

BAREILLY RACES.

THIRD DAY OF THE SPRING MEETING

BAREILLY, 22ND FEBRUARY.

There was another excellent day's sport out of Mr. Fawcett's carefully framed handicaps. The meeting has been a great success and has concluded very pleasantly. The rain last night did a lot of good. All visitors are agreed that the galloping track here is one of the best in Upper India and credit for this belongs to Captain H. S. Stewart. The whole sporting community will sadly miss him and his regiment, as also Major Marsden's battery, when they move from here in next relief. It was fitting that the Secretary should receive a modicum of return for his labours and this has come in the shape of two wins during the meeting through his smart pony, Starlight. One may occasionally see one trainer provide all the starters in a race, but it is seldom one finds all the horses running in a race owned by the same owner as was the case in the Pony Chase.

The following were the results:

The Polo Plate—Value Rs. 350—Rs. 200 to the winner, Rs. 100 to the second and Rs. 50 to the third. For horses that have played in, and are still qualified to play in, an I. P. A. Tournament (certificates required), and that have not won a flat race value Rs. 200 or over since 31st March 1910. English and Australasians catch weights over 11st. Country-breds and Arabs 9st. 7lbs Three furlongs.

Captain H. Stewart's **STARLIGHT**, 9st 7lb
Major Glasgow ... 1
Mr. G. Thomas' **STRATHROY**, 11st (Mr. Hilliard) ... 2
Major C. Harbord's **HACKLER'S HOPE**, 11st (Mr. Platt) ... 3
Also ran: **Marmosette**, 11st; **American Girl**, 11st.

Betting: Evens Marmosette; six to four against Strathroy and Starlight; sixes the others.

From a fair start Strathroy and Hackler's Hope held a slight lead from Starlight, till in the rails Major Glasgow called on Starlight when he at once came to the front and won by one and a quarter lengths, with three quarters of a length between second and third. Time, 36½ secs.

The Bareilly National—Value Rs. 650—Rs. 500 to the winner, presented by the Calcutta Turf Club, Rs. 100 to the second and Rs. 50 to the third. A handicap steeple-chase for horses. About two and a half miles.

Mr. B. James' **METAL GIRL**, 11st 12lb (Mr. Hilliard) ... 1
Mr. G. Thomas' **WAITER**, 9st 7lb Longstaff ... 2
Captain H. S. Stewart's **KIM**, 9st 7lb (Mr. Platt) ... 3
Also ran: **April Fool**, 12st 7lb.

Betting: Three to one on Metal Girl; fours April Fool, fives Water and Kim.

Metal Girl at once settled down with the lead from Kim and Waiter, but after three fields Kim fell back into the third place behind Waiter and there were no further changes. Metal Girl was never headed and came in winner by twenty lengths, with six lengths between second and third. Time, 5mins. 45secs.

The Pony Chase—Value Rs. 650—Rs. 500 to the winner, Rs. 100 to the second and Rs. 50 to the third. A handicap steeple-chase for ponies, 14-2 and under that have not won steeple-chases or hurdle races to the aggregate value of Rs. 200 or over since 31st March 1911. About two miles.

Mr. G. Thomas' **DIXIE LASS**, 10st 5lb (Northmore) ... 1
Mr. G. Thomas' **GRECIAN LADY**, 8st 7lb Longstaff ... 2
Mr. G. Thomas' **DAPHNE**, 9st 11lb (Mr. Platt) ... 3

Betting: Three to one on Dixie Lass; five to two against Daphne; threes Grecian Lady. Dixie Lass went to the front followed by Daphne and Grecian Lady in the order named and these places were preserved till after the last fence, Grecian Lady displaced Daphne but could not improve on this and Dixie Lass won comfortably by six lengths with four lengths between second and third. Time, 4 mins. 2½ secs.

Furnell Plate—Value Rs. 200 to the winner, Rs. 50 to the second; Rs. 25 to the third. Handicap for English and Australian country bred ponies. Five furlongs.

Colonel Beard's **PRINCESS ROYAL**, 9st 2lb (Quinn) ... 1
M. Thursby's **MRS. IPPEY**, 10st 5lb (Mr. Platt) ... 2
Mr. G. Thomas' **MAIDIE**, 9st 9lb (Raiz) ... 3

Also ran: **Regal**, 9st 5lb; **Strathroy**, 8st 4lb (carried 8st 8lb); **Mingo**, 9st 2lb (carried 9st 11lb).

Betting: Five to four against Mrs. Ippey and Maidie; twos Princess Royal; threes Regal; lives the others.

Maidie forced the pace from the start and held the lead to the quarter mile, where Princess Royal and Mrs. Ippey closed up with her and after a good race home between Princess Royal and Mrs. Ippey the former won by a neck, with one and a half lengths between second and third. Time, 1 min 7 secs.

The Desert Hurdle—Value Rs. 650—Rs. 500 to the winner, Rs. 100 to the second and Rs. 50 to the third. A handicap for Arab ponies 14-2 and under. Seven furlongs.

Captain Pileher's **ALIBABA**, 10st (Mr. Platt) ... 1
Captain Furnell's **HYDER BEG**, 10st 2lb (Raiz) ... 2
Mr. Fitzroy's **KASHMERE**, 9st 3lb (Randall) ... 3
Captain Castle's **SURKHAB**, 8st 8lb; **Crowden**, 4

Also ran: **Prince Charlie**, 9st 13lb; **Red Monk**, 9st 8lb; **The Nut**, 8st 9lb (carried 8st 12lb); **Jins**, 7st 7lb (carried 7st 9lb).

Betting: Five to four Hyder Beg; twos Red Monk; threes The Nut; sixes the others.

Prince Charlie and **Surkhab** did not get off well with the rest. Hyder Beg led out and was soon joined by Red Monk. Then, turning into the straight, Alibaba drew level with the leaders and at the distance Red Monk shut up, Alibaba here drew out and staying on won by a neck, with three quarters of a length between second and third. Time, 1 min 4½ secs.

The Consolation Plate—Value Rs. 650—Rs. 500 to the winner, Rs. 100 to the second and Rs. 50 to the third. A handicap for ponies that have run at the meeting and have not won. Five furlongs.

Major W. Bailey's **JOYNSLL**, 8st 2lb (Crowden) ... 1
Captain Castle's **CRACKER**, 11st (Captain Johnstone) ... 2
Captain R. B. Johnson's **PUSS**, 9st 7lb (Raiz) ... 3

Also ran: **Bijli**, 8st.
 Betting:—Three to one on Joybell; twos against Cracker; five to two Puss; eights Bijli. From a good start Joybell at once drew to the front and, keeping the lead, outstayed the challenge put up by Cracker and Puss in the rails and won by a neck, with half a length between second and third. Time, 1 min 5½ secs.

ATHLETICS.

CHAMPIONSHIP MEETING AT CALCUTTA.

CALCUTTA, 22ND FEBRUARY.

The twentieth championship meeting of the Bengal Presidency Athletic Association was held this afternoon in the presence of a large gathering of the public on the cricket ground, Eden Gardens. The meeting was remarkable for four records having been lowered as detailed below. The Band of the 27th Punjabis enlivened the proceedings. Most of the events were keenly contested.

The following were the results:—

Amateur championship (100 yards) and **Minto Challenge Shield**.—F. Rosetti, 1; R. H. Leadon, 2; G. Hussey, 3. Time, 10½ secs.

British Army Championship, 100 yards, and **Sir Geo. White Challenge Shield**.—Sergeant Miller, R. I. R., 1; Corporal H. Colborn, 3rd Royal Fusiliers, 2; Private Remnant, 2. King's Regiment, 3. Time, 10 secs. This is equal to Miller's own record well as N. Pritchard's for amateurs.

Native Army Championship, 100 yards, and **Sir Allan Arthur Challenge Shield**.—Sepoy Bhagsingh, 93rd Burma Infantry, 1; Naik Imam Din, 93rd Burma Infantry, 2; Naik Ujayagar Singh, 93rd Burma Infantry, 3. Time, 10½ secs.

Schools Challenge Shield, 220 yards.—C. Ford, St. Xavier's, 1. E. Harlow, Calcutta Boy's School, 2; R. Whitley, St. Paul's, Darjeeling, 3. Time, 23½ secs. This is a remarkable record beating the Indian schools record of 25 secs by H. Ellis, La Martiniere.

Amateur Championship 220 yards.—R. H. Leadon, 1; F. Rosetti, 2; G. Hussey, 3. Time, 23½ secs.

Native Army Championship, half mile.—Naik Imam Din, 93rd Burma Infantry, 1; Sepoy Amarsingh, 93rd Burma Infantry, 2; Waryam Singh, 90th Punjabis, 3. Time, 2 mins. 4½ secs.

British Army Championship, 1,000 yards.—Lance Corporal Roberts, 22nd King's Regiment, 1; Private Mahoney, Royal Dublin Fusiliers, 2; Private Maguire, Royal Dublin Fusiliers, 3. Time, 2 min 20½ secs.

150 yards Handicap (amateurs).—Lieutenant W. Hannay, 2nd King's Regiment, 1; H. Campbell, 2; H. Griffith, 3. Time, 14½ secs.

Schools Challenge Shield (100 yards).—Verdun, Armenian College, 1; J. Agabeg, Armenian College, 2; R. Thompson, St. Xavier's, 3. Time, 12½ sec.

300 Yards Handicap.—Lieutenant Hannay, 2nd King's, 1; Lieutenant Pattison, 3rd Royal Fusiliers, 2; H. Oliver, 3.

Horizontal and Parallel Bars.—Sergeant Wilkie, Black Watch.

British Army Championship (600 yards).—Sergeant Miller, R. I. R., 1; Corporal Colborn, 3rd Royal Fusiliers, 2; Sergeant Allnatt, 2nd Dorsets, 3. Time, 1 min 16½ secs.

Native Army Championship (440 yards).—Naik Imamdin, 93rd Burma Infantry, 1; Naik Bhagsingh, 93rd Burma Infantry, 2; Naik Ramad Sukhl, 1st Brahmins, 3. Time, 52 secs.

Amateur Championship (120 yards hurdles, 10 flights).—F. Ford, 1; A. Greene, 2; N. Vanipall, 3. Time, 16½ secs.

Two Miles Bicycle Race (Amateurs).—A. North, 1; Allan Cameron, 2; M. Campbell, 3.

Amateur High Jump.—F. Ford, 5 feet, 4 inches.

School Challenge Shield High Jump.—C. Ford, St. Xavier's, 5 feet 2 inches.

Amateur Championship, 440 yards. Lieutenant H. Pattison, 3rd Royal Fusiliers, 1; R. H. Leadon, 2; A. Duffy, 3. Time, 52½ secs.

British Army Championship, 440 yards.—Sergeant Miller, R. I. R., 1; Corporal Colborn, 3rd Royal Fusiliers, 2; Private Jacobson, 2nd King's, 3. Time, 50½ secs.

Native Army Championship, one mile.—Naik Kartar Singh, 66th Punjabis, 1; Sepoy Amarsingh, 93rd Burma Infantry, 2; Lance Naik Bishen Singh, 93rd Burma Infantry, 3. Time, 4 mins. 4½ secs.

British Army Championship, one mile.—Lance Corporal Roberts, 1st King's, 1; Sergeant Boatwright, 1st Oxford and Bucks, 2; Private Mahoney, 1st Royal Dublin Fusiliers, 3. Time, 4 min. 41 secs.

Schools Challenge Shield, 440 yards.—C. Ford, St. Xavier's, 1; D. Pulger, Calcutta Boys' School, 2; S. Minas, Armenian College, 3. Time, 55½ sec.

Amateur Championship, half mile.—J. Nath Aryans, 1; Felix Rosetti, 2; C. Jacob, unattached, 3. Time, 2 min 10 secs.

British Army Championship, one mile relay.—Royal Irish Fusiliers.

The **School Championship** was won by St. Xavier's College, Calcutta.

The **British Army Championship** was won by the Royal Irish Fusiliers and the **Native Army Championship** by the 93rd Burma Infantry.

A REVIEW OF INDIAN EDUCATION.

THE GOVERNMENT RESOLUTION.

SECONDARY EDUCATION.

Appended is the closing portion of the Government of India's resolution on education taken from the current *Gazette of India*, the first part of which was published in yesterday's issue:—

SECONDARY EDUCATION.

The importance of secondary English and in particular of high school education is far-reaching. Secondary education of one grade or another is the basis of all professional or industrial training in India. The inferior output of secondary schools invades colleges and technical institutions and hinders the development of higher education. At the Allahabad Conference the Directors of Public Instruction unanimously regarded the reform of secondary English schools as the most urgent of educational problems. The improvement of secondary English education has for some time occupied the attention of the Government of India and the Local Governments and it is hoped in the near future to remedy many defects of the present system.

In the last nine years the number of secondary schools has increased from nearly 5,500 to over 6,500 and the number of scholars from 622,000 to 900,000. The policy of Government is to rely so far as possible on private enterprise in secondary education. This policy laid down in the despatch of 1854 was restated and amplified by the education commission of 1882, which, while doubtful as to how far the process of withdrawal on the part of Government should be carried agreed, that whatever degree of withdrawal from the provision of education might be found advisable there should be no relaxation of indirect but efficient control by the state. The admixture of private management and State control was again emphasised in the resolution of 1904. To this policy the Government of India adhere. It is dictated not by any belief in the inherent superiority of private over State management but by preference for an established system and above all by the necessity of concentrating the direct energies of the State and the bulk of its available resources upon the improvement and expansion of elementary education. The policy may be summarised as the encouragement of privately managed schools under suitable bodies maintained in efficiency by Government inspection, recognition and control, and by the aid of Government funds.

Some idea of the extension of private enterprise may be gained by the reflection that of 3,852 high and Middle English schools, only 286 are Government institutions. These figures however, cover many types of schools from the most efficient to the least efficient. Admirable schools have been and are maintained by missionaries and other bodies. But the underlying idea of the grant system, the subvention of local organised effort, has not always been maintained. Schools of a money-making type—ill-housed, ill-equipped and run on the cheapest lines, have in certain cases gained recognition and eluded the control of inspection. Schools have sprung into existence in destructive competition with neighbouring institutions. Physical health has been neglected and no provision has been made for suitable residential arrangements and play fields. Fee-rates have been lowered, competition and laxity in transfer have destroyed discipline, teachers have been employed on rates of pay insufficient to attract men capable of instructing or controlling their pupils; above all the grants-in aid have from want of funds often been inadequate. No fewer than 360 high schools with 89,247 pupils are in receipt of no grant at all and are maintained at an average cost of less than half that of a Government school, mainly by fee-collections. Especially do these conditions prevail in the area covered by the old provinces of Bengal and Eastern Bengal and Assam, a result due no doubt to the rapid extension of English education beyond the ability of the local Governments to finance it. In Bengal and Eastern Bengal the number of high schools is greater than in the rest of British India put together and the cost of their maintenance to public funds is proportionately less than a third of the cost prevailing in other provinces. A special inquiry showed that out of some 4,700 teachers in privately managed high schools in these areas about 4,200 were in receipt of less than Rs. 50 a month, some 3,300 of less than Rs. 30 a month while many teachers of English and classical languages drew salaries that would not attract men to superior domestic service. The great variations in conditions in different parts of India points, to the difficulty of making

any but the most general statements about the results of private enterprise and the special measures that are needed to assist it to perform efficiently its work in the educational system.

Subject to the necessities of variation in deference to local conditions, the policy of the Government of India in regard to secondary English schools is:

(1) To improve the few existing Government schools by (a) employing only graduates or trained teachers; (b) introducing a graded service for teachers of English with a minimum salary of Rs. 40 per month and a maximum salary of Rs. 400 per month; (c) providing proper hostel accommodation; (d) introducing a school course complete in itself with a staff sufficient to teach what may be called the modern side, with special attention to the development of an historical and a geographical sense; (e) introducing manual training and improving science teaching.

(2) To increase largely the grants-in-aid in order that aided institutions may keep pace with the improvements in Government schools on the above mentioned lines and to encourage the establishment of new aided institutions where necessary.

(3) To multiply and, improve training colleges so that trained teachers may be available for public and private institutions.

(4) To found Government Schools in such localities as may, on a survey of local conditions and with due regard to economy of educational effort and expense be proved to require them.

The Government of India also desire that the grant-in-aid rules should be made more elastic so as to enable each school which is recognised as necessary and conforms to the prescribed standards of management and efficiency to obtain the special assistance which it requires in order to attain the fullest measure of utility. As larger grants become available and the pay and the personnel of the teaching staff are improved it will be possible for the inspecting officer to concentrate his attention more and more upon the general quality of instruction. Full attention can then be given to improved and original methods of teaching and courses and gradually the grant earning capacity of an institution will come to be judged on grounds of general efficiency and desert rather than by rigid rules of calculation.

The introduction of a school course, complete in itself, and of a modern and practical character freed from the domination of the matriculation examination was recommended in the first instance by the Education Commission of 1882. In some provinces and particularly in Madras, real progress has been made towards the accomplishment of this reform. The figures for 1901-02 and 1910-11 are:—

1901-02:—School final candidates:—Madras and Coorg, 194; Bombay, 1,162; the United Provinces, 52; the Central Provinces, 52; Matriculation (candidates)—Madras and Coorg, 7,682; Bombay, 3,731; the United Provinces, 1,704; the Central Provinces, 473.

1910-11:—School final (candidates):—Madras and Coorg, 7,317; Bombay, 1,360; the United Provinces, 943; the Central Provinces, 538. Matriculation (candidates)—Madras and Coorg, 7,83; Bombay, 3,769; the United Provinces, 2,293; the Central Provinces, 703.

In other provinces the school final examination has not yet been established except for special purposes. The total number of candidates in 1910-11 for the school final examination or leaving certificate in all British provinces was 10,161. That of candidates for matriculation was 16,952; secondary English school leaving certificate, 25. The principal objects of the school final examination are adaptability to the course of study and avoidance of cram. In those provinces in which a school final examination or school leaving certificate has not been introduced, the Government of India desire that it should be instituted as soon as practicable. They suggest for the consideration of Local Governments and administration further development of the system in regard to the character of the tests by which certificates are granted at the end of the school course. Before proceeding further however they restate and emphasise the three principles laid down by the Indian Universities Commission in paragraph 170 of their report:—

(1) The conduct of a school final or other school examination should be regarded as altogether outside the functions of a university.

(2) It would be of great benefit to the universities if the Government would direct that the matriculation examination should not be accepted as a preliminary or full test for any post in Government service. In cases where the matriculation examination qualifies for admission to a professional examination the school final examination should be substituted for it.

(3) It would be advantageous if the school final examination could, in the case of those boys who propose to follow a university career be made a sufficient test of fitness to enter the university. Failing this, the best arrangement would appear to be that the matriculation candidates should pass in certain subjects in the school final examination and be examined by the further requirements that may be deemed necessary.

EXAMINATIONS.

The value of external examination cannot be overlooked. It places before the teacher a definite aim and it maintains a standard but the definite aim often unduly overshadows instruction and the standard is necessarily narrow and in view of the large number that have to be examined must confine itself to mere examination achievement without regard to mental development or general development or general growth of character. On the other hand the drawbacks of external examinations are becoming more generally apparent and attention was prominently drawn to them in the report of the consultative committee on examinations in secondary schools in England. They fail specially in India in that they eliminate the inspection and teaching staff as factors in the system, that they impose all responsibility upon a body acquainted but little (if at all) with the school examined, that they rely upon written papers which afford no searching test of intellect, no test at all of character or general ability and that they encourage cram.

A combination of external and internal examination is required. The Government of India consider that in the case of schools recognised as qualified to present candidates for a school leaving certificate, a record should be kept of the progress and conduct of each pupil in the highest classes of the school and that the inspector should enter his remarks upon these records at his visits and thus obtain some acquaintance with the career of each candidate during the two or three years before examination. These records, together with the marks obtained by pupils at school tests, would be valuable and would supplement a test conducted partly through written papers on the more important subjects of instruction but also orally and with regard to the pupil's past career. The oral examination would be conducted by the inspector in consultation with members of the staff. A large increase in the superior inspecting staff would be required to work a system of this kind and safeguards would be necessary to protect teachers from undue influences. The Government of India are prepared to assist with such grants as they may be able to afford the introduction of any such system which may be locally practicable. The school leaving certificate systems of Madras and the United Provinces fulfil many of the requirements of the reform in view but their precise characteristics may not be found altogether suitable in other areas. Some such system, however, as has been sketched above, adapted to local conditions would, it is believed, be most beneficial and do more than anything else to foster a system under which scholars would be taught to think for themselves, instead of being made to memorize for examination purposes. Next to the improvement of the pay and prospects of teachers which must accompany and even precede its introduction, this is perhaps the most important reform required in secondary English education.

TECHNICAL AND INDUSTRIAL INSTRUCTION.

No branch of education at present evokes greater public interest than technical and industrial instruction. Considerable progress has been made since 1904. Existing educational institutions have been overhauled and equipped for new courses. Scholarships tenable in Europe and America have been established. Thanks to the generosity of the Tata family, seconded by liberal financial aid from the Government of India and His Highness the Maharaja of Mysore, an Indian Institute of Science designed upon a large scale has been established at Bangalore. It was thrown open to pupils in 1911. The establishment of a technological institute at Cawnpore for the chemistry of sugar manufacture and leather for textiles and for acids and alkalis has been sanctioned. Industrial schools have been opened in several provinces. Altogether the number of technical and industrial schools has risen since 1904 from 88 to 218 and the number of pupils from 5,072 to 10,535.

The system of technical scholarships tenable abroad is still on trial and a committee is examining the whole question in England. It is not always easy to arrange suitable courses of study, and study abroad puts the pupils at a disadvantage in removing them

from the environment of Indian trade conditions. From the information available it appears that of 73 scholars sent abroad, 36 have not returned to India, while 18 are at present industrially employed in India.

The policy to be pursued in regard to technical and industrial education was discussed at the Allahabad Conference. The Government of India accept the conclusions of that conference that progress should continue along the lines generally followed hitherto, viz, that—

(1) The Indian Institute of Science which provides for research, the application of new processes and the production of thoroughly trained managers should be developed as opportunity offers and become eventually a complete faculty of pure and applied science.

(2) The larger provincial institutions, which attract students from different parts of India and afford instruction in practical methods of management and supervision, should in the first instance specialise along lines converging on local industries, a plan which will prevent overlapping and make for economy. Subsequently, as industries arise and the demand for managers and foremen increases, other and more varied courses may be found necessary.

(3) The lesser industrial schools, minor weaving institutions, such of the schools of art as have an industrial bent, the art classes in Bengal and trade schools generally should be permanently directed towards such industries as exist in the localities where the institutions are situated.

The question has arisen as to how far educational institutions should develop on commercial lines. In certain cases instruction in industrial schools may be supplemented by practical training in workshops where the application of new processes needs to be demonstrated. In certain cases also it will be necessary to purchase and maintain experimental plant for demonstrating the advantages of new machinery or new processes and for ascertaining the data of production.

Quite recently, Lieutenant-Colonel E. H. de V. Atkinson, R. E., Principal of the Thomason College, Roorkee, and Mr. T. S. Dawson, Principal of Victoria Jubilee Technical Institute, Bombay, were deputed to enquire how technical institutions can be brought into closer touch and more practical relations with the employers of labour in India. Their report contains many suggestions which are under consideration and emphasises the necessity of studying the demand for technically trained men, of attracting Indian capital to industrial enterprise and of supplementing tuition at college by a period of apprenticeship. It also indicates that while the field of employment or occupation in the highest grades is at present limited the outlook for Indians is generally hopeful, provided the necessity for preliminary practical training is fully realised.

There are four Government schools of art in India with some 1,363 pupils of which two are mainly industrial schools or schools of design. Interesting developments are the rise at the Calcutta institution of a new school of Indian painting, which combines Indian treatment of subjects with western technique, and the foundation of an architectural branch in the institution at Bombay; but much remains to be done in connection with indigenous art industries. This matter requires careful expert consideration. The Government of India will address local governments on the subject and for the present content themselves with advocating the importance and urgency of presenting for and in India, scientifically arranged collections of the products of its ancient and modern arts and crafts. The understanding and appreciation of Eastern art work in Europe and America is draining good specimens in increasing volume into the public collections of those continents.

The relation of museums to the educational systems of India was discussed at the Conference held at Simla in July, 1911. Much valuable work has been done by the zoological and geological sections of the Indian Museum at Calcutta, which are now equipped on modern lines. The archaeological section of the same museum has recently been reorganised under the direction of Mr. Marshall, Director-General of Archaeology. In provinces outside Bengal also there has been good progress in the right direction, but in the case of most local museums there is need of better equipment and a stronger staff. One of the most urgent needs in India is an ethnographic museum under scientific management designed to illustrate Indian civilisation in its varied phases. Otherwise students in the future will be compelled to visit the museums of Paris, Berlin, Munich and other places in order to study subjects which should clearly be studied best on Indian soil. The Government of India will consult

expert opinion on the subject. As at present advised they are inclined to favour the formation of a museum of Indian arts and ethnography at Delhi. Their accepted policy, though some overlapping is inevitable, is to develop local museums with special regard to local interest and to concentrate on matters of general interest in imperial museums. How to make museums more useful educationally and secure greater co-operation between museum authorities and educational authorities is a matter on which they have addressed Local Governments.

AGRICULTURAL EDUCATION.

The present scheme of agricultural education originated under Lord Curzon's government and is in fact only seven years old. Previous to the year 1905, there was no central institution for research or teaching and such education as was then imparted in agriculture was represented by two colleges and three schools in a more or less decadent condition. Very few Indians then had any knowledge of science in its application to agriculture and still fewer were capable of imparting such knowledge to others. In the year 1905, a comprehensive scheme was evolved under which arrangements were made both for the practical development of agriculture by Government assistance and also for teaching and research in agriculture and subjects connected with it. A central institution for research and higher education was established at Pusa. The existing schools and colleges were reconstituted, improved and added to. Farms for experiments and demonstration were started and as time went on, a change was effected in regard to agricultural education in its earlier stages. As now constituted the scheme of agricultural education has three main features, viz, (a) The provision of first class opportunities for the higher forms of teaching and research, (b) Collegiate education and (c) The improvement of secondary and primary education.

The institute at Pusa, maintained at a cost of four lakhs a year, has 37 Europeans and Indians on its staff engaged partly in research, partly in postgraduate education and the instruction, through short courses, of students or agriculturists in subjects which are not regularly treated in provincial institutions. There are now six provincial institutions containing over 300 students and costing annually between five and six lakhs of rupees. Practical classes for agriculturists have also been established at various centres in several provinces. In the ordinary elementary schools, formal agriculture is not taught, but in some provinces a markedly agricultural colour is given to the general scheme of education.

Veterinary research is carried on at the bacteriological laboratory at Muktesar. The scheme of veterinary colleges has been thoroughly re-organised since 1904. There are now four such institutions with 511 students as well as a school at Rangoon. These institutions meet fairly well the growing demand for trained veterinary assistants.

FORESTRY.

The college at Dehra Dun has recently been improved and a research institution has been established in connection with it. Indians can here obtain an education in forestry which approximates to that ordinarily obtainable in Europe.

MEDICAL EDUCATION.

Instruction in the western system of medicine is imparted in five recognised colleges and fifteen recognised schools in British India. These now annually produce between six and seven hundred qualified medical practitioners. A Medical Registration Act has recently been passed for the Presidency of Bombay under which passed students of such schools are entitled to become registered and a similar Act is now under consideration in the Presidency of Bengal. In Calcutta, there are four self-constituted medical schools, the diplomas of which are not recognised by the Government of India. Among recent developments may be mentioned the establishment of an X-Ray Institute at Dehra Dun and the formation of post graduate classes in connection with the Central Research Institute at Kasauli. These latter include training in Bacteriology and technique and preparation for special research. Classes of practical instruction in malarial technique are also held twice a year at Amritsar under the officer in charge of the Malarial Bureau.

Other projects are engaging the attention of the Government of India including the institution of a post graduate course of tropical medicine. The want of such a course has long been felt and the Government of India are now in communication with the Secretary of State regarding its establishment in the Medical College at Calcutta. The Calcutta University have expressed their willingness to co-operate by instituting a diploma

to be open to graduates who have taken the course in tropical medicine. A scheme for a similar course in Bombay is also under consideration. The Government of Madras have submitted a scheme for the construction of a pathological institute and the appointment of a whole time professor of pathology with a view to improve the teaching of that subject at the Madras Medical College. Other matters which are likely to come to the front at no distant date are the improvement of the medical college at Lahore and its separation from the school, the improvement of the Dacca Medical School and the provision of facilities for medical training in the Central Provinces.

The subject of medical education is one in which the Government of India is deeply interested. It is also one that may be expected to appeal with special force to private generosity. A problem of particular importance is the inducement of ladies of the better classes to take employment in the medical profession and thus minister to the needs of the women whom the *pardah* system still deters from seeking timely medical assistance. One of the hindrances hitherto has been that Indian ladies are able to obtain instruction only in men's colleges or in mixed classes. With a view to remedying this defect and commemorating the visit of the Queen Empress to Delhi, certain of the princes and wealthy landowners in India have now come forward with generous subscriptions in response to an appeal by Her Excellency Lady Hardinge, who has decided to merge in this project her scheme for a school for training Indian nurses and midwives. The Government of India are considering proposals to found a Women's Medical College and Nurses Training School at Delhi, with the help of a subscription from Government. Proposals are also under consideration for assisting the National Association for supplying Female Medical Aid to the Women of India (the Countess of Dufferin's Fund) to improve the position of their staff.

LEGAL EDUCATION.

There has been a marked development of legal education in the last decade. First it has been concentrated. In 1901 there were 35 institutions, colleges, classes and schools containing 2,800 students. At the present time there are 27 institutions with a slightly larger number of students. The Madras and Bombay Presidencies, Barma and the Central Provinces each possess a single institution and in Bengal the instruction for the degree of Bachelor of Law has been restricted to certain colleges, although other institutions are still recognised for the pleadership examination. A law college has been established on a liberal scale by the University of Calcutta. This concentration has resulted in greater efficiency and greater expenditure. In 1901, the cost to Government was a little over Rs. 7,000 and the total cost was 1½ lakhs. At present, the cost to Government is over Rs. 45,000 and the total cost over Rs. 2,83,000. Secondly the courses have been remodelled and in some cases lengthened. The Government of India will be glad to see an extension of the policy of concentration and improvement. They also desire to see suitable arrangements made for the residence and guidance of law students.

COMMERCIAL EDUCATION.

There has recently been a considerable expansion in commercial education. Nine years ago there were ten colleges with less than 600 students and Government spent less than Rs. 4,000 upon these institutions. At the present time there are 23 institutions, three of which are under the management of Government. The enrolment is now over 1,500 and the expenditure from provincial funds is over Rs. 22,000. The standard attained in the majority of these institutions is not however high and the instruction given in them prepares for clerical duties in Government Offices rather than for the conduct of business itself. A project for a commercial college of a more advanced type in Bombay has been sanctioned and the Government of India are considering the question of making arrangements for the organised study of the economic and allied sociological problems in India.

UNIVERSITIES.

Good work, which the Government of India desire to acknowledge, has been done under conditions of difficulty by the Indian Universities, and by common consent the Universities Act of 1904 has had beneficial results but the condition of university education is still far from satisfactory in regard to residential arrangements, control, the courses of study and the system of examination. The Government of India have accordingly again reviewed the whole question of university education.

It is important to distinguish clearly on the one hand the federal university in the strict sense in which several colleges of approximately equal standing separated by no excessive distance or marked local individuality are grouped together as a university, and on the other hand, the affiliating university of the Indian type, which without exception was merely an examining body and although limited as regards the area of its operations by the Act of 1904, has not been able to insist upon an identity of standard in the various institutions conjoined to it. The former of these types has in the past enjoyed some popularity in the United Kingdom, but after experience it has been largely abandoned there and the constituent colleges which were grouped together have for the most part become separate teaching universities without powers of combination with other institutions at a distance. At present there are only five Indian universities for 185 arts and professional colleges in British India, besides several institutions in Native States.

The day is probably far distant when India will be able to dispense altogether with the affiliating University. But it is necessary to restrict the area over which the affiliating Universities have control, securing in the first instance a separate University for each of the leading provinces in India and secondly to create new local teaching and residential Universities within each of the provinces in harmony with the best modern opinion as to the right road to educational efficiency. The Government of India have decided to found a teaching and residential University at Dacca, and they are prepared to sanction under certain conditions the establishment of similar Universities at Aligarh and Benares and elsewhere as occasion may demand. They also contemplate the establishment of Universities at Rangoon, Patna and Nagpur. It may be possible hereafter to sanction the conversion into local teaching universities with power to confer degrees upon their own students of those colleges which have shown the capacity to attract students from a distance and have attained the requisite standard of efficiency. Only by experiment will it be found out what type or types of Universities are best suited to the different parts of India. Simultaneously the Government of India desire to see teaching faculties developed at the seats of the existing universities and corporate life encouraged in order to promote higher study and create an atmosphere from which students will imbibe good social, moral and intellectual influences. They have already given grants and hope to give further grants hereafter to these ends. They trust that each university will soon build up a worthy university library suitably housed and that higher studies in India will soon enjoy all the external conveniences of work in the west.

In order to free the universities for higher work and more efficient control of colleges the Government of India are disposed to think it desirable (in provinces where this is not already the case) to place the preliminary recognition of schools for purposes of presenting candidates for matriculation in the hands of the Local Governments and in the case of native states of the durbars concerned, while leaving to the universities the power of selection from schools so recognised. The university has no machinery for carrying out this work and in most provinces already relies entirely on the Departments of Public Instruction, which alone have the agency competent to inspect schools. As teaching and residential universities are developed, the problem will become even more complex than it is at present. The question of amending the Universities Act will be separately considered.

The Government of India hope that by these developments, a great impetus will be given to higher studies throughout India and that Indian students of the future will be better equipped for the battle of life than the students of the present generation.

CHIEFS' COLLEGES.

The Chiefs' Colleges advance in popularity. In developing character and imparting ideas of corporate life, they are serving well the purpose for which they were founded. They are also attaining steadily increasing intellectual efficiency but the committee of the Mayo College, Ajmere, have decided that it is necessary to increase the European staff. The post diploma course has, on the whole, worked satisfactorily and there is now a movement on foot to found a separate college for the students taking this course. Such a college may in the future become the nucleus of a university for those who now attend the Chiefs' Colleges.

The grave disadvantages of sending their children to England to be educated away from home influences at the most impressionable time of life are being realised by Indian parents. The Government of India have been approached unofficially from more than one quarter in connection with a proposal to establish in India a thoroughly efficient school, staffed entirely by Europeans and conducted on the most modern European lines for the sons of those parents who can afford to pay high fees. No project is yet before them, but the Government of India take this opportunity to express their sympathy with the proposal and should sufficient funds be forthcoming will be glad to assist in working out a practical scheme.

THE TRAINING OF TEACHERS.

Few reforms are more urgently needed than the extension and improvement of the training of teachers for both primary and secondary schools in all subjects, including in the case of the latter, schools of science and oriental studies. The object must steadily be kept in view that eventually under modern systems of education, no teacher should be allowed to teach without a certificate that he is qualified to do so. There are at present 15 colleges and other institutions for the instruction of those who will teach through the medium of English. These contain nearly 1,400 students under training. There are 500 schools or classes for the training of vernacular (mainly primary) teachers and their students number over 11,000. The courses vary in length from one to two years. The number of teachers turned out from these institutions does not meet the existing demand and is altogether inadequate in view of the prospects of a rapid expansion of education in the near future. The Government of India desire Local Governments to examine their schemes for training teachers of all grades and to enlarge them so as to provide for the great expansion which may be expected especially in primary education.

As regards training colleges for secondary schools, some experience has been gained but the Government of India are conscious that the subject is one in which a free interchange of ideas based on the success or failure of experiment is desirable. The best size for a practising school and the relations between it and the college, the number of students in the college for which the practising school can afford facilities of demonstration without losing its character as a model institution, the nature of and the most suitable methods of procedure in practical work, the relative importance of methodology and of psychological study, the best treatment of educational history, the extent to which it is desirable and practicable to include courses in subject matter in the scheme of training, especially courses in new subjects such as manual training and experimental science, the points in which a course of training for graduates should differ from one for non-graduates, the degree to which the body awarding a diploma in teaching should base its award on the college records of the student's work. These and other unsolved questions indicate that the instructors in training colleges in different parts of India should keep in touch with each other and constantly scrutinize the most modern developments in the West. Visits made by selected members of the staff of one college to other institutions and the pursuit of furlough studies would seem especially likely to lead to useful results in this branch of education.

The Government of India have for some time had under consideration the improvement of the pay and prospects of the educational services, Indian, Provincial and subordinate. They had drawn up proposals in regard to the first two services and approved some schemes forwarded by Local Governments in regard to the third when it was decided to appoint a Royal Commission on the Public Services of India. The Government of India recognise that improvement in the position of all the educational services is required so as to attract first class men in increasing numbers and while leaving questions of reorganisation for the consideration of the commission are considering minor proposals for the improvement of the position of these services. They attach the greatest importance to the provision for the old age of teachers, either by pension or provident fund. Teachers in government institutions and in some areas teachers in schools managed by local bodies are eligible for these privileges. But it is necessary to extend the provision in the case of the board and municipal servants and still more in the case of teachers of, privately managed schools, for the great majority of whom no such system exists. It is not possible

to have a healthy moral atmosphere in any schools, primary or secondary or at any college, when the teacher is discontented and anxious about the future. The Governor-General in Council desires that due provision for teachers in their old age should be made with the least possible delay. Local governments have already been addressed upon this subject.

THE DOMICILED COMMUNITY.

The defective state of the education of the domiciled community has long been remarked. Many suggestions have from time to time been made for its improvement. An influential committee presided over by Sir Robert Laidlaw is now collecting funds for the schools of all denominations except Roman Catholic schools. As in the case of secondary English education and for similar reasons the policy has been and is to rely on private enterprise guided by inspection and aided by grants from public funds. The Government of India have never had any intention of changing their position but in order to discuss the whole question and to obtain definite practical suggestions of reform they assembled an influential conference at Simla last July.

The recommendations of the conference were numerous and far reaching. The Government of India are prepared to accept at once the view that the most urgent needs are the education of those children who do not at present attend school and the improvement of the prospects of teachers. They are also disposed to regard favourably the proposal to erect a training college at Bangalore, with arts and science classes, for graduate courses attached to it. They recognise that grants-in-aid must be given in future on a more liberal scale and under a more elastic system. They will recommend to local governments the grant of a greater number of scholarship to study abroad. The proposals to classify the schools, to introduce leaving certificates, to include in the courses of instruction, general hygiene and physiology, special instruction in temperance and the effects of alcohol on the human body, and the several other detailed proposals of the conference will be carefully considered in the light of the opinions of local governments when they have been received.

The suggestion was put forward and largely supported at the conference that European education should be centralised under the Government of India. This suggestion cannot be accepted. Apart from the fact that decentralisation is the accepted policy of Government, the course of the discussion at the conference showed how different were the conditions of members of the domiciled community in different parts of India and how these differences necessarily reacted on their educational arrangements. The Government of India are convinced that although some difficulties might be removed, more would be created by centralisation.

MAHOMEDANS AND EDUCATION.

The figures and general remarks contained in this resolution are general and applicable to all races and religions in India, but the special needs of the Mahomedans and the manner in which they have been met, demand some mention. The last nine years have witnessed a remarkable awakening on the part of this community to the advantages of modern education.

Within this period the number of Mahomedan pupils has increased by approximately 50 per cent and now stands at nearly a million and a half. The total Mahomedan population of India is now 57,423,866 souls. The number at school accordingly represents over 16.7 per cent of those of a school going age. Still more remarkable has been the increase of Mahomedan pupils in higher institutions, the outturn of Mahomedan graduates having in the same period increased by nearly 80 per cent. But while in primary institutions the number of Mahomedans has actually raised the proportion at school of all grades among the children of that community to a figure slightly in excess of the average proportion for children of all races and creeds in India, in the matter of higher education their number remains well below that proportion notwithstanding the large relative increase. The facilities offered to Mahomedans vary in different provinces but generally take the form of special institutions such as Madrassas, hostels, scholarships and special inspectors. The introduction of simple vernacular courses into Makhtabs has gone far to spread elementary education amongst Mahomedans in certain parts of India. The whole question of Mahomedan education which was specially treated by the Commission of 1882 is receiving the attention of the Government of India.

ADMINISTRATIVE QUESTIONS.

The functions of local bodies in regard to education generally and their relations with the departments of Public Instruction are under the consideration of the Government of India. But it is clear that if comprehensive systems are to be introduced, expert advice and control will be needed at every turn. The Government of India propose to examine in communication with local Governments the organisation for education in each province and its readiness for expansion.

A suggestion has been made that the Director of Public Instruction should be ex-officio Secretary to Government. The Government of India agreeing with the great majority of the Local Governments, are unable to accept that view, which confuses the position of administrative and Secretariat officers but they consider it necessary that the Director of Public Instruction should have regular access to the head of the administration or the member in charge of the portfolio of education. The Government of India wish generally to utilise to the full the support and enthusiasm of district officers and local bodies in the expansion and improvement of primary education but the large schemes which are now in contemplation must be prepared with the co-operation and under the advice of experts. A considerable strengthening of the superior inspecting staff, including the appointment of specialists in science, orientalia, etc., may be found necessary in most provinces. In Madras, an experienced officer in the Education Department has been placed on special duty for two years to assist the Director of Public Instruction to prepare the scheme of expansion and improvement in that province and the Government of India would be glad to see a similar arrangement in all the major provinces should the Local Government desire it.

In the resolution of 1904 it was stated that arrangements would be made for periodical meetings of the Directors of Public Instruction in order that they might compare their experience of the results of different methods of work and discuss matters of special interest. The Government of India have already held general conferences at which the Directors attended and they are convinced that periodical meetings of Directors will be of great value. While each province has its own system, it has much to learn from other provinces and when they meet, Directors get into touch with new ideas and gain the benefit of experience obtained in other provinces. The Government of India are impressed with the necessity not only of exchange of views amongst experts but also of the advantages of studying experiments on the spot and in a letter of the 7th July 1911, they invited local governments to arrange that professors of arts and technical colleges and inspectors of schools visit institutions outside the province where they are posted with a view to enlarging their experience.

AN APPEAL.

Such in broad outline are the present outlook and the general policy for the near future of the Government of India. The main principles of the policy were forwarded to His Majesty's Secretary of State on the 28th September 1911, and parts of it have already been announced. It was, however, deemed convenient to defer the publication of a resolution until the whole field could be surveyed. This has now been done. The Governor-General in Council trusts that the growing section of the Indian public which is interested in education will join in establishing under the guidance and with the help of Government those quickening systems of education on which the best minds in India are now converging and on which the prospects of the rising generation depend. He appeals with confidence to wealthy citizens throughout India to give of their abundance to the cause of education in the foundation of scholarships, the building of hostels, schools, colleges, laboratories, gymnasias, swimming baths, the provision of playgrounds and other structural improvements; in furthering the cause of modern scientific studies and especially of technical education; in gifts of prizes and equipment, the endowment of chairs and fellowships and the provision for research of every kind. There is a wide field and a noble opportunity for the exercise on modern lines of that charity and benevolence for which India has been renowned from ancient times.

ALLAHABAD.

SUNDAY, 23RD FEBRUARY.

The trial of the Agra murder case will commence at the Allahabad High Court Criminal Sessions on Wednesday. There will be the usual accommodation for the general public. Seating accommodation in any other part of the Court will only be given to those presenting tickets signed by the Clerk of the Crown.

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NEWS IN BRIEF.

[BY MAIL: LONDON, 31ST JANUARY.]

It is announced in Vienna that the health of the Austro-Hungarian Emperor is very good, and it is only the necessity of taking precautions against frequent changes of temperature, such as are produced by public ceremonies, that prevents His Majesty from being present in person at the funeral of the late Archduke Rainer.

Two brigands armed with rifles hold up a mail coach in Corsica and compelled M. Polleire, an Italian ex-Minister, and his wife to alight from the coach and wait while they ransacked the mails. Two private carriages appeared, but were compelled to halt some distance off until the thieves had got away with their booty.

With the object of housing the famous Lovenjoul collection of manuscripts and books the lustre of France has purchased a building, at Chantilly. M. Vicaire, the librarian, is classifying the manuscripts, many of which are unpublished works by Balzac, George Sand, Saint-Beuve, Théophile Gautier, and other famous French writers.

At the annual meeting at Leeds yesterday of the Yorkshire Association for Granting Free Loans to Needy Ladies, it was reported that in seven years £7,407 had been loaned to 167 recipients, and that £4,152 had been repaid.

Sudbury, in Suffolk, which for centuries has been a silk-weaving centre, has received an order from Lord Kitchener for some beautiful fabrics.

The Cape University Bill, which provides that the Cape University shall become the national residential university for South Africa, and that its central seat shall be on the late Mr. Rhodes's estate at Groote Schuur, renounces the late Mr. Alfred Beit's gift of £200,000 towards a Johannesburg University.

Cressing Temple, an historic Essex farm property, where the Knights Templars built their hostel, from which they went forth to join in the Crusades, has been sold for £12,000.

Mr. Johnson Salter, a retired ship's corporal, who has died at Freshwater, I. W., and fought as a boy of 14 in the Burmese war of 1850 at the capture of Rangoon by H. M. S. Salamander, is believed to have been the last survivor of the ship's company.

Dr. Waiskirchner, the new burgomaster of Vienna in conveying an intimation of his appointment to the Lord Mayor, expressed the hope that the friendly relations which existed between the City of London and his predecessor Dr. Neumeier, would continue.

Some concern was expressed at the London Education Committee on Wednesday regarding the considerable increase in the number of necessitous children being fed at school. The number for the week ended the 17th January was 41,132, as against 42,415 the previous week, and 40,753 in the corresponding week of last year.

Flags were dipped and tugboats blew their whistles in Queenstown Harbour on Wednesday in honour of Captain Dickinson, as the liner Snowdon Range, which he brought to port disabled, resumed her voyage from Philadelphia to Leitb.

Harwich Town Council has under consideration an improvement scheme, to cost £50,000, for the extension of the parade for a mile, the making of a sea wall, a yacht pond, and putting down groynes to collect sand and improve the beach.

Losses sustained by underwriters during the last quarter of 1912, were stated at the annual meeting of the Liverpool Underwriters' Association on Tuesday to have amounted to £7,000,000 as compared with £5,000,000 in the corresponding quarter of 1911.

At Willesden Police Court on Tuesday a prisoner accused of violence when arrested said that he was going quietly until a constable put "this new Japanese jurisdiction" on his arm.

For his gallant conduct when Sir Edward Henry Chief Commissioner of Police, was shot, Police-Constable English was presented with

a cheque for £10 by Sir Albort de Rutzen at Bow-street on Wednesday. The constable was driving Sir Edward Henry's motor car.

The mysterious airship whose appearance over Cardiff was recently reported by the chief constable of Glamorgan is now stated to have been seen over the village of Chancery south of Aberystwyth at 8-25 p.m. on Saturday. It is stated to have shown a search-light.

THE NEW BISHOP OF LAHORE.

THE Rev. Canon Henry Bickersteth Durrant, M. A., Principal of St. John's College, Agra, who has been appointed Bishop of Lahore in succession to Dr. Lefroy, was ordained Deacon in 1894 and Priest in the following year, and was Curate of St. Matthew, East Stonehouse, from 1894 to 1897. He then joined the Church Missionary Society, and served at Lucknow in 1897 and 1898. Since 1898 he has, we believe, been connected with St. John's College, where he has done splendid work for many years as Vice-Principal and flatterly as Principal. St. John's has in recent years been greatly developed, and it is now the largest educational institution belonging to the Church Missionary Society in Northern India. As head of this College during the period of development Canon Durrant has shown marked administrative ability, and his promotion to the see of Lahore will leave a vacancy at Agra that will be difficult to fill. Canon Durrant is a nephew of the late Bishop Bickersteth of Exeter, and a half-brother of the Rev. G. B. Durrant, C.M.S., Secretary at Home, who is also an old United Provinces Missionary. Quite late in life his mother came out to India and worked for some years as a missionary. The Bishop-designate is a widower, with one son at Home. The late Mrs. Durrant was a daughter of the Rev. J. P. Ellwood, also a C.M.S. Missionary.

FREE MASONRY IN ALLAHABAD.

On Thursday night the Masonic Hall was filled to its utmost capacity on the occasion of the Annual Installation Meeting of Lodge Unity, No. 1698 E. C., when the Wor. Master Elect, Bro. A. W. Ellis was duly installed in the Eastern chair. The Installing Master was Wor. Bro. D. C. Banerjee, P. G. W. assisted by the W. M., Wor. Bro. Fairall, and a Board of Installed Masters, consisting of eighteen Past Masters, the majority of whom were either past or present District Grand Lodge Officers. Having been inducted the Wor. Master appointed and invested the following brethren as his officers for the ensuing twelve months:—Wor. Bro. W. G. H. Fairall, I. P. M.; Wor. Bro. Jaswant Roy, S. W.; Bro. W. E. Richards, J. W.; Wor. Bro. D. C. Banerjee, Treasurer; Bro. W. Francis, Secretary; Bro. B. Chapman, S. D.; Bro. A. W. Beeton, J. D.; Wor. Bro. A. Smith, D. C.; Wor. Bro. W. H. Gardner, Organist; Bro. B. Mohun, I. G.; Bro. R. W. Nestor, Tyler; Bros. G. W. Clarke and W. I. Sexty, Stewards. After the Lodge Meeting a sumptuous dinner was served in the Banquet Hall by Messrs. G. F. Kellner and Co., to which many visitors had been invited. After the usual loyal toasts had been honoured, that of the Wor. Master and his officers was proposed by Wor. Bro. Fairall, I. P. M., who mentioned that during his year of office considerably over 30 degrees had been given in Lodge Unity, and he wished the newly-made Master an equally successful year. The toast was received with musical honours as was also that of the Visiting Brethren, which was ably proposed by Wor. Bro. Callow, and suitably responded to by Wor. Bro. Holme. In proposing the toast of Masonic Charity, Wor. Bro. Banerjee alluded to the fact, as one to be emulated in India, that, Masons at Home had last year collected for their three great charities, the Royal Benevolent Institution, the Royal Masonic Institution for boys and the Royal Masonic Institution for girls more than £132,000 or twenty-two lakhs of rupees. Referring to the Bengal Masonic Institution the Wor. Bro. alluded in feeling terms to the splendid work done for it by the late Wor. Bro. Binning of Calcutta, to whose untiring zeal and devotion much of the present prosperity of the institution was due.

Many other interesting speeches were made, and the Tyler's toast, being honoured in the customary manner, brought an enjoyable evening to a fitting close.

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OFFICE OF SECRETARY

April 21st, 1916.

TO THE PUNJAB AND NORTH INDIA MISSIONS.

My dear Friends;

It is good news to report that at the meeting of the Board on Monday Mr. Day was able to announce that the fiscal year ending March 31st closed not only without a deficit but with a surplus on the year's accounts of about \$30,000. This applied to the \$81,000 remaining of the \$101,000 deficit with which the year began, made the net deficit at the close of the year \$51,000, and gifts toward this deficit received since the 1st of April reduce this still further to about \$45,000. In view of this good result, the Board voted to use the balance remaining of a recent additional payment from the Kennedy Estate toward an increase of the native work appropriations in some of the fields with the hope that this increase would be used as far as possible in the direct evangelistic work and in seizing the great opportunities and meeting the great needs of the present hour. Rupees 9091 were appropriated for the India Missions to be distributed by the India Council as a supplement to the appropriations already made for the year 1916-17, with the hope, as indicated, that this will be used in the evangelistic work.

Side by side with this happy news I am sorry to have to acknowledge the receipt of the cablegram from Jullundur telling of the death of our friend Dr. C. B. Newton. The following Minute was adopted by the Board by a rising vote, after which the Board united in prayer with Dr. Erdman - a prayer of Thanksgiving and of praise for all that God had given in this true life and of sympathy and petition on behalf of those who have lost so much and of the work;

"The Board received with profound regret a cablegram from Jullundur announcing the death of April 11th of the Rev. C. B. Newton, D.D., of the Punjab Mission.

Dr. Newton was born at Lodiana, Punjab, February 3, 1842. His parents, the Rev. John Newton and his wife, had gone to India in 1835 among the first missionaries of the Presbyterian Church and the founders of the Mission work in the Punjab. Four of their sons returned to missionary work in India. Dr. C. B. Newton was educated at Lawrenceville, N.J., and Washington, Pa., where he graduated in 1864. Three years later he completed his course in the Western Theological Seminary and was at once appointed a missionary to India. He sailed from Boston October 18, 1867, on the ship "Zephyr", 1400 tons burden, with a cargo of ice, stoves and apples, for Calcutta, reaching his destination March 10, 1868. He was stationed at first at Lahore and later at Rawal Pindi, at Lodiana, at Rupar, a town in the Ambala District, and finally in Jullundur where he labored for his remaining years. Dr. Newton himself supplied the Board at its request several years ago with a brief sketch of his life as a missionary in India. "I taught mental and moral philosophy," he wrote, "in the original Mission College at Lahore, and English Literature for a time in the resuscitated modern Forman Christian College; conducted services and did pastoral work in the Union Church for several years and at the same time the parade service for the English troops at Meean Meer, Cantonment.

4/21/16.

also took my turn in the native Church. Later I preached to English troops at Rawal Pindi, and was pastor of the native church there. In Rupar, Jullundur, Lodiana, I did the same work, and in Lodiana took my turn preaching in a court house to the civilian residents. At all my stations I was Station Treasurer, and while Mission Treasurer, kept the accounts of three stations besides my own. This I did partly from philanthropic motives and partly to save myself the trouble of straightening out those accounts when they got into a hopeless tangle. I was Mission Treasurer twice, - once seven years and later four years. I worked as Secretary of the I.F.B.S. & I. Society in England, keeping their accounts, corresponding with their missionary ~~1885~~ ladies in the Punjab, and with the London Committee, preparing and publishing their annual reports, etc. For five years I was managing director of the Presbyterian Widow and Orphan Fund, and insurance society.

"In educational work, besides that already mentioned, I taught in the Rang Mahal School at Lahore for several years and had its superintendence for a year. I took Dr. Ewing's place as principal of the College for a few months, during an attack of illness that laid him aside. In this line of work, I have been superintendent of the Rawal Pindi and Jullundur Schools, the latter for fourteen years. I also started the Christian Boys' Boarding School by order of the Mission in 1875. In all my stations I have devoted special attention to bazaar preaching.

"While at Lodiana, for nearly six years I had charge of the Mission Press and one year printed eighteen million pages. During this period I was editor of the Nur Afshan, a vernacular newspaper. In that station I served as President of the Municipal Committee under Lord Ripon's 'Local Self-Government' scheme, and declined reappointment on the expiry of my three years' term of office as it involved a great deal of labor.

"In 1889 the Mission appointed me 'to open up work among the low castes.' This was the beginning of a branch of work which had never previously attracted our attention but which was destined to expand until it became as it now is, the chief object of interest in our field. In obedience to this order, I settled at Rupar, in the Ambala District, and spent the following winter among the villages. To the poor the Gospel was preached, and the poor responded with ready faith. Some hundreds were baptized by me before my transfer to Jullundur in 1892. Mr. P. C. Uppal took my place when I came to Jullundur, but I retained the supervision of the work, and spent a month or more itinerating with him until the Mission in 1895 relieved me of further responsibility in that quarter as the same work here required all my time. We have something like a thousand Christians now in the Rupar region, and in our Jullundur District over 1200.

"In concluding this sketch, I must mention that in 1862, when Mr. Lincoln called for '300,000,' I enlisted as a private in the 15th Pennsylvania Volunteer Cavalry. My regiment did splendid service to the end of the war but I was discharged after five and one-half months, owing to an attack of enteric fever at Nashville, Tennessee."

As a native of India, Dr. Newton had a perfect command of the vernacular and a brother's understanding of the hearts of the people. With this equipment he combined a single-eyed devotion to the work of the Gospel, unusual practical sense in business and accounts, untiring energy and a spirit of absolute fidelity to all duty, whether great or small. His life and letters bore the flavor of the high missionary character of the early days. In his personal report for 1911 he wrote that he was nearly seventy years old, and

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that his day's work now was only six or eight hours, whereas it had always been from ten to fourteen. At that time he had his bags packed for a village tour, but was prevented by fever. But he was still busy with correspondence, the indexing of the Mission Minutes from 1834 to 1910, and the gathering of historical material. The next year he was laid aside with painful attacks of illnesses and had no vacation but kept up his talks at the Boys' School and took charge of the Sabathu Leper Asylum with its accounts and edited and printed the Annual Reports of the Mission. And so, to the end, he did the works of Him that sent him while it was day.

Dr. Newton had seven children, of whom five are now living. Three are missionaries in India and one a pastor in America. The Board extends to them and to the Mission its affectionate sympathy and mourns with them and with the Church the death of another of the great and faithful spirits who laid the foundations of the Christian church in India and whose work can never die."

A special appropriation of Rupees 3030.30 (\$1,000. Gold) received through the Women's Board of the Northwest from friends of Mr. Hyde, was appropriated for the John N. Hyde Memorial at Moga. The donors did not wish this designated as a gift to the Moga Building Fund but distinctively as part of the John N. Hyde Memorial.

The Board was greatly interest^{ed} in letters from Mr. Higginbottom and Mr. Thompson regarding the developments of the agricultural work, and I quote their reference to the matter from the Board Minutes:

"The Secretary in charge of the correspondence with the North India Mission read letters from Mr. Higginbottom and Mr. C. D. Thompson of the Ewing Christian College, Allahabad, with reference to the openings for the employment of men who are specialists in various agricultural subjects, various States having applied for the help of such men and the income from the work providing the support of three additional workers. The Council was authorized to find the men needed and to send them out as soon as possible, the entire financial responsibility being assumed by the Council of the Ewing Christian College."

In closing the books at the end of the fiscal year, March 31st, the Special Committee appointed by the Board for the purpose authorized the following special appropriations:

For the Agricultural Department of the Ewing Christian College, Allahabad, North India, from several Churches in St. Louis - Rupees 757.57 (\$250. Gold.)

For Moga Extension, John N. Hyde Memorial from the Woman's Board of the Northwest - Rs. 4,296.36 (\$1,417.80. Gold)

PUNJ/B: Ferozepur, Francis Newton Hospital from the Woman's North Pacific Board - Rs. 303.03 (\$100.00 Gold).

I hope that all the members of the Mission are well and with warm regard and rejoicing that the tidings in this letter will make possible some real enlargement of the evangelistic work of the Mission, I am,

Your sincere friend,

Robert E. Speer

The Leader

REG. A. 738.

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ALLAHABAD, SATURDAY, JANUARY 13, 1917.

[Two Annas.

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The Leader.

SATURDAY, JANUARY 13, 1917.

The educated classes speak out and criticize Government measures freely and their views are said to be selfish and at variance with the interest and sentiments of the general population. The masses are silent and their silence is supposed to show their contentment with their lot and with everything that the Government does. This is a familiar method of disposing of opponents of an unpopular system. A governor who, like Lord Curzon does not want to make any reforms, says: 'I am for the silent masses whom nobody represents except myself; the educated are a selfish lot and do not understand their countrymen.' But there is another view which also deserves some consideration. The clamour of the educated classes means that those who are intelligent enough to understand British rule are discontented with many of its acts while those who are silent—are quite contented, if you will—are the ignorant masses. Surely a civilized Government has no reason to feel proud of this. Seeking refuge in the contentment of ignorance from the attacks of knowledge and intelligence is surely not an enviable position for the British Government to be placed in. To disparage the educated classes is to discredit western civilization and to cast an unmerited suspicion upon the real justification of British rule in India. The policy of distrust of the educated classes and antipathy to the new aspirations is responsible for the recent press legislation and other coercive measures.—PANDIT BISHAN NARAYAN DAR.

CALCUTTA UNIVERSITY CONVOCA-TION.

THE valuable work of national uplift which is being done by Calcutta University is convincingly brought out by the numbers of graduates who have been admitted to its degrees this year. These are: 309 M. A.s, 1,727 B. A.s, one D. Sc., 88 M. Sc.s, 366 B. Sc.s, 74 B. Ts., one D. L., two M. L.s, 283 B. L.s, two M. D.s, 87 M. B.s, and six B. Es. There were fifteen lady graduates all of whom obtained B. A. degrees. We seem to see the Anglo-Indian publicist, busier than ever in the effort to make out that it is of no good to the country for so-called Universities to manufacture half-baked graduates who are not really educated and who can but swell the volume of unreasonable discontent. But he need not be taken very seriously. He has never been able to reconcile himself to the nonofficial educated Indian and particularly to the vakil who goes to speak at the Congress, and it is not expected that he will think kindly of an addition to the number of graduates, while he is positively sick of

under-graduates who are so many ne'er-do-wells, Indians themselves are thoroughly convinced that the country is in need of all the graduates and under-graduates who pass year by year out of our universities, colleges and schools, and their regret is not that their numbers increase in spite of all discouragement, but that the increase is not at a much more rapid rate. The reason for this opinion was admirably stated many years ago by Sir Henry Maine, one of the great predecessors of the present respected Vice-Chancellor of Calcutta, the hon. Dr. Deva Prasad Sarvadhikari, who quotes the passage in the excellent address he delivered at the Convocation on Saturday.

'It is not true' Sir Henry Maine declared, 'I am sorry to have to repeat this thing so many times but it is not true, that the knowledge which is diffused under the influence of the University is either slight or superficial, except in the sense in which the proposition might be advanced of any university in any European country, and under the circumstances of India the very diffusion of even slight knowledge over such multitudes of minds would be a fact of the utmost importance and interest.'

It is of some interest to note that Sir Henry Maine had his doubts about 'the intelligence' and still often the motives of cavillers of 'native education'. Dr. Deva Prasad Sarvadhikari also quoted the opinion of 'an unsparring critic of some things oriental', Dr. George Adam Smith, who observed:

'It is surely unjust to sneer at the Hindu Bachelor of Arts because he neither speaks nor writes a foreign tongue with the grace and accuracy of one who learned it from his mother's lips. A little reflection and experience will convince those who are indifferent to a kind of progress with which they have no sympathy, that there is little or no intellectual inferiority on the part of Hindu graduates to the mass of Cambridge, Oxford or Scottish University men.'

The earnest wish to see a steady annual increase in the number of young men receiving liberal education is not by any means inconsistent with the anxiety that the educated youth should in part betake themselves to wealth-producing occupations instead of flocking to the over-crowded Government clerical service and the legal profession. In point of fact it is the self-same Indian reformers who are charitably supposed to be so ignorant of the real requirements of their country and to stand in such dire need of instruction from condescending Anglo-Indian mentors, who have also been urging unceasingly for over a generation that adequate facilities should be provided for technical and commercial education and who have met with insufficient response from the Government. Critics whose good manners prompt them to ridicule Indians every now and then for their lack of industrial and commercial talent, will perhaps do well to devote a bit of their spare time to a study of the history of the subject since the days of the East India Company. If they will bring more candour than racial or political self-love to bear upon such study, they should find little difficulty in concluding that the objects of their persistently hostile criticism are much more sinned against than sinning. At the present day the educated Indians may certainly be expected to receive with grateful welcome the establishment of institutions where training in industries and instruction in commerce will be imparted. They are not pleased at the absence of a diversity of occupations and at the crowding of the vast majority of young men into two or three over-crowded professions, any more than are their superior critics. What they cannot persuade themselves to give their assent to, is proposals which in the name of supplying the want of such institutions, are calculated really to retard the spread of general education in the wider diffusion of which lies the national salvation of India, as has been the case with other countries. Let no issue be raised of general v. industrial education; let the intention and the endeavour be to encourage, support, organize, spread all classes of useful education. Let no suspicion be created of the existence of a political motive behind an educational proposal, let no act be done to confirm such a misgiving, and then will official educational reformers be gratified by the reception that it will get notwithstanding, it may be, some difference of opinion. We welcome his Excellency the Viceroy's words in his Calcutta University Convocation address, where he spoke of the encouragement of a diversity of occupations among educated men. The passage is important and we will transcribe it:

'Only the other day I asked a law student why he was taking up law with all its risks and disappointments. He answered: "What else is there for me to take up?" I am not going to discuss his answer, though it gives cause to think, but this I will say, it is my sincere hope and it is the policy of my Government to endeavour by all means in our power to open up other avenues of employment. So long as students think that the only avenues of employment are in the legal and clerical professions, so long shall we get con-

gestion and over-crowding in those professions, consequent discouragement, disappointment and discontent. Our policy, then, is, first, to secure that there shall be as many opportunities of a livelihood as possible open to the educated classes and, next, to endeavour to divert the students into channels other than those of law and Government clerical employ.'

His excellency hopes, as we understand him, to be able to 'lay the foundations of a policy which will increase the spheres of employment' at the same time, switch off the 'overflowing stream of students into new channels of instruction'. This is beneficent policy and his Excellency will earn the public gratitude if he succeeds in giving effect to it.

Lord Chelmsford made particular mention of two callings as specially pertinent at the present time—teaching and industry. The former, as he recognizes, is not inviting under present conditions. It is not only that inadequate pay is given. There are distinctions made between Europeans and Indians in the service, which are calling and humiliating to the latter. The ablest Indian is placed in a position of relative inferiority because 'he has not the good fortune of being an Englishman or a Scotchman or an Irishman. This is an arrangement which repels self-respecting men. There is one more evil, and it is not peculiar to the educational service of the Government. Teachers of even private institutions are expected not to take their proper part even in unobjectionable and patriotic political movements. Such restricted rights of citizenship as Indians are permitted to exercise, are not for the noble band of the instructors of the youth of the nation. Where the written rules seem to leave some certain latitude to the teacher, the administration of it by the department and sundry informal ways of enforcing the wishes of the Government tend to encroach upon it to his great vexation. Something more than periodical sermonizing is needed if the best Indian talent is to be induced to apply itself to the vocation of the schoolmaster, than which it is true there is none nobler or more important. 'The call, then, to your generation' said Lord Chelmsford, 'is, I believe, to educate your people and to improve their material welfare. For my part I promise you that I shall do all that is in my power to enable you to answer that call. And is it not a great call?' It is, and no nobler monument of his lustrium of Viceroyalty can his lordship hope to leave behind him than if he goes to the root of the problem and lays the foundations of a wise national policy for the future.

We will make no concealment of our apprehension about the latter part of Lord Chelmsford's address. Why does he want a commission to investigate into the affairs of Calcutta University? 'We, as the Government of India, have carefully considered the situation with regard to the Calcutta University.' What is that situation, and what is there alarming or disquieting about it? How does it differ from the situation with regard to the other Indian Universities? From the Indian point of view there is a great deal that is wrong with all of them, and an independent commission which will give due weight to Indian national requirement and report without fear or favour will be welcomed. This is what we understood the hon. Mr. V. S. Srinivasa Sastri to advocate the other day at Nagpur. But such as they are, the University whose whole policy calls for improvement is Allahabad vastly more than Calcutta. Such as the Indian Universities are at present, the least unsatisfactory is easily the Calcutta University, thanks to the wealth of talent it commands, its strong and fairly independent Senate, and the splendid work done by Sir Asutosh Mookerjee as Vice-Chancellor. At the same time it is true that the University which gives the least satisfaction to Anglo-Indian critics is also Calcutta. It has been evident for some considerable time that the Government of India are not quite happy over the affairs of that University. The Chancellor of another University nearer home has even gone the length of utilizing his Convocation address to cast a stone at it. What the Government of India's present ideas are on the constitution proper to an Indian University, we have been allowed to know in connection with the proposed Patna University. These all are circumstances which cannot be dismissed as irrelevant in an examination of the decision to appoint a commission of investigation. Has the University Senate itself been consulted regarding it? We are not aware that it has been. Nor is it a proposal that is put forward; it is a decision which has been announced. This amounts to a censure of the conduct of affairs by the Senate. Is there a justification for it? Not that we know. In the circumstances we must maintain that there is no case for a commission of investigation and we must regret the decision of his Excellency's Government. Of course it does not follow that we prejudice the work the commission will do. We shall rather be moved by the hope that its deliberations may bear good fruit—unlike those of many another commission.

THE ROME CONFERENCE.

It was announced that the Conference of the Allies held in Rome was likely to be the biggest war conference. Speculation is going on as to the nature of the questions discussed, and the controversy between what are called eastern and western schools has been revived. Germany has, since the outbreak of the war, attached more importance to the eastern front, which includes Russia and the Balkans. It was only when the German command thought that the Russian menace had been practically disposed of and that the domination of the Central Powers in the Balkans had been established that a violent offensive was launched in the Verdun region against the French forces. But when the Russian steam-roller showed its old capacity to move and Rumania joined the struggle, the Germans were compelled to change their military plans, in spite of the Somme offensive, and to put forth their maximum effort in the east to ward off the new danger which threatened to turn their positions there. 'Berlin-Baghdad' sums up the ambitions of Germany in the Near East and probably it would prefer to lose ground in the west to a serious extent rather than that its position in the Balkans should be appreciably weakened and its communications with Turkey cut off. For this will mean the ruin of all its dreams of an eastern empire. This explains its furious onslaught against Rumania which was the one obstruction left in its path. With the occupation of Rumania, Germany's position in the Balkans has been rendered much more secure than it was ever before. It is therefore likely that German statesmen think that their object in the Near East has been achieved with the conquest of Rumania, at least for the time being. The formal offer of peace as soon as this was accomplished may be regarded as an indication of the victory having been viewed in this light. As regards the Allies, there appear to be varying views as to whether it is the western or the eastern theatre of war that is more important. This difference of views arises from the difference of national interests. To England and France, relatively speaking, it is immediately of more importance that Germany should be driven off from the French and the Belgian soil. The interests of Russia and Italy are centred in the Balkans and in the Turkish territories. In the beginning of the struggle the so-called eastern school seemed to have prevailed and the attack on the Dardanelles and expedition to Gallipoli was the result. With the failure of these enterprises and the defection of Bulgaria, the western school appeared to have gained ascendancy. But the importance of shaking the position of the Central Powers in the Balkans was not underrated and at a moment which seemed advantageous the adhesion of Rumania was secured. This was the second formidable attempt at turning the German position in the Near East and it held bright promises of success. But unfortunately it failed because Germany was found more than prepared for this stroke. Though the situation is unpromising, Russia and Italy would naturally like that Germany should not be allowed to continue unmolested in possession of the advantages it has secured along with its allies in the Balkans, for then the realization of their national aspirations, to which M. Trepoff, the Russian Premier, and Signor Boselli, the Italian Prime Minister, gave expression in the Duma and in the Chamber, is likely to be delayed. The French and the British standpoint, as we have observed, would naturally rather incline in favour of the western front. It was probably to this divergence of views that Mr. Lloyd George referred when he said in the House of Commons:—

'We had already achieved unity of aim but when he came to the question of unity of action he still thought there was a good deal left to be desired. There must be less of the feeling that each country has only got its own front to look after, and the policy of a common front must be a reality.'

It was to secure this essential unity of action, among other things, that the great Conference was very likely held, and the fact that a complete agreement was recorded on the various questions discussed, and that it was decided to carry out a still closer coordination of efforts, shows that whatever divergence of views there might have been, has been reconciled, and that in future the policy of a common front, of which Mr. Lloyd George spoke, will be given effect to in a larger measure.

DRINK AND EFFICIENCY.

It was an admirable address which the hon. Rao Bahadur B. N. Sarma delivered as president of the All India Temperance Conference held at Lucknow. That the prevalence of the drink habit reduces national efficiency has been admitted by all the European nations, and it is in pursuance of this recognition that the various Governments have been imposing restrictions on the consumption of spirituous liquors. The most drastic steps have been taken in Russia and France to prohibit the manufacture and

consumption of certain strong drinks and large national revenues have been sacrificed at a time when the Governments of those countries could ill afford to forego them. But it was felt that at a time of trial of strength among nations, individual and national efficiency was of more importance than revenue which could only be derived by injuring it. 'The medical and scientific worlds have convinced themselves and are trying to convince a cynical public whom the war has cured of their scepticism, that alcohol slows the power to see signals, confuses prompt judgment, spoils accurate shooting, hastens fatigue, lessens resistance to disease and exposure, increases shock from wounds, and that during the period of war at least they should be total abstainers.' In these words Mr. Sarma sums up the individual disqualifications which indulgence in the drink habit imposes. But it is not only from the point of view of the deteriorating effect of the habit on national vitality that the question is being looked upon in western countries every one of which is faced, more or less acutely, by the food problem. There is an influentially supported movement in England, the aim of which is to impress upon the people the huge waste which indulgence in alcoholic liquors involves. It is styled the 'Strength of Britain Movement' and is publishing a very large advertisement in the *Times* drawing attention in the following words to the waste of food grains caused by liquor traffic:—

'Enough grain to make 2,000 million quarters loaves of bread and enough sugar to supply the entire army, destroyed during the war in the manufacture of alcohol 2,400,000 measurement tons of shipping—or 96,000,000 cubic feet of shipping space—used by the liquor traffic in 12 months of war! Shipping is still being wasted at the rate of 1,800,000 measurement tons per year!'

It is pointed out that the man-power wasted by the liquor traffic is just as if the entire nation had stood idle for 100 days and that though there is shortage of coal 35,000 tons of coal per week are being consumed for purposes of liquor traffic. It will thus be found that the objections to the consumption of liquor are not only medical but also economic. Mr. Sarma quotes from a letter addressed by the Government of India to the Secretary of State in 1914, in which it was stated that the classes whose habits of life were framed with a strict regard to religious and social restrictions, formed no larger a proportion of the population than in other countries. And he rightly attacks this statement as based on a fundamental misconception. After mentioning the fact that in India the total consumption of spirits is 1/400th of what it is in Britain, Mr. Sarma says that 'we are perfectly justified in believing and asserting that public sentiment condemning the use of liquors is wholly in our favour and that sentiment and practice are wholly in accord with one another.' He then cites figures to show that there has been a steady growth of intemperance. He pleaded for a larger application of the principle of local option and urged that the temperance reformers and the Government should place before them total abstinence as the goal to be reached 'in the not distant future'. He advocated the raising of the duty on foreign liquors. He warns the country and the Government against the insidious growth of the evil. 'It is commonly accepted, and rightly too, that with the weakening of the religious and social sanctions incidental to a transition period, the growth of industrialism in towns and the congestion of ignorant labourers exposed to temptation, and with the example of highly placed men using liquor without any social stigma, as was not the case at one time, the drinking habit is on the increase.' The address will be found an interesting and informing contribution to the literature on temperance reform.

A SAMPLE OF FAIR CRITICISM.

If the *Daily Gazette* of Sind, an Anglo-Indian paper, could not pay to the respected patriot who presided over the National Congress the compliment of reading his instructive address,—probably it is opposed to self-improvement,—it had the patience to count the number of words in the address and to make some calculations, not all of them correctly however. It seems that the hon. Babu Ambica Charan Mazumdar's address consisted of 30,240 words. The very civil paper then lets itself go in this fashion:

'Even Mr. Lloyd George, who lately spoke to the British Empire, to the Allies, to the enemy, to the neutral powers, in fact to all the world, at one of the most momentous junctures in human history, occupied only about one-fifth of that space. Yet the President of the Indian National Congress—a body which ought not to be meeting at all at a time like this, unless to help the war forward—this verbose president, discussing political abstractions in an assemblage of political abstractionists, finds that he cannot compress his "message" into a compass less than that occupied by the whole of the 150 Psalms of the Bible. Imagine a future Indian parliament consisting of 670 of such orators! We have received a copy of this thirty-thousand-word speech for publication. If we were to devote a column of our space daily to the purpose, starting from today, we should be able to complete publication by the end of February next.'

If the *Daily Gazette* had tried it would have found that the full text of the address could have been printed even in its columns much earlier even if only at the rate of one column a day. Is it a serious objection to an important deliverance that it is lengthy? We thought that mere length was not a drawback by itself any more than brevity a merit if it was the only good feature of a speech. Is our Sind contemporary in the habit of perusing parliamentary proceedings, and does it know that every attempt at curtailing the length of speeches has been successfully resisted? We seem to remember many complaints that verbosity in the House of Commons was al-

most carried to perfection, and that it was sometimes indulged in deliberately by the responsible legislators of the Empire. But as they are not Indians the defect did not disqualify them for the exercise of self-government. Did the *Daily Gazette* ever read the Viceregal manuscript orations of Lord Curzon in India? The simple truth is that the bulk of the Anglo-Indian press is not interested in the Indian National Congress, is indifferent or hostile to it, affects a lofty contempt for it, cannot reconcile itself to the transfer of a single particle of real power from the existing bureaucracy to representative Indians, is wrapped up in its own little napkin of insufferable superiority and superciliousness, and has no better manners than to laugh at serious-minded and disinterested Indian publicists. Yet it affects to teach the best Indians how to conduct themselves in every affair of the world. And we suppose it is suffused by that 'British character' which is held up to the unstinted admiration of Indians in season and out of season.

Editorial Notes.

WE read:

'At the recent Anglo-Chinese-Tibetan conference, Great Britain is reported by the Chinese press to have submitted the following demands:—

- (1) The railway concession from India to Tibet.
- (2) For the reorganization of affairs in Tibet, China should borrow loans from Britain alone.
- (3) All existing treaties between Britain and Tibet should be recognized as valid.
- (4) In developing the industries of Tibet, Britons should be engaged to assist.
- (5) The Chinese Government should repay loans borrowed by Tibet from Britain.
- (6) No troops should be dispatched to Tibet without cause.
- (7) Appointment of officials should only be made after mutual consultation.
- (8) Telegraphs and posts should be established.
- (9) No Tibetan rights should be conceded to other countries.
- (10) Cooperation in mining enterprises.

We have read the above with much regret and misgiving and we would rather think until an authoritative announcement is made, that the Chinese press is incorrectly informed. For it amounts to an abrogation of the British policy which did not sanction Lord Curzon's ambitious plans twelve years ago. We thought at the time that the statesmen of both the great political parties of Britain were agreed that it was not prudent, even from a worldly point of view, to follow a 'forward' policy in relation to Tibet. It is not only morally unjustifiable but will lead to infinite complications in which India and Tibet will be the principal sufferers. How is a railway to Tibet required by India and why should it be forced on a land which, in the expressive language of Mr. Balfour when he was Prime Minister, desires nothing so much as to keep itself to itself? Who is to foot the bill and will the line be a paying one? 'Borrow loans from Britain alone,' and Britons should be engaged to assist, mean a great deal in diplomatic vocabulary and are of far-reaching consequences. One who is predisposed to judge adversely can have no difficulty in reading a sinister meaning into the ten demands that are stated to have been formulated but which lack official confirmation. He will ask whether they are capable of being interpreted otherwise than as that Britain is seeking her own advantage at the expense of comparatively weak China and absolutely helpless Tibet. The position of China is not enviable. Russia and Japan are importunately at her door, with force behind to make their demands effective, and there appear to be now these demands regarding Tibet. And China's internal affairs are so disorganized and she is in such want of financial strength and purposeful statesmanship that her only feasible present policy is perhaps to go on yielding to powerful foreign demands—more and yet more.

It is a source of satisfaction that following the formation of the Bengali Double Company the Lieutenant-Governor of the Punjab has convinced himself of the desirability of providing means for the satisfaction of the desire of the educated classes of that province for personal service in the cause of the Empire. It has all along been a wonder and a regret that the field of recruitment has not been widened in India when a war is being fought on an unprecedented scale and with tremendous issues at stake; and that the realization by the Indian Government of the existence of large man-power in India has only come in the third year of the war, carries its own comment with it and does not require our saying anything. How magnificent it would have been if a wholesome and liberal departure from the narrow-minded policy of mistrust of India had been made soon after hostilities began, is a thought which cannot be easily banished from the mind. It is one of the 'might-have-beens' of history. But it is never too late for governments or individuals to do a good thing and in this view the decision of Sir Michael O'Dwyer, in which the Governor-General in Council has concurred, is to be welcomed. The experiment has every chance of success in the Punjab, which provides one-half of the Indian Army and has, since the beginning of the war, supplied over a lakh of men to his Majesty's forces. We are informed that the secondary schools of the Rawalpindi division alone furnished nearly 1,000 men to the Army up to the end of last March. The present proposal is that a company or double company should be raised from among the matriculants and graduates of the Punjab University. No specially attractive terms are offered as an inducement. Deputy commissioners and principals of colleges have been asked to make known the intentions of Government and to receive applications for recruitment from those who have

passed at least the matriculation examination of the Punjab University. Applications will be received up to the end of February. The Governor-General in Council has asked the Punjab Government for an estimate of the number of men who are likely to come forward, and Sir Michael O'Dwyer says: 'From what the Lieutenant-Governor knows of the spirit of the people of the province, he believes that the response to the present call will be such as to justify him in reporting that there are enough and more than enough of educated men in the Punjab who are ready and eager to enlist in the Empire's cause.' We share the belief.

SIR KRISHNA GOVINDA GUPTA remarked at a recent meeting of the Bombay Presidency Association on what he regarded as the insufficient prominence that was given by Indian publicists to the military policy of Government towards Indians. The National Congress at Lucknow gave the first place this year to that subject—the Arms Act, volunteering, and commissions in the Army. The resolution on the Arms Act was assigned the foremost place and it was spoken to with ability and eloquence by the hon. Pandit Radha Kishen Das and Dr. R. Ranjit Singh among others. The demand embodied in the resolution was noteworthy. It was not merely that the Act and the rules thereunder should be amended so as to remove the racial discrimination against Indians who felt it to be an ever-present humiliation, but that the Act should be repealed and Indians should be allowed to use arms on conditions similar to those that prevail in England, power being reserved to local Governments to impose in the case of specified tribes or areas such restrictions as they might from time to time deem to be necessary. This is an advance over the resolutions of preceding sessions of the Congress, and we are glad it has been made. It is probable that the reasons which weighed with the Congress were, firstly, that the freedom to use arms had not been attended with catastrophic consequences in any other country or in the Indian states and there was no reason why British India should be marked out for specially invidious treatment, and secondly that even if European residents or visitors to India were required to take out licenses the magistrates who were to administer the Act might easily find reasons to suit their (it may be) preconceived notions that as a rule European applicants must not be denied while the applications of an Indian must be scrutinized with more than ordinary care. The possible objection that it would be unsafe or imprudent to allow every Indian in every locality to use arms after the deposit of the prescribed fee in the nearest post office, is met by the carefully considered proviso that was appended to the substantive part of the resolution. We think the Lucknow Congress has acted wisely in passing this new and more progressive resolution on the Arms Act, and we trust that the demand that it embodies will be actively pressed by Congress organizations in the country.

It must be difficult for the vast majority of those in India who do not eat meat to realize what meatless days mean to the people in European countries. Even to the meat eating Indians, the prohibition of meat would not appear a serious hardship, the reason being that such Indians generally do not use it as a main article of diet. But in Europe most of the chief dishes are preparations of meat and when these are prohibited, the vegetable food they can get can barely satisfy either their palate or their appetite. Prohibition of meat, therefore means semi-starvation to the people of European countries. The recognition that vegetarian diet is economically the cheaper, came first to Germany after the outbreak of the war. In England too there has recently been a growing appreciation of the necessity of restricting the consumption of meat. A Government official there is quoted by the *Times* to have remarked that 'to eat meat on the days on which it is prohibited by the state will be a sin against the "nation". In India, among various Hindu religious denominations and castes the consumption of meat is regarded as reprehensible from a much higher point of view, viz., that of religion and humanity. It is too much to expect that the restriction on meat consumption imposed by the Government owing to the economic necessities of the war, will bring about any radical change in the dietary constituents of European nations as a whole after the war, but there is no doubt that the movement in favour of vegetarianism which was making notable progress before, will gather additional strength, especially because the economic causes which necessitate a restriction of meat consumption now, will continue to operate, in a more or less acute form, for some time after the war. The temporary prosperity of the people due to the vast sums that are being spent by the Government for purposes of war and distributed among them, will, after the war, cease to flow into the pockets of the large army of workers now lucratively employed under the Government, and then it will be not national but individual necessity which will probably lead to the voluntary adoption of the more economical vegetarian diet. The prospect will gladden the heart of many who believe that the moral and spiritual growth of nations is promoted by abstinence from animal diet and its concomitant evil, drink.

