant stream of thought has throughout ages enriched the common heritage of mankind. It is the realisation of this mutual dependence that has kept the mighty human fabric bound together and ensured the continuity and permanence of civilization. Although science is neither of the East nor of the West, but international in its universality, yet India by her habit of mind and inherited gifts handed down from generation to generation, is specially fitted to make great contributions in furtherance of knowledge. The burning Indian imagination which can extort new order out of a mass of apparently contradictory facts, can also be held in check by the habit of concentration; it is this restraint which confers the power to hold the mind in pursuit of truth in infinite patience. The true laboratory is the mind, where, behind all illusions we catch glimpses of truth. In order to discover the life mechanism in the interior of the tree, one has to become the tree, and feel the throbbings of its beating heart. This inner vision has, however, to be frequently tested by results of experimentation; for, otherwise it may lead to the wildest speculation subversive of all intellectual sanity. It is only by the contact of the hand with real things that the brain receives its stimulating message and the answering impulse then gives the hand its cunning.

For great inventions, a clear inner vision is also essential. When microscopic vision fails, we have still to follow the invisible for the little that we can see is as nothing compared with the vastness we cannot. For example, in exploring the realm of the invisible, the Magnifying Glass, the microscope,

invented producing the stupendous magnification of a hundred million times.

Such supersensitive apparatus is however of no avail unless one can make use of it after having gained complete control of the adjusting hand. For any imperceptible tremor of the finger becomes enormously magnified by the highly sensitive apparatus. The power of the mind in controlling the body is beyond anything that has been conceived; and the results achieved are even more wonderful than the illusions of magic.

The conditions for any great discovery are, then, a great imaginative faculty and power of introspection, the faculties of invention and of great experimental dexterity. I am in a position to say that the Indian worker has an unique advantage in his introspective power acquired under special training; in experimental dexterity also he can hold his own; I shall presently have occasion to speak of his capacity for invention and constructive skill. All these can be imparted by personal training and through years of discipline.

In founding my Institute eight years ago, I called for my disciples those very few, who would devote their whole life with strengthened character and determined purpose to take part in the infinite struggle to win knowledge for its own sake and see truth face to face. It was not to a life of passivity that they were called, but to one of intense activity held in check, the power conserved being set free for breaking through all obstacles in extending knowledge for common benefit of mankind. The ideals and methods pursued in my Institute are by no means utopian; their practicality is fully attested by the unusually large number of investigations that have been brought to successful conclusion in the course of the last few years. The account of these investigations, some two hundred in number, will be found fully described in the seven volumes published by Messrs. Longmans and Green.\*

#### INVENTIONS

This great productivity is to a great extent due to the successful invention, at the Institute, of instruments of such extraordinary sensitiveness that considerable in-

credulity was at first entertained about their performance. The exhibition of the instruments at various scientific centres in the West has, however, removed all misgivings and it has now been recognised that India's specific contributions would greatly advance different branches of knowledge. The phenomena of life are ultimately due to the reactions of individual cells, and are therefore *infra*-perceptible; they cannot be detected on account of the imperfections of our senses. Speculation, often most grotesque, has taken the place of ascertainable facts, blocking all advance of knowledge. The new instruments by their automatic records are now for the first time, revealing the inner mechanism of life, and many regions of inquiry have been opened out, which had at one time been regarded as beyond the scope of experimental exploration. Of about fifty new inventions that have been perfected, I will mention only a few typical ones.

*The Magnetic Radiometer.* This enables the accurate measurement of energy of every ray in the solar spectrum, and their relative loss by atmospheric absorption, as the sun moves from the horizon to the zenith. In conjunction with a special calorimeter it has enabled the determination of the efficiency of the chlorophyll apparatus of green plants in storage of solar energy. This efficiency has been found to be much higher than had previously been supposed.

*The Radiograph.* The changing intensity of daylight from hour to hour, and the effect of moisture-laden air in the modification of the intensity, has been automatically recorded by an electric device.

*The Resonant Recorder.* Records of time, as short as a thousandth part of a second, has been obtained, enabling the most accurate determination of the *latent* or perception period of the plant, and the velocity of its nervous impulse.

*The Conductivity Balance for Nervous Impulse.* This new method enables the determination of the effect of various drugs in the enhancement or depression of nervous impulse in plant and in animal.

*The Electric Probe.* By the invention of this device, it has been possible to localise the nervous tissue in the interior of the plant, as also the pulsating layer of cells by which movement of sap in trees is maintained.

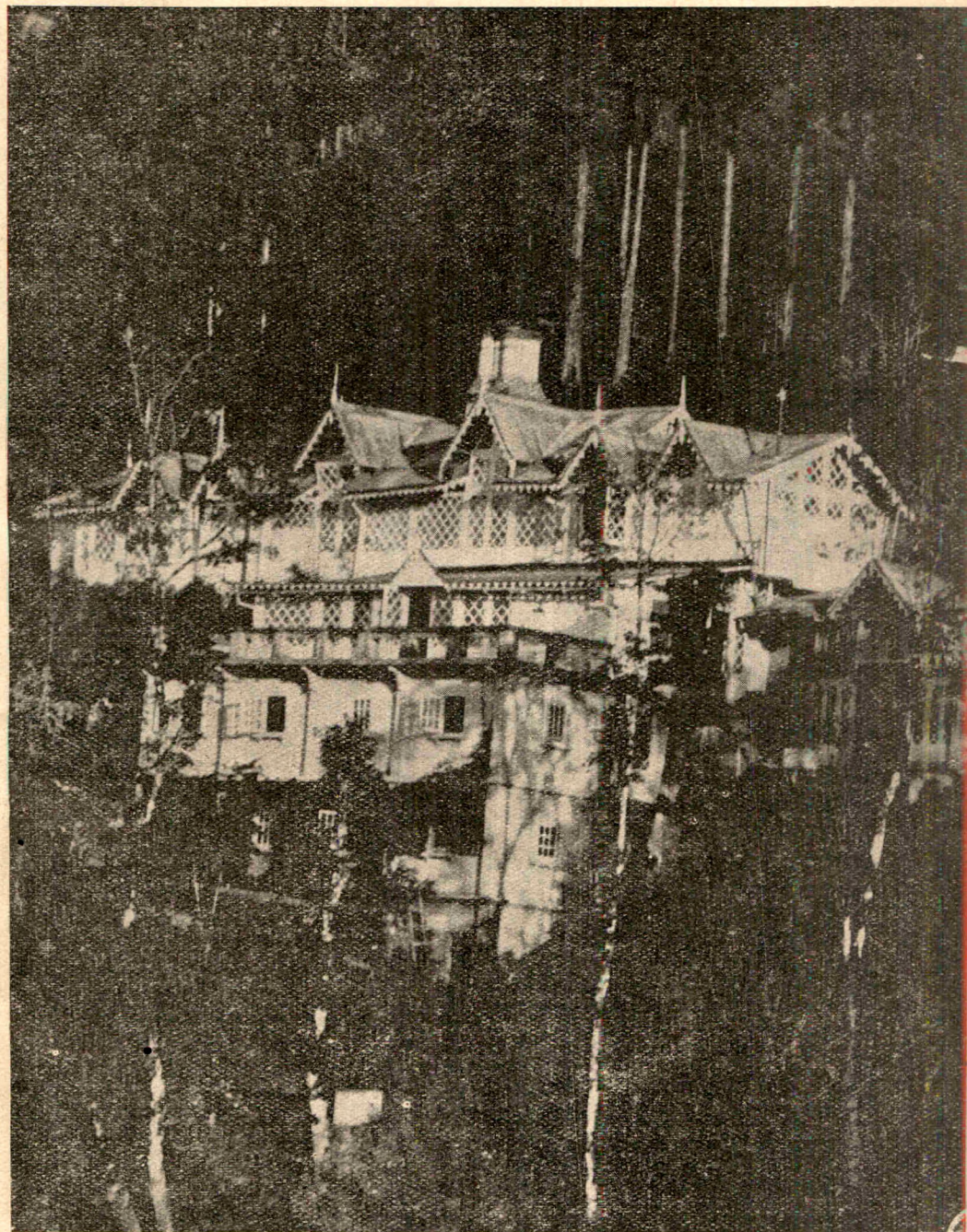
*Mechanical Recorder for Plants.* A great advance in plant-physiology has been rendered possible by this instrument which records

\* *Transactions, Bose Institute.* Vol I-IV. (1918-1923)

*Physiology of Ascent of Sap* (1923)

*Physiology of Photosynthesis* (1924)

*Nervous Mechanism in Plants* (1925)



The Bose Institute Mayapuri Research Station at Darjeeling at a height of 7000 feet

the response of all plants, sensitive and ordinary, under external and internal stimuli.

*Recorder for the Ascent of Sap.* No apparatus has hitherto been available for the detection or measurement of the movement of sap in the interior of the plant. The problem has been completely solved by the invention of two independent methods of record, mechanical and electrical.

*The Transpirograph* measures the rate of transpiration current and has enabled the determination of the water transpired by a single stoma of the leaf.

*The Photosynthetic Recorder* automatically inscribes, on a moving drum, the rate of carbon-assimilation by plants. It is so extremely sensitive that the formation of carbohydrate as minute as a millionth of a gram can be detected by its means. One of the most important results discovered is the

extraordinary increase in the power of assimilation produced by infinitesimal traces of certain stimulating agents.

*The Crescograph* was invented to measure instantly, the imperceptible rate of growth, and its induced variations under chemical and electrical stimulants. This device enables the discovery of substances, traces of which are of extraordinary efficacy in increasing the growth of plants on which the food supply of the world depends.

*The Magnetic Crescograph* enables movements, which are beyond the highest magnifying powers of the microscope, to be detected and recorded; the magnification produced may be carried to a hundred million times. This invention has opened out possibilities for great advance in various branches of science.



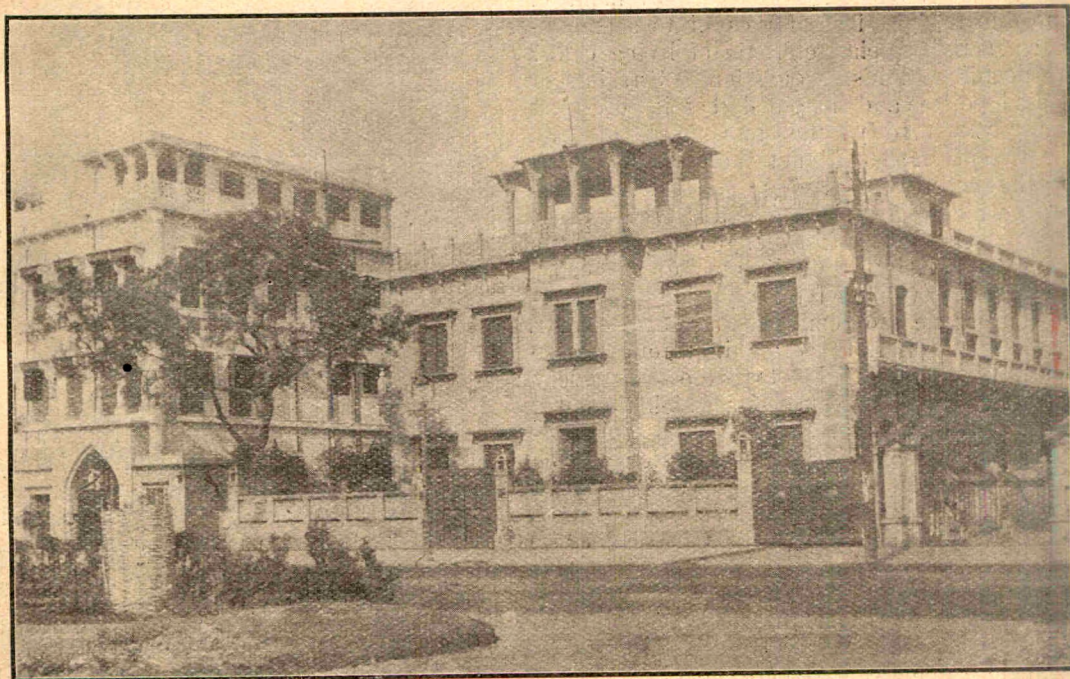
The Snows Facing Mayapuri

## PARALYSIS OF SCIENTIFIC EFFORT

Nothing is so effective in paralysing all efforts as the hypnotic suggestion of incapacity. When I commenced my investigations a third of a century ago, I heard every one saying that experimental skill was wanting in our workers and that the people lacked the power of invention and construction. And it was only after years of persistent efforts that I have been able to prove that there is no difficulty so great as cannot be overcome by the power of will ; that when one dedicates oneself wholly for any great object, then the closed doors shall open and the impossible become fully attainable. As regards construction of apparatus by Indian mechanics, it seemed to me that the race, which by the subtle dexterity of their hands wrought wonders in the past, could not altogether be extinct. It was only necessary for me to take my craftsmen into my confidence and fire them with enthusiasm and to hold before them the marvel to be achieved. All these instruments have been constructed in my workshop ; their great perfection and high sensitiveness may be judged from the fact that though they have been widely exhibited in all the scientific centres of



The Forest Garden attached to Mayapuri Research Station



The Bose Institute, Calcutta



Europe and America, and though the most renowned instrument makers were allowed to examine and sketch the essential parts of the apparatus, yet they found it impossible to duplicate the instruments. It was frankly admitted that our craftsmen possessed tactile delicacy which could not even be approached. Requests have therefore been made by different Universities that my Laboratory should supply them with duplicates of instruments for the successful pursuit of the intricate researches originated in India. It is necessary to lay special stress on the point at this juncture, when the assertion, totally ignorant and unfounded, is being made that the country is incapable of making any great industrial advance.