THE resolution on the working of the department of agriculture, Central Provinces, for the year 1915-16 draws pointed attention to the extent to which agriculture can be made more profitable by the use of good seed and improved methods of cultivation. Very gratifying results have been achieved with regard to cotton. As a result of experiments conducted in the Akola farm a new variety of cotton, the *roseum*, was obtained and it is reported to have given a profit of at least Rs. 15 more per acre than the old *jarl*. It is estimated that about one-third of the cotton grown in the Central Provinces now is *roseum* and that it has added more than a crore of rupees to the

annual profits of cotton growers. Regard being had to the fact that the department is maintained at an annual cost of less than 4½ lakhs, there is no doubt that it has amply justified its existence and the beneficial results achieved by it may well be envied by agricultural departments in other provinces. Experiments on rice crop have also yielded gratifying results. It has been demonstrated that the transplantation of rice gives an average output of 700 lbs. per acre more than the broadcast crops. The results of some more experiments are given which appear to be of considerable practical utility, notably those obtained from the application of *mahuwa* refuse and from green soiling with *sann* hemp and the *tarota* weed. The department has also been engaged in experiments on the most economical and profitable methods of applying water and has found that for the best results are obtained by one good watering about a month after sowing and one smaller watering a month later. To popularize the results obtained by the department, Mr. Evans, deputy director, has adopted the system of establishing small demonstration plots in selected villages in charge of trained kamdars. We agree with Sir Benjamin Robertson in thinking that this system has possibilities of a widespread organization. It is gratifying to learn that the Nagpur agricultural college is becoming more popular and that a fair proportion of the new students are sons of agriculturists who after passing out of the college, 'not only farm their own lands on improved lines, but also exert a wider influence as unpaid demonstrators of the methods of the department'.

THE fickleness of popular attitude towards prominent public men and the evanescent character of even great contemporary reputations are suitable themes for fertile pens. The great statesman who was Prime Minister for over eight years and a half has ceased to be a popular favourite. The great Foreign Secretary who was responsible for the conduct of the Empire's international relations continuously for eleven years and who rose to the position of a popular idol two years ago, was the other day the object of an unfriendly mob demonstration when he was going to the Reform Club meeting where Mr. Asquith spoke after quitting the Premiership. 'The crowd created a considerable disturbance over Viscount Grey, whom the police escorted.' The creator of the Territorial Army and of the Overseas Expeditionary Force, the greatest of British army reformers since Lord Cardwell's day, was greeted by the crowd on the same occasion as 'Kaiser Haldane'. A comparison of the past with the present position of Mr. Winston Churchill reveals a like result. Public men in our country move in an altogether smaller sphere, but even here prominent public men have similarly been both the favourites and the discarded of mobocracy. The moral is plain and Indian public men cannot be too assiduous in learning and understanding it. They should only value popularity when it follows their public acts as a matter of course; they must not court it. Their principle should be what Herbert Spencer enunciated—if public approbation comes, well and good; if it does not come, also well and good, though not so well and good. This has been the lifelong principle of Mr. Dadabhai Naoroji; it was also the principle of Justices Ranade and Telang, of Sir Pherozeshah Mehta and Mr. Gokhale. Any deviation from this principle is fraught with mischief. No one can account for the whims and passions and fancies of mobocracy. It pulls down today the idol which it set up yesterday, and holds up the same person to admiration on one day and to execration on the next. We venture to think that there is some necessity for this to be laid to heart by Indian public men at the present juncture. Reason and a sound political instinct must be the guides, not merely the shout of the largest multitude.

AT the time the Press Act was passed the public were given distinctly to understand that a fresh declaration necessitated by the death of a registered keeper of a press or printer or publisher or by transfer of ownership by sale or by the resignation of an employee or by a change of place, was not to be avoided by a magistrate to demand the deposit of security. We believe the Government of India also issued administrative instructions to this effect. They have not however been uniformly respected in practice. The latest instance is furnished by Calcutta where the chief presidency magistrate refused to accept the declaration of a son whose father died, on the ground that 'the young men were not what their fathers were'. Mr. Swinhoe accordingly sent the application to the 'police for inquiry and report'. This is hardly satisfactory. Suppose the young men of today are more manly and patriotic than their fathers were, is it a crime that has to be punished or a sign of progress that ought to be applauded? If Mr. Swinhoe had before him evidence that that particular young man could not be trusted not to put his press to purposes of doubtful legality, he might have been justified in deciding to demand a security; though even if he exempted him because of the circumstance beyond his control which necessitated a fresh declaration the man could be punished at any later stage when he might offend. But there were no damning or even doubtful facts before the chief presidency magistrate. He has a prejudiced notion of young men in general of the present day and therefore put the C. I. D. on duty for inquiry and report. Which pressman can reckon himself safe under such a regime? The Press Act itself is an unmitigated evil. It was passed without justification and after hurried consideration. It is kept alive after enormous proof of the evil it has wrought. It continues to be administered without proper consideration or discrimination. No recent act of the British Indian Legislature has done such evil. This is the fact as Indians see it, for all the charm the Act may have for another section of the press which can get on in its own very free way notwithstanding that law.

SANCTITY OF CONTRACTS

INDIA'S REFUSAL TO PAY.

LONDON CHAMBER OF COMMERCE
CONDEMNATION.

FUTURE RELATIONS INVOLVED.

LONDON, 7TH FEBRUARY.

At a joint meeting of the East India section of the London Chamber of Commerce, and indent merchants interested in the Indian trade, a resolution was passed strongly disapproving of the action of Commercial Associations in India in instructing their members to refuse to pay drafts unless the rate of exchange were not under two shillings to the rupee. The meeting declared that it is contrary to business morality and destructive of the sanctity of contracts. The resolution also expressed the opinion that if such instructions were adhered to, they would have a most damaging effect upon all present and future business with India, and would render impossible continuance of past relations between suppliers in the United Kingdom and importers in India.

Sir Charles McLeod, who presided, said they were not fettering liberty of action in cases of individual shippers, but as a body they were determined not to allow the organised repudiation of contracts.

FUTURE OF SOUTH AFRICA.

STIRRING APPEAL BY GENERAL
SMUTS.

NATIONAL HONOUR INVOLVED.

CAPE TOWN, 7TH FEBRUARY.

On the eve of the South African elections tomorrow in which the chief issue relates to the maintenance of the Imperial connection, General Smuts has issued a stirring appeal to the people to support the South African party. He denounces the Nationalist policy of secession and says that the most fundamental issues of the life of South Africa, as well as the question of national honour and good faith, are involved. "If the Nationalist propaganda stands," he says, "we shall sow a crop of racial distrust, which only the scythe of a civil war can garner. The Nationalists are committing a supreme crime against the youth of South Africa, who are being born in the throes of common sufferings and sacrifices."

GOVERNOR-GENERALSHIP OF
CANADA.LORD DESBOROUGH LIKELY TO
ACCEPT.

LONDON, 7TH FEBRUARY.

The "Daily Telegraph's" Lobby correspondent has reason to believe that Lord Desborough has been offered, and will probably accept, the Governor-Generalship of Canada.

THE DAVIS CUP.

CHALLENGE ROUND IN NEW YORK.

NEW YORK, 7TH FEBRUARY.

The challenge round of the Davis Cup will be played at Forest Hills, in New York, on the 2nd September.

THE COLONIAL OFFICE.

MR CHURCHILL'S NEW DUTIES.

LONDON, 7TH FEBRUARY.

Lord Milner has formally surrendered the seals of office to Mr. Churchill, who will probably commence his duties at the Colonial Office on Monday next. There is no doubt that Sir Worthington Evans will succeed Mr. Churchill at the War Office.

ONLY two students of the Lucknow Christian College have thus far formally withdrawn in pursuance of the non-cooperation agitation. Preparation leave has been granted to second and fourth year students. Some students absented themselves on Tuesday.

THE Cantonment Reforms Committee appointed by the Government of India, consisting of four officials and four non-officials, commenced its sittings from the 31st in the Government of India office, Delhi. The Hon. Ebrahim Haroon Jaffer, leader of the non-official members filed a lengthy note prepared by Rai Sahab Panna Lall, Honorary Secretary, All-India Cantonment Association, regarding changes in the Cantonment laws desired by the Association.

THE INDIAN LEGISLATURE.

INAUGURATION BY THE DUKE.

ENTHUSIASTIC PROCEEDINGS.

MESSAGE FROM THE KING-EMPEROR.

TOUCHING PERSONAL APPEAL OF THE DUKE:
"BURY THE DEAD PAST."

[From our special correspondent.]

DELHI, 9TH FEBRUARY.

The inauguration to-day by His Royal Highness the Duke of Connaught of the Council of State and the Legislative Assembly was a brilliant and impressive event which will never be forgotten by those who participated in it. The speech delivered by His Royal Highness touched a high note of statesmanship and eloquence throughout and concluded with a noble appeal to British and Indians to put aside the bitterness which had arisen over the tragic events in the Punjab and to join hands and work together for India.

His Royal Highness and the Viceroy entered the Council Chamber, in which members of both Houses had assembled, at half past ten. In the public galleries were many Indian Princes, whose brilliant attire added to the picturesqueness of the scene. On the dais, which was covered with a cloth of gold, were two thrones, that on the right of H. R. H. being occupied by the Viceroy. The Presidents of the Council and the Assembly in their robes and full wigs were seated on the floor of the Chamber facing the dais. In the speech with which he opened the proceedings, Lord Chelmsford traced the historical events which had led up to the present occasion. In a forcible passage he declared that the historian of the future, though he might detect in his survey of the achievements of the British in India, many an error and shortcoming, would recognise that throughout the years of their rule, one unceasing purpose had run and that it had been the constant aim of the British Government to extend to India the benefits and privileges of her own institutions. The Viceroy maintained that the reforms with which he had been associated, represented an honest attempt to give effect to the Declaration of August 1917 and he concluded a speech, which evoked frequent applause, by inviting His Royal Highness, whom they welcomed as an old friend of India, to inaugurate the new assemblies.

The Duke of Connaught had a magnificent reception from his audience. He was loudly cheered before he commenced his speech and many of its passages were marked by enthusiastic applause. The message from the King Emperor, with which His Royal Highness was charged, was listened to with profound attention. The Royal statement that "To-day you have the beginnings of swaraj within my Empire" evoked an enthusiastic demonstration. The reverence and affection felt for Queen Victoria by Indians was shown when the Duke referred to his selection by the King to come to this country as the eldest member of the Royal House and the only surviving son of Queen Victoria, whose love and care for India would ever live in its people's memory. Of his own affection for India he spoke with simple eloquence. After a reference to Her late Majesty's famous proclamation of 1858, His Royal Highness said: "And though there have been occasions on which the tranquillity of this great country has been endangered by disturbances and disorders, which have necessitated the use of military force, speaking on behalf of His Majesty and with the assent of his Government, I repudiate in the most emphatic manner the idea that the administration of India has been or ever can be based on principles of force or terrorism." An outburst of cheering followed these words. The responsibilities and the opportunities now offered to the representatives of the peoples of India were eloquently outlined by His Royal Highness. Upon the manner in

which those to whom he was speaking exerted their influence, upon the wisdom and foresight displayed in their deliberations, upon the spirit in which they approached their task would depend the progress of India towards the goal of complete self-government. A notable eulogy of the part which the Viceroy had played was the signal for a prolonged outburst of cheering.

When at length the Duke had formally declared the Council of State and the Legislative Assembly duly opened, he paused and asked to be permitted to say a few words of a personal nature. Since he had landed in India, he said, he had felt the bitterness and estrangement between those who had been and should be friends. The shadow of Amritsar had lengthened over the fair face of India. He knew how deep was the concern felt by the King-Emperor at the terrible chapter of events in the Punjab. With force and pathos the Duke remarked that he had reached a time of life when he most desired to heal wounds and to reunite those who had been disunited and he made a personal appeal from his heart to British and Indians to bury, along with the dead past, the mistakes and misunderstandings of the past, "to forgive where you have to forgive and to join hands and to work together to realise the hopes that arise from to-day." These concluding words of a great speech, were followed by a storm of applause which lasted for some time and the hope was expressed by many who heard him, that the appeal had not been made in vain.

Mr. Muddiman, President of the Council of State, and Mr. Whyte, President of the Legislative Assembly, now tendered the loyal and dutiful thanks of these bodies to the King Emperor for his message and an expression of their gratitude to the Duke for his presence on that occasion. The Viceroy joined in His Royal Highness' appeal that they should bury, along with the dead past, the mistakes and misunderstandings of the past, and then declared the proceedings closed.

The quadrangle immediately opposite the Assembly Chamber presented a scene of great animation and lively interest. The decorations were of flags and hunting, and soldier's accoutrements glistening in the morning sun gave a finishing touch to the whole scene. A large number of spectators were seated on both sides of the gangway leading to the Council Chamber and the Secretariat Staff was crowded into every available space in the huge building. Leaving Viceroyal Lodge at ten an under a Royal salute the cortege which was composed of the 19th Hussars, the 101st Royal Field Artillery and the 20th Deccan Horse came up to the pavilion where a guard of honour furnished by the Royal Air Force and the 16th Jat Light Infantry, presented arms as the band played the National Anthem. At the Pavilion His Royal Highness was received by members of Executive Council and Presidents of the Council of State and Legislative Assembly.

The Viceroy and Lady Chelmsford left Viceroyal Lodge a little after ten o'clock and their departure was announced by a salute. The escort of their Excellencies was composed of the Viceroy's Bodyguard, the 19th Hussars, the 102nd R. F. A., and the Patiala Lancers. On the arrival of the Viceroy at the Pavilion the Union Jack was unfurled and the band played the National Anthem.

The Duke and the Viceroy then proceeded to the Council Chamber in procession,

headed by the presidents of the Council of State and Legislative Assembly, members of the Governor General's Executive Council and staff, of His Royal Highness and His Excellency. On both sides of the entrance to the Assembly Hall, guards of honour came to the salute as the procession moved off. The scene inside the Hall was one of subdued excitement. The galleries were packed with Ruling Princes and Chiefs, the principal civil and military officers and a few chosen leading non-officials. Lady Chelmsford was in the Viceroyal gallery. On the floor of the House were seated Members of the Council of State and Assembly, and immediately below the dais seats were provided for the two presidents. As soon as the Duke and the Viceroy entered the Hall, the entire audience stood up. The Duke took his seat on the throne, supported by the Viceroy on his right.

THE VICEROY'S SPEECH.

His Excellency, in inviting the Duke to declare the Houses open said:—

Hon. Members of the Council of State and members of the Legislative Assembly, I have required your attendance here under section B3 of the Government of India Act, for an important ceremony. The new Indian Legislature which is to be opened to-day, is the outcome of the policy announced by His Majesty's Government in August 1917. That announcement has been described as the most momentous utterance in the chequered history of India and I believe that it merits that description. But history, as we have learnt to know, is a continuous process. In human affairs as in nature, there are no absolute beginnings and, however great the changes that may be compressed into a few crowded years, they are, to the eye of the historian, the inevitable consequences of other changes, sometimes but little noticed or understood at the time which have preceded them. Nowhere is this clearer than in the record of British rule in India. The Act of 1919 involved a great and memorable departure from the old system of Government. It closed one era and opened another. Nonetheless its most innovative provisions had their germ in measures reaching well back into the last century and the purpose and spirit which underlay them are those that have throughout guided and inspired the policy of the British in India. There are those who will dispute this interpretation of the character of British policy. In their eyes, the real object of the British Government has always been the retention of all genuine power in its own hands, and every step in the liberalisation of the structure of Government, has been a concession tardily and grudgingly yielded to demands which the Government deemed it impolitic wholly to refuse. I am confident that history will not endorse this charge.

THE HISTORIAN'S VIEW OF BRITISH
ACHIEVEMENTS IN INDIA.

The historian of the future will detect in his survey of the achievements of the British in India, many an error and shortcoming, but he will also recognise that, throughout the years of their rule, an increasing purpose has run, and he will do justice to the unprecedented character and the colossal magnitude of the task which they set themselves, for no such task was ever attempted by the Empires of the past. In these Empires, either free institutions had never existed, or, as in the case of Rome, the growth of the Empire had proved fatal to such liberties as had previously been enjoyed by the founders of the Empire. There were differences doubtless in the forms of local administration and in the personal privileges of the members of the various peoples and races of the State, but such variations in no wise affected the autocratic character of the central Government. The destinies of India and Britain became linked together at a time, when, in the latter country, self-government had become firmly established. It has since been the constant aim of the British Government to extend to India the benefits and privileges of her own institutions. Were any specific evidence needed of the truth of this proposition, I would appeal to the historic minute of Lord Macanlay upon the question of the medium of instruction in India. His argument that England could not impart the ideas of the western world otherwise than in her own language, carried with it tremendous consequences. It was familiarity with the literature and thought of English historians and teachers that did more than any other single cause to mould the minds of educated Indians in a way that inevitably led to a demand for political development that should imitate the model held out to her, for, as one of our own poets had said:

"We must be free who speak the language Shakespeare spoke."

The difficulties which confronted her in such a task were indeed formidable. The vast area of the country, the number and diversity of its population, and the habits and ideas engendered by many centuries of despotic rule, were obstacles that might well have seemed insuperable even to the boldest imagination. In dealing with them the methods followed by British statesmen have been those with which the political developments of England herself had made them familiar. English self-government was not the fruit of any sudden revolution or catastrophic change but has been built up gradually and through centuries of sustained effort. The evolution of British policy in India has pursued a similar course. The British Government has not attempted any dazzling and brilliant but inevitably unstable reconstructions. It has been content to advance step by step, to adjust its institutions from time to time to the degree of progress obtained by the people, and to build up the edifice of constitutional government on the foundations laid by preceding generations so that of India, under British rule, it might be truly said, as has been said of England herself, that she has been "a land where freedom slowly broadens down from precedent to precedent."

THE STAGES OF INDIA'S CONSTITUTIONAL DEVELOPMENT.

The history of constitutional developments in India under British rule falls into certain fairly well defined stages.

The first of these may be said to have terminated with the Act of 1861. During this period the British Government were engaged in extending and solidifying their dominions, in evolving order out of the chaos that had supervened on the break up of the Moghul Empire, and in introducing a number of great organic reforms such as the improvement of the police and the prisons, the codification of the criminal law and the establishment of a hierarchy of courts of justice and of a trained civil service. The main achievement of administration was, in fact, the construction and consolidation of the mechanical framework of the Government. The three separate Presidencies were brought under a common system, British rule was extended over much of the intervening spaces and the legislative and administrative authority of the Governor-General in Council was asserted over all the provinces, and extended to all the inhabitants, while, at the same time, provision was made for local needs and local knowledge by the creation, or re-creation, of local councils. And it is significant that in the Act which closed this chapter, the principle of the association of the people of India with the government of the country was definitely recognised. The councils set up by this Act were still merely legislative committees of the Government but the right of the public to be heard and the duty of the executive to defend its measures, were acknowledged and Indians were given a share in the work of legislation.

The second stage terminated with the Act of 1892. The intervening period had witnessed substantial and many-sided progress. Universities had been established, secondary education had made great strides and Municipal and District Boards had been created in the major provinces. A limited but important section of Indian opinion demanded further advance and the justice of this demand was recognised by the British Government in the Act of 1892. This Act conferred on the Councils the right of asking questions and of discussing the budget, and, to this extent, admitted that their functions were to be more than purely legislative or advisory, but its most notable innovation was the adoption of the elective principle. It is true that technically all the non-official members continued to be nominated but, inasmuch as the recommendations of the nominating bodies came to be accepted as a matter of course, the fact of election to an appreciable proportion of the non-official seats was firmly established. The Act of 1861 had recognised the need for including an Indian element in the Legislative Councils. The Act of 1892 went further, it recognised in principle the right of the Indian people to choose its own representatives on the Councils.

THE MORLEY-MINTO REFORMS.

The third stage will always be associated with the names of Lord Morley and Lord Minto. The experience of the reforms of 1892 had been, on the whole, favourable. The association of the leaders of the non-official public in the management of public affairs had afforded an outlet for natural and legitimate aspirations and some degree of education in the art of Government, but the impulses which had led to the reforms of

1892, continued to operate and they were reinforced by external events, such as the Russo-Japanese war. Important classes were learning to realise their own position, to estimate for themselves their own capacities and to compare their claims for equality of citizenship with those of the British race. India was, in fact, developing a national self-consciousness.

The Morley-Minto reforms were a courageous and sincere effort to adjust the structure of the Government to these changes. The Legislative Councils were greatly enlarged, the official majority was abandoned in the local councils and the principle of election was legally admitted. No less significant were the alterations made in the functions of the councils. These were now empowered to discuss the budget at length, to propose resolutions on it and to divide upon them, and not only on the budget, but in all matters of public importance, resolutions might be moved and divisions taken. It was hoped by the authors that around this conservative sentiment would crystallise, and that, for many years, no further shifting of the balance of power would be necessary. These anticipations have not been fulfilled, and, from the vantage point of our later experience we can now see that this was inevitable. The equilibrium temporarily established was of a kind that could not for long be maintained. The forces which had led to the introduction of these reforms continued to gain in intensity and volume. The demand of educated Indians for a larger share in the government of their country grew year by year more insistent and this demand could find no adequate satisfaction within the framework of the Morley-Minto constitution. This constitution gave Indians much wider opportunities for the expression of their views and greatly increased their power of influencing the policy of the Government and its administration of public business, but the element of responsibility was entirely lacking. The ultimate decision rested in all cases with the Government and the councils were left with no functions save that of criticism. The principle of autocracy, though much qualified, was still maintained and the attempt to blend it with the constitutionalism of the West could but postpone for a short period the need for reconstruction on more radical lines.

THE POSITION IN 1916-1917.

Such then was the position with which my Government were confronted in the years 1916-1917. The conclusion at which we arrived, was that British policy must seek a new point of departure, a fresh orientation. On the line of the Morley-Minto reforms, there could be no further advance. That particular line of development had been carried to the furthest limit of which it admitted and the only further change of which the system was susceptible would have made the legislative and administrative acts of an irremovable executive entirely amenable to elected councils and would have resulted in a disastrous deadlock. The executive would have remained responsible for the government of the country but would have lacked the power to secure the measures necessary for the discharge of that responsibility.

THE DECLARATION OF AUGUST 1917 AND THE ACT OF 1861.

The solution which finally commended itself to us, is embodied in principle in the declaration, of which His Majesty's Government in full agreement with us, made in August, 1917. By that declaration the gradual development of self-governing institutions, with a view to the progressive realisation of responsible government was declared to be the goal towards which the policy of His Majesty's Government was to be directed. The increasing association of the people of India with the work of government had always been the aim of the British Government. In that sense a continuous thread of connection links, together with the Act of 1861 and the declaration of August, 1917. The latter is only the most recent and most memorable manifestation of a tendency that has been operative throughout British rule, but there are changes of degree so great as to be changes of kind and this is one of them. For the first time the principle of autocracy, which had not been wholly discarded in all earlier reforms, was definitely abandoned. The conception of the British Government as a benevolent despotism was finally renounced and in its place was substituted that of a guiding authority, whose role it would be to assist the steps of India along the road that, in the fullness of time, would lead to complete self-government within the Empire. In the interval required for the accomplishment of this task, certain powers of supervision, and if need be or

intervention, would be retained and substantial steps towards redeeming the pledges of the Government were to be taken at the earliest moment possible.

I shall not attempt to recount in detail the processes by which subsequently the new policy was given definite form and expression in the Act of 1919. They are set out in documents, all of which have been published. In May 1916 I took up the question of constitutional reform. Throughout that year and the first half of 1917, I pressed upon His Majesty's Government the necessity for a declaration of policy outlining the objective of British rule in India and the steps to be taken in the direction of that objective, feeling sure that such a declaration could only emanate satisfactorily from the highest authority of the Empire.

MR. MONTAGU'S VISIT TO INDIA.

In August, 1917, that declaration was made and in November the Secretary of State, on my invitation, came to India to take up the task of recommending—with myself—to His Majesty's Government, the steps to be taken in fulfilment of the declaration. Without that visit, I make bold to say, the Government of India might still be exchanging despatches with His Majesty's Government on this subject. No two men could have worked together on such a task with greater harmony and good will. Differences there may have been; but where and when have there not been differences in such a work? Our proposals and the reasons for them are set out in the report on the Indian Constitutional Reforms. They have been widely and in some quarters severely criticised and in some respects they have been modified by Parliament, but the cardinal feature of our scheme, now generally known as the system of diarchy, is the basis of the Act of 1919. It will be for future generations to pass the final judgment on our scheme and I shall not endeavour to anticipate the verdict but certain claims I do advance.

The scheme does represent in honest effort to give effect in the fullest and most complete form possible to the declaration of August, 1917. Neither here nor in England has there been any attempt to whittle down or nullify the pledges then given, nor can the charge of failing to consult opinion, be laid at our doors. At every stage we have courted publicity.

The proposals in the report on Indian constitutional reforms were communicated to the public at the earliest moment possible. The criticisms which they elicited were transmitted to the Secretary of State in published despatches and every opportunity was given to all parties to lay their views before the Joint Committee. Every criticism, every suggestion, every alternative plan was fully weighed and explored. We left nothing undone that in our judgment might conduce to the successful solution of the great work which we had undertaken.

SETTING THE SEAL ON FOUR YEARS-LABOURS.

According to our lights, we have striven to make the gift which we had to bestow worthy of Britain and worthy of India and now His Majesty the King-Emperor, who has given so many proofs of his concern for the welfare of India, has been pleased to set the seal on our labours of the last four years by deputed His Royal Highness the Duke of Connaught to open on his behalf the new Indian Legislature. His Royal Highness is no stranger to India. Some five years of his life were passed in this country. He has himself been a member of the Indian Legislative Council. He knows the people of India and their problems and his interest in their well being has never flagged. We welcome him not only as the representative of His Majesty the King-Emperor but as an old and proved friend of India and now it is my privilege and pleasure to ask His Royal Highness to inaugurate the new assemblies of the Council of State and Legislative Assembly.

THE DUKE'S INAUGURAL ADDRESS.

His Royal Highness the Duke of Connaught said:—

Your Excellency and gentlemen of the Indian Legislature, I am the bearer of a message from His Majesty the King-Emperor. It is this:—

HIS IMPERIAL MAJESTY THE KING EMPEROR'S MESSAGE TO THE INDIAN LEGISLATURE.

"Little more than a year has elapsed since I gave my assent to the Act of Parliament which set up a constitution for British India. The intervening time has been fully occupied in perfecting the necessary machinery, and you are now at the opening of the first session of the legislatures which the Act established. On this

auspicious occasion I desire to send to you and to the members of the various provincial councils, my congratulations and my earnest good wishes for success in your labours and theirs. For years, it may be for generations, patriotic and loyal Indians have dreamed of Swaraj for their motherland. To-day you have the beginnings of Swaraj within my Empire, and the widest scope and ample opportunity for progress to the liberty to which my other Dominions enjoy. On you, the first representatives of the people in the new councils, there rests a very special responsibility, for on you it lies, by the conduct of your labours and the justice of your judgments, to convince the world of the wisdom of this great constitutional change. But on you it also lies to remember the many millions of your fellow-countrymen who are not yet qualified to share in political life, to work for their upliftment and to cherish their interests as your own."

"I shall watch your work with unfailing sympathy and with a resolute faith in your determination to do your duty to India and the Empire."

As you know it had been the intention of His Majesty to send the Prince of Wales, the Heir to the Throne, with his greetings, and his authority to open the Chamber of the new Indian Legislature. Events did not permit of his coming, and I received His Majesty's commands to perform these functions on his behalf. In me, the King selected the eldest member of the Royal House, and the only surviving son of Queen Victoria, whose love and care for India will ever live in its people's memory. I have myself, a deep affection for India, having served it for years and made many friends among its princes and leaders. It is thus with no common pleasure that I am here to receive you on this memorable occasion.

"THE AWAKENING OF A GREAT NATION."

Throughout the centuries Delhi has witnessed the pomp and ceremony of many historic assemblages. Two at least of these are remembered by most of you. Twenty years ago I took part in that brilliant concourse which celebrated the accession of my late brother, King Edward the Seventh. Nine years later, amid circumstances of unforgettable splendour, King George the Fifth and his Queen, received in person, the homage of the princes and peoples of India. Our ceremony to-day may lack the colour and romance of the gatherings I have mentioned, though it does not yield to them in the sincerity of its loyalty, but it strikes a new and different note. It marks the awakening of a great nation to the power of its nationhood. In the annals of the world there is not, so far as I know, an exact parallel for the constitutional change which this function initiates. There is certainly no parallel for the method of that change. Political freedom has often been won by revolution, by tumult, by civil war, at the price of peace and public safety. How rarely has it been the free gift of one people to another, in response to a growing wish for greater liberty, and to growing evidence of fitness for its enjoyment! Such however is the position of India to-day, and I congratulate most warmly those of you, old in the service of your Motherland, who have striven through good report and ill, for the first instalment of that gift, and to prove India worthy of it. I trust that you and those who take up your mantles after you, will move faithfully and steadfastly along the road which is opened to-day.

THE KEYNOTE OF BRITISH POLICY.

When India became a Dependency of the British Crown, she passed under a British guardianship which has laboured with glorious results to protect India from the consequences of her own history at home, and from the complications of international pressure abroad. Autocratic, however, as was the Government then inaugurated, it was based on the principle laid down by Her Late Majesty Queen Victoria in that famous proclamation of 1858, of which the keynote is contained in the following passage:—"In their prosperity will be our strength, in their contentment our security, and in their gratitude, our best regard." And though there have been occasions on which the tranquillity of this great country has been endangered by disturbances and disorders which have necessitated the use of military force, speaking on behalf of His Majesty, and with the assent of his Government, I repeat

state in the most emphatic manner, the idea that the administration of India has been, or ever can be, based on principles of force or terrorism. All Governments are liable to be confronted with situations which can be dealt with only by measures outside the ordinary law but the employment of such measures is subject to clear and definite limitations, and His Majesty's Government have always insisted and will always insist, on the observance of these limitations, as jealously in the case of India, as in that of England herself. As His Excellency the Viceroy has observed, the principle of autocracy has all been abandoned. Its retention would have been incompatible with that contentment which had been declared by Her Late Majesty Queen Victoria, to be the aim of British rule, and would have been inconsistent with the legitimate demands and aspirations of the Indian people, and the stage of political development which they have attained.

FUTURE PROBLEMS.

Henceforward, in an ever increasing degree, India will have to bear her own burdens. They are not light. The times which have seen the conception and birth of the new constitution are full of trouble. The war, which ended two years ago, has done more than alter the boundaries of nations. The confusion which it brought in its train will abate in time, but the world has not passed unchanged through the fire. New aspirations have awakened, new problems been created and old ones invested with a stinging urgency. India has escaped the worst ravages of the war and its sequels, and is thus, in some respect, better fitted than many other countries to confront the future. Her material resources are unimpaired, her financial system is sound and her industries are ready for rapid expansion. But she cannot hope to escape altogether the consequences of the worldwide struggle. The countries of the earth are linked together as never before. A contagious ferment of scepticism and unrest is seething everywhere in the minds of men, and its workings are plainly visible in India. She has other problems peculiarly her own. Inexperience in political methods will be irksome at times. The electorates will have to be taught their powers and responsibilities. Difficulties which are negligible in smaller and more homogeneous countries, will arise in handling questions of religion, race and custom.

RESPONSIBILITIES OF THE LEGISLATURE.

Gentlemen of the Indian Legislature.—Such are the labours which await you. They will have to be carried on under the eyes of a watching world—interested, but not in critical of a sister nation who welcome you into their partnership in the British Empire—of that wider council of nations which look to India as the future guide of the unknown forces of Asia. Your individual responsibility is great. You may perhaps be apprehensive that the arena for practical issues of immediate moment, will be rather the Provincial Councils than the Central Legislature. You may feel that the ministers in the provinces will be in closer touch with popular causes, and have larger opportunities of public service. But this is true only in a very limited sense. It is the clear intention of the Act of 1919, that the policy and decision of the Government should be influenced to an extent incomparably greater than they have been in the past, by the views of the Indian Legislature and the Government will give the fullest possible effect, consistent with their own responsibilities to Parliament, to this principle of the new constitution. From now onwards your influence will extend to every sphere of the central Government; it will be felt in every part of its administration. You are concerned, not with the province, but with all British India and statecraft could not ask for a nobler field of exercise. Upon the manner in which your influence is exercised, upon the wisdom and foresight displayed in your deliberations, upon the spirit in which you approach your great task, depend the progress of India towards the goal of complete self-Government.

THE TWO CHAMBERS.

To ensure so far as political machinery can ensure, that the legislature is fitly equipped for those lofty duties, two chambers have been constituted.

In the Council of State it had been the intention of Parliament to create a true Senate, a body of elder statesmen, endowed with mature knowledge and experience of the work and consequent sobriety of judgment. Its functions will be to exercise a revising but not an overriding influence, for caution and moderation, and to review and adjust the Acts of the larger chamber. To the As-

sembly it will fall to voice more directly, the needs of the people, soldier and trader, owners of land and dwellers in cities, Hindu and Mahomedan, Sikh and Christian. All classes and communities will have in it their share of representation, each class and each community can bring its own contribution, its own special knowledge, to the common deliberations. And, may I say in passing, that help will be expected from the representatives of the British non-official community? They have done great service to the trade and industry of India in the past. Will they now, with their special experience of representative institutions in their own land, lend their powerful aid in building up India's political life and practice?

In a legislature thus composed, it is both inevitable and right that strong differences of opinion and aims should manifest themselves. Struggle is a condition of progress in the natural world. Politics is, in fact the process of the clash of wills, sympathies and interests, striving for adjustment in the sphere of legislation and Government. But it is the great virtue of representative institutions that they tend to replace interests by reasoned discussion, compromise, toleration, and the mutual respect for honourable opponents. The extent to which a body of lawmakers shows itself capable of controlling passion and prejudice, is the measure of its capacity for enduring success. For these reflections I make no apology. They must already have been present to your minds, but they constitute the strongest plea for what all friends of India most desire to see—greater unity of purpose among her various communities. In all your deliberations let there be a conscious striving for unity in essentials, that unity which has been lacking in India in the past, but may yet become, if steadfastly nurtured, her greatest strength.

Gentlemen of the Indian Legislature, I have hitherto spoken of your duties, let me close with a word on your privileges. On you who have been elected the first members of the two chambers, a signal honour has fallen. Your names will go down to history as those whom India chose to lead the van of her march towards constitutional liberty. I pray that success will attend you, and that the result of your labours will be worthy of the trust that India has reposed in you.

CONGRATULATIONS TO THE VICEROY.

Your Excellency, you are approaching the end of your Viceroyalty. In almost every country of the world the years just passed have been critical and anxious, in India no less, and I knew well the vast, and well nigh overwhelming anxieties which you have been called upon to face. I know well the high sense of duty which has always prompted you; the single purpose which has possessed you; the never-failing courage which has sustained you. From the first moment you held one special object in view. You determined, God willing, to lead India to a definite stage in her constitutional advancement. Through all distractions and difficulties you held to that determination and to-day, when your thoughts are turning to the homeland and to the hour when your mantle will pass to other shoulders, when you think regretfully, as all men must in such an hour, of all the things you would have wished to do, had fortune been more kind, still as you look round this Assembly Your Excellency must surely feel, "For this I have strived and in this I have won." I wish to offer my warm congratulations to you on the transition to-day into life and reality of that far-seeing scheme of political progress of which you and the Secretary of State were the authors. It must be no small pride to a statesman who had been directing the destinies of India during these difficult years that he sees, while still in office, the foundations securely laid of that edifice which he helped to plan with infinite care in face of much misunderstanding and yet with the full assurance of a nation's future gratitude. I trust that Your Excellency's successor and the devoted public servants who will be his agents and advisers, will find in the new Indian Legislature an alleviation of labour, a faithful mirror of India's needs and wishes and a trusty link between themselves and the vast millions under their care. And now I declare duly open the Council of State and the Legislative Assembly constituted under the Government of India Act, 1919.

A PERSONAL APPEAL: "BURY THE DEAD PAST."

Gentlemen, I have finished my part in to-day's official proceedings. May I claim your patience and forbearance while I say a few words of a personal nature. Since I landed I have felt around me bitterness and estrangement between those who have been and should be friends.

The shadow of Amritsar has lengthened over the fair face of India. I know how deep is the concern felt by His Majesty the King-Emperor at the terrible chapter of events in the Punjab. No one can deplore those events more intensely than I do myself. I have reached a time of life when I most desire to heal wounds and to reunite those who have been disunited. In what must be, I fear, my last visit to India I love so well, here in the new capital inaugurating a new constitution, I am moved to make you a personal appeal put in the simple words that come from my heart, not to be coldly and critically interpreted. My experience tells me that misunderstandings usually mean mistakes on either side. As an old friend of India, I appeal to you all, British and Indians, to bury, along with the dead past, the mistakes and misunderstandings of the past, to forgive where you have to forgive and to join hands and to work together to realise the hopes that arise from to-day.

ACKNOWLEDGMENTS OF THE COUNCIL AND ASSEMBLY.

Mr. A. P. Mudliman, President of the Council of State, who wore a damask robe trimmed with gold over a black velvet suit (he was in similar costume to that of the Speaker in full dress at State functions), in thanking His Royal Highness, said: May it please Your Royal Highness, We, His Majesty's most dutiful and loyal subjects, who are members of the Council of State, beg leave to request that Your Royal Highness may be pleased to offer our humble thanks to His Majesty the King-Emperor for the gracious message which has been conveyed to the Council of State by Your Royal Highness, our profound gratitude for your presence on this most auspicious occasion.

Mr. T. Whyt, President of the Assembly, who wore a wig and gown, also thanked the Duke on behalf of the Assembly.

THE VICEROY JOINS IN THE DUKE'S APPEAL.

Before declaring the proceedings closed the Viceroy said: I should like to add one or two words to those which I have already uttered. None of us here could have listened unmoved to the personal appeal which has been made to all of us in the closing words of His Royal Highness' address. Cannot we all "bury along with the dead past the mistakes and misunderstandings of the past, forgive where we have to forgive and join hands and work together?" I use His Royal Highness' words. I could use no better. (Loud cheers).

The Duke and the Viceroy left the Hall under a Royal salute.

THE OATH OF ALLEGIANCE.

DELHI, 9TH FEBRUARY.

Before the actual inauguration of the Council of State and Legislative Assembly, six members took the oath of allegiance. They were Mr. Jivivasa Sastri, Sir Alexander Murray, and Rama Bhadra Naidu of the Council State, and Srinivasa Rao, Satish, Chandra Ghosh and Raja Kusarpal Singh of the Legislative Assembly. Both Presidents shook hands with the members and left the Council Chamber to receive the Duke and Viceroy at the Pavilion.

BENGAL LEGISLATIVE COUNCIL.

EXODUS OF GOVERNMENT TO DARJEELING TO CEASE.

CALCUTTA, 6TH FEBRUARY.

At the afternoon sitting of the Bengal Council, two more resolutions were discussed. The first resolution urged that each ordinary member should draw a monthly allowance of Rs.250 plus free first class railway passes and postage throughout the province. After a discussion lasting nearly an hour the mover withdrew the resolution, finding almost the whole house to be against the motion.

The next resolution urged that the annual exodus of Government to Darjeeling be discontinued from the next official year, and that no provision be made for it in next year's Budget. The motion was discussed for two hours and all members of the Executive Council, and official members, opposed it while most of the elected members both Europeans and Indians, supported the motion.

The resolution was carried, 53 voting for and 41 against. The Council meets to-morrow at 3 p.m.

L.G.O.C. omnibuses last year ran altogether 100 million miles, and on the average there was only one fatal accident per 1,250,000 miles run.

POLO AT DELHI.

THE DUKE OF CONNAUGHT'S TOURNAMENT

DELHI, 9TH FEBRUARY.

A very large and interested crowd of spectators assembled to-day to witness the semi-finals of the Duke of Connaught's Polo Tournament. Every seat was occupied and the further side of the ground was packed with spectators. A shamiana sheltered the Viceroyal enclosure, and there were special enclosures for the Ruling Princes, of whom a large number attended. The ground was in perfect condition and the general arrangements reflected great credit on the Hon. Secretary.

The first match was between Patiala and the 20th Deccan Horse. The latter put up a very fine fight, and with very little more luck the scores would have been more equal. Patiala had to play hard the whole time to maintain this supremacy and it was chiefly due to the excellent exhibition of polo by General Chanda Singh that the 20th's score was not larger. General Worgan played a very sound game for his side, and had hard luck in not scoring on more than one occasion.

The teams were:—

Patiala: (1) Major Jaswant Singh, (2) Col. Joginder Singh, (3) Captain Thakur Singh, (4) General Chanda Singh.

20th Deccan Horse: (1) Captain H. Nunn, (2) Jemadar Siddi Nur, (3) Captain Tinley, (4) General Wordan.

The game opened with an almost immediate score by Patiala, which was followed by a retaliation on the part of the 20th but the goal, though signalled, was disallowed. Towards the end of the chukker, Patiala scored again.

The second chukker was blank, though the 20th had one or two opportunities of scoring, which at the critical moment they failed to take.

The third chukker was, if anything, in Patiala's favour, but indifferent shooting only resulted in the addition of two more goals and half time found Patiala leading by 4 goals to 0.

In the fourth chukker the 20th pressed on more than one occasion, but the fates did not favour them. Towards the end of the period Patiala put on another goal.

The penultimate chukker was a really grim struggle, and at last the 20th's efforts were rewarded by a goal.

The final chukker was rather sticky, and Patiala took advantage of two mistakes by the 20th's backs, and increased their lead by 2 goals.

On the whole it was a very good galloping game, and provided a match of much interest from the spectators point of view.

JODHPUR V 21ST LANCERS

The second match was between Jodhpur and 21st Lancers. The teams were:

Jodhpur: (1) Ram Raja Sanut Singh, (2) Thakor Prith Singh, (3) The Maharaja of Rutlam, (4) Thakore Ramsingh.

21st Lancers: (1) Mr. Haiford, (2) Captain Evans, (3) Captain Godfree, (4) Captain Lister.

This was a disappointing game. The 21st did not show their usual form, and the Jodhpur team had it all their own way in the first half, especially in the third chukker, in which they put on 5 goals.

After this the Maharaja of Rutlam received a severe blow on the head, which necessitated his leaving the field and the Jodhpur extra man took his place. The rate of scoring then slowed down appreciably, and the fifth chukker was blank. In the final period both sides put on a goal. The final score was Jodhpur 14 goals, 21st Lancers 4 goals.

General Sir Harry Watson and Major Gannon umpired in the first match, and Colonel Giles and Major Gannon in the second.

The band of the 2nd Gurkhas played throughout the afternoon.

His Royal Highness was a most keen and interested spectator of both matches, and his arrival caused a scene of much enthusiasm.

THEFT OF ACCOUNT BOOKS.

A RIGOROUS SENTENCE.

MADRAS, 6TH FEBRUARY.

Percy Malinson Dawes, an Indian Christian, employed as a stationery clerk at the Scottish Mission Industries Company, Limited, was sentenced to two years' rigorous imprisonment, three months of which is to be in solitary confinement, for the theft of 139 folio account books valued at Rs.535 8-0.

Seven previous convictions for similar offences committed at Bangalore and Madras were alleged against the accused.

RAILWAY STRIKES.

FURTHER EXTENSION THREATENED.

POSITION DESCRIBED AS CRITICAL.

CALCUTTA, 9TH FEBRUARY.

The strike at the Lillooah workshop of the East Indian Railway Co. continues. About 600 strikers at a meeting on Tuesday resolved not to resume work unless their grievances were adjusted. The menial staff of the Carriage and Wagon Department at Howrah are also holding out.

There is a persistent rumour of further railway trouble. Mr. E. Jones, General Secretary of the Railway Workmen's Association, has arrived from Allahabad, and has sent the following message to the headquarters of the association: "Advise branches to be prepared, after the impending joint meeting, for joint action with the Indian Telegraph Association to enforce our claims as already notified to the Agents and the Government." The situation is critical.

SCOUT RALLY AT LUCKNOW.

ADDRESS OF WELCOME TO THE CHIEF SCOUT.

LUCKNOW, 9TH FEBRUARY.

A grand rally of boy scouts which was given in the presence of His Excellency and Sir Robert and Lady Baden Powell and a distinguished gathering was most successful. After a private arrival at Lucknow station and a reception by the A. D. C. to H. E. the Governor and the principal scout officers, Sir Robert and Lady Baden Powell drove to Government House, and thence with His Excellency to the rally ground. Upon their arrival they were received by a guard of honour of 16 Indian Kings Scouts which Sir Robert inspected with very great interest, and congratulated them upon their efficiency. Two addresses of welcome were presented. The first from the European and Indian Boy Scout and Girl Guide Association, and the second from the officers of the European section only. The first address was read by Lieutenant Sheikh Shahid Hussain, president of the Indian Boy Scouts Council. The Chief Scout replied that he had not been aware of the extent of the movement among Indian boys here although he had come all the way simply because he wanted with all his heart to see them shoulder to shoulder with their Brother Scouts the world over. He assured them of his desire to meet them fully in adapting the training to the needs of the country. Instead of thanking him for his desire to include them in a world-wide organisation, credit was due to them for the recognition which they had thus achieved. He thanked them most warmly for their address, which he would keep for a long time as a happy memento of his visit.

BOMBAY STRIKERS.

A FEW EXAMPLES MADE.

BOMBAY, 6TH FEBRUARY.

The Presidency Magistrate to-day convicted 25 tramway, gas, and postal strikers, and sentenced two of them to two months' rigorous imprisonment, nine to be bound over in bonds of Rs.50 for one year, and the remainder to pay a fine of Rs.25 each, in default, to undergo five weeks rigorous imprisonment.

LAWN TENNIS.

WESTERN INDIA TOURNAMENT.

BOMBAY, 6TH FEBRUARY.

The following are the results of to-day's games in the Western India Tennis Tournament:—

Men's Singles.—Takenchi beat Paston. Gentlemen's Doubles and Mixed Doubles.—Mrs. Hunt and Bunch beat Miss Meyer and Morarji, 4-6, 6-4, 7-5; Lady Tata and Jeejeebhoy beat Mr. Bulmer-Perry and Captain Mathews, 6-2, 6-3; Liladhar and Syed Hassan beat O'Henry and Marshall, 6-2, 6-2; Mr. and Mrs. Portlock beat Mrs. Wilkin and Mr. Cox.

A DISCOVERY of manganese deposits has been made at Malempre, in Belgian and Luxemburg. Search for such deposits began in 1896.

AMERICAN inventors, it is said, are losing their patent rights abroad through the failure of the United States to ratify the Peace Treaty.

BENGAL COUNCIL.

PROVINCE'S FINANCIAL NEEDS.

CALCUTTA, 9TH FEBRUARY.

At to-day's meeting of Bengal Council the President announced that the following members had been nominated to form a panel of four chairmen. Sir A Chaudhuri, Mr. Watson Smyth, Rai Radha Charan Pal Bahadur and Maulavi Farlat Huq.

The Council adopted a resolution asking Government of India to give effect to the following recommendation made by the Joint Committee. "The committee desire to add their recognition of the peculiar financial difficulties of Bengal, which they accordingly commend to the special consideration of Government of India."

Mr. Kerr, on behalf of Government, said they had already made a representation to Government of India, but no reply had been received. This resolution would help their position.

A resolution asking for a reduction of the number of Ministers was lost.

Two other resolutions, one demanding the abolition of Divisional Commissionerships, and the other asking for a committee to consider retrenchment in various departments of Government were withdrawn.

THE GRAND OLD MAN OF FRANCE.

M. CLEMENCEAU REVIEWS THE WAR DAYS.

SECUNDERABAD, 8TH FEBRUARY.

Speaking at a luncheon in his honour at Secunderabad, M. Clemenceau said the war tornado had now passed, and it had passed in victory; victory for England and victory for France. It had been a very great pleasure to him to meet, in India, so many of the military officers and civil officials who had taken a part, direct or indirect, in winning the war. He wished to take this opportunity of thanking India for the share which she had taken in defending the liberties of the world, and more particularly the Indian soldiers, who had fought side by side with those of France.

When at the beginning of the war the French Government had had to withdraw to Bordeaux, he met a certain representative of the Indian Army, and he had at once felt, that with men like him to fight on their side, there could be no doubt as to the ultimate issue.

Alone France must have gone down before Germany, and alone the British could not have survived. Now that the war was over, he hoped that fighting was a thing of the past. It was always easier to unite people to fight together in time of war, than to work together for the common good in times of peace. He did not wish to enter into Indian politics as he knew nothing about them, not that that was a reason for abstention. (Laughter.) He desired however to exhort all in India, whether European or Indian, to work unitedly together. He had had enough of fighting. France had lost over a million killed and 300,000 crippled. England's losses had hardly been less, and he did beg that all in India should now live at peace with one another and he felt sure that the joint efforts of all concerted would be rewarded by a splendid future of progress and advancement. (Applause.) A reception followed the dinner.

ARRIVAL AT BANGALORE.

BANGALORE, 9TH FEBRUARY.

M. Clemenceau and party arrived at Bangalore via Guntakal this morning being received by Sirdar Kantaraj, the Dewan of Mysore, Mr. R. H. Campbell, Private Secretary to the Maharaja, Major Plowden, first Assistant Resident, Mr. T. J. Tasker, Collector of the Civil and Military Station, Mr. B. Garudachar, City Municipal President, the Rev. Father Tabard and others. The city station was decorated for the occasion.

M. Clemenceau, who is the guest of the Maharaja of Mysore, then drove to Jaya Mahal Guest House.

A BUDA-PEST telegram states that Count Apponyi is about to visit America with a view to securing economic assistance for Hungary.

SHIPMENTS from New Zealand during January will, it is anticipated, practically clear all Imperial meat in store in New Zealand.

GENERAL CAVIGLIA has issued an Army order praising his troops for their discipline and patriotism during the Fiume operations.

BANKER SWINDLED

A STORY OF £25,000.

An amazing story, which reads like a romance in swindling, of which the victim is an English banker, forms the principal "fait divers" in the Paris Press, writes the correspondent of the "Telegraph." In order to make the story as interesting as possible, it is clear that the imaginative reporters have called to their aid their art of embroidery. The result is that the accounts of the affair do not tally from the point of view of details but the writers are in agreement on essentials, and the outstanding feature of their narratives is that the English banker fell into the hands of two swindlers, a Frenchman and a Spaniard, and was robbed of 1,500,000f. (about £25,000 at the present rate of exchange.)

Divested of trimmings, the facts as given in the papers would appear to be as follows: The banker, whose name is given as John Hamilton, of Dover and London, made acquaintance a few months ago of Camille Lansquine and Castaner, said to be a Spanish dancer. Lansquine put up a scheme to the banker for making money by acquiring the securities of rentiers who could not negotiate them by reason of the poor rate of exchange without obtaining other French stock. The Frenchman argued that by buying French securities with English money huge profits would be made with exchange, and loans could be contracted in England on their value, the market for which would go up. Thus, when the rate of exchange became about normal a huge fortune would be made. The banker is alleged to have parted with 1,250,000f. for the purchase of good securities. Last month Lansquine wrote that he had almost completed the portfolio of securities, but required 250,000f. to finish the job, and asked the banker to come to Paris. When the banker arrived he was shown a portmanteau filled with all sorts of securities. He hesitated before parting with more money, and returned home. Early in the present month two representatives of the banker arrived in Paris with a bag, to which the securities had to be transferred and taken to London. This was duly accomplished, and Lansquine, in the presence of Castaner, received the 250,000f. It was expected that the Frenchman and Spaniard would go to London with the banker's representatives, but both made excuses. Lansquine had urgent business to attend to; Castaner's passport was not in order. When the banker's emissaries returned home and the bag was opened it was found to contain securities of no other value than their weight in paper.

Another chapter, which has a touch of piquancy about it opens in this romance of swindling. The Frenchman and the Spaniard bade farewell to their lady friends, and left for Marseilles. During the journey the Spaniard offered the Frenchman a glass of beer, supposed to have been drugged, which sent him to sleep. He slumbered until Valence was reached, and then learned that his companion had left the train at Dijon after relieving him of the 250,000f. He returned to Paris and went to a house at Vincennes which he shared with the Spaniard and their two mistresses. Castaner was not there. Meanwhile the banker had lodged a complaint. When the police entered the house they searched the Spaniard's lady friend and found upon her a first-class ticket for Bayonne. The police used the ticket. When the train arrived at Bayonne the Spaniard, carrying a bouquet as a greeting to his mistress was on the platform. He was arrested, and was found to be in possession of the 250,000f. The woman had been detained in Paris, and Lansquine was also taken into custody. The police are now endeavouring to find out what has become of the 1,250,000f. handed over to the swindlers.

ASSAM GAZETTE.

(9th February.)

Mr G E Sames, ICS, is granted an extension of furlough for seven months, twenty-seven days.

Major R Williams, 35th Sikhs, is placed on special duty in the office of the Personal Assistant to His Excellency the Governor.

Babu Amalya Gopal Chatterjee, acts as Mansif in Sylhet.

Mr I Hill, Deputy Superintendent of Police, is posted to the Khasi and Jaintia Hills.

Mr C Bion, Superintendent of Police, is allowed eight months' leave.

Rai Sahib Ananda Chandra Agarwala acts as Superintendent of Police, Kamrap.

Babu Jatindra Kumar Basu, Deputy Superintendent of Police, is appointed Principal of Assam Police Training School.

Military Assistant Surgeon F Asquith officiates as Civil Surgeon, Sadiya.

Lieutenant-Colonel E MacLeod, IMS, Civil Surgeon, Lakhimpur, is allowed combined leave for one year.

SULTANS AND THE KHILAFAT.

SIR V. CHIROL REPLIES TO LETTER OF CRITICISM.

DELHI, 9TH FEBRUARY.

Sir Valentine Chirol has sent the following letter to Muhammad Faiz Khan of Agra in reply to the latter's communication to the Press, challenging some remarks made by Sir Valentine in an address to the History Union of Madras Christian College. Your letter of 31st January reached me on arrival here on Sunday. It appears to be based mainly on a misapprehension, or perhaps on an inaccurate report, of the statement which I made in my address to the History Union of the Madras Christian College. That statement was not, as your letter puts it, that the claim of the Ottoman Sultans to the Khalifat was never recognised, but that it never has been recognised by the whole Mahomedan world. In support of this statement, which is assuredly beyond dispute, I quoted the late Sir Syed Ahmed Khan, the founder of Aligarh, and I am afraid that if Indian Muslims now repudiate his authority, nothing that I could say would carry conviction with them, and no discussion of the subject would serve any useful purpose. Whilst therefore declining your invitation, I can appeal with confidence to my past writings to show that I am animated by no sort of hostility either to Indian Muslims or to the great religion which they profess. Indeed the whole of my address at Madras was inspired by the desire to restrain the Indian Muslims from identifying the cause of Islam with that of a power whose influence in the Islamic world only began to make itself felt after the greatest and most fruitful period of Islamic culture had passed away, and finally sacrificed the interests of Islam to its temporal ambitions by wantonly entering into the great war as the ally of Germany.

THE WEATHER.

The following table is from observations made during the 24 hours ended at 8 a. m. on the 9th February:—

Stations.	Temp in shade.			Rainfall of 24 hours.
	Max. of past 24 hours.	Min. of past 24 hours.	Ratio of day to night.	
Agra	75.6	48.2	0	
Ajmer	75.2	43.4	0	
Allahabad	73.3	46.3	0	
Bombay	81.1	65.1	0	
Calcutta	84.9	66.0	0.33	
Canton	76.2	45.4	0	
Rawalpindi	87.5	72.8	0.19	
Colombo	71.6	48.6	0	
Delhi	50.5	34.1	0	
Darjeeling	76.0	45.2	0	
Hyderabad (Said)	80.3	50.5	0	
Jubbulpore	69.7	38.8	0	
Jacobabad	77.1	42.2	0	
Jaipur	77.1	46.3	0	
Jhansi	75.6	53.0	0.28	
Karachi	71.1	41.8	0	
Lahore	85.5	65.8	0	
Madras	71.6	41.1	0	
Multan	91.4	62.8	0	
Nagpur	78.5	51.2	0	
Patna	82.5	73.0	0	
Punjab	59.4	33.9	0	
Peshawar	88.0	52.7	0	
Poona	45.1	18.6	0.91	
Quetta	75.3	55.1	0.45	
Ranchi	62.0	39.8	0	
Rawalpindi	63.9	43.9	0	
Shillong	43.9	31.2	0	
Simla	72.6	45.7	0	
Umhal'a	72.6	45.7	0	

11TH FEBRUARY.

Sunrise. Sunset.

H. M. H. M.

Delhi	7	4	18	6
Simla	7	7	18	3
Allahabad	6	40	17	52
Lucknow	6	46	17	54
Lahore	7	20	18	14
Peshawar	7	34	18	22

The following report, timed 8 a. m., is issued:—

SIMLA, 9TH FEBRUARY.

Nearly general rain has fallen in Chota Nagpur with a few falls in Bengal. Ranchi reports $\frac{1}{2}$ an inch. The western depression has given a few falls of rain and snow in the North-West Frontier Province, Kashmir, and is now passing away eastwards.

FORECAST.

Slight increase in Bengal.

ACCORDING to a Constantinople report £1 sterling is now worth 14,000 roubles in Georgia.

LORD ASHTOWN has been granted £15,000 compensation in the Waterford County Court for the destruction of his shooting lodge at Glenshirry by fire.

Help will be gratefully received by the Treasurer, Watkin R. Roberts,
P. O. Box 424, Calcutta.

With sincere greetings in the Lord,
We are,
Your Comrades in the Master's service,

RAMA BAI, MUKTI MISSION, Khedgaon, Poona District.
HARRIET DAWSON, B.M.S., Berhampore, Ganjam District.
ROBERT STANES, Kt., The Lodge, Coonoor.
BIMALANANDA NAG, B.A., B.M.S., College Square, Calcutta.
JOHN STEWART, M.A., U.F.C. MISSION, Royapuram, Madras.
MALCOLM G. GOLDSMITH, M.A., C.M.S., Royapctta, Madras.
ROBERT MORRISON, M.D., F.R.C.S., Rajshahi, Bengal.
E. G. CARRE, CAPTAIN, S.O.C.A., C/o Binny & Co., Madras.
F. LEE-SPRATT, MAJOR, SECRETARY, S.C.A., 85, Drummond Road, Agra, U. P.
A. McD. REDWOOD, CORRESPONDENCE COURSE OF BIBLE STUDY, Richard's Town, Bangalore.
A. S. CROWE, SECY., KURKU & CENTRAL INDIAN HILL MISSION, Ellichpur, Berar, C. P.
E. B. BROMLEY, SECY., GODAVARI DELTA MISSION, Narsapur, Kistna District.
NORMAN BENNET, M.A., CIVIL CHAPLAIN, Lucknow.
J. WILKIE, M.A., D.D., GWALIOR MISSION, Jhansi.
N. K. MUKERJI, B.A., SECY., C.L.S. & R.T.S., 18, Clive Road, Allahabad.
C. A. R. JANVIER, M.A., D.D., PRINCIPAL EWING CHRISTIAN COLLEGE, Allahabad.
LEWIS B. ROGERS, B.A. A.B.F.M., Toungoo, Burma.

YUNAS SINHA, L.M.S., Almora, U. P.
J. PENGWERN JONES, SECY., BENGAL & ASSAM PRAYER UNION, Maulvi Bazar, Assam.
I. C. ARCHIBALD, M.A., C.B. MISSION, Chicacole, Ganjam District.
A. L. BANKS, R.B.M.U., Siwan, Saran Dist.
H. P. NAPIER-CLAVERING, M.A., C. M. S., Talawakele, Ceylon.
GERALD R. COULTAS, C.I.G.M., Panadura, Ceylon.
R. J. WARD, EDITOR, PRAYER CIRCULAR, COONOOR.
WATKIN R. ROBERTS, SUPT. S. G. M., SECY., T. K. P. M., P. O. Box 424, Calcutta, *Treasurer*.
J. I. MacDONALD, B. M. S., Berhampore, Ganjam District, *Secretary*.

Note :—You are kindly requested to make the Bible League known among any new missionaries in your State.

Printed by
Guthrie R. Roberts
P.O. Box 426
Singapore
Ceylon

The Bible League of India, Burma, and Ceylon.

29th August, 1921.

Dear fellow worker,

You are doubtless aware that in the last few decades, and more especially in the last few years, many open and insidious attacks have been made upon the divine inspiration, authenticity, and integrity of the Holy Scriptures.

We believe that in India, Burma and Ceylon there are many Christian workers, representatives of the Missionary Societies and Unions working in these lands, who have no intention of surrendering their belief in the divine character, inspiration, and truth of the Bible, yet, because there seems to be for many such no opportunity of aiding the cause of truth, and rolling back the tides of the ever incoming destructive higher criticism, the weight and influence of very many, who would be glad to be openly known as believers in all the Word of God, is lost, or rendered ineffective.

To band ourselves together, therefore, into a Bible League, is, we are convinced, an immediate and pressing need. We may say that a Bible Union has been formed in China, with a membership, in its first nine months, of over 1,200, as well as the Parent Bible League in England.

It is believed that very many young missionaries have already had their faith destroyed, or their service for Christ rendered inoperative by the modern destructive criticism of the Bible, we therefore earnestly invite you to join the Bible League now being formed, the Constitution and membership form of which are enclosed.

It is hoped that a Magazine will be issued as the Organ of the League, in order that as close a bond as possible may be formed and maintained between the members, such a paper would contain helps towards answering objections to the truth, accuracy, and inspiration of the Bible; new light on Bible truth; plans for meetings, and other like information.

THE BIBLE LEAGUE

OF

INDIA, BURMA, AND CEYLON.

1. Constitution of the League.
2. Letter of Invitation.
3. Form of Membership.

Hon. Secretary :—

REV. J. I. MACDONALD.

BERHAMPORE,

GANJAM DISTRICT.

Constitution.

ARTICLE I.

NAME.—The Bible League of India, Burma, and Ceylon.

ARTICLE II.

OBJECTS.—To unite into a League all Christians who accept the doctrinal basis set forth in Article III, and to seek to convince and enlist others who do not so regard the Holy Scriptures, as well as to pray for and bring influence to bear on Heads of Theological Colleges, Mission Boards, Committees, and Unions that only suitable candidates may be accepted, either for training or for sending out to the Mission fields, and to endeavour to secure due representation for members of the Bible League on Missionary-Boards, Councils, and Committees in India, Burma, and Ceylon, and to foster the aims of the League by publishing its own Magazine.

ARTICLE III.

DOCTRINAL BASIS.—MAN must believe in the divine inspiration, authority, authenticity, and truth of all the canonical books of the Bible, termed the Holy Scriptures; the primeval innocence and subsequent falling away of man from God; the virgin—birth and deity of Jesus Christ; His sinlessness, infallibility, and at sufficient and sacrificial atonement for the sins of all mankind; His bodily resurrection from death, ascension, and present mediatorial work in Heaven; that all who repent and believe in Him have eternal life, and are united to the Father, through His Son our Saviour by the incoming of the Holy Spirit,—who is the third Person of the Blessed Trinity—and that such will be raised up from death by His power.

That the same Holy Spirit sanctifies man by His incoming and daily indwelling, thus fitting him now for service here and for the return of the Saviour from Heaven.

ARTICLE IV,

OFFICERS OF THE LEAGUE,—To ensure the Permanence and Continuity of the Bible League, a small committee shall be appointed annually, together with a Chairman, Secretary and Treasurer, and an Editor of the Organ of the League.

ARTICLE V.

FINANCE,—While Members of the Bible League have no financial liability, they may be invited to subscribe to the Organ of the League, and to make donations to its funds, should the need arise.

ARTICLE VI.

MEMBERSHIP.—All who sign the membership-form will be enrolled as members.

Members are expected to pray for other members of the Bible League, and for its operations generally. They will also endeavour to maintain the honour of God's Word whenever and wherever it is impugned, and to win back Christians who have lost their belief in the truth and divine authority of the Bible.



DNYANODAYA

(Rise of Knowledge)

The organ of the following Seven Missions working in the area of the Bombay Representative Council of Missions: American Methodist, American Presbyterian, Church of the Brethren, Methodist Episcopal, Swedish Alliance, United Free Church of Scotland & Wesleyan Methodist.

English Editor: Rev. James F. Edwards
Gordon Hall House,
New Naggada Road, Byulla, Bombay
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Vol. 11

BOMBAY: THURSDAY, JULY 6, 1922

No. 27

CENSUS REPORT ON CHRISTIANITY IN INDIA

Progress of Indian Christianity

Steady and unbroken Christian progress is indicated by the detailed figures of the Indian Census of March 18, 1921. Shortly after the Census had been taken we published the provisional total of India's population, the final figures for which now show there to have been on the above date 318,042,480 people in India. The increase on 1911 is 3,786,084 or 1.2 per cent. Classified according to religion the Census returns show both Hinduism and Jainism to have lost ground during the past decade, Buddhism and Mahomednism having both advanced, the former by 8 per cent, the latter by a little more than 3 per cent. When we come to the figures for Christianity we find that while India's population has increased by only 1.2 per cent, the Christian population has increased by 22.64 per cent. That such a high percentage of increase is recorded, despite the decimation by influenza in 1918 and the grave disadvantages arising from non-Christian enumerators—on which see the official observations in the Report itself—cannot fail to yield encouragement to Christian workers all over India and to the Church of Christ throughout the world. Indian Christianity is advancing several times as fast as the population, and several times as fast as India's other religions, a sure indication of Christ's inevitable triumph.

Statistics of Religions in India

How tremendous the clash of religions in India is made clear by the following Table of comparative statistics showing the position of the various religions in point of numbers in 1911 and 1921. We are not yet in possession of the all-India figures for Roman Catholics and Protestants separately

	1921	1911
Hindus	216,734,586	217,586,892
Jains	1,178,506	1,248,182
Buddhists	11,571,268	10,721,453
Mahomedans	68,735,283	66,047,299
Christians	4,761,079	3,876,203
Parsis	161,778	100,096
Jews	21,778	26,986
Animists	9,771,011	10,295,168
Minor religions & religion not returned.	17,080	37,101

Christian Advance in Bombay Presidency

We give below the section on *Christianity* from the 1921 Census Report for Bombay Presidency, section 9 in the chapter on *Religion*, which as yet is only in proof stage, final publication being delayed for some months by the vast mass of material which the Indian Census volumes always contain. The figures show that although there has been an actual decrease of 1.8 per cent in the population of Bombay Presidency (26,750,927) yet the number of those returned as Christians has increased by 13 per cent. 'How rapid, proportionally,' says the Provincial Superintendent of Census as quoted in another column, 'is the increase of the Christians (in Bombay Presidency) since 1891'—taking the wider sweep of 30 years—'is clearly seen from the diagram which begins this chapter.' As we are unable to reproduce that diagram in our columns we may say in general that by a number of printed squares the diagram shows the 'relative increase or decrease of the different main religions' of the Bombay Presidency. Roughly speaking these squares show that while the Hindus have increased by a total

represented in two and a half squares, and the Mohammedans five squares, the number of Christians has advanced by forty-three squares. Such figures concerning so difficult a part of India are highly encouraging, particularly when it is remembered that there are wide tracts of country where there is not a single Indian Christian, with no Christian work of any kind being done. Moreover, as an Indian Census authority has admitted, 'there is reason to think that there is always an understatement of Christian figures through Hindu enumerators refusing to accept the religious return of converts.'

Lessons of the Census

Missionaries and Christian leaders everywhere will find much food for thought in the paragraphs of the Report. Not only is there the responsibility for the mighty unorganized tracts of Western India, so that there is even yet only one Christian in every hundred people—'1/04 per cent' is the figure of the Census Report—but there are the grave defects pointed out in the Christianity already established. No true missionary or Indian Christian leader will seek to minimize the gravity of what is said in the Report concerning whatever 'caste distinctions' may still remain in the Indian Christian community, for has not Sadhu Sundar Singh declared that caste-spirit should be regarded as a form of elephantiasis in the Indian Church's feet. Nor will any real friend of Christ question the statement in the Report that Christianity in far too many cases is a matter of mere 'exterior,' and 'scarcely more than a thin veneer'. Probably the most important lesson of the whole Census is that it drives home the importance of consolidating already existing gains and ensuring a better quality of Christianity.

Vastness of The Christian Task

How vast the task of the Indian Christian Church is illustrated by a Table showing the religious composition of the population of Bombay Presidency. The Table shows the distribution of the population of each district by religion since 1881. We have summarized this, and the proportions held by the various religions in every 10,000 of the population in the Presidency are indicated by the following statistics for the past three decades, covering four Census enumerations. These show no more than 1/4 returned as Christian in every 10,000 of the people. But if these 104 will only live and act like Jesus Christ the next ten years! This is what we mean by a better quality of Christianity. The proportions are as follow:

Religions per 10,000 of W. India Population

	1921	1911	1901	1891
Hindu	7,947	7,963	7,868	8,001
Mohammedan ...	1,729	1,816	1,867	1,620
Jain	180	181	211	266
Christian	104	91	86	63
Parsi	32	31	31	28

is a Census of Sects 'Worth the Money'?

Appendix G in the Census Report deals with 'Sects of Christians', from which part we have reprinted the most important paragraphs. This part of the Report must be pronounced unsatisfactory, almost its sole value being that it affords a basis of comparing the Census totals with the totals known to the various Missions. Take for instance the Protestant total, given as 66,748. The totals of the

Missions in the area of the Bombay Representative Council of Missions alone exceed one hundred thousand, and the area of that Council is much less than the area covered by the Bombay Presidency Census Report. Every Mission whose statistics are near at hand reports a higher figure than do the Census Tables. This means that the Christian totals for Bombay Presidency are probably substantially higher than the Census figures show: the Protestant figures certainly are. We therefore agree with the twofold conclusion of the Census Report which observes that 'the proper agency for' a Census of Christian Sects 'would be some Central Missionary Conference' and that it is doubtful how far the collection of statistics of sects '... is worth the money.' In adopting such a conclusion there is no need to go beyond the official observations, which, with reference either to the 1921 Census or to those earlier, include the following phrases:

'Ill-educated Hindu and Mahomedan enumerators; instructions as to enumeration were often left quite unmastered if even read; the sect ... being filled up ... by guess work; the vagaries of the returns; it is impossible to say whether decrease is due to actual decrease in the converts or to mistakes in classification.'

Sects of Christians in Bombay Presidency

The following gives a summary of the Christian Sect Figures available since 1881:—

	1881	1891	1901	1911	1921
Total Christians ..	145,154	167,001	216,093	242,853	276,765
Abyssinian ... ..	...	...	4	...	...
Armenian	35	49	91	57	157
Syrian	4	3	3	11	133
Greek	21	70	89	173	19
Roman Catholic	115,515	123,736	114,611	154,412	168,588
Protestant Total	25,839	30,171	71,294	87,675	106,748
Sect not returned	3,740	3,942	36,061	525	16,320
<i>Details of Protestants Sects:—</i>					
Anglican	16,431	24,614	37,704	38,455	31,378
Baptist	826	804	269	821	1,294
Congregationalist	...	569	1,500	9,126	11,672
Lutheran	81	973	892	1,208	143
Methodists	...	979	1,644	4,773	13,862
Presbyterian	...	5,557	4,664	5,837	8,322
Salvationist	...	1,162	12,444	10,101	7,400
Others & Sect not specified	1,162	4,411	168	8,644	24,618

Women Teachers' Training College

Arrangements are being made with the Educational Inspector, C. D. to hold an Examination of Candidates who have passed St. A.V. 5. Girls who pass this Entrance Examination will be able to enter the 2nd Year Class. Applications to appear for the Examination should be submitted through the heads of schools to Miss Gordon, 424 Raste Peth, Poona City. The examination will probably be held in September, but a further announcement will be made.

CHRISTIANITY IN BOMBAY PRESIDENCY: CENSUS REPORT

As regards the total figures of the Christian religion there is as usual a considerable increase in spite of the fact that the general population has declined. How rapid, proportionally, is the increase of the Christians since 1881 is clearly seen from the diagram which begins this chapter. Nevertheless in spite of this rapid proportional increase the Christian religion is by no means yet an important element in the country, as the following percentages of Christians to Total Population of the Bombay Presidency, from 1881 to 1921, will show:

1881	..	...	0.62
1891	..	...	0.62
1901	..	...	0.85
1911	..	...	0.90
1921	..	...	1.04

The Christian religion is more prominent in British Territory than in Indian States. The percentages of Christians to total population at this census are—British Districts 1.36, States and Agencies 0.19. To this result the much larger number of Europeans necessarily to be found in British Territory is not, as might be at first supposed, the main contributory cause. It is true that out of 81,889 Europeans and Anglo-Indians in the Presidency 31,619 are recorded from British Territory and only 270 from State Territory. But even after eliminating these the percentages of remaining Christians to total population are only modified to the following—British Districts, 1.19, States and Agencies 0.18. It is clear therefore that missionary enterprise has been much more vigorous in the British territory. The regional distribution in British Districts only is shown in the following Table:

Christian Figures in 1921 and 1911

Districts	Actual number of Christians in 1921	Actual number of Christians in 1911	Variation Percent
Bombay Presidency ...	276,765	246,057	+ 13
Bombay City ...	68,100	57,355	+ 19
Gujarat ...	89,392	31,787	+ 21
Ahmedabad ...	8,098	4,937	+ 25
Broach ...	2,618	1,102	+ 138
Kaira ...	25,589	23,592	+ 8
Surat ...	3,210	1,853	+ 73
Panch Mahal ...	1,858	1,185	+ 57
Konkan ...	73,721	68,557	+ 8
Kanara ...	16,119	16,843	- 4
Kolaha ...	1,500	1,258	+ 21
Ratanagiri ...	6,431	5,714	+ 13
Thana (Suburban Dist.)	49,611	44,742	+ 11
Deccan ...	50,332	48,194	+ 17
Ahmednagar ...	23,402	24,980	- 6
Khandesh East ...	1,853	1,420	+ 31
Khandesh West ...	1,011	629	+ 61
Nasik ...	7,270	3,253	+ 23
Poona ...	17,787	14,936	+ 19
Satara ...	2,552	1,295	+ 97
Sholapur ...	2,562	1,725	+ 45
Karnatak ...	14,336	18,728	- 4
Bijapur ...	6,715	7,185	- 7
Bijapur ...	1,077	1,098	- 2
Dharwar ...	6,544	5,445	+ 20
Sind ...	11,731	10,911	+ 8
Karachi ...	9,899	9,013	+ 11
Hyderabad ...	1,054	40	+ 26
Navahshah ...	40	1,190	- 3
Larkana ...	59	72	- 18
Sukkur ...	481	585	- 18
Thar and Parkar ...	83	80	+ 4
Upper Sind Frontier ...	15	31	- 52

It will be seen that the Districts which show a decline are Kanara, Ahmednagar, Belgau, Bijapur, Larkana, Sukkur and the Upper Sind Frontier. In all others there is an increase sometimes slight, sometimes considerable. To these changes the variations in the Christian populations of Cantonments are an important contributory cause, the Christian population of Cantonments being subject to violent fluctuations, through alterations in the distribution of troops, hospitals, etc.

The figures of Christians at the last two Censuses in the various Cantonments is given in the annexed Table. Bombay City has no Cantonment, and it is not therefore possible to isolate the changes due to the above causes in the case of that city. Moreover in Bombay the troops, and other persons connected with

them, are only a very small element in the total number of Christians in the city. The case is different with some of the Mofussil Districts, where troop movements may quite upset the ratio of Christians from Census to Census. The most conspicuous instance is Nasik, where the figures show how entirely the military population controls the total number of Christians in the District. This is however the only district in which the effect of Military changes is so large.

The Christians in Deolali Cantonments and the whole of the Nasik District in 1911 and 1921 are shown to be:—

	Deolali Cantonment	Nasik District
1911 ...	90	3,253
1921 ...	3,364	7,270

Towns	Christian Population of Cantonments	
	1911	1921
Ahmedabad ...	34	281
Santa Cruz ...	36	1848
Ahmednagar ...	2103	2166
Deolali ...	90	3364
Poona ...	6612	7228
Kirkoo ...	2178	2525
Parandhar ...	91	31
Satara ...	227	283
Belgaum ...	3365	2491
Hyderabad ...	898	878
Karachi ...	3978	3152
Deesa ...	167	185
Total ...	19779	24988

The effect of Cantonments does not however entirely cease even with the above figures. In the Upper Sind Frontier the reduction in Christians from Census to Census is no doubt due mainly to the disappearance of the Cantonment from Jacobabad. And it is also to be noted that Ahmedabad would have shown a more rapid increase in Christians in the long term variation since 1881 had it not been for the reduction in the size of that Cantonment with the removal of the Artillery prior to 1911.

For the rest it is to be noted that Gujarat, and especially Kaira, continues to be the most important field for

Missionary Enterprise.

There seems reason to think that in Ahmednagar the field has been worked out. But it is to be remembered that new arrivals are counterbalanced by the dispersal of the older converts of the American Marathi Mission, who go far afield and often to Bombay or Poona, now that they are of age to earn their living. The Deccan Missions, and especially this one, are believed to be older than those working in Gujarat; and a decline in the Christian population of Kaira may therefore be anticipated in the next or following decade. However it is on the other hand believed that the American Marathi Mission and other earlier Missions brought their converts up to professions in which openings are not available except in large cities, whereas the now Gujarat Missions have worked more on the lines of retaining their converts in their own villages at handloom weaving and similar village occupations. The remarks in this paragraph are made, however, subject to correction by persons better acquainted with missionary work.

The Quality of Christianity in India

is scarcely a subject which the Census ought to touch were it not for the fact that on the quality of any religious movement depends its permanence. Various Provincial Reports in the past have discussed the subject in detail. Many writers are of opinion that the Christianity of the low-caste converts is scarcely more than a thin veneer. Without wishing either to adhere to or secede from this opinion I should like to cite two cases in which the Hindu tradition reasserted itself beneath the Christian exterior.

It is well known that in many of the Christian communities the

Caste Distinctions are Still Observed.

In a small mofussil village composed mainly of converts of the Jesuit Mission it was the recognised custom for descendants of un-

touchable converts to sit on one side of the aisle and the rest on the other side. A new pastor arrived at some date during the present decade, and at once took his congregation to task for exhibiting feelings and prejudices antagonistic to the Christian doctrines. He therefore proposed to abolish the distinction of the two sides of the aisle. He was warned by his congregation of the probable consequences but persisted, with the result that a considerable body of the touchable Christians seceded, and were readmitted as Hindus by the local members of their original castes.

In the winter of 1920 a letter had appeared in the *Chronicle* from a Konkani correspondent, describing himself as a Christian Koli, definitely foreshadowing the return of himself and others to the religion of their ancestors. The Rev. A. Goodier, S.J., (Roman Catholic) Archdeacon of Bombay, was kind enough to furnish me with some further information regarding this movement. He writes:—

'During the early part of 1920 a distinct effort was made by a Hindu Society to win the Christian Kolis of Bombay Island. At first the movement threatened to be very far-reaching but in the end resulted in a Hindu ceremony at Mandvi, Bombay, in which about five families, consisting of altogether 20 persons, were formerly received from Christianity to Hinduism.'

The reports of this event were much exaggerated, and one heard of wholesale conversions to Hinduism, for which, so far as I know, there was no foundation in fact.'

Dr. Goodier also mentioned that attempts were again being made by certain persons to win over those Kolis who were losing their tenements as the result of the Improvement Trust's efforts, tenements in other localities being guaranteed in the event of their embracing Hinduism. It is well known that these Christian Kolis combine the worship of idols with the worship of the Christian Trinity, figures of Hindu godlings being kept behind the altar, and covered with a cloth when a priest comes to celebrate Mass. As Dr. Goodier says, 'Though we call them Christians, one has to give a very broad definition in order to include them.'

SECTS OF CHRISTIANS

(From Appendix G of Bombay Census Report)

In case of Christians it has always been the practice to return sect. But at a Census like the present, when the instructions as to enumeration were often left quite unmastered if even read, the sect returns were bound to be somewhat incomplete. The main trouble is to get enumerators and private persons to understand that 'Protestant' is not a sect name. It is the harder for them to grasp this fact because in ordinary conversation almost all Christians would be relegated either to Protestantism or Roman Catholicism and 'Roman Catholic' is a correct sect name. The main Christian churches as ordered by the Census Commissioner are: Roman Catholic, Greek or Orthodox, Protestant, This last in India is divided into the following:—Anglican Communion, Lutheran, Baptist, Congregationalist, Methodist, Presbyterian, Quaker, Salvationist, South India United Church, Minor Protestant denominations, and Protestant Unitarian.

Under the last head are included *Protestant, Sect not Specified*. Ent this is hardly fair on those bodies who belong to the 'Protestant' faith and are genuinely anxious to do away with 'sect' and 'churches' and therefore strictly unitarian. The vast majority of Protestants whose sect is not returned would belong to the Anglican Communion. Finally we have to allow for the simple return 'Christian', i.e., main sect not returned.

The *Roman Catholics*, who number more than in 1911, are spread over the Presidency, their principal centres being too well known to court discussion.

The *Anglican Communion* is also widely spread. The figures are slightly less than last time. But this is due to failure to return sect, as shown by the figures of *Protes-*

tant Unsectarian and Sect Not Specified which rise from 6,938 (excl. Aden) in 1911 to 22,425 in 1921. It is here that the missing members of the Anglican Communion would be found.

The Congregationalist total figure falls from 11,672 to 8,409. The reduction is probably apparent rather than real, the missing persons being lost in 'Protestant—Sect Not Specified' as explained below. The distribution is the same as before, practically all the adherents being returned from the Deccan, and the vast majority from Nagar. The American Marathi Mission is the principal Congregationalist organization, and probably all or almost all the returns are converts of that body.

[Brief paragraphs on Baptists and Lutherans are held over until next week through lack of space. Ed. D.]

Methodists, whose total number rises from 13,462 to 14,084, are almost entirely confined to Kaira and the adjacent districts and States. The principal Mission of this sect seems to be the American Methodist Episcopal Mission. It is impossible for the Census Office to judge whether the rise in numbers, and another phenomenon, namely an apparent dispersion from Kaira into Broach and other adjacent regions, is due to actual Mission operations or to the vagaries of the returns.

Presbyterians rise from 8,322 to 9,372. Their distribution in the North is almost the same as that of the last sect. But there is a body of adherents in the Kolhapur region also. The principal Missions are the Irish Presbyterian Mission, which works in Gujarat, and the American Presbyterian Mission which works in the Southern Maratha Country.

The adherents of the Salvation Army fall from 10,101 to 7,400. The sphere of operations of the Mission seems to approximate to that of the last two; but it is strong also in Ahmednagar. On the whole there is a tendency for the Army's work to veer towards regions where handloom weaving is commonly pursued. It is impossible to say whether the decrease is due to actual decrease in the converts or to mistakes in classification at one Census or the other.

Minor Protestant Denominations rise from 1,708 to 2,193. The regional distribution is however wholly changed. In 1911 the returns were scattered through most districts of the Northern Division and Central Division. On this occasion this Sub-Head disappears from the Northern Division and comes out strong in Ahmednagar from which district it was formerly absent. Of the total numbers Ahmednagar (1,235), Poona (613), East Khandesh (186), and Nasik (145) account for almost the whole. The disappearance of the Sub-Head from the N. D. is probably due to altered classification. Last time the Danker Brethren Mission, the Alliance Mission, Ahmedabad, and a good many others were not in the list circulated to Abstraction Offices; and it may be assumed that anything not in the list was taken to this head. It may also be mentioned that the following Missions, which in 1911 were specially classified in the list as Minor Protestant Denominations, have this time been taken to Protestant Unsectarian:—'Church of America,' Vanguard Mission, Poona and Inland Village Mission.' The first of these names will be referred to below.

As for Protestants Unsectarian and Sect Not Specified it has already been pointed out that this is an unsatisfactory head, embracing both genuine Unsectarians and also the incorrect term Protestant, which was all too common in many Cantonments and Railway centres. It has also been shown in the last paragraph that several important missions which are known to have been classified as Minor Protestant Denomination in 1911, have this time been taken to this head. Under the combined influence of these two causes the figures rise from 7,063 to 22,425. It would be needless to try to assign the increase in any local region to either one or the other of the two causes.

There is however one point to be noted. In 1911 the return 'Church of America' was taken to Minor Protestant Denominations. On the present occasion it was pointed out by the Census Commissioner that there is no such thing as the 'Church of America' and the return was directed to be taken to 'Pro-

testant...Sect not specified.' In a Presidency like Bombay with its large number of American Missions the return 'American' or 'American Church' is bound to occur in the schedule against some of the converts. And the Abstraction Offices would probably on this occasion take such entries as equivalent to 'Church of America' instead of 'American Marathi Mission', 'American Methodist Episcopal Mission', etc., and would therefore classify as 'Protestant...Sect Not Specified.' We have seen above that the Congregationalists decrease in numbers. And since the bulk of the Congregationalists are converts of the American Marathi Mission, it is reasonable to suppose that many of them in the manner just explained found their way into this head.

The head Sect Not Returned, which means usually the simple entry 'Christian,' rises unfortunately from 533 to 10,323. I should like however to explain (1) that in 1901, a Census sometimes held up as a model, the figures of 'Denomination Not Returned' amounted to 30,601, and (2) that the practice by which the Abstraction Offices fill up missing entries in the schedules by external and internal evidence was carried to greater lengths in 1911 than this time. That practice is excellent so long as only sound evidence is accepted. But it seems to have been carried to too great a length in 1911, and for that reason I hazard the opinion that the actual number of cases in which 'Christian' alone without a sect name was returned in 1911 were really very much more than 533, the sect in the remaining cases being filled up in the Abstraction Office by guesswork on the strength of the acts of missions known to be working in the region from which the incomplete entries came. This is borne out by certain internal evidence in the 1911 figures of a kind too technical to explain here.

The above examination of the Protestant Sect figures is somewhat perfunctory. But it is as full as is legitimate in view of the uncertainty of the figures and the vast amount of other matter demanding examination. Sect of Protestants is probably one of those cases like Language, in which skilled estimates would produce more reliable figures than a general Census Examination carried out almost entirely by ill-educated Hindu and Mahomedan Enumerators. The proper agency for framing such skilled estimates would be some Central Missionary Conference. From the point of view of Government it is doubtful how far the collection of statistics of sects beyond the main distinction into Roman Catholic and Protestant is worth the money. Administrative problems might here and there conceivably turn on the question whether the Christians in any district are mainly Methodist or mainly Baptist. But such questions would never be important. And the Census figures on such a point are not fully reliable. On the other hand we can collect through the ordinary Census agency figures of a reliable kind classifying Christians under the three main heads of Roman Catholics, Protestants and others. And that seems as far as the Census ought to be asked to carry its investigations.

A. M. M. Higher Education Fund

Applications for help from the Higher Education Fund of the American Marathi Mission should be sent immediately to Mr. C. H. Burr, A. M. High School, Ahmednagar, who will supply forms of application on receipt of the fee of one rupee as per rule. Applicants should be studying in college.

Wanted: Two trained and experienced Christian teachers as Headmasters of Village Primary Schools. Apply immediately to the missionary in charge, U. F. C. Mission, Wardha, C. P.

Wanted: An earnest consecrated Marathi-speaking evangelist, middle-aged. Apply to (Miss) M. Lissa Hastie, Mukti Mission, Kedgaon, Poona District.

Vadala Postal Address

Missionaries and Indian Christian leaders at Vadala, Ahmednagar District intimated a few weeks ago that their postal address had been changed to Vadala, Via Ahmednagar. They now intimate that the address is to be: Vadala Mission, Ahmednagar.

ज्ञानोदय

पु. ८१

जुलै ६, १९२२

अंक २७

संगे खिस्त गुरु तशा कृति करुं सद्धर्म हा आचरुं
संसारबिध तरुं जगास उतरुं प्रेमें जगाला भरुं ॥
दुःखाचा निकरु अघोद्वज हरुं 'देवाजिचें लेंकरुं'
नांवा साथे करुं सुनीति वितरुं ज्ञानोदया विस्तरुं ॥

गिरिशिखरावरून उतरणें

THE DESCENT WITH JESUS

पेत्र, याकोब व योहान गिरिशिखरावरून श्रीप्रभूवरोर
खाली उतरत असतां आपण त्यांच्याकडे पाहू.

घडून आलेला सर्व प्रकार पाहून त्यांच्या मनांत
विचारांचे काहूर उडलें. मागीर घेण्यापूर्वी 'एलिया
आला पाहिजे' असें जे युहुदी लोक मानीत असत
त्याचा अर्थ काय व त्यास आधार काय हे प्रश्नांच्या
मनांत उद्भवले. ह्या प्रश्नांचें उत्तर सुखींनीं थोडक्यांत
दिलें; 'एलिया' म्हणजे 'बासिस्मा देपारा योहान' हा
खुलासा ऐकल्यावर शिष्यांचें समाधान झालें. मनुष्यांच्या
समजुतींत ज्या चुका असतात त्यांचें निराकरण देवी
ज्ञानानेंच झालें पाहिजे; आमच्या आध्यात्मिक भावना
नीचावस्थेंतून उच्चावस्थेंत गेल्या पाहिजेत. हें प्रसुसामर्थ्या-
निवाद्य होणें शक्य नाहीं.

प्रभुच्या समागमांत कधी गिरिशिखरावर जावयाचें
जतने व कधी वरून खाली उतरावयाचेंही असतें. खदांत
देवाचाचें तें हें कीं आपण नेहमीच त्याच्या समागमांत
असावें. तसेंच प्रार्थना व ध्यान हांच्या साहाय्यानें प्रसुदर्शन
झाल्यावर इहलोकींच्या दुःखद स्थितीचा आपणांस क्विच
पडतां कामा नये. आपणांस इहलोकीं जनसेवा करा-
वयाची आहे, परंतुःखापरिहार करावयाचा आहे, अशक्त
व पुण जनांस सामर्थ्याप्राप्तीचा मार्ग दाखवावयाचा आहे.
ही सेवा करावयाकरितां गिरिशिखरावरून खाली उतरलेच
पाहिजे. सारांश, अखंड, प्रार्थना व ध्यानस्थ वृत्ति ह्यांत
राजदिवस निमग्न न होऊन जातां व्यावहारिक गोष्टी,
सांसारिक कृत्यें, जगांतील लोकांचीं सुखदुःखें ह्यांसंबंधानें
आपलें जे कसतेंच तें करावयांस सिद्ध झालें पाहिजे.
प्रभूचीचा अनुग्रह आपणावर आहे व त्याच्या पावित्र्याचा
संचार आपल्याठायीं झाला आहे ही भावना अंतःकरणांत
दृढ असावी म्हणजे व्यवहारांतील कसल्याही विकट
किंवा त्रासदायक परिस्थितीस आपल्याला तोंड
देतां येईल.

देवमनांच्या हातून एक चुक होण्याचा संभव
असतो; ती कोणती हें सांगतों. ध्यान, प्रार्थना व प्रसु-
समागम हांच्या वातावरणांतून बाहेर पडून जनसेवेंचें
विकट कार्य हातीं घेताना घाई अथवा उतावळ करुं नये;
कल्यास आपले बरेचसे श्रम वायां जातात. ह्याचें कारण
काय ? कारण हें कीं जन्मेचा आपण आपल्याच साम-
र्थ्यानें करण्यास प्रारंभ करितो व ती करिताना प्रसुसाम-
र्थ्याची आपणांस जरूरी आहे हें विसरतो. मेनेचा शरंभ
सावकाश व प्रसुच्या इच्छेवरुच करावा व त्याच्या अनु-
मत्तच्या सामर्थ्यानें ती चालवावी.

तीन धर्मांच्या अनुयायांचे सण

THE FESTIVALS OF THREE GREAT RELIGIONS

यहुदी, ख्रिस्ती व महंमदी ह्या तीन धर्मांचे अनुयायी यरुसालेम शहरांत एकाच आठवड्यांत आपापले सण पाळतात ही एक संवेधक गोष्ट होय. हा आठवडा म्हणजे 'होली वीक' अथवा 'उत्तम शुक्रवारा'चा आठवडा. ह्या तीन धर्मांच्या अनुयायांना आपापले सण एकाच वेळीं पाळतांना पाहून मानवप्राण्याच्या धार्मिक-वृत्तीसंबंधानें काय बोध घ्यावयाचा हें प्रत्येक वाचकांनें स्वतःपुरतें ठरवावें.

१. ह्या आठवड्यांत यहुदी लोक आपला 'बल्हांडण' सण पाळतात. ह्या सणाकरितां केवळ पॅलेस्टाईन देशांतूनच नव्हे तर पृथ्वीवरील अनेक देशांतून लोक येतात. यहुदी लोकांची प्रार्थनामंदिरे अथवा सिनॅगॉग्स गलिच्छ वस्तींत आहेत; एक सर्वांन व प्रसस्त मंदिर बायलयाची व्यक्तीच्या अद्याप लागली नाहीं. चालू वर्षी ज्या इमारतींत हा सण पाळण्यांत आला त्यांत एक सोटें चित्र मांडिलें होतें; त्या चित्रांत १३७ व्या स्तोत्रांत वर्णिलेल्या परिस्थितीचा देखावा होता. शासपाट वायण्याचें काम सर हर्बर्ट सॅम्युएल, ब्रिटिश हाय कमिश्नर हांकडे सोपविलें होतें; त्यांनीं 'सात्वत करा,' माझ्या लोकांचें सात्वत करा,' यरुसालेमाला धीर येईल असें वोलें' हा पाठ निवडून घेतला होता. प्रार्थना हिंदु भाषेन म्हणतात. ह्या म्हणतांना डुळण्याचा आधि मधून मधून फार मोठ्यानें अथवा फार हलक्यानें शब्द उच्चारण्याचा प्रघात आहे. ह्या प्रार्थना कव्यात्मक स्तोत्रांच्या पुस्तकांतून व काही जुन्या कराराच्या इतर पुस्तकांतून घेतलेल्या असतात. सर्वां बल्हांडणचा विधि पाळण्यांत येतो. त्या वेळीं यहुदी लोकांच्या प्राचीन रिवाजाप्रमाणें आमंत्रित संडकी कोनांवर व गाद्यांवर येले व त्यांच्यासमोर मेजावर ह्या प्रसंगीं सेवन करावयाचें पदार्थ मांडलेले असतात. हे पदार्थ बहुशः अंडी, मंदराचें मांस, हिरव्या कडवट रुचीच्या भाज्या वगैरे असतात. भोजन झाल्यावर यहुदी लोक पुढील आराधनक शब्द उच्चारतात—'ह्या वर्षी आपण हा सण ह्या स्थळीं साजरा करीत आहां, पण पुढल्या वर्षी आपण हा इजाएलांच्या देशांत साजरा करूं.'

२. महंमदी धर्माचे अनुयायी ह्या आठवड्यांत 'नवी मुसाचा उत्सव' हा सण पाळतात. यरुसालेमाहून यरिहोस जाणाऱ्या रस्त्यावर मोठे प्रवक्त्याचें थडगें आहे असें ते मानितात. यरुसालेमातील 'उमर' ह्याच्या यथितींत हजारों मुसलमान प्रथम जमा होतात व तेंथें नमाज करून ह्या थडग्याच्या दर्शनान मोठ्या जमाजाचें निघतात. त्या वेळीं रेशमी पोशाक घातलेलीं पुरुष, स्त्रिया व मुल्ले, निरनिराळीं वेळणीं विकणारे फेरीवाले, तमासगीर वगैरे लोकांची मनःशीर्वादी झालेली असते. त्या प्रसंगीं धार्मिक कृत्यांपिशां मजा मारण्याकडेच लोकांचा ओढा असतो. तांन वाजविणें, सखत पिणें, मेवाभिट्याई, खाणें रहाटगाड-रगांत वगणें, नाच वगैरे मोजा चाललेल्या असतात. दोन प्रहरीं मशिदीच्या भिंतीवरून तोफ सुटते. तोफचा आवाज होतांच ही मिरवणूक माघारे फिरते; मधुन मधुन तोफा सुटतच असतात व लोकांचा ओरडाओरडा व निरनिराळ्या वाद्यांचा आवाज व डोळ्यांच्या दगदगट

चालू असतो. अशा धाटांत प्रार्थनेची ही मिरवणूक शहरांत परत येते व सणाची समाप्ति होते.

३. ख्रिस्ती लोकांचा सण 'वर्च अँव् द होली मेसल्कर' ह्या प्रार्थनामंदिरांत मुख्यत्वेकरून पाळण्यांत येतो. गुड फ्रायडेच्या दिवशी ह्या प्रार्थना मंदिरांत इतकी गर्दी होते की पुढें असलेल्या लोकांना लवकर बाहेर पडणें अशक्य होतें. ही सर्व संडकी ग्रीक चर्चची असते. दोन प्रहरीं निराणें घेऊन पाद्री लोक व इतर संडकी मिरवणुकीस निघतात. मंदिरास तीन प्रदक्षिणा करून पाद्री आंत प्रवेश करतात. नंतर १०-१५ मिनिटें अगदीं निरांत असत; मग एकाएकीं एक जाळ व्हीस पडतो. ह्या जाळांतून लोक आपल्या हातांतील मेणवाती पेटवून घेतात. कोणी ह्या जाळांत वेधक हात घालतात व पेटलेल्या मेणवाती जोक्याभोगतीं फिरवितात, कित्येक लोक पाद्रीच्या श्रमार्थें चुंबन घेतात व भक्ति-रसांत दंग होऊन जातात. ह्या वेळीं प्रार्थनामंदिरांत हजारों मेणवाती जळत असल्यामुळे त्याच्यांत धूरच धूर होऊन जातो व प्रेक्षकसंडकींचा जीव गुदमसं लागून आपण केव्हां बाहेर पडूं असें त्यांस होतें.

गुड फ्रायडेच्या दिवशीं सायंकाळीं जईत झाडांच्या डोंगरानजीक असलेल्या रशियन प्रार्थनामंदिरांत प्रॉटेस्टंट लोकांची उपासना होते. ह्या वेळीं सुस्वर गाणीं गाइल्यावर प्रार्थना होनात. शेवटीं उपदेश होऊन अंतरचें गीत म्हटल्यावर समाप्ति होते.

ह्याशिवाय परदेशांतून आलेले कित्येक प्रॉटेस्टंट लोक हॉटेलांत अगर इतर सोयीवार स्थळीं एकत्र जमून उपासना व प्रभुभोजनाचा विधि करतात. ह्या उपासनेंत डामडोल, गाजागाजा, गोंधळ वगैरे काही नसते. अशा एका प्रसंगाचें थोडक्यांत वर्णन करूं.

एका माडीच्या दिवाणखान्यांत ३०-४० संडकी वसली आहे. तिच्यांत पुरुष व स्त्रिया असून उपासना इंग्रजीत होत आहे. राजाच्या लहानशा पेटाशिवाय तेंथें तुरंग वद्य नाहीं. उपदेशक म्हणतात—'ह्याच शहरांत १९०० वर्षांसाचें प्रभूतें आपल्या दिव्यांना एक विधि नेसून दिल्या, तो आपण आतां पाहूं.' नंतर खमीर न घातलेली भाकर व तांबडा दाक्षारस हीं द्रव्ये घेऊन नेमलेल्या पदतीप्रमाणें पवित्रसहभागितेचा विधि करण्यांत येतो. शेवटीं त्या वेळेपुरतें असलेले अन्धश्र म्हणतात—'चिंतुमिर्गिनीनो, आपण क्षणाधीत आपापल्या घराबरीं जाऊं; आपली भेट कदाचित इहलोकीं होणार नाहीं; तरी पण आपल्या प्रियकर प्रभु ख्रिस्ताच्या नामागम आपण पुनः कधीं तरी एकत्र होऊन प्रीतिभोजन करूं अशा विश्वास धरून आपण पथून जावें.' नंतर त्यांनीं आशीर्वाद दिल्यावर संडकी दोनचार मिनिटें अगदीं स्वस्थ वदत. जो तो आपल्या मनाशीं निचार करीत राहतो. मग राजाच्या पेटांतून गायनांचे सर गंभीरपणाचें निवृत्त असतां संडकी एकामागून एक निघून जातात. ह्या प्रसंगीं प्रभूच्या पुढील वचनाचें स्मरण झाल्याशिवाय रहात नाहीं—'खरें उपासक आध्यात्मिक वृत्तीं व खरपणांन पिसाची उपासना करितील अशी बंड येत आहे.'

जनसेवा

SERVING OTHERS

[मत्त. २०:२०-२८; इफि. ६:५-९ वाचा]

प्रतीक: मत्त. २०:२८

उपोद्घात. ['विनयशील सेवा'—ज्ञानो. २९, ६, २२-हा ह्या विषयाचा पूर्वाची समजावा.] संवेसंबंधानें पूर्वाधीत सांगितलेल्या मुद्यांची पुनरावृत्ति करावी. आपण जनसेवा करी करावी? जनसेवा करण्यास आधार काय? नमुना कोणता? श्रीप्रभू हा आपला नमुना; सेवा करणें म्हणजे त्याचें अनुकरण करणें.

१. तां सवा करवून घ्यावयास आला नाहीं. स्वर्गांत देवदूत त्याची सेवा करीत असत; व त्याचा सहिमा रामंदिवस वर्णीत असत. मनुष्यांनी त्याची सेवा करावी ह्याची त्याला जरूरी नव्हती. ह्या जगां येण्याचा त्याचा हेतु निराळा होता. तो जनसेवा करावयासाठीं अवतरला. आपलें पूर्वीचें पद व स्थान हीं त्याचें बाजूस ठेविलीं. इहलोकीं ज्यांना ज्यांना त्याच्या संवेसें अगत्य होतें त्यांची सेवा त्यानें केली. शेवटीं जनोद्धारकरितां त्यानें आपला देहदखील ठेविला.

२. श्रीप्रभूच्या सम्य चरित्राचें सार 'तां सेवा करावयास आला' ह्या शब्दांत आहे. एकादा देखावा, चित्र अथवा लेख कितीही मोठा असला तरी यंत्राच्या साहाय्यानें त्याचा आकार अगदीं लहान बनवितां येतो. एकाद्या पुस्तकांतील एका पृष्ठाचा फोटोग्राफ लहानशा टिकलीवर काढतां येतो. तसें श्रीप्रभूच्या चरित्राचें वर्णन एका शब्दांन करावयाचें मनांत आणिल्यास तो शब्द 'जनसेवा' हा आहे.

३. ह्या बाबतीत आम्ही श्रीख्रिस्ताचें अनुकरण करावयाचें आहे; त्याच्या चरित्राचा उठा आमच्या हृत्पटलावर उमटविण्याचा आहे. त्याच्या चरित्राचें स्वरूप कसें होतें? आमच्या हृदयावर कोणता ठावा उमटविला पाहिजे? तो परिपूर्ण होता हें तें स्वरूप व हा तो ठावा. तो परिपूर्ण होता तसें आपण व्हावयाचें हें आपलें ध्येय असावें; म्हणजे त्यानें केली तरी जनसेवा आपल्या हातून होणें शक्य होईल. श्रीप्रभू मत्वासी अथवा योगी नव्हता. अरण्यांत अथवा गुहेत तो तपश्चर्या करीत बसला नाहीं. तो चोहोकडे हिंडला, फिरला; सर्व लोकांत मिसळला; धीमान् व गरीब ह्यांशीं त्यानें सहवास केला; गुष्ट व दुष्ट; उच्च व नीच; रोगी व निरोगी ह्यांच्यांत त्यानें भेद केला नाहीं. जनसेवा करी करावी हें त्यानें उत्कृष्ट प्रकारें दाखवून दिलें. हें त्याचें अनुकरण आम्हांस करावयाचें आहे.

४. सर्व सेवेंत मुख्य सेवा कोणती? लोकांना रोगमुक्त करणें, अनाथ व विधवा ह्यांचा परासी घेणें, शुधित्वांत अन्न देणें वगैरे संवेसें मुख्य मुख्य प्रकार आहेत; पण सर्वांत महत्त्वाची गोष्ट जी ख्रिस्तभक्तांस करावयाची आहे ती ही कीं पापापासून मुक्ति मिळवून देवाची मैत्री करी संपादन करावी हें सर्व लोकांस जाहीर करावें. ह्या प्रकारांपिशां संवेचा इतर कोणताही प्रकार श्रेष्ठ नाहीं.

५. वैयक्तिक प्रश्न: जनसेवा करण्यासाठीं जी झीज स्वतःच सोसावी लागेल, जें द्रव्य खर्चिचें लागेल, जें जनावनाद एकाच लागतील त्यांस तोंड देण्यास मी सिद्ध आहे काय? जनसेवा मी कोणाच्या वतीनें करीत आहे व तिजवद्दल माझा मोवदला काय?

ज्ञानोदयाची मासिक पुरवणी

DNYANODAYA MONTHLY SUPPLEMENT

(कुटुंबांकरिता) (For Families)

‘परमेश्वराने आम्हांकरिता महत्कृत्ये केली आहेत, त्यांमुळे आम्ही हर्षित आहो’

संपादकाचा पत्ता : ४६४ रास्ते पेठ, पुणे-सिटी

पुस्तक १

मुंबई, गुरुवार, जुलै ६, १९२२

अंक ७

रोजनिशीतील उतारे

[गेल्या तीस वर्षांत मीं सवडीप्रमाणे रोजनिशींत अनेक टिप्पणी केली. ह्या टिप्पणांत किती तरी चमत्कारिक गोष्टी आढळतात ! आपल्या मासिक उल्पत्राचा दहावा भाग निराळा काढून ठेवून त्याचा धार्मिक व परोपकाराच्या कामी उपयोग करावा असा मीं व माझ्या बायकोनें प्रारंभापासून निश्चय केला होता. ह्यासंबंधानें रोजनिशींतील कांहीं उतारे खाली देतो.]

ता. १३ नोवेंबर, १८९१. आज पहिला पगार हातीं आला. पगाराचा दशांश काढावा किंवा नाही ह्याची आम्हीं फार वेळ वाटाघाट केली. आमचा पगार रु. ५०; त्यांतून रु. ५ काढून ठेविल्यावर प्रपंच कसा चालेल अशी मला शंका वाटली; पण माझी कमला मोठी पैश्यांची स्त्री. ती म्हणाली, कांहीं काळजी नसावी; आपलें उत्तम चालेल. मी कबूल झालो; पाहू कसे चालतें तें.

ता. ३ जून, १८९७. आज वडतीचा पगार म्हणजे रु. ७५ हातीं आले. कमलेचे म्हणणे पडलें कीं मिळालेली रु. २५ बटवी दानपेटीत टाकावी; मीं साशंकता दाखविली, तेव्हां तिनें मलाही ३: ८-१२ हें शास्त्रवचन काढून दाखविले; त्यावर मीं कांहीं आढेवेढे घेतले नाहीत.

ता. ५ एप्रिल, १९००. आज वडतीचे रु. २५ मिळाले. पूर्वीप्रमाणेच सर्व व्यवस्था.

ता. १० नोवेंबर, १९०१. ह्या दहा वर्षांत आम्हीं देवनाचा दशांश दरमहा काढून ठेविला, पण तुटवडा असा कधी पडला नाही; उसने प्यावे लागले नाही; हेणमुळे स्थलांतर करावे लागलें व घरांत रोग, दुखणीं आली; ह्यामुळे खर्चही कमीजास्त करावा लागला; पण देवाच्या दयेनें एवढा ठीक चालले. इतरांच्या गरजेच्या वेळीं दानपेटींतून मोठ्ठयपणानें पैसे देतां आले. कमला म्हणत कीं आपणांस रु. ५०० पगार झाला तरी हाच कम चालू ठेवायाना. आज पेटींत रु. ७२ शिल्लक आहेत.

ता. १७ जुलै, १९०९. आज एका गरजवंत खिस्ती कुटुंबाला साहाय्य करावे लागले. त्यांनीं भांडीकुडीं मारवाळ्यानें कर्जांमुळे उचलत नेल्यामुळे तें कुटुंब मोठ्या अडचणीत पडलें होतें. मारवाळ्यास रु. ४७ रोख देऊन त्या कुटुंबास कर्जमुक्त केले. हे पैसे परत मिळतील असें वाटत नाही.

ता. ५ आक्टोबर १९१०. मला वाटलें तें खरें झालें. त्या कर्जमुक्त झालेल्या मनुष्यानें ह्या सव्या वर्षांत रु. १० मात्र आणून दिले आणि ह्यापुढे कांहीं देवणार नाही म्हणून लखल सांगितले. हे पैसे देवाचे आहेत म्हणून ह्यांची फेड तूं अन्य रीतीनें म्हणजे इतरांचे साहाय्य करून कर एवढे सांगून त्याला मोकळे केले.

आपल्या वैश्यांवर प्रीति करा

चिटणीस-महाराज, अर्जदार कोण आहे, हे आपण ओळखलें काय ?

प्रेसिडेंट जॉर्ज वॉशिंग्टन-होय. अर्जदारास मी पुष्कळ दिवसांपासून ओळखतां; तुमचें म्हणणें काय आहे, हें स्पष्ट सांगा.

चि०-ह्या अर्जदारासंबंधानें मुख्य सेनापतीची कांहीं कुरकुर आहे.

प्रे०-(सेनापतीस बोलावून) सेनापती, हा एक अर्जदार आहे, याविषयीं तुमचें काय म्हणणें आहे ?

सेना०-महाराज, माझी कांहींच तक्रार नाही. चिटणिसांची कदाचित् ही चूक असावी.

प्रे०-चिटणीस, हे वधा. सेनापतीची कांहींच तक्रार नाही. आतां अर्जदारास आपल्या कचेरीत घेण्यास कोणती हरकत आहे ?

चि०-महाराज, एकरवार यांची शिफारसपत्रे पहावीत. प्रे०-अर्जदार, तुमची शिफारसपत्रे दाखवा पाहू.

अर्जदार-महाराज, मी सात वर्षे लष्करांत होतो. शरपणाबद्दल मला एक पदक मिळालें आहे, व बहुमानाची एक पदवीही मिळाली आहे.

प्रे०-बरे, आणा तुमचा अर्ज, मी तुम्हांस कामावर रुजू होण्याचा हुकूम देतो.

चि०-महाराज, आतांच सही करूं नका. कारण या मनुष्याचा जो मित्र तो आपला शत्रु आहे; करितां याला काम देऊं नये हें बरें.

प्रे०-याचा मित्र माझा शत्रु आहे एवढ्याच कारणामुळे याला कामावर मीं घेऊं नये; हें तुमचें म्हणणें मला प्रशस्त दिसत नाही. तुमच्या मनांतून मीं अर्जदाराचें नुकसान करावें असें आहे काय ?

चि०-महाराज, या मनुष्यास काम दिल्यानें राष्ट्र-कारभारांत अनेक बाबें उल्पन्न होतील.

प्रे०-मी आतां नुसता जॉर्ज वॉशिंग्टन नसून, अमेरिकेंतील सयुक्त संस्थानांचा प्रेसिडेंट आहे. माझ्या खाजगी समजुतीचा कामाच्या बाबतीत मी मुद्दीच महत्व देणार नाही. या अर्जदाराच्या शिफारशीची मला जरूरी नाही; ह्याचा मित्र माझा शत्रु आहे या एकाच गोष्टीवरून मी ह्याला कामावर घेतों. मला शत्रु व मित्र सारखाच आहे. मी मित्रापेक्षां शत्रूवर जास्त प्रेम करितों. सरकारी नोकरीत मानवी विकारांस वश होऊं नये. तुम्ही मनाचा मोटेपणा दाखवा व आजपासून शत्रूवर नित्य प्रेम करावयास लागा हा माझा तुम्हांस उपदेश आहे. मानवी विकारांस वश होऊन एकाद्याचा अन्याय करणें, मला बरे दिसतें. शत्रूवर उपकार करणें हेंच आपलें ब्रीद असावें. (मत्. ५:४४). V. K. G.

थोडक्यांत बचावलें

(मागील अंकावरून चालू)

ह्या प्रकारें तीन महिने लोटले. एक दिवशीं कासुबाई बाजारांत जावयाकरितां निघाल्या. त्यांनीं दहा रुपयांची एक नोट पेटीतून काढिली व ती नोट आपल्या पिशावीत ठेवणार तों जवळच्या खोलीतून कांहीं भाडकत खाली पडल्याचा आवाज त्यांच्या कानां पडला; तेव्हां गडबडीनें पिशावी व नोट एका टेबलावर ठेवून आवाज कसाचा झाला हें पाहण्याकरितां त्या जवळच्या खोलीत गेल्या. पाहतात तों समोरच्या खिडकीतून येणाऱ्या वाऱ्याच्या सुसाळ्यानें एका फळीवरिल एक भांडें खाली पडलें तें त्यांना दिसलें. तेव्हां तें व्यवस्थेनें ठेवून व खिडकी बंद करून त्या लगवरीनें पहिल्या खोलीत आल्या व पिशावी उचलून घेऊन बाजारांत जावयास निघाल्या. जात असतां सगुणा दारांतच दृष्टीस पडली; ती किंचित् घाबरलेली अशी त्यांस दिसली, पण तिच्याकडे त्यांनीं जास्त लक्ष दिलें नाही.

कासुबाई बाजारांत जाऊन पिशावी उघडून पाहतात तों तिच्यांत नोट नाही; तेव्हां ‘त्या कारटीनेंच नोट लांबविली, म्हणूनच ती घाबरलेली दिसली’ असें पुढुपुढून त्या तडाक्यानें घरीं आल्या. घरीं येतांच त्यांनीं सगुणेला हाक मारिली व ती दृष्टीस पडतांच चौकशीला उरवात केली.

का०-सगुणे, खरें सांग पोरी; मी बाजारांत जाण्यापूर्वीं त्या दुसऱ्या खोलीत गेलें तेव्हां तूं काय करीत होतीस ?

हा प्रश्न ऐकून व कासुबाईची कावरीवावरी मुद्रा पाहून सगुणा घाबरली व तिच्या अंगास घाम मुटला. ती मोठ्या प्रयासानें म्हणाली—

मी तुकतीच बाहेर जाऊन आले होतें.

का०-बाहेर कोठें ?

स०-पोछांत एक पत्र टाकावयाला गेलें होतें.

हे शब्द ऐकतांच कासुबाईला आलेला संशय पकाच झाला.

का०-पत्र कोणाला लिहिलें ? सांग खरें, पोरी.

स०-आईला लिहिलें. काल बाईसाहेबांनीं मला एक रुपयाची नोट दिली ती मी आईला पाठविली.

का०-(त्वेषानें) चोर कुठवी ! माझी दहा रुपयांची नोट तूं चोरून आईला पाठविलीस नाही ? हो कबूल लवकर; नाहीतर झोडपतें तुला आतां.

विचारी सगुणा लटलट कापू लागून टाट-फफ कळें लागली; तिच्या तोंडांतून शब्द नीट निघेना. शेवटीं स्फुदत स्फुदत ती एकदांची म्हणाली—

तुमच्या पायां पडतें बाई; माझ्यावर दया करा, रागावूं नका. मी नोट घेतली नाही व पाहिलीही नाही.

मूल्यवान् मोती

(मागील अंकावरून समाप्त)

कोळी पुढे म्हणाला, 'गळ्यांनो, पुढे जो प्रकार झाल्या तो इतका चमत्कारिक होता की त्याचे यथायोग्य वर्णन करणें मला अशक्य वाटतें. हा माझा लहान मुलगा शिमोन त्यावेळीं माझ्याजवळ उभा होता; त्याच्याकडे पाहून त्या धर्मोपदेशकानें आपले हात पुढे केले व त्याला जवळ बोलाविले. हा मुलगा किती भिन्ना व लाजाद्ध आहे हें तुम्हांला माहीत आहे; पण गुरुजींनीं ह्यास बोलावतांच हा तिरासारखा त्यांचेकडे गेला. त्यांनीं ह्याला कवटादून धरिले व ह्याचें तोंड कुरवाळून आपल्या मांडीवर बसविले. शिमोन हसत हसत व लडिवाळ-पणानें त्यांकडे पाहूं लागला व त्यांच्या-अंगरख्याच्या गोऱ्यांबरोबर वेदू लागला.

'इतक्यांत गुरुजींची प्रेमळ वाणी कानीं पडली. ते म्हणाले, "मी खरोखर तुम्हांस सांगतों, कीं तुमचे मन पालटून बाळकासारखे झाल्याशिवाय स्वर्गाराज्यांत तुमचा प्रवेश होणार नाही. जो ह्या बाळकासारखा लीन होईल त्यालाच स्वर्गाराज्यांत सर्वांत मोठा म्हणतील. जो कोणी माझ्या नांवानें अशा एका बाळकाचा स्वीकार करील त्यानें माझा स्वीकार केला असें होईल."

'हे शब्द त्या व्यापाऱ्याच्या कानीं पडतांच त्यानें एक सुस्कारा टाकिला व ते मूल्यवान् मोती आपल्या मुदीत आणवून धरून तो पुढे म्हणाला, "माझे मूल्यवान् मोती, अरेरे!" मग तो हळूच त्या गर्दीतून बाहेर पडला व लवकरच कोठें नाहींसा झाला.

'नंतर गुरुजींनीं हास्यवदन करून शिमोनाला खाली ठेविले, त्यावेळीं त्यांच्या ओळ्यांत चमकणारे तेज मला सुर्यकिरणासारखे भासले. दुसऱ्या दिवशीं मी आपल्या गांवां निघून आलों.'

हावर कांहीं दिवस गेले. त्या कोळ्यांच्या गांधीं दुष्काळ पडला. त्या वर्षीं मामेही फारसे सांपडले नाहीं. तसांत तेथें तापाचा विकार उद्भवला; त्यामुळे तेथील लोक मोठ्या संक्रांतांत पडले.

एक दिवशीं संघ्याकाळीं तो मोत्यांच्या व्यापारी त्या गांवां एकाएकीं आला. त्यावेळीं त्याच्या अंगांत त्याचा पूर्वीचा भपकेदार अंगरखा जरी नव्हता तरी गांवच्या मुलांनीं त्याला तेव्हांच ओळखले. त्याच्या-जवळ मोत्यांची पिशवी नव्हती, पण त्याचा नौकर दोन पाठाळे हाकीत त्याच्या मागे चालला होता. वेशींतून आंत आल्यावर तो चावडीत उतरला व पाठाळांवरून त्यानें चार थैले खाली उतरवले. त्या थैल्यांत रोठ्या व मनुकांच्या लहान लहान ढेपा होत्या. त्यानें ते पदार्थ तेथील दुष्काळपीडित लोकांत वांटून टाकिले, आणि एका वट्यांतून तापावरील गोळ्या काढून पाटलाच्या स्वाधीन केले. त्यावेळीं त्याच्या चहऱ्यावर तेज झळकत होते.

मग तो तेथील कोळ्यांस म्हणाला, 'मी गुरुजींची भेट नुकतीच घेऊन आलों आहे. मीं तें मूल्यवान् मोती विकून टाकिलें, कारण त्याच्यापेक्षां मूल्यवान् मोती मला सांपडले; तें मोतीं सद्गुरु प्रभु येशू होय. त्याच्या राज्यांत माझा आतां प्रवेश झाला आहे. परसेवा करणें व गरजवंतांच्या उपयोगीं पडणें हा त्याच्या राज्याचा नियम आहे हे मला आतां कळलें आहे.'

सहज करितां येणारें 'पुडिंग'

तीन मोटे कप दूध, पाच कप तांदूळ, पाच कप साखर, एक अंडें, चिमटभर मीठ व सुवासकरितां खल-केले थोडे केशर अथवा जायफळाचा कीस इतके पदार्थ घ्यावे. तांदूळ स्वच्छ धुवून मऊ होईपर्यंत दुधांत शिजवावे. नंतर त्यांत साखर, मीठ, केशर अथवा जायफळ टाकावे व ढकवून त्यांचे मिश्रण करावे. नंतर अंजाच्या पांढऱ्या बरकाचा फेस करून त्यांत पिवळा बरक मिसळावा व तें भातांत टाकून ढकवें व मिसळून टाकावे. शेवटीं एका खोलमळ ताटाला अगर ताम्हनाला तुपाचा हात लावून त्यांत सर्व मिश्रण ओतावे आणि त्यावर झाल्फ ठेवून व झाल्फावर थोडे निखार ठेवून मंदामीवर ८१० मिनिटेपर्यंत ठेवावे, म्हणजे झाले. हें पुडिंग अथवा पकाज अल्प खर्चाचें व करावयास अत्यंत स्वल्प असून मुलांवाळांना खावयास फार चांगलें.

पोटदुखी

हा विकार कसा ओळखावा हें सांगण्याची जरूरी नाहीं. ह्याचें मूल बहुधा: पोटांतच असतें. पोटदुखीचे इतर जे प्रकार आहेत त्यांचा ह्या लेखांत विचार करावयाचा नाहीं.

हा विकार होण्याचें मुख्य कारण अपचन होय. वाजवीपेक्षां जास्त खाणें; कच्चीं, नासकीं फळे, जडात्र, पोटांत जाऊं देणें; कुजलेले मांस व मांस खाणें; भलमलत्या पदार्थांचें मिश्रण करून ते संवन करणें; कमी पाणी पिणें; बद्धकोष्ठता वगैरे कारणांनीं पोटदुखीचा विकार होतो. पोटदुखीवर औषधें घेण्यांत कांहींच अर्थ नाहीं. औषध घेतल्याशिवाय योग्यास जर चैनच पडत नाहीं असें दिसल्यास त्यास फार तर एडिल तेलचें रचक द्यावे; ह्याशिवाय 'औषध' म्हणून दुसऱ्या कोणत्या पदार्थाची जरूरी नाहीं. पोटदुखीवर उपाय करावयाचा म्हणजे वस्तुतः पचनेद्रियांच्या विह्वलीवरच उपाय करावयाचे असतात. प्रथम वमनांनें जडराची पिशवी मोकळी करावी. ऊन पाण्यांत थोडे मीठ टाकून तें योग्यास पिववेल तितकें पिण्यास लावावे; नंतर त्याच्या घशांत पीस फिरवून अगर वोटें घालून त्यास वांल्या कराव्या. नंतर त्याचा मलमार्ग म्हणजे पोटांतील मळाचें मोटें आंतडें अंतःस्नानानें म्हणजे वान्त देऊन स्वच्छ करावे, अगर रचक देऊन कोठा स्वच्छ करावा. वाटलीत गरम पाणी भरून त्यान पोट शेकावे, अथवा कटत पाण्यांत जाड कपडा भिजवून व पिळून त्यानें शेक द्यावा. एकव्यानें बहुतेक आराम वाटेल.

ज्याला पोटदुखीचा विकार आहे त्यानें खाण्या-पिण्याचा वेत नीट राखावा. हा विकार शमल्यावर चार-आठ दिवसपर्यंत हलकें अन्न खावें. मांस, डाळींचे पदार्थ, हिरव्या भाज्या, हिरवीं फळे वगैरे जड पदार्थ वर्ज्य करावे. पुढें नेहमींच मृदु व सौम्य पदार्थ खावे. मुख्य जेवण दोनप्रहर उलट्यापाणींच उरकून घेऊन रात्री अगदीं अल्पाहार करावा; म्हणजे मऊ भात, कंजी, सांजा, दूध, लापशी वगैरे पदार्थ खावे. रसाळ फळे, पिकलेलीं कंदी, सुकीं फळे हीं खावयास चांगलीं. अशा व्यवस्थेनें वागल्यास हा विकार पुनः उद्भवणार नाहीं.

ताक

ताकाच्या अंगीं औषधी धर्म फार आहेत. ताच्या ताकानें इद्रियांचे तंतु वाढीस लागतात, व आंबट ताकानें आंतज्यांतील विषारी जंतु नष्ट होतात. सर्वांत उत्कृष्ट पदार्थ म्हणजे ताक असें कांहीं उपचारकांचे ठाम मत बनलेलें आहे. दूध 'संवर्धक' आहे हे खरे, पण तें रोज चांगलें दोन शेर प्यावें तेव्हां त्यापासून खरी फलनिष्पत्ति होत. ताक थोडें घेतलें तरी त्याचा परिणाम होतो. ताच्या ताकाची चवही मोठी बहारीची लागते. ताकांत बर्फ घालून पिण्याचा प्रवात पुष्कळ वेळां फार हितकारक ठरतो. ताक पितांना त्याचे लाल्सेसि पूर्ण मिश्रण होण्यासाठीं प्रत्येक पोट कांहीं वेळ तोंडांत ठेवून मग गिळावा. डॉक्टरांनीं ज्या माणसांच्या प्रकृतीविषयीं पूर्ण निराशा व्यक्त केली अशीं माणसें केवळ ताक पिऊन कित्येक वर्षे जिवंत राहिलेले आहेत. जे मृत्युपंथाळा लागले होते असे कित्येक लोक मुसत्या ताकावर रहा-व्यास लागल्यानंतर सशक्त झालेले आहेत. मरणें किंवा मुसत्या ताकावर रहाणें ह्या दोहोंपैकीं निवड कर-ण्याचा प्रसंग एकाद्यावर येणें अत्यंत दुर्दैवाची गोष्ट तर खरीच, पण अशा प्रसंगीं सुद्ध मनुष्यानें दुसऱ्या गोष्टीचा अंगीकार करावा याविषयीं शंका नाहीं. ताकांतील औषधी गुण सोडून दिले तरी शक्तिसंवर्धक ह्या दृष्टीनें रोजच्या खाण्यापिण्यांत उपयोग करावयास ताक हा इतका योग्य पदार्थ आहे कीं 'चार पैशांच्या ताकाच्या संवनानें जितकी शक्ति अंगीं येईल तितकी चार सय्यांच्या मांसांनें देखील यावयाची नाहीं' हे डॉ. शाफ्ट्सवरी ह्यांचे उद्गार अगदीं यथाथे आहेत. (उतारा)

लक्षांत ठेवावयाच्या गोष्टी

१. 'पेट्ट' औषधांच्या वाटल्या व डब्या ह्यांना संपरीशुद्धां करूं नका.
२. बर्फ घातलेलीं पेये व खाद्ये वर्ज्य करा; आजारी मनुष्याला यावयाच्या दुधांत अगर पाण्यांत डॉक्टरनें बर्फाचा उपयोग करावयास सांगितल्यास ती गोष्ट निराळी.
३. जेवांयाला वसण्यापूर्वीं भूक लागलेली असणें हें जितकें अगत्याचें आहे तितकेंच मनोडृतीही शांत व प्रफुल्लित असणें हें अगत्याचें आहे.
४. मिरची, मीठ, मसाला, शिरका ह्या पदार्थांचा अन्नांत शक्य तितका थोडा उपयोग करा. हे सर्व पदार्थ पचनक्रियेला अडथळा करणारे आहेत.
५. व्यर्थ चिंता करूं नका. चिंतेसारखा भयंकर शत्रु दुसरा नाहीं.

कोडीं

१. एका कर्णाक्षिरानें छापण्याकरितां संस्कृतांतील एक सुप्रसिद्ध म्हण खिळे जुळवून ठेविली होती. कांहीं वेळांनें तो येऊन पाहतो तो सर्वे खिळे जमिनीवर अस्ताव्यस्त पडलेले. तेव्हां त्यानें ते खिळे हातास लागले तसे खालीलप्रमाणें एकापुढे एक मांडून ठेविले.
व स य य - - - त म ज ; तर ती म्हण कोणती?
२. मी सर्वे पश्यांत श्रेष्ठ असा एक पक्षी आहे. माझ्या पोटासम्यें कापूस भरलेला आहे; तो जर कोणी काढून टाकील तर मी किड्या वनेन; तर असा मी कोण ?
बलवन्त

एक अनुचित विवाह

AN UNFORTUNATE MARRIAGE

मुंबई एथील एक गुजराती व्यापारी शेट रतनसी बर-मती मुरारजी यांचा मिस् रॅडा ह्या अमेरिकन स्त्रीबरोबर ता. २१/२२ मे रोजी हिंदु मिशनरी सोसायटीच्या विध-मानें विवाह झाला. असले मिश्रविवाह हें कोणत्याही दृष्टीने पाहिलें असतां अनिष्टकारक; पण त्यांत साधारणतः अनुचित म्हणायसारखें कांहीं नसतें. शेट रतनसी ह्यांच्या विवाहाची गोष्ट निराळी आहे, म्हणून थाम्ही त्यास अनुचित विवाह म्हणतो.

ह्या गृहस्थांचें वय २५/३६ वर्षांचें असून मिस रॅडा ह्यांचें निदान ४५ वर्षांचें तरी असतें. शेट रतनसी ह्यांची प्रथम पत्नी हयात असून त्यांना एक मुलगी व दोन मुलगे आहेत. हा विवाह हिंदु मिशनरी सोसायटीनें कां लाविला असा प्रश्न उत्पन्न होतो.

मिस् रॅडा ह्या वाई कर्नल ऑलकॉट ह्या थिअॅसॉफिस्ट गृहस्थांच्या नर्स झणून प्रसिद्ध आहेत. त्या हिंदिस्तानांत १९०६ सालीं आल्या व तेव्हांपासून इकडेच आहेत असें म्हणतात. आज क्रित्येक वर्षे त्या शेट रतनसी ह्यांच्या घरी राहून नर्सचें काम करीत असत, आणि घरच्या कारभारांत दनळाढवळ करीत असत. शेवटीं गेल्या मे महिन्यांत त्यांनीं हिंदु होण्याचें ठरविलें आणि ता. २१ रोजी हिंदु मिशनरी सोसायटीकडून हिंदुधर्माची दीक्षा घेतली. पुढे त्याच रातीं अगर दुसरे दिवशीं सदर सोसायटीनें शेट रतनसीबरोबर यांचा विवाहही उत्कृष्ट टाकला.

मिस् रॅडा ह्या हिंदु कां झाल्या? स्वार्थासाठी किंवा परमार्थासाठी? लोक खिस्ती होतात ते कांहीं तरी आभिषांच्या लालचीनें होतात हा आरोप नेहमीं करण्यांत येतो; आणि प. लो. गजाननराव वैद्य ह्यांनीं तर हा आरोप अनेक वेळां केलेला आहे. तेव्हां आतां मिस् रॅडा ह्यांस हिंदु कां बनविलें ह्यांचें उत्तर रा. सुंदरराव वैद्य देतील काय? मिस् रॅडा ह्या जर परमार्थाकरितां हिंदु झाल्या तर आज सोळा वर्षे त्या हिंदु लोकांच्या सहवासांत राहून झाल्या, हा स्वार्थ साधण्याचे कामीं रा. सुंदरराव वैद्य, हिंदु मिशनरी, ह्यांनीं त्यांस मदत केली व हें हलकट कृत्य त्यांनीं बुद्धिपुरस्सर केले असें कोणी म्हटल्यास तें अयोग्य होईल काय?

सदर गोष्टीसंबंधानें जून ता. २१ च्या 'इंदुप्रकाशांत' रा. सुंदरराव ह्यांनीं जो खुलासा केला आहे तो अगदीं पोचट व नेमळा आहे. पहिली बायको मनाप्रमाणें वागणारी नसली म्हणजे दुसरी बायको करण्याची सवड जी हिंदुधर्मांनं ठेविली आहे ती उगाच का ठेविली आहे हा त्यांच्या खुलाशाचा सार आहे. पण प्रथम हें पाहिलें पाहिजे कीं परधर्मीयांना हिंदु करून घेण्याची सवड हिंदु धर्मांत ठेविली आहे काय? परधर्मीयांना दीक्षा देऊन हिंदु करून घेतां येत काय?

एकंदरीत झालेला हा प्रकार हिंदु मिशनरी सोसायटीस अत्यंत कमीपणा आणणारा आहे असें म्हटल्याशिवाय आपल्यानें राहवत नाही. सदर सोसायटीच्या संस्थापकांनीं 'हिंदु' ह्या शब्दाची जी व्याख्या केली आहे तीच निखळतस चुकली आहे.

गोड करून खाणें

CULTIVATING A TASTE

एकादा पदार्थ रुचकर व पौष्टिक असूनही तो एकाचास खावासा वाटत नाही. उदाहरणार्थ, केळ्याचा स्वाद कोणास सहन होत नाही, म्हणून केले लास खावत नाही. तरी पण मनुष्याची प्रकृति इतकी विलक्षण आहे कीं जो पदार्थ प्रथम खावत नाही तो खाण्याचा यत्न चालू ठेविल्यास व आत्मसूचनांच्या साहाय्यानें त्या यत्नांस हुजोरा दिल्यास कांहीं दिवसांनीं तो खावततो एवढेंच नाही, तर तो आवडू लागतो. ह्यालाच म्हणावयाचें कीं 'गोड करून खाणें;' किंवा निराळ्या शब्दांनीं सांगायचाचें म्हणजे 'नवीन पदार्थांची रुचि उत्पन्न करणें.' हें शारीरिक खाद्यपदार्थांसंबंधानें झालें.

मानसिक व बौद्धिक 'खाद्य' पदार्थांसंबंधानेंही वरील तत्व खरें आहे. एकच गोष्ट आपण पुनः पुनः केली म्हणजे तिची संवय होत; पाठांतर नेहमीं केले म्हणजे तें करावेंस वाटतें; भूमितीसारख्या कंटाळवाण्या विषयांचें अध्ययन सुरू केले म्हणजे तो अवगत होतो.

हाच नियम आध्यात्मिक वावर्तीतही लागू पडतो. जीवात्म्याचें अन्न कर्मिणें तें कळल्यावर व तें खाऊं लागल्यावर त्याची अभिवृत्ति उत्पन्न होते; मग जों जों त्याचें संवन अधिक करतें तों तों तें अंगीं लागतें, म्हणजे त्यापासून जीवात्म्यास वल व सामर्थ्य प्राप्त होतें. तें खाद्य मधापेक्षां गोड लागतें. जें एक वेळ नीरस व जडजड असें भासत असें तें रुचकर, पाचक व अत्यंत मजुर असें वाटतें. ह्या जीवात्म्याच्या अन्नाला आपण 'जीवनदायी आहार' हें नांव घेतें देऊं.

आतां ह्याच गोष्टीची उलट वाजू पहा. ज्याप्रमाणें एकाचा पदार्थाची आवड उत्पन्न करितां येते त्याप्रमाणें एकाचा पदार्थाचा कंटाळ उत्पन्न करितां येतो. मनुष्याच्याठायीं उपरोक्त 'जीवनदायी आहार'ची आवड उत्पन्न झाली म्हणजे नाशवंत अथवा लयकर विषयणांच्या आहाराचा तिरस्कार वाढून तो आहार अगदींच वर्ज करावा असें वाटें लागेल.

श्रीप्रभु ख्रिस्ताच्या शिकवणीचा मानवी जीवात्म्यावर काय परिणाम घडतो तें ज्यांनीं आणवें. तिच्या योगानें त्याला जुन्या गोष्टींचा कंटाळा वाटें लागून नव्या गोष्टींची आवड वाटें लागतें. 'जीवनदायी आहार' खावयाची संवय झाली म्हणजे 'देहिक' आहार मळमळीत व वेचव भासतो. नव्या पदार्थांनीं गोडी लागतांच जुन्याचा कंटाळा यावयाचाच.

जीवात्म्याच्या वावर्तीत जशी 'जीवनदायी आहार' अशी एक चीज आहे तशी 'नाशकारी आहार' अशीही एक चीज आहे. हा आहार खावयास तात्पुरता गोड लागतो खरा, पण ह्यांत जालीम विष कालवळलें असल्यामुळे त्यांना परिणाम फार भयंकर होतो. त्यांच्या मंत्रानें जीवात्म्याचा कायमचा नाश होतो.

ह्यासंबंधानें ज्या कोणास ज्यान म्हाहिती पाहिजे असेल त्यानें योहान्नलिवित 'शुभवर्तमान' हें पुस्तक वाचावें. 'मी जीवनदायी आहार आहे;', 'जो माझे मंत्रन करील तो मजमुळे वांचेल' हें जें श्रीप्रभु ख्रिस्ताचें वचन आहे त्याचा अर्थ आतां समजेल.

मुंबईस फारच मोठी वृष्टि होऊन ७ इ. ८५ सेंट पाऊस पडला. त्याच्या खालेखाल रत्नागिरीस ५ इ. ९० सेंट व पुणे येथें १ इ. २७ सेंट पाऊस पडला.

झोप

SLEEP

मानसिक व शारीरिक श्रम करणाऱ्याला त्याच्या मेंदूचा अथवा शरीराचा धूप जाण्यास झोपेची फार आवश्यकता आहे. मानसिक श्रम करणाऱ्याला झोप येणें फार कठीण जातें, कारण त्याचा मेंदू सारखा काम करीत असतो. अशा लोकांचा मेंदू एकदां काम करूं लागला म्हणजे त्याला शांत करणें जवळ जवळ अशक्य होऊन जातें; मग झोपेचें नांवच नको. शारीरिक श्रम करणाऱ्याला झोप म्हणजे काय व तिचे अमूल्य फायदे पूर्णपणें माहीत असतात; म्हणून आपण त्यांचा विचार तोडून देऊं, व मानसिक श्रम करणाऱ्याला झोप कशी प्राप्त करून घेतां येईल तें पाहूं.

मनुष्याला झोप येणें किंवा न येणें हें त्याच्या मेंदूवर अवलंबून असतें. मेंदू शांत राहणें हें सुद्धा परावर्तनीय आहे. शरीराला उत्तम प्रकारचें नैसर्गिक पोषक द्रव्य मिळालें म्हणजे मेंदू आपोआप शांत होतो. सर्वोत्तम नैसर्गिक अन्न शुद्ध हवा होय. मेंदू शांत असल्यास मनुष्याला झोप कशी येईल याची काळजीच करायाला नको. आतांशीं निदानाशावर अनेक औषधे निघाली आहेत; पण असा विचार करावा कीं पोटांत औषधे घेतल्यानें मेंदूचा शीण जात नाही. कांहीं वेळपर्यंत मेंदू शांत झाल्यासारखा वाटेल, पण औषधाचा परिणाम संपतांच मेंदूला पहिल्यापेक्षां दुसपट थकवा वाटेल. सारांश, औषधांनीं मेंदूवर चांगला परिणाम होण्याऐवजीं दुष्परिणाम घडतो; म्हणून सर्वत्र व फुडट सिझमारे नैसर्गिक औषध, जी शुद्ध हवा, तिचें सेवन करण्याचा यत्न करावा. मेंदूला थकवा आला असल्यास मोकळ्या हवेत जावें आणि वाटातील तितके दीर्घकास घ्यावे, म्हणजे त्याला तेव्हांच तरतरी घेऊन तो शांत होईल. ह्या स्वल्प पण अमूल्य उपचारांनं मानसिक श्रम करणाऱ्याला झोप येण्यास त्रास पडणार नाही.

झोप कशी घ्यावी व ती किती घ्यावी हा एक बिकट प्रश्न आहे; त्यावद्दल बराच मतभेदही आहे. एकंदर विचार करितांना असें दिसतें कीं रातीं १० वाजल्यापासून सकाळीं ६ वाजेपर्यंत सामान्यतः झोप घ्यावी. लहान मुलांना ह्यापेक्षां जास्त झोपेची जरूर असते. कांहीं लोक रातीं फार उशिरां निजतात व सकाळीं उशिरां उठतात; पण ही संवय मेंदूला आणि शरीराला विघातक आहे. लयकर निजून उठल्यानें मनाला तरतरी येऊन काम करण्यास उत्साह वाटतो.

रात्रीं झोप चांगली याची अशी सुवाची इच्छा असते; पण तसें होत नाही याचीं कारणे अनेक आहेत. त्यांपैकीं मुख्य ह्याणजे शुद्ध हवेचा भरपूर पुरवठा न मिळणें व रातीं फार उशिरा जेवणें हीं होत. डॉ. गेल्टन झणत कीं रात्रीं होतां होईल तों एका किंवा दोन तासांन पचू शकेल असें अन्न खावें ह्याणजे झोप सहज येईल. जेवतांना पाणी न पिणें हें एक फार महत्वाचें तत्व आहे.

वर सांगितलेलीं तत्वे लक्षांत घ्याऊन वागल्यास कोणत्याही प्रकारचे श्रम करणाऱ्याला झोप येण्यास त्रास पडणार नाही. ही तत्वे सोंपी व सर्वोत्तम पाळांत येण्याजोगीच आहेत; तीं पाळावयाचींच असा मात्र प्रत्येकानें निवार केला म्हणजे मोठे फायदे होईल.

प्रभाकर

ब्रिटिश ग्वयानातील हिंदी लोक INDIANS IN BRITISH GUIANA

(मगरील अंकावरून समाप्त)

ब्रह्मदेशांत एका एकरांत जेवढे तांदुळाचे पीक निघते त्याच्या तिप्पट पीक येथील जमिनीच्या एका एकरांत निघू शकते. या टिकाणी तागाचीही लागवड करता येण्याजोगी आहे. या वेदांत शेती करून संपत्ति कमविण्याकरिता पुष्कळ कंपन्या स्थापन झालेल्या आहेत. तेथे जगदिव नांवाचा एक हिंदी शेतकरी आहे. त्याने सुमारे ५००० एकर जमिनीत लागवड केलेली आहे. हा गृहस्थ शेतीची सर्व कामे सवांच्या साहाय्याने करतो. त्याने आपल्या शेतीकरिता निराळे कालवे खणून बंधारे घातलेले आहेत. काही हिंदी लोक येथे व्यापारी म्हणून वसाहत करून राहिले आहेत. एकंदरीत या वेदाची संपत्ति फारच मोठी आहे. अमेरिकेचा तर या वेदावर बरेच दिवसांपासून डोळा आहे. तेथे रेल्वे वगैरे बांधून सर्व वेद व्यापून टाकण्याचा अमेरिकन भांडवलदारांच्या आज बरेच दिवसांपासून विचार चालू आहे; परंतु वसाहत-सरकार त्यांना तसे करण्याची परवानगी देण्यास बिलकूल तयार नाही. 'तुम्ही जे करू देणें आहां, त्याबद्दल आम्हांला ब्रिटिश स्वायत्तता या' अशी सूचना एका अमेरिकन वर्तमानपत्रांतून महायुद्धानंतर ब्रिटिश सरकारला करण्यांत आली होती; ती नाकारितांना मि. चॅब्लेन म्हणाले की, 'ब्रिटिश स्वायत्ततासारखें सुसंपन्न वेद सोडण्याइतकी भोक् इन्डोला खास लागलेली नाही.'

हवा व वनस्पति

ब्रिटिश स्वायत्तता ही सामान्यतः समशीतोष्ण आहे. अटलांटिक महासागरावरून वाहणारी वाऱ्याची झुळूक या वेदांतील हवेमध्ये समशीतोष्णत्व उत्पन्न करते. उन्हाळ्या किंवा हिवाळ्या अशी ऋतूची विभागणी येथे करता येत नाही. सीलोन व मलबारमध्ये ज्या वनस्पति व झाडे आढळून येतात, तीं सर्व या टिकाणी आपणांस पहावयास मिळतात. या वेदांत इमारतींच्या लांकडांना बिलकूल तोटा नाही. या टिकाणी लांकडाची एक जात अशी आहे की तें लांकूड लांबवेळांपेक्षाही जड असते. या लांकडावर पाण्याचा बिलकूल परिणाम होत नाही. जितक्या अधिक दिवस पाण्यांत टोबावे तितका त्याचा कणखरपणा वाढतो. या वेदभर जंगल पसरलेले असून येथे पाणीही सुबळक आहे. येथील एका नदीचे पात्र १२ मैल रुंदीचे असून मोठमोठ्या नावा प्रथमागावर धारण करण्याइतकें तें खोळी आहे. या नदीत ८० मैलपर्यंत बोटी जातात. या वेदांत हिर व सोने सुबळक आढळते. तें अत्यंत स्वस्तही असते. गव्हाचे पीक मात्र तेथे बिलकूल नाही. या टिकाणी मलेरिया हा रोग प्रामुख्याने आढळून येतो. याशिवाय पॅलेरिया हा दुसरा एक भयंकर स्वरूपाचा रोग येथे आहे. याने शरीराचे भाग सुजतात, परंतु हिंदी लोकांना त्यापासून बिलकूल अपाय होत नाही, असे आजपर्यंतच्या अनुभवावरून दृष्टोत्पत्तीस आलेले आहे. जॉर्ज टाऊन व न्यू अॅम्स्टर्डॅम ही येथील दोन प्रख्यात शहरे होत. येथील सर्व इमारती लांकडी असून त्यांची मांडणी हि सुव्यवस्थित रीतीने केलेली दिसून येते.

हिंदी लोकांच्या चालीरिति व धर्म

येथील हिंदी लोकांच्या रहिवासांमध्ये जातिभेदाचे

अस्तित्त्व बिलकूल आढळून येत नाही. सर्व जातीचे लोक अत्यंत मोकळेपणाने एकमेकांशी व्यवहार करीत असतात. रोटी व बेटी व्यवहार हे सर्व जातींमध्ये प्रचलित आहेत. तेथील हिंदी लोकांमध्ये प्रेतें पुरण्याची चाल पडलेली आहे. याचे कारण येथे प्रेतें जाळण्याची कायद्याने मनाई करण्यांत आली आहे. आसच्या डेप्युटरानचे अध्यक्ष दि. व. पिले हे बरेच वयस्क गृहस्थ आहेत. त्यांना ही चाल फारच चमत्कारिक वाटली व ते विनोदाने म्हणाले की, 'मजवर जर वाईट प्रसंग गुदरला तर माझे शव जाळण्याची परवानगी देण्यांत यावी,' व अशी तेथील गव्हर्नरला निवेदि करण्यास दि. बहादुर चुकले नाहीत.

हिंदी लोकांचे कर्तव्य

आपल्या परस्थ बोधवांच्या स्थितीकडे आपण आजपर्यंत कानाडोळा करीत आलों आहों, ही फार अनिष्ट गोष्ट आहे. हिंदुस्थान देशाला मायभूमि म्हणून संवेधण्यांत ज्यांना खराखुरा अभिमान वाटतो अशा लोकांना हस्त-हैची मदत करणे हें आपलें आद्य कर्तव्य आहे. ही संधि आपण दबाई तर त्यायोगानें आपलीं माणसें आपणांस परकी होण्याची भीति आहे. वसाहतींत जाऊन राहिलेल्या हिंदी लोकांमध्ये आपल्या विशिष्ट संस्कृतीची आठवण आपण कायम ठेविली पाहिजे. आपल्यापैकी काही स्वार्थत्यागी व समाजहितेवी लोकांनी ब्रिटिश स्वायत्तता जाऊन राहिले पाहिजे व तेथील लोकांची संघटना व सुधारणा करण्याचा प्रयत्न केल्यास त्यांत खास यश येईल.

मिडने येथे ना. शास्त्री यांचे राष्ट्रसंघ या विषयावर भाषण झाले. त्यावेळीं ना. शास्त्री ह्यांजाले की, भावी लढाया सुचविणारा शस्त्रांचा खणखणवाट ऐकू येऊ लागण्यापूर्वीच राष्ट्रसंघाचे काम व्यवस्थित रीतीने चालू होईल यांत शंका नाही. जिनेवा परिषदेत ज्यांना विशेष प्रामुख्य होतें व ज्यांनीं आपणांकडे इतरांचे अधिक लक्ष व आदरखुद्दि अधिक वेधिली होती असे मुत्सद्दी ब्रिटिश साम्राज्यांतीलच होते.

एका हत्यारवेव आकळी शीख टोळीचा पुढारी मोटासिंग परारी झाला होता, त्यास जल्दर जिल्ह्यांत आतां पकडण्यांत आल्याचे अयोध्यापेट्रे प्रेसनें प्रसिद्ध केले आहे.

मद्रास येथील काँग्रेस पक्षाचे एक प्रमुख सभासद मि. एम्. एस्. सुब्रह्मण्य अख्यर यांस पकडण्यांत आले असून त्याचिंवर राजद्रोही भाषणे केल्याबद्दल खटला होणार आहे. त्यांना तूर्त जामिनावर मोकळे सोडले आहे.

फ्रेंच रेपॅरेशन कमिशनवरील एम्. जीन गेव्हार्ड या अधिकाऱ्यांवर त्यांच्या राहत्या घराजवळ एका जर्मन इसमानें हल्ला केला. एम्. गेव्हार्ड यांस वीच दुखापत झाली असून त्यांना इस्पितळांत पोहोचविण्यांत आले. त्यांच्याजवळची आठ हजार मार्क्ची रक्कमही त्या जर्मन इसमानें छद्म नेली.

जपानचे रोजंत व प्रिन्सी कोन्सिलर यांना वारिशिटनाचा चार राष्ट्रज्ञां पॅसिफिक तह मान्य आहे. '३१ आक्टोबरला सैबिरियांतून आपले सर्व सैन्य काढून घेऊं' असे सरकारी रीतीने जपानने जाहीर केले आहे.

अनिष्ट चालीरिति

OBJECTIONABLE CUSTOMS

आरोग्याचे जे मोठमोठे शत्रु आहेत त्यांत अनेक अनिष्ट चालीरितींचा समावेश केला पाहिजे.

निद्रा: रात्री फार उशिरां निजणे व सकाळीं प्रहरभर अंधहराजांत लोळत पडणे हें आरोग्यास बाधक आहे. रात्री दहा वाजण्यानंतर जागरण करणे हें जितकें अपायकारक आहे तितकेंच सकाळचे सहाच्या पुढें निजणे आहे. ह्याकरितां नाटकें, सिनेमा, नाच, तमाशे वगैरे पहावयास जाणें आरोग्यास विघातक होतें.

भोजनाच्या वेळा: शारीखाखेवेल्यांनीं असें ठरविलें आहे कीं २४ तासांतलें मुख्य जेवण दुपारपर्यंत उरकून घ्यावें; त्या जेवणांत दोन घांस अन्न जास्त जरी खाण्यांत गेले तरी हरकत नाही. रात्रीचे जेवण अगदीं हळकें असावें, आणि प्रकृती नादुरुस्त झाल्यास रात्रीचे जेवण अजोबाद टाळवें तरी हरकत नाही. साधारणमानानें दिवसांत तीनदां खाणें चांगलें; सकाळचे ११ पर्यंत मुख्य जेवण, तिसरे प्रहरीं फराळ व रात्रीं अल्पाहार. रात्री जडान कधीही खाऊं नये हें प्रत्येकानें लक्षांत ठेवावें.

अनवश्यक व अपायकारक पदार्थ खाणे: हिरवीकडी पळे; चहा, कॉफी, तमाख व दास; शर्करा-युक्त व तळलेले जड पदार्थ; मिठाया व पक्वान्ने; फार तिखट व मसाल्यांचे पदार्थ; शिरका, मोठ, लोणचीं ह्यांचें अति सेवन; फार मांस खाणे; टणक व तंतुमय पदार्थ; तळून कुडकुरीत केलेले पदार्थ; नासक व शिळे पदार्थ; पाचक पदार्थांचे अयोग्य मिश्रण वगैरे कोणते पदार्थ किती खावे, कोणते वज्र करावे, पदार्थांचे निरनिराळे गुणधर्म ह्यासंबंधानें विचार करणें झाल्यास एक स्वतंत्र ग्रंथच लिहवा लागेल.

मलमूत्राचा निकाल योग्य प्रकारें न लावणे:

लहान मुलांना वाटेल तेथें शौचाला बसू देणे; घरांतील मोत्यांचा व गजारांचा उपयोग शौचकृपासारखा करणे; घरांत घाण सांचू देणे; मांजरे, कुर्ची, कोंबडी, शेळ्या मंड्या, घुरे ह्यांचें मलमूत्र घरांत अगर बाज्यांत पडून राहू देणे वगैरे.

अज्ञानानें चांगल्या पदार्थांचा अयोग्य

प्रकारें उपयोग करणे: उदाहरणार्थ साखर व गूळ व्या. हे पदार्थ शरीराच्या पोषणास अत्यंत आवश्यक आहेत; पण ते योग्य वेळीं व योग्य प्रकारें सेवन केले पाहिजेत. अनंशपोटी साखर व गूळ खाण्यानें काळीज व मूत्रपिंड ह्यांना इजा होते; पण जेवण झाल्यावर साखर अथवा गूळ खाणे हितकर आहे. तसेंच दूध व साखर किंवा तूप व साखर ह्यांचें मिश्रण करून सेवन केल्यानें पोटांत वायु उत्पन्न होतो आणि कोळ्यांत आम्ल द्रव्य वाढून अपचनास सुध्दात होत. मुलांना हवी तितकी साखर खाऊं दिल्यानें त्यांस फार इजा होते. ही गोष्ट अज्ञानामुळे आईबापांस कळत नाही.

तसेंच दांत व डोळे ह्यांचे रक्षण व निगा नीट न केल्यामुळे किती तरी विकार जडतात; स्वच्छ हवेचा पुरेसा उपयोग न केल्यानें आरोग्याची किती तरी हानि होते; मनोविकार ताब्यांत न ठेविल्यानें किती तरी दुर्बलता येते! सारांश, सर्व अनिष्ट चालीरिती ह्या चात्रसमान समजून त्या सोडून देण्याची खटपट करावी.

मिशनान्चे छापखाने
MISSION PRINTING
PRESSES

रा. रा. ज्ञानोदयकर्ते ह्यांस वि. वि.

ख्रिस्ती लोकांनी नाच, तमाशे, नाटकें वगैरे पाहण्यांत आपला वेळ व पैसा व्यर्थ खर्चू नये अशा अर्थी आपण 'ज्ञानोदयांत' दोन तीन लेख कांहीं दिवसां-मागं लिहिले. हे लेख वाचून माझ्या मनांत एक दोन नवे प्रश्न उत्पन्न झाले, तें पुढें मांडतां.

आपल्याकडे पुणें, केडगांव, सुरत, कोल्हापूर, अहमदनगर वगैरे ठिकाणीं मिशनान्चे छापखाने होत किंवा आहेत. ह्या छापखान्यांत कांहीं कामदार ख्रिस्ती असून त्यांत ख्रिस्ती मुलांनाही छापखान्याची निरनिराळीं कामें शिकविण्यांत येतात. कांहीं छापखाने ख्रिस्ती मुलांच्यांना व मुलींना हें शिक्षण देण्याकरितांच प्रथम स्थापण्यांत आले. तेन्हां प्रश्न असा उत्पन्न होतो कीं ह्या छापखान्यांत नाटकांचीं हस्तपत्रकें; घोड्यांच्या शरीरतीचे कार्ड, जाहिराती वगैरे; पाणेरब्बा रोमांजरील 'रामायण' ओक्पांच्या जाहिराती इत्यादि छपाईचीं निषेधाई कामें करण्यांत येतात काय ? येत असल्यास, हिंदी ख्रिस्ती समाजाजें आज जाण्ट होऊन ह्या सदीप व्यवहारास आळा घालण्याचा यत्न करूं नये काय ? ह्यावर कोणी म्हणतात कीं सदरहू छापखाने मिशनान्च्या मालकीचे असल्यासुद्धें त्यांत असुक छापवें व असुक छापूं नये असें म्हणण्याचा अधिकार आम्हांस पोंहचत नाहीं; ह्यान पत्सुत्तर हें आहे कीं अनीतीचे कोणतेंही कृत्य छापखान्यासारख्या लौकिक संस्थेकडून होत आहे असें विद्वत् आल्यास ख्रिस्ती समाजाच्या पुढाऱ्यांनीं त्याचा निषेध करून तें बंद पाडण्यास कोणतीच हरकत नाहीं. छापखाने मिशनान्च्या मालकीचे असोत किंवा खासगी व्यक्तींचे असोत; त्याद्वारा जर अनीतीचा प्रसार होत आहे अगर होण्याचा संभव आहे तर ख्रिस्ती समाजाच्या पुढाऱ्यांनीं आपले कर्तव्य बजाविलें पाहिजे.

एक मिशन-छापखान्यांत आज कांहीं वर्षांपासून घोड्यांच्या शरीरतीचे कार्ड वगैरे छापण्यांत येत आहेत ही कांहीं गुप्त गोष्ट नाहीं. हा छापखाना निव्वळ एका मिशनानाचा असो अगर मिशनरींच्या वर्तनें एकाया कंपनीनं चालविला असो; पण ज्याअर्थी ह्यांत ख्रिस्ती मुलें व ख्रिस्ती कामदार ह्यांकडून निषेधाई कामें करून घेण्यांत येत आहेत त्याअर्थी तीं कामें बंद पाडण्याची खटपट ख्रिस्ती समाजाजें केली पाहिजे. ईंडियन मिशन असोसिएशन्स काय करीत आहेत ? त्यांनीं असले प्रश्न हातीं घेऊं नयेत काय ? फोल विषयांवर व्याख्यानें व्होडणें, मेजिसलेटिव्ह कौंसिलांत आमचा असुक प्रतिनिधि नेमा अशी सरकाराकडे खटपट करणें, चहान्या पाठ्यां देणें इत्यादि कामें करण्यापेक्षां अनीतीचा प्रतिकार व्हावा म्हणून त्यांनीं मोहीम सुरू करावी त्यांस फार नम्रतेची व अत्याग्रहाची सूचना आहे.

आपला,
वैबोधिक

२९-६-१९२२

[आमचे मित्र 'वैबोधिक' ह्यांनीं अमळकडक भाषेचा उपयोग केला आहे हें जी खरें, तरी त्यांच्या सूचनांकडे आमच्या समाजाचे पुढारी लक्ष देतील काय ? ह्यासंबंधानें कोणी थोडक्यांत व व्यवस्थेवर लेख पाठविल्यास आम्ही ते प्रसिद्ध करूं. सं. ज्ञा.]

पुस्तकपरीक्षण
REVIEWS

'मननामोदः' प्रथम करंडक, पृ० १२०, किं. १ रु.; द्वितीय करंडक, पृ० १२०, किं. १ रु.; लेखक व प्रकाशक-रा. माधव गोविंद भिडे, ६९५ सदाशिव पेठ, पुणें. ह्या करंडकांतील बरेचमे 'आमोद' 'मुमुक्षु' पत्रांत प्रसिद्ध करण्यांत आले होते. हीं पुस्तकें फुरस्तीच्या वेळीं वाचल्यास त्यांपासून बरीच करमणूक होईल असें वाटतें. भाषा सोपी व सरळ असून छपाई बरी आहे.

मातृसंघ-त्रैमासिक-संपादक-मिसेस् हीटन, ब्रह्मपुरी, कोल्हापूर: फुटकळ अंकास १ आणा. ह्या नवीन त्रैमासिकाची जाहिरात ह्याच अंकांत छापली आहे. हें पत्र बर्चे ऑव् इंग्लंडांतील हिंदी स्त्रियांकरितां काढण्यांत आलें आहे हें 'शाकळ्यांचा आदित्यवार', 'धन्य कुमारी मरिया इत्या द्वाचा निरोप', 'एव रेड' इत्यादि शब्दांवरून व्यक्त होतें; तरी ह्यांतील कांहीं लेख इतर ख्रिस्ती स्त्रियांनाही वाचण्यालायक आहेत. ह्यांतून 'वाल-संगोपन, भाग २ रा' ह्या लेखाचा उतारा नमुन्याकरितां जशाचा तसा आज आम्हीं घेतला आहे तो पहावा.

श्री. थोरले माधवरावसाहेब पेशवे: लेखक व प्रकाशक, प्रो. दत्तो वामन पोतदार, वी. ए., नूतन मराठी विद्यालय, पुणें. हें वरिज १२-१५ वर्षे वयांच्या मुलांना मनोरंजक व बोधपर वाटेल ह्याबद्दल शंका नाहीं. त्यांतील शेवटल्या पॅन्चाचा उतारा पुढें दिला आहे:— 'मुलांनो, माधवरावांचें पुणें तेंच हें आपलें पुणें..... "आम्ही माधवरावांपेक्षाही सरस कामें करूं" अशी तुमची उमेद असावी, निदान माधवरावांचा एकादा तरी चांगला गुण मी अर्गी आणण्याची खटपट करीन असा तुम्ही निश्चय करात तर मुडींत तुम्हांला पुष्कळ काम सांपडेल व तुमचें अखंड कल्याण होईल.'

वाय्वल सोसायटीचीं पुस्तकें
BIBLE SOCIETY'S PUBLICATIONS

वाय्वल सोसायटीच्या मेकटरीकडून खाली दिलेली यादी आमच्याकडे प्रसिद्धीकरितां आली आहे. ह्या यादींत दहा आणे किंमतीचा जो स्थलदर्शक नवा करार आहे त्याचा उपयोग शास्त्राभ्यास करितांना पुष्कळच होईल.

मराठी वाय्वल-कापडी वाईडिंग-	६० आ० पै०
१-८-०-	
” ” कातडें व कापडी-	३-८-०-
” ” कातडें व कापडी-	३-०-०-
” ” नकाशांतह कापडी-	२-०-०-
नवा करार-कागदी पुढा-	०-६-०-
” ” कापडी-	०-८-०-
” ” स्थलदर्शक-	०-१०-०-
पुस्तकें 'वाय्वल हाऊस, १७० हॉर्नबिरोड, मुंबई' ह्या ठिकाणीं मिळतील.	

स्त्रियांकरितां नवीन त्रैमासिक: 'मातृसंघ' ह्या नवीन त्रैमासिकाचा जून १९२२ चा अंक तयार आहे; फुटकळ अंकाची किंमत १ आणा. मागणी संपादकांकडे करावी. पता:-मिसेस् हीटन, ब्रह्मपुरी, कोल्हापूर.

वालसंगोपन, भाग २
CARE OF CHILDREN

लक्षांत ठेवण्याच्या गोष्टी
[उतारा: मातृसंघ-त्रैमासिक; जून, १९२२]

१. कोणताही मळीण पदार्थ कधीच घरांत ठेवूं नये.
२. आपले अंगण स्वच्छ ठेवावें, फावलें तर सारवावें, नाहीतर निदान पाणी शिंपवून झाडावें.
३. कुजलेली भाजी, फुलें, फळें, अन्न व कचरा यांची पेटी किंवा टोपळी झांकावी, नाहीतर माशा तिजवर वसून रोगाचें बीज घरांत पसरून आजार उत्पन्न होतो. त्या दुधाच्या बाटलीवर किंवा मुलाच्या तोंडावर वसून रोगाची परणी करतात.
४. पायखाना स्वच्छ ठेवावा; होतों होईल तों त्यांवर झांकण ठेवावें. नाहीतर निदान त्यांचे दार तरी बंद करावें.
५. कुर्मी, मांजरे यांच्याकडून मुलांना रोग होतो, ह्यासुत त्यांस मुलापासून दूर ठेवावें.
६. जेवण झाल्याबरोबर उटीं लामलींच काढावीं व राहिल्लें अन्न झांकून नेऊन खरकडीं लागलीच धुवावीं; वेळ नसल्यास झांकून ठेवावीं, असें न केल्यास माशांचा मोठा जमाव होतो, व तिणेंकडून रोग येतो.
७. मुलांच्या विद्यालयाला मच्छरदाणी असावी; त्याला डॉस चार्ज देऊं नयेत, म्हणजे हिंवाताप येणार नाहीं.
८. मुलांच्या ओंठाचा मुका कधी घेऊं नये. आई-वापांना मुक घरायांचेच असल्यास ते मुलांच्या कपाळाचे घ्यावे. आईवापांविरीज दुसऱ्या कोणी मुलांचे मुक न घेतलें तर अधिक बरें होईल. मुलाला हाताकडे नये. हातांची उब त्याच्या अंगाला बरी नाहीं. त्यांना खेळूं द्यावें.
९. खोली झाडतांना मुलाला दुसऱ्या खोलींत ठेवावें. थूळ मुलांच्या फुफ्फुसांत किंवा पोटांत गेली तर दुखणें येतें.

आजार बरा करण्यापेक्षां रोग होऊं न देणें अधिक चांगलें,

- म्हणून
१. मुलाला प्रेतकियेला व दुखणांहातांच्या खोलींत नऊं नये.
 २. लग्नास किंवा कोणत्याच गर्दीन मुलाला नेऊं नये.
 ३. थूळ, माती, चिखल, राख, शेण अगर कचरा यांत मुलाला खेळूं देऊं नये.
- घरांत ओल असली किंवा गरजून असलें किंवा पाय-खाना विषडला असला तर त्याची तावडतोब दुरुस्ती करावी.

ख्रिस्ती व्यवसायिमंडळाचें प्रांतिक संमेलन, सोलापूर

ता. १२ व १३ ऑगस्ट, १९२२
ह्या संमेलनास सर्व व्यवसायिमंडळांन व ख्रिस्ती मित्रांस देण्याचें प्रेमपूर्वक आमंत्रण आहे. येणाऱ्यांनीं आपलीं नांवे ता. १५ जुलैचे आंत मिसेस् गेट्स, सोलापूर, ह्यांस कळवावीं. मुख्य विषय:-'नम्रकडून ख्रिस्ताची सेवा करी होईल ?' (कुटुंब, शाळा, मंडळी, समाज व राष्ट्र ह्यांमध्यें) हें संमेलन लाभदायक व्हावें ह्यासुत प्रत्येक समावादानें प्रार्थना करावी. जास्त माहिती पत्रद्वारे मिळेल. चालू वर्षाच्या दुसऱ्या सहामाईचे पाठ मिसिस् गेट्स यांचापासून मागवा. एका प्रतीची किं. १ आणा.

वर्तमानसार NEWS

आयरिश पार्लमेंटच्या निवडणुकीचा निकाल लागला असून ५५ कोअॅक्शन प्रोटीटी, ३४ कोअॅक्शन रिपब्लिकन, १५ मजूर, १० स्वतंत्र, ६ शेतकरी असं समासद निवडून आले आहेत.

फिजी बेटांतील सर्व युरोपियन वसाहतवाल्यांची सभा म्हणून, फिजी बेटांतील औद्योगिक व आर्थिक स्थिति सुधारण्यास युरोपियन वसाहतवाल्यांचेच श्रम कारणीभूत होणार असल्याने आशियातील लोकांस वस्ती करण्यास सरकारने मदत करू नये, असा अर्थाच ठराव पास होऊन, हिंदी लोकांस बरोबरीचे हक्क देण्याचा जो उपक्रम चालू आहे त्याचा निषेध करण्यांत येऊन, युरोपियन लोकांचे हक्करक्षण करण्यासाठी युरोपियन वसाहतवाल्यांचा संप्रस्थान करण्यांत आला.

हायकोर्टातील परीक्षांची फी: अॅडव्होकेटची परीक्षा:—या परीक्षेस वसणाऱ्या प्रत्येक विद्यार्थ्यांनी परीक्षेपूर्वी परीक्षेस लागणारा खर्च म्हणून काढण्यासाठी ५० रुपये फी दिली पाहिजे. आजारीपणासुद्धे किंवा दुसऱ्या काही योग्य कारणासुद्धे एखाद्या विद्यार्थ्याला या परीक्षेस बसतां आले नाही तर त्याने या परीक्षेची फी आगाऊ दिली असल्यास, पुढल्या वर्षाच्या या परीक्षेस बसण्यास त्याला निराळी फी देण्याची जरूर नाही.