#### HISTORY OF A DISCOVERY.

The importance of due combination of introspective and experimental methods and the necessity of long persistence in solving the most intricate problems is best illustrated by the efforts which culminated in my present discovery. The problem of the rise of sap in trees has baffled all inquirers for more than two hundred years. How is the water transported from the soil to the top of a tree which in the giant Eucalyptus reaches a height of 450 feet? Is the movement of sap due to physical forces or to some unknown activity characteristic of living cells? In deciding this question Strasburger applied poison and imagined that it did not in any way modify the movement of sap. The rise of sap could not therefore be due to the activity of living cells, a conclusion which found general acceptance. The advance of knowledge has always been blocked by the dictum of authority, and no one ventured to question the conclusion of one so eminent as Strasburger. All the efforts of inquirers were henceforth diverted to the discovery of some physical cause for which the most far-fetched theories have been put forward in reconciling speculation with facts which contradicted it. It took me twenty-two years to demolish the various false assumptions and establish the correct theory. Five series of investigation have been carried out during these years, each of which independently confirmed the new theory. For my first series of investigation undertaken more than twenty years ago, I invented an apparatus for the automatic record of the rate of suction by the plant. I was then able to show

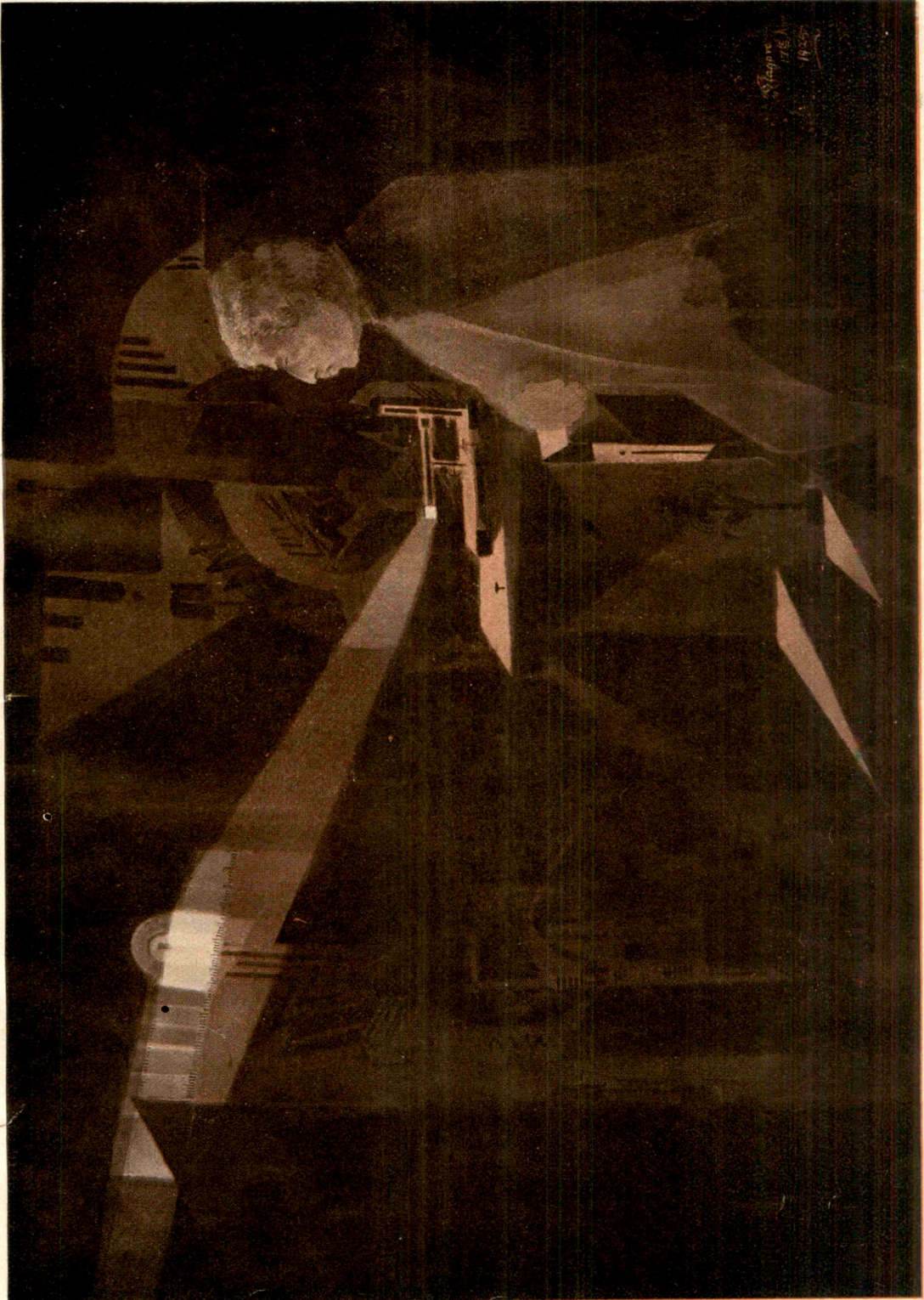
that so far from poison having no effect on the movement of sap, it caused a quick and permanent arrest of the ascent, the propulsion of sap being therefore due to the activity of living cells. Though a very definite and conclusive demonstration was given, yet the conservatism of science was so great that it had little effect on those committed to the old theory.

In spite of special pleading, the physical theory was found to be wholly unsatisfactory. The ascent of sap was next supposed to be brought about by the action of two mysterious forces, one of which pushed from below, and the other pulled from above. The push was imagined to be caused by "root-pressure." In order to show that this was not essential, I cut off the root with the result that the rate of ascent was actually increased. The pull from above was supposed to be entirely due to the transpiration from the leaves. I next cut off all the leaves and coated the bare stem with impermeable varnish, the cut end of the stem being placed in water. The movement of sap still persisted, proving that the active tissue which maintains the movement of sap is not confined to the root or to the leaf, but exists throughout the length of the plant. By stimulating the lower or upper ends of the bare stem, I was able to make the sap ascend or descend at will. As in the movement of blood in some lower animals in which the heart takes the form of an elongated tube, a peristaltic action causes the movement of sap.

There are various physiological agencies which enhance the activity of the animal heart. Do they have similar effect on the plant as evidenced by the increased rate of propulsion of sap? No satisfactory evidence was at first available since no detector was known, which served as a visible indicator of the movement of sap.

#### THE LEAF INDICATOR.

No one imagined that the leaf was such an indicator. Under drought, it begins to droop; after irrigation it becomes erect. The rate of movement of the rise of the leaf can thus be made to measure the rate of ascent of sap. The leaf-movement is, however, too slight for purposes of exact measurement. This drawback has been entirely removed by my simple device of the Optical Lever. The leaf is attached to one end of the lever by a thread; the fulcrum rod carries a small mirror from which is reflected a beam of



**The Revealer**

The invisible waxing and waning of life revealed by the moving trail of light

light thrown on the distant screen. The slightest movement of the leaf up or down, can thus be easily magnified some five thousand times.

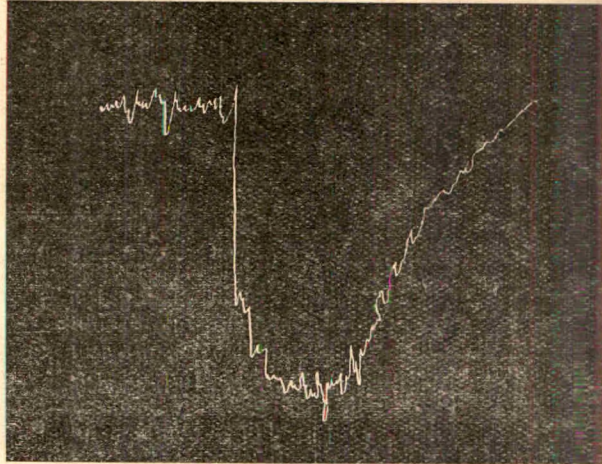
Here is a plant from which supply of water has been withheld; the leaf is drooping and the indicating spot of light shows a rapid fall. We will now make its pumping mechanism active by making the plant imbibe water containing ether which, in small doses, is a stimulant. Observe how magical the effect is; the down-movement of the spot of light is reversed into a rapid up-movement. I will now stop the plant's exuberance by poisoning it with a fatal dose of potassium cyanide. Watch the conflict between life and death. The struggle is now ended, and death has at last claimed its mastery. We try in vain to revive the plant and restore the ascent of sap by irrigation with fresh water. Can there be any evidence more conclusive than this in proof of the activity of living cells in propulsion of sap?

#### BLOOD-PRESSURE AND SAP-PRESSURE

My results prove that an identical mechanism maintains the circulation of blood in the animal and propulsion of sap in the plant. A necessary consequence of this is that variations of blood-pressure and sap-pressure should be produced under parallel conditions. The most important factor in causing arterial pressure by the circulating fluid is the pumping activity of the heart. Under stimulating agencies this becomes enhanced with resulting increase of blood-pressure; under depressing conditions the pressure becomes decreased. The radial artery on the wrist is exposed and it is easy to feel the pulse-beat or record it by the Sphygmograph. For demonstration before a large audience, a simple contrivance is shown by which the pulse-beat is magnified by a reflected beam of light. The pulse is beating at the rate of about 72 per minute or say once in a second. The frequency of the beat is not always constant but fluctuates under excitation or depression.

The normal blood-pressure and its induced changes can also be recorded by elaborate contrivances. The record thrown on the screen shows the change in the blood pressure by alternate stimulation and partial inhibition of the activity of the heart-pump. Under

normal conditions the up and down-strokes of each constituent pulse are equal. But during falling blood-pressure, the down-stroke in the record is seen to be larger. During increasing



Record of falling and rising blood pressure. Note the relative sizes of up-stroke and down-stroke.

blood-pressure, the up-stroke is the larger of the two.

The radial artery on the surface offers an unique advantage in obtaining the record of human pulse. But this method fails when an attempt is made to record the throbbings of an artery in the interior, buried under other tissues.

An attempt to feel the pulse of the plant would, by the very nature of the case, appear to be hopeless. If the plant propelled the sap by periodic pulsations of the active cells, the amount of expansion and contraction of each pulse would be beyond even the highest powers of the microscope to detect. The active cells are moreover buried in the interior of the plant; how could the invisible and hidden be rendered visible?

#### SEARCHING THE HEART OF THE PLANT.

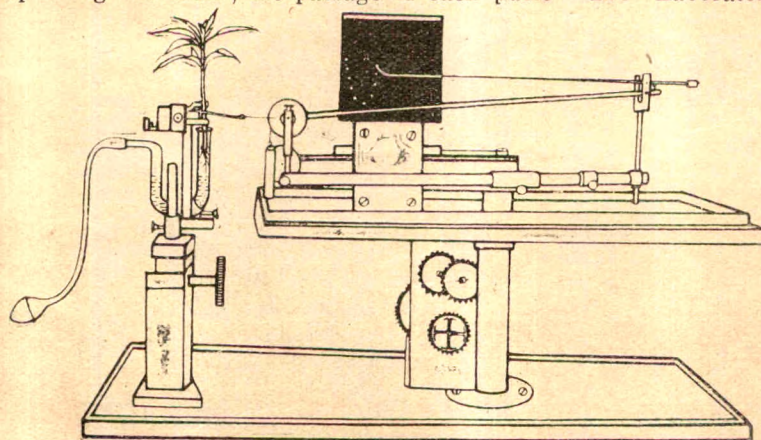
Two years ago, I succeeded by means of my Electric Probe, to get access to the smallest unit of life, the 'life atom' and record its throbbing pulsation. On making suitable electric connections with a muscle in a state of rest, the galvanometer in circuit remains quiescent. But contraction of the muscle under stimulus causes a sudden deflection of the needle of the galvanometer in a definite direction, -the expansive recovery

of the muscle being followed by galvanometer deflection in the opposite direction. A single mechanical pulsation of contraction and expansion is thus attended by a corresponding electric pulsation. If electric connection be next made with the heart of the animal, the heart-beat is independently manifested by the corresponding electric pulsation. For localising the heart of the plant, the Electric Probe was gradually introduced across the stem; when the Probe comes in contact with the active cell, it sends out electric signals which are automatically recorded by the Galvanograph. The up-stroke of the records indicates expansion and absorption of sap, while the down-stroke indicates expulsive contraction. It is thus found, that the cells actively engaged in propulsion of sap, are in a state of incessant pulsation, expanding and contracting by turns. Each cell during its phase of expansion absorbs water from below, and expels it upwards during the phase of contraction. The ascent of sap thus takes place by the coordinated activity of a series of vertically situated cellular pumps.

It was however objected that this proof was indirect; what was wanted was a tangible demonstration of the change of sap-pressure by excitation or depression of the cellular pump, and, if possible, to record the constituent pulse itself.

#### THE PLANT-FEELER.

Let us follow the course of the sap-stream with clear inner vision. The plant is pumping the sap along the stem; the passage of each pulse



The Plant-Feeler and Automatic Recorder of Sap-pressure

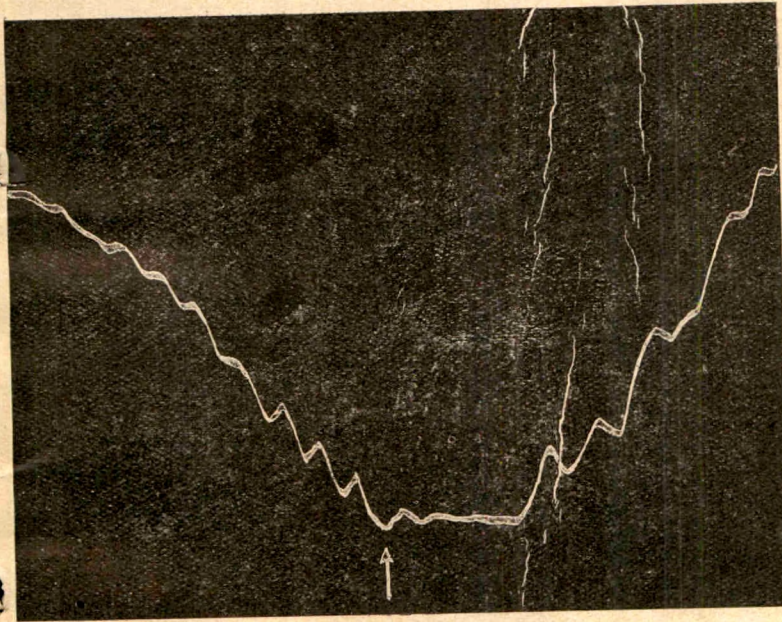
must therefore be attended by an infinitesimal expansion. After the brief passage of the pulse-wave, the stem would revert to its original diameter, till the next pulse re-inflates it once more. A stimulant would make the heart-pump work more energetically, either by making the length of the stroke larger or the frequency quicker. The sap-pressure would then increase, as would be evidenced by the greater inflation of the stem. Under depressors, the change would be of an opposite character. What was seen by the mind's eye, now requires experimental verification. For this, it is necessary to construct artificial organs of perception of surpassing delicacy and sensitiveness. The *Plant-Feeler* or the new type of Sphygmograph consists of two rods, one of which is fixed and the other movable, the stem of the plant being placed between the two. The expansive pulse-wave pushes the movable rod outwards by an infinitesimal amount which has to be magnified at least fifty thousand times by the special device shown. This amplification is sufficient to enlarge the wave-length of sodium light to 25 mm. Great precautions have to be taken to eliminate all mechanical disturbances by the invention of special shock-absorbers. The artificial earthquake produced by the passage of motor-vans is however introducing increasing difficulty in the use of supersensitive instruments. Occasional respite for obtaining satisfactory record is obtained when there is a lull in the traffic. I have sometimes been compelled to carry the instruments to my Mayapuri Research Station at Darjeeling, situated at a height of 7000 feet. The Laboratory built on a substratum of solid rock affords sufficient protection against all mechanical disturbance.

The apparatus giving a magnification of fifty thousand times is quite effective in giving an immediate record of effects of stimulants on the active cells, a sudden rise of the curve demonstrating the resulting increase of sap-pressure. Depressing agents, on the other hand, produce a fall of the curve showing a diminution of pressure. The sensitiveness of the apparatus is, however,

not sufficiently high to show the individual pulsations; it is therefore necessary to carry the magnifications to five million times in demonstration of the alternate expansion and contraction of the cellular pump in the act of propelling the sap.

#### THE MAGNETIC SPHYGMOGRAPH.

The magnetic instrument for producing this enormous magnification is shown at work. A beam of light reflected from the mirror attached to the astatic magnetic



Record of Mechanical Heart-beat of Plants. Note falling and rising sap-pressure showing constituent heart-beats

system is thrown on the screen. When a dead plant is attached to the apparatus, the indicating beam of light remains quiescent, the heart-beat of the plant having been stilled in death. But the imperceptible heart-beat of the living plant is outwardly manifested by alternate swings of the beam of light. The frequency varies in different plants from fifteen to five beats per minute. A depressing agent causes diminished sap-pressure as seen in the sudden rush of the light beam to the left, the down-stroke of the individual beat being relatively large. A stimulating agent causes, on the other hand, a rush of the beam of light in the opposite direction, the up-stroke being more pronounced than the down-stroke. The unseen waxings and

wanings of life are thus, for the first time, revealed by the moving trail of light.

#### UTILITY.

I have been often asked: What could be the practical use of these researches on the recondite life-phenomena of plants? A similar question used to be asked when so far back, as 1894, I succeeded in transmitting energy by wireless electric waves for starting machinery at a distance or exploding a distant mine. The invention of the galena receiver in my laboratory also solved the difficulty of long distance transmission. All this was regarded at the time as a mere scientific curiosity.

All the efforts of the Institute are concentrated on the establishment of the great generalisation that all life is one and that an identical mechanism is operative in both animal and plant tissues. This is demonstrated by a similar motile mechanism, and by the discovery of a very highly differentiated nervous system in the plant. It is proved by the throbbing pulsation in the plant which in the animal is the heart-beat; by the violent spasm that occurs in the plant at the supreme crisis of death. Surprising also are the identical effect of drugs, of

stimulants and poisons on the two types of life, this being regarded by leading physicians as of great importance in advancing the Science of Medicine. By researches on growth rendered possible by the invention of the High Magnification Crescograph, the Laws of Growth are being established, a knowledge of which is essential for any real advance in Practical Agriculture. Overwhelming are the new results that are being accumulated every day, but we cannot stop to reap the fruit which must be left for others. The stress and burden are to be for those only who have started on the great adventure into the region of the Unknown.

For the economic welfare of a vast continent like India, there must always be

the two complementary activities, industry and agriculture. Both depend on applications of science, which is capable of very great advance. I have often tried to draw public attention to the problems of the immediate future and shall do so once more. I have shown that there is a great capacity in Indians for discovery and invention. How is this to be utilised for saving India in her present economic crisis? Let us frankly face the danger; the present unrest in India, as in Europe, is in reality ultimately due to severe economic distress. It is hunger that drives people to desperation and to the destruction of all that has been slowly built up for ordered progress. In other parts of the world, it is not doctrinaires but the best intellect of the country—leaders of science, as well as leading men of business—who are called upon to devise means for increasing the wealth of the country. In my travels, I found little or no distress in Norway and in Denmark. Norway, for example, has an area of a few thousand square miles; it is not naturally rich. She nevertheless maintains her own army and navy, has her system of universal education, and the most up-to-date University. Poverty is practically unknown. The miracle is accomplished through science by utilising to the utmost all the available resources of the country.

#### THE COUNTRY'S PERIL.

Need I say that unemployment and economic distress in India, on account of its magnitude, present a problem even more acute and dangerous than anywhere else? Is it not tragic that our country with its great potential wealth should be in this terrible plight? There is a large number of young men who could be specially trained in the most advanced methods of science in efficiently conducted Institutes, the high standard of which should stand comparison with any in the world. This would remove many difficulties experienced by Indian students in Europe. It should also be our aim not to be so entirely dependent on foreign countries for our higher education and for our needs. For carrying out such a programme,

a far-sighted and comprehensive State policy would be required. I am sure that the country would willingly meet the necessary large expenditure, *provided that the money is spent here for benefiting and enriching India, and in opening out wider spheres of activity for her children.* There is also a large field for enterprise, where Indians and Englishmen would, as partners, find opportunities for co-operation and higher appreciation of each other. While all activity is paralysed by futile dissensions, foreign nations, not over-friendly to Indian interests, are pursuing their policy of exploitation and consolidation of their claims on India's resources. The peaceful penetration will inevitably lead to forceful occupation and division of India into different spheres of influence. There lies India's great peril.

#### KNOWLEDGE IN SERVICE OF HUMANITY.

The extension and utilisation of knowledge in the service of man is the true function of a centre of learning. We need not be discouraged by temporary aberrations of man, but we should be inspired by the nobility of his aspirations. It is not by passivity but by active struggle that we can serve the world in better ways. The weakling who has refused to take part in the conflict, having acquired nothing, has nothing to give or renounce. He alone, who has striven and won, can enrich the world by giving away the fruits of his victorious experience. The strong has thus taken the burden of the weak, a common sorrow having filled his life with pity and compassion. And no injunction could be more imperative on us than the ancient royal edict of Asoka inscribed on imperishable stone, twenty-two centuries ago:

"Go forth and intermingle and bring them to knowledge. Go forth among the terrible and powerful, both here and in foreign countries, in kindred ties of brotherhood and sisterhood, go everywhere!"

Address given at the eighth anniversary meeting of the Bose Institute.

## CURRENT HISTORY

By T. C. B.

### ENGLAND

PARLIAMENT reopened on 16th November after four months' recess. Mr. Baldwin took the earliest opportunity of announcing the Government's intention to introduce legislation this session to carry out the recommendations of the Commission which has been considering applications from various industries for imposition of import duties to protect them from unfair foreign competition. It is anticipated that the new fiscal proposals of the Government will be severely criticised by the Labour Party and Liberals in the House of Commons. The Home Secretary, Sir. W. Joynson-Hicks replying to a member said, the question of introducing legislation to deal with Communist propaganda was under the consideration of Government. He had given instructions that equal justice should be meted out to all parties, whether Fascists or otherwise. The law against illegal gatherings would be enforced without discrimination.

In the debate on the Locarno Pact Mr. Austen Chamberlain, Minister for Foreign Affairs, made a remarkable pronouncement. Mr. Chamberlain, moving adoption of the Locarno Pact, said, it was a treaty aimed at none, threatening none. The obligations of France to Germany were the same as the obligations of Germany to France. The same was true of Belgium and Germany. The obligations of the guarantee-powers, Italy and Great Britain, were the same to Germany as to France or Belgium. It was not a treaty directed by one group of powers against another power or group of powers but it was a mutual treaty of guarantee of powers concerned to preserve peace on their frontiers and between themselves. All agreements initiated at Locarno conformed strictly to the spirit of the Covenant of the League of Nations in that they were placed under the guardianship of the League and that the League was the ultimate authority in regard to the issues which might be raised and that what had been done was not to subtract from the power or authority of the League but to support and uphold that authority

for settlement and reconciliation of conflicts between nations. Mr. Chamberlain regretted that the circumstances of the different governments of the Empire precluded the possibility of a conference with them before the Home advisers entered into negotiations with foreign countries. Mr. Chamberlain denied that the Government's policy was hostile to Russia. He declared, the Russian Government was not prepared to join on any terms whatever, as it regarded the League of Nations as an association of nations constituted on a system incompatible with the views of the Soviet Government. He repudiated the allegation that Locarno was establishing a new balance of power between Europe and Asia.

Universal regret will be felt at the death of Queen Alexandra on the 20th November. The Queen-mother attained the age of 81. She was remarkable for her nobility of heart and devotion to the cause of suffering humanity.

A tragedy occurred this month in the English Channel where a submarine M-1 was lost at fifteen miles south of Start Point. Sixty lives were lost in the disaster. A widespread dissatisfaction was felt throughout England with the practice of building submarines. Mr. P. G. Mackinnon, Chairman of Lloyds, appropriately remarked that these deadly machines treacherously destroying those in charge of them should be scrapped, since all great maritime nations had suffered heart-rending losses thereby. M-1 is the fourth submarine lost since the armistice.

### FRANCE.

History never provides more amazing contrasts than in the history of France today. The French were so long known as a noble race full of dignity and courage. They fought for the liberty of themselves and for that of America. A liberty-loving people respects the liberty of others, but France is today anxious to establish an empire and as a direct outcome of their ambition they have been fighting two heroic Mahomedan races at Morocco and Syria. They have spent millions on the battlefields of Morocco apparently on a question of prestige and also

squandering millions on the banks of the Tigris and the Euphrates. The moral victory is for the Riffs, although their villages were pillaged and devastated and unarmed village people were bombed from the air. At last the French have had to retreat when economically as well as strategically battle with the Riffians proved disastrous. They heavily bombarded Damascus. Columns of military force were sent to invade the surroundings of the most ancient city. Although official figures are lacking, two days' continuous bombardment has resulted in depopulating the city. Many were killed and injured and a considerable population fled from the city leaving their hearth and home. When the tragedy appeared in all its barbarous aspect before the eyes of the nations, France had to recall General Sarail, who was responsible for the bombardment without warning and with the alleged reason that some brigands had entered the city and that the populace were sheltering them. Damascus is now not even a shadow of its former self. The roadway has been torn up by shell-fire and bazaars and shops on both sides are destroyed. Domes of the beautiful Seneniyeh mosque have been badly damaged and the Mosaic windows shattered. The palace named Azm was irreparably ruined with its priceless historic treasures. Several bazaars and many beautiful houses were completely destroyed.

Closely following these events the French Government had to resign and a new Government came in with M. Painleve as Premier and Finance Minister. M. Caillaux, who was the Finance Member, became unpopular owing to fresh taxation proposals and had to leave the new Cabinet.

#### INDIA

The outstanding event of the month is the appointment as Viceroy designate of the Hon. Mr. E. F. L. Wood, who has been in public life for a long time without drawing special attention to himself.

The Swaraj Party threatened the Indian National Congress with a revolt two years ago but the Swarajists are now themselves facing a revolt within their camp. The revolt is organised by the responsive cooperators. The great political event of this month is the resignation of Mr. Jayakar, Mr. Kelkar and Mr. Aney from the Executive of the Swaraj Party, who are disgusted with the tall talk of civil disobedience and non-payment of taxes. They have found that

the Swaraj Party needs a change, and co-operation, where it is possible, should be their aim.

In fact, they have already begun to co-operate with the Government. Pandit Motilal's acceptance of a seat on the Skeen Committee and Mr. Tambe's acceptance of Executive Councillorship in the Central Provinces Government clearly show how far they have advanced. But Pandit Motilal divines a subtle distinction between his action and the action of Mr. Tambe, who has been unceremoniously condemned by the Swaraj Party and its leader Pandit Nehru. The Swaraj Party might have gained an asset to themselves had they encouraged Mr. Tambe in his action, as a Swarajist inside the cabinet can carry on the national programme more effectively than half a dozen Swarajist members outside. Mr. Tambe merely gave a stimulus to the revolt of the Maharashtra Party, who never for a moment forgot Tilak's ideal of Responsive Co-operation. Messrs Jayakar and Kelkar have now evolved their programme of responsive Co-operation and it will not be many days when we shall see powerful nationalists as ministers and as members of the Cabinet of Provincial and Central Governments. Now there is a great chance for the formation of a United Nationalist Party of Liberals, Independents and Responsive Cooperators, because the policy of each of these are alike.

#### ITALY

In Italy, the startling discovery of a plot against the life of Premier Mussolini has been made by the Italian Police during this month. The autocracy of Mussolini is condemned by the Socialists and to-day Fascists in Italy are a terror to parties holding contrary opinion to Fascism. Ex-Socialist Deputy Zanziboni is charged with the crime of making an attempt on the life of Mussolini, and he was arrested with several others on 3rd November, the day of the celebration of Italy's victory in the war. On this day the police scented danger and found a special rifle with telescopic sight in a loophole cut in a window shutter and trained on a balcony of the Chigi Palace where Mussolini was to view the parade. Zanziboni disguised his identity but his arrest was immediately effected. There was a fear for Fascist reprisals after the plot was unearthed and Mussolini with his



characteristic cleverness sent messages to prefects instructing them to take vigorous measures to prevent reprisals by Fascists and to see that Fascists abstained from violence against their adversaries. But Mussolini is not the man to be coerced with the threat of assassination. His attitude has become stiffer and now he wants to be super-King. The extraordinary legislation which he proposes to introduce in the Italian chamber gives the king the exclusive right to appoint or dismiss the Prime-Minister, who in turn is virtually permitted to appoint or dismiss ministers. At the hand of a puppet King, Mussolini's perpetual ministry is ensured, but the spirit of hatred and political assassination may be once more rampant against the naked autocracy which Mussolini desires to establish. The Fascist organisations are gradually spreading. They have their centres in England and the latest centre they have established is in Bombay.

Agreement has been reached regarding the funding of the Italian debt to America in 62 years. The settlement removes the ban on loans to Italy.

#### THE BALKANS

The Council of the League of Nations is to be congratulated for her timely intervention in the threatened war between Greece and Bulgaria. The Council hurriedly met in Paris and sent a sixty-four hours' ultimatum to Greece and Bulgaria to withdraw their troops behind their national frontiers. An inquiry into the Graeco-Bulgarian dispute by a Committee of the League was announced.

The firm attitude of the League to appeal to its adherents to invade the countries of the belligerent nations in case they do not cease hostilities coerced Greece and Bulgaria into submission to the League's mandate. The dispute was left to the decision of the League. The League has thus justified its existence, but it is doubtful whether its intervention would have been similarly successful in the case of bigger powers.

#### SPAIN

Spain was not immune from internal outbreaks. The Directory of Primo De Rivera has become unpopular and an attempt was made to overthrow the Directory and establish a republic. The plot was discovered before the conspirators could carry out their plan. General Lopez, Oshon and Sousa, two Commanders of the Covadonga Regiment, Colonels Pardo and Segundo Carciate and some others were arrested and cast into Madrid prison. The Directory has taken severe steps against any uprising.

#### CHINA

It is a piece of ill-luck for China that hostility in that land never ceases. A mutinous Shantung division fired on the White Russian brigade attached to Changtsolin's troops from the rear, whilst the Russian brigade was endeavouring to stem the advance of Wu Pei Fu's men. The majority of three thousand Russian mercenaries were killed. The war in South China continues. Soviet Russia's policy in South China has become partly successful, as the Reds there were gaining the upper hand at Kwangtung.

## NOTES

### "The Poet and the Charkha"

Such is the title of an article in *Young India* for November 5, 1925, by Mr. M. K. Gandhi, in which Rabindranath Tagore's criticism of the Charkha in this Review has been commented upon. Mahatmaji begins by prefixing "Sir" to the poet's name. He has often said and written that he does not read newspapers. That is perhaps the reason why he does not know that the poet renounced that title many years ago. But, as we learn from

his article that he finds time to listen to Dame Rumour's minions and to guess that the poet's information on some points was gained from "table talk", one may be curious to know whether Dame Rumour and "table talk" combined could not supply Mahatmaji with the news of the poet's renouncement of his knighthood.

Gandhiji is right in asking the public to understand that "the Poet does not deny its [the Charkha's] economic

value" and that there is no bitterness "about the Poet's criticism". He then devotes thirty lines and a half to proving the baselessness of Dame Rumour's whisper "that jealousy is the root of all that criticism".

It is curious that the Poet was not suspected by Dame Rumour of being jealous during the years when Gandhism was at its height, but is suspected when it is on the wane! As Dame Rumour has no bodily existence, she speaks through human mouthpieces. Great must have been the importance of these mouthpieces to compel Gandhiji to devote so much space to prove that on this particular occasion she was a lying jade. We wonder who they were or what their vernacular. Gujarati? Bengali? English?.....

On Gandhiji's observations on Dame Rumour's whisper *The Indian Daily Mail* has made some comments in its leading article of November 8. We reproduce them below, with the prefatory remark that that Bombay daily is edited by Mr. K. Natarajan of *The Indian Social Reformer*, who has never been more pro-Tagore than pro-Gandhi.