लंडन येथे युवराजांचे मोठ्या थाटाने स्वागत करण्यांत आले. सर्व शहर शृंगाराण्यांत आले होते. बादशहा, महाराणी व आलेक्झांड्रा राणीसाहेब, इतर मोठमोठे मानकरी व मुत्सद्दी हे पॅडिंग्टन स्टेडानवर युवराजांस सामोरे गेले होते व तेथून राजवाड्यापर्यंत मिरवणूक निघाली. बादशहानीं आपले चिन्हीत आट महिन्यांच्या दीर्घ व जबाबदारीच्या प्रवासानंतर सुखरूप परत आल्याबद्दल ईश्वराचे आभार मानले. लोकाग्रहास्तव युवराजांनी राजवाड्याच्या गच्चीवरून अल्पसं भाषण करून लोकांचे आभार मानले.

इंग्लंडातील कापडाच्या गिरण्यांचे एक अतिशय मोठे कारखानदार ह्याजचे ज्यास 'संपत्तीचे नेपोलियन' अशी पदवी देण्यांत येत असे त्या सर जल्डव्य पोपवुडने आतां दिवाळें निघाल्यासुद्धे लँकशायरमधील कारखानदारांत खळवळ उडाली आहे. सर विल्यम पोपवुड हे पूर्वी कापडाचे लहानसे व्यापारी होते पण युद्धसमाप्तीनंतर ते फार पुढे सरसावले व त्यांनी एकदम ३० गिरण्या खरेदी केल्या. त्यांची थोडक्याच वर्षांतील देखरेख ३ कोटी पौंडाची आहे. त्यांनी धर्मादायकार्याकडे ५० हजार पौंडाच्या देणग्या दिल्या आहेत.

हेर राथेने यांच्या खुनासुद्धे जर्मनीत फारच खळवळ उडाली आहे. हा खून वैयक्तिक तसून प्रजासत्ताक राज्यव्यवस्थेविरुद्ध राजपक्षाच्या लोकांनी जर्मनीत जी मोठी चळवळ चालविली आहे तिचाच भाग होय असे म्हणतात. जर्मनीतील रिपब्लिक पक्षाचे रोझा लनसंब, एसनर एसेनबर्गर यासारखे मोठमोठे मुत्सद्दी अलीकडे ठार मारण्यांत आले व आतां डॉ. राथेने यांचा खून झाला. जर्मनीचे सध्याचे अध्यक्ष एबर्ट व मुख्य प्रधान डॉ. वर्थ यांनाही धमकीची पत्रे येत असून त्यांचेही खून होण्याची भीती आहे.

मि. मायकेल कॉलिस हे आ. पा. निवडून आले आहेत, पण त्यांच्या मतांच्या पेटीसंबंधाने कांही भानगड उपस्थित झाल्यासुद्धे त्यांनी निवडणूक रद्द होण्याचा संभव आहे.

ग्रेट ब्रिटनमधील इंपीरियल जनरल स्टाफचे माजी सर-नेनापती फील्ड मार्शल सर हेन्री विल्सन यांचा दोषां सिनफेनसनीं खुद्द लंडन येथे गेल्याचे मागील गुरुवारी त्यांच्याच वाड्याजवळ खून केल्यासुद्धे संबंध ग्रेटब्रिटनमध्ये मोठी खळवळ उडून राहिली आहे. आयर्लंडमध्ये मुख्यवस्था राखण्यास व तेथील सिनफेनसच्या अत्याचारांचा प्रतिकार करण्याच्या कार्मी फील्ड मार्शल सर हेन्री विल्सन यांनी आतापर्यंत अतिशय महत्त्वाची कामगिरी केली होती व यामुळे ते एरिस अराजक लोकांच्या लोळ्यांत फार दिवस गलत होते. अखेर त्यांचा वर सांगितल्या ठिकाणी गेल्या झाडून भयंकर रीतीने खून करण्यांत आला

वरली येथे ता. २२ रोजी सकाळी ९॥ वाजतां एका टाण्यावरील पोलिस शिपायावर कोणी इसमाने पिस्तुल सोडले. त्याची गोळी पोटांत घुसली असून सदर पोलिस इस्पितळांत आणवमरण पडला आहे. त्याच दिवशी दुसऱ्या एका पोलिसावर गोळी झाडण्यांत आली पण ती ओझरती चालू गेली. दोन्ही पोलिसांवर गोळ्या झाडणारा इसम एकच असावा असा तर्क आहे.

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INDIA HAS HER RENAISSANCE.

Dr. Tagore's Paper.

The following paper was recently read by Dr. Rabindranath Tagore at Poona in the Kirtloskar Theatre.

India has her renaissance, she is preparing to make her contribution to the world of the future. In the past she produced her great culture, and in the present age she has an equally important contribution to make to the culture of the new world which is emerging from the wreckage of the old. This is a momentous period of her history, pregnant with precious possibilities. Being strongly impressed with the need and the responsibility, which every individual today must realise according to his power, I have formed the nucleus of an international university in India, as one of the best means of promoting mutual understanding between the East and the West. This institution, according to the plan I have in mind, will invite students from the West to study the different systems of Indian philosophy, literature, art and music in their proper environment, encouraging them to carry on research-work in collaboration with the scholars already engaged in this task.

The Western universities give their students an opportunity to learn what all the European people have contributed to their Western culture. Thus the intellectual mind of the West has been luminously revealed to the world. What is needed to complete this illumination is for the East to collect its own scattered lamps and offer them to the enlightenment of the world.

There was a time when the great countries of Asia had, each of them, to nurture its own civilisation apart, in comparative seclusion. Now has come the age of co-ordination and cooperation. The seedlings that were reared within narrow plots, must now be transplanted into the open fields. They must pass the test of the world-market, if their maximum value is to be obtained.

SYNTHESIS OF ASIATIC CULTURES.

But, before Asia is in a position to cooperate with the culture of Europe, she must base her own structure on a synthesis of all the different cultures which she has. When, taking her stand on such a culture, she turns towards the West, she will take, with a confident sense of mental freedom, her own view of truth, from her own vantage-ground, and open a new vista of thought to the world. Otherwise, she will allow her priceless inheritance to crumble into dust, and, trying to replace it clumsily with feeble imitations of the West, make herself superfluous, cheap and ludicrous. If she thus loses her individuality and her specific power to exist, will it in the least help the rest of the world? Will not her terrible bankruptcy involve also the western mind? If the whole world grows at last into an exaggerated West, then such an illimitable parody of the modern age will die, crushed beneath its own absurdity.

In this belief, it is my desire to extend by degrees the scope of this University on simple lines, until it comprehends the whole range of Eastern cultures—the Aryan, Semitic, Mongolian and others. Its object will be to reveal the eastern mind to the East herself and to the rest of the world.

Of one thing I felt certain during my travels in Europe, that a genuine interest has been roused there in the philosophy and the arts of the East, from which the western mind seeks fresh inspiration of truth and beauty. Once the East had her reputation of fabulous wealth, and the seekers were attracted from across the sea. Since then, the shrine of wealth has changed its site. But the East is famed also for her storage of wisdom, harvested by her patriarchs from long successive ages of spiritual endeavour. And when, as now, in the midst of the pursuit of power and wealth, there rises the cry of privation from the famished spirit of man, an opportunity is offered to the East to offer her store to those who need it.

Once upon a time we were in possession of such a thing as our own mind in India. It was living. It thought, it felt, it expressed itself. It was receptive as well as productive. That this mind could be of any use in the process, or in the end, of our education was overlooked by our modern educational dispensation. We are provided with buildings and books and other magnificent burdens calculated to suppress our mind. The latter was treated like a library-shelf solidly made of wood, to be loaded with leather-bound volumes of second-hand information. In consequence, it has lost its own colour and character, and has borrowed polish from the foreign carpenter's shop. All this has cost us money, and also our mind finer ideas, while our intellectual vacancy has been crammed with what is described in official reports as education. In fact, we have bought our spectacles at the expense of our eye-sight.

In India our goddess of learning is Saraswati. My audience in the West, I am sure, will be glad to know that her complexion is white. But the signal fact is that she is living and she is a woman and her seat is on a lotus flower. The symbolic meaning of this is, that she dwells in the centre of life and the heart of all existence which opens itself in beauty to the light of Heaven.

IMPERSONAL WESTERN EDUCATION.

The western education which we in this country have chanced to know is impersonal

Its complexion is also white, but it is whiteness of the white-washed class-room walls. It dwells in the cold storage compartments of lessons and the ice-packed minds of our school-masters. The effect which it had on my mind when, as a boy, I was compelled to go to school, I have described elsewhere. My feeling was very much the same as a tree might have, which was not allowed to live its full life but was cut down to be made into packing cases.

The introduction of this education was not a part of the solemn marriage-ceremony which was to unite the minds of the East and the West in mutual understanding. It represented an artificial method of training specially calculated to produce the carriers of the white man's burden. This want of ideals still clings to our education-system, though our universities have latterly hardened their syllabuses with a greater number of subjects than before. But it is only like adding to the bags of wheat the bullock carries to market; it does not make the bullock any better off.

Mind, when long deprived of its natural food of truth and freedom of growth, develops an unnatural craving for success; and our students have fallen victims to the mania for success in examinations. Success consists in obtaining the largest number of marks with the strictest economy of knowledge. It is a deliberate cultivation of disloyalty to truth, of intellectual dishonesty, of a foolish imposition by which the mind is encouraged to rob itself. But as we are by means of it made to forget the existence of mind, we are supremely happy at the result. We pass examinations, and shrivel up into clerks, lawyers and police inspectors, and we die young.

Universities should never be made mechanical organisations for collecting and distributing knowledge. Through them the people should offer their intellectual hospitality, their wealth of mind to others, and earn their proud right, in return, to receive gifts from the rest of the world. But in the whole length and breadth of India there is not a single university established in the modern time where a foreign or an Indian student can properly be acquainted with the best products of the Indian mind in a full measure. For that we have to cross the sea, and knock at the doors of France and Germany. Educational institutions in our country are India's alms-bowl of knowledge; they lower our intellectual self-respect; they encourage us to make a foolish display of decorations composed of borrowed feathers.

This it was that led me to found a school in Bengal, in face of many difficulties and discouragements, and in spite of my own vocation as a poet, who

naturally finds his true inspiration only when he forgets that he is a school-master. It is my hope that in this school a nucleus has been formed, round which an indigenous university of our own land will find its natural growth—a university which will help India's mind to concentrate and to be fully conscious of itself; free to seek the truth and make this truth its own wherever found, to judge by its own standard, give expression to its own creative genius, and offer its wisdom to the guests who come from other parts of the world.

HUMILIATION THROUGH EDUCATION.

Man's intellect has a natural pride in its own aristocracy, which is the pride of its culture. Culture only acknowledges the excellence whose criticism is in its inner perfection, not in any external success. When this pride succumbs to some compulsion of necessity or lure of material advantage it brings humiliation to the intellectual man. Modern India, through her very education, has been made to suffer this humiliation. Once she herself provided her children with a culture which was the product of her own ages of thought and creation. But it has been thrust aside, and we are made to tread the mill of passing examinations, not for learning anything but for notifying that we are qualified for employments under organisations conducted in English. Our educated community is not a cultured community, but a community of qualified candidates. Meanwhile, the proportion of possible employments to the number of claimants has gradually been growing narrow, and the consequent disaffection has been wide-spread. At last the very authorities who are responsible for this, are blaming their victims. Such is the perversity of human nature. It bears its worst grudge against those it has injured.

There are belated attempts on the part of our governors to read us pious homilies about disinterested love of learning, while the old machinery still goes on working, whose product is not education but certificates. It is good to remind the fettered bird that its wings are for soaring; but it is better to cut the chain which is holding it to its perch. The most pathetic feature of the tragedy is that the bird itself has learnt to use its chain for its ornament, simply because the chain jingles in fairly respectable English.

In India, a vague feeling of discontent has given rise to numerous attempts at establishing national schools and colleges. But, unfortunately, our very education has been successful in depriving us of our real initiative and our courage of thought. The training we get in our schools has the constant implication in it that it is not for us to produce but to borrow. And we are casting

about to borrow our educational plans from European institutions. The trampled plants of Indian corn are dreaming of recouping their harvest from the neighbouring wheat fields. To change the figure, we forget that, for proficiency in walking, it is better to train the muscles of our own legs than to strut upon the wooden ones of foreign make, although they clatter and cause more surprise at our skill in using them than if they were living and real.

But when we go to borrow help from a foreign neighbourhood we are apt to overlook the real source of help behind all that is external and apparent. Had the deep-water fishes happened to produce a scientist who chose the jumping of a monkey for his research-work, I am sure he would give most of the credit to the branches of the tree and very little to the monkey itself. In a foreign university we see the branching wildernesses of its buildings, furniture, regulations and syllabus, but the monkey, which is a difficult creature to catch and more difficult to manufacture, we are likely to treat as a mere accident of minor importance. It is convenient for us to overlook the fact that, among the Europeans the living spirit of the university is widely spread in their society, their parliament, their literature, and the numerous activities of their corporate life. In all these functions they are in perpetual touch with the great personality of the land which is creative and heroic in its constant acts of self-expression and self-sacrifice. They have their thoughts published in their books as well as through the medium of living men who think the thoughts, and who criticise, compare and disseminate them. But, to our misfortune, we have in India all the furniture of the European university except the human teacher. We have, instead, mere purveyors of book-lore in whom the paper-god of the book-shop has been made vocal.

A most important truth, which we are apt to forget is that a teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to the end of his subject, who has no living traffic with his knowledge, but merely repeats his lessons to his students, can only load their minds; he cannot quicken them. Truth not only must inform but inspire. If the inspiration dies out, and the information only accumulates, then truth loses its infinity. The greater part of our learning in the schools has been wasted because, for most of our teachers, their subjects are like dead specimens of once living things, with which they have a learned acquaintance, but no communication of life and love.

IDEAL EDUCATIONAL INSTITUTION.

The educational institution, therefore, which I have in mind, has primarily for its object the constant pursuit of truth, from which the imparting of truth naturally follows. It must not be a dead cage in which living minds are fed with food artificially prepared. It should be an open house in which students and teachers are at one. They must live their complete life together, dominated by a common aspiration for truth and a need of sharing all the delights of culture. In former days the great master craftsmen had students in their workshops where they cooperated in shaping things to perfection. That was the place where knowledge could become living—that knowledge which not only has the substance and law, but its atmosphere subtly informed by a creative personality. For intellectual knowledge also has its aspect of creative art, in which the man who explores truth expresses something which is human in him—his enthusiasm, his courage, his sacrifice, his honesty and his skill. In merely academical teaching we find subjects, but not the man who pursues the subjects; therefore the vital part of education remains incomplete.

For our universities we must claim, not labelled packages of truth and authorised agents to distribute them, but truth in its living association with her lovers and seekers and discoverers. Also we must know that the concentration of the mind-forces scattered throughout the country is the most important mission of a university, which, like the nucleus of a living cell, should be the centre of the intellectual life of the people.

INTELLECTUAL UNITY OF INDIA.

The bringing about of an intellectual unity in India is, I am told, difficult to the verge of impossibility owing to the fact that India has so many different languages. Such a statement is as unreasonable as to say that a man, because he has a diversity of limbs, should find it impossible to realise life's unity in himself, and that only an earthworm composed of a tail and nothing else could truly know that it had a body.

Let us admit that India is not like any one of the great countries of Europe, which has its own separate language; but is rather like Europe herself branching out into different people with many different languages. And yet Europe has a common civilisation, with an intellectual unity which is not based upon uniformity of languages. It is true that in the earlier stages of her culture the whole of Europe had Latin for her learned tongue. That was in her intellectual budding time, when all her petals of self-expression were

(Continued on p. 10.)

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INDIA HAS HER RENAISSANCE.—

(Contd.)

closed in one point. But the perfection of her mental unfolding was not represented by the singularity of her literary vehicle. When the great European countries found their individual languages, then only the true federation of cultures became possible in the West, and the very differences of the channels made the commerce of ideas in Europe richly copious and so variedly active. We can well imagine what the loss to European civilisation would be if France, Italy and Germany, and England herself had not through their separate agencies contributed to the common coffer their individual earnings.

There was a time with us when India had her common language of culture in Sanskrit. But, for the complete commerce of her thought, she requires that all her vernaculars should attain their perfect powers, through which her different peoples might manifest their idiosyncrasies; and this could never be done through a foreign tongue.

In the United States, in Canada and other British colonies, the language of the people is English. It has a great literature which had its birth and growth in the history of the British Islands. But when this language with all its products and acquisitions, matured by ages on its own mother-soil, is carried into foreign lands, which have their own separate history and their own life-growth, it must constantly hamper the indigenous growth of culture and destroy individuality of judgment and the perfect freedom of self-expression. The inherited wealth of the English language, with all its splendour, becomes an impediment when taken into different surroundings, just as when lungs are given to the whale in the sea. If such is the case even with races whose grandmother-tongue naturally continues to be their own mother-tongue, one can imagine what sterility it means for a people which accepts, for its vehicle of culture, an altogether foreign language. A language is not like an umbrella or an overcoat, that can be borrowed by unconscious or deliberate mistake; it is like the living skin itself. If the body of a draught-horse enters into the skin of a race-horse, it will be safe to wager that such an anomaly will never win a race, and will fail even to drag a cart. Have we not watched some modern Japanese artists imitating European art? The imitation may sometimes produce clever results; but such cleverness has only the perfection of artificial flowers which never bear fruit.

VALUE OF WESTERN CULTURE TO INDIA.

If we were to take for granted, what some people maintain, that western culture is the only source of light for our mind, then it would be like depending for day-break upon some star, which is the sun of a far distant sphere. The star may give us light, but not the day; it may give us direction in our voyage of exploration, but it can never open the full view of truth before our eyes. In fact we can never use this cold star-light for stirring the sap in our branches, and giving colour and bloom to our life. This is the reason why European education has become for India mere school-lessons and no culture; a box of matches, good for the small uses of illumination, but not the light of morning, in which the use and beauty and all the subtle mysteries of life are blended in one.

Let me say clearly that I have no distrust of any culture because of its foreign character. On the contrary I believe that the shock of such extraneous forces is necessary for the vitality of our intellectual nature. It is admitted that much of the spirit of Christianity runs counter, not only to the classical culture of Europe, but to the European temperament altogether. And yet this alien movement of ideas, constantly running against the natural mental current of Europe, has been a most important factor in strengthening and enriching her civilisation, on account of the sharp antagonism of its intellectual direction. In fact, the European vernaculars first woke up to life and fruitful vigour, when they felt the impact of this foreign thought power with all its oriental forms and affinities. The same thing is happening in India. The European culture has come to us, not only with its knowledge but with its velocity.

Then again, let us admit that modern science is Europe's great gift to humanity for all time to come. We, in India, must claim it from her hands, and gratefully, accept it in order to be saved from the curse of futility by lagging behind. We shall fail to reap the harvest of the present age, if we delay.

What I object to is the artificial arrangement by which foreign education tends to occupy all the space of our national mind, and thus kills, or hampers, the great opportunity for the creation of a new thought power by a new combination of truths. It is this which makes me urge that all the elements in our own culture have to be strengthened, not to resist the Western culture, but truly to accept and assimilate it; to use it for our sustenance, not as our burden; to get mastery over this culture, and not to live on its outskirts as the hewers of texts and drawers of book-learning.

STREAMS OF INDIAN CULTURE.

The main river in Indian culture has flowed in four streams, the Vedic, the Puranic, the Buddhist and the Jain. It

has its source in the heights of the Indian consciousness. But a river, belonging to a country, is not fed by its own waters alone. The Tibetan Brahmaputra is a tributary to the Indian Ganges. Contributions have similarly found their way to India's original culture. The Mahomedan, for example, has repeatedly come into India from outside, laden with his own stores of knowledge and feeling and his wonderful religious democracy, bringing fresher after fresher to swell the current. To our music, our architecture, our pictorial art, our literature, the Mahomedans have made their permanent and precious contribution. Those who have studied the lives and writings of our medieval saints, and all the great religious movements that sprang up in the time of the Mahomedans' rule, know how deep is our debt to this foreign current that had so intimately mingled with our life.

So, in our centre of Indian learning, we must provide for the coordinate study of all these different cultures,—the Vedic, the Puranic, the Buddhist, the Jain, the Islamic, the Sikh, the Zoroastrian. The Chinese, the Japanese and the Tibetan will also have to be added; for, in the past, India did not remain isolated within her own boundaries. Therefore in order to learn what she was, in her relation to the whole continent of Asia, these cultures too must be studied. Side by side with them must finally be placed the Western culture. For only then shall we be able to imitate this last contribution to our common stock. A river flowing within banks is truly our own, and it can contain its due tributaries, but our relations with a flood can only prove disastrous.

There are some who are exclusively modern, who believe that the past is the bankrupt time, leaving no assets for us, but only a legacy of debts. They refuse to believe that the army which is marching forward can be fed from the rear. It is well to remind such persons that the great ages of renaissance in history were those when man suddenly discovered the seeds of thought in the granary of the past.

The unfortunate people who have lost the harvest of their past, have lost their present age. They have missed their seed for cultivation and go begging for their bare livelihood. We must not imagine that we are one of the disinherited peoples of the world. The time has come for us to break open the treasure-trove of our ancestors and use it for our commerce of life. Let us with its help make our future our own, and not continue our existence as the eternal rag-pickers in other peoples' dustbins.

DEFICIENCY OF MODERN EDUCATION.

So far I have dwelt only upon the intellectual aspect of education. For, even in the West, it is the intellectual training which receives almost exclusive emphasis. The western universities have not truly recognised that fulness of expression is fulness of life. And a large part of man can never find its expression in mere language of words. It must therefore seek for its other languages,—lines and colours, sounds and movements. Through our mastery of these we not only make our whole nature articulate, but also understand man in all his attempts to reveal his inmost being in every age and clime. The great use of education is not merely to collect facts, but to know man and to make oneself known to man. It is the duty of every human being to master, at least to some extent, not only the language of intellect, but also that personality which is the language of art. It is a great world of reality for man, vast and profound—this growing world of his own creative nature. This is the world of art. To be brought up in ignorance of it is to be deprived of the knowledge and use of that great inheritance of humanity, which has been growing and waiting for every one of us from the beginning of our history. It is to remain deaf to the eternal voice of man, that speaks to all men the messages that are beyond speech. From the educational point of view we know Europe where it is scientific, or at best literary. So our notion of its modern culture remains within the boundary lines of grammar and the laboratory. We almost completely ignore the aesthetic life of man, leaving it uncultivated, allowing weeds to grow there. Our newspapers are prolific, our meetings are vociferous; and in them we wear to shreds the things we have borrowed from our English teachers. We make the air dismal and damp with the tears of our grievances. But where are our arts, which, like the outbreak of spring flowers, are the spontaneous overflow of our deeper nature and spiritual magnificence?

Through this great deficiency of our modern education, we are condemned to carry to the end a dead load of dumb knowledge. Like miserable outcasts, we are deprived of our place in the festival of culture and wait at the outer court, where the colours are not for us, nor the forms of delight, nor the songs. Ours is the education of a prison-house, with hard labour, and with a drab dress cut to the limits of minimum decency and necessity. We are made to forget that, the perfection of colour and form and expression belong to the perfection of vitality—that the joy of life is only the other side of the strength of life. The timber-merchant

may think that the flowers and foliage are mere frivolous decorations of a tree; but if these are suppressed, he will know to his cost that the timber too will fail.

During the Moghal period, music and art in India found a great impetus from the rulers because their whole life, not merely their official life, was lived in this land; and it is the wholeness of life from which originates art. But our English teachers are birds of passage; they cackle to us, but do not sing,—their true heart is not in the land of their exile.

Construction of life, owing to this narrowness of culture, must no longer be encouraged. In the centre of Indian culture, which I am proposing, music and art must have their prominent seats of honour and not be given merely a tolerant nod of recognition. The different systems of music and different schools of art, which lie scattered in the different ages and provinces of India, and in the different strata of society, and also those belonging to the other great countries of Asia, which had communication with India, have to be brought there and studied in comparison with those of the West.

ECONOMIC COOPERATION.

I have already hinted that education should not be dragged out of its native element, the life-current of the people. Economic life covers the whole width of the fundamental basis of society, because its necessities are the simplest and the most universal. Educational institutions, in order to obtain their fulness of truth, must have close association with this economic life. The highest mission of education is to help us to realise the inner principles of the unity of all knowledge and all the activities of our social and spiritual being. Society in our early stage was held together by its economic co-operation, when all its members felt in unison a natural interest in their right to live. Civilisation could never have been started at all, if such was not the case. And civilisation will fall to pieces if it never again realises the spirit of mutual help and the common sharing of benefits in the elemental necessities of life. The idea of such economic co-operation should be made the basis of our university. It must not only instruct, but live; not only think, but produce.

Our ancient tapovans, or forest schools, which were our natural universities, were not shut off from the daily life of the people. Masters and students gathered fruit and fuel and took their cattle out to graze, supporting themselves by the work of their own hands. Spiritual education was a part of the spiritual life itself, which comprehended all life. Our centre of culture should not only be the centre of the intellectual life of India, but the centre of her economic life also. It must cooperate with the villages round it, cultivate land, breed cattle, spin cloths, press oil from oil-seeds; it must produce all the necessities, devising the best means, using the best materials, and calling science to its aid. Its very existence should depend upon the success of its industrial activities carried out on the cooperative principle, which will unite the teachers and students and villagers of the neighbourhood in a living and active bond of necessity. This will give us also a practical industrial training whose motive force is not the greed of profit.

THE PILGRIMAGE THROUGH THE NIGHT OF SUFFERING.

Along with this, there should be some common sharing of life with the tillers of soil and the humble workers in the neighbouring villages; studying their crafts, inviting them to the feasts, joining them in works of cooperation for communal welfare; and in our intercourse we should be guided, not by moral maxims or the condescension of social superiority, but by natural sympathy of life for life, and by the sheer necessity of love's sacrifice for its own sake. In such an atmosphere students would learn to understand that humanity is a divine harp of many strings, waiting for its one grand music. Those who realise this unity, are made ready for the pilgrimage through the night of suffering, and along the path of sacrifice, to the great meeting of man in the future, for which the call comes to us across the darkness.

Life in such a centre should be simple and clean. We should never believe that simplicity of life might make us snubbed to the requirements of the society of our time. It is the simplicity of the tuning-fork, which is needed all the more because of the intricacy of strings in the instruments. In the morning of our career our nature needs the pure and the perfect note of a spiritual ideal in order to fit us for the complications of our later years.

In other words, this institution should be a perpetual creation by the cooperative enthusiasm of teachers and students, growing with the growth of their soul; a world in itself, self-sustaining, independent, rich with ever-renewing life, radiating life across space and time, attracting and maintaining round it a planetary system of dependent bodies. Its aim should lie in imparting life-breath to the complete man, who is intellectual as well as economic, bound by social bonds, but aspiring towards spiritual freedom and final perfection.

CONTEMPORARY OPINION.

India and Whitehall.

New India.—As for control now welded in small matters, it is now laid down that the Secretary of State's sanction should be obtained for the creation of any new post in the Imperial services or the abolition of any existing post in them. There is today throughout India an insistent demand for Indianisation, based not only upon the necessity for retrenchment, but on the need for doing justice to the claims of the sons of the soil. We do not see why the authorities in India should secure the permission of the Secretary of State before certain posts are abolished or are transferred to the provincial services. Ministers in provinces desire a large diminution in the cadres of many of the services nominally under their immediate control. We should demand that this perfectly legitimate request should be complied with by the Government of India, after consulting the Indian Legislature. The most important principle which should govern the financial relations between India and Whitehall is that not a penny of extra expenditure should be incurred by the Secretary of State without the previous approval of the Indian Legislative Assembly. That is a fundamental reform which, we trust, would be insisted upon by the Assembly when it meets in Delhi in January. India cannot allow the Secretary of State to play ducks and drakes with the money of Indian people.

An Opportunity for Sir Mahomed Shafi.

The Tribune.—The Indian medical service is a backward department, so far as the wording of the Reforms goes. This fact is very prominently brought out when one compares the present proportion of Indians in the service with the number of administrative appointments held by them. It is said that 22 per cent of Indian Medical Service commissions are held by Indians, but with a single exception all the superior appointments, either on the military or on the civil side, are exclusively held by Europeans. There are 15 administrative appointments on the military side—such as director, deputy directors, assistant directors of medical services—and only one out of these is held by an Indian. On the civil side there are about 40 superior administrative posts—such as director-general, surgeon general, inspector-general of civil hospitals and prisons, director of public health, chemical examiner,—and not one has so far been given to an Indian. Further all the medical appointments in the Foreign and Political departments are also held by Europeans. This invidious distinction is all the more indefensible because there are several Indians, pretty high up in the list, who could with credit fill some of these posts. There have been actually instances in which capable Indians have been superseded by junior European members of the service. In the United Provinces very recently the post of the inspector-general of civil hospitals was given to a comparatively junior European officer in preference to an Indian who was senior to him. In our own province a similar appointment has now become vacant by the promotion of Col. R. C. McWatt. We hope that the rights of Indian members of the service will not again be overlooked and that the appointment will this time be conferred on a qualified and deserving Indian officer. India looks to Sir Mahomed Shafi, who is the member in charge of the medical portfolio, to redress this grievance of his countrymen in one of the most important services in the country. There is no conceivable reason why the inspector-generalship should for all time be reserved for European members, when even higher appointments are held by Indians.

—Sugar stocks in Cuba at the end of last year stood at the total of 1,200,000 tons. Now there are only about 700,000 tons.

—Cats dyed to match the furniture of various rooms was the fad of one woman in the case dealt with by the S. P. O. A.

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CAUSES OF INDIAN UNREST.

ORD RONALDSHAY ON CLASH OF IDEALS.

PAPER BEFORE ROYAL SOCIETY.

The Earl of Ronaldshay, ex-Governor of Bengal, in the course of a paper which he read before the Indian Section of the Royal Society of Arts on Jan. 14 on the clash of ideals as a source of Indian unrest said:—

It is no part of my purpose this afternoon to attempt to assess the achievements of Great Britain in India. That is a task which may safely be left to the historian of the future; and with the mere observation that the people of this country have little to fear from the verdict of history, I leave it to him, and pass on to a task which, in the meantime, may be pursued with greater present profit, namely, that of attempting to see things from the Indian point of view.

There is certainly a good deal that is perplexing in this situation in India at the present time. I am profoundly convinced that the judgment of history will be that the work of Great Britain in India, whether judged from a moral or a material point of view, has been of benefit to the Indian people; that the accounts when they are finally made up and audited will show a large credit balance. Yet I find in the India of to-day an atmosphere heavily charged with racial animosity in which every act of the Government is suspect, and in many quarters is incontinently condemned, not on its merits, but for no other reason than that it is the act of an authority which is partly British in personnel and preponderantly British—and this is perhaps, the head and front of its offending—in character and outlook. Confronted with such a state of affairs, one naturally asks, Why? The most obvious answer to that question is, I think, an account of the economic and political dislocation produced by the world war. But the most obvious is not necessarily the only, or even the most important answer to the question. I do not for a moment underestimate the importance, as a factor making for unrest, of the rise in prices which has taken place in India, in sympathy with the upward movement of prices throughout the world, and which has reacted so unfavourably upon the educated middle classes from which the bulk of the politically minded is drawn; or of the Turkish imbroglio which has fired the dormant fanaticism of the Mahomedans hitherto one of the more stable elements in the Indian polity. But these are not fundamental sources of unrest, for they are transient in nature. The economic strain may be eased; a solution of the Turkish problem may be found. . . . The source of unrest which seems to be one of fundamental importance, is the heat generated by the clash of two conflicting ideals, the offspring of two different outlooks upon the universe, those of the East and the West reactively.

WHEN THE BRITISH CAME.

When the British came to India, they found a people distracted and exhausted by internal dissension. A class of Indian sprang up which adopted indiscriminately everything Western, the bad along with the good. It became the fashion among a certain section of the educated middle classes in Bengal during the middle of last century, to mimic the Englishman in every thing, and to adopt his habits both good and bad.

A graphic picture of the state of affairs at that time has been painted by another Bengali gentleman, the Rev. P. C. Mazumdar, who was himself a college student at this critical period in history of Bengal. "Sanskrit, Persian and Arabic," he declares, "held in such supreme reverence but a few years before as the only source of wisdom were (now) looked down upon with supreme contempt." "The young men of the day sought for inspiration in 'the wide unclean waters of inferior works of English fiction,' and following hard upon this new spirit of contempt for their own past, came religious scepticism which ate its way deep into the moral fibre of young Bengal." "The ancient scriptures of the country, the famous records of the spiritual experiences of the great men of numerous Hindu sects, had long since been discredited. The Vedas and the Upanishads were sealed books. . . . The whole religious literature of ancient India presented an endless void." And the result is painted with an unsparring hand. "All faith in morality and religion every day became weaker, and tended to decay. The advancing tide of a very mixed civilisation with as much

evil as good in it, the flood of fashionable carnality threatened to carry everything before it." Such descriptions coming as they do from the pens of men who wrote of what they themselves saw and experienced leave little room for doubt as to what was happening. Young Bengal was rapidly becoming both demoralised and denationalised. Still it must be borne in mind that however prominent a place young Bengal occupied in the public eye, it constituted but a minute fraction of the population. And just as during the last century the pendulum swung far over towards Westernism, so now it has swung back far in the opposite direction.

INDIAN SENSITIVENESS.

Nothing strikes one so much at the present time as the extreme sensitiveness of Indians in their relations with Europeans. It is precisely what one would expect in the case of a people afflicted whether consciously or not by fear of the kind which I have described. And if we are to dry up this potent source of racial animosity we must make a supreme effort to restore the confidence of Indians in two things—in the integrity of our own intentions not to trample upon them, a civilisation which they do not desire, and in the capacity of their own civilisation to exact our sympathetic interest and respect. If we are to succeed in such an effort, we must all of us in whatever capacity we come into contact with India whether as officials, or as business men, or as mere visitors, make a real endeavour to appreciate the Indian point of view.

The ancient literature of India is strewn with examples of the efficacy of self mortification as a means of acquiring power. A famous figure who appears in the Vedas, in both the great epics, the Mahabharata and the Ramayana, as also in the Puranas, is the hero of a story which may, perhaps, be described as the classic example of this practice.

You will perceive that viewed in the light of Indian thought, Mr. Gandhi's doctrine of soul force, which to many Westerners appeared to be a meaningless fad, becomes not only intelligible, but perfectly natural. There are, indeed, striking points of resemblance between the story of King Visvamitra and that of Mr. Gandhi. The original cause of Visvamitra's campaign was a comparatively small thing, namely Vasishtha's "cow of plenty." Similarly, the original cause of Mr. Gandhi's campaign was a comparatively small thing, namely, a legislative enactment known as the Rowlatt Act. And just as in the former case the "cow of plenty" lost all importance in face of the shattering developments to which Visvamitra's action gave rise, so in the latter case did the Rowlatt Act lose all importance in face of the convulsion which Mr. Gandhi's action produced. There is a denouement to the story of King Visvamitra, but the story serves as the prologue of my discourse, and I shall return to the denouement later.

IDEALS OF INDIA AND EUROPE.

Now let us examine the gulf which yawns between the ideals of India and of Europe as pictured by Indians in its crudest colouring. In the opinion of Mr. Gandhi the civilisation of the West, or that which he prefers to call modern civilisation, is grossly material, while that which has been evolved in India is of a higher and more spiritual type. "The tendency of Indian civilisation," he tells us "is to elevate the moral being, that of Western civilisation is to propagate immorality. The latter is godless, the former is based on a belief in God."

I have given Mr. Gandhi's views, partly, because if we are to understand the Indian point of view we must be seized of it in its most extreme form and, partly because Mr. Gandhi could never have acquired the dominant position which he has occupied among his countrymen in recent years unless the views which he held had commanded a very appreciable measure of assent. The task which I now propose to undertake is to attempt to assess the extent amongst Indians generally of the belief which Mr. Gandhi holds, that the civilisation of the West is dangerously materialistic, while that of India is of a more spiritual type. If I am able to show that this belief is widely held I shall claim to have given good reason for my contention that a potent cause of Indian unrest is fear lest the continued domination of the West, will result in the smothering of the ancient spirituality of India by the aggressive materialism of Europe.

Such an investigation can best be undertaken by examining movements in different

spheres of human activity. In the political sphere I propose to take the revolutionary movement in Bengal, because it preceded Mr. Gandhi's non-co-operation movement and cannot, therefore have been influenced by it. If behind this movement we discover motives of the same kind as those behind Mr. Gandhi's later movement, we shall obviously have good grounds for holding that these motives must be tolerably widespread. I shall then examine the present day trend of thought amongst Indians in the matter of education, with a view to ascertaining whether the Western system of education and, finally, I shall endeavour to conduct a similar investigation in the non-political sphere of art.

BENGAL REVOLUTIONARY MOVEMENT.

First as to the revolutionary movement. It was active in Bengal for more than a decade from 1906 onwards, and it was responsible for many deaths and much destruction of property.

A document on this question written by an Indian gentleman says:—"The aspiration of young India was in them; . . . an exultation, an urgency, a heartening call on his countrymen to serve and save the Motherland, an impassioned appeal to their manhood to reinstate her in the greatness that was hers. Had she not once been the High Priestess of the Orient? Had not her civilisation left its ripple mark on the furthest limits of Asia? India still had a soul to save, which the parching drought of modern vulgarity threatened daily with death; she alone in a pharisaical world, where everyone acclaimed God in speech and denied Him in fact, offered Him the worship of her heart. . . . The saving wisdom was still in the land which taught man how to know and realise his God—the wisdom which had been gathered and garnered in their forest homes by her priest philosophers, the builders of the vedas, the thinkers of the upanishads, the greatest aristocrats of humanity that had ever been." And then came a cry of anguish, a cry which sprang, surely, direct from the writer's heart: "But how should the culture of the soul survive in the land where a shifting materialism was asserting itself under the ægis of English rule?"

By temperament the people of Bengal are emotional. Appeals such as these were well calculated to sweep them off their feet.

I have placed before you the motive behind the revolutionary movement in Bengal as pictured by the Indian himself. It was stated in the revolutionary literature, for example, that salvation was the goal at which all must aim, and that salvation was not possible without a revival of the ancient spiritual culture of the Hindu in all its phases. The use thus made of a scripture containing teaching as lofty as that of the Gita provides one of the most tragic of the many examples, surely, with which the history of mankind abounds of religious zeal perverted to irreligious ends.

THE EDUCATIONAL WORLD.

I have said enough, perhaps, to show that behind the revolutionary movement in Bengal there was a vague ideal; a motive force similar in kind to that behind the later movement of Mr. Gandhi.

Now let us take a brief glance at recent movements in the educational world. One has no difficulty in discovering that there is dissatisfaction in India with the educational system. It is not so easy to discover precisely what it is that Indians desire to see taking its place. During recent years there has

been a very emphatic demand for vocational education. The existing system with its strong literary bias is now turning out a supply of graduates and undergraduates in arts which exceeds the demand; hence the agitation for courses of a more practical type. The demand for medical training in Bengal, for example, is clamorous and widespread. The existing system is condemned by Indian sentiment on the score of its Western bias. The medium of instruction is English, the education itself is secular, religious teaching finding no place in the curriculum, the learning imparted is that of the West. It is on these grounds that, at times of political excitement it is condemned. This extreme view has been voiced repeatedly of late; it was put concisely by Mr. Jitendra Lal Bannerji, a prominent follower of Mr. Gandhi, when, in a speech he said: "English learning may be good, English culture may be good; their philosophy may be good; their Government, their law, everything may be good, but each one of these but helps to rivet the fetters of our servitude." The speaker is an apostle of non-co operation in its most extreme form. But it would be a mistake to suppose that the sentiments which he expressed are nothing more than the froth and bubble upon waters lashed to fury by a political storm. They are deep-rooted in the soil of India; and there are many Indians who are far from being hostile to the British connection who ardently desire to see a more distinctly Indian orientation given to the education imparted to their people.

I now come to the third field of human activity which I set out to examine, namely, that of art, by no means the least important in this connection, since the art of a people may be said to be their attempt to give sensible expression to their soul. I am going to be rash enough to indulge in a generalisation. I am going to suggest that the outstanding distinction between the art of India and that of Europe is the idealism of the former as compared with the realism of the latter. If you were to ask the Indian artist what exactly was his aim, he would tell you that he was not concerned to produce a faithful likeness of his objective surroundings, but rather to catch the reality lying behind the appearance of things. His art, in other words, is a faithful reflection of the idealism of his philosophy.

RAJPUT PAINTING.

Take an example. I have in my possession certain pictures of the Rajput school of painting which possess a peculiar characteristic illustrating the paramount part played by suggestion in Indian art. They represent figures of men and women grouped in various attitudes in landscape gardens represented in strange perspective. The colouring is vivid, and the figures, though formal and, from a Western point of view somewhat stiff and "unnatural," nevertheless give an impression of animation. I certainly derive a certain pleasure from looking at them. But I do not understand them; they do not convey to my mind a suggestion of anything beyond what actually appears upon the paper. For the Indian artist, however, they possess something which is hidden for me.

Very well, there is then a clear distinction between the art of India and that of Europe. Have the two arts clashed and if so, what has been the result? Undoubtedly they have, and the result has been the

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same here as in the other fields of activity of which I have referred, namely, a spirit of revolt against the domination of the alien type. You find it in the writings of men of whom Dr. Ananda Coomaraswamy may be taken as typical. "There is no more depressing aspect of the present day conditions than the universal decline of taste in India," he declares, "from the Raja whose palace built by the London upholsterer imitated from some European building, is furnished with vulgar superfluity and uncomfortable grandeur, to the peasant clothed in Manchester cottons of appalling hue and meaningless design." And his explanation of this state of affairs is coloured by the same spirit of revolt against alien domination as we find in the case of the politician and the educationalist. It is British domination that is primarily responsible. The beautiful Indian printed cottons of Madras disappeared before an avalanche of cheap machine-made goods from Manchester, ornamented with perfectly meaningless decoration such as rows of bicycles or pictures of bank notes.

THE CLASH AS OR MENACE.

I have said enough, perhaps, to show that there are solid grounds for my contention that in the clash of two ideals there is a real and potent source of unrest. In itself such unrest is healthy, and should command our sympathy and respect. It becomes a danger and a menace to India herself when it excites men to extremes causing a loss of all perspective.

So to day, is there not for Indians a golden mean between the adoption *in toto* of everything of the West on the one hand and an equally rigorous rejection of all that the West has to offer on the other? If the indiscriminating and whole sales adoption of the manners and customs and modes of thought of the West by young Bengal during the 19th century was an evil, the indiscriminating and wholesale rejection of everything Western by Mr. Gandhi, Mr. Jitendra Lal Bannerji and others to-day, is every whit as much a misfortune.

Mr. Gandhi condemns railways. "God set a limit," he says, "to a man's locomotive ambition in the construction of his body." But did not God also equip man with the brain that discovered and then applied the locomotive power locked up in atom? I was present when Sir Jagadisa Bose dedicated the institute which bears his name to the Indian Nation. In the course of his dedicatory address he said: "It is forgotten that He who surrounded us with this ever evolving mystery of Creation, the ineffable wonder that lies hidden in the microcosm of the dust particle, enclosing within the intricacies of its atomic form all the mystery of the cosmos, has also implanted in us the desire to question and understand." Therein is to be seen the difference between the Indian lost in the mazes of an extravagant extremism and the Indian who has chosen the middle way. Sir Jagadisa Bose stands a living prophet of the cause at whose altar I am myself a humble worshipper—that of the weaving of a synthesis of all that is highest and best in the thought and achievement of East and West.

CENTRAL COTTON COMMITTEE.

RECENT LEGISLATIVE MEASURES.

COTTON TRANSPORT AND CESS BILLS.

(BY PRESS COMMUNIQUE.)

The fourth meeting of the Indian Central Cotton Committee which was held in Bombay on the 26th February to 1st March was of unusual interest for several reasons, but especially on account of the passing by the Indian Legislature of two important measures for the improvement of cotton-growing and marketing in India, both undertaken at the Committee's request.

The Cotton Transport Bill, an enabling Act to permit Local Governments to notify areas of superior cotton for protection by prohibiting the import into those areas by rail, road or water of cotton, kapas, waste or cotton seed from other areas, was finally passed by both houses of the Indian Legislature in February. The Act differs from the original recommendations of the Indian Cotton Committee of 1917-8, which advised the total prohibition of the transport of cotton by rail except to mills and ports, largely because the experience of restriction of railway transport gained during the war showed the original proposal to be difficult to work being too inelastic to provide for special local requirements. On the other hand the Act gives specific powers to Local Governments to deal with the transport of cotton by road the regulation of which is essential to complete success. The Act is designed to enable the long-standing abuse of mixing to be dealt with, an abuse which has not only been an intolerable nuisance to the cotton trade, but has hampered the Agricultural Departments in their efforts to introduce superior cottons and has been responsible for the loss of reputation of some of the best Indian cottons with consequent loss to the grower. A salutary safeguard is provided in that the Act can only be put into force in a particular area with the approval of the Legislative Council of the provinces concerned. The criticisms on the Indian Cotton Committee's original proposals were numerous and the successful passing of this small but technical measure is in itself a tribute to the value of the Central Cotton Committee (the establishment of which was one of the Indian Cotton Committee's most important recommendations) as a joint meeting ground for all sections of the industry. To advise in regard to the application of the Act to the needs of various areas, and in particular on the drafting of rules to suit local conditions without sacrificing the main objects in view will be an important function of the Central Cotton Committee in the near future. For this reason, if for no other, the addition of direct representatives of cotton growers to the Committee is clearly an advantage.

COTTON CESS ACT.

Of even more importance is the passing of the Cotton Cess Bill which incorporates the Central Cotton Committee as a permanent body with a fixed constitution and with funds of its own which are to

be chiefly devoted to cotton research. The Committee's research proposals were so fully explained in the Legislative Assembly and Council of State and were so cordially approved that it is not necessary to refer to them in detail here except to say that the Committee have now settled on a definite programme of work which will be brought into operation as promptly as possible. As a result of the passing of this Bill the Committee met as a purely advisory body for the last time, as their next meeting will be the first under their new constitution. It was natural, therefore, that much time should be devoted to a detailed discussion of ways and means and to the drafting of recommendations with regard to the rules to be made under the Cotton Cess Act. In particular a Standing Finance Sub-Committee, which in many respects will act as the Executive, consisting of Messrs. Grantham, Kay, Mann, Lalubhai Samaldas, Purshotamdas Thakurdas, Ellis Jones and Meli, was appointed. Mr. Grantham, the representative of the Bombay Chamber of Commerce on the Committee, will be its first Vice-President.

The discussion on cotton marketing was of interest as the Central Cotton Committee had before them for acceptance and confirmation important recommendations made by the local sub-committee which met on several occasions since the last full meeting to discuss various trade matters. The Committee is working in close consultation with the East India Cotton Association as some of the recommendations involve changes in the rules of the latter body which it is understood will be laid before their Representative Committee shortly. The Central Cotton Committee have approached the subject from the standpoint of the grower, and on the basic assumptions that the latter's interest require a reasonably stable cotton market in Bombay, less subject than in the past to wild fluctuations through purely speculative operations, and secondly that while such measures as the Cotton Transport Act are necessary to break the present vicious circle, any permanent solution of the problem of cleaner marketing of cotton and the marketing of staple cotton unmixed requires constructive action so as to offer a definite incentive at all stages to buyers from the field to the mill. Important progress has been made and further technical details will now be examined by the Local Sub-Committee.

AMERICAN BOLL WEEVIL.

Another matter of importance which was discussed was the necessity of steps to prevent the introduction of the American boll weevil into India. It has been established that there is no inconsiderable risk of this dangerous pest being introduced in the packing of bales with imported American cotton. In past years the importation of American cotton into India has been as high as 100,000 bales per annum, though in normal years less than a tenth of this. On the one hand it has been ascertained that fumigation with hydrocyanic gas will kill the weevil and that a simple and safe fumigation plant can be erected at no great cost to deal with cotton in commercial quantities; on the other hand correspondence with commercial bodies including the Millowners' Associations and Chambers of Commerce has shown that for the present at any rate it is quite feasible to restrict importations of American cotton to a single Indian port (Bombay) thus greatly simplifying fumigation arrangements. It is also known that the gas does not affect the spinning quality of the cotton. The necessary legislative sanction already exists in the Destructive Insects and Pests Act, 1914. The Central Cotton Committee having delegated to their Local Sub-Committee the detailed examination of proposals for fumigation with a view to recommending early action by the Government of India under the Pests Act. Fortunately there are practically no imports of American cotton at present nor are any expected during the next few months. The simplest solution, viz., the total prohibition of the importation of American cotton, is barred by the fact that in certain years Indian mills need this cotton and a considerable period must elapse before India's own supply of staple cotton will be sufficient. Of the gravity of the risk there is no doubt, and there is unfortunately every reason to believe that if once introduced the boll weevil would be as deadly in India as it has been in America.

In conjunction with this subject the Committee also considered possible modi-

fications in regard to the rules for the importation of cotton seed with a view to making the existing restrictions more effective. India produces a large surplus of cotton seed which indeed is an important item of export. Uncontrolled importations for sowing purposes are neither necessary nor desirable and there is not the slightest reason why the country should run the risk of the introduction of new pests through a microscopic trade.

EMPIRE EXHIBITION.

By invitation of the Indian Commissioner for the Empire Exhibition the Central Cotton Committee will provide comprehensive exhibit of Indian cotton in the Indian Court. It has been clearly recognised of late that it is most desirable in the interests of the grower to broaden the basis of demand for the best classes of Indian cotton in order to stabilise prices in years of high production, so as to encourage the increased production of those types of cotton which are in general demand in world's markets and are required in ever-increasing quantities by Indian mills. The Empire Exhibition will present an unrivalled opportunity for bringing the best Indian cotton to the notice of potential buyers. The exhibit will largely follow commercial lines, but will also include a research section in which the latest improved types produced by the various Agricultural Departments will be demonstrated.

The Committee is also co-operating with the Empire Cotton-growing Corporation in the preparation of a comprehensive exhibit of the cottons of the Empire.

CORRESPONDENCE.

AN EGYPTIAN STATUE.

(To the Editor, C. & M. Gazette.)

SIR.—I hope I am not blowing my own trumpet when I suggest I am a fairly ancient authority on the old Romans. I have also taken a great interest in Egyptology, and the recent discoveries in a place which I am well acquainted with fill me with interest. The illustrated mail of last week contains a photo of a statue about which there is some controversy as to its origin. Some say it is the King himself, while others assert it is his wife. Might I suggest that the features re indubitably those of a male, and that it may be that of the King's second son, to whom he was extremely attached, and he may have wished it to be continually with him throughout his long last rest? Suggestions from your readers will be welcome.

C. A. Stansfeld, Capt.

QUETTA SERVANTS.

(To the Editor, C. & M. Gazette.)

SIR.—Quetta anxiously awaits the arrival of the Western Command. So do the domestic servants! Quetta servant: have been notorious for years. The recent additions to the garrison and the existence of a fluctuating population at the Staff College, combined with an absolute lack of any organized control, have succeeded in attracting to Quetta the least efficient and most repacious gang of servants that could be found in India. Having suffered for years at the hands of the Quetta servants I would utter a word of warning to those officers' wives who will shortly be arriving here. There is strong evidence that Quetta servants are awaiting the arrival of these highly paid Staff officers and their families and are combining to form a ring to raise wages and prices in general. Let all who can do so bring up their entire staff of servants, keeping down the wages to a reasonable limit. Do, for the sake of your health and your pockets, try to get your menfolk to do what we have been trying to do for a long time—to combine and organize a system of registration and an authorised scale of wages. The wages we pay nowadays are: House Bearer, Rs. 35 to Rs. 40; Khidmatgar, Rs. 30 to Rs. 35; Cook (including allowance for Masala fat and tonga), Rs. 60; sweeper, Rs. 18 to Rs. 20; syce, Rs. 22 to Rs. 25; Mali Rs. 20 to Rs. 22. We do not want to go higher than these! Registration of servants, with an authorised scale of wages, has been successfully brought in in other parts of India. Why should we in Quetta Cantons,—the one place where the servant problem could be controlled—why should we suffer from lack of public spirit and power to combine to protect our interests?

Harassed Housewife.

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THE MUSLIM LEAGUE.

OPENING OF LUCKNOW SESSION.

Speech of Chairman of Reception Committee.

MR. BHURGRI'S PRESIDENTIAL ADDRESS.

LUCKNOW, March 31.

The sittings of the 15th session of the All-India Muslim League commenced here today. The business of the day was restricted to the reading of the speeches by the chairman of the reception committee and the president of the League. As previously anticipated, the deliberations did not prove to be stormy, since on such vital questions as the separation of the spiritual and temporal power of the Khalifa and communal representation in regard to election to public bodies the aforesaid two gentlemen have given expression to views which are poles apart.

SHAIKH SHAHID HUSAIN'S SPEECH.

Lieut. Shaikh Shahid Husain, the chairman of the reception committee, in the course of his address, said: 'The Khilafat question has been solved not by futile appeals nor by costly deputations, but by the trusty sword of the keepers of the Khilafat, the Turkish nation, led by the glorious hero of Islam, Ghazi Mustafa Kemal Pasha, thus saving Islam from accepting favours or being under obligations to Europe.' In regard to the transference of the Khilafat he said: 'Professor Margoliuth, whose name is a household word to you, in a recent publication sarcastically remarks, that, while during the war the Moslems were laying down the proposition that the temporal and spiritual powers must remain united, according to the *Shariah*, in the person of Khalifa and were accusing the Allies of attempting to destroy it, after the war the Moslem Assembly of Angora adopts the same policy of dividing the temporal and spiritual powers of the Sultan-Khalifa.' If the news is true, then, the National Assembly of Angora has to justify its action according to the *Shariah* before the Moslem world, nor are we in any way bound to accept any such measure contrary to our religious commandments. As far as I understand from the Fatwa of Moslem jurists, the spiritual and temporal power of the Khalifa cannot be separated. There can be no second Pope in Islam. At the same time a Khalifa cannot be an autocrat. I am sure of one thing, that if out of sheer disgust at the action of the ex-Sultan or owing to the necessities of diplomacy during the peace negotiations they have been misled into this action, the defenders of the Khilafat will soon rectify their error when it is pointed out to them by competent Moslem authorities. It is the duty of our Ulemas to make this clear that the *Shariah* laws cannot be tampered with. The Assembly will put itself right by resuming to the new Khalifa his rights conferred on him by the *Shariah*. As I said, it is a domestic matter and its solution does not appear to me to be a difficult one.'

HINDU-MOSLEM UNITY.

Sheikh Shahid Husain next passed on to the question of Hindu-Muslim unity. In his opinion there has been some progress in the direction of Hindu-Muslim unity for which credit is due to some selfless workers. He added: 'The soreness created in the elections to the various public bodies has been removed to a great extent by separate communal representation. The far-seeing policy of the Muslim League, which was so much suspected at the beginning has justified itself. In apparent disunion we see the goal to final unity. During the transition period one ought not to be surprised if it is not all plain sailing. This state of affairs is likely to continue till the country has advanced to a pitch when it will break these artificial bonds of its own accord. You, distinguished brethren, in your wisdom will have to devote your attention for its solution. But, brethren, if you agree with me, then, till that happy time comes the safest and surest guarantee of the progress of the country lies in individual and communal advancement.'

Mr. Bhurgri's Address.

The address delivered by Mr. Bhurgri as president of the All-India Muslim League was along one, in six sections, beginning with a note of hope in view of the fact that a more or less workable Turkish peace treaty was in sight. The address was divided into two parts, one dealing with the Turkish and Khilafat questions and the other with the internal affairs of India. At the outset Mr. Bhurgri paid a tribute to the founders of the Khilafat Committee in India and their successors in office for the splendid services they had rendered to the cause of Islam. Reviewing the British attitude towards the Moslems in regard to the Greco-Turkish conflict he said: 'Though Mussalmans

have known no peace of mind ever since the Tripoli War they have never seen darker days than during the Ministry of the ex-Premier. Mr. Lloyd George having been, as he himself admitted, largely responsible for the Greek occupation of Smyrna, he could never see or learn the wisdom and necessity of stopping the butchery and devastation systematically carried on by the Greeks in Anatolia. He spurned away all Moslem appeals for a better understanding with Turkey and all he could think of was that the Mediterranean was vital to Britain. 'We want the friendship of the Greek people, a people whose friendship is vital to us in that part of the world, whatever we do. They will multiply and wax strong. They are a people of vitality, of intelligence, of energy and they have shown they have courage.' In support of Mr. Venizelos's theory of a Greek majority in Thrace and Smyrna, he did not hesitate to employ his argument of these being 'Greek Mahomedans', Mussalmans by religion but of Greek nationality, who should be linked to Greece.'

Mr. Bhurgri next mentioned how the sudden Turkish onslaught on Smyrna and Ismid gave rise to Mr. Lloyd George's memorable manifesto whereby resentment against Mussalmans in general and the Turks in particular was sought to be created in Europe, and the British Dominions. The manifesto, after alluding to the possibility of 'the entire loss of the whole results of the victory over Turkey in the late war', appealed for force 'to guard the freedom of the Straits' and to prevent 'violent and hostile Turkish aggression.'

THE FREEDOM OF THE STRAITS.

Continuing, Mr. Bhurgri said:—'We, in India, hoped that with the disappearance of Mr. Lloyd George Britain will turn a new leaf in its foreign policy towards Turkey. But the proceedings of the Lusanne Conference are not of a happy nature. Any way, Turkey has by her own efforts established her claim to exist as a self-respecting nation and she is not going to lose it, but it will only be to the good of England if she shows a friendly gesture to Turkey even at this eleventh hour. The draft treaty presented to the Turks is a sorry document. It has still most of the faults of the obnoxious Treaty of Sevres and the Turks cannot be expected to accept it. Though the question of boundaries has been more or less settled, the capitulations, the Straits, the question of minorities and the economic clauses are a stumbling block in the securing of a real peace in the Near East. The capitulations have been largely instrumental in arresting the progress and development of Turkey. Originally they were concessions made by the free will and graciousness of Turkish sovereigns. Now, however, they have assumed a dangerous shape. Though it is declared that the capitulations are abolished in principle, yet what is substituted in their place in the draft treaty is no remedy for the miserable political and economic plight of Turkey. If in the Turkish demand for complete abolition of the capitulations the attitude of Lord Curzon has been hostile it is not less so even with regard to the question of the Straits. Mr. Lloyd George was never tired of proclaiming the British and world interests in the Straits of Dardanelles and Lord Curzon too is proceeding with this question much in the same spirit. Let me at once say that no one would be against the permanent freedom of the Straits, but that is a very different thing from their strategic freedom, the dismantling of the fortification (though already completed by the Allies). Free movements of warships between the Mediterranean and the Black Seas would be a source of permanent danger to the Balkan Sea States and we are not surprised at the stout opposition of Russia to such a scheme. Economic freedom of the Straits, the Turks would gladly guarantee and they have, in fact, throughout the entire past scrupulously avoided restricting it even in times of national danger. To say that the Straits have an international character is really confusing the issues. If the proposition were pushed to its logical conclusions, every waterway, big or small, has more or less an international character. After all, the English trade and shipping passing through the Straits of Dardanelles is of a very small percentage compared to that of Roumania, Russia and other Riparian Powers. If we pass on to the question of minorities, there are many questions of the Near East all awaiting a humanitarian solution.'

COMMUNAL REPRESENTATION IN TURKEY.

'One despairs of the prospect of a permanent peace in the Near East. The salvation of these minorities there lies not in inflating them still further, neither in the creation of national homes for them—the administration of a national home is before us—nor in wringing out for them forced and

unworkable guarantees, but in advising them to live peacefully with their neighbours. So long as they do believe that they have foreign protection even when engaged in treason against their country, as they were during the last war, there would be no lasting peace in Turkey and this question will always continue to crop up, as did other questions before it, and which were only settled by the successive diminution of the Turkish possessions. If, like us, they are to have separate and communal representation in their Government, Turkey, I am sure, would not grudge granting it.'

BRITISH UNSYMPATHY.

Continuing Mr. Bhurgri said that since the days of Lord Kitchener where he was sent out to Egypt to preserve the neutrality of Egypt in the Turko-Italian War, the foreign policy of England towards Islamic countries has one of studied unsympathy and on some well-known occasions hostility. 'If the Islamic countries are weak today, Britain, in spite of the recent expansion of her Dominions, is decidedly weaker. Her prestige and moral weight are shaken in the East as they were never shaken before. In the Middle East, where the English statesmen counted their greatest gain, there is the greatest loss and the entire Middle East will sooner or later be lost to them.'

A LEAGUE OF ORIENTAL NATIONS.

Referring to the British activities in Mesopotamia, Mr. Bhurgri quoted Colonel Repington and Lawrence and says that the Arabs rebelled against the Turks during the war not because the Turkish Government was notably bad, but because they wanted independence. They did not risk their lives in battle to change masters, to become British subjects or French citizens. Promises of independence were made to the Arabs, though Mr. Churchill later on denied all knowledge of any promise of banding Mesopotamia back to the Arabs. 'In regard to these problems in the Near East and Arabi', said Mr. Bhurgri, 'the views of the Turks, Arabs and Indians are wholly identical. All are only interested in securing the Arabs the right of self-determination and freedom from non-Muslim control. But will England consent to it? Speaking frankly, I do not yet see any sign of it. So we Mussalmans must see these countries freed from mandates which are crippling them and must stand by these people in their struggle.' The speaker went on to say: 'Signs are not already wanting of such a Federation of States, a real League of Nations, coming into being. Kabul, Teheran and Angora have entered into a solemn pact of brotherhood. The people of the so-called mandated territories would join it the moment they come into their own and the day Japan and China have made up their differences they would come in the movement and be the leading nations in the struggle. Some people think the idea of a League of Oriental Nations to be a dream, but when I notice the aggression of Europe against Asia and Africa, the behaviour of the white races towards the coloured peoples and the colour prejudice prevalent in some of the western countries, I clearly see the early realization of this dream? 'Asia for the Asiatics' has already gained possession of the hearts of this continent, and so has 'Africa for the Africans', and silently, may be slowly, the Maker and Unmaker of nations is working out His will. India's place is undoubtedly in that brotherhood and I feel confident that it will one day, by reason of her size, population and resources, have a very honored place in it.'

ELECTION OF KHALIFA.

In regard to the changing of the Khalifa the president of the Muslim League says: 'If the Angora Government have come to take a wrong step in religious matters the Mussalmans themselves will not allow it to go unchallenged and uncorrected. But, as it is, the election of the Khalifa is in accordance with the best traditions of Islam and it was by election that the Moslems had the best of their Khalifas. In addition to his election, the present Khilafat-ul-Musslimeen enjoys his exalted office by the free will and consent of the entire Moslem world. The deposition or even the flight of Wahiduddin Effendi would have caused no comment had it not been for the fact that at the present moment birds of the same feather have flocked in Hedjaz and it has created an impression—I fondly hope, wrongly—on the minds of Musalmans. Some developments with regard to the transference of the Khilafat to ex-Sheriff Hussain may not be altogether impossible at the time of the forthcoming Haj, as the ex-Sheriff and the ex-Khalifa are the proteges of England. I would be failing in my duty if I did not utter a solemn warning against any such foolish and unpaying procedure.'

BRITISH RULE HAS COME TO STAY.

The president of the League next passed on to the problems confronting India today. He said: 'British rule in India has worked for both good and evil

and has had its due share of merits and demerits. In any case it has come to stay whether we regard it as a necessary evil or as a heavenly blessing. We cannot at present eradicate it without endangering our own existence. But, and let, due notice be taken of this 'but, it is neither indeclinable nor eternal.' Mr. Bhurgri laid the blame for the present tension of feelings in India at the door of the short-sighted British statesmen in India and in England.

Criticising the policy of the Government after the coming of the Reforms, he refers to the arrest of non-cooperators and to the systematic persecution and torture of many of the political prisoners inside the jails and to the inhumane treatment of them as common deprived felons, such as is unheard of in any other civilised country.' He had a word of praise for the United Provinces Government, for granting amnesty to political prisoners. Mr. Bhurgri strongly condemned the appointment of the Services Commission and next passed on to the Indianisation of the army and other services. He said that India being a man-power country, as in contrast to the money-powered England, the former cannot afford to imitate the latter's most expensive military organisation.

Dealing with the question of Indians abroad he said: 'Our countrymen in Kenya are threatened with violence and it is high time that we should devise ways and means of properly safeguarding their interest, person and property from the deprivations of the 'Whitemen's burden.' The root cause of the problem, however, lies in my opinion in the race hatred of the White against the coloured, of Europe vs. Asia.'

Suggesting remedies to all these evils Mr. Bhurgri said:—'There are three things which the Government of India can and must do without any loss of time to achieve the desired end. These are, firstly, urging for the appointment now, instead of after 10 years as originally stipulated of the statutory commission, to examine the working of the reformed constitution, specially with reference to the following: (1) the relations between Simla and Whitehall, (2) the extent and direction in which the constitution should be amended so as to make the Government of India responsible in a greater degree to the people and what powers should further be devolved on the central Legislature and (3) the demand for full provincial autonomy; secondly, taking immediate definite steps to grapple with the most vexing questions of the day by formulating, in consultation with the representatives of the people, substantial and genuine schemes and (4) for the Indianisation of the army and equipment for military training of Indians in India; (5) for the Indianisation of the services; (6) for the grant of complete fiscal autonomy; (7) for the abandonment of the present growing military burdens (8) for safeguarding the interests and status of Indians abroad and, finally, granting a general amnesty to the many thousands of political prisoners who are now rotting in jails either for their misguided zeal or as innocent victims of repression and suppression.'

IN FAVOUR OF UTILISING THE COUNCILS.

Coming to the question of Council entry, Mr. Bhurgri said that, with the present 4 anna franchise constitution and cessation from it of the Das-Nehr party, the Congress is purely of the masses but not for the masses. Continuing, he said:—'With the handicap of the absence of some of the best and ablest sons of the country from the Councils on account of this boycott, I am convinced from personal experience that the new constitution affords a strong weapon in our hands if only we could wield it by presenting a united front in it against the common menace of the wave of reactionism which is now passing through Simla and Whitehall. Further these Councils provide ample opportunities and sure means of fostering Hindu-Muslim unity by handing all inter-communal and even national legislation and problems with care, consideration, sympathy and frequent consultations between the leaders of the various communities, for which the Councils afford the best meeting ground. The Reformed Councils also afford the best available means for carrying out schemes of mass education and systematic propaganda in, and the education of, the electorate on the burning topics of the day.'

In regard to communal representation he is not much in favour of it and terms it as an unavoidable evil to be taken recourse to in emergencies and to the minimum extent. Towards the conclusion Mr. Bhurgri made a fervent appeal for Hindu-Muslim unity and religious toleration.

The League meets again tomorrow.

MADRAS RELIGIOUS ENDOWMENTS BILL.

A Big Protest Gathering.

PROPOSED LEGISLATION HOTLY DENOUNCED.

Is Hinduism to be a Govt. Department?
(FROM A CORRESPONDENT.)

UDUPI, March 31.

The Hindu Religious Endowments Bill Protest Conference meets this afternoon in the sacred shrine of the Lord Sri Krishna. Delegates and visitors, including ladies, have come from distant parts like Kumbakonam, Mercara, Mysore and other places. Representatives from their holiness Sri Shankaracharya of Kamakoti Peetha, Kumbakonam, Sri Aholam Matt, Sri Vanamale Matt, Sri Vyasaraya Matt, have also arrived. The president-elect Mr. U. S. Sessa Iengar, High Court Vakil, arrived from Madura and was enthusiastically welcomed.

Mr. Hosakoppa Krishnarao, Member, Mysore Legislative Council, chairman of the reception committee, in his thoughtful speech welcoming the delegates, rightly emphasised the fact that the Hindu religion was passing through a crisis and it was the duty of the Hindus all over India, irrespective of geographical limitations to rally round the banner of religion. Religious institutions are held in great reverence by the pious ruler of Mysore and Mr. Krishna Rao said this agitation does not concern the Mysore province, but as a Hindu he wanted to do his bit of service to his religious brethren beyond his borders. (Cheers.) He said: 'This is my reason for accepting the chairmanship of the conference. The present legislation extends only to the Madras Presidency. But it affects the whole of India as Maths and temples claim disciples and worshippers even from beyond Madras. This legislation may even be attempted by other provinces following Madras's lead. There is, therefore, no purpose more important, no mission more sacred, than the one that this conference fulfils in the course of its deliberations. It behoves Hindus all over India to avert a common danger which is threatening to shake the very foundations of our sacred religion. The large and phenomenal gathering is an evidence, and convincing evidence—if proof is wanted—for an unprejudiced observer that the Hindus will join as members of one great community for preventing the decay and deterioration of the Hindu religion. Mr. Krishnarao traced the origin and development of Maths, which were organised by far-sighted saints for the preservation and advancement of religion at a time when Islam was aggressively threatening Hinduism. The Maths and temples became repositories of Hindu learning and religious lore which drew admiration even from European savants. Sanyasins were selected to enforce religious decrees and they were naturally looked upon with great reverence. Their authority was respected. It will be a political blunder to wound religious feelings at the present moment. Religion is the favourite adoration of Indians and it was the perception of this trait in the Indian character that helped Akbar to build his empire and the ignoring of the same by his ill-advised successors brought about the downfall and dissolution of the Moghal empire. This lesson was not lost on British statesmanship and the ruling race of India rightly proclaimed religious neutrality. It is for this reason that the British sovereignty in India has been more enduring than any other known to history. (Cheers.) The proposed legislation violates that neutrality solemnly pledged by the Government and the great Queen Victoria of revered memory and affirmed by her illustrious successors. Religion may be transferred subject under a Hindu Minister's control, but that Minister and his party are not real representatives. A motley council composed of members drawn from all sorts of religious persuasions, Hindu, Musalman and Christian, is not entitled to introduce legislation affecting only Hindus. It is dangerous to seek to identify the interests of the Minister with that of the people. That is why in all democratic countries the people's rights are properly safeguarded against their own Ministers. The Madras Minister's chief defence is, therefore, unstable and deserves condemnation. For obvious reasons Moslem religious institutions are omitted. The spirit of orthodoxy is still strong and rules the masses. The Gurudwara incident is a sufficient warning to the Government. The people suspect that the Bill aims not so much at the better management of religious institutions or endowments, but at creating a financial resource for supplementing the inadequate supplies of the Local Self-Government department. There was no demand from the people or any mandate from the constituencies for such a Bill.

The chairman at much length discussed several points and emphatically declared

that no case had been made out for passing such a drastic Bill.

After discussing the position of the South Canara Maths, which are founded and are being worked on sound democratic lines, Mr. Krishnarao concluded his speech with a quotation from Lord Beaconsfield regarding temple funds. He deplored the rising oligarchical feeling and the term 'Indian' was begun to be interpreted to mean only a particular section. Secular purpose is a job, and Government agents should not aim at jobberies, as such a policy will rouse bitter feelings of hatred.

In the matter of religious legislation the Government should proceed with due caution. The decision of the Legislature should be subjected to the touch stone of public opinion outside the legislature; the more so of the Madras Legislature owing to the nature of its composition. Otherwise the democratic basis on which the Madras Council is claimed to have been constituted will be a myth. (Hear, hear.) It is earnestly hoped that his Excellency the Governor of Madras will refuse his assent to the Bill, (Cheers.)

Mr. Krishnarao suggested the formation of a Hindu Religious Defence Association to guard the Hindu religion against such unseemly attacks and to prevent its decay and deterioration.

Mr. M. S. Seshaiengar, High Court Vakil, was next installed as president of the conference. He delivered an extempore address in English for over an hour. He complained that the Hindu religion was about to become a department of the Madras Government controlled by a central board which will be the final arbiter of all religious institutions. The Bill was unnecessary, inopportune and dangerous. It was difficult to resist the temptation of doubting whether the Bill was not another phase of the anti-Brahman feeling. With aid of the heterodox board of commissioners, it may not be difficult to deplete law funds from the Brahman Mathadhipathis and temples for maintaining roads and hospitals in which non-Hindus are also interested. The learned chairman then exhaustively dealt with the legal aspect of the problem.

PANDIT JAWAHARLAL'S TOUR.

(FROM A CORRESPONDENT.)

GORAKHPUR, March 31.

Pandit Jawahar Lal Nehru reached here on the 25th March, and addressed a public meeting the same morning in the compound of Mr. Raghupati Sahai's house. At 12 noon the same day Pandit Jawahar Lal with leading local workers motored to Tilawara, 12 miles away, where he and Mr. Raghupati Sahai addressed over a thousand men and women on the importance of Khadi, Congress membership, Tilak Swaraj Fund and electing Congress candidates to the district board. After collecting funds the party motored to Khalilabad on the suffering it had gone through during the years of repression. Pandit Nehru and Mr. Raghupati Sahai reached Bagki the same evening and addressed a large meeting there which lasted till 10 p. m.

On the 26th March Pandit Nehru returned to Gorakhpur and addressed 6,000 men in Tarkulhi, two miles from Chauri Chaura. On the 27th March Pandit Nehru, Mr. Raghupati Sahai and party motored to Hata, Kasai and Rampur, covering over 70 miles and addressed very large gatherings at each place, returning home at 11 in the night. On the 28th Pandit Nehru with Mr. Raghupati Sahai motored to Sewai, Barhalganj and Bangson, covering over 68 miles, addressing large enthusiastic audiences everywhere and collecting Tilak Swaraj fund. Panditjee returned to Gorakhpur the same evening and addressed a meeting here.

Pandit Nehru left for Gonda on the 30th March, having almost ploughed down the whole district and having infused new life.

FACTIOUS DISPUTES AMONG COCHIN CHRISTIANS.

TRICHUR, March 30.

With regard to the Cochin church dispute the authorities after much persuasion, induced the nestorians to voluntarily evacuate the church, which was locked and given over to the possession of the receiver. It is being guarded by the police and both parties have been debarred from entering the church. The Chief Court decree does not appear to be decisive and a review application awaits disposal. Easter having commenced, the Independents have no church to worship in and they are likely to enter East Church. The Nestorians also worship there. The form of worship of the two factions being different, trouble is anticipated.

ALL-INDIA VETERINARY CONFERENCE—President's Speech.

LAHORE, March 31.

The All-India Veterinary Conference met at Lahore under the presidency of Col. Walker, C. I. E., principal, Punjab Veterinary College. More than 300 delegates and members from all parts of India were assembled. Khan Bahadur Syid Sadar Shah Gillane, chairman of the reception committee, in welcoming the delegates, graphically described how the Punjab Veterinary College was started in 1882 by Col. Kettlewell in an old out of repair hungalow and how by the perseverance and persistence of its successive principals it was recently transformed into a first class institution of its kind. He desired that associations should be established all over the country for its popularisation and modestly pointed out that the time for an awakening had come.

In his presidential speech Col. Walker, referring to the Veterinary profession, or service, rightly remarked there was probably no country in the world which needed a strong State veterinary service than India. He was not unmindful of the economic condition of the country when speaking on veterinary education. He regretted the expense involved was very considerable and that the emoluments offered in exchange for the time and the money expended were discouraging, but he encouraged all the members by pointing out that as their value became recognised it was to be hoped that the position would be improved.

The conference has been very successful and will sit for two days more.

HINDI LITERARY CONFERENCE.

CAWNPUR, March 31.

The adjourned meeting of Hindi Literary Conference resumed its sittings at 1.30 p. m., under the presidency of Bahu Purshotamdas Tandon. Owing to the intense heat the gathering in the beginning was less than yesterday, but with the advance of the day, when it became cooler, the pandal became almost packed. After the recitation of national songs telegrams and letters of sympathy and regret for inability to attend the function from the Maharajas of Baroda, Gwalior, and Indore, Raja Sir Rupal Singh, Pandit Jawaharlal Nehru, Pandit Dindyal Sharma and many others were read.

The first resolution which was moved from the chair expressed sorrow at the demise of Hindi savants in the course of the year.

The second resolution appreciated the efforts the Indians abroad are making in adopting Hindi as their mother tongue and thus strengthening the link with India. In supporting the above resolution a remarkable speech was delivered by Pandit Bhawani Dyal, a South African delegate.

Three other resolutions were passed today, the last of which requested the Indian businessmen to substitute the Devanagiri script in their transactions for the unscientific Munda.

Then degrees were conferred on a number of candidates who have passed the examinations that are held by the standing committee of the conference and Mr. Baburam, the best student of the year, was awarded a gold medal.

The conference meets again tomorrow at 4 o'clock in the evening.

HISTORY IN RELATION TO LIFE.

Sir W. Marris' Speech at Lucknow.

LUCKNOW, March 31.

His Excellency Sir William Marris presided at a meeting of the United Provinces Historical Society in the Canning Hall this evening. He opened the proceedings with brief introductory remarks, dealing with the motives for the study of history, and the lesson which the past has for the present. He referred to the taste for history as strengthening the feeling of the continuity and value of human existence. Probably never before was material for the historian accumulating so rapidly as now and never did the change and movement of events more strikingly demand adequate historical treatment.

GOONDA MENACE IN CALCUTTA.

CALCUTTA, March 31.

Sanction has been conveyed by the Government with regard to the retention of a temporary staff in Calcutta, consisting of one assistant commissioner, one inspector, two sub-inspectors, one jemadar, two assistant sub-inspectors and six constables with effect from the 1st March 1923 to deal with hooliganism.

A RELEASED POLITICAL PRISONER WELCOMED.—A correspondent wires from Bijoor under date March 31.—Mr. Mahavir Tiagi, who was recently released from the Central Jail, Naini, was given a warm reception by the local Congress committee and was presented with addresses of welcome by various public bodies, including the Arya Samaj. He looked cheerful in appearance but was lacking in health.

RADIO TO REVOLUTIONIZE THE AMERICAN FARM.

(FOREIGN PRESS SERVICE.)

What radio may mean to the American farmer can be imagined only when one knows to what extent in the past American farms have suffered from their isolation. American farmers have lived out of the current of national life. At best, they have been able to touch it only when, on a Saturday night they drove into the nearest town, and then it was only sluggish rivulets of the stream of national consciousness that reached them. Various agencies have contributed to draw the farmer closer to the nation. Farm magazines, and general merchandise catalogues from large department stores were for a long time the chief resource of the farmer who had time to read the 'grange,' and its social activities which sometimes drew in a lecturer from the outside world, Chettauqua circuits, bringing concerts, and lecturers to the rural districts, the telephone, which more than any other one thing reduced the amount of insanity among farmers' wives, all these have played their part in educating the farmer. But the radio may do more than all these put together to make the farmer feel that he is living in close contact with the forces that heretofore have shaped his destiny, and that, he took it for granted, he could in no way direct or modify. The radio receiving sets already set up by farmers in the lonely regions of Nebraska, where a distance of forty miles may separate one farm from another, are catching from the market information and weather reports sent out by the Department of Agriculture. But this is only the beginning of the possibilities of radio service in the life of the farmer.

A survey of the use of radio recently brought out the fact that many demands for radio service came from farmers. Some of them had been receiving technical information valuable for the protection of their crops, or of live stock from disease or the saving of their cattle in epidemics. From their experience other farmers in the district concluded that radio was a part of the necessary business equipment of the efficiently operated farm, and were eager to invest in receiving sets. 'The radio is going to be to the farmer what the ticker is to the speculator in farm products and in stocks,' as an editor of a farm journal put it. 'Farmers will invest in radio receiving sets from a dollars-and-cents point of view.'

But having once set up their radio sets as part of their business equipment, the farmers, at least according to reports from editors who have been investigating the question, demand, not so much instruction as entertainment from the sending stations. A good programme of music and amusing dialogue, is the kind the western farmer is going to 'tune in on.' And obviously the opportunity that is presented by the use of radio, for contributing to the farmer's education and pleasure in life seems practically unlimited.

But there are material difficulties in the way of radio service which will be less easy to solve than the determination of the farmer's taste in radio programmes. The maintenance of a simple good sending station with a satisfactory continuous daily programme costs from \$50,000 to \$100,000 a year. No way has yet been devised of collecting for the service rendered. So far the only profit to a station is that it advertises the company supporting it. How to devise a fair charge for the 'consumer' of other vibrations, and how to keep the air free of intruding wave lengths which bring the sounds of babel to the receivers, are two at least of the problems which will have to be solved before radio can play the role that is waiting for it in the life of the farmer.

THE WEATHER.

Meteorological Observations Recorded at Allahabad, at 8 a. m. on March 31, 1923.

Barometer corrected and reduced to 32° F.	29.490
Temperature of the air	82.0
Humidity (saturation-100)	42
Wind direction	CALM
Maximum temperature in shade	106.8
Minimum do do	66.5
Mean temperature of the day	86.6
Normal do do	84.1
Rain	0
Total rain from 1st January	0.64
Normal total up-to-date	1.45

SIMLA, March 31.

There has been local rain in Upper Burma, Assam, Kashmir and Mysore with a few falls in Bengal, Bombay Deccan and the north Madras coast.

The chief amounts in inches were:—Minbu and Mandalay, 1/2; Shillong, 4; Cherapunji, 1. 1/2; Mysousingh and Mysore, 2.

FORECAST.

Decrease in Kashmir.

TO SAVE THE HINDU RACE.

Pandit Malaviya's appeal.
(Through Associated Press)

BENARES, August. 20.

The seventh session of the Hindu Maha Sabha commenced its sittings yesterday afternoon in the Kashi Naresk Hall which has been considerably extended and decorated with evergreen and appropriate Sanskrit mottos. There was a large gathering of delegates and every province was represented. All sections of the Hindu community, orthodox Brahmins, Sanyasees, Arya Samajists, Buddhists, Sikhs, Joints and depressed classes met on a common platform. Nearly 5,000 people were present. The President with a few learned Pandits and Sanyasees squatted on a small platform. The proceedings began with a recitation in Sanskrit.

Raja Motichand, chairman of the Reception Committee, in a Hindi speech welcomed the guests.

Pandit Din Dayal Sharma proposed Pandit Malaviya to be President of the Maha Sabha and was seconded and supported by Swami Shradhanandji, Sreeman Angarika Dharmapal (Ceylon). Pandit Subramaniya Shastri (Madras), Pandit Amrita Raiji (Baroda) Rajnath Chaubeyji (Calcutta), Mahomohapadya Guncharan Tirantna Swami (Bengal). Babu Jugal Kishore Birla (Marwar), Kumar Chand Karan Sarma (Ajmer, and Mr. Chintamani (Benares).

While supporting the resolution Swami Shradhanand said that by the blessing of the Almighty God a new current of life had swept over the nation which had awakened the country. He pointed out that there existed only one religion amid many sects but sectarian prejudices were hindering religious unity. Sreeman Angarika. Dharmapal mentioned that there were forty crores of Buddhists who held this country in great reverence. He exhorted the audience to endeavour to Unite Hindus and Buddhists. Mr. Chintamani accorded his hearty support to the movement.