In the current *Young India*, Mr. Gandhi endeavours in a long article to answer the Poet Tagore's penetrating criticism of the cult of the charkha in a recent number of the *Modern Review*. The poet observed that though he had tried hard to fall in with Mr. Gandhi's faith in the charkha, he had failed to do so, because he felt in his heart of hearts that the cult was in the way of becoming just one of those superstitions which have reduced the mass-mind of India to an inert mass incapable of breaking through its self-imposed fetters even after it had become conscious of them. Mr. Gandhi begins by saying that "Dame Rumour has whispered that jealousy is the root of all that criticism," and devotes a paragraph to prove that the Poet has no reason to be jealous of him. "Thus," he says, "there is no competition between us." Mind, he does not contemptuously reject the rumour as absurd. He need not, if he did not believe there was something in it, have referred to it at all in his article. Indeed, he should not have done so.

A responsible publicist has only two ways of dealing with a rumour of this type. In fact, this is not rumour but opinion, which no one is obliged to notice unless he thinks it is serious enough to merit criticism. If a publicist believes in it, he should take the full responsibility upon himself and bare his back to the avenging rod, should one descend upon it. If he does not believe it, he should not refer to it at all and he ought to tell the old beldame to get behind him.

As it happens, Mr. Gandhi's idea of a Poet is utterly wrong. A Poet alone can speak of his vocation. Mr. Gandhi rightly says that "there is nothing of the Poet about me," but he ventures nevertheless on the dictum that "the Poet makes his *Gopis* dance to the tune of his flute." Making *Gopis* dance is not

the business of the poet but of the man who makes his living by puppet-shows. The politician's trade is nearer that of the puppet-showman than the Poet's. The implied criticism that Dr. Tagore is a rhymer and maker of *Gopis* to dance to the tune of his flute, is not so much a reflection on the Poet as upon the critic himself. The old beldame, rumour, has here some material for her whispering malice. But poets have other things to listen to, and Dr. Tagore will not accord her the importance which, we are sorry, Mr. Gandhi has permitted himself to do. The best of us has need to keep a tight hold on himself. That eternal vigilance is the price of liberty is much more than a political catchword. We hope that Mr. Gandhi will not profess to be gratified by our criticism, because we are not. We have written under a painful sense of duty and because we feel that he has of late been less careful of his steps than usual.

Gandhiji takes Rabindranath Tagore to be only a poet that, too, and of a particular variety. As he does not know or read Bengali, his knowledge of Tagore's works must have been derived either from his English books or from "table talk". But even among his English works, there are such books as *Sadhana*, *Personality*, *Nationalism*, *Creative Unity*, etc. These prose works do not make even figurative *gopis* (milkmaids) dance. Nor does a play like *Sacrifice* or *Red Oleanders* make real or figurative *gopis* dance. Of course, it is not denied that Rabindranath is a poet. But his eminence as a poet often makes people forget that he has written with great originality and distinction on philology, grammar, economics, history, folklore, sociology, philosophy, politics, rhetoric, prosody, rural reconstruction, pedagogy, etc. One of his philological works has often been recommended by the Calcutta University to be studied by candidates for the M. A. degree. He is also distinguished as a novelist and a writer of short stories. We cannot speak of other provinces but in Bengal, about a quarter of a century ago, he gave utterance in speech and writing to what may be correctly described as the first constructive scheme for managing our own affairs ourselves. He did not indeed raise the cry of Non-co-operation; but his ideas embodied what may be called the essence of *constructive* Non-co-operation, as he wanted the people to give a wide berth to the Government and themselves do what was necessary for the welfare of the country.

Nor has he been a mere speaker of speeches and writer of books. When quite a young man he managed the big estates of his father and later in life his management of his own estates extorted praise for its efficiency and

beneficence to the ryots, from the Bengal Government in a Land Revenue Administration Report.

His school at Santiniketan, which is developing into a University, and his Institute of Agriculture and Rural Improvement and Reconstruction at Surul, bear witness to his practical turn of mind.

As the Mahatma does not read newspapers and periodicals, what we have said above is not meant for his information. But persons of lesser note, particularly those of them who do not read Bengali, may be enabled by these paragraphs of ours to form some idea of Rabindranath's genius, personality and activities. Dame Rumour also may gain some knowledge if she deigns to cast her figurative looks on these pages.

As we have written on the charkha repeatedly on various occasions, we need not examine Mahatmaji's arguments anew. Moreover, many journalists have done it already. For instance, *The Tribune* of Lahore, November, 10, writes:—

We owe it to Poet Rabindranath's sharp criticism of Mahatma Gandhi's "exclusive and excessive love of the "Charkha" that the Mahatma has in the latest issue of *Young India* attempted a philosophical defence of his position. We cannot do better than put this defence in the Mahatma's own words.

This is followed by an extract. Our contemporary then proceeds to subject the Mahatma's defence to a very keen elaborate and able criticism, with the prefatory sentence:

It has scarcely ever been our lot to come across a more glaring instance of the confusion of thought caused in an extraordinarily clear and logical mind by the obsession of an idea.

In the concluding paragraph of his article Mahatmaji says:—

"One thing, and one thing only has hurt me, the Poet's belief, again picked up from table talk, that I look upon Ram Mohan Rai as a 'pigmy'."

*Young India* for April 13, 1921 contains the paragraphs relating to the Mahatma's remarks on Rammohun Ray. *The Modern Review* for May, 1921, p. 652, contained an article by Mr. C. F. Andrews on these remarks. *Prabasi* for Ashadh 1328 B. S., page 426, reproduced Gandhiji's remarks. Therefore Rabindranath may not have derived all his information from table talk. As Ram Mohun Ray's place in history does not depend on any particular person's estimate of his life, work and personality, it is unnecessary to revive an old controversy or start a new.

We will simply print from *Young India* what Gandhiji said formerly and what he says now.

In reply to a question put to him in a public meeting at Orissa, whether English education was not a mixed evil, inasmuch as Lok. Tilak, Babu Rammohan Rai, and Mr. Gandhi were products of English education, Mr. Gandhi replied as follows:—

This is a representative view expressed by several people. We must conquer the battle of Swaraj by conquering this sort of wilful ignorance and prejudice of our countrymen, and of Englishmen. The system of education is an unmitigated evil. I put my best energy to destroy that system. I do not say that we have got as yet any advantage from the system. The advantages we have so far got, are in spite of the system, not because of the system. Supposing the English were not here, India would have marched with other parts of the world, and if it continued to be under Moghul rule, many people would learn English as a language and a literature. The present system enslaves us, without allowing a discriminating use of English literature. My friend had cited the case of Tilak, Ram Mohan, and myself. Leave aside my case, I am a miserable pigmy.

Tilak and Rammohun would have been far greater men if they had not had the contagion of English learning (clapping). I don't want your verbal approval by clapping but I want the approval of your intellect and reasoning. I am opposed to make a fetish of English education, I don't hate English education, When I want to destroy the Government, I don't want to destroy the English language but read English as an Indian nationalist would do. Ram Mohan and Tilak (leave aside my case) were so many pigmies who had no hold upon the people compared with Chaitanya, Sankar, Kabir and Nanak. Ram Mohan, Tilak were pigmies before these giants. What Sankar alone was able to do, the whole army of English-knowing men can't do. I can multiply instances. Was Guru Govinda product of English education?

Is there a single English-knowing Indian who is a match for Nanak, the founder of a sect second to none in point of valour and sacrifice? Has Ram Mohan produced a single martyr of the type of Dulip Singh? I highly revere Tilak and Ram Mohan. It is my conviction that if Ram Mohan and Tilak had not received this education but had their natural training they would have done greater things like Chaitanya.—*Young India* for April 13, 1921.

One thing, and one thing only, has hurt me, the Poet's belief, again picked up from table talk, that I look upon Ram Mohan Rai as a 'pigmy'. Well, I have never anywhere described that great reformer as a pigmy, much less regarded him as such. He is to me as much a giant as he is to the poet. I do not remember any occasion save one when I had to use Ram Mohan Rai's name, that was in connection with Western education. This was on the Cuttack sands now four years ago. What I do remember having said was that it was possible to attain highest culture without Western education. And when some one mentioned Ram Mohan Rai, I remember having said that he was a pigmy compared to the unknown authors, say of the Upanishads. This is altogether different from looking upon Ram Mohan Rai as a pigmy. I do not think meanly of Tennyson if I say that he was a pigmy before Milton or Shakespeare. I claim that I en-

hance the greatness of both. If I adore the Poet as he knows I do in spite of difference between us, I am not likely to disparage the greatness of the man who made the great reform movement of Bengal possible and of which the Poet is one of the finest of fruits.—*Young India*, Nov. 5, 1925.

### ‘Hold Upon the People.’

We print below some extracts from M. Gustave Le Bon's standard work, *“The Crowd: A Study of the Popular Mind,”* to facilitate the formation of correct comparative estimates of the value of the “hold upon the people” of different historical characters.

“Ideas being only accessible to crowds after having assumed a very simple shape must often undergo the most thoroughgoing transformation to become popular. It is especially when we are dealing with somewhat lofty philosophic or scientific ideas that we see how far-reaching are the modifications they require in order to lower them to the level of the intelligence of crowds. These modifications are dependent on the nature of the crowds, or of the race to which the crowds belong. But their tendency is always belittling and in the direction of simplification... However great or true an idea may have been to begin with, it is deprived of almost all that which constituted its elevation and greatness by the mere fact that it has come within the intellectual range of crowds and exerts an influence upon them.”—Pp. 70-71.

“Even when an idea has undergone the transformations which render it accessible to crowds, it only exerts influence when by various processes, which we shall examine elsewhere, it has entered the domain of the unconscious, when indeed it has become a sentiment, for which much time is required.”—P. 71.

“A long time is necessary for ideas to establish themselves in the minds of crowds... For this reason crowds, as far as ideas are concerned, are always several generations behind learned men and philosophers.” Pp. 72-73.

“The ease with which certain opinions obtain general acceptance results most especially from the impossibility experienced by the majority of men of forming an opinion peculiar to themselves and based on reasoning of their own.” P. 75.

“At every period there exists a small number of individualities which react upon the remainder and are imitated by the unconscious mass. It is needful, however, that those individualities should not be in too pronounced disagreement with received ideas. Were they so, to imitate them would be too difficult and their influence would be nil. For this very reason, men who are too superior to their epoch are generally without influence upon it.” Pp. 144-5.

### Organisation of Scientific Work.

The appointment of a “farmer” Viceroy to succeed Lord Reading gives rise to the fear that he would import docile agricultural “experts” from England to “organise” agri-

cultural work in India. At such a time it may not be futile to bring to mind what Prof. Frederick Soddy, F. R. S., wrote in *Nature* for February 26, 1920. Said he:—

“The proposals to centralise under the control of a few official departmental heads the body of actual scientific investigators in India, thus creating a few highly paid administrative posts for senior men and effectually killing all initiative, enthusiasm, and liberty of action on the part of those actually carrying on the investigations, is perfectly in accord with what has happened in this country since, in an evil day, the Government assumed the control of scientific and industrial research. It is a proposal that appeals, naturally, to the official without knowledge of the way in which scientific discoveries originate, and anxious to secure a body of cheap and docile labour, even though it be mediocre in calibre, and to those few who hope to secure for themselves these senior lucrative administrative posts. To genuine investigators such posts, however highly paid, would be unattractive, and under such a system there seems every inducement for men of originality and scientific ability to give the service a wide berth.”

### Professor Formichi at Santiniketan

Professor Formichi of the University of Rome, of whom a short appreciation



Signor Mussolini in his Orders, Religious and Royal.

appears elsewhere, arrived at Santiniketan on the 21st of November last. He was received at Bolpur railway station by many professors, students and members of Visvabharati. On reaching Santiniketan he was given a cordial ceremonial reception in the Mango Grove. A Vedic chant by the girl students was followed by a short address of welcome in Sanskrit by Principal Vidhusekhar Sastri. Rabindranath Tagore, the Founder-President, then addressed him in English. The Professor then orally delivered the substance of his reply, of which we print on another page the full text as written by himself.

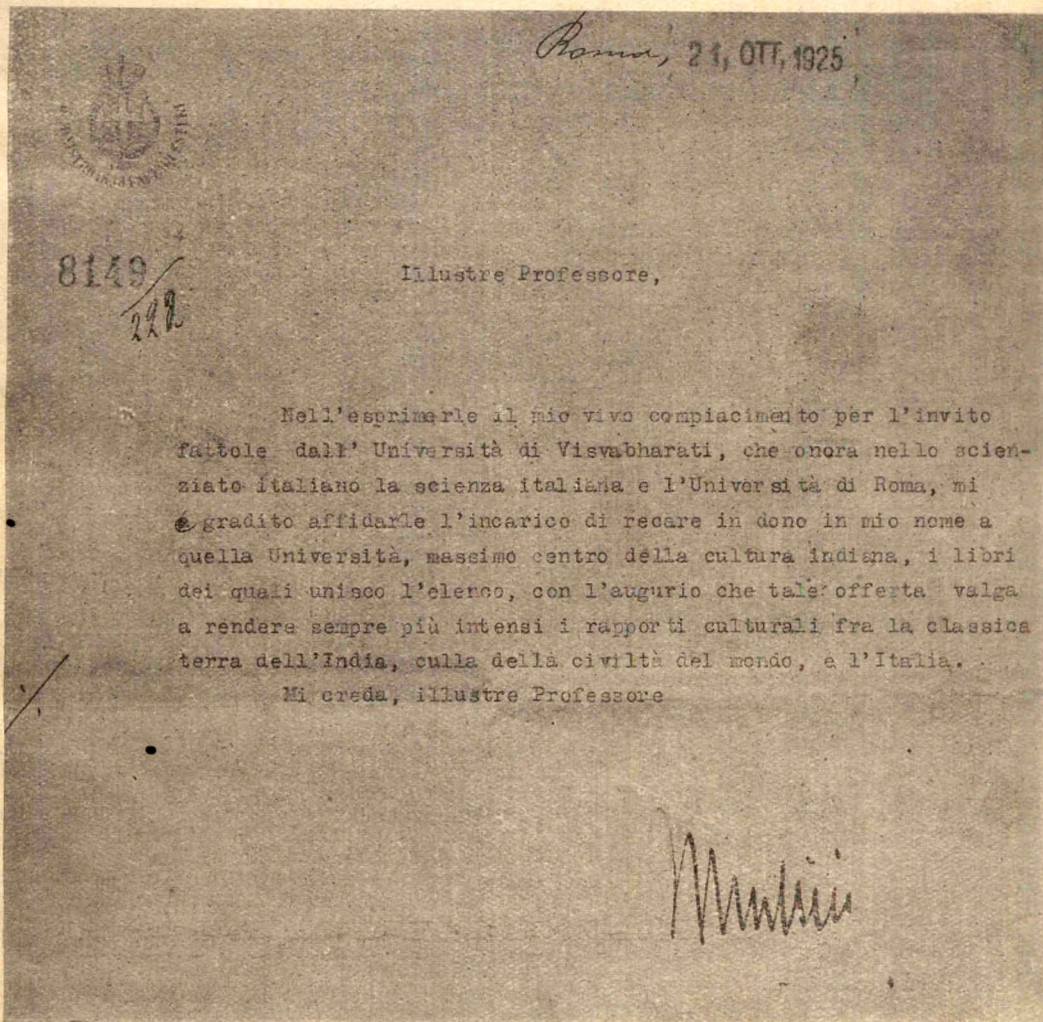
Professor Formichi has brought with him the following letter from Signer Mussolini, the Italian Prime Minister :—

## TRANSLATION.

Illustrious Professor,

While I express my lively satisfaction to you on account of the invitation you have received from the Visvabharati University, an institution which honours in an Italian savant the Italian science and the University of Rome, I am glad to entrust you with the charge of bringing in my name as a gift to that Institution, which is the greatest centre of Indian culture, the books (of which I enclose a list) with the wish that this offering may always render more and more intense the cultural relations between Italy and the classic land of India, the cradle of the civilization of the world.

MUSSOLINI.



Facsimile of Sig. Mussolini's Letter to Prof. Formichi

### The Khyber Railway

The Khyber Railway has at length been constructed and opened. Whether it will be of greater use for the defence of India or for its invasion, time alone can show. But far better than its strategic use for either defence or aggression would be its utility, should it serve more and more as a means of civilized intercourse between Afghanistan and Central Asia on the one hand and India on the other. The beginnings of such civilized intercourse would, of course, take the form of commercial relations between India and her neighbours beyond the Khyber Pass, leading later on to cultural intercourse of various kinds.

It is never pleasant for independent or semi-independent peoples to have a railway owned by another nation driven right through the heart of their country. But as during the construction of the Khyber line large numbers of the tribesmen dwelling in the neighbourhood were employed as labourers, earning good wages, their hostility was lulled for the time being. When the money thus gained will be exhausted and the pinch of hunger is again felt, friendly feelings may make room or something worse. But if in the meanwhile the railway serves to bring the tribesmen more money, directly or indirectly, they may continue reconciled to its presence in their midst.

### Famine in Orissa

Mr. C. F. Andrews has rendered signal service to the people of Orissa by his timely letters to the press on the famine conditions prevailing in that province owing to devastating floods. As usual, the Government tried to show that things were not as bad as Mr. Andrews had painted them. But the latter had no difficulty in his rejoinder to show that his report was more correct than those of the officials.

It is undoubtedly the duty of the Government of Bihar and Orissa with the help of the Government of India to relieve the distress. But mere temporary relief will not do. As there has been great loss of cattle, agriculture, the mainstay of the people, cannot bring in any adequate return, unless they are enabled to purchase a sufficient number of cattle again.

Unfortunately the help given by the

Government is generally neither prompt nor adequate. Moreover, part of the help given by the Government is intercepted by heartless and unscrupulous underlings. For these reasons, our philanthropic bodies should promptly visit the affected area and organise relief operations. Their appeal for donations is sure to meet with sympathetic response.

Lala Mohan Lal, the Deputy of Lala Lajpat Rai, is visiting the flood-affected areas in the Puri district. Preliminary steps for giving relief have already been taken.

Lala Mohan Lal, and Pandit Chandra Ballabh Joshi of the Calcutta Marwari Relief Society have sent the following report to the papers :—

We returned from a long tour in the flooded tracts of Puri Sadar Sub-Division in the company of Pandit Gopabandhu Das. The condition of the people in all these areas is most critical and if immediate relief is not given, it will take a serious turn shortly. More than 300 villages, and approximately an area of 500 square miles are affected in the tracts we visited. There has been a total failure of crops. The sad plight of the people at present can well be imagined when we know that crops failed last year also due to drought. We saw hundreds of men, women and children collecting water lilies on whose roots, stems and grain they are mainly living. Children are seen eating these uncooked under the pressure of hunger. Many other uneatable roots and herbs are being consumed in large quantities. In consequence of this Cholera, Small-pox and Malaria have broken out in most virulent forms in the flood and famine affected tracts, especially in Brahmangiri Thana. The pity of the whole thing is that water lilies will also not be available when the flood water dries up.

Our experiences confirm the estimate that the cattle mortality in the flooded tracts is at the minimum 50,000. Cattle are still dying for want of fodder. Something shall have to be done to give adequate help in the way of cattle relief.

The Government is offering crumbs to the famished people by giving Takavi loans, but they are wholly insufficient to meet the situation. The Puri Famine Relief Committee has started one gratuitous relief and spinning centre at Ghatpull, but if we have to save the starving people five more relief centres should be immediately started for which more than one lakh is needed. We are opening a centre on behalf of Lala Lajpat Rai and the Marwari Relief Society of Calcutta. Lalaji and other organisations are doing their best to cope with the situation, but nothing can be done without money. We, therefore, most earnestly implore every feeling Indian heart to contribute for alleviating the distress of the starving Oriyas and for building up their economic life again.

It may be noted here incidentally that Mr. Andrews was shadowed by persons employed by the C. I. D. As Mr. Andrews is not a political agitator and is an Englishman to boot, we do not see any sense in shadowing

him. The Government, no doubt, should keep itself informed of whatever may be going on in the country. But this ought to be done in a sensible manner. If some intelligent and respectable Government servant had asked to accompany Mr. Andrews in his tour, we do not think he would have objected.

### Deputation to South Africa

With the concurrence of the Government of South Africa (states an official *communiqué*) the Government of India have decided to send a deputation to South Africa. Mr. G. F. Paddison c. s. i. i c. s., Commissioner of Labour, Madras, will lead the deputation.

The main purpose of the deputation will be to collect, as soon as possible, first-hand information regarding the economic condition and general position of the resident Indian community in South Africa, and to form an appreciation of the wishes of the Indian community in South Africa.

It is expected that their report will afford valuable material to the Government of India for use in connexion with the discussions which are now proceeding between the two Governments.

As the Indians in South Africa have, in their Congress assembled, several times expressed their wishes, there was no need to send an official deputation from India to South Africa at the expense of the Indian taxpayer "to form an appreciation of the wishes of the Indian community in South Africa". In any case there is no hurry for such a deputation to start for Africa. For, according to Reuter,

Cape Town, Nov. 18.

A deputation of six or seven members, representing the South African Indian Congress, is proceeding to India by the first available steamer from Durban. It includes Dr. Abdur Rahman, a member of the Cape Provincial Council, who stated in an interview that the main object of the deputation was to see if India could not use her powers through England to bring about a round table conference with regard to the Asiatic Bill.

The official deputation should start, if necessary, after the South African Indian Congress deputation have arrived here and laid their case before the Government and the public.

[Since the above was written it has been stated in the dailies that the Government has declined to postpone the departure of its deputation till after the arrival of the Indian deputation from South Africa. As the latter consists of leaders of the South African Indian community, any enquiry conducted in S. Africa by the Government of India's deputation in their absence must be defective and is sure to throw doubts on the sincerity of that

Government's desire to ascertain the real truth.]

Neither is there any phenomenal ignorance "regarding the economic condition and general position of the resident Indian community in South Africa" which requires to be dispelled by any investigation on the spot carried on by an official deputation.

At the fifth session of the South African Indian Congress held recently at Capetown Dr. Gool said in his presidential address that the only reason why Indians were being segregated was because they had dared to compete in trade with Europeans. Bishop Frederic Fisher of Calcutta also recently said at Bombay to a representative of *The Indian Daily Mail* that the white people definitely state that they cannot compete with the Indian traders, that therefore what they cannot accomplish through competition they must accomplish through legislation.

More recently still, as reported in *The Leader*, Bishop Fisher, who belongs to the better class of Americans who are for equal rights and liberty for all men,

In an eloquent, impressive and moving speech referred, first, briefly to the history of Africa, showing that 9-10ths of Africa and 200 millions of people there were subject to the rule of the European Powers who during the last 100 years had spread themselves over that old and vast continent for greed and gold, and that all the rich mineral resources of the country, all healthy areas and all good things of Africa were in possession of the whites, while natives and Indians were debarred from them.

Referring to South Africa, the bishop dwelt on the pitiable condition of the non-white races there, which was due to the false notions of racial pride among the South African whites. As Indians were both industrious and efficient, skilful in trade and economic in habits, the European merchants could not compete with them, and thus what they failed to achieve by honest means they tried to gain by legislation. Indians, though numerically stronger in the Transvaal than the whites, were helpless, as the franchise was denied to them. The Indian in South Africa was popular with the poor class European, the coloured races and the natives. Had he been in a position to give long credits, he would have been more sympathetic, and all this went against him. The European stood there for his selfish interest and had thrown all sense of fairness and justice to the winds. He complained of the low economic standard of Indians and natives but denied him the right to use first class restaurants, theatres and clubs. The bishop narrated many inhuman indignities heaped on Indians in South Africa. Even highly educated Indians with the highest culture and civilization were publicly insulted just because of their colour. The bishop was surprised when told in South Africa that Europeans there considered the presence of natives as a nuisance. The bishop asked: "Why not leave the country over which you have no moral right to rule, if the people there are an eye-sore to you?" Bishop Fisher gave vent to the righteous indignation his soul felt at the inhumanities he saw practised in South Africa.

against Indians and Africans. The sights which he saw there were not to be seen anywhere else in the world.

The learned lecturer concluded by saying that he was not disloyal to any Government in what he said. He stood for equality and justice and fair treatment. He further added that he was intensely calm and moderate in his speech, though the awful indignities of the non-white races at European hands could not but make an eye-witness immoderate.

Mr. C. F. Andrews also has gone to South Africa to cheer up the Indian community, give them such advice as they may stand in need of, and also acquire fresh experience.

The arrogant and intolerant spirit of the whites in South Africa, as well as their practical confession of inability to stand competition with the Indians in that country, find expression in the following extract from a speech delivered in Maritzburg by Mr. Tielman Roos, leader of the Transvaal National Party :

They would see from the measure introduced by Dr. Maian that the Government were dealing with it. He was making an appeal to the whole of Natal to see that this Bill was placed on the statute book during the next session of Parliament. They wished to arrive at the point when by repatriation, they would have reduced the Indian population to the irreducible minimum. What concerned him most was not the alienation of a black Africa or a yellow Asia, as General Smuts had said, but the future of a white South Africa. He had been told that solicitors in Durban employed Indian clerks who dictated notes to European girl typists. If that was so, the men who were responsible for the employment of these Indians were a menace to the white race. It was hardly conceivable that such could be the case. If he thought that his daughter would be compelled to accept such a position at a later period, he would prefer to cut her throat today. He had been told that solicitors were sending their Indian clerks to the courts to issue summonses and that these in the process of doing so were rubbing shoulders with European girls. He would look into this with a view to using existing legislation to prevent such a practice from continuing, and, if necessary, he would introduce legislation to ensure that only enrolled solicitors should be able to obtain summonses in future.

But where and how would the South African whites repatriate the indigenous Africans, who far outnumber them and who bid fair to be formidable competitors in every walk of life at no distant day ?

### "Goodwill" and "Cooperation"

Whilst Lord Birkenhead, Mr. Baldwin, Lord Reading and many a British journalist are demanding 'goodwill' and 'cooperation' from the Indian public in order that the flood-gates of

British friendliness towards India may be flung wide open, Sir Frederick Whyte, the first and late President of the Indian Legislative Assembly, has declared in a speech in Calcutta from his personal experience, which was far greater than that of all the other aforesaid Englishmen, that the first Assembly gave the Government co-operation in full measure. As regards the second Assembly, he said :—

"He had been invited to say a word about the second Assembly. All he would observe was that the sense of cooperation in the Swaraj Party in the Legislative Assembly had undoubtedly grown during the past two years, and, while the Swarajists might have come in determined to destroy, they eventually realized that they could not do so, and they had certainly changed their attitude very markedly. The leader of the Swaraj Party was sitting on a committee presided over by the Chief of the General Staff, an absolutely unthinkable situation two years ago."

In an article in the *London Evening News* Sir Frederick gives still more emphatic expression to his belief in the capacity of Indians to govern themselves and his conviction that they have shown the spirit of co-operation in an abundant measure and would prove their fitness for self-government completely, if given sufficient responsibility.

From his four-and-a-half years' experience as President of the Legislative Assembly he states, first of all, that "he is bound to declare that the Indian politician has not been ungenerous in his attitude to the Government." "The co-operation, which Lord Birkenhead demanded has, in a large measure, been given. In many cases individual members or groups have stood courageously by the Government when it has been only too easy to attack official policy. This redounds to the credit of the Assembly as a whole."

The presence of Non-co-operators and other oppositionists does not appear to Sir Frederick to be any valid argument against giving Indians further opportunities for progress. "Has there ever been a country ruled by an alien Government," asks he, "whose people, if they were worth their salt at all, did not protest against the pressure of the alien ?... Let England remember that people placed as the Indians are today have always been impatient and would not possess the capacity for political growth if they were not impatient."

### Lord Sinha and Sir Frederick Whyte

Whilst Lord Sinha has been elaborating his thesis on the unfitness of his countrymen for self-government, Sir Frederick Whyte writes in *The Evening News* :—

"We held almost every responsible post in the



Civil Services and Army in our own hand throughout 150 years until recently. We, therefore, stood in the way of the Indians who wished to learn the meaning of political responsibility. We are not entitled to say that Indians, as a whole, are unfit for responsibility until we give them much larger opportunities of proving their quality."

The fact is, no nation is entirely fit or entirely unfit for self-rule. Capacity for self-rule can grow only if a people be self-governing.

### "How Is India Governed ?"

Under the above caption Mr. B. Shiva Rao contributes an article to the columns of a London Labour paper in the course of which he analyses the budgets of the Government of India and those of the eight provinces in India proper for the year 1924-25.

It is a normal year, and I take it because statistics are easily available. It is also a period showing the results of a policy of retrenchment forced on the Governments in the first two years of the reforms. The calculations have been made on the basis of 13 rupees to the pound, which is roughly the current rate.

The total revenue is £154 millions. Customs bring in £35 millions, or 22½ per cent; land revenue £24 millions, or 16 per cent; opium and liquor £17 millions, or 11 per cent; income-tax £14 millions, or 9 per cent; salt £8 millions, or 6 per cent. These are some of the items. It is essentially a poor man's Budget, since it is the poor man who pays it. In India there is a wonderful system of taxation whereby the rich man is taxed lightly and the poor man heavily. More than four-fifths of the revenue of the railways comes from third-class fares, but the conditions of travelling are wretched, and sometimes cattle trucks are used on occasions like festivals. The poor man pays for his salt, his sugar, his matches, his cloth. Drink and the drug habit are encouraged, because the Government gets revenue.

The writer then examines how the poor man's money is spent.

£74 millions, or 37 per cent, on the Army and the police. "Law and order" have to be maintained, with the consequence that there is little for anything else; £15 millions, or 10 per cent, on "General Administration," that is, the salaries and allowances of Viceroy and Governors and members of the Imperial Services, which form the largest item. After paying "Home Charges" and meeting the obligations of the public debt, the remainder is spent on the "Nation-building" departments, like education, medical relief and public health, agriculture and industries. They are all provincial subjects under the Reforms and transferred to the control of Ministers. The eight provinces put together spent nearly £7 millions on education or 4½ per cent, of the total revenue; on medical relief and public health nearly £3 millions, or 1½ per cent; on agriculture

a little over a million, or "less than 1 per cent," on industries about half a million, or ½ per cent.

Education, public health, medical relief, agriculture, industries, are all under Ministers. But finance is not a transferred subject, though the Reform Act did not place it in the category of reserved subjects. That was one of the tricks of the Government of India to deprive the Act of its substance. Only a little over 3 per cent, of the population is educated and in the whole of India there are 3,500 hospitals (including even private institutions) for a population of over 247 millions. An official recently declared that even if they should all be closed, more than 90 per cent, of the people would be unaffected.

Let me put it in another way. The cost of British troops "alone" in India is more than that of education, medical relief, public health, agriculture and industries.