The President addressed the crowded house for over two hours and after tracing the sources of Hinduism and describing its ancient origin ~~xxxxxxx~~ proved that Jainism and Buddhism were part of Hinduism. He enumerated the weakness of the Hindus and dwelt upon the methods of getting rid of them. He then discussed Brahmins, marriage, female education, curtailment of wedding expenses and the dowry system. In conclusion he touched upon the questions of untouchability and Buddhi (purification) movement. He was of opinion that most of the Mahomedans in India were converts. In India there were probably 40,000 original Mahomedans from Kabul or Persia and the rest were only converts. "We the Hindus, do not realise our situation. In the course of time, we will slowly be converted by Christians and Mahomedans and we will become an extinct race!! If the Hindus wish to protect their nationality and save their ladies and children from dishonour, their temples from destruction, and their religion from defilement as was evinced during the partition days and at the Multan, Panipat and Ajmer disturbances, then they must unite and at the Multan, Panipat and Ajmer disturbances, then they must unite religious communities such as Christians or Mahomedans. After the presidential address was over a congratulatory resolution was passed on the release of Lala Lajpat Rai.

Times of India 22/8/1923

ज्ञानोदय

DNYANODAYA

(Rise of Knowledge)

The organ of the following Six Missions working in the area of the Bombay Christian Council: American Marathi, American Presbyterian, Church of the Brethren, Methodist Episcopal, United Free Church of Scotland and Wesleyan Methodist.

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NO. 27

MAHATMA GANDHI AND HIS MOVEMENT

A Valuable Book

The book entitled *Mahatma Gandhi: An Essay in Appreciation* by the Rev. R. M. Gray and Mr. Maulai C. Parekh is not only the most valuable book published thus far on Mr. Gandhi and the Non-Cooperation Movement but it is a useful illustration of the benefits of co-operation between a European and an Indian. It is a publication which demonstrates what can be done by the united efforts of an educated Indian who can hold his own in maintaining the Indian point of view and a Westerner sufficiently detached and open-minded to appreciate things and persons Indian. That the Indian author in this particular case is one from Mr. Gandhi's own province and the European one who lived in Bombay during the greatest of the periods dealt with in their book helps to ensure the authoritativeness of the exposition and the correctness of its whole atmosphere.

A Book for Europeans

For men so near to the stirring events they describe, Mr. Gray and Mr. Parekh have preserved a balance and proportion which make their book of permanent value, and the fact that both of them are Christian men should help to ensure the acceptance of their general standpoint by those British readers whose acceptance of that standpoint would probably do more than anything else to solve India's political problem. Without saying so in so many words, the book makes quite clear that the racial discrimination and discourtesy manifested all too often by a certain type of Britisher in India and in various colonies are more than anything else responsible for the upheaval represented by the Non-cooperation movement. They think themselves God Almighty and that the natives are all coolies,' said a European station-master in India about some of his fellow-countrymen, and it is this attitude that must be abolished if India is to co-operate heartily with those from the West. If this book induces a 'change of heart' in that particular section of non-Indians it will perform a great service both for the British Commonwealth and for the whole Christian cause in India and throughout the East. That Britain is much too frequently credited with unworthy intentions regarding India is also made equally clear. We are deeply grateful to Mr. Gray and Mr. Parekh for their invaluable exposition.

Mr. Gandhi's Programme

There is no more urgent problem in present-day India and none upon which India's peaceful development more directly depends than the problem of how to harmonise the two opposing points of view held by Mr. Gandhi and Government officials. In our opinion those

points of view are much nearer to each other than they are commonly supposed to be. Of all the statements issued by Mr. Gandhi since his release from prison none gives a more luminous account of his aims than a letter he wrote to an English friend in which he stated the following: 'Here is a brief statement of my activities: (1) Removal of the curse of untouchability among the Hindus. (2) The spread of hand-spinning and hand-weaving and the advocacy of the use of hand-spun and hand-woven cloth, to the exclusion of all foreign cloth and even cloth woven in Indian mills. (3) Advocacy of simple life and, therefore, the avoidance of intoxicating drinks and drugs. (4) The establishment of unaided national schools, both for the purpose of weaning students from Government institutions as a part of the Non-cooperation struggle, and of introducing education, including industrial training, in keeping with the national problems. (5) Promotion of unity amongst Hindus, Mussulmans, Christians, Parsees, Jews.'

Simplicity, Unity, Equality, Purity

He goes on: 'To remove the curse of untouchability is to do penance for the sin committed by the Hindus of degrading a fifth of their own religionists. To remove the curse of intoxicating drinks and drugs not only purifies the nation, but also deprives an immoral system of Government of an immoral source of revenue to the extent of nearly 25 crores of rupees. To revive hand-spinning and hand-weaving brings back to millions of cottages of India their supplementary industry, revives the old Indian art, removes the degrading pauperism, and provides an automatic insurance against famine. At the same time it deprives Great Britain of the strongest incentive for Indian exploitation. For if India can clothe herself without importing foreign cloth and foreign machinery the relations between Great Britain and India become natural and almost idealistic.' Speaking at Nasik last week on 'The Field for Social Service in India' Mr. G. B. Trivedi summed up Mr. Gandhi's aims in the four great words, Simplicity, Unity, Equality, Purity, these being the four ideals Mr. Gandhi insists on for all who want to work for Self-Government: '(1) Simplicity of life by the Khaddar ideal. (2) High sense of patriotism by sinking our communal and even religious differences. (3) Real democracy by removing unapproachability and untouchability. (4) Purity of life by abolishing drink, prostitution, gambling, etc.'

India's Brahman Barrier to Progress

Over against the foregoing let us place the following from Lord Meston who may be regarded as a representative exponent of the official standpoint. In a recent article in *The*

Contemporary Review Lord Meston writes:— 'To understand Indian extremism, we have to carry the mind back through the thousands of years during which Brahmanism has struggled to retain the rule over the life of India . . . it acquired after the Indo-Aryan penetration. For centuries both before and after the Christian era, it had to fight the ethos of the Buddhist revival, an ethos which for want of a better term we should now call democratic rather than theocratic and it ultimately won the day. When Islam invaded and settled in India, Brahmanism had again to fight a democratic theory. Though badly scarred, it held most of its ground and now remains enthroned in the hearts of three-fourths of the Indian race. To-day for the third time it is girding itself for the same battle, though on another field, against a political ideal instead of a religious rival. To Brahmanism the polity which we are offering for India's acceptance is just as repugnant as the creeds of Buddha or Mahomed. . . . It is the voice, not of the people, but of the Brahman, which is the voice of God. Just as Buddhism was absorbed and Islam was stayed, so must this Western heresy of representative government be arrested at its birth. The term Brahmanism has been employed above in default of any better expression. . . . Nor does the argument imply that the extremist movement is wholly the off-spring of sacerdotal selfishness. . . . These reservations, however, do not obscure the fundamental character of the extremist creed. It is a protest against the principles in which representative government is rooted, against the application to India of the democratic conception of political Liberty. A substitute for all that we have tried to bring to India would certainly not aim at political freedom for the masses.' For an understanding of Britain's standpoint, this argument is important.

Mr. Gandhi's Weakest Moment

That it should not be impossible for Mr. Gandhi and the British Government to settle their long quarrel becomes very apparent when we put side by side the former's self-dedication to the cause of sixty million untouchables and the latter's solemn and worthy resolve never to hand over those sixty millions to the power of the Brahmans, to enthroned whom would mean the enthronement of many who by their own oft-repeated confessions are the sworn foes of true democracy. It has always been our view that had Mr. Gandhi not allowed himself 'to submit to certain modifications' of his principles at the Delhi Conference of February 1922, principles which even *The Times of India* then stated all could accept, he might never have been arrested. At Delhi Mr. Gandhi manifested a spirit of wobbling which showed that 'the dictator' of two months before was

now allowing himself to be dictated to. That he was willing to compromise on essential principles even though his conscience seemed to point in another direction, was one of the weakest moments in his career. On this incident we wish Mr. Gray and Mr. Parekh had said a little more.

His Present Uncompromising Position

As we interpret the Mr. Gandhi of the period since his release, we see one who is resolved to offer uncompromising opposition to all who would tone down his principles. As we view his present position he has concluded he may achieve more by means of a greatly reduced 'Gideon's band' than by means of multitudes who whilst acclaiming him are not able to assimilate his high teaching. That many of his present-day utterances are making him exceedingly unpopular in many quarters, both political and religious, is on this view all in accord with his reckonings, for as we read his attitude he has counted the cost and is determined to stick to his guns. If therefore he will stick to his untouchability campaign, however India's Brahmans may snort and bellow, there is surely no sufficient reason why Government and Mr. Gandhi may not yet unite in the task of helping India's millions of out-castes. A hearty acceptance, by Government, of the Christian point of view on two of India's curses, the drink trade and the opium drug traffic, would do a great deal towards ensuring the co-operation with Government of Mr. Gandhi and his followers.

Mr. Gandhi's Religion

Mr. Gandhi's passion for Non-Violence and his equal passion for Hindu-Moslem Unity, both big subjects in themselves, are closely bound up with his religious position. Here again there is ample room for differences of interpretation. To Mrs. Besant he is a type of philosophical anarchist. To others he is not even a theist, for which view he himself gives some support when he says: 'I do not disbelieve in idol-worship.' According to the view of the high-priests of Hindu orthodoxy, Mr. Gandhi is a dangerous heretic, so that a Bombay delegate at the famous Delhi Conference opposed Mr. Gandhi's position by saying: 'Is it Hindu teaching? It is not. Is it Mohammedan teaching? It is not. I will tell you what it is. It is Christian.' And Mr. Gandhi himself in *Young India* as recently as May 29th remarked of some of his critics: 'They say I am a Christian in disguise.' How near the Christian position he really is was demonstrated by something he said in his brief address at the recent Buddha celebrations at Juhu. Taking the chair on behalf of the Buddha Society of Bombay Mr. Gandhi stated among other things: 'The age of miracles is not gone. As with individuals so with nations. I hold it to be perfectly possible for masses to be suddenly converted and uplifted. Suddenness is only seeming. No one can say how far the leaven has been working. The most potent forces are unseen, even unfelt, for long but they are working none the less surely. Religion to me is a living faith, not the supreme unseen force. That force has confounded mankind before, and it is bound to confound it again. Buddha taught us to defy appearances and trust in the final triumph of truth and love. He taught us also how to do it because he lived what he taught. The best propaganda is not pamphleteering but for each of us to try to live the life we should have the world to live.'

His Christian Principles

In seeking to explain the influence of Mr. Gandhi, our two authors affirm that 'it is probable that no man in the world has so many followers,' while Bishop Fred B. Fisher, the Methodist Bishop of Calcutta, told a *New York World* interviewer on April 6 this year that Mr. Gandhi wielded more influence than any military dictator ever could. Bishop Fisher stated that Mr. Gandhi once told him that not even missionary organizations have faith in Jesus, for like Governments they rely with respect to their property upon battleships: 'But that was not the way that Jesus taught to act. Jesus said, "If any man take away thy goods ask them not again." The Methodist Bishop further observed: "They say that Gandhi is not a Christian. He says he isn't; and if Christianity were a matter of mere profession and pretence, that would settle the point. But Gandhi, I tell you, is living the Gospel of Jesus. He is demonstrating the truth and the power of our Master's teachings. He is exemplifying Christianity instead of merely preaching it; and he is making a joke out of our Western civilization which pretends to worship Jesus while it is backing up all sorts of materialistic claims with bayonets and battleships." We imagine there are very few missionaries in India who would substantially differ from Bishop Fisher though they would express it perhaps differently. For ourselves we think Mr. Gandhi is accepting, and propagating, Christian principles, without accepting Christ Himself and Christ is greater than all His principles.

His Searching Message to India

Just as Mr. Gandhi is regarded by many as the greatest living Indian—though some would give Dr. Rabindranath Tagore the pre-eminence, believing him to be working on sounder and more permanent lines—so the Non-Cooperation movement may be regarded as the most cataclysmal movement in the history of modern India. How lofty some aspects of that movement are and how mercilessly its founder lashes the India of to-day were both shown in a recent issue of *Young India* when Mr. Gandhi searchingly observed: 'In the history of the world religions, there is perhaps nothing like our treatment of the suppressed classes. The pity of it is that the treatment still continues. What a fight for a most elementary human right! God does not punish directly. His ways are inscrutable. Who knows that all our woes are not due to that one black sin? In the same issue Mr. Gandhi optimistically declared: 'I believe in the immediate possibility of achieving a lasting heart-unity between Hindus and Mussulmans.' And again in the same issue he charged many of his followers thus: 'We have never been non-violent in the only sense in which the word must be understood. Whilst we have refrained from causing actual physical hurt, we have harboured violence in our breast. If we had honestly regulated our thought and speech in the strictest harmony with our outward act, we would never have experienced the fatigue we are doing.' (Our italics)

Mr. Gandhi's Fundamental Flaw

What must be regarded as the fundamental flaw in a movement whose leader can speak such lofty words and lash his followers so mercilessly on such movements as these three just mentioned, Non-Violence, Hindu-Moslem Unity and Untouchability? Whence comes the 'violence in our breast' and 'the fatigue' marking the Non-Cooperation movement?

Others will have their explanation, and ours is an explanation which takes us to the weakness of much else in India besides the weakness of Mr. Gandhi and his movement. The fundamental need of India's nationalist movement is the same as that pointed out by Jesus in His final words on earth when asked a question concerning the nationalistic aspirations of the Jewish people. When asked by some of His followers was He now going to lead them to the pinnacle of their national hopes, Jesus pointed them to a much deeper need in their life, both national and individual—the need of Power: 'Ye shall receive Power when the Holy Spirit comes upon you' One of the most tragic aspects of the failure of Non-Cooperation is the failure, thus far, of so much that is constructive in its programme and ideals. Our own diagnosis of that failure is that it has been due to the absence of that Power which only Jesus can impart. For the 'Spirit of Power' Jesus bestows upon His disciples is a spirit of restraint as well as of constraint, restraining men from 'violence in the breast' and so constraining and sustaining them as to conquer all 'fatigue.' The name given to that Power in the New Testament is none other than 'the Holy Spirit,' and the deep essential character of the work of that 'Holy Spirit' is that He restrains from things unseemly and inspires the soul to all that is worthy. The doctrine of *ahimsa* or Non-Violence is a lofty doctrine, but not sufficiently inward and not sufficiently sustaining for erring mortals.

How to Make Non-Violence Possible

Mr. Gandhi is right, supremely right, in insisting that Non-Violence must essentially be an attitude of mind, an inward spirit, which must precede the outward manifestation of Non-Violence, or the latter will be impossible. But Mr. Gandhi fails to indicate how India is to attain to that Non-Violence of spirit. For no mere command will ever produce it. Non-Violence 'in the breast' can come only as a spiritual gift. Hence it is that Mr. Gandhi has been proclaiming to India an impossible gospel, because he fails to indicate the only Power whereby India can attain to the pinnacle Mr. Gandhi aspires after. Never were nobler ideals than Untouchability or Prohibition set before any nation, but when those are sought to be attained by methods of force, by out-castes fighting for entrance into forbidden temples and by picketing compelling drinkers to abstain, it is the wrong way to achieve any permanent reform. Before Mr. Gandhi can hope to lead India to the pinnacle of the greatness after which he aspires for his country he must accept for himself and preach to his countrymen that message which Saul of Tarsus experienced: 'If any man be in Christ, he is a new creation; old things have passed away; all things are become new'. It is a truth that none needs to remember more than does the Indian Church, as do all others who would help India to solve the age-long problem of her religious quest.

'The Faith of Christ's Freemen'

The poem given below is by that distinguished Christian layman, Thomas Curtis Clark.

Our faith is not in dead saints' bones,
In altars of vain sacrifice;
Nor is it in the stately stones
That rise in beauty toward the skies.

Our faith is in the Christ who walks
With men to-day, in street and mart;

The constant Friend who thinks and talks
With those who seek Him with the heart.

His gospel calls for living men,
With singing blood and mind alert;
Strong men, who fall to rise again,
Who strive and bleed, with courage girt.

We serve no God whose work is done,
Who rests within His firmament:
Our God, His labour's but begun,
Toils evermore, with power unspent.

God was and is and e'er shall be ;
Christ lived and—loves us still,
And man goes forward, proud and free,
God's present purpose to fulfil.

The Association Press

The Association Press, 5 Russell St., Calcutta, is to be congratulated on this latest volume in the series on *The Builders of Modern India* published at the low price of Re. 1/4 in paper binding and Rs. 2 in cloth.

This enterprising Association Press has also added two most useful hooks to its 'Heritage of India' series: *Classical Sanskrit Literature*, by A. Berriedale Keith, D.C.L., D. Litt. (Cloth, Re. 1-8; Paper, Re. 1) and *Bengali Religious Lyrics, Sakta*; selected and translated by E. J. Thompson, B.A., M.C. and A. M. Spencer. (Cloth, Re. 1-8; Paper, Re. 1). The following Student Movement publications can also be obtained from the Association Press, who hold the agency in India for the publications of the British Student Movement: *Christian Beliefs and Modern Questions*, by Oliver O Quick (Cloth Rs. 3-4; Paper Rs. 2-1); *Is Christian Experience an Illusion?* by H. Balmforth, M.A. (Cloth, Rs. 3-4); *Modern Discipleship and what it Means*, by Edward S. Woods, M.A. Fifth Edition, entirely revised (Cloth Rs. 4-1); *The Abiding Presence* (Cloth Rs.) 2-7; *The Necessity of Art*, Edited by Percy Dearmer (Cloth Rs. 6-2); *The Kingdom and the King: According to John*, by Annie H. Small (Cloth Rs. 3-4; Paper Rs. 2-1); *The Way of Jesus*, by Dr. H. T. Hodgkin (Cloth Rs. 3-4; Paper Rs. 2-1); *Two Days Before*, by Rev. H. R. L. Sheppard (Cloth Rs. 2-1).

OUR ADVOCATE

In the correspondence column of *The British Weekly* someone asked the following question recently: 'What need have we of an Advocate with the Father if He be indeed our Father and there be efficacy in the Atoning Blood?' Dr. David Smith's answer is worthy of note by all Bible students: 'Does a human father need an intercessor on his child's behalf? And even if God were not a Father but only a stern Judge, is He not righteous? Remember that truth which is the very chief cornerstone of the Christian revelation—the oneness of Christ and God, the fellowship of the Eternal Father and the Eternal Son in character and thought and purpose. The Incarnation was the union of Deity and Humanity; and when our Blessed Lord returned to the Glory whence He had come, He carried with Him His glorified humanity and wears it evermore in the presence of the Father. And thus His intercession for us, His advocacy of our cause, is no alien appeal; it is a voice pleading for us in God's own heart. An earthly analogy is needed, a poor interpretation of so sacred a mystery, yet it may help us to grasp the transcendent truth. Remember the grievance which so fretted the English after the Union of the Crowns.

London, they complained, was overrun by Scots, and whenever an office of honour or emolument in the State fell vacant, no Englishman need hope to obtain it. And why was it that Scotsmen were thus favoured? It was because a Scotsman was on the throne, and Scotsmen had an advocate with the King. His own Scottish heart pleaded their cause. And even so we have an Advocate with God in our Lord Jesus Christ, our Elder Brother, one with God and one with us. It is God's own heart that pleads our cause and makes continual intercession for us; and thus every poor sinner is bound by gold chains about His feet, infinitely dear and precious to Him as the purchase of His dear Son's precious blood. During my ministry I had to do with a godly father whose son was a sorry wastrel; and once an acquaintance asked him how the lad was doing. "Very ill," was the reply; "worse than ever." "I wonder," said the other, "you put up with him. If he were mine I'd disown him." "So would I," the old man answered, "if he were yours. But he's not yours; he's mine." That wastrel had an advocate with his father; and his advocate was his father's own heart. And even so our Blessed Lord and Saviour, being the Eternal Son of God who might be one with Him, linking God to humanity by His Incarnation and humanity to God by His Ascension, is our Advocate with the Father, ever living to make intercession for us.

Dr. Zwemer's Bombay Programme

The Rev Dr. Samuel Zwemer who is the editor of *The Moslem World* and one of the greatest living Christian authorities on Mohammedanism, is to visit Bombay on 3rd July to 10th July. The programme of his meetings is given below: Thursday, 3rd July, 6 p.m., Lecture in the Bowen Memorial Hall, Student Y. M. C. A., Lamington Road. Subject—Modern Movements in the Islamic World. Chairman—Mirza Ali Akbar Khan, Esq.

Friday, 4th July, 6 p.m. Address at the Bombay Branch of the Royal Asiatic Society (Town Hall). Subject—The Kilaphat: its History and Possible Development.

Saturday, 5th July, 4-30 p.m. Address at the Annual Social Gathering of the Missionary Settlement for University Women, Reisch Street, Jacob Circle.

Saturday, 5th July, 6 p.m. Lecture in the Bowen Memorial Hall, Student Y. M. C. A., Lamington Road. Subject—The Culture of Egypt.

Sunday, 6th July, 9 a.m. Divine Service at the Wesleyan Church, Colaha Causeway.

Sunday, 6th July, 6-30 p.m. Divine Service at the Wilson College Hall.

Monday, 7th July, 6 p.m. Address at meeting of the Inter-collegiate Christian Students' Union.

Monday, 7th July, 9 p.m. Address at meeting of the Bombay Missionary Conference in the Bowen Memorial Hall, Y.M.C.A., Student Branch, Lamington Road.

Tuesday, 8th July, 6 p.m. Bombay Indian Christian Association, Bowen Memorial Hall.

Tuesday, 8th July, 9-15 p.m. Address at Brotherhood meeting, in the Y.M.C.A. Hall, Wodehouse Road.

Wednesday, 9th July, 5 p.m. Workers Among Moslems, C.M.S. Hall, Procter Road.

Thursday, 10th July, 9 p.m. Address at the Poona Missionary Conference.

ज्ञानोदय

पु. ८३ जुलै ३, १९२४ अंक २७

सांगे ख्रिस्त गुरू तशा कृति करुं मद्रमं हा आचरुं
मंसाराखि तरुं जगास उतरुं प्रेमं जगाला भरुं ॥
दुःखाचा निकरुं अशोद्ध हारुं 'देवाजिचें लेंकरुं'
नांवा सार्थ करुं सुनीति वितरुं ज्ञानोदया विस्तरुं ॥

ख्रिस्ती मनुष्याची निर्मलता

CHRISTIAN SANCTITY

अध्याय १ (चालू)

निर्मलतेचें परिमाण

ख्रिस्ती मनुष्यानें निर्मलता प्राप्त करून घेणें अत्यंत इष्ट आहे; पण तिचें परिमाण काय असावें, म्हणजे ती मर्यादित अथवा अमर्यादित आहे ह्याचा विचार केला पाहिजे. हा विचार अगदी संक्षेपानें करूं.

'परिमाण' व 'मर्यादा' ह्या शब्दांचा अर्थ नीटपणें समजून घ्यावा. निर्मलता प्राप्त करून घेण्याचे उद्देश किंवा देवा प्रसाद ह्यांचे परिमाण अगर ह्यांची मर्यादा आपल्याला निश्चित करावयाची नाही, कारण ह्यांना मर्यादाच नाही. तर मग ही निर्मलता आपल्या पदरी पडावयाचें परिमाण अगर ती आपल्याला कितपत साध्य होईल ह्याचा अंदाज करावयाचा आहे.

ख्रिस्ती मंडळीचा व तिच्यातील सभासदांच्या वागणुकीचा अनुभव घेतलेल्या आणि पवित्र शास्त्राचें अध्ययन केलेल्या मनुष्याला ह्यासंबंधानें एक गोष्ट कळू केलीच पाहिजे; ती ही की ख्रिस्ती मनुष्याला साध्य होणाऱ्या निर्मलतेचें परिमाण पुष्कळच लहान आहे. असें कां असावें हें एका अर्थी एक गूढ आहे, पण तशी स्थिति आहे खरी.

ख्रिस्ती मनुष्यानें कितीही निर्मलता संपादन केली तरी अखेरपर्यंत 'देवसमागमांत असणारा पापी मनुष्य' असेंच त्याला म्हणावें लागतें. त्याच्या आयुष्यसमामी-पर्यंत त्याच्या अंगी देहवासनेचें दोष राहतील. हे दोष सारखे कमीकमी होत जाणार हें खरें; तो ख्रिस्तकृपेनें देवासमीर 'न्यायाचारी' असा गणिला जाईल; पण अशुद्धतेकडे देहस्वभावाचा थोडा तरी कल असणारच, हें आधीच सांगून टाकिलें पाहिजे. योहानानें म्हटलें आहे की 'आम्हांस पाप नाही असें आम्ही म्हणतो तर आम्ही आपणांस फसवितो.' ह्याकरितां आपल्याला देवाजवळ नेहमी मागावें लागतें की 'तू आपल्या दासाचा न्याय अन्याय पाहू नको.' देव आपल्याला स्वतःचे पुत्र व कन्या म्हणतो; तरी पण आपण स्वतःला 'दास' म्हणतून घेणेंच योग्य आहे; कारण आपल्या अंगी मूलची योग्यता काही नाही.

ह्या लेखांत आलेल्या सुद्दासंबंधानें पुढें पुनः उल्लेख करावयाचा नाही; उलटपक्षी ह्याच्या उलट असलेल्या सुद्दावर विशेष जोर द्यावयाचा आहे. यास्तव ह्या स्थळी एकदांचा स्पष्टपणें व नम्रतेनें इशारा द्यावयाचा आहे की पवित्र शास्त्रातील काही वचनें मथूनच उचलून घेऊन त्यांचा अर्थ ओहूनताणून भलता करूं नये. ख्रिस्ती मनुष्याला पापनिवेदनाचें व पापक्षमेचें नेहमीच अगल आहे. हा निर्मलतेचा पाया आहे.

प्रार्थनादिन

हिंदिस्तान, ब्रह्मदेश व सिलोन बेट ह्यांत पाळावयाचा

रविवार, ता. २७ जुलै, १९२४

A Day of Prayer for India, Burma and Ceylon

(' नॅशनल क्रिश्चन कौंसिल 'च्या इंग्रजीपत्रकावरून)

'तुम्हें राज्य येवो'

'देवराज्य' कशाला म्हणावें? देवसत्तेप्रमाणें सर्व गोष्टी घडणें म्हणजे श्रीक्रिस्तांच्या शिकवणीप्रमाणें सर्व कारभार चालविण्यांत येणें ह्यास देवराज्य म्हणावें. ह्या राज्याचा प्रत्येक व्यक्तीला अनुभव आला पाहिजे; प्रत्येक व्यक्तीचे आयुष्यरुपी यंत्र श्रीप्रभूंच्या तत्वावरून चालले पाहिजे. आपली कौटुंबिक स्थिति, समाजातील आपली कर्तव्ये आणि इतर लोकांशी आपले संबंध हीं सर्व देवसत्तेच्या कक्षेंत आलीं पाहिजेत. क्रिस्ती लोकांचे हेच श्रेय आहे आणि ह्या श्रेयास अनुसरून 'तुम्हें राज्य येवो' अशी प्रार्थना ते नित्य करतात.

हे सर्व खरें; पण आपण खरोखर कसे आहो, आपली समाजस्थिति कशी आहे; क्रिस्ती मंडळ्या आपले कार्य कसे करीत आहेत, वगैरे गोष्टीकडे पाहिले असतां आपल्याला लोखेने मान खाली घालावी लागते सहनशीलता व प्रेम ह्यांच्या जागी संशय व द्वेष; इतरांची सेवावाचकरी करणे, इतरांना स्वतःपेक्षां थोर लेखणे ह्यांच्या-ऐवजी, स्वार्थवृत्ति, गर्व आणि स्वतःची आढ्याता हीं दृष्टीस पडतात. दाहबाजी, अमंगळ व्यवहार, अस्पृश्यता इत्यादि सर्वत्र चालू असून क्रिस्ती लोक त्यांचा प्रतिकार करण्याची खटपट करावी तितकी करीत नाहीत. ह्यामुळे देवाच्या प्रेमाचें मद्दत किंवा श्रीप्रभूंच्या शिकवणीचें रहस्य लोकांच्या ध्यानी येत नाही.

आपल्याला खेद करावयाचें कारण आहे, त्याप्रमाणें आनंद मानावयाचेंही आहे. कारण क्रिस्ती धर्मतत्वांचें महत्त्व ह्या देशातील लोकांना दिवसेंदिवस जास्त वाढू लागलें आहे आणि ते त्याविषयी जास्त शोध करीत आहेत. क्रिस्तीशिष्यांना ह्या नवीन परिस्थितीचा उपयोग करून घेण्याची हल्लीची संधि उत्तम आहे; त्यांनी प्रभुजींचे कार्य जोरानें पुढें चालविण्यास लागवें. असें करितां येण्याकरितां आपल्याला दोन गोष्टींची जरूरी आहे: (१) क्रिस्तीशिष्य ह्या दृष्टीनें आपल्याठावीं असलेला कर्मापणा आपल्याला दिसून आला पाहिजे; (२) खऱ्या व उपयुक्त सेवेचें मूळ दैवी सामर्थ्यात व साहाय्यांत आहे ह्याबद्दल आपली खातरी झाली पाहिजे.

ह्या दोन गोष्टी प्राप्त करून घेण्याकरितां एका साधनाचा उपयोग करणें अगत्याचें आहे. देवराज्याचा विस्तार करण्याच्या उद्देशानें देवभक्त खटपट करतात तेव्हां प्रार्थना करण्यापासून त्यांना सामर्थ्य प्राप्त होतें असा त्यांचा अनुभव आहे. ह्याकरितां आपण सर्वांनी एकाच दिवशीं व एकाच वेळीं ह्या कार्याचें प्रार्थना करणें योग्य आहे. हिंदिस्तान, ब्रह्मदेश व सिलोन बेट ह्यांतील क्रिस्ती मंडळ्यांनी व संघांनी ता. २७ जुलै रोजी देवराज्याच्या प्रसाराचें विशेष प्रार्थना कराव्या म्हणून नॅशनल क्रिश्चन कौंसिलच्या कमिटीने ठरविलें आहे. त्या दिवशीं प्रार्थना करितांना आपले बंधुजन सर्व ठिकाणीं प्रार्थना करीत आहेत हे लक्षांत ठेवावे; म्हणजे आपल्या प्रार्थना अधिक कार्यकारी होतील.

प्रार्थनेकरितां विषय

उपकारस्तुति: ही करावयाची कारणे:—

देवराज्याचा प्रसार सर्वत्र जास्तजास्त होऊं लागला आहे म्हणून;

सर्व राष्ट्रांत दैवी आत्म्यांचे कार्य चालू आहे म्हणून;

हिंदिस्तानांतील लोक आपल्या राष्ट्रीय व सामाजिक बाबतींत श्रीक्रिस्तांच्या शिकवणीचा उपयोग करून घेऊं लागले आहेत म्हणून;

हिंदिस्तान, ब्रह्मदेश व सिलोन ह्यांतील क्रिस्ती मंडळ्यांना सेवा करावयाची संधि अधिकधिक मिळू लागली आहे म्हणून;

गतवर्षी क्रिस्ती मंडळ्यांचा वाढ झाली म्हणून;

क्रिस्ती मंडळ्या व मिशन ह्यांमध्ये ऐक्यभावाची वृद्धि होऊन एका जुटीने काम करावयाची इच्छा उत्पन्न झाली आहे म्हणून.

पापनिवेदन: देवाजवळ क्षमा मागणे:—

कायावाचामनेंकरून देवाच्या इच्छेला मान्य होण्यास आमची नाखुशी;

आमच्या वागणुकींत असलेली शोचार्थमाची व प्रेमाची उणीव;

वर्णभेद अथवा जातिभेद ह्याला बळी पडून इतरांना हलकें लेखणें, व तुच्छपणानें वागविणें;

स्वतः यथेच्छ सुख भोगून परदुःखासंबंधानें विचारसुद्धां न करणें;

धर्मप्रसाराच्या कामी आपल्या अंगी दिसून येणारी शिथिलता;

आग्रहांत प्रार्थना करण्याच्या बाबतींत हयगव, हिलाई.

प्रार्थना: विशेष प्रार्थना करण्याचीं कारणे:—

हिंदिस्तान, ब्रह्मदेश व सिलोन ह्यांतील क्रिस्ती मंडळ्यांची आध्यात्मिक बाबतींत व सामर्थ्यांत वृद्धि व्हावी म्हणून;

सर्व मिशनरी संस्था व क्रिस्ती धर्मप्रसारक मंडळे ह्यांनीं आपलें उद्दिष्ट कार्य सिद्धीस न्यावें म्हणून;

हल्लींच्या राजकीय परिस्थितींत पुढारी लोकांनीं प्रेमाभावानें व परस्परान्वार भरवसा ठेवून देशाला हितकर अशा गोष्टी कराव्या म्हणून;

लौकिक संस्थांशीं संबंध असलेल्या व जबाबदारीचीं कामें करणाऱ्या क्रिस्ती लोकांनीं श्रीक्रिस्तांच्या शिकवणीप्रमाणें आपलें वर्तन ठेवावें म्हणून;

जुगार, दाह, अफू वगैरे राष्ट्राला विघातक असलेल्या गोष्टींचा उच्छेद करावयाची खटपट करणाऱ्या पुरुषांना आपलें कार्य अधिक जोरानें चालविण्याची शक्ति मिळावी म्हणून;

ह्या देशातील नॅशनल क्रिश्चन कौंसिल ह्या संस्थेचा क्रिस्तीधर्मकार्याप्रोत्थय जास्त उपयोग व्हावा म्हणून.

टीप: ह्या पत्रकाच्या इंग्रजी प्रतीची मागणी नॅशनल क्रिश्चन कौंसिलचें ऑफिस, ५ रसेल स्ट्रीट, कलकत्ता ह्या पत्र्यावर करावी. छपाई-खर्चाबद्दल वर्षीणी पाठविणें झाल्यास त्याच पत्र्यावर पाठवावी.

लंडन एथील हिंदी विद्यार्थ्यांनी ता. १७ मे रोजी लाला लजपतराय यांना मानपत्र समर्पण केलें व आठशें पौढांची थैली अर्पण केली.

हिमालयाचा विजय

EVEREST UNCONQUERED

हिमालय पर्वताच्या एवरेस्ट ह्या अत्युच्च शिखरावर चढण्याचा तिसरा प्रयत्न फसल्याची बातमी गेल्या आठ-वड्यांत तोरनें आली: ह्याशिवाय चढणाऱ्या मंडळीपैकी मॅलेरी व अर्विन हे दोघे धाडशी पुरुष शेवटच्या वेळी प्रयत्न करीत असतां बर्फाच्या कचाटींत सापडून मारले गेले असेंही कळतं. आतां निदान यंदाच्या साली ही मोहोम बंद पडली असें म्हणण्यास हरकत दिसत नाही.

यंदाचा प्रयत्न करतेवेळी शक्य तितकी तरतूद व व्यवस्था करण्यांत आली होती. वीस हजार फूट उंचीवर हवेंत ऑक्सिजन वायूचें प्रमाण कमी असल्यामुळें चढणाऱ्यांना थकवा येतो व दम लागतो; म्हणून ऑक्सिजन वायु तयार करण्याची व तो ह्या प्रवाशांना पुरविण्याची व्यवस्था करण्यांत आली होती प्रत्येक अडचणीचा व गरजेचा अंगाळ विचार करून त्यांचा वंदोवस्त केला होता. कारण ह्या कामी कोणकोणत्या अडचणी येतात हे मार्गाल दोन मोहिमांवरून कळून आलें होतें. असें असूनही हा तिसरा प्रयत्न फसला हें वाईट झालें; त्यांतल्या त्यांत मॅलेरीसारखा धाडशी पुरुष ह्या कामी बळी पडला हें जास्तच वाईट झालें.

दुसऱ्या प्रयत्नाच्या वेळी ही धाडशी मंडळी २६,९८५ फूटपर्यंत चढली होती. एवरेस्ट पर्वताचें शिखर समुद्र-पृष्ठपेशां २९,००९ फूट उंच आहे. ह्यावरून ह्या लोकांना केवळ दोन हजार फूट चढावयाचें उरलें होतें. यंदा मॅलेरी व अर्विन शेवटचा प्रयत्न करितांना किती उंच गेले होते तें अयाप कळलें नाहीं. ह्या टोळीचा अगदी वरचा मुकाम २३,००० फुटांवर आहे. त्यापेक्षां अधिक उंचावर छावणी देण्याची सोय नाही असें दिसून आलें. ह्या ठिकाणी उष्णतामान फारच कमी, म्हणजे उष्णतामानाच्या नळांताल पारा शुन्याच्या खाली गेलेला असतो. बर्फ पावसासारखें एकसारखें पडतें आणि त्याचे प्रचंड गोळे वरून तुटून खाली घसरत येतात. ह्यामुळें कोणते वेळी काय होईल ह्याचा नेम नसतो.

ह्या टोळीचे पुढारी, कर्नल नॉर्टन, कळवितात की मॅलेरी व अर्विन हे वर चढत असतां वरसाती वाऱ्याच्या एका भयंकर तुफानांत सापडून मरण पावले. ते त्या वेळी एवरेस्ट शिखराच्या जवळजवळ गेले होते. ह्या वर्षी हिमालय पर्वतावर मनसून वारे साल्यादापेक्षां अधिक लवकर सुरू झाल्यामुळें बर्फही लवकर पडूं लागलें. ह्यामुळें यंदाच्या मोहिमेचा शेवट कसा काय लागतो ह्याबद्दल हे प्रवासी काळजीतच होत. तरात यंदा थंडीचें मान मार्गाल वेळेपेक्षां दहा अंदांनी जास्तच असून बर्फाचीं तुफाने फारच वेगानें व अधिक लवकर सुरू झालीं. यंदाची परिस्थिति अशा प्रकारें अलंत प्रतिकूल स्वरुपाची उत्पन्न झाल्यामुळें हा प्रयत्न फसला.

मॅलेरी हे मागच्या दोन्ही मोहिमेंत हजर असून ता. २१ मे १९२२ रोजी २६,९८५ फुटांपर्यंत चढलेल्या टोळींत हे होते. ह्यांनी केंब्रिज एथील एका कॉलेजांत अभ्यास केला होता. ते इंग्लंडातील एका शाळेंत शिक्षकाचें काम करीत असत. अर्विन हेही कॉलेजांतून निघालेले सुशिक्षित गृहस्थ होते. ह्या दोघां विद्वान पुरुषांचा असा अंत झाल्याबद्दल वाईट वाटतें.

Opposition of Orthodox Hindus to Mr. Gandhi. →

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"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

Spreading the Conflagration: We regretted in the *Reformer* of the 27th December that Lala Lajpat Rai, of all men, should advise Hindus to organise themselves on communal lines for political purposes. This was with especial reference to Hindus in the Punjab where they form a little less than one-half of the population, and where, therefore, their position as a minority may appear to require to be secured. But Lalaji, we see, gives the same advice to Hindus in the Madras Presidency, where they are practically the whole population, Mahomedans being about only 6 per cent. Lala Lajpat Rai spent a few days in Madras where he went from Belgaum. Before leaving Madras, he told a representative of the Associated Press that "there was practically no Hindu-Moslem problem in South India such as existed in Upper India, but he apprehended that the activities of both Hindus and Mahomedans in Upper India would have their repercussion in the South, and it was with that view that he advocated the formation of Hindu Sabhas in the Madras Presidency." This seems to us to be about as logical as saying that as a conflagration which is raging in one part of a town may spread to other parts, it is better to set fire to the whole place at once. We suggest to Lalaji that the wiser course is to try and isolate the fire at its place of origin. Let Madras, Bombay and the Central Provinces help Upper India to solve its problem, rather than create the same problem for themselves without the least cause for it. An evil can be most effectively dealt with if it is restricted to a single area and prevented from spreading its contagion far and near. Unfortunately, it is much more easy to excite religious and communal antagonisms than to calm them. How the Hindu-Mahomedan differences in Upper India can be settled by unsettling the long tradition of friendly relations in Peninsular India, we are utterly unable to guess. The South may learn from the North how to settle its Brahmin-non-Brahmin differences and the North may learn from the South how Hindus and Mahomedans may live together in peace and goodwill. Mr. C. R. Das has managed in Bengal, where also there is a Mahomedan majority in the population, to find a *modus vivendi* between the two communities, without invoking the help of the whole of India, and the Punjab leaders would do well to follow his example in this particular matter.

Communal Electorates at a Discount: The Indian Christian Conference, which represents the largest

minority community in the country next to the Mahomedans, has declared itself against any demand for communal electorates. The Indian Christians number only 4 millions, and if they feel that they can hold their own without the crutches of communalism, surely the Mahomedans who number 70 millions ought to be much more able to dispense with them. If our Mahomedan friends, however, are unwilling to part with this toy, they will soon find that they are the only people who believe in it in India. The Sikhs have declared that they will give up their communal electorate, if the Mahomedans do likewise, which means that the Sikh community regards it as intrinsically worthless. If that is so, it is better for the Sikhs to discard it, because a thing which has no intrinsic use is apt to become, if not put aside betimes, mischievous, like spectacles if worn by a man whose sight is perfect. The Jains also recently held a Conference of their own, and they too did not yield to the temptation of communal electorates. The Bene Israel in their Conference adopted the same wise course. The Europeans in India have lost a great opportunity of working alongside of Indians by accepting communal electorates for which they find it difficult to find suitable candidates in sufficient numbers. It would not in the least surprise us if at the next revision of the Reforms all communities, including the Mahomedan, voluntarily renounce communal electorates as useless encumbrances. It is just at this time that some Hindu leaders want the Hindus to become communal in their politics.

The Bengal Ordinance Bill: The Government of India gives the Governor-General power to promulgate an Ordinance in an emergency on his sole authority, but such an Ordinance has a term of six months only. In the interval, a law must be passed in the ordinary way to prolong it if it is intended to run for a longer period. A Bill to pass the Bengal Ordinance recently issued by Lord Reading, was accordingly introduced in the Bengal Legislative Council on Wednesday, and it was thrown out by a majority of 9 which was more than the most sanguine opponents of the Bill expected. The Governor of Bengal did his utmost to get a majority, and was strongly backed by his late Mahomedan Ministers, and by Sir Abdur Rahim, a member of his Executive Council. The Viceroy, too, was in residence in Calcutta, and it may be supposed that His Excellency was not altogether a passive spectator of the scene. Mr. C. R. Das, too, had a stroke of appendicitis which disabled him from walking to his seat and enabled him to be carried into the Council in an invalid's chair. Lord Lytton opened the Council in a speech which, we think, must have turned some votes against his Bill. His Excellency by way of showing that Executive action is inalterable, told the story of a young man who had been acquitted of a charge of violent crime by the High Court in the days of the Partition agitation, but who had since confided to His Excellency that he was really guilty

INDIAN SOCIAL REFORMER.

BOMBAY, JANUARY 10, 1925.

ORTHODOXY ON THE WAR PATH.

The condition of the depressed classes of Hindu society has been attracting attention for several years past. The mass-conversions by Christian Missionaries, threatened to deprive Hindu landholders of the services of their predial serfs. When the Mahomedans started their demand for communal electorates, some of their leaders suggested that the untouchable classes were out of the pale of Hindu society, were not Hindus and should not, therefore, count in calculating the proportions respectively of Hindu and Mahomedan representation in the Legislative Councils. These two causes gave an impetus to the movement for the redemption of the untouchables, which it lacked so long as it was confined to those who worked for it from considerations purely of social justice and humanity. Depressed Classes Missions were started, separate schools for the children of the untouchables were established, and some amount of propagandism was done among these classes, particularly in regard to temperance and social purity. Orthodox Hindus as a class kept aloof, but they did not object, perhaps because they did not realise where these reforms must lead. Whenever, however, an attempt was made to admit members of the untouchable castes to practical social equality, for example, by seating them at meals side by side with caste Hindus, orthodoxy showed its teeth and such of the latter as attended, had to recover the goodwill of their castes by undergoing some sort of penitential ceremony. When Mahatma Gandhi made the removal of untouchability an integral part of the Congress constructive programme, he expressly defined his aim to exclude inter-dining, and thus dissociated himself from those who had taken up the reform, not as a means of obtaining Swaraj, but as a matter of pure social justice. The result was that many men who wore Khaddar from top to toe and spoke eloquently on the Congress platform in favour of the removal of untouchability, either bluntly refused to join or adduced some transparent excuse for not joining in inter-communal dinners to which persons of the depressed classes were invited. A few attended, but it was not long before they had to pay for their temerity. In our opinion, therefore, Mahatma Gandhi's intervention in this reform, while it gave it more extension, actually reduced its value and importance as a movement of social, as distinguished from civic and political, equality. Social reformers, therefore, while cordially supporting Mahatmaj's efforts to remove untouchability, do not regard them as going far enough. In fact, Mahatma Gandhi's limited programme in this respect, has seemed to them to show excessive consideration for the irrational prejudices of caste Hindus.

It would seem, however, that there are Hindus in Bombay who regard even Mahatmaj's very mild programme as a menace to their religion. A number

of them mostly Gojirati merchants, met together last Sunday to take steps to save their Hinduism from the danger of being destroyed by his propaganda. Mr. Manmohandas Ramji, a leading Banya merchant, presided, and was supported by a number of others mostly of the same class. It has been suggested to us that the probable effect of Mahatma Gandhi's khaddar propaganda on the piece-goods business, might have lent added keenness to the apprehension, felt by some of the leading persons associated with the function, regarding the effect of his campaign of untouchability on the orthodox religion. We have no means of ascertaining what element of truth there may be in that suggestion. But if there is any, it would be a very remarkable instance of combining the worship of God and mammon. The chairman, Mr. Ramjee, explained that the meeting was a preliminary one convened for the purpose of ascertaining the truth about the aspersions alleged to have been made by Mahatma Gandhi against the Hindu religion and priesthood in his presidential address to the Belgaum Congress. As Mahatmaj's address was printed and distributed to the Congress delegates, and was taken as read, there can be no room for doubt as to what he actually said in it. The only questions are, whether his observations contained any aspersions on the Hindu religion and priesthood, and if they did, whether they were just or unjust. The only passage in Mahatmaj's address which can be regarded as implying any aspersions, reads as follows: "The sooner we remove the blot the better it is for us, Hindus. But the priests tell us that untouchability is a divine appointment. I claim to know something of Hinduism. I am certain that the priests are wrong. It is a blasphemy to say that God set apart any portion of humanity as untouchable." No religion evolved a higher conception of priesthood than Hinduism, and in no religion has the ideal become so degraded as in that religion. The ideal Hindu priest is a man of dedicated life, in whose eyes, consecrated by the vision of God, a Brahman, a cow, an elephant, a dog and a chandala are of equal merit. If he has to-day degenerated into a sort of broker between God and man, it is largely his own fault no doubt, but it is also to some extent the fault of his flock, for after all a community gets the kind of priest which it deserves. Very often the priest is but a scapegoat for the sins of those to whom he ministers. One of the most urgent reforms at the present day is the reform of the Hindu priesthood. The problems of intercommunal unity, the removal of untouchability and most other social and moral reforms will be facilitated greatly if we strictly restrict the priesthood to men of proved, learning, character and piety. The Bombay meeting will not have been altogether an evil if it leads to this truth being impressed forcibly on the minds of Hindu leaders. Mahatmaj has spoken the truth about the corrupt Hinduism and priesthood of our day and he has spoken it in order to restore to both the beauty and spirituality of true religion. Nothing can better illustrate the depths to which Hinduism—

the religion of toleration and *ahimsa*—has snuck than that one of the speakers at the meeting should have suggested that Mahatmaji should be lynched for working to purify popular Hindunism!

The origin of the untouchable classes is still very much an obscure problem of Hindu sociology. But there is no evidence to confirm Mahatma Gandhi's assumption that they are the descendants of aboriginal races whom the Aryan invaders reduced to subjection as the European races did the native races in America, Australia and Africa. In the first place, Indian scholars have thrown considerable doubt on the fact of the so-called Aryan invasion. In the next place, the aboriginal races such as the Bhils, Santals, Todas and others are not classed among untouchables in the Hindu social scale. All the evidence available regarding the assimilation of these tribes to Hinduism, shows that the process, as it is going on even to-day, was entirely peaceful and moral. An even more important fact is that which any one can observe for himself, namely, that the facial features of the untouchable classes resemble more nearly those of the high castes than those of the aboriginals. This impression has been confirmed by anthropometrical measurements which show that, in respect of the various indices used to determine ethnic affinities, the untouchables are nearer the highest Hindu social groups than to the lower. And there is the further consideration that the violent repulsion which is felt towards the untouchables by the higher castes, is itself a sure sign that the latter felt it necessary to keep the former at arms' length by deliberately fostering contempt and hatred against them. This was quite unnecessary in the case of the aboriginals who could not, even if they wished, intermingle with the Hindu castes, so marked are the differences between them. These reasons suggest that the untouchable castes sprang originally from men and women of the higher castes who were put out of the pale owing to religious dissent, social divergence or occupational degradation.

MR. LALUBHAI SAMALDAS ON ECONOMIC PROBLEMS.

The Hon. Mr. Lalubhai Samaldas' presidential address at the Indian Economic Conference which met at Benares last Sunday, is a model of what such addresses should be. Without attempting to exhaust all possible aspects of the economic problem and to embarrass subsequent speakers, the President indicated in broad but suggestive outlines some of the main issues underlying it and the directions in which solutions for them may be looked for. Mr. Lalubhai's sketch of the Indian economic problem starts from two fundamental ideas, both of which are rather apt to be overlooked now-a-days when the economic expert claims to be a law unto himself. The first is that economics should be, to use his felicitous phrase, the handmaid and not the mistress of the Humanities. The principles which govern the relations between man and man and nation and nation, are the province of ethics. Economics

deals with an important part but still a part of these relations and is, therefore, subject to the general principles which are determined by ethics to be those which ought, in a well-regulated society, to govern them. Ruskin in his "Unto This Last," included Commerce among the liberal professions—"the great intellectual professions" as he called them—which, according to him, entailed on their professors the duty, on due occasion, to die in the pursuit of a disinterested purpose. The soldier should die rather than leave his post in battle; the physician rather than leave his post in plague; the pastor, rather than teach falsehood; the lawyer, rather than countenance injustice. According to popular ideas, no corresponding responsibility attaches to the merchant. But Ruskin insisted that for the merchant, too, there was a due occasion to face death and ruin rather than fail in his duty. "Observe," he said, the merchant's function (or manufacturer's, for the broad sense in which it is here used the word must be understood to include both) is to provide for the nation. It is no more his function to get profit for himself out of that provision than it is a clergyman's function to get his stipend. This stipend is a due and necessary adjunct, but not the object of his life, if he be a true clergyman, any more than his fee (or *honorarium*) is the object of life to a true physician. Neither is his fee the object of life to a true merchant. All three, if true men, have a work to be done irrespective of fee—to be done even at any cost, or for quite the contrary of fee; the pastor's function being to teach, the physician's to heal, and the merchant's, as I have said, to provide. That is to say, he has to understand to their very root the qualities of the thing he deals in, and the means of obtaining or producing it; and he has to apply all his sagacity and energy to the producing or obtaining it in perfect state, and distributing it at the cheapest possible price where it is most needed." The perusal of "Unto This Last" is said to have been one of the turning-points in the career of Mahatma Gandhi. Its inspiration is evident in much of the best economic thought of our time in Europe and America. The Universities of these Continents, are taking the lead in the study and formulation of the principles on which society has to be re-constructed so as to avoid the dangers of pre-war economics. Only in the Indian Universities are the old worn-out doctrines still assiduously taught in the guise of the latest and most up-to-date achievement in the sphere of the economic science. Mr. Lalubhai is much to be envied a man to set himself up as a reconstructor of economic ideals, but his insistence at the outset of his address on the humanistic basis of economics, has, we may take it, a purpose and a meaning.

Mr. Lalubhai did well to point out that, when we talk of industrial development now-a-days, we sometimes fail to recognise the fact that agriculture is the staple industry of India. He might have gone further. In no country where the agricultural industry has been allowed to languish as in India, have great modern manufacturing industries been established. In England, agriculture had reached a very high

state of development when the manufacturing stage began; and English statesmen are realising now and seeking by bounties and otherwise to repair the great injury to economic stability which the pursuit of manufactures to the neglect of agriculture has done to their country. In America, on the other hand, agriculture is as highly developed as manufacturing industries, which more than any other feature of her life is the cause of the position of great economic advantage which America occupies to-day over the rest of the world. Mr. Lalubhai referred to taxation, poverty, want of science, deficient supply of capital, and the excessive sub-division of land, as causes detrimentally affecting the Indian cultivator. Minute sub-division of land is wasteful and injurious to efficient cultivation. The ridges or hedges which divide field from field take up space and in a system of small fields they form a considerable proportion of wasted land. We are not, however, inclined to look with favour upon any remedy which involves a derogation from the law of equal division of ancestral property; which is the law not only of Hindus and Mohammedans, but in all countries which have emerged from feudalism. The rule of primogeniture is a survival from feudalism. It is as arbitrary as another rule prevailing in a part of England, according to which not the eldest but the youngest son is heir to his father's estates. Mr. Lalubhai should be able to devise some plan of co-operative cultivation to obviate the evils arising from the application of the law of equal division to land, without changing the law itself as it is an equitable one. The President gave an effective answer to those who deprecate the mixing of politics with economics. A similar caution has been often urged in dealing with education. If politics does not show us the best way of building up and maintaining a healthy national life, it is no politics at all. The degradation of politics is, indeed, due to the elimination from it of all constructive issues, leading to its limitation to the machinery and tactics of elections. Mr. Lalubhai touched upon the subject of unemployment. He thought that, while the problem of unemployment in reference to unskilled labour was not difficult of solution, that in reference to the middle and lower classes was a harder problem. To our mind, no hard and fast line can be drawn between the two. The unemployment among manual workers, is bound to affect employment among the brain-workers. The unemployment problem is a single problem. More work for any class means necessarily more work and wages for all. Less work or no work for any group means under-feeding or starvation for all. Inequalities in the distribution of the reward of labour, manual or intellectual, are the result of wrong social and political arrangements.

THOUGHTS ON WORLD DEPRESSION.

(By Mr. B. J. PADSHAH.)

THIRD LETTER.

(Continued from the issue of December, 27, 1924.)

Education might go on if educationists accept rationing like the rest, and if economy be practised in

the use of books, stationery or apparatus. Theatres might go on, on the same basis, with the rationing of actors and managers, and cutting out of lavish scenic mountings. If, instead of wasting a hundred million sterling for the relief of the unemployed, the British Government had offered to lend to Russia a hundred million sterling worth of agricultural machines, and a quarter million tons of seed and controlled the agricultural machinery and iron and steel and coal establishments and rationed workers, managers, and proprietors and Government controllers alike, more would have been done to set the world's wheels go round. Of course, there is the play of human nature and motives and the result might have proved that there is some innate blackguardism in us all which precludes such healthy organic recuperations of economic society. Yet it is hard to believe that when men are convinced of the shortage of stocks and are convinced that no one is to be permitted to exploit this shortage, that even then rationed wages, profits, dividends, salaries, professional fees would not be accepted by a very large majority. Then the blacklegs could be controlled by the vigilance of their comrades possessing greater civic spirit. The wealthy could be made to see that their wealth does not consist of shekels or securities, but of indefinite rights over stocks which these shekels and securities and lands are supposed to confer: that these rights, being indefinite, might be extinguished wholly or partially according to the quantity and proportions of the constituents of the stocks, and according to the effect of these stocks on the capacity to fulfil obligations of individuals over whom the wealthy man has the rights. Therefore no wealthy man is secure in his wealth, even if he have security against burglary, fire or floods; for his stocks have to be perpetually renewed, and the process of renewal is production whose risks no one can escape; and his cash and securities and lands are only rights over stocks which may never come into existence.

Cautions trading or finances is commendable when stocks are abundant; for if each man be cautious within limits, the general caution would diminish general as well as individual risk. But when stocks are low, everyone's caution consists in diverting to himself extra stocks as margin of safety which can only be created by diverting bare living from others. In such times, caution consists in each escaping risks by throwing them on others; and each man is the victim of all others' caution, until there is a general scramble for safety and mutual knock-downs, as on a cry of fire in a theatre, there is a scramble for the escape-door amid mutual knock-downs. As the situation in a theatre could be better negotiated by people falling in lines and submitting to regulation, so with the shortage of stocks, a desperate situation might be saved by business people falling into line and submitting to a rationing of Working Capital and workmen, to a rationing of wages and profits and prices. When workmen refuse to submit to a reduction of consumption through reduction of wages, nature and arithmetic avenge themselves to enforce reduction of consumption through a rise of prices. And similarly people of fixed incomes, Government establishments, are all brought to heel; the profiteers, last but not

least. The suffering classes will not quietly watch the privations of their families, while the others revel in luxury; efforts at higher wages, higher taxation, higher costs of imparted raw material, the drooping of markets through loss of purchasing power, the failure of customers unable to pay up will harass the producing manufacturer. With whatever foresight he might have arranged for secure circulation of working capital in his direction, the working capital stream has shrunk, and his refreshment with any portion of it is a matter of chance. Uncalled liabilities are not fulfilled, some of the accommodating banks have failed, the securities he relied on for his cash find no buyers, losses in his balance-sheet have wiped off the liquid assets and cash be had carefully and laboriously provided.

Not provision but irrelevant causes determine what businesses are to survive this quasi-natural catastrophe; though no doubt those that do survive will also thrive. The working capital, the stocks, inadequate for the scrambles will be adequate enough and even abundant for the survivors; but this prosperity will have been brought about by the unconscious striving of Economic Society to enforce reduction of consumption—through inflation, unpaid unemployment, swollen burden of taxation, bankruptcies destroying rights and obligations which constitute wealth, the setting aside of projects of remote utility, the attention to the groundwork of economic life, and the stern inattention to the decorative features of the superstructure. All these efforts of the economic organism at self-adjustment with its environment are scoffed at by the conscious wisacres in politics and business and philosophy, and would be even exterminated by these veteran analysts and prophets. These expedients, contrived by human beings, conscious of what they are aiming at, are nevertheless the unconscious adaptations by Economic Society as a whole; the adjustments are not what individuals or groups consciously worked to achieve; the actual ends of their conscious wills were widely different and even contrary. The adaptation is unconscious, and is the functioning not of conscious individuals, but of society as a whole. These aspects are disguised by our habit of thinking in formulas whose terms are currency, credit, capital, individual profits, prices, exports, imports, exchanges. If we think realistically, things mystified by intervening technicalities become clear as crystal.

These realities are best studied by treating the Economic Unit as a self-contained *household*. Economics, etymologically, are a study of the conditions of a well-regulated household; Political Economy is a study of the conditions of a City treated as a regulated household. When the Economic Unit embraces the world, World-Economics will be a study of the conditions of the whole Economic Society treated as a well-regulated household. This study will be a living union of economic mechanics and economic ethics; the mechanics will lay down limits within which the ethics must work as long as the economic mechanism is maintained unobanged. Of those limits, the most obvious and the most overlooked is

that consumption, human and industrial, cannot outstrip stocks; if stocks run low, consumption by man must be curtailed, or the number of consumers must diminish. A second important mechanical limit obvious in any well-regulated household, is that when stocks are low, they must be made to go round where they may most fertilise their own renewal and recuperation; there should be a *methodical rationing*, or stocks will not be replenished; and the *method* would be to avoid diversion of stocks for the subsistence of workers at new projects which do not at least replace the depleted stocks, and also to insist on the rationing of brain-workers as well as manual workers; and further to ensure the restoration of *proportion* among the elements of the depleted stocks. Such a household would stimulate volunteering to submit to rationing by promoting the perception of the reduction of stocks, and by promoting the knowledge that much of the standard consumption may be superfluous and injurious, and its reduction an advantage and not any hardship. The most important perception to inculcate on members of such a household is the basic fact that whatever is consumed is the result of a long process of production, that stocks saved from the past are the entire fund of consumption by individuals and industries, that stocks need renewal or they decay even if unconsumed, that they cannot renew themselves, and that human effort or production has to renew them or the household cannot survive.

A regulated household will see to it that these stocks are maintained in due proportion as well as abundance; and for continuous sufficiency, the household will provide not merely enough for the consumption of workers and tools, but also consumption by children who will be future workers, by the rearers and educators of the young; and in addition there would be provision for the normal growth of numbers say one or two percent every year, and for calamities, such as storms, floods, fires, famines, earthquakes, pests, which may occasionally destroy portions of accumulated stock. The renewal of stock in such abundance cannot be accomplished without much specialisation of function such as obtained in the most primitive households, indicated by such words as patriarch, spinster, daughter (milk-churner). But civilized households have decorative elements, such as play, recreation, art, science, taste, views of scenery, which need a much greater specialisation. That specialisation need not be on a basis of individualistic distribution; but even a well-regulated communistic household must see that stocks or Capital are necessary for consumption and for the renewal of consumables which we call Production. The frown of the communist is not against Capital but the Capitalist; against individuals obtaining regulation of the household and of industries and of control over workers in virtue of control of stocks. The desirability of permitting such regulation and control to the Capitalist, and reward for the use of capital is governed by the same considerations as the desirability of different rewards and positions to other specialists; viz, whether the

household is, on a balance, better or worse for the system of distribution followed. Neither Equality nor Property is a permanent and indubitable natural right; each, when admitted, is provisional, and restricted by the other. A communistic household would liberate all energies for production by inducements which do not demoralize the household; an individualistic household would not consider itself well-regulated if it permitted acquisitiveness, without regards to its effect on the other than economic functions of Society. There can be no animus against Capital as such; and the Capitalist is a specialist, like other specialist workers, to be rewarded or restrained, elevated or degraded, as the best interests of the community demand.

The numerous, varied and intricately inter-connected specializations of modern civilization need machinery of inter-communication and inter-relationship such as money, exchanges rights and obligations, institutions; and these, while promoting the efficiency of the joint varied life by specialists in a household, tend to obscure the direct observation by persons concerned of actual happenings. A regulated economic household would provide statistical and other apparatus for recording continuous observations about the state of stocks of circulating capital, and their even or uneven flow; unregulated (or "free") households do not even perceive the importance of such observation and record. The result is that the reduction of consumption which would be perceived as a need in a well-regulated household, and would be stimulated by fear of the consequences of neglect, is, in free Societies, left to be enforced mechanically without the need being so much as suspected.

When American beef suddenly becomes very cheap, and the seller of it (who has bought cattle and fodder very dear in anticipation of the boom in beef continuing and deepening) is violently aroused to vanishing Working Capital, and the want of money to maintain cattle and himself and family, and to shrunken banking credits, and the banker finds his own holdings in rights dwindling in value, and Government experience resistance to taxation and flight of their treasury balances, curtailment of consumption comes to be compulsorily and mechanically enforced. The owners of thirty thousand million sterling worth of public debts, national and local, suddenly realize that they are not secure wealth, but only rights over the expected future production of peasants which circumstances may not realize, and which, therefore, Government might repudiate through inability to raise by taxation the wherewithal of debt obligations. The wealth of the Irish Landlords was blown off overnight by a terrible failure of harvests; the wealth of Russian landlords was extinguished by the failure of the habitual will of Russian peasants to sow or reap for the benefit of landlords. Rising costs and falling prices close factories and bring about unemployment; those that remain open have a precarious existence with shortage of some essential raw material, dilapidated transport, receding markets and fragility of mutual confidence. In diverse ways people find

themselves without the purchasing power for consumption; but, as there is not the will, following a perception of the need, for rationed consumption—credits, doles, charities, unwanted work are availed of to postpone privation. For want of methodical rationing, consumption is not curtailed everywhere and where most needed; consumption is not led to the aid of replenishment of stocks; obligations to development of mines, harbours, railways, forests, are not postponed; private and public passions, which interfere with the wheels of world industry going round, which waste here stocks badly wanted there, are allowed full swing; the cruel process of readapting consumption to stocks, becomes indefinitely prolonged for want of systematic thinking, and becomes infinitely more cruel than necessary because suspicious man discerns only trouble and is mystified about the cause or nature of it and acts without judgement or consideration to other interests than his own. The workman resists lowering of his wages while his employer appears to roll in riches; the employed and the employer together go under.

(To be continued.)

THE DRAVIDIAN BASIS OF INDIAN CIVILIZATION.

The Editor, *The Indian Social Reformer*.

Sir,

An interesting article has appeared in the *Indian Social Reformer* of December 20 from the pen of a writer whose identity is thinly veiled by the descriptive name of "Dravidian." Commenting on a remark which I made in the course of my evidence before the Bombay University Reform Committee, the learned writer observes that "nothing could be more inapt historically" than my comparison of South India to Ulster." True. But Mr. "Dravidian" has missed my point. May I point out to him that the comparison was only intended to indicate the spirit in which the difficult problem of the *lingua franca* for India should, in my opinion, be approached. England had been long urging the question of Ulster as an insurmountable difficulty in the way of granting independence to Ireland, and yet eventually, when the independence was granted, this difficulty did not stand in the way of doing so. Nothing could better illustrate the proverb, "where there is a will, there is a way." Ulster has not given up her Protestantism, nor need South India give up her Tamil—unless at some future day she is willing to be assimilated with the rest of India as she has done in the past in the matter of adopting Aryan and Sanskrit culture which came from the North.

But the fact that Mr. "Dravidian" has missed the point of my remark is a small matter compared to the main subject of his article in which he endeavours to make out a case for the "Dravidian Basis of Indian Civilization." It may at once be admitted that the theory of the older school of historians who imagined that the Dravidians whom the Aryans encountered were a race of savages or barbarians, who had not passed beyond the primitive stage of culture, is a theory long since exploded, and although few will endorse the crude speculations of Dr. Gilbert Slater, no oriental scholar will at present deny that the Dravidians had achieved a high standard of civilisation long before the time of the

Aryan invasion. Although their claim to being "the founders of the village communities" may be questioned, the Dravidians had, even in pre-historic times, built large cities and strong fortresses, and had distinguished themselves as "experienced and adventurous seamen" who carried on trade with Western Asia and Egypt. As the writer very correctly points out "the country upon which Rama gazed from his place of banishment was a prosperous land with flourishing cities, and not a barren jungle." But what about the higher side of civilization—the spiritual culture of the Dravidians? Their claim to being the originators of the caste system is no more justified than that of their being "the founders of the village communities." Serpent worship and black magic, if these be their contributions to the Hindu religion as is generally supposed, are by no means such elements as the Dravidian can well be proud of. Moreover it may be questioned if the Aryans looked upon them with favour, relegated as they were to the Atharva-veda. The so called phallic worship is another characteristic of a similar kind which is supposed to have belonged originally to the Dravidian religion. But I put it out of consideration, as I do not believe that worship of *śivalinga* was phallic at all. This is abundantly clear from a mass of evidence, such as the association of *bhāsmā* (the sacred ashes) with *Siva*, the matted hair (*jata*) of the god which represent the curling flames of fire, the poison in the throat and the black neck which corresponds to the specks of smoke in the fire, the pouring of the water on the *śivalinga* which takes the place of the streams of ghee which were poured into the sacrificial fire, the seat of the *śivalinga* (the pyramid of fire) which is really the ancient *Vedi* (the altar). All this can be further corroborated by Vedic texts which declare the god *Siva* as *Agni*. *Agni*, moreover, being described as a "bull" and called "Mahan-deva" in a well-known Vedic passage, the "bull" afterwards coming to be separated from the god and made his *vahana* or *dhruva*.

Leaving however, all these details aside, as they are hardly big enough to be the "basis" of Indian civilization, may we not ask a general question: Had not the Dravidian been Aryanized so completely, that except the main stock of the Tamil language—mark, I say language, not literature—nothing remains of the pre-Aryan Dravidian culture which the Dravidian can call exclusively his own. Perish caste, but in India to disown Aryanism and Brahmanism is to disown civilization. No doubt, as Mr. "Dravidian" says, "King Ravana was by no means an unlettered cannibal but a highly accomplished and cultured prince and in his own way a religious devotee." But, he it noted, he was an enemy of Brahmins, not of Brahmanism. He was himself a student of the Vedas and had practised *tapas* like any other Aryan *Rishi*, and is rightly described as a *Brahma-akshasa*.

"When Buddhism swept over the land it was in the south that Brahmanism made its strongholds," says Mr. "Dravidian." I ask. Was it so? "The post-Buddhist Acharyas"—if by that expression Mr. "Dravidian" means Sankaracharya and others—came a long time after Buddhism had swept over the land, nay, Buddhism had been almost swept off the land when the earliest of them was born. Buddhism as a matter of historical fact had never succeeded in completely suppressing Brahmanism, the "Buddhist epoch" being identical with the "Sutra Period" of the Brahmins—a period which also saw the present redaction of the *Mahabharata* and the *Ramayana*, works which could not have come into existence without a lively sense of the Aryan character of national life.

Alluding to the question of Mahomedan influence on Hindu culture, Mr. "Dravidian" contrasts the case of the North with that of the South. "The Mahomedans of the Peninsula," he says were "nationalists" and the Mahomedan states of the Deccan were in later years great barriers to the extension of the Mogul rule to the South." What was this due to, however, may I ask? To the 'nationalisation' of the Mahomedans in the South, or to the political jealousies of the Southern Mahomedan States and the Northern Mogul Empire? I think it was the latter; and some times the jealousies were not even political but were a kind of family feud. The historical facts do not warrant the conclusion about the vitality of the Dravidian Hinduism as contrasted with the inanity of the northern branch. Now, let us go to a somewhat earlier period. Since the day the late Mr. Justice Ranade pointed out (in his inaugural address at the Social Conference held at Lucknow) how Islam had influenced Hinduism, the proposition has become a commonplace of the cultural history of India. With due deference to the great thinker, I submit that the share of Mahomedan influence on the Hinduism of the North has been much exaggerated. In the generally accepted view, Kabir and Nanak are credited to Mahomedan influence. But I venture to think that the impact of Islam on Hinduism in the North called forth these great teachers in the same way as the impact of Britishism on Brahmanism produced Sankaracharya, or that of Christianity on Hinduism Raja Ram Mohan Roy. In each case, the impact was only the occasion, not the cause of the seemingly new teaching. In truth, Sankara appealed to the Upanishads, and Raja Ram Mohan Roy to the monotheistic and non-idolatrous elements in the same ancient scriptures, when challenged by Buddhism and Christianity respectively. Likewise, Kabir and Nanak are the direct descendants of Sankara and Ramana, their spiritual commentators as distinguished from the pundit commentators of whom we have a legion. The *gurubhakti* and the *granthbhakti* which are the two essential features of Sikhism have also their sources in the Bhagavata and other Bhakti-works. While noting that "all the post-Buddhist Acharyas were natives of Southern India," one should not lose sight of the fact that while their body was of the south, their spirit was of the North. For, did not they all preach a religion which was essentially Aryan? And the same is true of the Tamil saints. No doubt, "the Aryans who settled there (in South India) could not impose their language on the South," but they could impose something which was even greater: they imposed their very spirit—their very culture—on the South, and this is what constitutes the fundamental unity of India from Kashmir to Cape Comorin.

AMMENABAD,
30th December 1924.

Yours etc.
"EDUOALUNTER."

IDOLATRY AND ISLAM.

The Editor, *The Indian Social Reformer*.

Sir,

It is universally admitted that all statements that imply a combination of contradictory qualities like infinite and finite, independent and dependant, are impossible and false. The Examiner's statement that Jesus is God and man at the same time implies such a combination, therefore it is false and inconsistent with reason.

A child kisses his mother's picture because it is exactly like her, and the mother is not jealous of it, because it represents her features. But give the child a picture of an

ugly creature and say to him: "This is your mother's likeness, kiss it," he will cast it away and his mother will be offended.

God is immaterial, invisible and formless; we cannot make an image or draw a portrait of Him, and there is no word by symbol of Him to be found, hence He strictly forbids image-worship and symbolism.

If millions of Muslims can worship God without the aid of images and symbols of any kind, why do Hindus require such aid?

If Jesus could worship God and pray to Him without pictures, the Catholics should follow his example and discard pictures.

The whole universe is a Symbol of God and, therefore, no particular or artificial symbol is necessary.

Image-worship materialises and debases the mind; the symbol gradually but surely takes the place of the thing symbolised, therefore idolatry and symbolism should be denounced and not bolstered up.

The majority of idolators consider images to be minor divinities whom they invoke for help, and from whom they implore relief in sickness and sorrow—a very needless and wrong thing to do.

The Koran says: "They worship beside God what can neither harm them nor profit them, and they say, 'These are our intercessors with God.'" The so-called divinities will say to their worshippers, 'It was not we you worshipped, ... we were heedless of your worshipping us.' In other words you worshipped your own instincts, and were reduced to idolatry, not by us, but by your own superstitious fancies.

CAMP, POONA,
29th December 1924.

YOURS etc.,
MUNSHI MAHMUD KHAN.

[As we do not wish this controversy to be prolonged unnecessarily, we may say here that the reverence paid to tombs and saints by most Mahomedan sects has been objected to by the Wahhabis. Our contributor, Mr. Nadkarni, also referred to these practices as showing that the human mind needs some concrete object as a help to concentration.—ED., I.S.R.]

THE LUCKNOW SOCIAL CONFERENCE,

(From a Correspondent.)

The 36th Session of the Indian National Social Conference which followed on the heels of the Liberal Federation at Lucknow passed off very successfully under the presidency of Mr. G. K. Devadhar, Vice-President of the Servants of India Society. The audience was very good, and great interest was shown by the local men and women. Almost all the delegates from the provinces attended. Among those present were Dr. Sir Tej Bahadur Sapra, Mr. Chintamani, Pt. Jagat Narayan, Dr. Paranjpye, the Hon'ble Raju Rampal Singh, Rao Bahadur Kale of Satara and Rao Bahadur Ramanbhai Mhapatram of Ahmedabad. An unusually large number of Europeans, and a large number of Kashmir and Kanju ladies among whom some wore *pardah* were present. There were several Deccani ladies among whom were several lady workers from Poona Seva Sadan. Several Mahomedans also attended the gathering. After Pandit Gokarna Nath Miera, the Chairman of the Reception Committee, finished his welcome address in a suitable speech in the course of which he mentioned several forward strides taken by the people of Lucknow in social reform, the Hon'ble Raja Rampal Singh proposed Mr. Devadhar to the chair. This was seconded by Dr. Paranjpye and supported by Mr. A. P. Sen and Rao Bahadur Ramanbhai all of whom mentioned the various kinds of social activities in which Mr.

Devadhar had served the best interests of our country during last generation.

MR. DEVADHAR'S PRESIDENTIAL ADDRESS.

After occupying the chair in the midst of loud applause, Mr. Devadhar read his presidential address. Mr. Devadhar alluded in most reverential terms to the loss caused by the death of a band of workers like Mrs. Ranade, the Maharaja of Travancore, Dr. Sir S. Subramanya Iyer, Sir Ashutosh Mukerji, Sir Ashutosh Chowdhari, Bahu Sasipada Bawerji and Mr. Harikeshav Patwardhan. The President congratulated the people of Lucknow on their decision to hold this Conference in spite of local difficulties and availed themselves of an opportunity to know where they stood on the march of social reform, and passed on to the very salient features of progress made in the cause of social reform so as to enlist on its side some of the most orthodox and conservative people in the most conservative province of India. Mr. Devadhar then referred to the self-sacrificing and strenuous labours of early social reformers under the leadership of the late Mr. Ranade who co-ordinated their efforts by the formation of the National Social Conference in their own days. According to Mr. Devadhar, the movement which concerned itself more with the question of widening domestic reform, took note of the great change which was sweeping over the world in economic, social, educational, industrial and national fields, and said that the Amritsar conference had the good fortune of clearly defining the new meaning and purpose of this movement. In fact, Mr. Devadhar pointed out clearly its ideal or objective, which, he said, was social efficiency and social happiness both aiming at social solidarity of human races after securing all necessary facilities for the all-round progress of the individual the family and the society through its various communities. He said that, unless by a just angle of vision or liberal change of attitude, efforts are directed towards reordering or reconstructing the social system of Hindus or other communities and of the relations existing between the different communities of India, future progress would be impossible and political progress which formed a part of social reform would be meaningless as all-round progress alone was the law of life in the world. Here he referred in most grateful terms to the services of Mahatma Gandhi in the cause of social reform in some of its directions though he was not a whole-hogger. He then referred to several important items of social reform and referred to the most backward and grovelling condition of the masses and their immediate needs and the efforts that ought to be made for their further progress. In this connection, he referred to the great work done by Christian missionaries, for vindicating the claims of the masses for social and political rights and privileges.

SOCIAL REFORM AND SOCIAL SERVICE.

In pointing out the evils of caste system Mr. Devadhar condemned it in most vehement terms and mentioned the need of immediate action. He then dwelt at some length on the condition of the Depressed classes in various provinces in India expressing his views about the Vykom Satyagraha movement and Palghat Car procession in particular. He referred to the agitation in Travancore State stating from his personal knowledge, that the State officials were anxious to recognise the justice of the claims of the depressed and untouchable classes in that part of the country where, by means of education and admission to administrative posts, the State had improved the position of the Ezhavas and Thiyyas availing as far as possible the caste-war. He sympathised with the efforts of the caste people who were fighting the cause and said that their uplift must

mean a wrong righted and not be made a political game. He then referred to the need of organised efforts for betterment of Aborigines or the Hill Tribes and Criminal Tribes mentioning the work done by various indigenous agencies and Government officials and Christian Missionaries. The President dwelt on the condition of the Industrial Labour and the immediate need for its improvement and appealed to capitalists to recognise the claims of the great human factor in the development of India's Industries with the help of their capital commending the solid efforts made in Bombay in this direction by Mr. N. M. Joshi. He further made it clear that social service is an organised effort for social reform bereft of its fighting academical attitude. While on the need of organised efforts Mr. Devadbar contrasted the work of reformers of the present day with that of the past generation in that, while the former had to spend all their energies in fighting out the battles by engaging themselves in controversies and expositions, the latter had the responsibility of starting institutions to give a definite shape to their ideas and thoughts and provide the right kind of channels for popular enthusiasm to run through them. He mentioned a large number of nation-building activities and several institutions and societies that were promoting them and exhorted the public to support these, and start a ramification of these or similar activities or organisations according to local needs and the genius of the people of different provinces.

NATION-BUILDING ACTIVITIES.

In speaking about the nation-building activities, he referred to the great need and the potential and serviceable character like mass education, Adult Education, Co-operative Movement the Public Health Movement and dealt with Infantile and the Maternal Care, the stopping the high rate of mortality among mothers and babies and the Temperance Movement. Finally, dwelling upon the need of a definite constitution for the conference, Mr. Devadbar turned to the consideration of All-India problems, the progress in social matters made by people of United Provinces and the headway which they still had to make. He referred in most appreciative terms to the work of the late Babu Gangaprasad Varma, Pandit Madan Mohan Malaviya, Mr. A. P. Sen and Pandit Gokarnath Misra who belongs to the very orthodox Kanayakubja family. Mr. Devadbar complimented the Hindus and Mahomedans for the few progressive institutions for the education of women up to the Matriculation stage in Lucknow during the last fifteen years. He referred to the work of similar institutions in Benares, Allahabad, Cawnpore and Meerut and mentioned that in the Isabella Thoburn College for women conducted by Christian Missions there were more than a dozen Hindu and Mahomedan ladies of position in the Intermediate class whereas twelve years ago the province could hardly boast of even half a dozen Hindu or Mahomedan girls passing the Matriculation Examination of the Allahabad University. Mr. Devadbar referred to the principal character of the disturbed inter-communal relations especially those between the Hindus and the Mahomedans of the province and exhorted them to pull together the car of national regeneration concentrating all their attention on India and its problems first and foremost and quoted the sage words of Mr. Ranade from his illuminating address at Lucknow on the subject of India a thousand years ago, dealing with the effect of foreign invasions on the Hindu life and character and vice versa, especially in the north of India, and lastly appealed to his audience to take up the work of reformation of the neglected, the down-trodden, despised and depressed and the women. These, in his opinion, were mines of great wealth. There were

gems and diamonds yet undiscovered, undeveloped and he appealed to the people to burn a great torch with their brilliance and thus united and renovated mount the slopes of the great glory in the light of mutual love and respect and enable the country to make its own contribution to the progress of human race.

THE RESOLUTIONS

On Mr. Devadbar's finishing his speech which was listened to with rapt attention, resolutions dealing with condolence, removal of untouchability, caste system, further spread of female education were passed. Among the speakers on the resolutions were Messrs. Chintamani, and N. M. Joshi, Dr. Paranjpye and several local ladies. A resolution dealing with need for propaganda regarding the acceptance of divorce by the Hindu Society and law was taken up which was discussed with great warmth and heat by several speakers the opposition being led by some orthodox delegates. Some found fault with the Subjects Committee that had met for three hours to discuss the draft resolutions that were placed before the conference. On being put to vote although a large number including several ladies voted for the resolution, it was lost by a narrow majority. Resolutions dealing with *Pardah*, women's property rights, women's franchise, widow remarriage, temperance, early marriages of boys and girls, readmission of Hindu converts, uplift of aborigines and Criminal Tribes, better provision for Infanta and maternal care were moved from the chair and they were all passed unanimously. The constitution of the Conference was moved by Mr. D. G. Dalvi and was passed and Pt. Gokarnath Misra and others moved the resolution reappointing Messrs. Devadhar and Dalvi as Hon. General Secretaries till the next Conference and it was passed, Mr. Chintamani, who had induced Mr. Devadbar to accept the chair moved vote of thanks to the president in most felicitous terms which was carried with loud acclamation. Mr. Devadhar in his closing speech thanked all workers and the Reception Committee which made the conference such a great success.

A COSMOPOLITAN DINNER.

A unique function of this Lucknow Conference was an excellent cosmopolitan dinner arranged by the Reception Committee which was attended by all classes and communities there being a large number of ladies and several Parsi Mahomedan and Christian citizens of Lucknow—this the first dinner of its kind in Lucknow according to the old style. Pandit Gokarnath Misra made a very humorous speech and thanked Mr. Devadbar for the great impetus he has given to the cause of social reform in C. P. Mr. Sen thanked Dr. Paranjpye for his active work in the cause of social reform while in return both these guests thanked the people of Lucknow and exhorted them to take up social work further in right earnest.

ORTHODOX OPPOSITION TO REMOVAL OF UNTOUCHABILITY.

"Save the Hindu religion: Down with Mr. Gandhi and his anti-untouchability campaign" was in effect the cry raised at a meeting of orthodox Hindus, held on Sunday afternoon in the rooms of the Native Piece-goods Merchants' Association, Malji Jetha Market, Bombay. The meeting was convened by about 75 signatories headed by Mr. Manmohandas Ramji, a prominent millowner, and Messrs. Davidas Madhavji Thackersey, Sunderdas Narayandas, Dayalji Moolji, Kanji Kbatoo, Moolji Haridas, Lalji Narajji, Chaturbhuj Devkaroo, Cooverji Pitamber, Dr. Popat Prabhram and Yeshwant Vishnu Neve. Admission to the meeting was restricted to

those who carried a so-called invitation, that is a printed handbill convening the meeting. Gandhi caps were scrupulously kept out. Orthodox Hindus with a large element of Shastris, Pandits and religious preachers predominated in the meeting but a small number of disguised Gandhi-ites contrived to get in.

Mr. Manmohandas Ramji occupied the chair. Beginning with the chairman's opening speech, Mr. Gandhi came in for very hard knocks at the hands of every speaker with reference to his (Mr. Gandhi's) "heresies" about the removal of untouchability, and it was vehemently declared that the Hindu religion was in danger of extinction at the hands of Mr. Gandhi. Uproarious scenes took place whenever a follower of Mr. Gandhi tried to raise his voice of dissent against such views, and the dissenters were silenced because the dominant party in the meeting threatened to forcibly eject such dissenters.

Before the chairman opened the proceedings, a message of sympathy was read from the Shrikaracharya of Sharada Pith. Mr. Manmohandas Ramji, the chairman, first explained that it was a preliminary meeting convened for the purpose of ascertaining the truth about the aspersions alleged to have been made by Mr. Gandhi against the Hindu religion and priesthood at the Belgaum Congress whilst speaking on untouchability and to consider what steps should be taken to check the evil effects of such aspersions. Preceding Mr. Ramji, in the course of a long speech in Gujarati, said every one was entitled to his opinion, whether in social, religious or political matters, but he had no right to foist his opinion on ignorant and credulous people and to mislead them by saying that swaraj was impossible without the removal of untouchability. It was their business to see that the ignorant people were not deceived by such heretic utterances like those of Mr. Gandhi. For his own part, said the speaker, he would rather lay down his life to defend his religion than have swaraj. Mr. Gandhi's logic about removal of untouchability was fallacious. There was no such thing as real equality on the face of the earth. Even in England a rigid caste system prevailed and the higher castes did not mix with the lower castes. The Hindu law givers had created the caste system on the same principle on which the modern medical men advised the segregation of persons suffering from infectious diseases. The untouchables were segregated because of their filthy habits and customs. How many of those who preached the removal of untouchability on the platform invite scavengers and sweepers to dinner in their homes?

The next speaker was Mr. Narraji Parshottam Sanghavi. In solemn tones and apparent grief he quoted passages from Mr. Gandhi's "Nava Jivan" wherein he had said not only was untouchability satanic but he went to the length of saying that if Hindu scriptures were found to support untouchability, he (Mr. Gandhi) would be ashamed to call himself a Hindu. The speaker held up these quotations from Mr. Gandhi to ridicule, and a large part of the audience seemed so much scandalised that it shouted its strong disapproval of Mr. Gandhi's "heresies."

Continuing, the speaker said if Mr. Gandhi had made such scandalous declarations publicly in any other country he would be torn to pieces by the mob. His declarations were meekly tolerated in India because the Hindus had become cowards and did nothing to defend their religion. Now the time had come when they should give up their cowardice and lynch Mr. Gandhi when he made such statements publicly.

At the last statement of the speaker, there was an uproar from both his supporters and opponents. The chairman could not restore order for some time. Then turning to the speaker he said: "You have evidently, in the heat of the moment, said some thing which you did not mean? What you meant to say was that you were willing to lay down your life for your religion and not that Mr. Gandhi should be lynched?"

The speaker agreed that that was the correct interpretation of what he said. He was then allowed to conclude his speech.

Several other speakers addressed the meeting in the same strain as the two foregoing, and occasionally there was an uproar. Finally, a resolution was passed appointing a committee to investigate the alleged aspersions of Mr. Gandhi against the Hindu religion and to recommend what steps should be taken to counteract those aspersions.—*The Times of India.*

NEWS OF THE WEEK.

Index to Vol. XXXIV: The index to the last volume of the *Reformer* which, we regret, was unnecessarily delayed this year, is now ready, and copies are sent along with this issue to those of our subscribers who have applied for them.

A Cold Reception: In an interview by a representative of the *Hindu*, Mr. A. Ramaswami Mudaliar, President of the Non-Brahmin Conference at Belgaum, said:—"So far as the activities of the Indian National Congress are concerned, there is one aspect of the meeting at Belgaum which, I think, I should be failing in my duty if I do not mention. The Non-Brahmin Congress was invited to Belgaum by Mr. Mahmood Ali, the President of the National Congress. The idea suggested by him was that it would pave the way for unity of the different political parties. The Non-Brahmins met at Belgaum but there was not the slightest attempt made by any of the leaders of the National Congress either to meet the leaders of the Non-Brahmin Party or to attend their Congress and find out the views of the gathering. It cannot be said that any of the Congress leaders were unaware of the holding of the Non-Brahmin Congress. The fact was widely advertised in the papers that it was in consequence of their invitation that the Non-Brahmins were meeting at Belgaum. In the second place certain non-Brahmin gentlemen of this Presidency appear to have held meetings in the Congress pandal itself passing the usual protest resolutions as to the representative character of the Non-Brahmin Congress. That should have given the leaders of the Congress an opportunity to know, if they had not already done so, that the Non-Brahmins were meeting at Belgaum. Above all, specific invitations were issued to more than a dozen Congress leaders to attend the Congress. That was the third notice to Mr. Mahmood Ali, Mr. Gandhi and others, of the holding of the Non-Brahmin session at Belgaum. It is remarkable that those who were at Bombay so keen on our holding the Congress at Belgaum refused to take any notice of it when at great personal inconvenience we had gathered there in large numbers to discuss the political situation. I am not complaining of the courtesy or the want of courtesy shown by these gentlemen, but I am only stating the fact. I am thankful that we had serious work of our own primarily to do and the idea of meeting the Congress leaders was only a very secondary one so that none of us were really disappointed at the turn events took."

Dean of Grant Medical College: This week's Bombay Government *Gazette* announces the appointment of Captain S. L. Bhatia, M. A., M. D., I. M. S., to act as Dean, Grant Medical College, in addition to his own duties from the 1st instant. This, we think, is the first time that an Indian has been appointed to the post. It was understood that about two years ago an Indian had been selected for the principalship of the Madras Medical College, but the appointment was cancelled before it took effect, and an Englishman was appointed.

The Hindu Mahasabha: The special session of the Hindu Mahasabha, presided over by Paudai Madan Mohan Malaviya and attended by leading Hindu and Muslim leaders, commenced its sitting at Belgaum on the 27th December. Pandit Malaviya explained the justification for the creation of the Mahasabha and said that it was not hostile to any national or communal organisation, but that it would supplement the work of others and promote the aims of the National Congress. The Sabha would primarily concern itself to promote the Hindu religion and culture, to introduce sound and healthy changes in the social system and to promote *swadeshi*. He then explained how the organisation of a Hindu *misla* had become necessary owing to the proselytizing activities of the Muslims and Christians. The Hindu opinion on the question of representation in the Councils and the Services had also to be focused and voiced in any decision which might be held on the subject. He disliked communal representation as communalism and nationalism could not co-exist, but he hoped that the communal fever would soon subside. An important resolution, giving political orientation to the Hindu Mahasabha for the first time, was the one only moved by Mr. Satyamurti and unanimously passed, appointing a committee to ascertain and formulate Hindu opinion on the subject of Hindu-Muslim problems in their relation to the question of further constitutional reforms. Lala Lajpat Rai is the Chairman of the Committee and three Hindu representatives from every province have been selected to form it. Several resolutions were passed by the Mahasabha. One expressed deep satisfaction at the recognition of independence of Nepal by the British Government, while another declared that the local authorities were incompetent in dealing with the Kohat disturbances. Other resolutions, praying to the Maharani of Travancore to permit the Untouchables the use of public roads, condemning the Gulbarga riots, urging Brahmans and Non-Brahmans to remove mutual misunderstandings, and asking Hindus to start Hindu Sahas all over the country, were also passed. The Mahasabha also endorsed the resolutions passed previously at Benares and Allahabad, which appealed to all Hindus to work in friendliness and harmony with other communities, to promote religious education among boys and girls, not to perform the marriages of girls before the age of 12 and of boys before the age of 18, to organise social service leagues and to raise the Depressed Classes by admitting them to public schools, wells and temples and in cases, where it was not feasible, to build for them special temples and wells.

Indian Historical Records Commission: The Indian Historical Records Commission will hold its 7th session at Poona on January 12 and 13 1935. An exhibition of Historical Records, seals, portraits, etc., is being organised by M. A. F. M. Abdul Ali (Keeper of the records of the Government of India and Secretary to the Commission) with the help of Mr. H. G. Rawlinson, Principal, Deccan College, Poona. The exhibition will be held at the Council Hall and will be open to the public. The members of the Commission will spend the 14th and 15th of January at Satara as the guests of Rao Bahadur D. B. Parasnis whose Historical Museum contains one of the finest private collections in India.

Removal of Social Disability: The *West Coast Reformer* has the following:—The public road adjoining the famous Katanjar temple in Haripad (in Travancore) has been opened to all classes. This temple was closed for many years to low caste Hindus and Christians, but now they have been allowed to enter it, without admission, however, into the "Sanctum Sanctorum".

Bishop Fisher at Suri: A correspondent writes:—For the first time in the history of Suri, a Christian Bishop was welcome in purely Indian fashion to the home of Dwaraka Nath Chuckerbuddy, and here, in a large reception room, lighted only by candles, and filled with over a hundred representatives of the city sitting on the floor, Bishop Fisher took his place on a low dais at one end of the room, where he sat with crossed legs as he addressed the audience. Mrs. Fisher and Mrs. Dewey joined the ladies in the *purdah* section overlooking the room, and were surrounded by a group of Indian ladies who had come to join in the welcome. The three white *sahibs* present in the company sat with the Indians on the carpeted floor, and joined with their brothers of this land in giving marked attention to all that was said by the speaker. Hindus, Mahomedans and Christians were joined together in the group. Rajen Bhan, in a short speech welcomed the Bishop to their midst. The Bishop in addressing the citizens of Suri, said that in spite of the modern materialistic tendencies, India had retained her spiritual soul. And that it was left to India, not only to hold her own in spiritual things but also to give to other countries something of her ideals. The West is being crushed by its materialism. Referring to the higher ideals of Christ, the Bishop said, "The ideal of Christ is not alone for any sect, nor is it limited by any geographical boundaries. Nor is it restricted to any nation or group of nations. No creed can charge this universal ideal of brotherhood. The spiritual minded men of every religion can easily accommodate these ideals, and blend them with their own for their own spiritual achievement. Gandhi and Tagore have been preaching peace which has been fulfilling the longings of peace-loving peoples all over the world. This message is the gift through the ages, of India to all nations, and is proving that India's spirit of brotherhood is still alive in this time when materialism is causing unrest throughout the world. Therefore, if India, without detaching herself from her national heritage, accepts this ideal, she will be able to give a new expression and a new interpretation of her spiritual force and of Christ, not only to her own people but also to the people of all the nations of the world." The meeting terminated with a vote of thanks to the Bishop, for his illuminating and inspiring address.

Education in Kenya: In a memorandum addressed to the Hon'ble Ormsby Gore, on a deputation of Mombasa Indians, the following statement was made regarding education in Kenya:—The first and the most important subject, to our mind, is the subject of education. It will be useful to know what the local government had allotted for the education of the Kenya children, and we therefore, take this opportunity to show the educational vote which is as under:

Community	Population	Govt. Vote	Amount per 100 persons
European	9,000	£24,000	£266 666
Indians	22,822	£11,675	£ 50,760
Natives	80,00,000	£37,000	£ 1,233

Christianity and Buddhism: Thus the *Indian Witness*:—The Christian leaders in Ceylon, confronted with the fact that the ratio of the Christian to the whole population of that Island is actually less than it was a century ago, recently met in conference to examine the position and inquire into the causes. Of their findings, the most interesting to Christian workers in India, who are accustomed to friendly and sympathetic relations with Hindu and Muslim thinkers, is the utter rejection of the belief that such relations are possible with Buddhism and that "nothing is to be gained by attempting to rise up to Christian concepts from the basis of Buddhist ideas."

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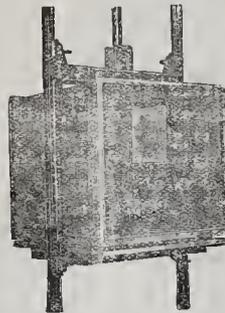
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Young India

A Weekly Journal

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Cow Protection

The following is the substance of Mr. Gandhi's presidential speech at the Cow Conference held during the Congress week at Belgaum:—

"I hold the question of cow protection to be not less momentous but in certain respects even of far greater moment than that of Swaraj. I would even go so far as to say that just as so long as Hindu-Muslim unity is not effected, Hinduism not purged of the taint of untouchability and the wearing of hand-spun and hand-woven Khaddar does not become universal, Swaraj would be impossible of attainment, even so the term 'Swaraj' would be devoid of all meaning so long as we have not found out a way of saving the cow, for that is the touchstone on which Hinduism must be tested and proved before there can be any real Swaraj in India. I claim to be a Sanatani Hindu. People may laugh and say that to call myself a Sanatani Hindu when I eat and drink from the hands of Musalmans and Christians, keep an untouchable girl in my house as my daughter and do not even hesitate to quote the Bible, is nothing short of doing violence to language. But I would still adhere to my claim, for I have faith in me which tells me that a day would come—may be most probably after I am dead and no longer present in this world in the flesh to bear witness—when my critics would recognize their error and admit the justness of my claim. Pretty long while ago, I once wrote in *Young India* an article on Hinduism, which I consider to be one of my most thoughtful writings on the subject. The definition of Hinduism which I gave in it is probably the clearest that I have ever given. After defining a Hindu as one who believed in the Vedas and Upanishads, recited the *Gayatri* and subscribed to the doctrine of rebirth and transmigration etc, I added that so far as the popular notion of Hinduism was concerned, its distinguishing feature was belief in cow protection and reverence for the cow. I do not want to be told as to what Hindus ten-thousand years ago did. I know there are scholars who tell us that cow-sacrifice is mentioned in the Vedas. I remember when I was a high school student we read a sentence in our Sanskrit text-book to the effect that the Brahmins of old used to eat beef. That exercised my mind greatly and I used to wonder and ask myself whether what was written could be after all true. But as I grew up the conviction slowly forced itself upon me that even if the text on which these statements were based was actually part of the Vedas, the interpretation put upon it could not be correct. I had conceived of

another way out of the difficulty. This was purely for personal satisfaction. "If the Vedic text under reference was incapable of bearing any other interpretation than the literal," I said to myself, "the Brahmins who were alleged to be eating beef had the power to bring the slaughtered animals back to life again." But that is neither here nor there. The speculation does not concern the general mass of the Hindus. I do not claim to be a Vedic scholar. I have read Sanskrit Scriptures largely in translation. A layman like myself, therefore can hardly have any *locus standi* in a controversy like this. But I have confidence in myself. Therefore I do not hesitate to freely express to others my opinions based on my inner experience. It may be that we may not be all able to agree as to the exact meaning and significance of cow protection. For Hinduism does not rest on the authority of one book or one prophet; nor does it possess a common creed—like the *Kalima* of Islam—acceptable to all. That renders a common definition of Hinduism a bit difficult, but therein lies its strength also. For, it is this special feature that has given to Hinduism its inclusive and assimilative character and made its gradual, silent evolution possible. Go to any Hindu child and he would tell you that cow protection is the supreme duty of every Hindu and that any one who does not believe in it hardly deserves the name of a Hindu.

But while I am a firm believer in the necessity and importance of cow protection, I do not at all endorse the current methods adopted for that purpose. Some of the practices followed in the name of cow protection cause me extreme anguish. My heart aches within me. Several years ago I wrote in "*Hind Swaraj*" that our cow protection societies were in fact so many cow killing societies. Since then and after my return to India in 1915 that conviction of mine has grown stronger and firmer everyday. Holding the views that I do, therefore, I have naturally felt a great hesitation in accepting the Presidentship of this Conference. Would it be proper for me to preside over this Conference under these circumstances? Would I at all succeed in convincing you of the soundness of my views—radically different as they are from the commonly accepted notions on this subject? These were the questions that filled my mind. But Mr. Gangadhar Rao Deshpande wired to me that I might preside over the conference on my terms, that Sjt. Chikodi was familiar with my views on the matter and was at one with me to a very large extent. So much by way of personal explanation.

Once, while in Champaran, I was asked to expound my views regarding cow protection. I told my Champaran friends then that if anybody was really anxious to save the cow, he ought once for all to disabuse his mind of the notion that he had to make the Christians and Musalmans to desist from cow-killing. Unfortunately today we seem to believe that the problem of cow protection consists merely in preventing non-Hindus especially Musalmans from beef-eating and cow-killing. That seems to me to be absurd. Let no one, however, conclude from this that I am indifferent when a non-Hindu kills a cow or that I can bear the practice of cow-killing. On the contrary, no one probably experiences a greater agony of the soul when a cow is killed. But what am I to do? Am I to fulfil my *Dharma* myself or am I to get it fulfilled by proxy? Of what avail would be my preaching *Brahmacharya* to others if I am at the same time steeped in vice myself? How can I ask Musalmans to desist from eating beef, when I eat it myself? But supposing even that I myself do not kill the cow, is it any part of my duty to make the Musalman, against his will, to do like wise? Musalmans claim that Islam permits them to kill the cow. To make a Musalman, therefore, to abstain from cow-killing under compulsion, would amount in my opinion to converting him to Hinduism by force. Even in India under Swarajya, in my opinion, it would be for a Hindu majority unwise and improper to coerce by legislation a Musalman minority into submission to statutory prohibition of cowslaughter. When I pledge myself to save the cow, I do not mean merely the Indian cow, but the cow all the world over. My religion teaches me that I should by my personal conduct instil into the minds of those who might hold different views, the conviction that cow-killing is a sin and that therefore it ought to be abandoned. My ambition is no less than to see the principle of cow protection established throughout the world. But that requires that I should set my own house thoroughly in order first.

Let alone other provinces. Would you believe me if I told you that the Hindus of Gujrat practice cow killing? You will wonder but let me tell you that in Gujrat the bullocks employed for drawing carts are goaded with spiked rods till blood oozes from their bruised backs. You may say that this is not cow killing but bullock killing. But I see no difference between the two, the killing of the cow and killing her male progeny. Again you may say that this practice may be abominable and worthy of condemnation but it hardly amounts to killing. But here, again, I beg to differ. If the bullock in question had a tongue to speak and were asked which fate he preferred—instantaneous death, under the butcher's knife or the long-drawn agony to which he is subjected, he would undoubtedly prefer the former. At Calcutta a Sindhi gentleman used to meet me often. He used always to tell me stories about the cruelty that was practiced by milkmen on cows in Calcutta. He asked me to see for myself the process of milking the cows as carried on in the dairies. The practice of blowing is loathsome. The people who do this are Hindus. Again, no where in the world is the condition of cattle so poor as in India. No where in the world would you find such skeletons of cows and bullocks as you do in our

cow-worshipping India. No where are bullocks worked so beyond their capacity as here. I contend that so long as these things continue we have no right to ask anybody to stop cow-killing. In Bhagavat in one place the illustrious author describes the various things which have been the cause of India's downfall. One of the causes mentioned is that we have given up cow protection. To-day I want to bring home to you if I can the close relation which exists between the present poverty-stricken condition of India and our failure to protect the cow. We, who live in cities probably can have no idea of the extent of the poverty of our poor folk. Millions upon millions cannot afford to have two full meals per day. Some live on rotten rice only. There are others for whom salt and chillies are the only table luxuries. Is it not a just nemesis for our belying of our religion?

Then in India we have the system of *Pinjrapols*. The way in which most of these are managed is far from satisfactory. And yet, I am sorry to observe that the people who are mostly responsible for them are *Jains*, who are out and out believers in *Ahimsa*. Well organised, these *Pinjra pols* ought to be flourishing dairies supplying pure good milk at a cheap rate to the poor. I am told however that even in a rich city like Ahmedabad there are cases of the wives of labourers feeding their babies on flour dissolved in water. There cannot be a sadder commentary on the way in which we protect the cow than that in a country which has such an extensive system of *Pinjra pols* the poor should experience a famine of pure, good milk. That I hope will serve to explain to you how our failure to protect the cow at one end of the chain results in our skin and bone starvings at the other.

If, therefore, I am asked how to save the cow, my first advice will be, "dismiss from your minds the Musalmans and Christians altogether, and mind your own duty first." I have been telling Maulana Shaukat Ali all along that I was helping him to save his cow *i.e.* the Khilafat, because I hoped to save my cow thereby. I am prepared to place my life in the hands of the Musalmans, to live merely on their sufferance. Why? Simply that I might be able to protect the cow. I hope to achieve the end not by entering into a bargain with the Musalmans but by bringing about a change of heart in them. So long as this is not done I hold my soul in patience. For I have not a shadow of doubt in my mind that such a change of heart can be brought about only by our own correct conduct towards them and by our personal example.

Cow-slaughter and man-slaughter, are in my opinion the two sides of the same coin. And the remedy for both is identical *i.e.* that we develop the *Ahimsa* principle and endeavour to win over our opponents by love. The test of love is *tapasya* and *tapasya* means suffering. I offered to share with the Musalmans their suffering to the best of my capacity not merely because I wanted their cooperation for winning Swaraj but also because I had in mind the object of saving the cow. The *Koran*, so far as I have been able to understand it, declares it to be a sin to take the life of any living being without cause. I want to develop the capacity to convince the Musalmans that to kill the cow is practically

to kill their fellow countrymen and friends—the Hindus. The Koran says that there can be no heaven for one who sheds the blood of an innocent neighbour. Therefore I am anxious to establish the best neighbourly relations with the Musalmans. I scrupulously avoid doing anything that might hurt their feelings. I even try to respect their prejudices. But I do this not in a spirit of bargain, I ask them for no reward. For that I look to God only. My Gita tells me that evil can never result from a good action. Therefore I must help the Musalmans from a pure sense of duty—without making any terms with them. For more cows are killed today for the sake of Englishmen in India than for the Musalmans. I want to convert the former also. I would like to convince them that whilst they are in our midst their duty lies in getting rid of their Western culture to the extent that it comes in conflict with ours. You will thus see that even our self-interest requires us to observe *Ahimsa*. By *Ahimsa* we will be able to save the cow and also to win the friendship of the English. I want to purchase the friendship of all by sacrifice. But if I do not approach the English on bent knees, as I the Musalmans that is because the former are intoxicated with power. The Musalman is a fellow sufferer in slavery. We can therefore speak to him as a friend and a comrade. The Englishman on the contrary is unable to appreciate our friendly advances. He would spurn them. He does not care for our friendship, he wants to patronize us. We want neither his insults nor his patronage. We therefore let him alone. Our Shastras have laid down that charity should be given only to a deserving person, that knowledge should be imparted only to one who is desirous of having it. So we content ourselves with non-cooperating with our rulers—not out of hatred but in a spirit of love. It was because love was the motive force behind non-cooperation that I advised suspension of civil disobedience when violence broke out in Bombay and Chauri Chaura. I wanted to make it clear to Englishmen that I wanted to win Swaraj not by shedding their blood but by making them feel absolutely at ease as regards the safety of their persons. What profit would it be if I succeed in saving a few cows from death by using force against persons who do not regard cow-killing as sinful. Cow protection then can only be secured by cultivating universal friendliness, i. e. *Ahimsa*. Now you will understand why I regard the question of cow protection as greater even than that of Swaraj. The fact is that the capacity to achieve the former will suffice for the latter purpose as well.

So far I have confined myself to the grosser or material aspect of cow protection i. e. the aspect that refers to the animal cow only. In its finer or spiritual sense the term cow protection means the protection of every living creature. Today the world does not fully realize the force and possibilities that lie hidden in *Ahimsa*. The scriptures of Christians, Musalmans and Hindus are all replete with the teaching of *Ahimsa*. But we do not know its full import. The *Rishis* of old performed terrible penances and austerities to discover the right meaning of sacred texts. To day we have at least two interpretations of the *Gayatri*. Which one of them is correct, that of the Sanatanists or that of the Arya Smajists? Who can say? But our *Rishis* made the

startling discovery (and every day I feel more and more convinced of its truth) that sacred texts and inspired writings yield their truth only in proportion as one has advanced in the practice of *Ahimsa* and truth. The greater the realization of truth and *Ahimsa* the greater the illumination. These same *Rishis* declared that cow protection was the supreme duty of a Hindu and that its performance brought one *Moksha* i. e. salvation. Now I am not ready to believe that by merely protecting the animal cow, one can attain *Moksha*. For *Moksha* one must completely get rid of one's lower feelings like attachment, hatred, anger, jealousy etc. It follows, therefore, that the meaning of cow protection in terms of *Moksha* must be much wider and far more comprehensive than is commonly supposed. The cow protection which can bring one *Moksha* must, from its very nature include the protection of everything that feels. Therefore in my opinion, every little breach of the *Ahimsa* principle, like causing hurt by harsh speech to any one, man, woman or child, to cause pain to the weakest and the most insignificant creature on earth would be a breach of the principle of cow protection, would be tantamount to the sin of beef-eating—differing from it in degree, if at all, rather than in kind. That being so, I hold that with all our passions let loose we cannot to-day claim to be following the principle of cow protection.

At Lahore I met Lala Dhanpatrai, somewhat of a crank like myself. He told me that if I wanted to save the cow I should wean the Hindus from their false notions. He said it was Hindus who sold cows to the Musalman butcher and but for them the latter would have no cows to kill. The reason for this practice he told me was economical. The village commons that served as grazing grounds for the cattle had been enclosed by the Government and so people could not afford to keep cows. He suggested a way out of the difficulty. It was no longer necessary, he told me, to sell cows that had ceased to give milk. He himself, he said, had tried the experiment of buying such cows. He then put them to the plough. After some time, if proper care was taken, they put on flesh and became fit to bear again. I cannot vouch for the truth of this statement. But I see no reason why this practice should not be generally adopted if the facts are as stated by Lala Dhanpatrai. Our Shastras, certainly have nowhere said that under no circumstances should the cow not be used for draught purposes. If we feed the cow properly, tend it carefully and then use her for drawing carts or working the plough, always taking care not to tax her beyond her capacity, there can be nothing wrong in it. I therefore commend the suggestion for consideration and adoption if it is found to be workable. We may not look down upon a person if he tries to protect the cow in this manner.

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Interrogatories Answered

(By M. K. Gandhi)

During last month I had a hearty discussion with an English friend, who takes deep interest in matters Indian and who is anxious to serve India to the best of his ability. He asked me whether I would publish the gist of our conversation. I readily agreed but asked him to jot down the points he raised which he gladly did. I do not disclose the friend's name as the name does not matter. It is my views that matter because they are exciting some interest at the present moment. If I am a friend of Englishmen, as I claim to be, I must patiently answer all the doubts that may arise in their minds. The English friend put the questions not all on his own behalf but mostly on behalf of those Englishmen who had originally raised them.

Here are the questions with answers.

What is the real purpose of your insistence upon the Khaddar programme as a means of obtaining Swaraj?

I am interested in the attainment of Swaraj only by non-violent and truthful means. This is possible only through a diligent and successful prosecution of the Khaddar programme. Swaraj can be peacefully attained only if the whole Indian mass work as with one will, be it on ever so little a constructive and useful thing for ever so little a time. Such an effort presupposes national consciousness. This is possible only through the spinning wheel. It is not remunerative enough for individuals. It is therefore not enough incentive for an individual selfishly inclined. It is however enough to raise at a bound the national prosperity in an appreciable manner. An increase of one rupee per head per year may mean nothing to the individual. But Rs. 5,000/- in a village containing a population of as many would mean the payment of land revenue or other dues. Thus the spinning wheel means national consciousness and a contribution by every individual to a definite constructive national work. If India can demonstrate her capacity for such an achievement by voluntary effort she is ready for political Swaraj. Any lawful demand of a nation with a will of its own must prove irresistible. I have hitherto said nothing of the immense economic value of the wheel and its product Khaddar. For it is obvious. The economic prosperity of India must indirectly affect the course of her political history—even using the word 'political' in its narrow sense. Lastly, when the exploitation of India by Lancashire ceases by reason of the ability of India through the Wheel to clothe herself and consequently to exclude foreign cloth and therefore also Lancashire cloth, England will have lost the feverish anxiety at any cost to hold India under subjection.

This means revolutionising the national taste? Do you expect to persuade your countrymen to give up the use of foreign cloth?

I do. After all I am asking for very little. Millions are indifferent as to what they wear. They merely look to the cheapness of the articles they buy.

It is the middle class whose taste has to be revised. I do not think that the substitution of foreign cloth by Khaddar is an impossible task for them. Moreover it should be remembered that nowadays it is possible for Khaddar to suit a large variety of tastes. And improvement in fineness is making steady progress. I am therefore of opinion that if any constructive work is capable of success, it is the Khaddar programme.

What do you mean by Swaraj and what are its limitations, if any?

By Swaraj I mean the Government of India by the consent of the people ascertained by the vote of the largest number of the adult population, male or female, native born or domiciled who have contributed by manual labour to the service of the State and who have taken the trouble of having their names registered as voters. This Government should be quite consistent with the British connection on absolutely honourable and equal terms. Personally I have not despaired of the substitution for the present servile condition of equal partnership or association. But I would not for one moment hesitate to countenance or bring about complete severance if it became necessary i.e. if the connection impeded India's full growth.

To what extent are you committed to the programme and methods of the Swaraj Party?

I am personally committed neither to the programme nor to the methods of the Swaraj party. As a Congressman I recognise its undoubted influence in the country and therefore its right to represent the Congress—a right which it now enjoys by arrangement but which it otherwise might have secured by a party vote.

What are the relations between you and the leaders of that party?

They are of a most cordial character. I give them the same credit for patriotic service and sacrifice that I would like to claim for myself.

It has been stated that you "have surrendered to Mr. Das—"

The statement is true in the sense that I have avoided a quarrel among Congressmen. But it is not true if it is intended to convey the meaning that I have surrendered an iota of my principles.

Was not your attitude on the Saha resolution different from the one you have now adopted?

Not in the least. At the time of the Saha resolution I was opposing an internal error. At the present moment I am resisting external oppression based on erroneous assumptions. Moreover, my attempt then to secure consistency of conduct and control of the Congress executive by one party must not be confused with my action on the Saha resolution. The two things were totally different and were not even inter-related. As soon as I discovered that the attempt to secure unity of control led to bad blood, I retraced my steps and declared complete surrender to the Swaraj Party.

It has been stated that you have lost your moral authority by your surrender—?

Moral authority is never retained by any attempt to hold on to it. It comes without seeking and is retained without effort. I am not conscious of loss of moral authority, for I am utterly unconscious of being of any single act compromising my moral conduct.

What I have undoubtedly lost is the intellectual cooperation of a large number of educated men in my presentation of the means of attaining Swaraj, e. g. the spinning wheel.

Why do you insist upon non-cooperation while every one of the activities has failed? What is the purpose in speaking of its suspension?

I do not insist now. But I do not admit that every one of the activities has failed. On the contrary, every activity of non-cooperation succeeded to an extent. I can speak only of its suspension because to me non-cooperation is a vital principle of life and because in my opinion it has done India and, if you will, the world an amount of good of which, at present, we have not adequate conception and also because, if I found an atmosphere of substantial non-violence and real co-operation among the people and if the end remained still unattained, I should not hesitate to advise its resumption by the nation.

How do you propose to solve the Hindu-Muslim problem?

By constantly insisting upon both the communities cultivating mutual respect and trust and by insisting upon Hindus surrendering out of strength to the Musalman in every mundane matter and by showing that those who claim to be nationalists and are in an overwhelming majority should stand out in any unseemly competition for legislative or administrative control. I hope also to achieve the end by demonstrating that real Swaraj will come not by the acquisition of authority by a few but by the acquisition of the capacity by all to resist authority when it is abused. In other words Swaraj is to be attained by educating the masses to a sense of their capacity to regulate and control authority.

What is your own real attitude towards the English and your hope about England?

My attitude towards the English is one of utter friendliness and respect. I claim to be their friend, because it is contrary to my nature to distrust a single human being or to believe that any nation on earth is incapable of redemption. I have respect for Englishmen, because I recognise their bravery, their spirit of sacrifice for what they believe to be good for themselves, their cohesion and their powers of vast organisation. My hope about them is that they will at no distant date retrace their steps, revise their policy of exploitation of undisciplined and ill-organised races and give tangible proof that India is an equal friend and partner in the British Commonwealth to come. Whether such an event will ever come to pass will largely depend upon our own conduct. That is to say I have hope of England because I have hope of India. We will not for ever remain disorganised and imitative. Beneath the present disorganisation, demoralisation and lack of initiative I can discover organisation, moral strength and initiative forming themselves. A time is coming when England will be glad of India's friendship and India will disdain to reject the proffered hand because it has once despoiled her. I know that I have nothing to offer in proof of my hope. It is based on an immutable faith. And it is a poor faith that is based on proof commonly called.

Notes

How not to do it

Jamiat-ul-Tabligh Islam has favoured me with the following translation of a resolution recently passed by it.

"Resolved that the responsibility for the entire series of deplorable events which took place during the recent disturbances at Kohat and which resulted in great loss of life and property to the residents of that place, lies with the person or persons who published at Kohat the offensive and provoking pamphlet which contained vile attacks on Islam and deeply wounded the religious feelings of Musalmans. The Hindus who fired shots and killed Musalmans are also responsible for aggravating the delicate situation still further. This Jamiet expresses sympathy with all those residents of Kohat, irrespective of creed and caste, who suffered loss of life or property in the course of these disturbances. As a religious society, this Jamiet feels bound to point out to Mahatma Gandhi and other political leaders that unless scurrilous attacks, in writing or by speech, on religion and founders and leaders of religious movements are absolutely stopped, the creation and maintenance of Hindu-Muslim unity in India will always be found impossible."

I am unable to congratulate the Jamiet on its resolution. It seems that both the parties have made up their minds on the main facts although no impartial inquiry has yet been held. Is it an established fact that the responsibility for 'the entire series of deplorable events' lies with 'the person or persons who published at Kohat the offensive and provoking pamphlet'? Is it also an established fact that 'the Hindus who fired shots and killed Musalmans are also responsible for aggravating the delicate situation still further'? If the two facts above mentioned are clearly established the Hindus at least are not entitled to any sympathy which the Jamiet shows for the loss in life and property suffered by them. For they have reaped what they have sown. The Jamiet is therefore inconsistent in showing sympathy to the Hindus. And what is the point in the Jamiet telling me and other political leaders that 'unless scurrilous attacks on religion and founders of religious movements are absolutely stopped the creation and maintenance of Hindu-Muslim unity in India will always be found impossible'? If what the Jamiet contends is true, is not the impossibility of unity a fact for the Jamiet to note as well as the political leaders? And must Hindu-Muslim unity be impossible because some person delivers attacks on religion? According to the Jamiet one insane Hindu or one insane Musalman is enough to make Hindu-Muslim unity impossible. Fortunately Hindu-Muslim unity does not finally depend upon religious or political leaders. It depends upon the enlightened selfishness of the masses belonging to both the communities. They cannot be misled for all time. But I hope that the original resolution of the Jamiet does not read as bad as the translation before me.

Mian Fazi-i-Hussain

A correspondent asks me to give my impressions of the interview I had with Mian Fazi-i-Hussain during my last visit to Lahore. I gladly comply. I had a very pleasant time with the Mian Sahab. His manners were

most charming. He was reasonable and plausible in his conversation. He protested against the charge of partiality brought against him by Hindus. He said that he was trying to do tardy justice and that too in an incomplete manner to the Musalmans. He was accessible to all and was anxious to explain his own position to anybody who cared to study the question. More than this, no man had a right to expect. Whether as a matter of fact there is anything to be said against the Mian Saheb's policy, I do not know. I have not been able to study the question on either side. When I am able to do so I shall gladly publish my opinion of Mian Fazl-i-Hussain's claim that he has done less than justice to the Musalmans. Sufficient in the mean time for me to feel that in Mian Fazl-i-Hussain one has a gentleman, calm, cool, dignified and reasonable to deal with.

Our Helplessness

Orders are pouring in at the Ashram at Sabarmati for spinning wheels, spindles, slivers etc. If we were well organised, such helplessness should be impossible. Time was when every village carpenter could make a spinning wheel. Today city carpenters often do not know what a spinning wheel is like, and they equally often refuse to make one from a model. Similarly whereas formerly every carder knew how to make slivers, today they shrug their shoulders or want to charge exorbitant prices. But the success of handspinning depends upon our resourcefulness and upon the cooperation of the artisans of India. No single institution can meet the growing demand for the wheel and its accessories. Fortunately things are improving but not as fast as they ought. Those who are in need should make a desperate effort to get these things made in their own cities or districts before ordering things from the Ashram. No doubt it is better to get them even from the Ashram than wait for an indefinite period of time for them. So far as slivers are concerned, I agree with Mr. K. Santhanam who showed in his admirable essay that every spinner should make his own slivers. Carding with a small bow is an incredibly simple and easy performance. It is learnt much more quickly than spinning. And good carding invariably adds to the output of yarn and facilitates its evenness. For those who spin for wages carding adds to their earnings. There are carders all over India who can make a full living out of carding. A good carder can earn twelve annas per day—not so a good spinner. Every Congress Committee worth the name must have a depot for making and supplying wheels and the accessories.

In Case of Misappropriation

An Andhra friend writes:—

"Many people are taking undue advantage and not paying the amounts due to Congress Committees and Khaddar Boards knowing it for certain that they would not proceed against them in British courts. This of course amounts to misappropriation and cheating if not worse. In view of what you have written already regarding misappropriation of funds, and now the removal of ban on courts, I am quite sure that the Congress Committees can proceed in courts under these circumstances."

I have already given my opinion in such cases. I have no doubt that even when the boycott of courts was on foot it was the duty of Congress Committees to proceed against fraudulent and defaulting debtors. The boycott was not meant for the Congress to commit suicide. It presupposed honesty on the part of those who dealt with the Congress.

A. I. K. B.'s Resolutions

I invite the attention of all concerned to the following resolutions of the A. I. K. B. regarding the working of the Congress Franchise:

"In view of the Congress having made hand-spinning part of the franchise and in order to enable the Provincial Committees to receive facilities in the matter, the All-India Khadi Board resolves that it will be prepared to give the following assistance directly as well as through the Provincial Khadi Boards.

1. The Board will be prepared to supply cotton to any province where cotton is not easily available.
2. The Board will be prepared to consider applications for cotton loans on terms to be arranged.
3. This Board advises the Provincial Khadi Boards to render every possible assistance to enable members to get models for making good Charkhas and carding bows and supply all necessary accessories, as also to assist in the matter of getting carded slivers until members make their own arrangements.
4. The Board will, so far as possible, arrange for experts to give the necessary tuition in carding, spinning, etc., under arrangements to be made with the Board.
5. The Board will be prepared to buy yarn from any provincial Congress Committee at Bazaar rates or to get it woven for the Committees.
6. The Board will be prepared, if so desired, to supply hand-span yarn at reasonable rates in connection with the yarn required for satisfying the franchise.
7. The Board warns individuals and committees against buying hand-span yarn from the Bazaar for the purpose of the yarn franchise as the Bazaar yarn is likely to be mill yarn or spun from mill slivers or and not to be even and well-twisted. (It is possible only for experts to distinguish between mill-spun and hand-spun yarn or to say when yarn is well twisted, even experts will be unable to say when hand-spun yarn is spun from mill made slivers.)
8. Lastly, the Board will be prepared to give any further information or help to individuals or Committees which it is in its power to give."

Time is running against us. I hope therefore that the Provincial Committees are organising themselves under the new franchise. Properly worked, its possibilities are immense. But the working requires attention to the minutest details. And when once the organisation is in working order, it must grow from day to day in geometrical progression and make the Congress a self supporting, wealth producing institution.

M. K. G.

The Vykom Struggle

(By C. F. Andrews)

I have been to Vykom and it is impossible adequately to describe how deeply I have been impressed with the character of the work of Satyagraha which is now going on. Order reigns in every part, everything is perfectly peaceful and quiet both on the side of the Satyagrahis and on the side of the police. Yet all the while a desperate struggle is proceeding and it can only end in victory for Satyagraha.

I saw each of the barricades in turn. One volunteer was sitting by the road side, spinning away at a Charkha. Two others were standing quite quietly at the entrance to the roads, while the police of Travancore stood opposite them blocking their entrance. Thus they stood opposite to one another in relays for six hours at a time. One batch goes at six in the morning and leaves at 12 noon. The other batch goes at noon and leaves at 6 p.m. As they go along the streets back to their homes they sing songs about the glory of the Charkha and the removal of untouchability. The people run out to watch them; and it is as clear to me as possible that the majority of the people of the place are on their side. On the other hand, in the evening I met the Opposition face to face. They were chiefly Nambudri Brahmins, and their position was hard and unbending. They declared, that the temple would be polluted if the Ezhavas went down the road; if the temple was polluted they would have to desert it and would have no place of worship. I asked them pointedly, whether God himself could be polluted by the nearness of any of his human creatures. They were not prepared to argue the point. All that they said was, "Our ancestors did this and we are following in their footsteps." One of them said to me, "Why did Mahatma Gandhi come back to India at all? Why did he leave his work in South Africa in order to come and disturb us here? Has not his work in South Africa suffered loss by his absence?" I answered "Indeed, it has; but his work here is equally important and it is the same struggle both here and there. In South Africa it is the struggle against untouchability imposed by the white race. Here it is untouchability imposed by the higher castes."

They looked at me incredulously, and I explained to them that they were doing towards their brethren exactly what the white people in South Africa did to the Indians there. I said with truth that this was happening in South Africa as our own *Karma* for our own misdeeds towards our own brethren. I could see that some of them were moved by that argument, but others mocked. So I said to them: "Mahatma Gandhi wishes to be born again in his new birth as an untouchable, so that he may feel the suffering of your brethren; and I myself would pray that I may share the same lot with him." One of them said to me, "It is wicked of you to pray that prayer. That is a form of violence." I answered "If it is violence, it is the violence of true love, not of hatred or spite. I hope that you yourselves may come to a better mind soon, when you see the sufferings of those who are offering Satyagraha at Vykom."

How great those sufferings had been, I could easily understand when I was there on the spot. The volunteers

had actually stood for hours in the water during the rains, and at one time it had reached as high as their shoulders, but still they had persisted. The police had been given boats, which were fastened to the neighbouring houses. But the volunteers had stayed in the water and suffered. This was told to me by the police themselves. They were amazed at the fortitude of the Satyagrahis.

There is no sign of despondency or defeat in the Satyagraha Asram at Vykom. On the contrary, there is every sign of confident victory. Whenever the volunteers are not on duty at the barricades they are spinning their yarn and weaving their cloth and carding their cotton. Not a moment of valuable time is wasted. I was given, for my own use, a dhoti which was spun and woven from first to last by the volunteers at Vykom. The gift is such a precious one that I value it more than any other dhoti which I have had, since the day when Mahatma Gandhi gave me one as a gift in the early days of the non-cooperation movement. In many ways I had pictured this Satyagraha work before and I had seen expressions of it in other places. For instance, I had witnessed the Satyagraha at Gurukabagh, which the Akalis offered. But this at Vykom was in its own way unique; and I felt at the end of all that I saw, that the honours were even, between the police on the one hand with their courtesy and gentleness, and the volunteers on the other with their fortitude and endurance.

The Duty of Students

During his recent visit to Bhavnagar Mr. Gandhi was invited to address the students of the local Samaldas College. He addressed them in Gujarati on the subject above mentioned. The following summary will be of general interest:

I have to speak today on the *dharma* or duty of students. That *dharma* is as easy as it is difficult. According to Hinduism, the student is a *Brahmachari*, and *Brahmacharyashram* is the student-state. Celebacy is a narrow interpretation of *Brahmacharya*. The original meaning is the life or the state of a student. That means control of the senses, but the whole period of study or acquirement of knowledge by means of control of the senses came to be regarded as *Brahmacharyashram*. This period of life necessarily means very much taking and very little giving. We are mainly recipients in this state—taking whatever we can get from parents, teachers and from the world. But the taking, if it carries—as it did—no obligation of simultaneous repayment it necessarily carried an obligation to repay the whole debt, with compound interest, at the proper time. That is why the Hindus maintain *Brahmacharyashram* as a matter of religious duty.

The life of a *Brahmachari* and a *Sanyasi* are regarded as spiritually similar. The *Brahmachari* must needs be a *Sanyasi* if he is to be a *Brahmachari*. For the *Sanyasi* it is a matter of choice. The four *Ashramas* of Hinduism have nowadays lost their sacred character, and exist, if at all, in name. The life of the student *Brahmachari* is poisoned at the very spring. Though there is nothing left of the *Ashramas* today which we may hold up to the present generation as something to learn from and copy, we may still hark back to the ideals that inspired the original *Ashramas*.

How can we understand the duty of students today? We have fallen so much from the ideal. The parents take the lead in giving the wrong direction. They feel that their children should be educated only in order that they may earn wealth and position. Education and knowledge are thus being prostituted, and we look in vain for the peace, innocence and bliss that the life of a student ought to be. Our students are weighed down with cares and worries, when they should really be 'careful for nothing.' They have simply to receive and to assimilate. They should know only to discriminate between what should be received and what rejected. It is the duty of the teacher to teach his pupils discrimination. If we go on taking in indiscriminately we would be no better than machines. We are thinking, knowing beings and we must in this period distinguish truth from untruth, sweet from bitter language, clean from unclean things and so on. But the student's path today is strewn with more difficulties than the one of distinguishing good from bad things. He has to fight the hostile atmosphere around him. Instead of the sacred surroundings of a *Rishi Guru's* ashram and his paternal care, he has the atmosphere of a broken down home, and the artificial surroundings created by the modern system of education. The *Rishis* taught their pupils without books. They only gave them a few *mantras* which the pupils treasured in their memories and translated in practical life. The present day student has to live in the midst of heaps of books, sufficient to choke him. In my own days Reynolds was much in vogue among students and I escaped him only because I was far from being a brilliant student and never cared to peep out of the school text books. When I went to England however I saw that these novels were tabooed in decent circles and that I had lost nothing by having never read them. Similarly there are many other things which a student might do worse than reject. One such thing is the craze for earning a career. Only the *Grihastha*—house holder—has to think of it, it is none of the *brahmachari* students' *dharma*. He has to acquaint himself with the condition of things in his own country, try to realise the magnitude of the crisis with which it is faced, and the work that it requires of him. I dare say many amongst you read newspapers. I do not think I can ask you to eschew them altogether. But I would ask you to eschew everything of ephemeral interest, and I can tell you that newspapers afford nothing of permanent interest. They offer nothing to help the formation of character. And yet I know the craze for newspapers. It is pitiable, terrible. I am talking in this strain as I have myself made some experiments in education. Out of those experiments I learnt the meaning of education, I discovered Satyagraha and Non-cooperation and launched on those new experiments. I assure you I have never regretted having tried these last, nor have I undertaken them simply with the object of winning political Swaraj. I have ventured to place them even before students. For they are innocent. They are today summed up in the spinning-wheel. First it was hailed with ridicule, then came scorn, and presently it will be received with joy. The Congress has adopted it, and I would not hesitate to offer it respectfully even to Lord Reading. I would not hesitate to do so, as I know that I would lose nothing in so

doing. The loser would be Lord Reading if he chose to reject it. I did not hesitate to deliver the message of the Wheel to the Bishop of Calcutta when I had the honour to make his acquaintance in Delhi. I did the same with Col. Maddock, and when Mrs. Maddock sailed for England I presented her with a Khaddar towel, as a memento, and asked her to carry the message from house to house.

I am not tired of preaching the message of the Wheel on all occasions at all hours, because it is such an innocent thing, and yet so potent of good. It may not be relishing, but no health-giving food has the relish of spicy foods so detrimental to health. And so the *Gita* in a memorable text asks all thinking people to take things of which the first taste is bitter, but which are ultimately conducive to immortality. Such a thing today is the spinning-wheel and its product. There is no *yagna* (sacrifice) greater than spinning, calculated to bring peace to the troubled spirit, to soothe the distracted student's mind, to spiritualise his life. I have today no better prescription for the country—not even the *Gayatri*—in this practical age which looks for immediate results. *Gayatri* I would fain offer, but I cannot promise immediate result, whilst the thing I offer is such as you can take to, with God's name on your lips, and expect immediate result. An English friend wrote saying his English commonsense told him that spinning was an excellent hobby. I said to him, 'It may be a hobby for you, for us it is the Tree of Plenty.' I do not like many Western ways, but there are certain things in them for which I can not disguise my . . . Their 'hobby' is a thing full of meaning. Col. . . k. . . who was an efficient Surgeon and took su. . . elight in his task, did not devote all his hours to . . . nis work. Two hours he had set apart for his hobby which was gardening and it was this gardening that lent zest and savour to his life.

I have pleasure therefore in placing the spinning-wheel before you, even as a hobby if you will, in order that your life may have zest and savour, in order that you may find peace and bliss. It will help you to lead a life of *Brahmacharya*. Faith is a thing of great moment in the student-state. There are so many things which you have to take for granted. You accept them simply because you get them from your teacher. Some propositions in geometry, for instance, were very difficult of comprehension for me. I took them for granted, and today I not only can understand them, but can lose myself in a study of geometry as easily as I can do in my present work. If you have faith, and ply the Wheel, you take it from me that some day you will admit that what an old man once told you about it was literally true. No wonder that one learned in the lore applied the following text from the *Gita* to the spinning-wheel:

'In this there is no waste of effort; neither is there any obstacle. Even a little practice of this *Dharma* saves a man from dire calamity'.

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Pertinent Questions

(By M. K. Gandhi)

I printed sometime ago a thoughtful letter from Bengal on the question of untouchability. The writer is still pursuing his diligent search. Now I have a similar search from a Madras correspondent in the form of questions. It is a healthy sign that the orthodox Hindus are moved to an inquiry into this thorny question. There is no denying the earnestness of the framer of the questions. They are typical because there is hardly one among the long list that has not been put to me in my rambles. In the hope, therefore, that my answers may guide the path of the correspondent who claims to be a worker and an earnest seeker, and such other workers and seekers, I make an attempt to solve the many riddles presented by my correspondent.

1. What are the practical steps to be taken to remove untouchability?

(a) To open to untouchables all public schools, temples and roads that are open to non-Brahmins and are not exclusively devoted to any particular caste.

(b) For caste Hindus to open schools for their children, to dig wells for them where they are in need and to render them all personal service that they may need, e. g. to carry on temperance and hygienic reform among them and to provide them with medical aid.

2. What would be the religious status of the untouchables when the ban of untouchability is completely removed?

The religious status would be the same as that of the caste Hindus. They will therefore be classed as Shudras instead of *Agri Shudras*.

3. What would be the relation between the untouchable and the highcaste orthodox Brahmin, when untouchability is removed?

The same as with non-Brahmin Hindus.

4. Do you advocate inter-mingling of castes?

I would abolish all castes and would keep the four divisions.

5. Why should not the untouchables build temples for their own worship, without interfering with the existing temples?

The 'higher' castes have not left them much capacity for such enterprise. It is the wrong way of looking at the question to say that they interfere with our temples. We the so-called higher caste men have to do our duty by admitting them to the temples common to all Hindus.

6. Are you an advocate of communal representation, and do you hold that the untouchables must have representation in all administrative bodies?

I am not. But if the untouchables are purposely shut out by the influential classes, it would be an improper exclusion barring the road to Swaraj. My disapproval of communal representation does not mean exclusion of any community from representation but on the contrary, it lays the burden on the represented communities to see to the proper representation of the unrepresented or inadequately represented communities.

7. Are you a believer in the efficacy of Varnashrama Dharma?

Yes. But there is today a travesty of *varna*, no trace of *ashram* and a misrepresentation of *dharma*. The whole system needs to be revised and brought in unison with the latest discoveries in the field of religion.

8. Don't you believe that India is Karma-Bhumi, and that everybody born here is endowed with wealth and intelligence, social status and religious aspirations according to his good or ill deeds in his previous birth?

Not in the sense the correspondent means. For everybody everywhere reaps as he sows. But India is essentially *Karmabhumi* (land of duty) in contradistinction to *Bhogabhumi* (land of enjoyment).

9. Is not education and reform among the untouchables a primary condition to be fulfilled ere one can begin to talk of the removal of untouchability? There can be no reform or education among the untouchables without the removal of untouchability.

10. Is it not natural, and just as it should be, that non-drunkards avoid drunkards, and that vegetarians avoid non-vegetarians?

Not necessarily. A vegetarian would regard it as his duty to associate with his drunkard brother for the purpose of weaning him from the evil habit. So may a vegetarian seek out a non-vegetarian.

11. Is it not true, that a pure man (in the sense that he is a teetotaler, and vegetarian) easily becomes an impure man (in the sense that he becomes a drunkard, and non-vegetarian) when he is made to mingle with men, who drink, and kill, and eat animals?

A man who, being unconsciously of the wrong, drink wine and eats flesh foods, is not necessarily an impure

man. But I can understand the possibility of evil resulting from one being *made* to mingle with a corrupt person. In our case, however, there is no case of *making* anyone associate with untouchables.

12. Is it not owing to the above fact that a certain class of orthodox Brahmins do not mingle with the other castes (including the untouchables), but constitute themselves into a separate class, and live together for their spiritual uplift?

It must be a poor spirituality that requires to be locked up in a safe. Moreover days are gone when men used to guard their virtue by permanent isolation.

13. Would you not be interfering with the religions and caste-system (Varnashrama Dharma) of India, whatever may be the bad or good points of the above systems and religions, if you advocate the removal of untouchability?

How do I interfere with anything or anybody by mere advocacy of a reform? Interference there would be, if I were to advocate removal of untouchability by the use of force against those who retain untouchability.

14. Would you not be guilty of doing *himsa* to the orthodox Brahmins, if you interfere with their religious beliefs without convincing them in the first instance?

I cannot be guilty of *himsa* to the orthodox Brahmins as I do not interfere with their religious belief except through conviction.

15. Are not the Brahmins guilty of untouchability, when they do not touch, dine with or marry the various other castes, leaving alone the untouchables?

Brahmins are guilty of the sin if they refuse to 'touch' the other castes.

16. Does it satisfy the hunger of the untouchable when he is made to parade Brahmin *ugraharans*, in the exercise of his right as a man? Man does not live by bread alone. Many prefer self-respect to food.

17. Does not Satyagraha in this direction lead to violence, seeing that the untouchables are not so well educated as to understand the full doctrine of non-violent non-co-operation, and also seeing that the Brahmin cares more for his religion than for politics?

If reference is to Vykomb, experience shows that the 'untouchable' has shown amazing self-restraint. The latter part of the question suggests the possibility of violence by the Brahmins concerned. I should be sorry if they resort to violence. They would then have shown, in my opinion, not regard for religion but ignorance of and contempt for religion.

18. Do you advocate that all should become equal, without any distinction of caste, race, creed or avocation?

Such should be the case in the eye of the law in the matter of elementary human rights, even as, irrespective of caste, race, creed or colour, we have certain things in common, e. g. hunger, thirst etc.

19. Would that supreme philosophical truth be of any use in the field of practical politics, to the average *Grihastha* or householder, seeing that only great souls, who have come to the end of their cycle of Karma, could realise and practise that

supreme philosophical truth, and not the ordinary *Grihastha*, who has only to follow what the Rishis have ordained, and in that following, get discipline, which consequently leads to release from birth and death?

Not much 'supreme philosophical truth' is involved in the recognition of the simple truth that no human being is to be regarded as untouchable by reason of his birth. The truth is so simple that it is recognised all over the world except by orthodox Hindus. I have questioned the statement that the Rishis taught the doctrine of untouchability as we practise it.

"Man's Inhumanity to Man"

(By C. F. Andrews)

After I had left Vykomb, I was taken back to Malabar by my friend, Kelappan Nair, who wished me to see some of the worst parts of the flooded area. We arrived at Kalliasseri at about 3-45 p. m. and at once got into a boat and went by the river for many miles. We saw Moplah huts on a small island in the middle of the river which had been completely devastated by the flood. The sight was most pitiful. As we left the island, the Moplah men and women and children came to the shore, in great numbers, holding up their thin hands and praying to us and asking God's blessings upon us and beseeching us to send them help in their time of trouble. Further on we came to a village of the Thiyyas which was in an equally dilapidated condition. We were intending to go further, as far as the upper reaches of the river, where the effects of the flood had been still more deplorable, but as the tide had now turned and the sea water was pouring in, we were obliged to retrace our voyage; only late at night were we able to return to the place from which we started.

I was very tired that night; but the sight of what I had seen with my own eyes haunted me; and the next morning I began thinking over what steps could be taken in order to help the distressed.

But soon an entirely new subject absorbed all my interest. I was told that at this very spot, on the main road (which was the grand trunk road of the district), the Nayars had set up a blockade and had prevented the Pulayars and Cherumas from going along the road for nearly a mile. These poor Untouchables were compelled to go off the road into the fields, which were often deep in water during the rains. To cross from one place to another became practically impossible for these unhappy depressed classes during half the year. Furthermore, a school had been built by Government on the main road, and a little boy, who had actually gone to school, had been beaten by the high caste people in order to prevent him from continuing his studies. I saw the boy myself. He was spotlessly clean, and except for the cut of his hair, I should not have known to what caste he belonged. I asked him, if he was ready to go to school once more. He shook his head and said: "No, I am afraid." Then I said to him, "Will you go, if someone accompanies you?" He said, "Yes, I will go." I asked Kelappan Nair at once to make arrangements and also wrote to the Magistrate informing him of the breach of law, which was taking place in his district. Since that time, I have received a courteous letter from the Magistrate, and another letter has just

come from Sj. Kombrabai, the Congress Secretary of the District of Cannanore. He writes as follows:-

"Mr. Kelappan Nair is gone back to his work, at Calicut, and now I am in charge of the work at Kalliasseri. Since you desired to have reports from time to time of the progress here, I am writing this to you.

"From the date of your departure, every day two or three of us Congressmen escort the Pulaya students to the school and we go along the prohibited road. The first day i.e. the 5th instant, the other students threatened to leave the school in a body, if Palayas continued to attend. But on our appeal to them for a little kindness and charity, they did not carry out their threat. Since then, things have gone peacefully. Now two Pulaya students attend. We are trying to get more students from that class.

"One point needs to be noted. Among the students, who objected to the presence of the Palayas, the most articulate were the Thiyyas, who themselves suffer from the same disabilities, though not to the same extent, as the Palayas.

"Again, whenever a new boy has to be admitted, his parent or guardian has to accompany him, so that every one of these days one elderly Pulaya has been coming with us along the road.

"Opinion in the village has only begun to crystallise; so that it is impossible now to say what the orthodox people will do. They seem to have been taken by surprise that we should have acted so soon and thus. It will take some time before they regain their presence of mind and resort to action. However, we hear people talking by the road side that we should be soundly thrashed and left for dead and so on. I cannot say whether these are serious threats, or mere idle talk. But the next week will clear all these matters.

"One thing is clear now. The little Pulaya boys have not yet the courage to go along the road by themselves. It may be some weeks at least before they are able to do so. I am therefore arranging to post two or three workers in the village."

The letter ends here and I have received no further information up to now. When I reached Madras, I at once laid the whole matter before my old fellow worker in Malabar, Kesava Menon, who fully approved of the action I had taken. I am quite certain that the Satyagraha which is offered at Kalliasseri will speedily succeed because the case is by no means such a difficult one as at Vykam. Success at Kalliasseri will hearten still more the workers for the removal of untouchability in other quarters. At Palghat, I found another case of a public road being blocked, and the matter there also is receiving serious attention. At the present time however, no definite Satyagraha is being offered.

The truth is, the whole of South India is awakening out of sleep; and the awakening will soon come with such a flood of light that the darkness of the night will be dispelled and the sunshine of a brighter day will dawn.

[Since writing this article, I have received the news that the Thiyyas were on the point of beating the boys and their escort, when a Police Superintendent rode up and declared the road open. The opposition has so died away, that the boys have been able to go to school quite freely. C. F. A.]

A New Slave Traffic

(By C. F. Andrews)

The people of Europe have been rightly horrified and indignant at the facts which have been brought to light about a terrible evil which has been called the 'white slave' traffic. It has been shown that syndicates have been formed for the purpose of making money out of vice, and these have been destroying the innocent lives of thousands of poor ignorant girls, who have been inveigled into this hideous traffic in immorality. We have had another form of commercialised vice in the indentured system of Indian labour, by which poor Indian women were sent across the sea to a life which led almost inevitably to prostitution. Both these 'slave' traffics went on because vast fortunes could be made by unscrupulous people out of them. Another form of commercialised vice has now come out into the light to be exposed and if possible to be got rid of. It is a slave traffic no less hideous than the slave traffic of immorality which I have already described. This new form of commercialised vice is the opium and cocaine traffic. At Geneva the powers of the League of Nations are fighting an unequal fight against these vast financial interests, which are involved in the manufacture of morphine and cocaine. If the two poisons of cocaine and opium could be restricted to medical requirements only, all these vast profits of the manufacturers and syndicates would come to an end. The representative of the American paper called the 'Chicago Tribune' has been carefully investigating the ramifications of these international groups, which derive their profits from poisoning mankind. He has sent a long cable from Geneva to his newspaper as follows:-

"From an unquestionable source I find that a world-wide combine of manufacturers is now under way. The combine is divided into two groups, operators of opium and its derivatives; and those interested in the marketing of heroin, morphine and cocaine. This vast organisation is much further advanced than the amalgamation of cocaine makers.

"Manufacturers in Germany, Switzerland, France, Holland, England, Japan and the United States are organising a morphine and heroin trust, and the cocaine makers in Germany, United States, Japan and South America are forming an association to fight for the "snow interests" i.e. narcotics. The cocaine corporation is weaker than the morphine amalgamation because it is easier to control the traffic in coca leaves and cocaine, which are less important pharmaceutically than morphine.

"Two rich and powerful combines are being organised under the aegis of League of Nations. The promoters are preparing to approach the Geneva organisation with propositions to work with the drug controllers, to insure safe narcotic distribution, thus hoping to be recognised as principal agents and dealers and to be entrusted with the control of the drug traffic.

"The 'Tribune' is informed that the enormous ring is interested in maintaining the sale of narcotics throughout the world, obtaining fabulous profits annually.

"The result of any international legislation curbing production and sale will be realised, when it is recalled that nearly eighty per cent. of the narcotics are consumed illegally by addicts.

"If this traffic ceases the manufacturers must be satisfied with less than twenty per cent. of their present business, according to statistics. Furthermore, the restriction of drugs to legal usage will result in a lowering of prices to legitimate figures based upon production cost and cost of manufacture, whereas under the present system the manufacturers are ready and willing to pay any amount of money to obtain drugs.

"Japanese and German interests are reported to be organizing two syndicates, and negotiations are reported under way in Berlin, London, New York and Tokio, also Zurich and Amsterdam.

"Holland is the latest nation to become a big operator and manufacturer of opium."

Young India

On Another's Land

(By M. K. Gandhi)

A friend says, "you ask us at every turn to yield to Musalmans, you ask us not to resort to law courts on any account. Have you fully considered the consequences of what you are saying? Have you taken into account human nature? What are we to do when mosques are being put up on our ground without our permission? What are we to do when unscrupulous men bring suits against us for monies we do not owe or when they actually rob us of our possessions? In giving your answers you must take our poor selves into consideration. You dare not say you do not know us. Or if you give your *fatwas* in utter obliviousness of us, you must not blame us if we do not respond to your counsels of perfection. Let me tell you that you are sometimes impossible." I sympathise with the friends who talk to me in this strain. I am prepared to recognise the limitations of human nature for the very simple reason that I recognise my own. But precisely as recognising my own limitations, I do not deceive myself by refusing to distinguish between what I ought to do and what I fail to do. I must not deceive others by refusing to notice the same distinction and telling them that what they propose to do is not only, perhaps defensible but also right. Many things are impossible and yet are the only things right. A reformer's business is to make the impossible possible by giving an ocular demonstration of the possibility in his own conduct. Whoever thought it possible before Edison to speak to people hundreds of miles away from us? Marconi went a step further and made wireless communication possible. We are daily witnessing the phenomenon of the impossible of yesterday becoming the possible of today. As in physical science so in psychological.

Now for the concrete questions. The question of mosques built on another's land without his permission is incredibly simple. If A is in possession of his land and someone comes to build something on it, be it even a mosque, A has the right at the first opportunity of pulling down the structure. Any building of the shape of a mosque is not a mosque. A building to be a

mosque must be duly consecrated. A building put up on another's land without his permission is a pure robbery. Robbery cannot be consecrated. If A has not the will or the capacity to destroy the building miscalled mosque, he has the right of going to a law court to have the building pulled down. Law courts are forbidden to convict non-cooperators but not to those who require such conviction. Moreover full non-cooperation we have never practised. A practice has a flaw in it when it is not only inconvenient but clearly defeats the end it was designed to serve. So long as I own property I must defend it whether by the force of law courts or by the force of my own strong arms. The act is in essence the same. Our national non-cooperation is or was with a system. It presupposed cooperation among ourselves in a general way. But when we non-cooperate among ourselves, national non-cooperation is a mirage. Individual non-cooperation is possible when we own not a clod of earth. It is possible only for a *Satyajin*. The highest fulfilment of religion therefore requires a giving up of all possession. Having ascertained the law of our being, we must set about reducing it to practice to the extent of our capacity and no further. That is the middle way. When a robber comes to take away A's property he can deliver the property to him, if he recognises in him a blood brother. If he does not feel like one but dreads the robber and would wish that some one was near to knock him down, he must try to knock him down and take the consequence. If he has the desire but not the ability to fight the robber, he must allow himself to be robbed and then call in the assistance of law courts to regain the lost property. In both the cases he has as good a chance of losing his property as of regaining it. If he is a sane man like me, he would reach with me the conclusion that to be really happy he must not own anything or own things only so long as his neighbours permit him. In the last resort we live not by our physical strength but by suffering. Hence the necessity of uttermost humility and absolute reliance on God. This is living by soul-force. This is highest self-expression.

Let us bear the law in mind not as an academic and attractive proposition when it is written on paper but as the law of our being to be continually realised and let us fashion our practice in accordance with the law and the measure of our ability to live up to it.

Well done

The secretary, Taluka Congress Committee, Haliyal, Karwar, writes:

"Our Municipality here has a Congress majority. We are therefore trying to carry out the Congress programme through it. Spinning has been made compulsory in the municipal schools. Municipal employes have khaddar costumes given to them. Primary education of the children of depressed classes has been made free and compulsory. Their children sit side by side with other children. They are permitted to make use of the common tank. We have no Hindu-Muslim or Brahmin-nonBrahmin differences. We are organising a temperance campaign."

This is all good and substantial work. I congratulate the Haliyal Taluka Congress Committee on its solid constructive work and wish that others will follow them.

M. K. G.

Notes

Towards Unity

The All Parties Committee met to consider the questions referred to it by the Conference. It appointed a sub-committee of nearly fifty to consider the question. The sub-committee appointed a smaller committee to consider all possible Swaraj schemes and report to the sub-committee the results of its deliberations. Dr. Besant is labouring at this smaller committee with her usual application and energy which put to shame younger men and women. But naturally the attention centred round the Hindu-Muslim problem; not that it is intrinsically more important except for individuals like me but because it blocks all progress towards Swaraj. The sub-committee proved too formal for the task. It was necessary to avoid the reserve and the stiffness even of a committee and to be absolutely informal and to have a still smaller number of persons. This was done and a few of each community met at Hakim Saheb's house. The result has been succinctly given to the Press by Pandit Motilalji Nehru. I agree that there is no cause for anxiety or disappointment. For all want a solution. Some want it at once, some regard the time not to be reasonable, some would sacrifice everything to get a solution, others would be cautious and would wait till they have secured what to them is an indispensable minimum. But all agreed that a solution of the problem was essential to Swaraj. And as all want Swaraj, a solution must not be beyond the reach of those who are engaged in finding it. The prospect was never so bright as when we parted to meet again on 28th February. Meanwhile every one is to explore fresh avenues to a settlement.

The public will want to know my view of communal representation. I am opposed to it with all my heart but I would agree to anything so long as it ensures peace and is honourable to both the parties. In the absence of agreement on the plans suggested by either party I have presented a solution which might answer the purpose. But I need not discuss it at the present stage. I hope that the responsible members of both the communities will leave no stone unturned whether by means of private, quiet talks or by means of a public expression of their opinions. I hope too that newspaper-men will write nothing to irritate any party but will observe discreet silence where they cannot usefully assist.

Indians in South Africa

The Viceregal answer to the Deputation that waited on His Excellency was sympathetic but non-committal. It betrays unnecessary consideration for the difficulties of the Union Government. It is just for one Government to appreciate the difficulties of another but the performance might easily be overdone. The Union Government observed no delicacy when it had to make its choice. The Indian Government has had many an occasion to make such a choice. Each time except once it has surrendered. The exception was made by Lord Hardinge who hurled defiance at the Government of South Africa and ranged himself on the side of Indians in South Africa. There were reasons for it. The Indians were fighting by direct action. The method was new. They had proved their capacity for resistance and suffering and yet they

were demonstrably and wholly non-violent. But at the present moment Indians of South Africa are leaderless. With Sorabji, Kachalia, P. K. Naidu and now Rastomji gone, they do not know what they should do or can do. There is ample scope for non-violent action. But it requires thinking out and vigorous working out. That seems hardly possible at the present moment. I have, however, great hope of one or two young men who are resident in South Africa. Not the least among them is Sorabji, the brave son of the brave Rastomji. Young Sorabji is himself a seasoned soldier in Satyagraha. He has been to prison. He organised the wonderful receptions that were given in Natal to Sarojini Devi. Let our countrymen in South Africa realise that they must work out their own salvation. Even heaven helps only those who help themselves. They will find that if they show their original grit and spirit and sacrifice, they will have the people of India, the Government of India and the world helping and fighting for them.

There is a passage in the Viceregal pronouncement which needs supplementing. His Excellency says, "It is stated in your address that the Municipal Franchise was solemnly assured to Indians by the Natal Government when in 1896 Indians were deprived of the Parliamentary Franchise." But you have not indicated the exact source or the nature of the assurance. My Government are making the necessary enquiries to verify the position." The statement made by the Deputation is substantially correct. It was, however, not in 1896 but probably in 1894 that the assurance was given. I am writing from memory. The facts are these. It was in 1894 that the first disfranchising bill was passed by the Natal Assembly. Whilst it was passing through that assembly a petition was presented to it on behalf of Indians wherein it was stated that the Indians enjoyed in India the Municipal and indirectly even the political franchise. Fear was also expressed that the deprivation of the political franchise was likely to be a prelude to that of the Municipal Franchise. It was in answer to this petition that the late Sir John Robinson, the Premier of Natal, and the late Mr. Escombe, the Attorney General, gave the assurance that there was no intention to go further and deprive the Indians of the Municipal Franchise at a future date. The disfranchising bill was disallowed by the superior Government but another non-racial in character was passed. The assurance referred to by me was several times repeated by Mr. Escombe who had charge of all the bills and who was virtually the dictator of Natal's policy whilst he was in office.

Is a Swarajist a Congressman?

I have before me a curious letter in which the writer says, a distinction is being made by Congressmen in Hind between Swarajists and Congressmen, and the former are obstructed by the latter. I should have hoped that such a thing would be impossible after the Belgaum Congress which recognises the Swaraj party as an integral party of the Congress and which suspends the non-cooperation programme. Every Swarajist who subscribes to the Congress creed and conforms to the new franchise is as much a Congressman as the one who is not a Swarajist, that is to say, that does not believe in Council-entry. Let it be also remembered that the Swaraj party has itself altered its constitution to make it obligatory on every member of

that party to accept the Congress franchise. There should therefore not only be no obstruction by one of the other but each should help the other wherever the help is not inconsistent with one's conscience.

From Vykom

The following from the Satyagraha Ashram at Vykom cannot fail to be of general interest.

"I hope you have got our telegram about the spinning competition. Two volunteers took 573 yds. and 508 yds. each, yarn being of 8 counts. Our weaving is not up to the mark now since some of the boys who know weaving have left the Ashram on leave. We have, according to the directions of Vinobaji, reduced our number to barely fifty. But this has proved troublesome since the climate here is very bad and many of the resident volunteers become incapacitated to offer Satyagraha for six hours. So it has become necessary to go in for some ten to fifteen volunteers more, so that we have to keep a permanent strength of 60 volunteers. I hope you will agree that this is necessary.

"Of the 24 hrs. 8 hrs. for sleep, 6 hrs. for Satyagraha, 2 hrs. for spinning, 1 hr. for Hindi, 2 hrs. for Ashram work (sweeping, washing etc.), 2 hrs. for meals, bath, and other bodily wants, 1 hr. for reading room and 2 hrs. for daily prayer and meetings in which usually some good subjects are dealt with either by me or by some of the prominent guests who usually attend the Ashram.

"Our treasurer is now exerting himself for building a school in memory of the Satyagraha Campaign under orders from Sri Narayana Guru. All of us are anxiously waiting for your coming here. It has become almost an obsession with most people here to consider what they should do to expedite your coming. I hope that God will grant you the health and time to proceed here shortly."

The scrupulous care with which things are being managed by the Vykom Satyagrahis is the surest assurance of success. It may seemingly take long, but it is my deliberate conviction that it is none the less the quickest way. It is the only true way. The fight against untouchability is a religious fight. It is a fight for the recognition of human dignity. It is a fight for a mighty reform in Hinduism. It is a fight against the entrenched citadels of orthodoxy. Victory which is a certainty is worth the patience and the sacrifice, the band of devoted young Hindus is giving to it. The process of waiting is a process of self-purification for the young men engaged in the fight. If they persist they will be ranked among the makers of India of the future.

As for the Satyagrahis longing that I should go to Vykom, I can only give them the assurance that I am longing to be with them. I am looking for a chance. But the choice becomes difficult when there are so many calls upon my time. My heart and my prayers are with them; who knows that they are not more than my bodily presence in their midst.

Beware

The Ganjam District Congress Committee has sent me a post card from a dealer asking for quotations for hanks of 2000 yards of yarn for the purpose of sale on

the market. It is not possible to object to such an open trade. But those, who do not want to spin but want to buy yarn and to give it as their subscription, should beware of buying yarn in the bazaar. They should try to get their quota spun in their own families. If that be not possible they should engage a reliable spinner and get him to supply the yarn. The Akola Congressmen who do not want to spin themselves have solved their difficulty by getting Mr. Mashruwala who is an enthusiastic believer in handspinning to supply them with the required quantity. This ensures the kind and the quality of yarn. No province should import hand-spun yarn from another province.

Waste of Yarn

A friend from Kumbakonam writes:—

"Perhaps you are aware of a custom, now prevalent in the country, to honour political leaders with hand-spun yarn garlands. Such garlands are invariably used on every political occasion and I may add that an enormous quantity of hand-spun yarn is wasted since none takes care of it. As an example of such waste, I have sent per separate post, a parcel of yarn which I was able to pick up at the Tamil Nadu Khilafat Conference held recently at Kumbakonam under the Presidency of Maulana Shaikat Ali. But for my interest in the yarn 960 yards of yarn would have gone to waste. I am sure that at the said Conference alone, much larger quantity of yarn had been wasted. Hence I would like to suggest to you to instruct our countrymen through *Young India* to prepare garlands in hanks of uniform length, say 2000 yards, so that at every meeting garlands of 2000 yards may be collected and utilised according as the garlanded leaders propose."

I can endorse the correspondent's complaint as to waste. It is a good custom to present leaders with yarn garlands but they should be prettily made and not much yarn should be used in them. If the idea be to present yarn to leaders and not to garland them, the correspondent's suggestion should be adopted and uniform size hanks should be given. For, if the habit of presenting yarn garlands becomes universal and care is not taken, there might be an enormous waste of good yarn which might otherwise have been utilised for making cheap Khaddar for poor people.

'Habitual Weaving'

A Pongal school teacher writes:

"I am a teacher of a national school. The resolution about national schools passed at Belgaum has given rise to considerable stir amongst the teachers and students of national schools. Some are trying to interpret the resolution as it suits their own interest. The words 'habitual weaving of Khaddar by students' is being interpreted by some as not meaning compulsory weaving and hence they say that those, who are attending school without Khadi on, need not be debarred. All that the teachers should do is always to ask them to put on Khadi and gradually initiate them into wearing it. They say, even if they have to wait indefinitely to see their students clad in Khadi they can continue calling their institutions 'National' without transgressing the resolution of Belgaum.

They say, even if 60 p. c. of the students come to school with mill cloth they can claim to call their schools national if only the school teachers continued teaching the utility and propriety of using Khaddar, hoping that they would take it in due course which may be six months, one year or even more.

"In our opinion the resolution does not admit of this interpretation. It means that the schools should not tolerate anybody's coming to school without Khaddar but in cases of emergency or helplessness resulting from unavoidable causes over which one has no control a student may be allowed to join school on rare occasions. We think the resolution debars everybody from attending who systematically comes to school without Khaddar. We have been trying to run the institutions in our area on this line.

"I therefore appeal to you to write to me, and in the pages of *Young India* if you think it necessary, the real meaning and sense of the resolution in clear unequivocal language so that your idea about the point may be known to all concerned."

I have no doubt about the meaning of the word 'habitual'. My correspondent's meaning is the only possible meaning. A school cannot be called national, in terms of the Congress resolution, whose scholars do not wear Khaddar as a rule. But in seeking to know the meaning of words, the safest rule is 'go to the dictionary.' Here is the meaning given in the Concise Oxford Dictionary of the word 'habitual': 'customary, constant, continual.'

Should they affiliate?

The question then arises, are the schools which cannot fulfil the test then to become affiliated as Government institutions? Surely such is not the only alternative or for that matter any, for a school that has non-cooperated. There is room enough for schools independent both of the Congress and the Government. There may be schools whose conductors do not believe in Government patronage, control or interference and yet may not believe for instance in Khadi or in teaching the vernacular or Hindustani. There is no reason why such schools should not continue if they receive public support or the conductors are themselves rich enough to carry them on themselves. All that the Congress has done is to prescribe the limits within which it can recognise or support educational institutions. And what can be more natural than that the Congress should insist on Congress institutions conforming to conditions which in the opinion of Congressmen promote the interest of the country?

Tilak Maharashtra University

Mr. Gharpure, the Registrar of the Tilak Maharashtra University, writes:—

"Many friends and colleagues have drawn my attention to a sentence in your Presidential address on Page 25, last two lines. 'Many Provinces have their National Schools and Colleges. Gujarat alone has a National University maintained at an annual cost of Rs. 1,90,000/- and having control of 3 Colleges and 70 schools with 9000 pupils.'

"This gives rise to a misunderstanding. You are right if you mean that no other Province has a University maintained at an annual cost of 1 lac. But people are liable to interpret it in another way,

viz. that no other Province has a University. The cost is regarded only as an adjectival clause.

"I shall be glad if you will be kind enough to remove this misunderstanding through the pages of *Young India* as early as you can.

"The Tilak Maharashtra University is maintained at an annual cost of Rs. 6,000/-, with 3 Colleges, 70 schools and 2000 students. The annual cost is less simply because each college and school takes care of its own self and no charges are made to the University.

"The National Medical College is not yet recognised though it is on the way to it. Still the Tilak Mahavidyalaya maintains 75 students with an annual cost of Rs. 16,000/-."

I had thought that I knew English fairly well and that read in its context the sentence, referred to by Mr. Gharpure, was capable of bearing only one meaning *i. e.* that not to mention the other provinces, Gujarat alone underwent so much expense and trained so many scholars. But I see that friends at least as conversant with English as myself have put a different construction upon the sentence. My only consolation is that both they and I are judging the meaning of a sentence written in a language foreign to us. I therefore derive the very poor consolation from the thought that they are as likely to be wrong in their interpretation as I in mine. But I can give them the assurance that I used Gujarat as merely an illustration and I mention Gujarat rather than any other province because I had the figures relating to Gujarat at hand. The emphasis was not meant for the University as distinguished from schools and colleges. I was aware at the time of writing my address, not only of the Gujarat National University but also of the Muslim National University at Aligarh and the Punjab National University at Lahore and the Behar National University at Patna and the Kashi Vidyapith at Benares besides the Tilak Maharashtra University. I do not know the expenses of the Punjab and the Behar Universities and the Kashi Vidyapith. But I know that the Muslim University cost last year nearly Rs. 75000/-.

Volunteers

I have been asked to give my impressions of the volunteers' work at Belgaum during the Congress week. I thought that I had already dealt with it in my Belgaum impressions. But I gladly respond. Their work will bear a fuller and separate treatment. In my opinion the volunteers reached at Belgaum comparatively the highest watermark in efficiency within my experience of four Congresses. They were hardworking, efficient and willing. I heard no complaint from the delegates about them. Physically too they appeared to me to be fit. Dr. Hardikar was good enough to take me through their camp which had a businesslike appearance, and was fairly tidy. I say fairly tidy for in my opinion a volunteer camp must be a model of tidiness, not a thing being out of its place and every thing being not only in its own place but being in its place in a neat manner. For instance, a volunteer may have his bedding in its place and yet may have put it in a heap instead of having properly and neatly folded it in the prescribed manner. In point of sanitation too a volunteer camp must be perfect, not a scrap of paper or dirt should be found anywhere. I understand that

Dr. Hardikar specially restricted the number of volunteers. They had therefore more than a fair share of work to do. During the time that the Congress was in session they had to work over sixteen hours per day, being on their legs practically the whole of that time. I must not omit to mention the lady volunteers. They were most helpful and attentive. They too had undergone previous training. Though we cannot manage a Congress session without the efficient help of volunteers, let me say that that work is the least part of a volunteer's training. Volunteers must be our greatest asset in winning Swaraj. This they can only be, if in addition to having a spotless character and the necessary training in drilling, sanitation and first aid to the injured, they know how to organise the nation for Swaraj. For this purpose therefore every volunteer must be an expert carder and spinner, and must be able in addition to doing his share of spinning, necessary for the franchise, to organise carding and spinning in his own district. It should be remembered that hand-spinning has been part of a volunteer's training since 1921.

Striking, if True

A correspondent writes severely criticising the cry of Musalman deficiency in the matter of education and says that I am being deceived. In order to enlighten me he has sent me some striking figures showing the proportion of literates among the two communities. I reproduce them below:

Province.	Musalmans	Hindus
	per thousand.	per thousand.
MEN.		
Burma	302	288
C. P. and Berar	225	89
Madras	201	170
U. P.	73	71
Baroda	309	234
C. P.	169	59
Mysore	238	133
Sikkim	833	91
Gwalior	142	60
Hyderabad	140	47
Rajputana	66	37
WOMEN.		
Burma	87	86
Delhi	31	26
C. P. and Berar	27	8
Ajmer, Marwar	18	16
Behar	8	6
U. P.	8	5
Mysore	62	16
Baroda	46	42
Hyderabad	35	4
Gwalior	26	3
C. I.	19	4
Rajputana	9	3

I must confess that I did not know that the figures were so favourable to the Musalman. Nevertheless my statement stands. The real rivalry is not between the rank and file—the merely literate—but between the highly educated among both. And I suppose it is an undeniable fact that the so called higher education is not so common among the Musalmans as among the Hindus. I should like my correspondent to examine the figures as to higher education and say whether I am not right. Meanwhile let the students of statistics analyse the returns reproduced above and inform me of any inaccuracy in them. I have taken it for granted

that the absence of figures for the provinces not mentioned by the correspondent shows that the figures in respect of them were not favourable to the charge brought by him. So far as literacy among women is concerned, I am glad to find that the percentage among Musalman sisters in so many provinces is higher than among Hindu women. It shows that the *Pardah* is no bar to literacy. This is no defence of the *Pardah* for I am totally opposed to it. I note the fact as a pleasant surprise. For whilst I knew that many Musalman sisters though remaining in seclusion were learned, I did not know that literacy among them was higher than among Hindu sisters.

Seasonable Figures

Whilst the Hindu-Muslim question is occupying the attention of the country, the readers will appreciate the following table prepared by a friend and giving the percentage of population according to religion in India as a whole and also in the various provinces. The figures have been taken from the census of 1921.