### Split in the Swaraj Party.

Though no thoughtful person can be in favour of any patched-up unity, the split in the Swaraj party cannot but be deplored. If it is impossible for all politically minded Indians to form one compact party for making a combined effort to win self-rule, there should be at least one strong party in the country to bring pressure to bear on the British Government and the British public. The Swarajists could have formed that party.

The Swarajists have not been able to stick to their declared policy of continuous and persistent obstruction. They have followed in practice what has been styled responsive co-operation. Some of them have also accepted office. That is practically also the policy of the Liberal party. Of course, some persons are temperamentally or from interested motives more inclined to side with the officials that oppose them, whilst others have cultivated to a greater extent the talent for opposition. But the policy of parties as a whole in the Councils has recently been responsive cooperation. Therefore we can appreciate neither wordy fights with unbridled tongues, nor hair-splitting distinctions which lead us nowhere. Nor can we understand the need of constantly harping on resorting to civil disobedience as the ultimate weapon.

### Bigoted Orthodoxy

*The Leader* is justified in observing that

It is perhaps not so much the fault of the divisional magistrate of Palghat as of the orthodox Hindus that the former has promulgated an order under s. 144, Cr. P. Code, prohibiting Arya Samajist converts from entering the Brahman streets. The high-caste Hindus would not have raised any objections if the untouchables had been converted

to Christianity or Mahomedanism and there would have been no danger to the peace necessitating the issue of such an order. It is difficult to characterize adequately the intolerant and wholly short-sighted attitude of the orthodox Hindus. They deserve the strongest condemnation from all who care for justice and humanity. We learn that a monster protest meeting was held after the issue of the prohibitory order at which strongly worded resolutions were passed warning the authorities as well as the Brahmans of Kalapathi that the unjust denial of the simple and elementary civic right of walking along the public roads would lead to disastrous consequences in future inasmuch as even among the lowest of the low there is keen and intense resentment against such insulting treatment and invidious distinction between man and man. The depressed and suppressed classes in the south and elsewhere are awakening to a consciousness of human dignity and refuse to be treated as inferior beings. Swami Shradhanand is to be praised for taking up their cause and for valiantly leading the movement.

### Awakening among Moslems

The rejuvenation of Turkey is altogether a good sign. The abolition of polygamy and the emancipation of women in that country are also welcome. The breaking up of orders of dervishes, etc., are also to be approved. But going in for mixed dancing and European sartorial fashions cannot but be viewed with apprehension. On the whole, however, there are signs of awakening in the Moslem world. There has been a bloodless revolution in Persia, leading to the deposition of the ever-absentee Shah and his dynasty, which has been recognised by leading governments of the world. The Druses in Syria are striving to win freedom for their country. So are the Riffs in Morocco under their leader Abdel Krim.

In China, which contains about twenty million Mohammedans, according to *The Young East* :

A very noteworthy fact is that there has lately been shown much enthusiasm for education among their leaders. As proof, a report is to hand that a great meeting of Mohammedans in the north-western part of China was held at Kalgan on August 18. On the occasion, General Feng Yu-hsiang was elected as Honorary President and a resolution was unanimously adopted to establish elementary and intermediate schools and colleges on Mohammedan principle.

Colonel Godchot writes in *La Revue Mondiale*, a Paris current-affairs-monthly:—

The effort to free Mussulman women is going on everywhere—especially in Tunis, where a literary society gives argumentative lectures, during which an Arab woman once marched on to the stage unveiled and explained the great suffering of

her sisters. Feminism is making progress in Turkey and in Persia; and strange to say, in spite of our own by no means commendable way of treating women, to whom we refuse political and civil rights, it is toward us, toward France, that the women of Islam turn their glances. Our influence extends beyond the Orontes and the Golden Horn even while it lags in our possessions in North Africa.

That is what is shown, for example, by Khanoum Dowlat Abadi, who, refusing to wear the veil or to be secluded at home, has helped to save her sisters by creating a society with the significant name of "The Mothers of To-morrow", and has made the French press aware of the sufferings of Persian women. In Afghanistan the Amir wishes to have his country join the forward march. In 1918 a conference of Indian Mussulman women gathered together four hundred women who came from Faridkot, from Lahore, Allahabad, Lucknow, Bhopal, and elsewhere to demand the creation of a women's university. In January 1922 a book on Egyptian women appeared in Egypt which was sponsored by a princess. Everywhere, in short, round about our own North Africa, the Mussulman women are astir.

### Our Friend Joynson-Hicks.

We do not call Sir William Joynson-Hicks our friend sarcastically. He is a real friend; for he spoke the truth, so far as the object, not the means and method, of the British 'conquest' of India is concerned, when, as quoted in *Young India*, he said:—

"We did not conquer India for the benefit of the Indians. I know it is said at missionary meetings that we conquered India to raise the level of the Indians. That is cant. We conquered India as the outlet for the goods of Great Britain. We conquered India by the sword and by the sword we should hold it. ('Shame'.) Call shame if you like. I am stating facts. I am interested in missionary work in India and have done much work of that kind, but I am not such a hypocrite as to say we hold India for the Indians. We hold it as the finest outlet for British goods in general, and for Lancashire cotton goods in particular."

### Our Insanitation.

We have to quote the following words of Mr. M. K. Gandhi from *Young India* with pain and shame:—

During my wanderings nothing has been so painful to me as to observe our insanitation throughout the length and breadth of the land. I do not believe in the use of force for carrying out reforms, but when I think of the time that must elapse before the ingrained habits of millions of people can be changed, I almost reconcile myself to compulsion in this the most important matter of insanitation. Several diseases can be directly traced to insanitation. Hookworm, for instance, is such a

direct result. Not a single human being who observes the elementary principles of sanitation need suffer from hookworm. The disease is not even due to poverty. The only reason is gross ignorance of the first principles of sanitation.

These reflections arise from the abominations I saw in Mandvi. The people of Mandvi are not poor. They cannot be classed as ignorant. And yet their habits are dirty beyond description. Men and women dirty the streets that they walk on with bare feet. They do this every morning. There is practically no such thing as a closet in that port. It was with the greatest difficulty that I was able to pass through these streets.

Let me not be hard on the poor inhabitants of Mandvi. I know that I saw nothing better in many streets of Madras. The sight of grown-up people lining the river banks and after the performance proceeding with criminal thoughtlessness to the river and cleaning themselves in it and injecting into its sacred water typhoid, cholera and dysentery germs has not yet faded from memory. This is the water that is used also for drinking. In the Punjab we violate God's laws by dirtying our roofs and breeding millions of flies. In Bengal the same tank quenches the thirst of man and beast and cleanses him and his pots. But I must not continue this description of our shame. Seeing that it is there, it would be sinful to hide it. But I dare not carry it any further. I know I have underdrawn the picture.

Sir P. C. Ray once observed: "Science can wait, Swaraj cannot." Whatever other sciences can wait, sanitation, which depends on the knowledge and application of many sciences, cannot. That seems to be implied when Mr. Gandhi observes:—

Let us not put off everything till Swaraj is attained and thus put off Swaraj itself. Swaraj can be had only by brave and clean people. Whilst the Government has to answer for a lot, I know that the British officers are not responsible for our insanitation. Indeed, if we give them free scope in this matter, they would improve our habits at the point of the sword. They do not do so, because it does not pay. But they would gladly welcome and encourage any effort towards improved sanitation. In this matter Europe has much to teach us. We quote with pride a few texts from Manu or, if we are Musulmans, from the Quran. We do not carry even these into practice. Europeans have deduced an elaborate code of sanitation from the principles laid down in these books. Let us learn these from them and adapt them to our needs and habits.

### Passing of Queen Alexandra.

Since the days when in 1863, on the occasion of her coming to England from her royal father's home in Denmark after her marriage, Tennyson wrote,

"... Saxon or Dane or Norman we  
Teuton or Celt, or whatever we be,  
We are each all Dane in our welcome of thee,  
Alexandra!"

Englishmen have cherished feelings of unalloyed affection and respect, latterly heightened to reverence, for Queen Alexandra, because of her personal charm and beauty and her sterling worth as daughter, wife, mother, queen and woman. She had a way felt for the poor and was active in doing good. Since her widowhood, she had devoted herself almost entirely to works of charity. Her death is mourned sincerely all over the Empire, nay, throughout the whole civilised world.

### The Bombay Workmen's Strike

*The Guardian* writes:—

Mr. T. Johnston, M. P., who is now in Calcutta investigating labour conditions in the jute mills has been heard to express surprise at the fact that for eight weeks, 150,000 workmen in Bombay have been on strike and neither the leaders nor the country at large seem to be agitated about it. That is a remarkable fact which will go much against Indian political parties before the bar of public opinion. It will certainly cool down any ardour which the most generous labour leaders in England might have for India. It may be admitted that Government has proved adamant to impetuosity from every quarter in this matter; but in political work the political parties do not recognise the invincibility of Government. An equally determined effort on their part would have shaken the complacency of the millowners and the Government alike. It is humiliating to think that these eight weeks of distress and starvation among a lakh and a half of millworkers have synchronised with one of the most futile periods of political squabbles among party leaders that have been witnessed in recent years. If the parties had paid a little more heed to the cry of the labourers, they would have been nearer unity than by all the talk that has taken place the past few days.

### "The Catholic Herald of India"

The disappearance of *The Catholic Herald of India* from the field of Indian journalism is much to be regretted. It was a friend of political freedom and advocated the amelioration of the condition of the poor, irrespective of race, creed and caste, and was noted for its humour and brilliant style.

### For Future Biographers of Tagore

"Ex pede Herculem" is a Latin proverb which means literally, "From the foot you may judge of Hercules"; or, in other words, "from this sample you can judge of the whole". It is used to suggest that even from

insignificant details of the life and conversation of any person much can be inferred regarding his personality.

For this reason the accuracy of even trifling statements regarding famous persons should not be left unexamined. Hence we have to perform the very disagreeable task of drawing attention to two statements recently made by Mr. C. F. Andrews regarding Rabindranath Tagore. Describing "A Visit to Andhra Desa" in *Young India* for October 8, 1925, Mr. Andrews writes:—

The poet, Rabindranath Tagore, had sent me a message to Santiniketan asking me to accompany him to Cocanada. He had been very seriously ill with heart trouble and had been twice prevented by doctors in Calcutta from sailing immediately to Europe in order to obtain abroad special medical advice. While staying on in Calcutta under treatment, his health had not improved and the doctors had agreed that a change to the sea-side at Cocanada might do him good.

Unfortunately, because of the Puja holidays, the rush at Howrah Station was so great that he almost missed his train. Some of his luggage was left behind and he was obliged to travel as far as Khargpur in the rear part of the train in great discomfort. The strain was too great for him, and when he reached Khargpur his heart trouble had increased; it was therefore thought best to take him back to Calcutta. On the next day, he asked me to proceed alone to Cocanada and Pithapuram, and to explain to the Maharajah, whose guest he was to have been, the state of his health. For this reason I came to Andhra Desa.

Our comments relate to the last two sentences quoted above. We write subject to correction by the poet Tagore, but we cannot believe that he is so burdened with superfluous wealth and is such a spendthrift that, of his own motion, he sent a messenger all the way from Calcutta to Pithapuram merely to give the Maharajah information about his health, which could have been done by simply sending a letter by post. Nor can it be believed that the poet is so inconsiderate and hard-hearted as to send a distinguished and ever-busy man like Mr. Andrews on a long and troublesome journey on business which is usually transacted by lesser men with the help of the post office. But Mr. Andrews' statement leaves no room for doubt. He gives the reader distinctly to understand that there was no other reason for his visit to Andhra Desa: "For this reason I came to Andhra Desa," says he.

Again, interviewed by a representative of the "Indian Daily Mail" on his impending visit to South Africa, Mr. C. F. Andrews said:

"Mr. Gandhi has long wished me to go, but I

was very seriously delayed owing to the poet Rabindranath Tagore's illness and even at the last moment it seemed almost impossible to leave him, because his illness made it very difficult to do so. However, the call to go was so very urgent and the crisis is so great that it has now been decided from all sides that I should go, and the poet Rabindranath Tagore has given me his blessing".

If Mr. Andrews asked the poet for his blessing, there is no reason to think that he withheld it from an important undertaking like that of Mr. Andrews. With this exception, we are sorry we are constrained to observe that his statement conveys an absolutely wrong impression, so far as the poet is concerned. The poet has not either directly or indirectly retarded or accelerated Mr. Andrews' recent movements. As a matter of fact, though Mr. Andrews writes that "it seemed almost impossible to leave him," he did not spend a single day during the poet's recent painful illness in nursing him, attending on him or taking care of him in any other way, and had been in fact moving about the country as usual, his anxiety for the poet's health notwithstanding. The poet's son, daughter-in-law, daughter, etc., are quite able and willing to render and always do render him all the devoted personal service that may be needed, though the poet is temperamentally averse to speaking of his illness or expressing any desire for any personal service. They are such unobtrusive people that we feel we owe them an apology for mentioning their names in this connection.

It is very far from our intention to deny what Mr. Andrews may have really done for the poet or Visvabharati. What we mean is that Mr. Andrews' statements relating to the poet and himself may not always be "objective," they may sometimes be wholly or partly "subjective", and imaginative. In fact, whenever Mr. Andrews claims to have acted, written or spoken on behalf of Tagore, it is necessary to find out whether such statements are due to a habit, or to his altruistic desire to give the poet some credit, or are literally true. This is the word of caution which it is our painful duty to convey to future biographers of Rabindranath. And so far as the contemporary public are concerned, we think they may safely absolve Rabindranath Tagore from the least responsibility for even a single day's delay in Mr. Andrews' departure for South Africa.

## The Premier's Tribute to Mr. Wood

(BRITISH OFFICIAL WIRELESS)  
LEAFIELD (OXFORD), NOV. 5.

MR. BALDWIN, in a speech at Aberdeen made an allusion to the appointment of Mr. Wood as Viceroy of India.

India, he said, was a land of villages, and the problems of life of its countrymen were problems in which Mr. Wood had been very deeply interested the whole of his life.

The Indian people might feel certain that in Mr. Wood they would find a Viceroy who would be alive to the primary importance of agricultural life. Though their problems were profoundly different from ours, they would find the new Viceroy attack them with a heart in full sympathy with all those who lived on and by the land.

He believed that Mr. Wood would strongly reinforce the work which Lord Birkenhead had begun so well, of attracting the best hands from the Universities for service in India.

We are first told that the problems of life of India's countrymen were problems in which Mr. Wood had been very deeply interested the whole of his life; and then we are told that the Indians' problems were profoundly different from the Britishers' problems. How then could Mr. Wood have been very deeply interested the whole of his life in the problems of India's countrymen?

Let us, however, console ourselves with the thought that in Mr. Wood the Indian people would find a Viceroy who would be alive to the primary importance of agricultural life.

The Premier's speech has various implications which are not wholly true. The first is that, as India is mainly an agricultural country, agricultural improvement alone would solve its problems. Supposing improved agriculture alone could suffice to banish poverty from the land, would that satisfy the Indian people? Man does not live by bread alone. Even in India men have higher aspirations, some of which are political. An Indian Viceroy must know how to satisfy these aspirations.

English statesmen generally manage to forget, ignore, or not learn the truth that India's poverty is due to the fact that, owing to the decay and ruin of her indigenous industries, too many persons have been thrown on the land for support, and that in the pre-British period India was as great a manufacturing country as an agricultural one. Therefore, if prosperity is to return to India, attention should be paid both to agricultural and manufacturing industries.