Provinces	Hindus	Sikhs	Jains	Buddhists	Muslims	Christians	Tribal religions	Others.
India (whole)	68.41	1.93	.37	3.66	21.74	1.50	3.09	2.0
Bengal	43.27	...	.03	.51	53.99	.31	1.81	.02
Bihar & Orissa	82.82	.01	.01	...	10.83	.76	5.51	.02
Bombay	76.57	.04	1.11	.01	19.71	1.57	.61	.52
C. P. & Berar	83.53	.01	.19	...	4.05	.50	11.60	.02
Punjab	30.81	11.00	.17	.01	53.33	1.59	...	.97
Madras	88.64	...	.06	...	6.71	3.22	1.37	...
U. P.	84.61	.03	.15	...	14.28	.44	...	.46
Assam	51.33	.61	.05	.17	23.96	1.68	14.79	.01
Baluchistan	8.69	1.82	...	.01	87.31	1.59	...	.55
Burma	3.65	.04	.61	85.06	3.80	1.95	5.31	.12
Delhi	61.17	.57	.96	...	29.04	2.73	...	2.53
N. W. F.	6.63	1.25	91.62	.47

M. K. G.

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Leaves from a Diary

[Misses Angus and Hindsley were sent from Adyar to the Ashram by Dr. Besant to learn carding, spinning etc., so as to be able to train others at Adyar. They passed a month at the Ashram and kept a diary of their daily experiences. On their departure they left relevant notes from their diary for publication in these pages. On first reading I thought I could not well publish them as they appeared to me to be too personal. The next thought was to cut out the personal references and then publish them. But on rereading, I have decided to present the notes without a single alteration. I have stood the strain of personal reference now for a long time. I can very well bear the additional strain. There is a merit in the notes which compels publication. The references to the Ashram are not wholly true. All is not so rosy as it has appeared to these friends. The Ashram has its jars, it has its trials and difficulties, it has to wear away many a rough edge. But it does try to live up to its name. There are certainly things about the Ashram which can be copied with safety. But I must warn the reader against being carried away by some of the flattering description, and applying for admission. There is a standing notice from the Manager to me that he has more inmates than he can take care of and more work than he can cope with. Let those who like the way of life described by Misses Angus and Hindsley copy it wherever they may be. M. K. G.]

Through the Ancient City

After a very pleasant journey up from Bombay we arrived at Ahmedabad at 7-55 a. m. and were met by Mr. Devadas Gandhi who gave us an exceedingly warm welcome. Leaving the station we drove through the quaint old town with its fortified walls, narrow streets and ancient gateways, over one of which we were very much amused to see several monkeys scrambling. Whilst awaiting for Mr. Devadas to appear we had the interesting experience of seeing four Mussalman ladies who were veiled from head to foot. The garb that they had on appeared to be a circular cap covering the head, and gathered on to this was a sort of closed cape reaching to the ground, with no opening excepting for the eyes where there was a little grating. One was being led along by a gentleman and the others were being guided by little children. They were evidently people of quality, for the garments they wore were of rich silk and the little gratings for the eyes appeared to be of gold.

Our passage through this ancient town awoke in us a great desire to see more of it, for no doubt it is a place of great interest. Passing out through a most impressive gateway we crossed the Sabarmati river where we were struck by the beauty of the whole scene. The wonderful domes of some of the temples and other buildings, the population in the rich red attire, which is so striking an addition to the picture, going down to the water to bathe, the dobbies already at work, all seen in the pale light of the rising of a winter sun just fascinated us and made us realize perhaps more than ever before that we were in this oldest of all lands.

The country is not fertile owing to the sandiness of the soil, although we did see several varieties of cotton being grown. Tamarind trees formed an avenue for some distance along the road and in some of them we

saw more monkeys looking very much at home. This is the first time we have contacted them in their native haunts. Donkeys by the hundred were being used as beasts of burden near the town and further out we met camels ambling along in their quaint way. The road followed the course of the river all the way out to Sabarmati and when we arrived at the Ashram we found it standing upon fairly high ground overlooking the river.

An Indian Welcome

After meeting Mrs. Gandhi and being welcomed in true Indian fashion we were taken to our room. Everything had been made very comfortable and they had gone to the trouble of having beds arranged for us. As we had brought all the necessary appliances for sleeping and cooking thinking that our English ways would be strange to our hosts it was somewhat astonishing and very gratifying to find that they had gone to so much trouble for our comfort. A bathroom had been given us and this added much to our comfort, especially as we had been warned that bathing at the well was the custom of the place.

We had brought our cooking utensils, but Mrs. Gandhi who is a noted housekeeper was very anxious that we should be her guests and at least take our principal meals with her. To this we very readily agreed and as the food is excellent, being prepared according to Mr. Gandhi's ideas on dietetics, which thoroughly suited our simple tastes, we took full advantage of this generous hospitality.

The Ashram

The buildings of the Ashram are in a large compound and have extended on to the other side of the road. They comprise weaving sheds, the first we visited having carpet looms in the open courtyard in the centre and Khaddar looms upon the veranda all round three sides,

there are twentytwo looms. In the great Ashram building upon the other side of the road, the centre of the building is again taken up with weaving, and opening from the lower veranda there are many rooms in which carding, dyeing and the grading of cotton sent in from all the Congress members is done. Over these rooms are others, some of which are used as living rooms, others which are used as classrooms for children in the mornings and in which spinning by older students takes place. The dyeing sample room was exceedingly interesting to us, all dyes used being vegetable dyes. Beyond this is another building where the children spin in the afternoons and to our great delight we found that underneath it was the coolest room in the Ashram, the library. To the east of these are the quarters where some of the Ashram students and teachers live. Many of the students have been away at Belgaum at the Congress session with Mr. Gandhi, several of them taking part in spinning competitions for which there were five prizes given. We were told that there are about 130 members of the Ashram so that when they all return it will indeed be a busy hive.

After tea Rasik, Mr. Gandhi's young grandson, took us along the river side. Scrambling back up the hillside we came to the cattle sheds where we saw many beautiful beasts, bulls, cows, dear little calves and goats, all exceedingly well kept and splendidly fed. A herd of goats with half a dozen little kids in a tiny sort of cage which were released for our benefit, looked about the finest we have seen in India. We visited the milk dairy, an exquisitely clean building with highly polished brass vessels lined with tin.

Mrs. Gandhi at work

At 6-00 o'clock we had dinner in Mrs. Gandhi's kitchen, she sitting cooking chapaties the while. She has two small charcoal stoves built of fire brick against the wall and a small moveable stove in front of her. She sits upon a board with her store cupboard behind her so that she can reach the things she wants without moving. Her cooking utensils are all of brass, tin lined and beautifully kept. She never rises during the process of cooking a meal and anything which is not within her reach is brought to her by her grand-daughter, the child of her eldest son. When necessary she supplements her fire-places by using a primus stove.

To each person is given a large brass tray with smaller vessels of the same metal containing the various vegetarian dishes eaten with rice and chapaties. The food here is not like the ordinary Indian curry dishes highly seasoned with chillies, so that we have been able to eat and enjoy all that has been served to us. Dall or lentil soup of some kind is served every day and is always of the most lovely golden yellow color, next to it is always a dish of tomatoes and other vegetables, cauliflower, cabbage, brinjal and so on. The next dish so far has contained a kind of olive preserved in syrup, it is also home made and is exceedingly good, and when the weather is not too cold we have creamy curds to end up with. We shall never see a more interesting or unique sight whilst we are in India than this charming little lady and first-class house keeper as she sits in her snow white garments catering to the needs of the inner man.

Evening Prayer

Immediately after dinner, and after the ringing of a

gong at 6-30 p. m. the whole compound assembles for prayers outside. There are three rectangular spaces of sand surrounded by low walls and on these carpets are spread upon which we all sit down. The scene is one which never fails to enchant us, the white robed figures of men and women in attitudes of reverent prayer, the stars overhead, the young boys around the musician who leads the singing and expounds the reading, the twittering of the last late birds in the trees all go to make a scene of entrancing beauty, steeped in the devotional atmosphere which makes for peace and happiness.

After the singing portions from the Ramayana are read aloud, explained and sung to music. The young boys who are being educated at the Ashram are evidently fascinated by the story for they get closer and closer to their master not to lose a single word of the theme. Then after the closing prayer silently we all get up and reverently walk to the path-way where we generally stay to smile at the small children who are by this time more than half asleep. As our Gujarati is limited to some half dozen words our conversation is of course not very fluent as to speech, but gesture and expression can do much to convey our friendly feelings for these dear kindly people who are so much interested in all we are doing.

A few days after our arrival Mr C. Rajagopalacharya returned from the Congress at Belgaum to our great delight, for we had not seen him since he left Adyar with Mr Devadas.

Under the Taskmaster

Our first Sunday was a wonderful day. As usual we began the day with prayers at 4-00 a. m. After breakfast we went for our lesson in the carding room, we always tackled this strenuous labour first thing in the morning while it was still cool. This was our fifth lesson and I, (Miss Angus) asked our teacher what he thought about my progress, he said 'you are very much better', and then he added, for fear I should become conceited perhaps, "but you are not perfect yet." How we both laughed; no one knew better than we did, how far from perfect our work was. After making up the cotton we had carded into poonis, we went on to the spinning room where we were progressing splendidly and increasing our speed.

Mr. Gandhi's surprise arrival

At 10-30 a.m., the whole Ashram adjourns for its midday meal. At 11-00 we went to the Gandhi bungalow. Mr. Rajagopalacharya was awaiting us and was in good spirits. Just as we were about to begin our meal an Indian gentleman crossed the garden and there were loud exclamations. It was Mr. Gandhi's private secretary and they were all asking him where Mr. Gandhi was. Suddenly from his room at the end of the veranda came a voice saying, "Somewhere!" and a moment later the great man came through the door and we were introduced to him. He extended a very warm welcome to us and made many enquiries as to whether all our creature comforts had been attended to by his people. He has a very charming manner and the thing which struck us most was the rich quality of his voice and his wonderful command of English. He had returned from Belgaum where the Congress Session had been held and was evidently in excellent spirits for the vitality radiated from his frail figure.

(To be continued)

The Shame of Geneva

Never perhaps before in recent times has the complete political subjection of India been so shamefully exposed before the civilised world as at Geneva. Mr. Campbell has been the one great stumbling block in the way of the acceptance of the American proposals of restriction of opium cultivation to the medical requirements of mankind. The All-India National Congress, the National Liberal Federation, the National Christian Council, the All-India Social Conference, have all passed resolutions accepting the American proposals. Mr. Campbell rejects them with scorn at Geneva itself. Sir Basil Blackett openly flouts them in the Assembly. The Government of India insists on its own policy being carried through. All this is done flagrantly, shamelessly, in the face of Indian public opinion,—just as in the case of the certification of the salt tax and the refusal to reduce the military budget. In Assam, the Legislative Council passes a resolution for restriction of opium, but the Government has put it on one side. Temperance reformers were sent to prison by hundreds for attempting to carry out opium reforms. Yet the Government itself repeatedly declares, that it and it alone represents the will of the people and that Mahatma Gandhi and Rabindranath Tagore and other social leaders and workers do not count.

The American Forlorn Hope

Time after time since November 17, 1924, the American Delegation has been defeated at Geneva by the obstinacy of British officialdom in India. Lord Robert Cecil has been won over to the official view and refuses to listen to the voice of the Indian people. He proposes a long drawn out policy, which will take eighteen years at the very least to accomplish. Just as the resolutions of the Hague Convention proved a dead letter, so these new resolutions of Lord Robert Cecil may prove a dead letter also. The time has come to act, not to procrastinate for another eighteen years. The West has protected itself against opium. The time has come for the East to protect itself also. Wherever the East is free from foreign domination, it has already done so. America has nobly fulfilled her own trust in the Philippines. China's history has been one long struggle to get free from opium and foreign domination at the same time. Only one power in the East appears helpless, namely India. The present need is, that the voice of India should be so unmistakably clear to all the world that the Government of India cannot possibly misinterpret and misrepresent it any longer.

The American Withdrawal

The latest news has come that the American Delegation has finally withdrawn from Geneva under instructions from President Coolidge himself. This is one of the most serious steps that America has ever taken with regard to the League of Nations, since the time that it was inaugurated through the efforts of President Wilson at the conclusion of the Great War. This act of President Coolidge in withdrawing the American Delegation from Geneva, after nearly three months' earnest and devoted effort will show to the world two things: (i) It will prove how deeply the American people are at one with the people of India in their desire to get rid of the opium evil without any delay. (ii) It will show how the League of Nations

is utterly unable to attend to the cry of the oppressed peoples of the world, and how dominated it is by the great Powers of Britain, Italy and France.

The Kenya Lowlands

I had intended immediately to protest against the action proposed by the Government of India in sending an Indian Official to Kenya to consider whether suitable land is available for Indians, as a compensation for the White Paper decision to reserve for Europeans the Kenya Highlands. To take such an action will entirely compromise the whole Indian case, and make India *particeps criminis*—a partner in the wrong, that has already been done, to the Africans. The simple fact is, that not a single acre of land in East Africa ought to have been alienated from the Africans. When East Africa was made a 'Protectorate' this was the least protection that ought to have been offered. The Indian claim has never been that Indians should be given *free* grants of land, but only that they should be allowed to *purchase* land, when it was put up for sale in the open market. To send out an Indian officer to inspect any area in the Lowlands, with a view to *free* grants of land being given to Indians, implies two things:—

(i) That Indians finally give up their legal claim to purchase land in the Highlands.

(ii) That they wish to take away from the Africans a large area of Kenya, similar to that which has been alienated to the whites in the Highlands.

The one truth about Kenya, which must always be remembered is this, *that there is no fertile land at all anywhere in Kenya which could not be fully occupied and cultivated by the Africans themselves, if only they were properly protected and allowed full room to expand.*

The News from East Africa

It is very difficult to make out what has happened recently in East Africa at Nairobi at a meeting of seventeen persons, which was called a 'Special East African Indian Congress Meeting.' Its President, Mr. Abdul Wahid, is entirely unknown to me, and I do not think that a meeting of such a small number of people under his presidency can possibly represent the whole of Indian opinion in East Africa. I understand that Mombasa, Zanzibar and Tanganyika Indian leaders have already dissociated themselves from its conclusions. No news has yet reached me from Uganda. Therefore I would urge readers of *Young India* to discount reports of what has happened, until full news has come to hand. Meanwhile, it appears to me a matter of urgency, that a responsible Indian leader should go to East Africa and consult with the people and the leaders on the spot.

C. F. A.

The Hindi Navajivan

According to the present arrangements the Hindi Navajivan is issued on Thursday simultaneously with Young India. The latest articles, of Gandhiji, are thus made available to the readers of Hindi Navajivan on the same day on which they appear in Young India.

We hope the Hindi reading public will take note of the fact and take full advantage of it. Annual subscription of the Hindi Navajivan is Rs. 4 only.

Manager, Hindi Navajivan

Young India

Kohat Hindus

(By M. K. Gandhi)

I know that the pages of this week's *Young India* will be searched for the finding of Maulana Shaukat Ali and myself on the tragedy of last September. I am sorry to disappoint the curious. For Maulana Shaukat Ali is not with me and I must not publish anything without his first seeing it. I may, however, tell the reader that I have already discussed my impressions with Pandit Motilaji, then Pandit Malaviyaji and lastly with Hakim Sahab Ajmal Khan, Dr. Ansari and the Ali Brothers. And I have just finished writing them out during my journey to Subarnati. My notes will be immediately forwarded to Maulana Shaukat Ali and I shall hope to publish them together with Maulana Shaukat Ali's endorsement, addition, or amendment as the case may be. But apart from the finding, I am in a position to reiterate my advice to the Hindus that in their place I should not return to Kohat unless there is an honourable peace with the Musalmans without the Government intervention. This is not possible at the present moment. For unfortunately, the Muslim Working Committee which is at present guiding the Musalmans of Kohat was not and would not be represented before us. I can appreciate the delicate position of the Hindus. They do not want to lose their property. The Maulana Sahab and I have failed to bring about peace. We have failed even to draw the principal Musalmans for a discussion. Nor am I in a position to say that we should succeed in our attempt in the near future. In the circumstances the Hindus are at liberty to take any course they may consider advisable. In spite of our failure, I can only advise one course. 'Don't return till the Musalmans take you to Kohat with self-respect and dignity.' But I know that this is cold comfort except for those who are able to stand on their own legs and are in need of no advice from any quarter whatsoever. Such is not the position of the Kohat refugees. I have conveyed my views to Pandit Malaviyaji. He has been their guide from the beginning and they must act as he advises them. Lalaji came to Pindi but he was unfortunately laid up in bed. My own considered opinion is given in the statement sent to Maulana Shaukat Ali. But I confess in advance that it will bring no solace to them. I am but a broken reed not worth relying upon.

But there is no hesitation about my advice regarding what the refugees should do whilst they are outside Kohat. I cannot help remarking that it is demoralising for men and women who have strong arms and legs and who are otherwise physically fit, to subsist on charity. They must find out some occupation for themselves or with the aid of the local men. I have suggested carding, spinning and even weaving. But they may do any other useful work they choose or that may be chosen for them. The idea is that no person, man or woman, who is physically fit should live on charity. There must be always enough occupation in a well-ordered state for all who are willing

to work. The refugees must be able to give a good account of every minute of their time whilst they are being supported by the nation. 'Idle hands some mischief still will ever find to do' is not a mere schoolboy rhyme. It contains a profound truth which can be verified by everyone for himself. Let there be no distinction between rich and poor, high and low. They are all bed-fellows in adversity. And the rich and the well-to-do should set an example to the others by labouring usefully even though they may not be drawing rations. What an incalculable good it must be to a nation whose members know an occupation which can stand them in good stead in distress. The refugees' life would have taken a nobler turn if they had all been spinners or carders or weavers. The refugee camp would then have presented the appearance of a busy hive and could have been kept up indefinitely. If the men do not decide to return at once, it is not yet too late to mend. It is a mistake to issue dry rations. It is no doubt less trouble to the committee of management but it means more waste and utter indiscipline among the refugees. They should place themselves under soldiers' discipline keeping regular hours for rising, washing, praying, feeding, working and retiring. There is no reason why there should not be Ramayan readings or such other readings for them. All this requires thought, care, attention and diligence. Given these the calamity could be turned into a blessing in disguise.

Notes

A Bihar Forecast

I take the following from a Bihar correspondent's letter:—

"There was a meeting of the Bihar P. C. C. on 25th January. The majority of members registered themselves as self-spinning members. And the workers from different districts undertook to secure before 31st March next 50,000 self-spinning members. The programme for the whole year is to secure at least 13000 self-spinning members. It is expected that sufficient cotton will be collected as a donation for supplying self-spinning members who cannot afford to find their own cotton. During my peregrinations I have noticed that the quality of yarn and Khaddar has steadily improved and centralisation through the Khaddar Board has ensured comparatively greater efficiency and accuracy. The following are the production centres with the average monthly output of Khaddar marked against them:—

Pandol	Rs. 3,000
Garol	Rs. 1,500
Hajipur	Rs. 500

There are three selling depots as follows:—

Muzaffarpur	Rs. 2,500
Hajipur	Rs. 500
Patna	Rs. 2,000

Thus you will observe that the sales balance the production. But this is not all the production, nor all the consumption. There are many spinners who spin to clothe themselves. Though I have no statistics to show the quantity of yarn thus spun and Khaddar woven, there must be hundreds who are clothing themselves in this manner. The Gandhi Ashram is a model centre for spinning. I was surprised to notice the wonderful way in which the lads aged 12 were

working there. They not only card and spin well but also receive yarn from spinners on hire, test the yarn, pay them wages and take the yarn to the weavers. They can do all this work efficiently and methodically. The quality of its Khaddar shows a clear improvement upon 1922. The Ashram has the following producing centres:—

Madhubani	Rs. 7,000
Malkachak	Rs. 600
Madhupur	Rs. 500

The following are the sale depots:—

Madhubani	Rs. 1,500
Bhagalpur	Rs. 1,100
Malkachak	Rs. 500
Jumai	Rs. 500

The P. C. C. propose this year to produce Khaddar worth at least five lacs of rupees. The present monthly production is Rs. 13,000. If they are to manufacture five lacs, the monthly production must be trebled. Rajendra Dabu is enthusiastic about it. The natural facilities in Bihar are great. I should not therefore wonder if the programme is carried out. The people here are anxiously looking forward to your visit. If you can come, the work will certainly receive a great push."

I hope that the other provinces too will lose no time in preparing their programme of work. I should love to go to Bihar as early as I can. But I am not master of my own movements. I go where fates take me. It is therefore futile for me to make promises in advance.

At Cawnpore

Dr. Abdussamad writes:—

"Cawnpore was a scene of disturbance on the 2nd of this month and as it is the venue of the next Congress I think it is just proper that you may know the truth of the affair and if the statement is corroborated by Dr. Morarilal the President of the local Congress Committee I hope you will publish the whole or a para of it in your paper *Young India*. The account that has appeared in the English papers is quite misleading and I look to you for the publication of the truth.

These are the days of the anniversary of Swami Dayanand. Processions have been going round the town with *Bhajan Mantalis*. On the 2nd of February a *Mandali* was passing through the broad Meston Road to join the central office. They were reciting a song which was most objectionable and I am obliged to write a verse from it for your perusal.

They had sung such a song on a previous occasion but this time when they had passed the greater part of the road some young Musalmans snatched their flags and assaulted them. The blows were returned by these men but the aggressors were the Masalman youths. The leaders of the Arya Samaj were soon on the spot as their office was near by. On being told about the song they expressed regret about the song and it was decided that in future only prescribed songs will be sung and the procession of combined *Mantalis* went round the town. Some (one or more I am not sure) responsible Musalmans at the request of Samajists accompanied

the procession and the whole thing ended peacefully. This is the whole account of the affair.

Now a few words about the Hindu-Muslim relations in this town. When the whole of upper India was under a state of tension Dr. Morarilal and some Muslims made up their minds that Cawnpore should escape the perpetration of the shameful deeds. A Unity Board was formed and it did a little work, but the greatest work was done by a few workers taking into their hands at once any affair that cropped up. The result was that the town escaped but a section of Arya Samajists ever remained active and from time to time either their songs or speeches disturbed the tranquility of the town. There are still some ten months for the next Congress and the town should not be disturbed with such incidents so that the grand National Assembly may be a truly National one. I hope you will move the National workers in this town that they should make a repetition of such episodes impossible in the life of this town."

I have not written to Dr. Morarilal for confirmation of Dr. Abdussamad's statement as on the face of it, it appears to be colourless and innocent. If Dr. Morarilal has a different version of the incident related, I would gladly publish it. Quarrels will sometimes take place in best regulated societies but the spirit that prompted the parties after the incident seems to have been admirable. As for the charge against 'a section of Arya Samajists' I do not know how far they will admit it. I can only hope that every section in Cawnpore will try its best to exercise the greatest self-restraint, keep under control the mischievous element and be ever ready to be charitable to rivals who may hold different political views or different faiths.

A Silent Worker

A Chittagong correspondent sends me the following story of a silent worker:—

"Sreejnt Kalisanker Chakrabartee, a silent but indefatigable worker of Chittagong has, of late, arranged practical demonstrations of charkha. He does not believe in wordy battles. He personally approaches four families every morning with his big Charkha, spins before them by way of giving the first lesson and begs of them their contributions. The process may seem futile to some, but the melodious sound and sweet music of the Charkha, preceded by the recitation of a prayer, in the early hours of the day wonderfully conquers the sceptic, who orders a good Charkha and promises due contributions. Uncompromising unbelievers who sneered at the Charkha are daily won over. The business-like promptitude with which Kalisanker Baba is progressing, ensures success. He has set an example to other workers who may if they choose copy it with profit to themselves and the country."

I have taken the liberty of condensing the letter and making its English readable. I commend the letter to the attention of all workers. There is no doubt that example is better than precept.

* Omitted. M. K. G.

A Revolutionary's Defence

A Correspondent, who has given his name but not his address, has sent me what he calls 'an open letter.' It is a letter in reply to my remarks on the revolutionary movement in my address to the Balgaum Congress. The letter breathes love of the country, fervour and a spirit of self-sacrifice. It is moreover written under a sense of wrong, said to have been done by me to the revolutionaries. I therefore gladly print the letter without the name. The address of the writer is not given. The following is the unchanged full text of the letter:—

"I think it my duty to remind you of the promise you made some time back that you would retire from the political field at the time when the revolutionaries will once more emerge from their silence and enter into the Indian political arena. The experiment with the non-violent non-cooperation movement is now over. You wanted one complete year for your experiment, but the experiment lasted at least four complete years, if not five, and still do you mean to say that the experiment was not tried long enough?

"You are one of the greatest of personalities in the present age and under your direct guidance and inspiration, your programme was actually taken up for some reason or other, by the best men in the land. Thousands of young men, the flower of the youth of our country, embraced your ent with all the enthusiasm they could gather. Practically the whole nation responded to your call. We can safely say that the response was phenomenal if not miraculous. What more could you want? Sacrifice and sincerity on the part of your followers were not wanting; the most selfish of professional men gave up their professions, young men of the country renounced all their worldly prospects and joined the forces under your banner; hundreds of families were rendered destitute for want of pecuniary income. Money was not wanting. You wanted one crore of rupees and you got more than you wanted. In fact I shall perhaps be not far from the truth if I say that the response to your call was more than you yourself expected. I venture to say that India followed your lead to the best of her ability and this I think can hardly be denied, and still do you mean to say that the experiment was not tried far enough?

"In fact, your programme failed for no fault of the Indians. You gave only a programme to the country, but you could not lead the nation to a victorious end. To say that non-violent non-cooperation failed because the people were not sufficiently non-violent is to argue like a lawyer and not like a prophet. The people could not be more non-violent than they were during the last few years. I would like to say that they were non-violent to a degree which smelt of cowardice. You would perhaps say that it was not this non-violence—the non-violence of the cowards—that you wanted. But your programme did not contain that item which could transform cowards into heroes or which could detect and ultimately reject the cowards from the ranks of heroes. This was no fault of the people. And to

say that the majority of non-cooperators were cowards and not heroes is to shirk responsibilities. To say this is rather to commit an outrage on the manliness of the nation. Indians are not cowards. Their heroism can always be compared with that of the best heroes of the world. To deny this is to deny history. When I speak of India's heroism I mean not only the heroism which sparkled in the annals of the glorious past, but I include the heroism that is manifesting itself in the present, because India is still not dead.

"What India wants is a true leader, a leader like Guru Gobind Singh or Guru Ramdas and Shivaji. India wants a Krishna who can give a worthy ideal, to be followed not by India alone, but by all humanity, by all the members of this humanity with diverse temperaments and capacities.

"Non-violent non-cooperation movement failed not because there was sporadic outburst of suppressed feelings here and there but because the movement was lacking in a worthy ideal. The ideal that you preached was not in keeping with Indian culture and traditions. It savoured of imitation. Your Philosophy of non-violence at least the Philosophy that you gave to the people for their acceptance was a Philosophy arising out of despair. It was not the spirit of *Kshama* of the Indian Rishis, it was not the spirit of *Ahimsa* of the great Indian Yogins. It was an imperfect physical mixture of Tolstoyism and Buddhism and not a chemical mixture of East and West. You adopted the western methods of Congress and Conferences and tried to persuade the whole nation to accept the spirit of *Ahimsa*, irrespective of *desh, kul* and *patra* like Tolstoy, but which was a matter of individual *Sadhana* with the Indians. And above all, you were and are still vague as regards India's ultimate political goal. This is miserable. Your idea of independence is not in consistence with Indian ideals. India stands for *Sarvam pravasham bhikkhum Suvratavasham sokham* and for the ideal that individual existence is solely for the purpose of humanity and through humanity Serving God. *Jyotibhaga Shikshanya cha*. The non-violence that India preaches is not non-violence for the sake of non-violence, but non-violence for the good of humanity, and when this good for humanity will demand violence and bloodshed, India will not hesitate to shed blood just in the same way as a surgical operation necessitates the shedding of blood. To an ideal Indian, violence or non-violence has the same significance provided they ultimately do good to humanity. *Vinshay' cha Dushkritamu* was not spoken in vain.

"To my mind therefore, the ideal that you gave to the nation or the programme of action that you laid before it is neither consistent with Indian culture nor practicable as a political programme.

"It is simply inconceivable and incomprehensible to think that you still dare to entertain the slightest hope that England can be just and generous out of her free will,—this England "which believes in Jallianwallabagh massacres as a legitimate means of self defence," this England which tried the O'Dwyer-Nair case and gave judgment in favour of barbarism. If you have an iota of faith left in you in the

good sense of the British Government, then according to you where is the necessity of any programme at all? If there is any necessity of any movement in order to bring the British government to their senses, then why speak of the honesty and good intentions of the British Government? It seems that the prophet in you is gone and you are once more a lawyer defending a weak case; or perhaps you are always an exponent—a mighty exponent—of half-truths only. A sovereign independent Indian Republic in alliance or in federation with the other independent nations of the earth is one thing, and self-governing India within this imperialistic British Empire is perfectly another thing. Your sentiment of remaining within the British Empire reminds one of the many Himalayan miscalculations that you have repeatedly committed. It seems to me that you have compromised a worthy ideal with the present needs of a false expediency and this is the reason that you have failed to capture the imagination of the youths of the country,—youths who could dare and who are still daring to go against your wishes although they unhesitatingly recognise you as one of the greatest of personalities of the modern age. These are the Indian revolutionaries. They have now decided to remain silent no more and therefore they request you to retire from the political field or else to direct the political movement in a way so that it may be a help and not a hindrance to the revolutionary movement. They suspended their activities so long simply to comply to your requests direct and indirect, and they went further. They actually helped you in the carrying out of your programme to the best of their abilities. But now the experiment is over and therefore the revolutionaries are free from their promise, or, as a matter of fact, they promised to remain silent only for a year and no more.

“Further, I would like to point out that you have misjudged the revolutionaries in many respects when you blamed them in your recent presidential address in the 39th Congress. You said that the revolutionaries are retarding India's progress. I do not know what you mean by this word ‘progress.’ If you mean political progress, then can you deny that every political progress that India has already made however little that might be, has been made chiefly by the sacrifices and the efforts of the revolutionary party? Can you deny that the Bengal partition was annulled through the efforts of the Bengal revolutionaries? Can you doubt that the Morley-Minto reform was the outcome of the Indian revolutionary movement? Can you be blind to the forces of this revolutionary movement which was mainly though not wholly instrumental in bringing about the Montford reform? I shall not be very much surprised if you will answer these queries in the affirmative but I can assure you that the British government realises the potentiality of this movement. Even the late Mr. Montagu expressed to an Indian of position and rank that he took the trouble of coming to India and risked his life simply due to the activities of the young Indian revolutionaries.

If you mean that these reforms are no index to true progress, then I would venture to say that this revolutionary movement has achieved no mean

progress in the moral advancement of India. Indians were miserably afraid of death and this revolutionary party once more made the Indians realise the grandeur and the beauty that lie in dying for a noble cause. The revolutionaries have once again demonstrated that death has a certain charm and is not always a dreadful thing. To die for one's own beliefs and convictions, to die in the consciousness that by so dying one is serving God in the nation, to accept death or to risk one's life when there is every probability of death, for a cause which one honestly believes to be just and legitimate,—is this no moral progress?

“To cling to one's cherished ideal even in adversity and temporary failures—not to be swayed away by temporary excitements and by the seemingly noble doctrines of an alluring personality, not to be daunted by long long terms of imprisonment with hard labour, to be true to one's own self for years together—is this tenacity of purpose, this sturdiness in the character no index to true moral progress that India has made? And is this not the manifest outcome of the revolutionary ideal?

“You have said to the revolutionaries, ‘You may not care for your own lives, but you dare not disregard those of your countrymen who have no desire to die a martyr's death.’ But the revolutionaries are at a sad loss to understand the meaning of this sentence. Do you mean to say that the revolutionaries are responsible for the deaths of 70 men who were condemned in the Chauri Chaura trial? Do you mean to say that the revolutionaries are responsible for the bombing and killing of innocent people at Jallianwallabagh and Gajranwalla? Did the revolutionaries during their struggle for the last twenty years, in the past or in the present, ever ask the starving millions to take part in the revolutionary struggle? The revolutionaries have perhaps a better knowledge of the mass psychology than most of the present leaders. And this was the reason that they never wanted to deal with the masses until they became sure of their own strength. They always believed that the masses of Northern India were ready for any emergency and they were also right in thinking the Northern India mass as a dense matter of high explosive, dangerous to be handled carelessly. It was you and your lieutenants who misjudged the sentiment of the masses and dragged them into the Satyagraha movement, people who were groaning under a thousand oppressions from within and without, where the lightning of anger laid unperceived and you had to pay the penalty for it. But can you give any instance where the revolutionaries dragged unwilling souls into the valley of death?

“But if you mean by the sentence that innocent people are being harassed, imprisoned and put to death due to the activities of the revolutionaries, then I would unhesitatingly and honestly admit, as far as my knowledge goes, that not a single individual was hanged who was innocent of any revolutionary activity, and about imprisonments and tortures, I may say that many innocent men were actually harassed and put to torture. Can the

revolutionary party be made responsible for the atrocities committed by a foreign government? The foreign government is determined to crush any manifestation of manhood in the nation, in any form whatsoever; but in so crushing the government is very liable to commit blunders and harass and imprison and put to torture cowards along with the heroes; but are the brave people to be blamed for the sufferings of the cowards? Moreover these sufferings cannot be termed as martyrs' death.

"Lastly, I would like to say something about the remarks you have made in connection with the strength of the British Empire. You have said to the revolutionaries "Those whom you seek to depose are better armed and infinitely better organised than you are." But is it not shameful that a handful of Englishmen are able to rule India, not by the free consent of the Indian people but by the force of the sword? And if the English can be well-armed and well-organised why can the Indians be not better armed and better organised still,—Indians who are saturated with the high principles of spirituality? Indians are men in the same sense as the Englishmen are. Then, what on earth makes the Indians so helpless as to think that they can never be better organised than their English masters? By what argument and logic of fact can you disprove the possibilities in which the revolutionaries have immense faith? And the spirit of non-violence that arises out of this sense of helplessness and despair can never be the non-violence of the strong, the non-violence of the Indian Rishis. This is *tanus* pure and simple.

"Excuse me Mahatmaji, if I am severe in criticising your philosophy and principles. You have criticised the revolutionaries most unsympathetically and even you went so far as to describe them as the enemies of the country, simply because they differ from your views and methods. You preach tolerance but you have been violently intolerant in your criticisms of the revolutionaries. The revolutionaries have risked their everything to serve their motherland, and if you cannot help them, at least be not intolerant towards them."

I never made any promise to anybody as to when and how I should retire from the political life of the country. But I did say and now repeat that I would certainly retire if I find that India does not imbibe my message and that India wants a bloody revolution. I should have no part in that movement because I do not believe in its utility either for India, or, which is the same thing, for the world.

I do believe that there was a wonderful response to the call of non-cooperation but I do also believe the success was more than proportionate to the measure of non-cooperation. The wonderful awakening of the masses is a standing demonstration of the fact.

I do believe too, that the country exercised great self-restraint; but I must reiterate my opinion that the observance of non-violence was far below the required standard.

I do not believe that 'my philosophy' is an indifferent mixture of Tolstoy and Buddha. I do not know what it is except that it is what I feel to be true. It sustains me. I owe much to Tolstoy and

much to Buddha. I still somehow or other fancy that 'my philosophy' represents the true meaning of the teachings of the *Gita*. I may be totally mistaken. Such a mistake can do no harm either to me or to anybody. For the source of my inspiration is of no consequence if what I stand for be unadulterated truth.

Let the philosophy I represent be tested on its own merits. I hold that the world is sick of armed rebellions. I hold too that whatever may be true of other countries, a bloody revolution will not succeed in India. The masses will not respond. A movement in which masses have no active part can do no good to them. A successful bloody revolution can only mean further misery for the masses. For it would be still foreign rule for them. The non-violence I teach is active non-violence of the strongest. But the weakest can partake in it without becoming weaker. They can only be the stronger for having been in it. The masses are far bolder today than they ever were. A non-violent struggle necessarily involves construction on a mass scale. It cannot therefore lead to *tanus* or darkness or inertia. It means a quickening of the national life. That movement is still going on silently almost imperceptibly but none the less surely.

I do not deny the revolutionary's the heroism and sacrifice. But heroism and sacrifice in a bad cause are so much waste of splendid energy and hurt the good cause by drawing away attention from it by the glamour of the misused heroism and sacrifice in a bad cause.

I am not ashamed to stand erect before the heroic and self-sacrificing revolutionary because I am able to pit an equal measure of non-violent men's heroism and sacrifice unattained by the blood of the innocent. Self-sacrifice of one innocent man is a million times more potent than the sacrifice of million men who die in the act of killing others. The willing sacrifice of the innocent is the most powerful retort to insolent tyranny that has yet been conceived by God or man.

I invite the attention of the revolutionaries to the three great hindrances to Swaraj—the incomplete spread of the spinning-wheel, the discord between Hindus and Musalmans and the inhuman ban upon the suppressed classes. I ask them patiently to take their due share in this work of patient construction. It may not be spectacular enough. But on that very account it requires all the heroic patience, silent and sustained effort and self-effacement of which the tallest among the revolutionaries is capable. Impatience will blur the revolutionary's vision and lead him astray. Slow and inglorious self-imposed starvation among the starving masses is every time more heroic than the death on the scaffold under false exaltation.

All criticism is not intolerance. I have criticised the revolutionary because I have felt for him. He has the same right to hold me to be in error as I believe him to be in error.

'There are other points that are covered' by the 'open letter.' But I have omitted to refer to them because I think that they can be easily answered by the reader and in no case do they touch the vital issue.

M. K. G.

NOTICE

Stephanos Birmalendu Ghosh Lectureship on Comparative Religion.

The Senate of the University of Calcutta will proceed in the month of July, 1926, to appoint the Stephanos Ghosh Lecturer to deliver a course of lectures on Comparative Religion at the University.

The Lectureship was founded with the object that the lecturer should endeavour to show that the highest ideal for man lies in love and service to his fellow-men according to the essence of the teaching and life of Christ and that life lived under the guidance of this ideal constitutes the highest advancement of human personality, the acceptance of a particular creed or dogma being of subordinate importance.

The honorarium of the lecturer will be Rs. 9,000.

The course of lectures is required to be delivered in English and is expected to consist of eight lectures which should be delivered not more than twice a week. The Lecturer will have to deliver to the University a complete copy of his lectures within a month after their delivery and the copyright in the lectures shall belong to the University.

The lectures are to be delivered during the cold weather of the session 1927-28.

Applications for the Lectureship should reach the Registrar of the University not later than the 30th June, 1926, and should be accompanied by-

- (1) a brief syllabus indicating the scope of the lectures proposed to be delivered;
- (2) a statement of the original work or investigation in Comparative Religion which the candidate may have done.

J.C. Ghosh,

Senate House)
Calcutta.)
The 1st July, 1925.)

REGISTRAR.

ALL-INDIA CHRISTIAN CONFERENCE.

Presidential Address.

CHRISTIANS AND THE NATIONALIST MOVEMENT.

Condemnation of Communalism.

The following address was delivered by Mr. K.L. Rallia Ram of Lahore as president of the All-India Christian Conference held at Calcutta on Dec. 28 :-

Brother-delegatos, Ladies and Gentlemen: I need not tell you how sincerely thankful I am to you for the honour you have done me in calling me to preside over the deliberations of this assembly which, today, enters on the twelfth year of its career of communal and national importance and usefulness. This honour is all the more gratifying and covetable to the recipient when he is reminded of the fact that it carries with it the love, the esteem and the confidence of his brethren and fellow-workers living throughout this wonderful land and who are permeated with the same lofty desire to serve the community and motherland alike.

It is the third time that the sessions of the All-India Christian Conference are held in Calcutta. In fact, it was here that in 1914 the idea of having a representative gathering of this kind was first conceived and given expression to, and our worthy chairman of the reception committee, Mr. A.C. Mukerji, an ex-President of this body, has always played a very important part in the deliberations of this conference. This historic city, with its past glorious traditions, occupies a unique position in this great land of ours. It is the focus and the centre of origin of those forces which have shaped the aspirations and have determined the intellectual and political life and growth of not this presidency alone but practically of the whole of India. It has given birth to men who have been held in universal esteem throughout the length and breadth of this wide continent. We cannot speak of Calcutta, or think of it, especially in the Christian world, without associating the names of valiant sons whose loss we all deeply mourn, whose memory we cherish with a pious and reverential affection. The names of Mr. Kali Charan Banerji, Babu K.M. Banerji and Lal Bihari De and many others, who have gone to their rest, will go down to posterity as one of the richest heritages of the whole Indian Christian community throughout India.

I now crave your indulgence, for a few minutes, to refer to some of the mournful occurrences which have taken place during the past year, and which have cast their dismal shadow over the land. The hand of death has removed two of the most outstanding men from the public life of India and the country today is the poorer for their loss. Mr. C. R. Das passed away in the July last. The whole country was plunged into the deepest grief at this national calamity. Mr. Das was a noble soul, who had risen above the limitations of colour, creed and class. His self-sacrifice, his genuine patriotism, the sincerity of his convictions, the force of his character and personality and above all, his piety and purity of life and his nobility of mind had endeared him to people of all classes to an extraordinary degree. He was soon followed by his compatriot, Sir Surrendranath Banerjee, the veteran Congressman and one of the originators of political life and thought in this country. No one who has once heard the thunders of his oration or has come into touch with him in any way can ever forget him. His name will go down in the history of India as a great educationist, social reformer, and as one of the makers of modern India.

In our own community we lament the loss that we have sustained through the passing away of Mr. S. K. Rudra of Delhi, who died a fortnight after Mr. C. R. Das. In him, we have, no doubt, lost a dear friend, a real guide and a patriot of no mean order. He took a great part in the making of the community and in moulding and fashioning the lives of hundreds of young men who had the privilege of gathering wisdom at his feet for more than a quarter of a century. He was a man of unassuming and unostentatious character, and the tributes, which have been paid to him both in his life and after, bear testimony to the impression he left on those who came into contact with him and to the estimation in which he was held by his friends. I cannot do better than quote to you the opinion of an impartial English journalist, Mr. J. T. Gwynn who, in his book on 'Indian Politics,' writes of Mr. Rudra in the following terms:-

'I sometimes think the safest guide in Indian politics is an Indian Christian with national sympathies who yet feels some responsibility for the interests of his own community. I should like to introduce you to such a one, ex-President Rudra, perhaps the most

widely respected member of the Indian Christian community.

He was long the colleague of Mr. C. F. Andrews, and is still perhaps the closest of his friends. He is also numbered among the personal friends of Mr. Gandhi and Mr. Gaudhi. I notice, shows very good taste in his choice of personal friends. Friend of Mr. Gandhi and friend of Mr. C. F. Andrews though he is, Principal Rudra is yet more able and willing than any other Indian, I know, to appreciate and make allowances for the necessities of government and the difficulties of foreign officials.'

We have also to record the sad demise of Queen Alexandra, the noble mother of our gracious King George and the worthy consort of our late King Edward, the Peace-maker. The Queen-Mother played a very important part in the history of the British Empire. In her death, we mourn not only the loss of an illustrious queen but of the highest and most exalted womanhood who, in her lifetime, never failed to render help and succour to the poorest of the poor and identified herself very closely with every movement pertaining to the good and well-being of humanity. We respectfully convey our feelings of sorrow and condolence to his Majesty the King and other members of the Royal family.

Our main object in coming together from year to year is to help forward the building up of that solidarity which the Indian Christian community lacks and to knot together into genuine unity, the heterogeneous material out of which our community has been composed, and discuss and consider such problems which confront us today, with a view to arrive at a satisfactory solution in regard to them, and to give our considered opinions on other issues which beset the country as a whole and to contribute our mite, in our own humble way, to the efforts towards the realisation of India's hopes and aspirations.

Needs of Indian Christian Community.

According to the last census, the Indian Christians in India number four millions and a half; we have reasons to believe that since 1921, when this enumeration took place, there has been considerable progress and, basing our assumption on the previous average of increase, we may safely compute our number at five millions. Thus, we are the third largest community in India in spite of the fact that we form only one and a half per cent. of the entire population. Out of this, half comes from the south, i. e. Madras Presidency, Cochin and Travancore. The other half is scattered over the other provinces and states of India; the Punjab, Bihar and Orissa, each having over three hundred thousands; Bombay, Baroda and the United Provinces between two hundred and three hundred thousands and Bengal and Assam between one and one hundred and fifty thousand. They may be divided into two big classes. Those who live in the cities and big towns and are mostly in the service of missions and Government, and who form only a negligible but intelligent factor; and the rest living in villages and are largely from what is known as the village Christians, who have found in the religion of Jesus a new lease of life and liberation from the oppression and hard-

ships such as have been their lot for centuries past.

The condition of the village Christians on the whole is indescribable. A good deal, no doubt, has been done here and there to ameliorate their condition, but much more has yet to be done before they become a self-respecting and self-reliant community. In this connection, it will not be out of place to pay a tribute to the noble efforts made by the Foreign Mission to uplift them and shepherd them in every way possible. But all the money they are spending and the men and women who are engaged in this big effort, are not equal to the task before them. The Indian Christian community must itself increasingly shoulder the burden of their uplift. The Saharanpur scheme inaugurated by the Presbyterian Mission in the north and the Indian Church measure are all an indication of the new spirit that is abroad and an earnest of greater things to come.

Want of Education.

The primary need of these people is education. There are a little over about three lacs of school-going children for whom there is no adequate provision for teaching even the three R's. In many places the ordinary schools controlled by the local bodies would not admit them and in schools where they find admission they are treated in a manner which damps their spirit. This question of education should receive our most serious attention. Next to education, their economic condition needs to be improved. A vast majority of these people live on the cultivation of land. They are able-bodied, but a very small number, an almost negligible number own lands of their own except in a few colonies which were given to the various missionary societies in several places and even in most of these they have not got the proprietary rights. Their salvation greatly lies in their improvement in this direction. We should seriously consider the possibility of acquiring land on a co-operative basis through well-organised banks of our own which will help to build up our community. Something in this direction has already been attempted by the Punjab Indian Christian Conference with considerable success. They have managed to secure about 2,000 acres of land in Montgomery, a flourishing agricultural colony in the Punjab, through the tender system at a reasonable price and, with facilities offered by Government, have distributed these to the comparatively well-to-do agriculturists in the province, and have put, in two small colonies, one or two good capitalists and men of character, as their leaders, who also come from the same class and have risen by dint of hard and honest work. Far her efforts to secure lands are being continued by this body with hopes of success. It is by self-help and by shouldering responsibility that our community will rise.

This leads to my next subject, i. e., the change for the better in the relationship between the Foreign missionary societies and the Indian Christian community. One cannot help offering his felicitations to some of the missions who have shown great liberality in changing their constitution and giving Indian Christians a proper share in all their deliberations and throwing real responsibility on them.

Need of Evolving an Indian Church.
Another matter that needs constant attention and closest cooperation between the missionary bodies and ourselves is the evolving in India of one Indian Church and minimising the present denominational divisions which are very detrimental to our growth and progress. There are over 160 denominations working in India with their traditions and differences. The situation thus created is most serious and is bound to retard our progress in more than one way. It is a happy augury of the times that the foreign missionaries and missions have begun also to realize the baneful effects of these differences which practically only amount to difference in forms of worship. Efforts have been set on foot to bring about unity, and the Presbyterian church has already set a good example in this direction. We earnestly hope that other churches will follow suit. After all, the people of this land should decide for themselves as to which form of worship would best suit their condition here. We have expectations, in this connection, from the National Missionary Society of India which was started two decades ago, and has done excellent work in many spheres, but, in order to make it truly national, it should evolve a church which should be all-embracing, self-supporting and self-propagating and bring about hitherto divided people into one plane of thinking and worshipping God who wants the devotion in spirit and in truth and not mere ritualism which these denominations seem very often to over-emphasize.

Other Intricate Problems.

There are other problems and very intricate ones too, concerning our people. It is no secret that, under the present hauges inaugurated lately, our position has become far more difficult than before. What are our young men going to do? We are face-to-face, at this juncture, with the question of the employment, the question of the education of girls, the problems of marriages and many other kindred matters. Some of these things, no doubt, will engage our attention during the coming two days.

Attitude and Policy Towards the Present Civic Struggle.

As I said in the beginning, though we are here chiefly to represent the views, aspirations, and obligations of the Indian Christian community and ponder over matters concerning their welfare and well-being and by concerted, organized action develop their economic, social and industrial resources and consolidate our relations with one another, yet we cannot overlook the broader issues with which our motherland is now confronted. We are Indians. India is our motherland; its blood runs in our veins and its history and traditions are the springs from which we draw our inspiration. Our countrymen are engaged today in the great struggle for attaining Swaraj for their motherland, and the whole of the country is pulsating with a new vision and awakening. Our destinies and future hopes are closely interwoven with theirs. It is as much our land as it is theirs. We have to live with them, and our connections with them are of a permanent character. Therefore, it is highly desirable that we should identify ourselves with all healthy and constitutional movements started and encouraged by our fellow-countrymen. We stand accused today of being donationalized and being westernized not only in our ways and manners of life and dress but in all our modes of thinking and general mentality. We have shown great antipathy in the matter of cultivating our own arts and important branches of oriental science and mastering the vernaculars of our country. We bring up our children in an atmosphere which is mostly foreign and unnatural so much so that when they grow up their sympathies are entirely alienated from what is best in the culture and knowledge of our country. We lack a decisive, uniform and fixed policy in matters civic. We have no political creed of our own. We should try to bring about a change. It is true that there are a number of things in the West which are worth imitating but our own motherland has to teach us many virtues which are by no means to be despised. The Indian Christian, in my opinion, should combine in him the qualities and virtues of the West and the East and not, as in some cases happens, lose the virtues of the East and get the vices of the West. The first question which we must answer without hesitation is: 'What should be our attitude and policy towards the present civic struggle?' There may be three positions which we can occupy in the India of today :-
(a) Be die-hard loyalists and stand wholly and solely for the Government;
(b) Occupy a position of indifference and neutrality;
(c) Join a party or a section.
(a) We cannot be mere loyalists. We are always ready to give credit to the Government where credit is due. We are ever ready to support it in the maintenance of law and order and to sympa-



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NONE OTHER IS GENUINE

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE
NEW YORK

No. 46

June 22nd, 1926

To the North India Mission.

Dear Friends,

You will remember that when the Board took action on March 1st, 1926, with regard to the recommendations of the North India Mission and the Board of Directors of the Agricultural Institute in the matter of the Institute's relationship to the Mission and the Board, it was provided that the whole question would come before the Board again at its meeting on June 7th. We have now to report the full action taken by the Board at its meeting on June 7, 1926, as follows:

"The Executive Council presented the following minute with regard to the Allahabad Agricultural Institute:

At its meeting on March 1st, 1926, the Board instructed the Executive Council to lay before it at its meeting on June 7th recommendations with regard to the Allahabad Agricultural Institute, based on the action taken by the Board on March 1, 1926, and on the subsequent developments of Dr. Higginbottom's financial campaign.

In presenting the matter at this time, the Executive Council believes that it would be wise to summarize the actions already taken with regard to the Institute:

On May 4, 1925, on the basis of a cablegram from Dr. Griswold stating that an agreement had been reached between the Institute, the North India Mission and the India Council as to progress and policy of the Allahabad Agricultural Institute, and requesting the Board for a loan of Rupees 30,000 for the Institute, the Board voted to authorize such a loan, to bear interest at 5 per cent. and to be repaid, if possible, before the close of the fiscal year. The Board voted also to approve the request of the Institute, the Mission and the Council for Dr. Higginbottom's immediate return to America for a financial campaign, the Board stipulating that the first appeal should be for the cancellation of the entire indebtedness of the Institute, and that any further appeals were to be made only as sanctioned by the Board and that all expenses, including Dr. Higginbottom's travel to and from the United States were to be charged against the receipts of the campaign.

On June 15, 1925, the Board took further action authorizing Dr. Higginbottom to raise funds to meet the accumulated debt of about \$40,000. to provide for the expenses of the current year Rs. 75,000 (less assets); to improve the equipment to the extent of Rs. 20,000 and to secure an endowment fund of \$200,000." Mr. Higginbottom to observe this order of procedure in his appeal for funds. At this meeting the Board approved also the following teaching program of the Institute, as recommended by the Institute, the Mission and the Council:

'a. A two year English course for the intermediate Diploma in Agriculture, given by the Board of High School and Intermediate Education, with a prerequisite of high school passed; this course being intended to lead to a diploma carrying government recognition and securing opportunities for employment in governmental and other institutions, and, there-

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fore, likely to attract students. It is to take the place of the present English course and to equip students for higher agricultural education as well as for practical work.

'It is the declared purpose of the Institute not to commit itself to open B.Sc. classes within three years, and then only if the outlay involved can be provided for either by the help of the University, or by the cooperation of the India Council and the Board in New York. (Minutes of the Board of Directors, Agricultural Institute).

'b. Rural Teacher's training courses. (1) a one year course for those who have passed the intermediate agricultural course, (2) a two years' course for others.

'c. A rural community school, to serve for practice and demonstration for the teacher's training courses, this school being in line with the recommendations of the Fraser Commission.

'd. The Imperial Dairy Diploma course, for two years in English; this being taught in only one other place in India, namely, Bangalore, and this course being the one that at present brings the greatest number of students to the Institute, using the dairy plant for demonstration.

'e. The apprentice course in farm mechanics, this being a three years' course in the vernacular. The cost of the first year is met by saving in the work-shops, and that in the last two years being estimated at only Rs. 2,000 for each class. This course directly serves the village people.

'f. A vernacular course.'

"At meetings on July 22nd and September 21st, 1925, the Board had before it communications from the North India Mission urging that the Institute be detached in its administration from the North India Mission, and established under an independent Board of Directors. At these meetings the Board urged the North India Mission to consent to the continuance of the previous relations of the Institute with the Mission for another experimental period of three years. This the Mission felt unable to do, however, and, in consequence, the Board of Directors of the Institute prepared a plan of affiliated relationship which was also approved by the North India Mission, providing for an independent Board of Directors in India, and an independent Board of Trustees in the United States.

"This plan of administration of the Institute was considered by the Board at its meeting on March 1, 1926, after conference with Dr. and Mrs. Higginbottom and Mr. and Mrs. Pedersen, and action was taken providing for the organization of an independent Board of Directors in India, the Board of Foreign Missions to continue to act as the Board of Trustees at home, but Dr. Higginbottom and Mr. Spcer were instructed to make inquiries as to the possibility of enlisting other denominations at work in India in the conduct of the Institute and Dr. Higginbottom was requested to inquire of a few of his friends most deeply interested in the Institute, as to their willingness to serve on a union interdenominational Board of Trustees which might assume full responsibility for the Institute.

"The only fruit of these inquiries has been the cordial consent of the Board of Foreign Missions of the Methodist Episcopal Church and of Bishop Fisher of India, now in this country, to submit the whole matter with their favorable recommendation to the agencies of the Methodist Episcopal Church in India, in the hope that they might be willing to share in the work of the Institute and to contribute thereto the property owned by the Methodist Episcopal Board in Allahabad.

"As a result of the financial campaign Dr. Higginbotton reports receipts and pledges as follows:

A. Receipts received during the fiscal year 1925-26

Amount received from individual donors, churches and Sunday Schools for <u>Maintenance</u>	-	\$12,960.40	
" " from individual donors, churches and Sunday Schools for <u>Debt</u> .		25,745.90	
" " Churches for the support of -			
Brewster Hayes	- \$1500		
E.L. Podersen	- 1500		
Kenneth Forman	- 1500		4,500.00
" " from the Board for the support of			
Dr. & Mrs. Higginbotton	- \$3,000		
Mr. & Mrs. Mason Vaugh	3,000		
Running Expenses	<u>500</u>		6,500.00
" " from Hall Estate			2,500.00
			Grand Total \$52,226.30

B. ESTIMATED RECURRING ANNUAL INCOME:

1. The following pledges are for an indefinite period.

Outside of the Foreign Board's Guaranteed Appropriations.

Churches - including support of missionaries on staff of institute	-	approximately	\$8,835.64
Woman's Missionary Society, Madison Av. Church, New York City			300.00
Individual Donors	-	approximately	2,472.00

Interest on the following Endowment Funds -			
Hall Fund	- \$50,000 @5%	-	\$2500.00
DeGraff "	- 1,000 @5%	-	50.00
Tufts "	- 1,020.92 @5%	-	51.05
Nichols "	- 500 @5%	-	25.00
			2,626.05

WITHIN THE FOREIGN BOARD'S GUARANTEED APPROPRIATIONS:

Support of Dr. and Mrs. Higginbotton	-	\$3000	
" " Mr. and Mrs. Mason Vaugh	-	3000	
For running expenses of Institute	-	500	
			6,500.00

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Brought forward \$20,733.69

2. PLEDGES FOR 1926-1929 -

Outside of the Foreign Board's Guaranteed Appropriations.

John D. Rockefeller, Jr., for three years		\$5,000	
Various pledges to secure John D. Rockefeller's conditional pledge:			
W. A. Weed, South Bend, Ind.	-	\$100.00	
Members of the First Church of South Bend, Ind.	-	560.00	
Higginbottom Association of Cincinnati (this pledge may be continued later)	-	1500.00	
Mr. E. Tomlinson, Niagara Falls	---	25.00	
Mr. J. F. Lincoln, E. Cleveland	-	500.00	
Members of 1st Ch. of E. Cleveland	-	100.00	
Rev. John Timothy Stone, Chicago	-	100.00	
Mrs. H. J. Milligan, Indianapolis	-	100.00	
Mr. Foster Copeland, Columbus, O. (for five years)	-	2000.00	
Mr. Albert H. Gorwig, St. Petersburg, Fla.	-	100.00	5,085.00

Other Pledges for at least three years beginning in 1926-27 -
 (They may be continued later).

Chicago Higginbottom Association	-	approximately	\$1500	
Columbus	"	"	-	1000.
Sowickley	"	"	-	1000.
Buffalo	"	"	-	1000.
Rochester	"	"	-	1000.
Cleveland	"	"	-	1000.
New York	"	"	-	<u>5000</u>
				\$11,500.00

Grand Total \$42318.69

In view of these facts, the Board voted to confirm and continue for three years the teaching program approved by the Board on June 15, 1925, and the plan approved on March 1st, 1926, as follows:

1. That the administrative and financial responsibility on the field for the Agricultural Institute should be vested in a Board of Directors to be constituted as recommended by the Institute and the Mission as follows:
 - Two members elected by the North India Mission.
 - Two members elected by the Staff of the Institute.
 - One member elected by the United Provinces Christian Council.
 - Four members elected by the Board of Directors of whom two at least shall be Indians.
 - One member appointed by the Director of Agriculture of the United Provinces.
 - And the Principal of the Institute, ex-officio.

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'2. That this Board of Directors shall make its report and its recommendations to the Board of Foreign Missions through the India Council; that it shall not hypothecate the property of the Institute; that it shall provide for the discharge of the present indebtedness of the Institute, and incur no further indebtedness without the sanction of the India Council.

'3. That the Board of Directors thus provided for shall elect a treasurer for the Institute who shall take over all financial matters now handled by the Treasurer of the North India Mission, and the Treasurer of the North India Mission shall have no further financial responsibility for or relationship to the Institute.

'4. That the American members and staff of the Institute who have been or who may be sent out by the Board may be received as affiliated missionaries by the North India Mission.

'5. For the present the Board of Foreign Missions will continue to act, as it has done hitherto, as the Board of Trustees at home, but it assumes at present no further financial responsibility than it has already borne, and cannot promise to provide for the time being from missionary funds any larger contribution to the Institute than it is now making in the support of two married missionaries and an annual contribution of \$500.

It was further voted that the Board would appropriate and credit within the total benevolence budget authorized by the General Council, if and as received from the sources of income as reported above, by Mr. Higginbottom, for the next three years a sum not to exceed \$8,848 for the American staff and Rs. 68,989 for the Annual Budget, these being the amounts approved by the North India Mission at its Annual Meeting in 1925 as the estimates for the Institute.

It is further understood and agreed by Dr. Higginbottom that all contributions from the Presbyterian Church in the United States for the support of the Institute shall be over and above the regular foreign missionary contributions to the Board and its work, and shall not be allowed to absorb or divert these contributions. It is further understood and agreed by Dr. Higginbottom that the Institute shall incur no obligations beyond its certain assets and resources, that all present indebtedness shall be removed, and no further indebtedness incurred, except with the approval of the India Council and in case of the real estate or property of the Institute, of the Board of Foreign Missions, and, that no further appeals for funds in the United States shall be made without the sanction of the India Council and the Board of Foreign Missions.

After hearing from Dr. Higginbottom, who was present and who stated that he was satisfied with the minute proposed, the Board adopted the papers as presented."

As you will see this action is based entirely on the joint recommendations of the India Council, the North India Mission and the Board of Directors of the Agricultural Institute, with the exception of the one matter of the relationship of the Board of Directors to the North India Mission. In this matter the North India Mission dissented from the India Council and the Board of Directors of the Institute and felt unable to modify its dissent in spite of the communications from the Board urging that the Mission acquiesce in the continuance of the old relationship of the Institute to the Mission for the ensuing three years. "When

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the Mission felt unable to do this, the Board of Directors, as you know, presented a plan of affiliated relationship with an independent Board of Directors on the field, and an independent Board of Trustees in the United States. The Mission approved this plan and the Board has accepted it so far as it relates to the independent Board of Directors on the field. It has not been possible, however, to establish an independent Board of Trustees in the United States. No such Board could be got together at this time. Many of the most influential supporters of our missionary work in India went out of their way to make it clear to the Board that such a separation of the Institute would be very injurious to the Institute and probably also to the cause of the Mission, viewing the matter from the standpoint of the home constituency. Our Board was of the opinion that, for the present, the wisest arrangement is that which is embodied in the Minute which it has adopted and, thus far, every one here who is aware of the Minute has approved of it, save that some regret that the Institute is no longer under the control and administration of the Mission.

It seems to us that all the necessary points have been covered in the Board action. If any questions have not been adequately considered, we shall be glad to hear from the Mission or from the Board of Directors.

Hereafter Mr. Carter will remit all appropriations and other funds which come to us for the Institute directly to Mr. Vaugh, as Treasurer, so that the accounts of the Institute will not be confused in any way with the accounts of the Treasurer of the Mission.

We would ask that both the Mission and the Institute examine carefully all the terms of the action of the Board, and that the administration of the Institute under its Board of Directors be carried on in strictest fidelity to all the provisions of the Board Minute which we have quoted.

Several days after this action had been taken by the Board, a cablegram came from Mussourie for Dr. Higginbottom, as follows:

"Directors advise you to postpone departure until debt is paid.

We think you should secure considerable endowment and organize Board of Trustees."

This was reported at once to Dr. Higginbottom, and we have conferred with him here regarding it. It seems to us all that, in view of all the circumstances, it is wiser for Dr. Higginbottom to return to the field, so far as the considerations in this cablegram are concerned. Mr. Dunbar reports that the debt of the Institute to the Mission is paid, and Dr. Higginbottom is of the opinion that the receipts for the year 1925-26 and funds available for the future cover the remainder of the debt. We have already spoken of the matter of the Board of Trustees. With regard to the endowment, the pledges for the next three years amount to far more than the interest on the endowment fund of \$200,000, which had been authorized. Dr. Higginbottom, accordingly, is planning to sail on August 11th for England, expecting to make a brief visit there, and then go directly on to India. If in the light of all the explanations which have now been made the Board of Directors has any other counsel to give, there will be time to reach Dr. Higginbottom by cable before he sails from England for India.

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Hereafter, as we have said, we will report appropriations for the Institute directly to Mr. Vaugh. However, in reporting to you the actions of the Board at recent meetings with regard to the North India Mission we would include the following action taken prior to the Board action of June 7th with regard to an appropriation for the Allahabad Agricultural Institute made on March 15th; as follows:

Allahabad Agricultural Institute.

"In accordance with the request of Mr. J. P. Murray, his gift of \$1000 for the Allahabad Agricultural Institute, North India Mission, appropriated by the Board on March 15th is hereby changed in its designation and is to be used toward laboratory equipment."

North India Appropriations.

Boys' Hostel, Fatehgarh.

"\$130. was appropriated for the Boys' Hostel, Fatehgarh, North India, from Madisonville, O., Church and Sunday School. (Not in Board List 1925-26. India Council List 1925-Item 8).

Cawnpore Bungalow and Land.

"\$54.17 was appropriated for Bungalow and Land, Cawnpore, North India, from Catonsville, Md. S.S. (P.L. 1925-26 p. 15 N.L., Item #6a.)"

Reinforcements.

It was a pleasure to meet at the Missionaries Conference the new missionaries for North India - Mr. and Mrs. Adams and Mr. and Mrs. Prentice. Mr. Griffiths was also present and counted as a new missionary, although it will be to old associations that he will return.

We are very glad to be able to report also the appointment of Dr. Wilfred H. G. Jones and his assignment to North India, although with the understanding that the India Council is free to adjust the question of his assignment to meet best the needs of the work.

We have to report also the appointment of Miss Sadie E. Johnson and her assignment to North India to fill the Board's vacancy in the Isabella Thoburn College. The Candidate Department has sent me the following paragraph, taken from her papers:

"Miss Johnson graduated from Yankton College, South Dakota with an A.B. Degree in 1917; attended summer school in 1921 at the Minnesota University; 3 quarters in Chicago University 1925-26; had graduate work in English, Religious Education and Education.

Experience - County Y.W.C.A. Secretary in Page Co and Polk Co. 1918-21. Taught history, French, English and Sociology in the Hudson High School 1917-18; was Dean of women in Redfield College, S.D., 1921-23; taught History, Physics and Public Speaking in a high school in South Dakota."

Mr. Talmadge Bergen

On May 17th the Board took the following action:

"Mr. Talmadge Bergen was approved as a special term missionary for

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three years' service in connection with the Agricultural Institute at Allahabad, North India, without financial obligation on the part of the Board; a detailed contract to be signed by the superintendent of the Institute and copies to be furnished to the candidate, the Institute, the Candidate Department and the supporting church."

Miss Agnes Hill.

You will be sorry to learn that Miss Hill has not been at all well, nor has she recovered sufficiently to be able to look forward to returning to India. Her furlough and home allowance have been continued on doctor's certificate to September 1st, 1926, and Dr. Dodd is doubtful as to whether any hope can be held out that she will be able then to return.

Miss Lawton's appeal.

We wrote you at once on receipt of the cablegram of May 17th with regard to Miss Lawton's appeal and trust this letter reached you in full time for the Mission Meeting. The matter was referred to the Board again at its meeting on June 7th, and the following action was taken:

"It was voted to approve the action of the Executive Council in referring back to the North India Mission the appeal of Miss B. M. Lawton against the action of the Mission with the hope that the Mission at its meeting this summer may be able to adjust the matter in conference with Miss Lawton, with the understanding that if this cannot be done Miss Lawton's appeal should be considered by the India Council, in the hope that such consideration might be final without the necessity of any further reference to the Board."

There are many things which we should like to report, and shall hope later to report with regard to the General Assembly and conditions in the Home Church, but it is desirable to send off without further delay the report of the Board's action regarding the institute. It would have been sent earlier, but for the cablegram from Mr. Slater in behalf of the Board of Directors. In view of that cablegram, it seemed best to hold the whole matter until there could be conference with Dr. Higginbottom, and until the matter could be presented again to the Board yesterday afternoon. This was done, and the Board took action as follows:

"The Executive Council reported a cablegram from the Board of Directors of the Allahabad Agricultural Institute to Dr. Sam Higginbottom, advising him to postpone his departure until the debts of the Institute were paid, and expressing the opinion of the Directors that he should secure a considerable endowment and organize a Board of Trustees before returning to India. The Council reported that it had conferred with Dr. Higginbottom, and that both the Council and Dr. Higginbottom were under the impression that the Directors had not known at the time they took their action of the receipts which had been already secured, and of the pledges which had been made for the ensuing three years,

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and which are far in excess of the interest on the endowment which it had been proposed to raise. In view of all the circumstances, the Board voted that it seemed inadvisable, unless further word should be received from the Board of Directors, to detain Dr. Higginbottom from his expected return this summer to India."

We shall be awaiting with great interest reports from the Mission Meeting, although they probably will not come until after Mr. Speer has had to leave for China and Japan. Miss Sheppard will be here however, and Dr. Nelson of Syria is coming into the offices to take Mr. Speer's correspondence during his absence. It had been hoped that Dr. Griswold would be able to do this, but it would not be right to think of laying such a burden upon him now even if he should be sufficiently recovered to undertake it. In his absence, it will be good to get one whom you all know, and who has had such rich experience in the work on the field.

With warm regard to all,

Your sincere friends,

Robert E. Speer

Irene Sheppard.

RES:C.

Extract from "Parliamentary Debates House of
Commons, Friday, July 8, 1927

The other day I came across an article in the paper which Mr. Chandi edits, called 'Young India,' dated 26th August, 1926. In it he was quoting with approval from an article on the subject of child marriages and enforced widowhood:

'It is sapping the vitality of thousands of our promising boys and girls on whom the future of our society entirely rests. It is bringing into existence every year thousands of weaklings, both boys and girls, who are born of immature parents. It is a very fruitful source of the appalling child mortality and stillbirths now prevailing in our society. It is a very important cause of the gradual and steady decline of Hindu society in point of numbers, physical strength and courage and morality.'

That is a quotation from an article which is quoted with approval by Mr. Chandi himself. Let us quote something even stronger, from a gentleman well known to many in this House, with whom certainly one right hon. Gentleman opposite and myself have been acquainted for a great many years past, Mr. Lajpat Rai. Mr. Lajpat Rai, speaking before a Hindu Conference in Bombay in 1925, said this of the system of widowhood that prevail in the Hindu community, and especially child widowhood:

'The condition of child widows is indescribable. God may bless those who are opposed to their re-marriage, but their position induces so many abuses and brings about so much moral and physical misery as to cripple society as a whole and handicap it in the struggle for life.'

Those are two rather striking quotations from Indians themselves. I will make an earnest appeal to hon. Members on both sides of the Committee not to ignore these factors when dealing with the moral and physical progress of the Indian people."

Oh, For A Messiah!

India Yearns With All Her Soul for the Way, the Truth, and the Life

By J. H. Orbison

Presbyterian Pastor and Medical Doctor, Ludhiana, Punjab, India

THIS was the rather startling headline of an article which appeared a few months ago in a leading newspaper widely circulated in India. It was written by Bipin Chandra Pal, a distinguished publicist and political leader in Bengal, an able writer and speaker, a personal friend of both Tagore and Gandhi, a man of sane and independent thought. And like so many others, he is not only a politician but a man deeply religious in heart and life. I once took dinner in his house, and I know that he has prayers at every meal. I quote from his article:

Might Be Writing of America

I have been an irrepressible optimist all my life, but I must confess that the present situation has well-nigh killed that life-long optimism. And this is not due to what the Government has done, or not done, but to the almost complete extinction of our own public spirit and patriotism. Our whole life has been overtaken by a soul-killing selfishness, which ever looks for private and personal profits. The old idealism that moved our public life and activities seems almost completely destroyed. Two things stand out of this confusion, viz., the corruption of our national politics, and the deadly conflict between the two communities in the country (the Hindus and Mohammedans) who are ready to fly at each others' throats. In the face of these two outstanding factors of the situation, all reasonable expectations of securing any substantial advance into or towards Swaraj (self-government) have been almost entirely dissipated. We have been striving, or ought to strive for that Swaraj which is "government of the people, by the people, for the people." But if we adopt or tolerate the creation of party caucuses and Tammany Hall methods what hope is there of our ever being able or fit to secure a real democratic government? The recent legislative elections have helped the process of corruption, seats have been sold for cash and votes have been bought for adequate considerations.

What significant and shrewd side-strokes at conditions in the U. S. A.!

Mr. Pal goes on to remark that Gandhi's influence in politics was "not calculated to help free and clear thinking in the country. All thinking was left to be done by the Mahatma in the early stages of the non-cooperation movement; then, later, came the Swarajist insurrection against the Mahatma's authority, but the new leaders have done no better."

The article concludes thus: "Our salvation could only come in these circumstances from the emergency of some towering moral and spiritual personality com-

pletely in rapport with the most advanced thought of the age and profoundly inspired by the highest ideals of national regeneration. Such a personality may possibly breathe new life into these dead bones, revive the decadent moral fervor of the people, and administer to them the baptism in fire without which there can be no new birth either in individuals or in nations. All we can do is to pray for this saving force and loyally train ourselves for accepting its lead when it comes. This sounds almost Messianic. But India needs a Messiah at this juncture." Notice the Biblical phraseology. Are not such language and sentiments strangely suggestive coming from an advanced Hindu leader?

India Believes in Vicarious Penance

Apparently Mr. Pal regards the Mahatma as a spent force, and Gandhi himself announced a year ago that he was going into seclusion, that he had renounced politics for the ascetic and contemplative life at least for the present. But the Indian Nationalists cannot do without him and he is still a dominant figure. Moreover, in the eyes of the politicians, as of all India, Gandhi is a saint. Now saints may be very disturbing and sometimes vexatious people, but in India saints are saints, and the Mahatma's hold upon his countrymen is that of a man of spotless and self-immolating character, a man of real "soul force," who stands upon a unique moral altitude which none other has attained. In India such a character is unchallengeable. Can Christian Europe or America put forward such a personality? When things go wrong in India we hear that Gandhi has undertaken one of his tasks. And all classes are thrilled and moved, for India does really believe in the mystical efficacy of such vicarious penance. Who are we that we should ridicule him with a cynical smile? Imagine any one of our leading men declining his food, turning his face to the wall, and refusing to leave his bed when the coal miners go on strike!

India is Religious to the Core

Gandhi is the apostle of non-resistance and disclaims all sympathy with violent or anarchical methods of overturning British rule. He is not really anti-British but he deplores the lack of forbearance and friendli-



YOUNG INDIA LOOKING FOR A VISION OF THE CHRIST

ness and mutual understanding between British and Indians. He sorrows over the poverty and sufferings and unhappiness of the masses. One of his great slogans is the "uplift of the untouchables." In this he is following the lead of the missionaries for whom he has great esteem—his dearest and most intimate friend is Mr. C. F. Andrews—but he tells them frankly that if they and other Christians were truly Christ-like, India would very soon open its arms to take Christ to its heart. Alas! how that *if* puts us to shame! Yes, the fact is that Gandhi and many thousands of others in India love the Bible and love Christ (the leaders frequently quote the Bible in their public addresses), but they hesitate to come out and take their stand as adherents of what has been regarded by them as too much of a foreign Western, nominally Christian organization. Our Western doctrinal formulae and rituals and modes of worship seem ungenial and unattractive, cold, hard, wooden, mechanical, "cut-and-dried," without mystical flavor and fragrance. We must remember that the people of India are unsophisticated, unconventional, spontaneous like children, often ecstatic. We are reticent about our religion and undemonstrative, they on the contrary take to religion naturally and express their religious feelings without shame or restraint. Indeed, wherever and whenever we meet them the subject of religion comes uppermost in conversation. They sing their hymns to God anywhere, as naturally as birds sing. They are ready to recite their prayers at any and in all sorts of places,—by the roadside, on the railway station platform, in the train, on the roofs of their houses, in the fields where they are plowing, even in their shops. In their private worship they are reverent and devout. One often sees a solitary figure in a quiet retired spot or under the shade of a tree, sitting cross-legged and motionless, absorbed in prayer and meditation. Many, like Gandhi, habitually retire to the inner sanctuaries of their homes to worship God and to adore the divine Christ. We have heard of secret believers numbering over a hundred thousand who profess allegiance to the Lord Jesus Christ. Sadhu Sundar Singh testifies to these things, and so does Stanley Jones in his intensely interesting and authentic narrative of his experiences entitled "The Christ of the Indian Road."

Who Can Give New Life?

To those who have lived many years among the people of India and have observed the amazing changes that have taken place, especially since the opening of this twentieth century, it has become increasingly clear that these people are looking and longing for a Messiah, a divinely anointed Deliverer, able and willing to lift

them out of the Slough of Despond and set them upon the impregnable rock of safety and stability. As Mr. Pal's article witnesses, they are in a state of unstable equilibrium, restless, dissatisfied, their former confidence in their old faiths undermined; they feel shaky and insecure. Everything seems to be turned upside down and must be put right side up. At this period of crisis, who can most efficiently help the people of India, so eminently worthy of help and sympathy? Many of them look to America for example and guidance. Who can be their best friends? Gandhi's entreaties and prayers and fastings and splendid efforts have not availed. Who can touch their eyes and give them clear vision? Who can lift their crushing burdens and give them wings instead? Who can break the bonds of centuries? Who can reclaim and liberate and unite India, and enable her to fulfill her aspirations and ideals? Who can salvage her from utter shipwreck and ruin and save her from becoming a derelict among the nations, for she is threatened with disruption and disintegration due to religious and communal jealousies, enmities and bitter animosities? She is sick unto death, who can regenerate her and restore her to new health and vigor? Who can give her new life?

Leaders State Their Views

Talking to the son of Lala Lajpat Rai, political leader of the Punjab and President of the Arya Somaj, I asked, "Is it likely that India will accept Christianity in view of her need of some mighty force which will unite the diverse

elements found in this country?" He replied, "Many are thinking that only Christianity can reconcile these hostile factions and cement them into one nation."

Mrs. Annie Besant, famous political leader and President of the Theosophical Society, recently proclaimed her adopted son, named Krishnamurti (Image of Krishna) not only as a Mahatma but as the present day Messiah whom the world is looking for—indeed, she claims that he is the reincarnation of Jesus the Christ. She cherishes fond hopes that her duckling will be accepted as a swan, but unfortunately for her, though the youth is attractive and possesses a fairly magnetic, spiritual personality, he is not very different from many other Hindu young men of fine ideals who have been educated in England. The fact is, he does not possess the extraordinary spiritual power and equipment, the endowment of divine qualities, requisite for a "World-Messiah," or even for the "Oriental Christ."

India Needs Christ

After all, India needs Jesus Christ, the Son of God, the divine Redeemer, the mighty to save, "the same yesterday, today and forever," the way of the truth and the life. And I believe that now India in her dire need is indeed turning to Christ even as to a last resort.

TAMMANY Hall a figure of speech in India! And used by a native publicist and political leader. But his ideals are of a different sort from unscrupulous ward politics. In this article the aching heart of India is revealed.

...ate has been
wedding.

MISS MAYO'S BOOK SCORED BY HINDU

'Mother India' Plays Up Evils, Ignores Virtues of India, Writer Says in Lecture.

The gulf between the East and the West which generations have sought to bridge has been irreparably widened by Katherine Mayo's book, "Mother India," Dhan Gopal Mukerji, Hindu writer, declared yesterday at the Town Hall Club, commenting on the disturbing effect created by the book in "even the smallest community of India."

Mr. Mukerji said that after having read the book five times he was convinced that "Mother India" was the finest obituary he had ever read and that its author performed the greatest autopsy in the history of surgery.

"The first reading was a torture of self-discipline," Mr. Mukerji said. "When I read it the second and third times and began to cool off about it I felt able to formulate an opinion. That opinion is this: Miss Mayo has taken the evils that undeniably exist in my country as in any other country, and with her fertile imagination has composed a book which utterly ignores the mitigating virtues of India that have made her known throughout centuries as a spiritual country and people.

"The book undoubtedly has stirred more anti-British feeling than anything that has happened in many years because it is palpably a charter of blessings for British rule in India."

Mr. Mukerji said he was not in favor of barring the book. "It is better than we know how black we can be painted," he said. "The book has reached a tremendous circulation because of the journalistically formed taste which must be fed with sex, and one touch of sex makes the whole world kin."

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Series Nov. 5, '27

INDIA

*In Which the Author of a Famous Book
Tells Why She Wrote It*

An Article by **KATHERINE MAYO**

(Reading time: 18 minutes 51 seconds.)

[EDITOR'S NOTE: Few books have caused such a tremendous furor as *Mother India*, by Katherine Mayo. In its pages Miss Mayo vividly describes the appalling social and moral conditions in India, especially among women and children. Its appearance was followed by violent outbursts in India and controversies in the British Parliament. The following article is the first written by Miss Mayo since the storm over her book broke out.]

ful, well dressed young man, spoke with an easy eloquence that seemed to exert upon his audience a sort of spell. And, weaving that spell, he deftly wove through it a story both dangerous and challenging.

Part of it con-

Photos by courtesy of publishers of *Mother India*



Mothers at twelve and thirteen! One of the thousands of Hindu children whose piteous condition was bared in Katherine Mayo's world-awakening book.



A Hindu husband and his childwife, the latter probably about eleven years old.

cerned the present state of India; part implied the spiritual, mental, and moral inferiority of America and her need of guidance from the wisdom of his East; and part, as it chanced, laid suddenly bare the young Oriental's own contempt for our Western womanhood.

And all of it aroused my curiosity.

Was he, a stranger and an alien among us, abusing our courtesy? Was he deliberately filling our ears with mis-

chief? Was he so sure of our gullibility that he dared to play with it?

Now, this blessed country of ours is a young thing, yet in the making. By consequence, as

most of us acknowledge, each of us stands under orders to bring to that making the best gift he possesses.

My gift appears to be: (a) an ability to root out the main common facts in a human situation; (b) a knack of writing those facts into a report not too difficult to read; (c) health and personal liberty that permit me to work hard, long, and steadily on a given research job; and (d) freedom from the necessity of earning daily bread as I go along, which means freedom to print facts exactly as I find them, without color or bias to suit any employer's or any publisher's bent of mind.

The sum total of these assets I have liked to think of as constituting a sort of scout's commission to go out, capture, and bring home to my fellow Americans parcels of information that they need in making up their minds about other peoples in distant places—information that costs a good deal of effort and money to get, but that rarely repays the collector's

[CONTINUED ON NEXT PAGE]

NOT very long ago I happened to attend a large meeting, held in New York City, which was addressed by an East Indian. This Indian, a slim, handsome, grace-



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Irresistibly fascinating. The alluring, seductive, mystic appeal it brings to your skin and complexion far surpasses Face Powder appearances. Thousands call it their "24 hour complexion," as it retains its original attractiveness throuth the day without rubbing off, streaking, spotting or showing signs of perspiration. You can command this bewitching touch of Oriental beauty instantly thru the use of

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I enclose 10c for Trial Size. Send me White Flesh Rachel (check shade desired).

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City _____

INDIA [Continued from Page Thirty-five]

expenses; information, finally, that is little worth unless it comes from an independent, loyal, and definitely American source.

Now, ten of my ancestors came over in the Mayflower—almost all the rest landed in Massachusetts within the next twenty-five years. He from whom my name comes was a Puritan divine, first pastor of the old Second Church of Boston.

I was born in the Pennsylvania mountains, and I got my schooling under the shadow of Bunker Hill. I claim, therefore, to be as thoroughly American as anybody can be who is not a Mohawk or an Iroquois.

I further claim the privilege of serving my country to my best ability whenever I see the opportunity.

This Indian matter, as I began to mill it over, seemed such an opportunity. India contains about one-sixth of the entire population of the world. India is only three weeks distant from our coast by sea. India is also a large, potentially a huge, market for American goods.

American and British ships are continually plying between Indian and American ports. Indians are increasingly coming amongst us. Hindus are asking for citizenship and the right, as such, actively to influence our own domestic governmental concerns.

VERY well, then: What sort of country is India? What are the people like, not in terms of poetic theory, but in terms of brass tacks?

What about this doctrine that they bring us, as to their home conditions, domestic and economic; as to our comparative grossness and materiality; and, not least, since they strongly desire to implant their culture upon us, as to their handling of their own women and children, worked down out of a cloudland into breathing, laughing, crying forms of flesh and blood?

For the answer, what had we in print to inform us but a few novels and stories, some interesting poetry, and certain philosophic productions where ideas lie submerged and lost in seas of triple-barreled words?

Surely there must be a horse-sense view of the country that all of us would form, could we spare time to go there, and that one of us, volunteering to make the journey in behalf of the rest, might photograph in simple terms and bring home.

So, appointing myself to the job, to India I went: not out of love for the Indian, as some suggest—my desire to help the strug-

gling masses came later, after I had seen their misery; not to look at ancient palaces, or glorious tombs, or temples rich with gossamers of stone; but simply to observe the people—the common people having common needs like you or me, and human lives to live. And further, be it doubly understood, I went to report, not on all of India, but only on that part that practically concerns John J. Smith of Smithville, U. S. A.