Supposing again, however, that attention to agriculture alone would do, what is the

need of importing an agricultural Viceroy at such great cost? Would not the best agricultural expert in the world be available at a very much lower salary than the lakhs of rupees which have to be paid to a Viceroy as salary and various kinds of allowances?

Mr. Baldwin has admitted that Indian problems are different from British problems. But he has not referred to certain other matters which are very much to the point. One is that "the characteristic feature of agriculture in Great Britain is that it is for the most part carried on by tenant-farmers holding comparatively large farms..." (*Chambers's Encyclopaedia*). This is not the characteristic feature of agricultural work in India. Therefore, the British experience of a British agricultural expert cannot be immediately of much avail in India. The second thing which Mr. Baldwin has not told us is that "agricultural research has never received in this country [Britain] the attention that has been paid to it in many Continental States and in America" (*Chambers's Encyclopaedia*). Therefore British agricultural experts, though costly, are not likely to be even as good as the Continental experts who might be secured for lower salaries. It is really absurd to look for agricultural guidance to a country like Britain which has to import most of its food from abroad.

As in recent years even the illiterate and inarticulate masses in India have begun to respond to the appeals of the intelligentsia, the idea may have struck Englishmen that it is necessary to wean them from the influence of the latter, and that that can be done by some Government projects which would add to the wealth of the agricultural classes;—otherwise one cannot account for this very belated awakening to the importance of agriculture in India. But let that be as it may we should sincerely rejoice if by any means the grinding poverty of the majority of the people of India could be removed. The means are well known, and it is not necessary to have a costly Viceroy to rediscover them. The greatest agricultural experts in the world cannot do much good to an uneducated, illiterate and sickly population, labouring under lifelong indebtedness and having only small plots of land to cultivate.

There is much more cogency in another reason, mentioned by the Premier, for the choice of Mr. Wood. It is that he would be able to strongly reinforce the work begun by Lord Birkenhead, of attracting the

best hands from the British universities for service in India. For preventing the collapse of British imperialism in India, a "steel frame" is needed. To keep the steel frame in good repair, British recruits for the "European" services in India must be forthcoming in adequate numbers. If Mr. Wood can stimulate such recruitment, he would indeed be an Empire-saver.

### The Oldest Manuscript of the Adiparvan

Orientalists will be interested to learn that Professor Vishnu S. Sukthankar of the Bhandarkar Oriental Research Institute (Poona) has been able to discover in the Baroda MSS. Library, a MS. of the Adiparvan of the Mahabharata, which is dated in Samvat 1575, i. e., the first quarter of the XVIth century of the Christian era. It is the oldest MS. of the Adiparvan hitherto discovered, being older by nearly 120 years than the oldest MS. of the same Parvan hitherto known. It is, in other words, three or four generations older.

In consideration of the ease with which one could tamper with a MBh. MS., one cannot overrate the importance of a really old, dated, MS. of the MBh. It may be added that this MS. belongs to a group of MSS., which have preserved the Old Nagari tradition wonderfully intact. This group shows readings far superior to the Vulgate in current use with the Commentary of Nilakantha or Arjunamisra. The discovery and isolation of this group is a matter of paramount importance for the reconstruction of the original MBh. text. With its help scholars may construct a pedigree of the MBh. MSS., and grapple with the problem of the selection of readings, for the first time, with some assurance and confidence.

S.

### India and the International Chamber of Commerce

On November 6, 1925, when the next meeting of the International Chamber of Commerce will be held, three national delegates of German Chambers of Commerce will be officially admitted to the *Council of the International Chamber of Commerce*. This meeting, in which twenty nations will participate, will possibly be held in the International Chamber's headquarters in the Rue

Jean-Goujon, Paris. Dr. Walter Leaf, the president of the organization, is making elaborate preparations for its success. This meeting will be of singular importance, because German business men will sit with the representatives of other nations, in an international commercial gathering for the first time since the world war. So far as we know, India will not be represented by Indian representatives of the Indian Chambers of Commerce, representing Indian commercial interests.

India is a great factor in international commerce as well as in international politics. During the world war, Indian grain fed the Allied soldiers; Indian cotton served as an important factor in the production of gun cotton and other ammunition; without Indian cotton Japanese and British cotton mills would be shut down and hundreds of thousands, if not millions, will be out of employment. India's international commerce is a factor in international politics; but it is a pity that because of the lack of foresight of Indian statesmen as well as business men, India's international commerce is practically in the hands of those foreigners whose only interest is to exploit India for their own benefit.

Indian statesmen have no international commercial policy. In this field of international commerce, the All-India National Congress has failed to assume the desired leadership. The All-India National Congress, instead of adopting a policy which will mean the end of India's isolation in international commerce, has remained contented with its bankrupt policy of introducing Khaddar at any cost. We are not opposed to Khaddar—but Indian commercial and industrial revival does not depend solely on Khaddar. The All-India National Congress should adopt a programme of Indian commercial policy which will be international in its scope. *It should have its permanent Department of Commerce and Industries, in place of the so-called Khaddar Department, under the competent leadership of an experienced business man.* The All-India National Congress, through its Department of Commerce and Industries, should work among Indian business men, so that in every important business centre of India there may be established branches of the organization of the Indian Chamber of Commerce, with its national headquarter at Bombay or Calcutta. It should keep in touch with Indian business men in foreign lands and aid

in every way, so that there branches of the Indian Chamber of Commerce may be organized, say, in London, Paris, Berlin, New York, Bombay, Hongkong and other centers of international trade.

As we have suggested that India should become a member of the Inter-Parliamentary Union to break up the wall of isolation in the field of international politics, so we urge that Indian businessmen should not only strengthen the Indian Chambers of Commerce in India, but should take steps so that India may be represented in the Council of the International Chamber of Commerce by worthy Indian business men.

October 25, 1925

T. D.

### Unification under British Rule !

One of the real, though unintended, benefits of British rule in India has been the gradual unification of the country in some directions in which unity was lacking. These directions are not unknown to observant men.

But there is one direction in which proofs of unification have not generally been sought. In fact, so recently as the 13th of November last, "An Indian Contributor" to the *Statesman* complained in that paper that there is no house search, no arrest, no placing of bombs in the houses of patriots, either in the Bombay Presidency or in the United Provinces." He forgot that there had been these searches and arrests of some members of Congress in the U. P. in connection with the Kakori train dacoity. And though the U. P. has not yet made so much progress as to have bombs placed "in the houses of patriots," some encouraging signs are already to be seen in that province, as the following report of a case will show :—

Allahabad, Nov. 11.

At the Allahabad High Court Mr. Justice Daniels has disposed of the appeal of Pandit Krishna Gopal Sharma, Secretary, District Congress Committee, Jhansi, who had been convicted by the Sessions Judge of Jhansi on a charge under the Arms Act and sentenced to 18 months' rigorous imprisonment.

It would appear that on the morning of May 31 last the office of the Congress Committee, Jhansi, was searched by the Police, who found a revolver and 64 cartridges wrapped in two pieces of newspaper in a grainbin adjacent to the kitchen. The house was admittedly used from time to time by Congressmen from outside and at the time of

the search three men were found in it reading newspapers.

It had been held that the lease being in the name of Krishna Gopal he should be deemed to be in possession of the house and the articles having been found in a room in which rubbish was placed, he was guilty even though at the time of the search he was absent, and Ajudhia Prasad, one of the three men found in the house when it was searched, had the key of the building with him.

His Lordship after hearing the arguments on behalf of the appellant held that the evidence did not prove that Krishna Gopal was in possession of the revolver and cartridges and acquitted him.—Associated Press.

A step more of progress and the placing of bombs "in the houses of patriots", as in the Midnapore conspiracy case in Bengal, may become a *fait accompli* in the U. P.

### Madras Hindu Samaj

At a meeting held recently in the Mahajana Sabha Hall with Sir T. Sadasiva Iyer in the Chair, the following gentlemen have been elected as the office-bearers of the Hindu Samaj which has been formed with the following objects :

Revival and consolidation of Hinduism through (1) the removal of untouchability, (2) the propagation of perfect social and religious equality of all castes and communities in Hinduism, (3) the propagation of the spiritual ideals of Hinduism.

*President* :—Sir T. Sadasiva Iyer.

*Vice Presidents* :—Messrs. Kavyakantha Ganapathi Sastrulu, and T. V. Kalyanasundara Mudaliar.

Such Hindu Samajes should be formed in all provinces of India.

### The Locarno Treaty

The Locarno Treaty, so far as it has gone, has been a triumph for British diplomacy. But it cannot be expected to produce lasting peace in Europe.

Whether it does so or not, we have to consider it from the point of view of Eastern peoples. Most of them are already under the heel of European nations. The little freedom which some of them have still left, is due to mutual jealousies and disagreements among the robber nations of the earth. If the robbers could all agree, China would be divided among them, Turkey would be divided, Persia would be divided, and so on and so forth. So far as the whole world is concerned, the thing which will produce lasting peace in a relative sense is the strengthening and organising of weak and unorganised peoples,

as suggested by Mr. Peffer in an article in *The Century Magazine* from which we have made copious extracts in our present issue.

### The Page Case

An overseer of the Calcutta Corporation brought a case against Mr. Justice Page of the Calcutta High Court, complaining that the latter had assaulted and abused him when he went to his house in the discharge of his public duties. The case was heard successively by two subordinate judicial officers, but as even the magistrate who heard it last did not even issue summons on the accused, it had to be carried to the High Court. There the complainant's counsel was driven from pillar to post. The vacation judges would not hear it because, in their opinion, it was not an urgent case. Then counsel appeared before two other benches, but without getting any hearing, because the judges had somehow or other heard or read the accused's version of the affair proceeding from him. We quite admit that this was an honest avowal on the part of these Judges. But at the same time we cannot refrain from observing that these Judges ought to have avoided getting any such knowledge of the case from the accused, as it cannot be believed that they were unaware of the possibility of the case being carried up to the High Court for trial.

Counsel next approached the Chief Justice and in consequence Justices Chakrabarti and Walmsley heard the case; but he did not obtain from them any redress for his client. In the opinion of the learned judges the procedure adopted by the Police Magistrate was irregular throughout and that on the evidence adduced it was the obvious duty of the Magistrate to issue summons on the accused. But they declined to set aside his illegal order dismissing the complaint. The grounds on which their lordships delivered this sort of judgment are quite flimsy. On the admission of the accused's counsel, he had done something wrong; otherwise he would not have instructed his counsel to be prepared to offer on his behalf even the apology for an apology which he was prepared to offer. The complainant has obtained a moral victory, and Mr. Page has escaped scot-free, though not in reputation, because he is an

Englishman and a judge of the High Court. The only thing that can now be done is to slightly rehabilitate the High Court by asking the Chief Justice to persuade Mr. Page to resign and go home, where people have good limbs as he and can use them with much vigour and impunity as he.

### 'Ahimsa' or Non-violence

Lala Lajpat Rai has clearly discussed *The People* the Hindu doctrine, "Ahimsa paramo dharma," "Non-violence is the supreme religion". Says he:--

The doctrine of Non-Violence (*Ahimsa*) is an integral part of Hindu culture. In my judgment it is the highest evolution of ethics that can be conceived by man. Non-violence at any time and under any circumstances is a doctrine which ennobles individuals and raises them to the status of angels, but to communities and nations as such it has proved demoralising.

It is a feature of Hinduism which raises it above every other religion in the world.

He sums up his position as follows:--

While non-violence generally is a beautiful doctrine and almost the highest form of morality in the case of individuals, it is subject to certain obvious limitations which ordinary people usually disregard in applying it in the affairs of corporate and national life. They make it synonymous with the shirking of duty, with taking no risks, in business with cowardice; while professing and pretending to be non-violent, they commit all kinds of violence in thought, word, and deed, short of taking the risks as are involved in taking or sacrificing even when the latter is required in the defence of one's honour, the honour of one's family, the honour and safety of one's motherland. This mentality grows so strong that it makes people callous to all sentiments of honour. It makes people prefer slavery and dependence to freedom and independence. It may turn them into hair-splitting logicians and philosophers, but it demoralises completely their manhood and their sense of honour.

*The people* is doing good service to the country in clearing the air of much political, social and religious. Its nonpartisan tone makes for mental sanity.

### Protest Meeting and Find of Arms.

On the 8th of November last protest meetings were held demanding that Mr. Subhas Chandra Bose and scores of other men who have been in detention in jail without trial for a long period be forthwith



they used or be tried in open court according to the ordinary processes of law. The order and was as necessary as it was just.

Has accidents, they say, *will* happen even in the best-regulated households. No wonder, indeed, that in this best-regulated (by Regulation III of 1818, etc.) country in the world, accidents have a bad habit of happening upon in the nick of time. Did not the famed "Red Leaflets" circulate just before the moving of a resolution in the Bengal Council for the release of political prisoners and most-favoured men of that ilk? Did not... but why multiply instances? Accidents are accidents;—they prove nothing.

To return to our story. News of the protest meetings had obviously reached the ears of the chapter of accidents by post on the 9th of November. So accidentally, on the 10th, a house in Dakshineswar, near Calcutta, was searched by the police, and accidentally again, one bomb (which was said to be very much alive, though not ticking), some revolvers, some cartridges and some ingredients for making bombs were found in that house. But the greatest find in that house consisted of a batch of terrible revolutionaries, who were all in such a perfectly fit condition for the impending War of Independence that most of them, suffering from Typhoid, etc., had to be carried to hospital in stretchers. Other houses, in Calcutta and elsewhere, have been searched, and men and things found and seized.

But we do not, ought not and cannot say anything regarding the guilt or innocence of any of these men. Their cases are *sub judice*, and we have no data before us for arriving at the conclusion. But it may be permissible as to judge in some general reflections on revolutionaries or so-called revolutionaries in visible Bengal.

The first case or batch of cases against men alleged to be revolutionaries heard in Bengal was the Alipur Bomb Case in which Aurobindo Ghosh and others were indicted for conspiracy. Aurobindo was acquitted, but the other accused or most of them were convicted. But supposing that one was one of the revolutionaries, it must be admitted that the cult of revolution in Bengal had found its first votary in a man who is rightly deemed one of the leading thinkers of the country. Some of the other accused in that case were also

notable men. It is not necessary to mention by name and describe in chronological order the other men who in subsequent years have been tried for revolutionary conspiracy or have been deported or interned without trial, probably on the suspicion of being revolutionaries. Suffice it to say that, though none of them have been as distinguished as Aurobindo Ghosh, some of them have been men of note.

But now, what are the kinds of men generally arrested on suspicion of being revolutionaries? Men of no note, obscure men, men whose name was absolutely unknown to the public. This fact proves many things. One is that not even the police can at present find it possible to suspect any leading man of being a revolutionary. Another is that in spite of the immuring of those whom the police suspected of being leaders of revolutionary conspiracies, such conspiracies can still be hatched in their absence. The third is that, though every time that there is a round-up, the police are not prevented by any law or scruple from arresting whomsoever they please, every time some 'revolutionaries' are left unarrested to carry on the revolutionary propaganda; and that, therefore, there cannot be a rounding up of all revolutionaries or would-be revolutionaries in the country at any time. The fourth is that the cult of revolution has now become so widespread that it finds its votaries even among the numerous class of uneducated or half-educated men in the country.

Considering all these inferences and assuming that continuously for some twenty years past there has been a revolutionary propaganda in Bengal, what is the best method of dealing with it? The method of catching and punishing revolutionaries has not been able to stamp out the cult. The propaganda has gone on without any leaders of note. What alternative method is there?

We will assume, for the sake of argument, that love of freedom and independence breeds in unbalanced minds a kind of poison called revolutionism, resembling, figuratively speaking, germs of malaria injected into human bodies by the anopheles mosquito. Just as it is an amiable and useful habit to catch and kill a mosquito whenever and wherever one may find it, so it is permissible for the magistracy and the police to catch and extinguish revolutionaries wherever

and whenever found. But sanitarians know that it would be a quixotic and futile endeavour to round up the whole breed of mosquitoes in a country. So what they attempt to do is to change the conditions which lead to the formation of the breeding grounds of the anopheles mosquito.

Such should likewise be the policy and principles to be adopted and followed by political sanitarians. Change the conditions which turn men's thoughts towards revolution. A large order! Yes, it is a large order. Small orders will not do.

It would be a mistake to think that the conditions which give rise to revolutionary ideas are solely and wholly economic. Economic they are to a large extent. But if and when economic distress ceases to be as intense and extensive as it is at present, there is sure to be unrest in the country still, if India's political subjection be not put an end to. And in fact, even the economic condition of India cannot be improved without the exercise of self-ruling powers by her children.

Man is man and wishes to be master of his fate. This desire for self-mastery and self-determination, individual and national, must be fully satisfied, before the germs of revolutionary promptings can be thoroughly exterminated.

### An Offer to our Subscribers

It is no longer necessary to dwell on the importance of Major B. D. Basu's historical works.

He has authorised our sales department to offer three of them to our subscribers once more at concession prices. Details will be found in our advertisement pages.

### The Tambraparni Floods

An Associated Press message, dated Madras, November 21, states:

A Government communique regarding the floods in the Tambraparni river during the week estimates the damage to be considerably less than was feared at first. There was no loss of life and the loss of live stock was small. So far as could be estimated, about five hundred buildings, most of

which were huts with mud walls and palmyra roofs, had been damaged or destroyed. An allotment of thirty thousand rupees has been made for the immediate requirement of the ryots.

As official estimates have generally a tendency to understate the loss caused by natural calamities, a careful non-official estimate is also required to enable the public to judge whether the allotment of Rs. 30,000 is adequate to the need.

### Tagore's Cable to Mussolini

The following is a copy of President Rabindranath Tagore's cable of acknowledgement to Signor Mussolini, Prime Minister of Italy:—

Santiniketan,  
Bengal, India.

To

Sua Eccellenza Mussolini  
Direzione Generale  
Scuolo Italiano Estero  
Roma.

Allow me to convey to you our gratitude in the name of Visva-bharati for sending us through Prof. Formichi your cordial appreciation of Indian civilization and deputing Prof. Tucci of the University of Rome for acquainting our students with Italian history and culture and working with us in various departments of oriental studies and also for the generous gift of books in your name, showing a spirit of magnanimity worthy of the traditions of your great country. I assure you that such an expression of sympathy from you as representative of the Italian people will open up a channel of communication for exchange of culture between your country and ours, having every possibility of developing into an event of great historical significance.

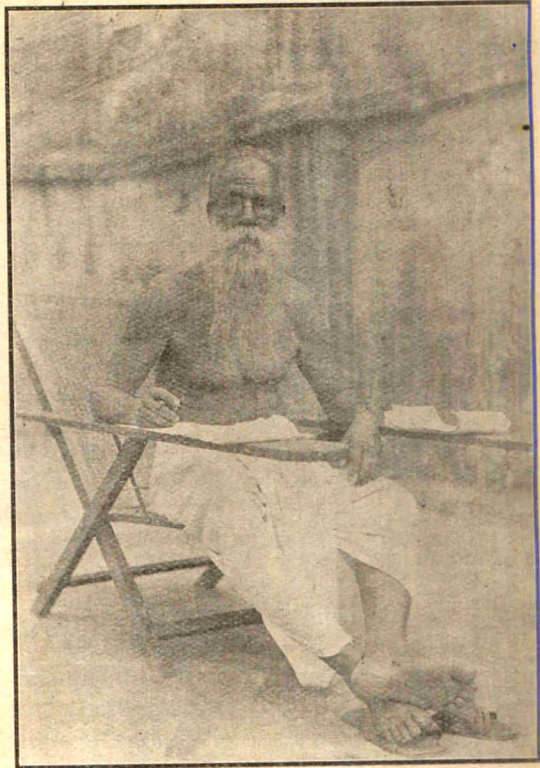
(Sd) Rabindranath Tagore,  
President, Visva-bharati.

### The Late Principal Saradaranjan Ray

By the death of Principal Saradaranjan Ray Bengal loses a veteran educationist and scholar. He was at first known as a mathematician and took up the work of professor of mathematics, and wrote some text-books in that subject. Later he became well-known as an editor and annotator of Sanskrit poems and plays. He also translated into English portions of the Sanskrit grammar *Siddhanta Kamnudi* by Bhattojidikshita. At the time of his death he had been principal of Vidyasagar College in Calcutta for number of years.



Principal Saradaranjan Roy



Principal Saradaranjan Ray

What gave him distinction among educationists was that he was as good a cricketer as he was a teacher. He did much to popularize cricket and other manly games among students and other young men in Bengal. Even in old age he could play cricket with distinction. Angling was his favorite hobby.

#### Ill-treatment of Akali Prisoners

The Gurdwara Bill, which has now become law, should be allowed to have a fair trial. It is generally thought that it is necessary only for the Sikhs to give it a fair trial. But the Punjab Government also ought to see that all preventable causes of irritation to the Sikhs should disappear. It is, therefore, interesting to find that reports of ill-treatment of Akali prisoners in some Punjab jails are again reaching editors. The complaint against Campbellopur Jail is that Akali prisoners

there are not only put to extremely hard labour and given very bad food, but are also fettered, handcuffed at night, and 'gunny-clothed' for inability to do as much work as is required of them. It is also alleged that in Faridkot State Jail various objectionable tactics are resorted to by the authorities to extort apologies from the Akali prisoners and make them accept conditional release. Against Rawalpindi Jail the complaints are that the Akali prisoners are lodged in tattered tents through which rain comes pouring in, that bad food is given to them, that there are no proper hospital arrangements for the sick, etc. The following is an extract from a communique relating to this jail issued by the Shiromani Gurdwara Prabandhak Committee :—

It is reported that in November 10th Lala Bodh Raj Ji, M. A., M. L. C., visited the Rawalpindi Jail and heard the grievances of the Akali prisoners. It is reported that on the following day the Superintendent of the Jail gathered all the Akali prisoners in one place and asked them why they

had related their grievances to Lala Bodh Raj and said they would have to suffer for their importunity. It is also reported that since that day all the Akali prisoners are kept locked up from 8 A.M. to 6 P.M. and during these hours they are not allowed to take bath or answer the calls of nature even. Besides, the hardest and maximum Jail labours are being exacted from them. They are hauled up on petty excuses and punished heavily. Akali prisoners are reported to be confined in the grinding cells and 44 others have been awarded fetters, bar-fetters and standing hand-cuffs.

On the night of 12th November, 1925, Sardar Bishan Singh, contractor, was removed from the Camp to a grinding cell, simply because he was suspected to have complained to Lala Bodh Raj.

On the release of Akali prisoners they are subjected to very humiliating search and are accompanied by the Police as far as a mile or so and then left there to their fate.

All these allegations ought to be enquired into by the Punjab Government and proper steps taken.

### The Late Bhai Nanda Lal Sen

The name of Bhai Nanda Lal Sen is little known in Bengal. But we learn from *The New*



Bhai Nanda Lal Sen

*Times* of Karachi that in the province of Sind he was known as one of the men who helped

in bringing about a renaissance. When Sadhu Hiranand came to Calcutta as a young man in the last century, he fell under the influence of Keshub Chunder Sen. When going back to Sind about forty years ago, he was accompanied by Bhavani Charan Banerji, who afterwards achieved distinction as a scholar and a political leader in Bengal under the name of Upadhyay Brahmabandhav, and by Nanda Lal Sen, who was a nephew of the great Brahmo leader. The trio made religious reform, social reform and education their field of work. Bhai Nanda Lal spent the last forty years of his life in Sind, visiting Bengal only occasionally at long intervals.

In Sind he at first founded and supervised the working of a school at Hyderabad, named the Union Academy. Later it became known as the Navalrai Hiranand Academy. Afterwards he stayed at Lahore for some time, rendering considerable service to the Dyal Singh College. Subsequently Karachi became the scene of his quiet labours till the end. There he led a devout life, teaching the few students who came to him, and also imparting spiritual instruction to those who sought him out for solace and enlightenment in their trials.

### Andhra University

Now that the Andhra University Bill has been passed, it is for the people of Andhra Desa to give a soul to their *Vidyapitha* and make it a living thing. It is to be hoped that they would not only always keep open the channels of communication with the main cultural currents of the world, but would also develop a characteristic modern culture for the Andhra Desa, the product of the genius of the children of the soil. Telugu literature and Andhra art would have to be developed for the purpose.

There is also another thing which must have attracted the attention of Andhra patriots. Their country is in part a maritime region, having a long sea-coast. Marine biology, ship-building, shipping, oceanography, etc., will, we hope, receive due attention at the hands.

## Madras Cyclone.

(Associated Press Of India)  
Madras, Nov. 21

Messrs Moidoo and Gopalam, M. L. C.s. from Malabar had an interview with the Governor on behalf of the suffering members of the fishermen community in connection with the recent cyclone. His Excellency subscribed Rs. 300 for relief purposes and subscriptions are being raised. The Joint Secretary, Malabar Floods Relief Committee, in course of a communication to the press says that, from information received till the 19th instant, about 150 men seem to have been lost. Details about the extent of the damages done to boats and other property had not been received. The working committee sanctioned Rs 2000 for immediate relief of distress caused among families which were solely dependent upon men who were lost in the sea. As soon as fuller information is received a public meeting will be held to concert measures for affording more substantial aid.

## Exclusion of Dr. Sudhindra Bose from India.

A grave indictment of the British authorities connected with India, from the pen of Professor Dr. Sudhindra Bose of the Iowa State University in America, has appeared in many Indian dailies. He makes mince-meat of all the official excuses for preventing him from visiting India. We will make only two extracts from his very telling article.

Hundreds of natives of England, who took out American citizenship papers during the war, were permitted to go to India. Why pick on me?

Many of the Indians, who were naturalized in this country, are now anxious to get back to India. The present national status of these men may be a matter of doubt. That, however, is beside the point. American Government authorities have repeatedly told me that they do not want us the Indians in the United States. Indeed, as far as American officials are concerned, they offered me only a few weeks ago the necessary facilities to proceed to India. Who is then detaining the Indians in America? Why do bureaucrats get into a lather of alarm when Indians try to return to their own homeland? What's the motive back of all this uproar? The question of naturalization may be a convenient excuse for keeping them out of India, but to give it as a valid reason is a thinly disguised hypocrisy.

## Ban on Saklatvala

Dr. Shapurji Saklatvala, Communist M. P., is not himself an important man; but his exclusion from U. S. A. made him for a

time probably the most talked-of and written-about man in America. It is suspected that the British Government got the U. S. A. Government to exclude Saklatvala fearing that he might expose in America British methods in India. We have received so many cuttings from American papers about him that we have not been able even to read all of them. Here, however, is a small bit from the *New York Times* :—

Secretary of State Kellogg's action in excluding from the United States Shapurji Saklatvala, Communist member of Parliament, was characterized



Persona Non Grata in America :  
Shapurji Saklatvala, with his English wife.

last night by Representative Florello H. La Guardia as a "stupid act of a stupid man." It was denounced in a letter by Samuel Untermyer as "a narrow and despotic policy," and by Frank P. Walsh as "a hypocritical, submissive and sneaking action, performed at the wish and behest of the rulers of the British Empire."

A demonstrative audience of about 500, gathered at the Town Hall under the auspices of the American Civic Liberties Union to protest against the ban on Saklatvala, applauded wildly at Mr. Walsh's references to the "tottering" British Empire. Later the same audience listened attentively for more than a half hour while Rennie Smith, Labor

Member of Parliament from a Yorkshire constituency and a delegate to the meetings of the Interparliamentary Union this week, denounced the action of the Department of State from the point of view of the British Parliament and the union, of which Saklatvala was to have been a delegate.

The meeting adopted emphatic resolutions condemning Secretary Kellogg's action.

It may interest the reader to know that Mr. La Guardia was a major in the late World War. He was an Assistant District Attorney in N. Y. City. He is now a Representative in the Congress of the U. S. A.

Mr. Samuel Untermyer is one of the foremost constitutional lawyers in the U. S. and has often been employed by the State of New York and the U. S. Senate as an attorney to investigate the legal aspects of important national problems. Mr. Frank P. Walsh, an international lawyer, until recently represented the Government of the Irish Republic (*not* Free State), Egyptian nationalists, and during the War was Chairman of the War Labor Board of U. S. America.

### "Reverse Councils" Again.

Among the three "unfortunate matters" mentioned by Sir Montagu de P. Webb in his article in *The Asiatic Review* on "Recent Progress in India" is the following:—

(b) The sales of "Reverse Councils" in 1920 at far below market rates, which resulted in immense losses to the trading public, and so antagonized the *commercial classes*. (Government themselves lost over £20,000,000 by these sales, and the public probably ten times this amount, at least.)

When it is said, the Government of India lost twenty million pounds, that means that the money paid by the Indian tax-payers to Government was lost to the extent of thirty crores of rupees. We have read of higher estimates of the loss, but even the present one is staggering. What India lost, the purchasers of "Reverse Councils" in England gained. Sir Montagu adds that the public in India lost at least ten times thirty crores of rupees, which means that the other party to the transaction, namely, the British public, gained three hundred crores of rupees. So by one deal India was robbed

of 330 crores of rupees and Britain gained much; yet the perpetrators of this grand fraud were never brought to book!

### Honorary Vice-Chancellors

We support the efforts which are being made at Allahabad to make the office of Vice-Chancellor of the University there honorary. In Calcutta, which is a much bigger University than Allahabad, it is not merely Sir Ashutosh Mookerjee who performs the onerous duties of Vice-Chancellor in honorary capacity; others, too, have done. Everywhere there ought to be sufficient educational public spirit to make an honorary office of Vice-Chancellor a success. Not that the duties of the office are not worth paying for—they certainly are. But seeing that all our Universities are crippled for funds, we ought to be able to get as much of the non-teaching work done without payment as possible.

By the by, we have heard with regard to a rumour that efforts are being made to create a highly paid post of Pro-Vice-Chancellor for the Calcutta University, that a son and a son-in-law of Sir Ashutosh Mookerjee are rival candidates for it. We hope, for the sake of Sir Ashutosh Mookerjee's reputation for disinterested educational labours, the rumour is not true.

### The Poona Seva Sadan

According to Mr. Devadhar's report in *The Servant of India*, as summarised

"more than 1000 girls and grown women receive education of some kind or other at the Sadan. primary and Anglo-Marathi, normal and vocational, first aid and nursing, midwifery and medical. Nearly half of them are widows, and some married women, which shows how the Sadan ministers to the needs of a class of persons whom there is no other institution."

### Renewal of Subscriptions

The attention of our subscribers is drawn to the notice on the cover for the renewal of subscriptions.