Smith doesn't want to know all about Brown, the proposed new tenant for the house next door. He doesn't care a button what Brown thinks about poetry, politics, or art. But he does care very much indeed whether Brown is a wife-beater, whether his children are safe playmates for the little Smiths, and whether Brown will, for example, maintain nuisances in his back yard.

Consequently, his picture of Brown does not need to be rounded. All Smith needs about Brown is a few brass tacks.

NOT quite a new task it was, for brass-tack hunting for America had already thrice led me into the field of research—once through two States as to their possible uses for rural police protection; once through Western Europe as to the welfare work for our army overseas; and yet again to the Philippines, as to America's record amongst the Island peoples. Also, an eight-year sojourn amongst British Indian emigrants in a South American colony had familiarized me with certain parts of Indian life.

But none of these experiences had prepared me for a thing that now, out of the exotic shapes, the radiant colors, the romantic at-

again, as I traveled over the land, it reappeared and seized on my unwilling notice; until at last I had to recognize the truth and there-with my duty to declare it.

"What courage you showed in putting these things into words!" repeatedly the comment comes. But that praise is undeserved. To know such truth and yet to withhold it from America would indeed have required courage—more courage than I possess.

It would have been vastly easier, infinitely pleasanter, to write a book of tale and travel, full of color and incident and romance, full of graceful and lyric shapes, full of exotic pictures, all of which lie ready to flow into print from the panorama of India today. But no such book would have helped America to anything more vital than a half-hour's entertainment by the evening fire.

And no such book could provide America with the answer to those few practical questions that concern John J. Smith about the tenant proposed for the house next door.

Here, then, and in regard to the great Hindu majority, rather than Islam, is in part what I found:

"SPIRITUAL" Hinduism, dis-entangled from words and worked out in common life, is materialism in the grossest and most suicidal form.

"High-thinking" India reflects its value, to us, in the terrible spectacle of Hindu childhood, motherhood, and widowhood; in the spectacle of dumb animals' torment—horrors long veiled from Western eyes, and, now that the veil is held aside, almost too piteous for us to bear.

"Oppressed" India is oppressed today by the most devastating and devitalizing sexuality that the world has ever known.

"Broken-spirited" India is broken-spirited just as dogs or cattle or barnyard fowls would be broken-spirited, worthless, run out, if they could and did abuse themselves as the majority of Hindus are bred to do.

"Hunger-stricken" India is hunger-stricken, where it is so, because, given their manner of thinking and living, the great majority of its inhabitants would be hungry and poor on the richest farms of Iowa after they had eaten off the first crop.

"Ignorant" India is 92 per cent illiterate today because, with the exception of a handful of persons of edifying speech

but almost utterly without relation to the masses, the great Hindu orthodoxy is dead set against the education of all its women, and of all that other section of humanity which it is pleased to brand as "Untouchables"—"less than men"



A Hindu childbride in purdah—a costume signifying that no male except her husband may look at her face. Note part of her garment knotted to her husband's wrist.

mosphere of India itself, was to take form before my shrinking eyes.

At first I could not, would not, credit it. With loathing I put it aside—too horrible, too unclean for any woman to think of or to touch; but again, again, and yet

—but which stands 60,000,000 strong—one-third of the entire Hindu population.

It is hardly possible here in these pages to go into full details, especially in matters of sexual relations and of the condition of women. If I did so, some of LIBERTY'S readers would be shocked thereby beyond their fortitude to endure.

And yet, even the most sensitive and shrinking would somehow find heart to face the facts if they realized the enormous power on literate India of American public opinion.

It is not, I believe, too much to say that an informed and ready American public opinion could hasten by untold generations the deliverance of the millions of Hindu womanhood, and through them the whole vast Hindu body, from degradation, misery, and ignorance.

One evidence of our power in this matter is seen in the effect on political Hindudom of America's interest in Mother India. American and British reviews of the book reached India some time in advance of the book itself.

These reviews, from one angle and another, showed that the ragged old stage curtain was falling apart; that the "mystery" of India is worn thin; that Uncle Sam, usually too busy to bother with things so remote, was forming his own judgment on the Indian situation, not from material hand-picked by Indian self-seekers, but from hard facts, for the first time stripped bare before him; and that that judgment was not flattering to the Hindu's claim to distinction, either as a spiritual aristocrat or a would-be neighbor.

THE effect of such news was instantaneous, and curiously revealing. On the strength of the reviews alone, the Indian intelligentsia exploded in vituperative fury. The secretary of the *Swaraj* (home rule) party tabled a resolution (August 13, 1927), in the Central Legislature, calling on Government to debar the book from India.

City mass meetings were convened in Bengal and Madras to denounce the malignant volume.

The Indian press devoted, and still devotes, columns—nay, pages—day by day, to calling down wrath upon book, author, and the country that bred them. Boycotts were urged against the newspaper first giving publicity to Western opinion.

And through all the smoke and tumult appears but too clearly the fact that what really disturbs the

Hindu public man is by no means the prevalence in his country of the conditions Mother India describes, but merely the fact that America should discover them.

Now, in studying the methods of these modern Hindu leaders, the Western observer is commonly less impressed with their subtlety than with their frequent sluggishness to perceive strategic moments and points. One may question, therefore, whether the expedient that they hit upon, in introducing their case to their public, was due to cleverness or to mere chance.

WHAT they actually did was to capitalize the fact that the book itself was not immediately available in India, by quickly branding it with a label calculated to close all Indian minds against it before it should reach those shores.

To be sure, the percentage of the population that could read it, once it did arrive, even if translated, was considerably less than 8 per cent, or about 23,000,000 people; but live news can travel by hearsay, from readers aloud.

How, then, should this American challenge be foredoomed? How so thoroughly as by advertising it for the very thing it was not?

And so it befell that the first spades-are-spades revelation of the heartbreaking needs of Indian womanhood that has ever appeared in general print is today proclaimed throughout the Indian press, in big black type, headline on headline, page after page, thus:

"Indian Women Vilified. American Spinster's Scurrilous Attacks"; "Unholy Mother India, Clandestinely Immoral"; "Slander Against Womanhood. Big Conspiracy Against India"; "A Wicked, Slandering Book"; "Indian Women Blasphemed"; beneath which run inky seas, rarely contesting and never disproving any statement in the book itself,

but easily dismissing its whole substance as outrageous, impudent, and false.

Then, it appears, came the necessity to account for the act of an American in putting nineteen months of hard work and much rough travel on a public-health study of India.

With significant unanimity the entire Hindu intelligentsia at once brushed aside my own statement that I undertook the task entirely at my personal

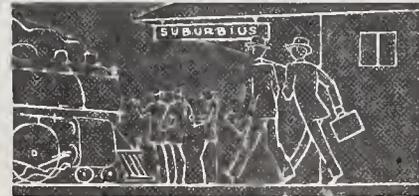
cost, and for no purpose other than the hope and the pleasure of serving my country.

The idea was, honestly, too foreign to their school of ethics. No one in possession of his senses, they held, would put himself to

(CONTINUED ON NEXT PAGE)



Its neighbors on your bureau-top welcome the simple beauty of this sturdy time-piece. Ansonia Squarecloc are fine alarms. Sure-footed! Time-sure, too! . . . Handsome brass cases enclose their sturdy works.



Ansonia gets them there. Its alarm is not fire-bellish but it is insistent. It is faithful to the minute you set. Commuters rely on its honest hands.



The works of Squarecloc, as well as the cases, are made of good, old-fashioned brass. There are three sizes, described below.

Your choice, \$3.50
At jewelers, druggists,
hardware and department stores.

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FINE ALARMS **SQUARECLOC** FINE ALARMS

SQUARE BOSS . . . the big fellow. Over 5 inches high, fine brass case, silverplated brass dial.

SQUARE OWL . . . About 4 inches high, fine brass case, black dial, luminous hands and figures.

SQUARE RASCAL . . . the small one, under 3 inches high, fine brass case, silverplated brass dial.

(X the one you want)

- Square Boss
- Square Owl
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For your convenience

ANSONIA CLOCK COMPANY, 12 East 41st St., New York City
Check for \$3.50 enclosed herewith for Squarecloc indicated.

Name
Address

Pointers on Patents



Fire on me... but not the Patent Office

In the War of 1812 the British had invaded Washington. Their cannon were trained on the Patent Office. Out rushed the head of the Patent Office, arms waving frantically, eyes flashing, "What are you?" he screamed; "Barbarians?—to destroy this storehouse of science and human progress?" Then throwing himself against a gun muzzle, he commanded, "If you must fire, kill me first!"

A dramatic achievement yes—more romantic perhaps than the work done by Patent Examiners nowadays. But that same unselfish sincerity has distinguished the Patent Office ever since the Department was first created at the suggestion of Thomas Jefferson in 1790.

And a Patent Application today receives the same careful attention that was given to Patent No. 1, issued to Samuel Johnson on a new process for making potash—although meanwhile, the Patent Office has attained a proud total of over 1,600,000 issues!

Your Connection With the Patent Office

The link that connects the inventor with the U. S. Patent Office is—the Patent Attorney. Through years of special training he is fitted to draw up your Patent Specifications and Claims, about which the U. S. Supreme Court has declared, "The specification and claims of a Patent, particularly if the invention be at all complicated, constitute one of the most difficult legal instruments to draw with accuracy."

Those interested in Patents, Trademarks or Copyrights are cordially welcome to the booklet "Patent and Trademark Protection"; it tells each step of procedure required by the Patent Office and answers your questions—and also to my Record of Invention form. My several thousand clients, in every State in the Union, have found them helpfully words having. Mail the coupon TODAY; they will be sent to you immediately.

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[Continued from Page Thirty-seven]
such labor and expenditure except for a good price.

It was inconceivable, moreover, that America took an interest in India's internal daily life. Why should she?

My price, therefore, must obviously come from the British Treasury; all protests to the contrary would be so much wasted poppycock.

But the Supreme Court of the United States (see Legislative Assembly Debates, 1926, Vol. VII, p. 278) lies under blight of the same suspicion, publicly proclaimed in the Indian Legislature. No less a personage than Mr. T. C. Goswami, from his seat in the Legislative Assembly in Delhi, on January 26, 1926, denounced our shame.

Said Mr. Goswami, with regard to those Hindus "who have been deprived of their American citizenship by a decision of the Supreme Court of the United States of America. We have reason to suspect that behind that decision was political pressure by the British Government."

So, for better or for worse, we stand pilloried together, a hireling pair—the United States Supreme Court and I—and our innocent fellow countrymen must suffer the blame of us.

"The measure of the truth you write will be the volume and the bitterness of the resentment it arouses," wrote one Indian friend, in advance of the book's publication.

That measure is now heaped up and running over.

MANY Indians, it is true, express in private letters their satisfaction that the facts are out. And a few are bold enough to declare in print that the book is all true and should be useful to India. But the great mass of comment is undiluted rage.

This sentiment at present expresses itself, aside from personal abuse of the author, in attacks upon American women. Pages are now devoted, in the Hindu daily press, to stories of the unchastity of our womanhood, arranged under striking captions, as: "What I Saw in Chicago"; "Sexual Morality in the West," etc., etc., and one Indian paper, at least, recently carried a "Want" advertisement, none too covertly asking for such stories and addressed to "America- and England-returned Indian gentlemen, particularly doctors."

Unfortunately, advertisements are scarcely necessary to the forming of a sufficient collection, for our own press, in the course of a few mails, would furnish the required material. The point that as yet wholly escapes the Hindu, however, is this:

On the one hand, the raping of

girl children, called marriage, is not only sanctioned, but virtually imposed by Hindu social and religious custom. Escape from it will be effected, according to repeated testimony of the Hindu legislators, only over the determined resistance of the great body of the Hindu people.

Again, the sexual weakness of the Hindu is consistently exacerbated by his socioreligious cult;

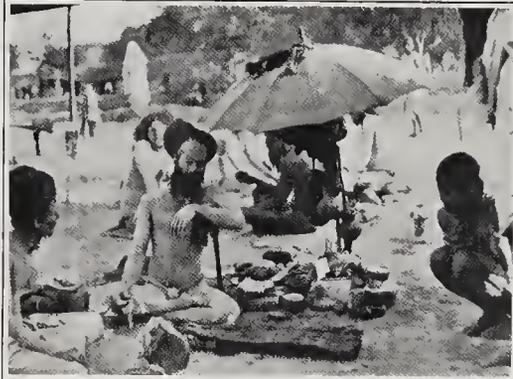


Photo by courtesy of publishers of Mother India
Seated cross-legged is one of the thousands of Holy Men in whom India abounds. The author denounces India's spiritualism as materialism in its grossest form.

and the possibility of sexual self-restraint in face of opportunities of indulgence, whatever may be said of it in the holy books, is seriously disputed in practice.

A prominent Hindu member, rising from his seat in the Central Legislature (Legislative Assembly Debates, 1925, Vol. VI, p. 556) to oppose the raising of the age of consent to thirteen years, for a married woman, could say without arousing the faintest protest from his associates:

"There is very little opinion of any respectable body of men in India which wants this reform very urgently."

In America, on the other hand, individuals may, and do, offend every law of decency and humanity, but our people as a whole are a long way from making a cult of self-destroying sex indulgence.

And a Congressman in Washington who should dismiss a bill for the protection of infant girls from abuse, doing so in the spirit of the Hindu legislator just quoted, would scarcely care to go home thereafter and face his constituents.

MR. GANDHI, labeling Mother India a "Drain Inspector's Report," argues:

"If I open out all the stench exuded from the drains of London and say, 'Behold London,' my facts will be incapable of challenge, but my judgment will be rightly condemned as a travesty of truth. Miss Mayo's book is nothing better, nothing else."

Upon which utterance Dr. Lyman Abbott's old paper, the New York Outlook, makes a Yankee comment, terse and sufficient:

"Perhaps. But no one has ever shown that in London they impress little girls in the drains."

Mr. Gandhi, in a recent review

of Mother India, insinuates that my affirmation of my own free agency is a perjury. He further brands the entire book as "untruthful," going on in an attempt to rally all India behind him by the baseless assertion that "practically without any reservation . . . she condemns a whole nation." He charges that I have "taken liberty" with his words in my frequent citations, but he fails to

support so grave an accusation by specifying a single such "liberty" or misquotation—for the simple and sufficient reason that he cannot do so. But he does give concrete evidence to establish to his own satisfaction my mendacity.

"She described her visit to me," he writes, "and informs her readers that there are always with me two 'secretaries' who write down every word I say. . . . The statement is not true."

If Mr. Gandhi were to look on page 222 of my book he would discover that he has inserted the word "always" into my text. I spoke only of the occasion when I sat with him and his two young Indians, one or the other of whom, like myself, took down our conversation. One young man ran after my party as we left Mr. Gandhi, offering his services to amplify and correct my transcribed notes.

Gladly availing myself of this offer, I duly received back the corrected and expanded report of the interview, over Mr. Gandhi's own signature.

THE first sentence of this document of several typed pages, now before me, is his reply to my opening question: "Have you any message for America?" It reads as it was spoken, and as I have printed it: "My message to America is the hum of this spinning wheel."

Mr. Gandhi now seeks to disavow the "message" as the invention of an enemy. "I do not remember having given the message. . . . The only one present who took any notes at all has no recollection of the message imputed to me," he says.

Trivial as this quibble is in view of the serious real issues involved, the "message" incident releases us from the necessity of further considering Mr. Gandhi's criticisms at this writing.

As years pass, Mr. Gandhi's words have less and less effect upon India, especially since his probably unwilling and certainly unsuccessful assumption of the rôle of political guide. He hopes, however, that American readers will be guided by his advice not to accept Mother India.

"I warn them," he says, "against believing this book." Yet, after all his sweeping charges, he confesses at last: "Whilst I consider the book to be unfit to be placed before Americans and Englishmen . . .

it is a book that every Indian can read with profit. We may repudiate the charge as it has been framed by her, but we may not repudiate the substance underlying the many allegations she has made."

And so venerable an English organ as the Manchester Guardian (September 14, 1927), taking the same view, says of the book that it is "one for India to remember and for the West to forget."

Now, the Manchester Guardian and Mr. Gandhi may, if they can, dole out to England that selection of facts concerning Indian affairs that they hold it proper for England to receive. As to America, I believe my countrymen do not choose to have their information strained through foreign sieves.

I also believe that, once the facts are placed before them, they are capable of forming their own judgment of what is true, what false, what doubtful, and what is useful for them to know. Especially when, as in this case, they are asked to take almost nothing on faith, but are supplied, page by page, with the means of checking each statement at its source if they wish to take the pains so to do.

If anyone could have shown me, before I set out for India, that the material I should bring back would necessitate a plunge into sexual questions in their most revolting form, I do not know if I should have found the heart to go. And, as a matter of fact, only one-quarter of the book is concerned with these raw stuffs.

Nevertheless, sex questions come first in the book, where, because of their stark horror, they arrest attention.

And there they must stand, not to ring the crier's bell courting morbid minds, but because a man's attitude toward his wife, toward his little children, and toward his own body—whether it master him or he it—must come first in any honest survey of that man from the point of view of the world society into which he asks to be received.

THAT question of "society," in its narrowest sense, is often brought up by the Indian in accusation of the Westerner in the land.

The same question would infallibly arise here, were the number of Hindus amongst us to multiply until their mentality became understood.

I once heard it exemplified in a nutshell:

"Tell me"—the speaker was a rich and highly educated Hindu gentleman, his interlocutor a

Westerner long resident in India—"how can you Westerners deny that you are arrogant toward us? When we, as young men, go abroad to your universities, we are kindly received in your homes, invited about, recognized as equals.

"When we return to India and settle down, you Westerners established here still ask us to big dinners, receptions, formal ceremonies. But do you allow us to meet your wives and daughters on terms of intimacy? No—and we hold that you treat no man as an equal while you withhold from him an equal's access to your home."

To which the Westerner quietly rejoined:

"I answer your question and your deduction in kind: How many Indian men do you permit free intercourse with the ladies of your own family? In how many Indian households are you, an Indian gentleman, made free of the women's quarters to come and go as you like?" He paused for an answer.

"Why, none, of course," answered the other. "It is not our Indian custom, as you know."

"No," pursued the Westerner; "it is not your custom. But what is the foundation of your custom? Why do you Indian gentlemen guard your ladies from each other with such scrupulous care? Is it not, in bald words, because in general you do not trust each other?"

"You admit that. Do you think, by chance, that my ladies are less precious to me than yours to you? Then why, I demand, in heaven's name, should I ask them to receive, as domestic intimates, men like you—men with minds so self-acknowledged, self-advertised?"

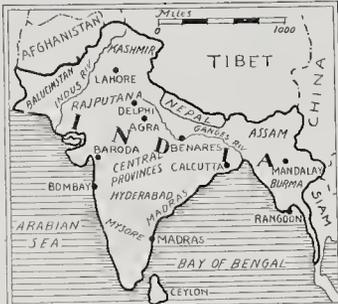
AND now that we come to brass tacks again, may I take one last bit of space to drive in a tack for Mrs. John J. Smith of Smithville, U. S. A.? It is a hateful subject, but, again and again, far away in India, seeing and hearing the things that passed before me, I silently promised her that if ever I got home, she should have this warning:

Keep away, Mrs. John, from the swamis, the yogis, the traveling teaching men.

You would need no such bidding if, for an instant, you guessed the truth.

In your innocence, in your good faith, in your eager-minded receptivity of high-sounding doctrine, in your hunger for color, romance, glamour, and dreams come true, you expose yourself, all unsuspecting, to things that, if you knew them, would kill you dead with unmerited shame.

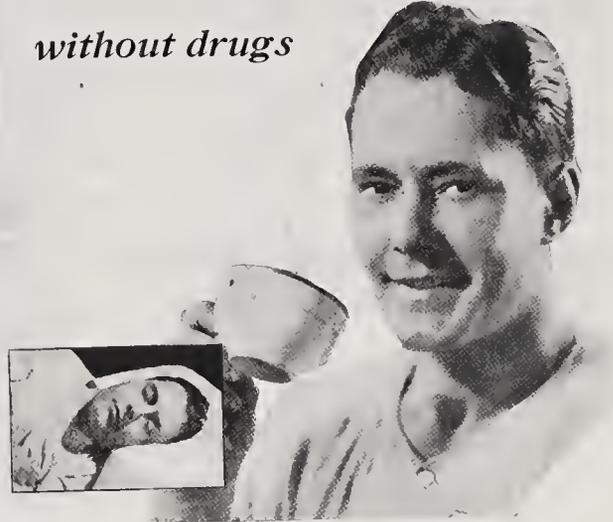
THE END



India—with its 319,000,000 of population, 92 per cent of whom are illiterate. Three-quarters of the population of British India are Hindus, counting in the 60,000,000 "untouchables."

Instant Sleep

without drugs



—and all-day energy!

Make This 3-Day Test!

From tonight on, you can be sure of getting instant, deep sleep—without the use of drugs. You will awaken each morning fairly tingling with healthy vigor.

No drug can ever refresh you in that way. For, while drugs may put you to sleep, they always leave you "lousy" and befuddled when you awaken.

But science has developed a wonderful food-beverage that brings sound, restful sleep in a natural way. It is called Ovaltine. It puts you to sleep instantly. And as you sleep, its special food properties restore your tired mind and body—building up new vitality and energy.

Morning finds you a new man. Fresh, clear-eyed, buoyant. You have the energy to carry you right through the day and into the evening.

The 3-day test we offer here will prove all we claim. Note, most carefully, how good you feel when you get up in the morning.

Why Ovaltine brings restoring sleep

Authorities agree that digestive unrest is the main cause of sleeplessness. Ovaltine overcomes this condition in two ways:

FIRST—It digests very quickly itself. Even in cases of impaired digestion.

SECOND—It has the unusual power of digesting 4 to 5 times its weight of other foods you eat. Hence, it aids your digestion which goes on speedily and efficiently. Frayed nerves are soothed. Sound sleep follows.

And as you sleep, the special food properties of Ovaltine also help to restore your tired mind and body. (One cup of Ovaltine has actually more food value than 12 cups of beef extract, 7 cups of cocoa, or 3 eggs.)

That is why, after drinking a cup of hot Ovaltine at night, you awaken in the morning so completely refreshed—abounding with new-found vitality and tireless energy. Note the unsolicited testimonials below.

Hospitals and Doctors recommend it Ovaltine has been in use in Switzerland for over 30 years. Now in universal use in England and her colonies. During the great war it was served as a standard ration to invalid soldiers.

A few years ago Ovaltine was introduced into this country. Today hundreds of hospitals use it. More than 20,000 doctors recommend it. Not only for sleeplessness, but because of its special dietetic properties, they also recommend it for nerve-strain, malnutrition, underweight and delicate children, nursing mothers and the aged.

Make this 3-day test

Just make a 3-day test of Ovaltine. Note the difference, not only in your sleep, but in your next day's energy. You tackle your work with greater vigor. You "carry through" for the whole day. You aren't too tired to go out for the evening. There's a new zest to your work; to all your daily activities. It's truly a "pick-up" drink—for any time of the day.

All druggists sell Ovaltine in 4 sizes for home use. Or they can mix it for you at the soda fountain. But to let you try it, we will send a 3-day introductory package for 10c to cover cost of packing and mailing. Just send in coupon with 10c.



"Before using Ovaltine I used to be tired out after a day's work. Too tired even to sleep. But now, thanks to Ovaltine, I sleep soundly and awaken in the morning fresh, clear and full of energy for the day's work."
E. H. O'Connor, New York City



"I took Ovaltine for sleeplessness and found that I slept better and felt about 50% better! I feel good after a hard day's work as I do in the morning."
H. McClellan, Henry

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One package to a person

OVALTINE

Buicks Daily,
Brain and Nerves

DAY Out of Dark

*The Romance of Two Who
Sought Death—and Found
Life and Love*

A Short Story by

NORVAL RICHARDSON

Pictures by JOSEPH A. MATUREO

(Reading time: 19 minutes 40 seconds.)

WHEN a man decides to commit suicide he is usually considered to be out of his mind. Whitman wondered if he were. He looked about the room, enumerated the objects in it, then glanced down at the table before him and named the things arranged there—a letter he had just written, a passport, a letter of credit, and a pocketbook.

He touched these things to be sure he was not imagining them. Then he slumped back in the chair and lighted a cigarette. Crazy? Of course not! As a matter of fact, now that the decision was made, he felt calmer than he had for ages. As for the future! Well, that would have to take care of itself.

He got up from the table almost briskly, and put on his hat and light overcoat. Suddenly he realized he was hungry. He smiled. He would gratify the desire—his last carnal impulse. But to do this he would have to take the pocketbook with him. He had intended to leave it in the hotel in payment for his bill. Instead, he took out several notes, laid them on the table, stuffed the pocketbook into his coat, and went down to the street.

A block away he entered Basso's brilliantly lighted restaurant. He went upstairs and out on the balcony which overlooks the harbor.

When the menu was placed before him, he smiled again. His last dinner. Well, why not make it something of a banquet?

The waiter suggested several famous plates. He ordered all of them. As for wine—a red one, warming, comforting; and afterward a sparkling one that would be cheering. Coffee too, specially made—*filtré*.

Finally he paid the bill, and tipped the waiter so generously that he received a gracious smile. Perhaps that would be the last smile he would ever see.

Rather nice, that warm glow in the eyes, that pleasant lifting of features which, a moment before, had been sodden. Why didn't people smile oftener?

He left the restaurant and cut directly toward a narrow, dark street, and soon emerged on higher ground—the Corniche, a road along

cliffs that rose abruptly from the sea. Across the stretch of wind-whipped water he made out dimly the gaunt castle of Monte Cristo. He could hear the water plashing beneath him.

He reached a barren spot that jutted out in a sort of small promontory—the place he had chosen that afternoon; the spot where the idea had first come to him. He threw off his overcoat, slipped out of his coat, and untied his tie.

Too bad he was a good swimmer! He might subconsciously try to save himself.

Now—he was ready. A last cigarette—and then the plunge!

He lighted the cigarette and lay back on the ground with his hands beneath his head. The stars seemed incredibly near. What was it all about—this universe, this life, this suffering! Ah, well, who had ever known? Who would ever know?

He glanced from the stars to the ground. A dark shadow was moving slowly past him—noiselessly, furtively.

For a moment it was plainly outlined at the edge of the cliff, against sea and sky—a woman's form. Then it disappeared, sinking out of sight.

Whitman stirred, sat up, then sprang to his feet. He knew that the cliff shot precipitously down to the sea. He had made sure of that during the afternoon.

He ran to the edge and peered down. He thought he could make out something being tossed about on the foaming surface. He leaned forward, to make sure.

The next moment he had lifted his arms, raised his body on his toes, calculated the distance, and sprang forward.



The water was warmer than he had expected. When his head emerged and he had shaken the water from his eyes, he looked about him. Ah, there it was, the black shadow, a few feet from him!

He swam easily to it, stretched out one arm, and grasped a hand—a woman's. As he pulled her toward him he felt that he was encountering resistance. She got her hand away from him, made a desperate stroke—and sank beneath the waves.

AMAZEMENT rushed through Whitman. The woman was doing the same thing he had planned to do! What right had he to save her if she did not wish to be saved?

Her head appeared again, this time thrown back as if unconsciousness had come. He flung himself toward her, impelled now by primitive instincts, grasped her firmly in his arms, and propelled himself toward the shore.

One afternoon last winter wild whoops were heard from the hostels. On investigating, a circle of boys was seen to be the center of commotion, and in the midst was a keen-eyed, quick-footed smiling Englishman wearing boxing gloves, sparring with a tall, very slim, very dark and ferocious looking Madrasi boy. The boy had scored a point, then to the delight of the other boys, he had been 'touched' a number of times in succession to his certain embarrassment. The the Englishman called 'Enough', and putting his arm about the boy congratulated him on his ability to use the gloves. This was the method Mr. Archibald used as his introduction to the hostel boys for the first time. No one need be told that from the first he had the attention of every boy in all of his meetings, during the next three weeks. Mr. Archibald and Mr. Paul Dass, of the Children's Special Service Mission played with the boys, taught them new games, spoke to them each morning devotionally, in the evenings showed them some of their famous stereopticon slides illustrating famous boys of the Bible, and prayed with them in the dormitories. At the time of departure all the boys were at the school gate to bid goodbye to this man who was their friend, and who had introduced more than one of them to Christ for the first time. Many had accepted Christ as Saviour."

The following incidents are related by the Reverend James W. Runciman, B.D., of the Church of Scotland at Udaipur, India. The quotation is from - "Life and Work," The Record of the Church of Scotland for November 1930.

"The scene is a hot street corner in the evening. A crowd of all castes, with a few Brahmans at clean distance on the outskirts. The missionary, sensing a question in the hearts of the people, asks if there is anything he can explain. Immediately the Brahmans push through the crowd.

"Yes, sahib," they say, "there is a question. Here in this Native State there are four Englishmen; three of them hold their appointments from the Imperial Government, or from the Raja, and are secure. We Hindus and Mohammedans can own land and property here. You alone of all the people in this State have no citizen rights; and yet, when we see you walking in our bazaar, we say, 'There goes the only free man in this State.' Padri Sahib, tell us! What is it you have that we have not? for it is that we want.

"Again a Native State. A beautiful garden below the shadow of the palace. The elite of the State gathered to hear one of India's leading nationalists, a Cambridge and Moscow graduate. The occasion of his visit was really that something might be done to stop a movement towards Christianity that had begun among the hill people of the State. The missionary, nevertheless, was invited to attend.

"On his arrival on the scene, one of those topsy-turvy things happened that draw one's heart to the Indian - the missionary was asked to preside over the meeting. A laughing protest only evoked the assurance from the speaker, 'Nothing would give me greater pleasure than to have a Scottish missionary as my chairman.'

"So it was arranged, and for two hours we listened enthralled to the passionate outpourings of a man's soul. In biting words, out of a sore heart, the speaker exposed and stirred every sore in the life of the land. None was spared - Brahman or outcaste, king or subject, Hindu or Christian, Briton or Indian. From one point of view it was abuse, virulent; from the other it was a cry.

"At the close, he quietly thanked his audience in these words: 'I have to thank you all for allowing me to speak as I have done for two hours, abusing all that you hold most dear. But you must have noted that there was one whom I did not even criticise. And, indeed, he is above all my criticism, or any man's - the Lovely Lord Christ.'

Kolhapur and Nipani Station Letter, Western India Mission,
Spring 1931

If I make enough money so we can have one good meal every day we think we're lucky." And so Ratnamala enters boarding.

Here's Savalappa, a singing evangelist, with his little Maria in a brand new frock. Her mother died this hot season and we offer to admit her free if he'll provide her clothes. "Why, I've just bought her a new dress!" "But wouldn't she need two if she stayed in her village?" we inquire. "Two frocks at a time! She's never had more than one; when that got dirty she washed it and waited around for it to get dry." Next came Savitra and Pavitra, two little Canarese speaking girls whose mother wants them to learn Marathi, her native tongue. And what an outfit they have: frocks galore, sweaters and sandals, pillows and sheets (the only ones in their dormitory), and two cakes of Sunlight soap each!

Then came a letter from a Hindu village lawyer at Panhala. He began; "I am sure that it is a good thing for my daughter Rahel to keep herself under the care of a pious, missionary principal like yourself, and I therefore want her to admit the boarding. She is allowed to take her turn doing the housework. As for caste I have broken it long ago, first of all in the company of my Hindu friends. I believe that caste is sinful. God does not approve of social arrangements that sow discord among his children, and if with this conviction a man throws off its yoke, he does right and God will help him bear the persecution that follows such conduct. This was excellent advice which I got from my good old and loving friend, an honest and pious Christian. I have given up all heathen practices, yet I acknowledge my great fault in still remaining a Hindu after being convicted of the truth of Christianity. I am not yet prepared to suffer the persecutions which a believer in Christ has to undergo in India. Oh, may he grant me the boldness that Luther had at Worms. I am a seeker after truth and a secret believer in Christ like Nichodemus."

Just a year ago Miss Deen and I moved down into this little remodelled bungalow between our two recitation buildings with the dormitories just behind. It has been lovely to be so near the school and get in closer touch with our girls. It has been so nice, too, to have our own home, and to be able to entertain groups of school girls, teachers, and other Indian friends in our big 18 X 30 dining room--sitting room. This year we are trying a new plan, hoping it will improve the esprit de corps of our women teachers who live in the school: four times a week we have our evening meal together in each other's rooms. Miss Deen and I sit on the floor and use our fingers to eat their rice and delicious curries, and they struggle with knives and forks at our table. There are eight of us, including two B.A. women teachers from South India, graduates of Madras Christian college. There is much I would like to write about--our Girl Guide rally, the Junior Christian Endeavor which is dramatizing the story of David and Jonathan for next Sunday, my Bible class which is making clay maps of Palestine--but this letter has grown very long.

Your friend,
Ruth Grierson.

Kolhapur, India, December 19, 1932

THE SANATANISTS KNOW

One of the sentences of the letter which the All India Varanashrama Saraja Sangh (The Orthodox Party) has sent to Gandhi is as follows:

"We are not prepared in the matter of religious usages and customs to take lessons from you who lived for the best part of your life out of India and here in the company of Christian missionaries."

These Sanatanists clearly realize the place from which Gandhi's ideas of the evils of caste and the inhumanness of untouchability came. Continuing the letter reads:

"From your ideals of the removal of untouchability from Hinduism you have now proceeded to the temple entry of untouchables and say so definitely that the result of putting these ideas into practice will be that at no distant date inter-dining and inter-marriage amongst all Vranas (castes) are sure to follow. That means that you are out for the destruction of one of the greatest bulwarks of Hinduism and incidentally of Hindu culture for which India has been renowned in all countries from time immemorial."

The Sanatanists realize that the destruction of the caste principle means the breaking up of Hinduism. At the bottom of the temple entry, the inter-dining and inter-marriage questions lies the question of caste. Preserve caste and Hinduism remains preserved. Destroy caste and Hinduism is gone.



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No. 19

GANDHIJI'S HINDU REMEDY

Our Duty in India's New Crisis

When Gandhiji entered on his fast last September Lord Irwin in England said Gandhiji was speaking in 'a language India understands.' So well indeed does India understand the language of fasting that Dr. Tagore felt compelled to wire Gandhiji last week that 'great anxiety darkens the country owing to your tragic resolve' to fast from May 8 to 29. When we have each obeyed Gandhiji's request to pray that God will accomplish the aim of this three weeks' fast in purifying the soul of India: *that is our first duty in this crisis*; and when we have done that, we are at liberty to ask what is the inner meaning of this self-imposed fast? Gandhiji's own moving words make clear that he is appalled at his new realization of the terrible extent of the untouchability evil in India. He is tremendously perplexed by the abysmal chasm between himself and Sanatanist Hindus who oppose him. He confesses by implication that politics have a very subordinate place in the moral revolution that India needs. He points out that character is the supreme need of India in all who work for India's uplift. All these things are so clear as to be accepted by most writers in the Indian press.

Gandhiji's Personal Conflict

Beneath all this, as we seek to understand Gandhiji's enigmatic mind there are also very plain signs of a profound personal conflict which has driven him to adopt this Hindu remedy of the self-imposed fast. This impression, conveyed by his message of April 30, is confirmed by some things revealed by Mr. Mahadev Desai, Gandhiji's secretary who is with him daily in jail and taking constant notes. In last week's *Haryan* Mr. Desai reports Gandhiji as saying: 'Even negro slavery pales into insignificance before this indigenoua brand (of untouchability) nourished and fostered by religion; that religion stinks in my nostrils.... Yet I cannot leave religion, and therefore Hinduism. My life would be a burden to me if Hinduism failed me. I love Christianity, Islam and many other faiths through Hinduism. Take it away and nothing remains for me. But then I cannot tolerate it with untouchability, the high-and-low belief. Fortunately, Hinduism contains a sovereign remedy for the evil. I have applied the remedy.... It was resorted to in moments of trial as an infallible remedy by our saints and *rishis*.... Let us resort to willing self-impositions to inspire in these responsible

for the wrong a holy frightfulness."

for the wrong a holy frightfulness.'

The 'Jesus Way' of Purification

There can surely be nothing but deepest reverence for the sincerity of any man passing through so profound a personal conflict as the foregoing words indicate. This journal would fail in its chief mission if along with the most grateful recognition of such sincerity it failed to point out that Jesus Christ has made unnecessary a regime of life that inflicts such mortifications on one's own flesh, involving family, society and nation in such agony. It is through the creation of a new heart in the individual by the indwelling Spirit of Christ that society becomes purified from those evils by which it is cursed. The 'turning of the world upside down' by this method is producing all over the world a new humanity. For this reason, in so far as the Indian Christian Church goes on declaiming this message, and exemplifies it by transformed daily living, in so far will the Indian Christian Church prove itself the greatest nation-building and nation-purifying force in India's history. We therefore commend to all our Indian readers what is said below about the religion of an Indian Christian patriot.

THE CHRISTIAN NATIONALIST'S RELIGION

Last week we stated May 9 was the 14th anniversary of the death of our Marathi Christian poet, N. V. Tilak, and we gave one of his poems illustrating his patriotism. To-day we give two poems illustrating the religion of that Indian Christian patriot.

The Inspiration of the Cross

The first poem is Dr. Macnicol's translation of Mr. Tilak's wonderful Marathi hymn on the Cross. This English translation Dr. F. Horton a few years ago took as the text of his Good Friday sermon, prefacing his exposition with the observation that both for language and teaching it was worthy of being ranked with Isaac Watts' hymn 'When I survey the wondrous Cross.' Sung in its marvellous Marathi by the Indian members of the very Church the author joined at, his baptism, this hymn is one of the most uplifting experiences that can come even to a missionary. The hymn reveals the rich inspiration at the deep roots of N. V. Tilak's life and work.

Hast thou ever seen the Lord, Christ, the Crucified?

Hast thou seen those wounded Hands ? Hast
thou seen His side ?
Hast thou seen the cruel thorns woven for His
crown ?
Hast thou, hast thou seen His blood, dropping,
dropping down ?
Hast thou seen who that one is who has hurt
Him so ?
Hast thou seen the sinner, cause of all His woe ?
Hast thou seen ~~how~~ He, to save, suffers thus
~~whom~~ and dies ?
Hast thou seen on whom He looks with His
loving eyes ?
Hast thou ever, ever seen love that was like
this ?
Hast thou given up thy life wholly to be His ?

The Indian Disciple and his Lord

Concerning personal union with Christ, Tilak probably wrote more Marathi hymns than all the English hymns added together on that subject, illustrating thereby how Indian Christianity may yet illumine Christian truth. Here is one of them, translated into English by a lady missionary friend of his who signed herself 'L. M. E.' and who joined the Church Triumphant only three months before Narayan Vaman Tilak in 1919.

As lyre and the musician,
As thought and spoken word,
As rose and fragrant odours,
As flute and breath, accord,
So deep the bond that binds me
To Christ my Lord.

As mother and her baby,
As traveller lost and guide,
As oil and flickering lamp-flame,
Are each to each allied;
Life of my life, Christ hindeth
Me to His side.

As lake and streaming rainfall,
As fish and water clear,
As sun and gladdening dayspring,
In union close appear;
So Christ and I are hidden
In bonds how dear.

SUMMARY OF 'RETHINKING MISSIONS'

Defective Aspects

Dr. Latourette, Professor of Missions in Yale University, a leading authority on Chinese Christianity, and one of the best missionary authorities in America, has written in the April *International Review of Missions* an article on the Laymen's Inquiry Report on Missions. The Rev. E. M. Wilson here summarises Dr. Latourette's article as follows:— After a short history of the making of the Report, he specifies six chief faults in the document. First of all the Report lays itself open to the criticism of having formulated general-

izations from too few instances.... 'It examined the work of only seven denominations—all American—and omitted even their work in Africa, the Philippines, Korea and Latin America.' Moreover, the time allotted was too brief for a really thorough examination even of the missions and areas covered. 'Yet they draw general conclusions which will affect all mission work.' Then, too, the Report, while denouncing sectarianism, is itself a partisan document. 'It represents American Liberal Protestant Christianity.' The Report's statement of the unique contribution of Christianity has in it little or nothing of the Cross, the Atonement, the Resurrection and the Holy Spirit, doctrines which historically have meant much in the life of the Church.... It displays little if any consciousness of the Church as an historic institution.' It seems to speak of religion as though it were man's search for God, whereas from the beginning great groups, probably the vast majority of Christians, have declared the Gospel to be the expression of God's search for man.... A third weakness is the lack of a sufficient knowledge of the history of the missionary movement.... A fourth defect is the seeming lack of attention which the Report gives to the problem of the Church.... Would not a more penetrating statesmanship have made more of the fact that if Christianity is to go on as an increasing force in the lands studied or in any land it must be through a visible fellowship, and that assisting in the birth and growth of such a fellowship is the primary task of the foreign missionary movement?

A fifth weakness is the failure to stress what appears to be one of the outstanding problems—perhaps the outstanding problem—in the schools conducted by missions, namely, that of preserving and strengthening their Christian character.... In this respect it is far behind the educational commissions which have, within the last decade or so, dealt with Christian education in China, India and Japan.... A sixth weakness is the conventional nature of the document.... The Report deals almost entirely with the obvious and with those forms of missionary activity already in existence.... It suggests few really new fields in which the missionary might be pioneering. Here it certainly lags behind the best progressive thinking in missionary circles. For instance, the problem of overpopulation, which is probably aggravated by the public health and medical work of missions, is not discussed. So also the bearing of missions on international peace and better international relations.... The chapter on literature, while saying many good things, for penetration and comprehensiveness is not equal to what the writer has often heard in public address and private conversation.'

Good Points in the Laymen's Report

The Commission has 'spared no pains to be honest.' Its Report is courageous. 'The Commissioners have been and are friends of missions.' The Report does not 'sound any note of pessimism or retreat.' Seven specially good proposals are the following—

(1) 'The emphasis upon the necessity

for additional care in the selection, preparation and continued education of the missionary personnel.' (2) 'The necessity of concentration as contrasted with the excessive diffusion which has so often characterized our programme.' (3) 'A third most pertinent set of suggestions has to do with the use of foreign funds, especially in subsidies to local congregations.' (4) 'A fourth significant point is the widespread failure of the churches to win and hold more than a few of the youth, even of those who have been educated in mission schools, though the reasons to which the Commission ascribes this are not entirely convincing.' (5) 'A fifth significant emphasis closely related to the above is on a problem with which missions have concerned themselves from the very beginning, that of an adequate indigenous leadership.' (6) 'A sixth notable contribution is the attention given to rural work.' (7) 'A seventh emphasis, one which runs throughout the Report and which is probably the most notable contribution of the volume, is on the necessity for a much more extensive co-ordination of the Christian forces than we have so far achieved.'

Dr. Latourette's Conclusion

In conclusion Prof. Latourette expresses 'his profound conviction that something is needed in missions which cannot be covered by surveys or evoked by findings, useful though these may be. What is most wanting in the missionary enterprise is not new machinery or new methods: first and foremost it is the necessity for what has always been most essential, a fresh outburst of life in the Church.... Our primary contribution must be to help to prepare the way for Him by repentance, consecration, faith, prayer and love.'

SHALL WE CLOSE HOSPITALS IN INDIA ?

By Bishop Brenton T. Badley

The Laymen's Appraisal Commission from America seems to have had a sort of mania for up-to-dateness and efficiency; a demand that they could scarcely make even of sections of the United States of America. From two points of view they fail to grasp the situation, first, as to the quality of work possible under existing conditions, and, secondly, as to the amount of medical work necessary. In regard to the first, it may plainly be stated that their recommendation in the words that follow lay them open to a charge of gross ignorance as to what India really needs at this point: 'Only those hospitals with fully effective professional standards should be financed as may be required by foreign funds. Others should be closed and their staffs utilized elsewhere.' The extravagance of this advice, and the futility of following it, are patent to all who know the real situation.

The Appraisers seem to have overlooked the enormous need of medical help even of the most ordinary kind in this great land. Someone has estimated that if the United States had as few doctors as India in proportion to its population the State of Iowa would have only two doctors. In India, as stated

in the recent volume, 'The Ministry of Healing,' there are 'at least one hundred million people without medical aid of an approved sort.' The Christian Medical Association of India is pleading for a greater amount of preventive work and social hygiene and urges the appointment of 'at least two fully qualified doctors on the staff of each mission hospital.' In contrast with this situation in India consider that a survey recently issued in the United States, after a committee of specialists in health and social science had given five years of study to this subject, indicates that the United States has twenty-five thousand more medical men than that country needs. In contrast to this, a survey in India shows that if there were to be one doctor for every three villages (with an average total population of 1,200) there would be needed two hundred and fifty thousand doctors, or more than ten times all the doctors now in India. In the face of this situation, to talk of closing up any hospitals in India, merely on the ground that they do not have 'fully effective professional standards,' is advice so unthinking and almost heartless as to cause throughout India widespread dissatisfaction.

THE OUTLOOK

Liquor Advertisements in the Bombay Diocesan Magazine

As we always look forward to the arrival of *The Bombay Diocesan Magazine* we received a shock when we opened the May issue to discover on the second advertisement page a whole page given up to advertising the 'Bombay Catholic Wine Agency' which towards the end advertises 'all qualities of Wines, Whiskies, Rums, Beers, etc, etc, at competitive prices. Trial orders solicited.' As this excellent magazine states on the front cover that it is 'published for the Diocesan Council with the sanction of the Lord Bishop' has this page crept in by an oversight? If not, may we ask is it not desirable to prevent India in these days pointing out that for the Christian Church to be obtaining advertisement revenue from the liquor trade is a very poor example?

Nizam's Dominions Infecting British India With Cholera

Health conditions in the Bombay Presidency have been affected owing to returning pilgrims from Paithan Fair in the Nizam's territory, cholera suddenly breaking out in Ahmednagar district. The sad effects were seen in about 61 villages in six talukas, with the result that during one week there were 496 attacks and 151 deaths in the Bombay Presidency against 71 attacks and 26 deaths in the previous week; Ahmednagar district alone reported 460 attacks and 136 deaths from cholera against 49 attacks and 16 deaths in the previous week. Shevgaon taluka was the worst sufferer. Nandgaon taluka in Nasik district was also affected, an imported case from Paithan Fair having occurred there. The Mamlatdars, Mahalkaris and Circle Inspectors of the various talukas personally visited the affected villages, adopted preventive measures, while the Medical Officers in charge of dispensaries, the Ins-

ectors of Sanitation and Vaccination and vaccinators of Ahmednagar, Thana and Dharwar districts visited affected villages, treated the patients and adopted necessary preventive measures to check further spread of the disease. This sad outbreak of cholera illustrates in a painful fashion the urgent need of unifying all the administration arrangements for the whole of India. For Paithan, the offending pilgrim-centre, famous as the birthplace of Eknath in the 16th century, is in the Nizam's Dominions, and its lack of such sanitary precautions as are elaborately made at pilgrim-centres in British India has resulted in the devastation and death in adjacent British Districts reported above. Happily, Government's drastic measures have been effective and the most serious danger is past.

Indian Railways and Motor Traffic

Speaking at an important Conference in Simla a few days ago on the competition between railways and motor cars and buses in India, Sir George Schuster reminded people very wisely of the Indian point of view, that of India's poor. Sir George stated:—"However much you may desire to promote the convenience of the public who wish to travel by motor transport, you have to consider whether a country like India (which is, despite the enormous wealth of the country in the aggregate, a country of very poor people) can afford these luxuries and conveniences which other countries with which comparisons are made have been able to afford.... The encouragement of the development of motor transport and the construction of roads ought primarily to be looked at from the viewpoint of whether it is going to increase the economic productivity of the country."

Fifty Years In Western India

Early in 1932 there came to India a small Commission of two American scholars to investigate how much had been done towards producing a history of the Indian Christianity of the past and to make recommendations concerning the writing and publishing of a history of the Indian Christian Church of recent years and of the present day. While the members of the Commission discovered much material unsystematized they also reported a great paucity of well-arranged historical documents and they urged that this important task be taken in hand all over India. The advice appears to be particularly applicable to Western India where we have had Indian Christian types of such rich variety as are represented by the names of Pandita Ramabai, Narayan Waman Tilak, Nehemiah Nilkanth Goreh, to mention only three out of many Indian Christian figures of the past generation. Much useful material for the kind of Indian Church History indicated by the Commissioners (no varnished tale) is supplied by a new Marathi book of 87 pages by the Rev D. S. Sawarkar on some stories, new and old, of the past fifty years. The book's Marathi title is '५० वर्षांचा काही जुन्या-नव्या गोष्टी' and it is obtainable for eight annas which includes postage, from 464 Rasta Peth, Poona. As the author says in his Preface the book is neither

history nor autobiography but simply aims at supplying materials for history, and when the history of the Christian Church in Western India comes to be written the book will provide valuable material of various kinds, illustrating through what violent differences of opinion Christian unity was attained. For these Marathi pages illustrate the truth of what Dr. G. Campbell Morgan says in one of his books, that many 'men are fer more bound by the dead hand of the past than by the laws of God,' since 'they forget the first half of the Gloria and live in the second half; they forget "Glory be to the Father, to the Son and to the Holy Spirit," and they live in the second half, "As it was in the beginning, is now, and ever shall be, world without end."' One thing is certain, that no one will accuse the author of this Marathi book of so living. His own sterling ideals are summed up in three English sentences he gives for young people on his last page:

"We are trusting young men with large responsibilities and action in the van of science, business, art, medicine and all the callings. Shall we distrust them in meeting the fresh revelations of thought and re-interpreting them for the Christian Faith? As for the young men and women, if you will keep your heart sound, your life pure, your thinking straight, and your spirit humble, I know that in Christ you will find your leader, and the Spirit will beckon you on to ever fuller Truth."

Bureau of Information for Missionaries

A Bureau of Information for Missionaries with regard to special training at the Selly Oak Colleges, Birmingham, England, under the Conference of Missionary Societies in Great Britain and Ireland has been at work for over a year and has proved that it can be of service to missionaries. 'Can it be of any service to you?' writes the Registrar. 'Even though your furlough is not yet due it may be able to help you now with preliminary information about some course you wish to pursue when your furlough comes and about present reading for it. There may be books on special subjects which you wish to trace. You may find it difficult to get knowledge of new books being published along the lines of your special interests. We can help you in these and in other ways. Before you come on furlough please write to us giving us your address at home so that we may be able to send you any circulars or hulletins issued by the Bureau. In the beginning of each year the Bureau will issue a Bulletin giving information regarding a wide variety of special courses and schools available from Easter to Michaelmas. If we have your address during furlough we shall send a copy of this to you. The sole purpose of the Bureau is the service of missionaries and missionary societies. If, therefore, you have any question regarding training to which you cannot find a ready answer send it to: The Bureau of Information for Missionaries, Selly Oak Colleges, Birmingham, England, Yours sincerely, J. C. Kydd, Registrar.'

Sind Indian Christian Association

At a general meeting of the Indian Christians of Karachi held on March 29th it was pointed out that no representation is given for the Indian Christians in the

proposed Legislative Assembly (Lower House) which will be established in Sind when Sind becomes a separate province, although Indian Christians stand third in rank of population in Sind with a strength which is estimated at 27,000. The members thoroughly discussed this subject and resolutions were passed unanimously expressing loyalty to the King Emperor and the British Government and urging that in the Joint Parliamentary Committee their claim for two seats may be recognised and justice be done to a loyal and law-abiding community.

The Word of the Cross to Hindus

An important book bearing this title has just come to India written by the Rev. Edgar W. Thompson, M. A. Twenty-five years in India and fourteen years' experience as Missionary Secretary in daily touch with India are among the author's qualifications for dealing with this subject. India is convulsed and rapidly changing, and the word of the Cross must be clearly understood in this missionary epoch. The historicity of the Gospels and of the Cross as the central fact of Christianity are impressively brought out in the first part of the volume. This is followed by a striking comparison between the religion of Jesus and Hinduism in regard to God and man and the way of salvation, with its end in a perfected society of God and men. Mr. Thompson is the author of the well known High School History of India. His new book on the Cross can be ordered from the Tract and Book Society, 279 Ganesh Peth, Poona for seven shillings and sixpence net in cloth binding and six shillings in paper covers, postage sixpence extra.

Bombay Representative Christian Council Language Examination Board NOTICE

The Marathi Examinations will be held at Mahaleshwar commencing May 22nd. The written papers will be taken on the 22nd and 23rd and the oral sections on the 25th and 26th. Intending candidates should notify the undersigned of their intentions immediately, enclosing the examination fees.

H. R. Coventry
Superintendent
Language School
Mahaleshwar

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ज्ञानोदय

संपादक : देवदत्त नारायण टिळक, नाशीक
Editor : D. N. TILAK, Nasik

पृ. ९२

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अंक १९

समिं खिस्त एरु तशा कृति करूं सद्धर्म हा आचरूं
संसाराब्धि तरूं जगास उतरु प्रेमें जगाला भरूं ॥
दुःखाचा निकरूं अयोद्धव हरूं 'देवाजिचें लेकरूं'
पांवा सार्थ करूं सुनीति विनरूं ज्ञानोदया विस्तरूं

सर्वांत उत्तम प्रवासी

एक होता राजा. त्याने आपल्या राजवाड्यासमोर एक उत्तम राजरस्ता बांधला. लहरी म्हणून राजाची मोठी ख्याती होती, पण त्याच्या लहरीत सुद्धा काहीं तरी तत्त्व गुफकटलेले असे. राजरस्ता तयार झाल्यावर त्याने आपल्या राज्यांत दवंडी पिटाविली, कीं जो कोणी ह्या रस्त्यावरून उत्तम रीतीने प्रवास करील त्याला एक मोठें पारितोषक देण्यांत येईल.

एकजण म्हणाला, उत्तम म्हणजे लौकर. त्याने एक उमदा घोडा आणविला व तो प्रवासाला मज्ज झाला. दुसरा म्हणाला, छे. लौकर प्रवास करणें म्हणजे उत्तम प्रवास करणें नाहीं. मी उत्तम प्रवास करून दाखवितों. त्याने आपल्यापुढें वाजंत्री लावली, मागे पुढें कागदी बागवगीचे चालविले आणि अशा रीतीने उत्तम प्रवासास सुरुवात केली.

तिसरा म्हणाला, असें नाहीं. उत्तम प्रवास करावाचा तो पायांनी जो लौकर जाईल त्यालाच करतां येईल. तो पायांनी निघाला. कोणी उत्तम पोषास केले; कोणी हत्ती घोडे आणले, कोणी पालखीत बसले, कोणी काहीं; कोणी काहीं-ज्याला वाटेल तसा त्याने 'उत्तम प्रवास' ह्याचा अर्थ केला.

सर्व रस्ता अगदीं कुळून गेला. ठरलेल्या वेळीं तोफ हागण्यांत आली व सर्व प्रवाशांची मिरवणूक राजवाड्याच्या गेल्याने निघाली. प्रत्येक दुसऱ्याकडे पाहून दुसऱ्याच्या मूर्खपणाला हासत होता.

चालतां चालतां रस्त्यामध्ये मध्येच सर्व प्रवासी थांबले. सर्व रस्ता व्यवस्थित व सुंदर होता, पण मध्येच दगडांचा एक मोठा ढीग पडलेला होता. तो ढीग पाहून जो तो चरकडूं लागला. राजेसाहेबांनीं अलोट पैसा सचें करून चान्ही संड पृथ्वीत आढळणार नाहीं असा हा राजरस्ता बांधून काढला आणि आज अशा मोठ्या समारंभाच्या दिवशीं त्यांच्या चाकरांकरांनीं एवढा आळस करावा ही केवढी शोचनीय गोष्ट आहे. राजाच्या चाकरांना त्या दिवसाइतक्या शिष्या पूर्वीं कधींच मिळाल्या नसतील. सर्व जण शिष्याशाप देत रस्त्याच्या बाजूनें तो ढीग चुकवून आपला पुढील मार्ग आक्रमूं लागले.

घोडेस्वार दरवारांत आधीं जाऊन पोचले. त्यांच्या मागून हत्ती बरील मंडळी पोचली, नंतर पालखिवाले, मिरवणूक बहादूर पोचले. राजा काहीं एकाच्याहि प्रवासावर सूप झाला नाहीं. प्रत्येकांत राजाला कांहींना कांहीं तरी सोड मिळालीच.

अगदीं संध्याकाळ झाली. राजवाड्यातील दिवेचतीळा सुरुवात झाली.

आणतो कोणी वेतो का! सारे वाट पाहूं लागले. जवळ जवळ कोणी वेत नाहीं असा रंग दिवूं लागला. राजेसाहेब आतां दरवार बरलापन काणार असें सगळे म्हणूं लागले. पण राजेसाहेब काहीं जागवे हालेनात. विस्मय व ते. चाकोच्या लोकांचे मात्र उभे राहून राहून पाय ताडकडून आले.

शेवटीं एक धकून भागून गेलेला तरुण दरवारांत गेला. तो मळीण दिसत होता. हात पाय, तोंड, सारें शरीरच म्हणाना पुडीनें माखून गेळें होतें. त्यानें पुढें येऊन मोठ्या अदबीनें राजपुढें लडून कुर्बितात केला.

'खाविंद, मला एक सोन्याच्या मोहोरानीं भरलेली पिरावी सांपडली आहे. तिचा माळक मला सांपडेना! तेव्हां योग्य मालक सांपडोवोन ती आरण्या ताड्यांत देवावी व तच सांपडला तर राजेसाहेब म्हणजे आपणच मालक म्हणून ही पिरावी आपल्या स्वाधीन करावी म्हणून मी आलों आहे.' असें म्हणून त्या तरुगानें राजेसाहेबांच्या पायांशीं ती मोहोरानीं भरलेली पिरावी ठेवली.

'तुला ही पिरावी कोठें सांपडली?' राजानें प्रश्न केला.

'महाराज, मी आजच्या शर्यतीत होतों. येतां येतां वाटेत एक दगडांचा मोठा ढीग होता. त्याच्या सालीं ही पिरावी मला सांपडली.' त्यानें उत्तर केलें.

'पण तूं तो ढीग उकरण्याच्या भातगडीत कशासाठीं पडलास?' राजेसाहेब म्हणाले.

'महाराज, त्या दिगारामुळें जाणारा येगाराला फार चाम हेत होता. ही चर्य उभी राहिलेली मंडळीच आपणाला सांगेल. कीं त्यांना कमा चास झाला तो. तेव्हां मी म्हणलों, ह्या शर्यतीत यश भिळविण्यावजीं तेंधेच थांबून तें दिगार तेंधून हालवाचें. व मी मग कामाला लागलों. सगळे दगड उचलून दूर नेऊन फेंकून देतां देतां मला इनका वेळ लागला. व त्याच्या सालीं मला ही सुवर्ण-धैरी सांपडली.

राजानें आपल्या सिंहासनवरून सालीं उतरून त्या तरुणाला पोटाशीं धरलें.

'बाळ, तूच सरा प्रवासी आहेस. तुझाच प्रवास उत्तम ठरला आहे. ही पिरावी तुझीच आहे. जो माणूस उत्तम प्रवास करील त्याच्यासाठीं मीच मुद्दाम ती पिरावी त्या दिगारासालीं लावून ठेवली होती.' एवढें म्हणून राजानें नंतर इतर सर्व प्रवाशांकडे पाहिलें.

'दिसला का तुम्हांला उत्तम प्रवासी! जो दुसऱ्याचा प्रवास सुखकर करण्यास इतना तोच सरा उत्तम प्रवाशी बरें!'

सऱ्या आयुष्यभर आपण प्रवास करीत आहों. आपलें वेधील आयुष्य केवळ आपल्याला सुख देण्यासाठीं असेल, किंवा आपल्या मुलासाठीं इतरांना दुःख देण्यांत त्यांचा व्यय होत असेल किंवा आपल्या सुखाचा विचारहि न करतां दुसऱ्यांचा प्रवास सुखकर करण्यासाठीं असेल.

आपला राजा ह्या तिसऱ्या प्रकारच्याच लोकांची वाहवा करील. त्यांचाच तो जवळ करील.

पत्ररुप्यांचे स्फुट विचार

महात्मा गांधींचा उपवास

महात्मा गांधी आपल्या एका पत्रांत म्हणतात—

"जेव्हा मळेवर्गांत मूळ झालेला आत्मयज्ञ पूर्ण झाला नवून अयापि चालूं आहे. अस्पृश्यतेचें सप्तक उच्चाटन होईल व कोणत्याहि बाबतीत जन्मावरून स्पर्शास्पृश्य असा भेदभेद करण्यांत येणार नाहीं तेव्हांच हा आत्म-यज्ञ थांबेल. अस्पृश्यतेचें विन हिंदी ख्रिश्चन लोकांतहि पसरलें असून परदेशी कृपेनें अत्यंत परिश्रमपूर्वक मोठा स्वार्थार्याग करून तें विष मी नाहींत करीन.

हिंदी अस्पृश्यता महात्मा गांधींचा उपवास करण्यास लावीत आहे हें बरील गोष्टीवरून स्पष्ट होतें. महात्मा गांधी-सारख्या पवित्र आचरणाच्या व्यक्तीचे पाण आज हिंदु-स्वतंत्रता पायाशीं तडकडत आहेत. महात्मा गांधी तुक-तेच एका भवकर दिव्यांतून पार पडले आहेत. त्यांतून ते पार पडले ही केशव ईश्वराचीच रुपा. त्या वेळच्या अनु-भववरून असें दिसतें, कीं त्यांना सतत एकवीन दिवस अन्नावाचून राहणें आतां शक्य होणार नाहीं. व ह्याच दिव्यांत त्यांचा अंत होण्याचा संभव फार आहे. महा-त्माजींचा आत्मविश्वास फार दांडगा असून आपण ह्याहि दिव्यांतून पार पडूं असें त्यांना वाटत आहे. परंतु अस्पृ-श्यताविचारणाचा अगदीं शेतठा व अगदीं जोराचा त्यांचा हा प्रयत्न आहे ह्यांत काहीं शंका नाहीं. वर जो महात्माजींच्या पत्रांतिल एक उतरा दिला आहे त्यांतिल काहीं भाग आम्हीं मुद्दाम जाड दाह्यांत छापित आहों. आज हिंदु समाजाला अस्पृश्यतेच्या पापबद्धत प्रायश्चित्त घेण्याची जी आवश्यकता आहे त्याहून अधिक मोठें प्राय-श्चित्त घेण्याची आवश्यकता ख्रिस्ती माणसाच्या मनांत हें पाप असेल तर त्याला आहे. कारण हिंदु स्पर्श अस्पृश्य-तेच्या पापाचा पाप समजत नाहीं. त्यांच्यांतिल मोठमोठे पंडीत अजून अस्पृश्यता आवश्यक असा आपल्या धर्माचा एक भाग आहे असें समजतात. परंतु ख्रिस्ती माणूस अस्पृश्यतेला पाप समजतो, व असें समजून उमजून तो जर मनांतल्या मनांतहि कोणाला अस्पृश्य समजत असेल तर त्याचें तें पाप हिंदु माणसाच्या पापाहून अधिक भवकर समजलें पाहिजे.

महात्मा गांधींच्या उपवासाच्या दिवसांत आपल्याला ही एक दोषणी लागली पाहिजे, कीं मी ह्या पापाचा वाटेकरा आहे का! असेल तर मीहि ह्याचें प्रायश्चित्त नको का घ्यावयाला! उपवास व प्रार्थना ही महात्मा गांधींसाठींच राखून ठेवलेली आहेत का! नाहीं नाहीं. मी जर पापी असेन, माझ्या हातून कळत न कळत अस्पृश्यतेचें पाप घडलें असेल किंवा दुसऱ्याकडून तें घडत असतां मी त्याचें निवारण करण्याचा प्रयत्न केला नसेल तर मलाहि देह-दंडाचा आवश्यकता आहे. आज हिंदु लोकांचा प्रतिनिधी म्हणून महात्मा गांधी-स्वतःच्या मनांत अस्पृश्यतेला थाराहि नसतां-आपल्या धर्मवांध्यांसाठींच नव्हे तर ख्रिस्ती लोकांसाठींहि उपवास करीत आहेत. आपण सर्वांनीं व्यक्तिशः व चर्चमधून महात्मा गांधींना ह्या दिव्यांतून परमेश्वरानें पार पाडावें म्हणून व हिंदुधर्मांतिल अस्पृश्यता विलयाला जावी म्हणून सतत प्रार्थना करा-याला नको का!

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Speech delivered in the House of Commons on 17th July 1933 by the
Secretary of State for India (Sir Samuel Hoare).

Some months ago an Indian boy was asked in an examination paper the following question: "What are the duties of the Secretary of State for India?" Being a very intelligent young man he replied in this manner: "The Secretary of State appoints and disappoints the senior officials." Whether or not that answer was altogether accurate, I do not think that it was entirely exhaustive. The duties of the Secretary of State for India do not end at that particular point, and one of his duties not covered by the young Indian's answer is the duty, year by year, of coming to this Committee and giving an account to hon. Members of the events which have taken place during the last 12 months in the Indian Continent. I welcome this opportunity. I welcome it the more as it gives me a short respite from the battlefield of constitutional controversy, and because it also gives me a short respite from my very onerous duties on the Joint Select Committee, where, according to one of my colleagues in the Government, I am fast qualifying in the future for the lucrative career of an expert witness when politics have either finished with me or I have finished with politics.

LAW AND ORDER.

If I had made this speech a year ago, and still more if I had made it two years ago, I should have been compelled to give a very prominent place, perhaps the predominant place, to questions connected with law and order. I am glad to say that the state of affairs is now so much changed for the better that I no longer have to give the prominence to questions of that kind that I certainly should have given to them 12 months ago. Ask to-day any administrator, British or Indian, as to the kind of questions that chiefly interest the people among whom he is living, and I believe that almost without exception he will give this answer: "The questions that are interesting my district to-day are not questions connected with civil disobedience, or law and order, but questions connected with the general field of administration, particularly improvements in the social and economic field rather than questions in the political field." That is a very significant change for the better.

Thanks to the efforts of that great body of officials in India, British and Indian, influenced from the top by the cheerful confidence and indefatigable energy of the Viceroy and passing from one end of the administration to the other, covering the whole field of activities of that splendid police service, and last, but not least, backed in recent months by a growing body of public opinion expressing itself in practically every one of the Provincial Councils of India, civil disobedience has now become a matter of altogether secondary importance. To-day, therefore, I am able to leave questions connected with law and order to the end of my speech and am able to ask the attention of hon. Members to the other fields of administrative activity, in particular to certain definite achievements that have been won in the face of many difficulties in those fields of administration by the Government of India during the last 12 months.

HEALTH ADMINISTRATION.

I suppose that the three questions that most interest everybody in the world, and particularly the inhabitants of a great agricultural continent like India, are not political questions, but questions connected, first, with health, secondly with the weather, and thirdly with the crops. I propose to say a few words on each of these questions in relation to India's problems. I begin with the question of health. The most prominent impression that is left on the mind of anyone who travels in the East is the very low standard of health as compared with the standard of some countries in the West. An almost incredible amount of suffering and inefficiency in many of these Eastern countries is due to the low standard of health. Any efforts, therefore, that are successful in raising the standard of health redound not only to the credit of the men who make those efforts but in a special manner to the future prosperity of the country in which those efforts are made.

In India we have a very fine record in the field of health administration. I am not sure if hon. Members always realise the debt of gratitude that for many years

past not only India but the whole world has owed to the pioneer work of the Indian Medical Service. Many of the most notable achievements in the field of surgery and medicine have been due to the experiments and the experiences of officers in the Indian Medical Service. During the last 12 months, in spite of many exceptional difficulties—the difficulty, for instance, of finding the funds necessary for medical research and medical administration—the record has been, on the whole, very satisfactory. Let me give the Committee two examples. A great Institute of Preventive Medicine has just been opened in Calcutta. Its foundation is due in the first instance to the beneficence of Mr. Rockefeller, and its maintenance comes within the responsibility of the Government of India. I believe that the work of this Institute is going to be of immense value in the preventive field in India in the future.

The other illustration is taken from certain experiments that have been recently made in India with a view, first, to controlling the spread of malaria and, secondly, to preventing the relapses of the patient after the patient has begun to recover. It may not be in the mind of every hon. Member that the scourge of malaria is so great in India that probably at any given time there may be as many as 10,000,000 people being treated for it. It is probably within the mark to say that between 1,000,000 and 2,000,000 people die from malaria in India every year. What an appalling scourge; and what an opportunity for the development of medical science! I am glad to be able to tell the Committee that a new drug has been discovered called atabrin, and as far as my advisers can judge it looks as though it will be most effective in preventing a relapse, which has always been the danger of malaria epidemics. I take those two instances and I give them to the Committee—I could give them many others—to show how very active are the efforts of the Indian Medical Service in the field of health, and how year after year they are meeting with the success which they deserve.

IRRIGATION.

I pass to the second question which I said was always in the minds of everyone who lives in the West or the East, and particularly in the minds of people who live in a country dependent for its existence on agriculture—namely, the weather. Neither in England nor in India can we control the weather, but we can to a great extent control its effects. Take the case of India. It is within the memory of every hon. Member that India was periodically subjected to terrible famine due to drought which swept away millions of its population. I am glad to think that, as a result of the work that has been carried out in the field of irrigation, that chapter is for ever ended. We cannot control droughts, but we can insure, by a system of irrigation, that the canals shall still be filled with water even in the dry seasons.

I am glad to be able to report that in this the centenary year of our irrigation programme in India we have made still further advances, about which hon. Members no doubt would like to hear the details. Work is being continued on various irrigation projects, four of which at present in hand cover an area of more than 1,000,000 acres, and by the time these various works have been completed the total area irrigated by Government works in British India will be 40,000,000 acres, nearly four times as much as it was 50 years ago and nearly 10,000,000 acres more than it was only four years ago. India will then have an irrigated area twice as large as that of any other country in the world. Water was admitted this year into the canals of the great Lloyd barrage system in Sind, and the first year's results have been satisfactory, the total area at present affected being over 1,000,000 acres. That again is another very conspicuous illustration of the beneficent work, month by month, sometimes unknown to anyone here, which is being carried out by the officers of the Government of India, be they seniors at the top or juniors in the remote districts in which they live.

AGRICULTURE.

I come to the other question which I suggested interested everyone even more than political questions—questions connected with the crops. I am glad to be able to report that so far as the crops are concerned last season in India they were satisfactory, and the prospects this year are also satisfactory. Up to date the monsoon is strong and plentiful rains are falling over the greater part of India. Great developments take place in India. Let me give hon. Members an illustration. A great development has recently taken place in the encouragement of sugar industries

in India. I am told that within a short time something like 50 sugar mills have been set up in India, and it is satisfactory to note in passing that they are finding British machinery much better adapted to their purpose than foreign machinery. As far as we can judge, India in a comparatively short time will be making the sugar that it requires for its own purposes, and will no longer be dependent on the imports of sugar from foreign countries.

Perhaps the most difficult problem that faces the agricultural community in India, apart from the question of prices, and I am coming to that in a moment, is the question of land revenue and land taxation. Hon. Members will realise how serious is a problem of that kind in a country in which rents and land taxation are fixed over a long period of years, perhaps as long as 30 or 40 years, and fixed upon the assumption that the prices of agricultural produce are going to remain fairly stable. Then comes the moment when prices suddenly slump, and the agricultural worker is faced with a burden of taxation which is two or three times as heavy and the fact that prices of commodities are two or three times lower than they were three or four years ago. That is the problem which is facing the agricultural provinces of India. Thanks chiefly to the far-sighted initiative of the Provincial Governments, and particularly of certain of the Provincial Governors, a readjustment has been made to meet these very difficult conditions, and it seems to have been accepted as a fair readjustment by landlords and by tenants.

I will give the Committee the most conspicuous example of the kind of readjustment I have described. I take the case of the great agricultural province—the United Provinces. The Government there took a very bold action and persuaded the landlords to reduce their rents by no less than $4\frac{1}{2}$ crores. At the same time, the Government has itself reduced its land taxation by 1 crore, and in order to carry this readjustment into effect in the space of three months the Government had to readjust the taxation values of no less than 6,250,000 separate agricultural holdings. What an enormous task, and with what success it has been carried through! With no commotion, with the general acceptance, as I understand, both from the landlords and from the tenants, this gigantic operation has been carried through by the officials of the United Provinces Government, and, so it seems, has laid to rest causes which a year or two ago, if they had been ignored, might have led to serious and even revolutionary consequences.

COMMODITY PRICES.

I come from the actual question of the crops and the weather to the other very important question—the question of prices. I suppose that no country in the world has felt the slump in agricultural prices more seriously than has India. India is one of those great tracts of the world that responds very quickly to changes in prices. When prices go up, India very quickly regains her prosperity. When prices fall, India feels seriously and acutely the slump in commodity prices. I wish I could make a more optimistic report to the Committee about prices than I can. The latest statistics up to April last show a continued decline. None the less, there are grounds for hoping that those for May and June, when they are available, will contain some indication of improvement. The reports have begun to be more encouraging, and several of the commodities in which India is interested have risen in price. Although the general tendency is one of decrease, the decrease in the case of imports into India from the United Kingdom—and I would draw the attention of hon. Members to this fact—is very small, and the proportion of the total imports coming from the United Kingdom has shown a marked increase in the last few years. In 1931, it was 28·4; in 1932, 37 per cent.; and in the first four months of the present year, it has risen to 41·4.

The Ottawa Agreement came into force only on 1st January, and its full effect is not likely to be felt for some time. Nevertheless, it is striking that the proportion of imports into India from the United Kingdom rose steadily from 37·5 in January to 45·7 in April. There has even been some improvement in imports of cotton piece-goods, the figures for the first five months of 1933 being 261,000,000 yards, as compared with 237,000,000 yards in the corresponding period of 1932. The general index for India's exported articles stood in 1932 at 84, based on 100 per cent. pre-war, as compared with 151 in 1926 and 148 as recently as 1929. This change accounts for the fact that the value of imports for last year was only a little over half of the value of imports in 1928-29. It serves to show that the recovery in the price of primary commodities is the principal need of the economic situation in India to-day,

and if this could be achieved the revenues of the country would rapidly expand, and opportunities would again present themselves for advances in all directions where national development is needed.

Lastly, before I pass from this branch of the subject, it is satisfactory to note that trade in India is more and more resuming its normal course undisturbed by political agitation. I will quote to the Committee a sentence or two from the last report of the Senior Trade Commissioner in India—a report which was issued only two months ago. These are his words :—

“There seems no doubt whatever that the political agitation and the boycott campaign has now spent itself, and is a negligible factor. On all sides one observes signs of improvement in political and racial feeling. This is undoubtedly due to the firm policy of the Government of India and the growing realisation on the part of Indians of all classes and all shades of political thought that within the short space of a year or two their political ambitions will very largely be met.”

Whether or not every hon. Member in this Committee agrees with those concluding words—and I see that one or two of my hon. Friends seem to express some dissent—I am sure we shall all congratulate ourselves upon the fact that trade is now resuming its normal course, and is not held up by the intervention of political boycott.

FINANCE.

Let me complete this part of the picture by a few observations in another important field of government—the field of finance. There, again, I can draw the attention of hon. Members to many evidences of very substantial improvement. Take the Budget position first of all. The Revised Estimates for 1932-33 show a surplus of two crores, corresponding almost exactly to the Budget Estimates. This was achieved after allocating nearly seven crores from revenue for reduction of debt. A small surplus is budgeted for in the current year. This surplus again assumes an appropriation for the reduction of debt, and allows also, of course, for the restoration of half the pay cut. If this situation is compared with most other countries, the comparison is in India's favour, and when it is realised that as recently as 1931-32 there was a revenue deficit of 11½ crores, the Government of India may look back with satisfaction on the improvement that has been brought about, although this improvement has, of course, entailed high taxation and severe retrenchment.

There has been an even more striking improvement on the credit side, shown not only by the advance in the price of Government securities in India, and by the fact that borrowing has been effected at declining rates, but also by the reduction in the disparity between the prices of Indian and British Government securities on the London market. The differences in the percentage yield of British and Indian securities at three dates, taken in 1931, 1932 and 1933, were 1·78, ·86 and ·84. That is to say, in a very short space of time the disparity has been halved. A substantial part of the improvement in the prices has, of course, been due to general influences, particularly cheapness of money, but those influences would not have produced such results had it not been for the increased confidence shown in the Indian financial position and the financial future of the country. The Government has been able to reap great advantage from the situation. There has been a large reduction in short-term debts both in London and in India. Since the repayment, in 1932, of £11,250,000, the balance of the 5 per cent. loan then maturing, £13,000,000 6 per cent. bonds have been repaid, the last block of these having been discharged last month. Considerable progress has also been made in the funding and conversion of the short-term rupee debt. Since June last year Rs. 94 crores of Treasury bills and rupee loans maturing in the next few years have been converted into long-term securities. The amount of Treasury balances now outstanding is 18 crores compared with over 80 in September 1931, and between 1st May and September of this year loans to the extent of 22 crores are also under repayment. I hope I have said enough to emphasise to every hon. Member in the Committee that a great change for the better has come over Indian credit and over the general financial position of India in the short space of a comparatively few months.

LAW AND ORDER.

I come now, as I said I would come at the beginning of my speech, to questions connected with law and order. I purposely left over this part of my speech to the present point, as I regard it now as of secondary importance to the kind of questions on which I have just been commenting. Here, again, I think I can report substantial improvements since last I made a speech of this kind to the House. The improvement

in the general state of feeling towards the Government was shown in particular by the way in which the Central and Provincial Legislatures passed legislation to replace the ordinances. It is also shown by the general lack of interest in the civil disobedience movement, which has fallen to so low an ebb that the extension of it at the beginning of Mr. Gandhi's recent fast made little or no practical difference. There are now, I think, one-fifth of the number of civil disobedience prisoners, something over 6,000 that there were a little more than a year ago. There are only one-tenth of the civil disobedience prisoners that there were three or four years ago. At the present moment the great majority of the Congress Committee are not in prison at all, and it is significant that even after this great reduction of numbers the general support of law and order should be daily becoming stronger and stronger. A sign of the times is the fact that in Bombay about 150 English cloth shops, which only recently were closed as a result of the boycott, are now reported to be open. A further sign of the times is the report that a few days ago large crowds assembled at towns of the Surat district, which was formerly a stronghold of civil disobedience, in which to witness the hoisting of the Union Jack on the municipal buildings by the Collector of Surat, in pursuance of a resolution passed unanimously by the municipality.

The position of the Government is firm and clear, but on the Congress side there are divided counsels and many uncertainties. Their present embarrassment is a measure of the success of the Government. The attempt to hold a Congress meeting in Calcutta in the spring was a fiasco. The last meeting that took place in the course of last week in Poona was, it seems from all accounts, an equal fiasco. It seems that counsels were divided and that there was a great body of support within the Congress itself anxious to see an end put once and for all to the civil disobedience campaign. Summaries of the Indian Press that have been telegraphed to me show clearly that there was a strong feeling amongst the rank and file of Congress against the continuance of an unlawful and unconstitutional programme.

According to these reports—at present we have no other detailed account of the meeting—Mr. Gandhi set himself against these counsels of reason and moderation. At the beginning of his fast he had still continued to maintain a threatening attitude to the Government. I assumed that he was ill and out of touch with public opinion. Now, however, it appears that in the teeth of the opposition of many of his most trusted supporters he has declared himself in favour of a resumption of civil disobedience as a means of extorting terms from the Government. In these circumstances there is only one course open to the Government. We have said that we are not prepared to negotiate, and we shall maintain our refusal to negotiate. Once again Mr. Gandhi wishes to put himself in the position of negotiator with the Government of India, a negotiator who carries in reserve the unconstitutional weapon of civil disobedience to back his arguments. Let me repeat that there can be no question of making a bargain with Congress as the condition of their accepting the ordinary obligations of law-abiding citizens. I will read the Viceroy's answer to Mr. Gandhi, who had requested an interview. I am sure that all reasonable people who support constitutional methods will agree with it.

“His Excellency has directed me to say that if circumstances were different he would gladly have seen you”—

I pause on that point. There was no question whatever of unconditionally refusing Mr. Gandhi an interview.

“but it would seem that you are opposed to the withdrawal of civil disobedience except on conditions, and that the interview that you seek with His Excellency is for the purpose of initiating negotiations with Government regarding those conditions.”

“It also appears to have been decided that unless Congress reaches a settlement with Government as a result of these discussions civil disobedience will be resumed on 1st August. It is hardly necessary to remind you that the position of the Government is that the civil disobedience movement is wholly unconstitutional, and that there can be no compromises with it, and that Government cannot enter into any negotiations for its withdrawal.”

“On 29th April 1932 the Secretary of State stated in the House of Commons that there can be no question of making a bargain with Congress as a condition of its co-operation. The same position has been consistently maintained by the Government in numerous subsequent statements. If Congress desires to resume its position as the constitutional party and to put an end to a movement that has caused grave injury and suffering to the country, the way is open to it, as it has always been, and it is within the power of Congress to restore peace by withdrawing on its own initiative the civil disobedience movement. As, however, Congress is not willing to take that action, an interview with His Excellency would be to no purpose.”

That telegram has the full concurrence of His Majesty's Government.

TERRORISM.

I pass finally to a very serious phase of the law and order problem, the phase of terrorism in Bengal. Terrorism in Bengal has been a shameful and devastating disease now for many years. From time to time it has lain dormant. Then it breaks out again, as it broke out again two or three years ago with redoubled virulence. It is one of the most difficult problems which the Government of India in general and the Government of Bengal in particular have to face. Difficult as it is I think that I can report to the Committee to-day definite signs of an improved condition of affairs. There was a time not so very long ago when law and order had almost ceased to exist in certain districts in Bengal, in which official Indians as well as British could not go out except at the risk of their lives, in which it had become almost impossible to obtain the information about terrorist plots without which it is impossible to deal successfully with them. About 18 months ago we reconsidered the whole position, and we determined, particularly the Government of Bengal and the officials in Bengal, to launch against terrorism a campaign that would not only hold it in check, but would go far to eradicate it altogether.

At first the Government of Bengal had to act almost exclusively under the Exceptional Powers Ordinance. I am glad to think that in recent months the Provincial Council of Bengal has come out in support of the Government and has given it the necessary legislative enactments in place of the temporary Orders. It was necessary to reinforce the power of law and order. It was necessary, for instance, to draft troops into certain districts of the Presidency. It will be a matter of satisfaction, though not of surprise, to the Committee to know that the effect of the entry of troops has been almost instantaneous. Backing up the civil authority and the civil authority backing them up, their efforts have resulted in the steady restoration of law and order in some of the dangerous districts of the Province.

What is equally significant is the fact that sources of information are now once again open to us, and week by week and month by month the Government of Bengal is making more and more successful progress in breaking down terrorism and in exposing the terrorist plots. During the last few weeks there have been remarkably successful achievements by the police and the military as a result of which we believe that we have now got level with this terrible threat; and with the constant and unremitting pressure that we intend to apply now and in the future, and in the further future, whatever may be the constitutional changes in view, we believe that we shall succeed in freeing Bengal from one of the most terrible and shameful plagues that have devastated any part of the British Empire.

So remarkable do we consider the achievements of the responsible authorities, military and civil, that as a special mark of recognition His Majesty the King has approved of the immediate conferment of the Companionship of the Order of the Indian Empire upon Mr. Arthur Sheldon Hands of the Indian Civil Service, district magistrate of Chittagong, and Captain Thomas Ivor Stevenson, Second Battalion Sth Gurkha Rifles, Military Intelligence Officer in the Chittagong district.

LESSONS OF DIFFICULT TIMES.

I hope I have now said enough to interest hon. Members in the administration and achievements of the officials, military and civil, of the Government of India. We have all been passing through very difficult times, and they most of all, especially the junior men among them, who have been living and working in remote districts, far away from contact with their own friends and ordinary associations. I believe we have all learned useful lessons in the difficult times through which we have been passing. I remember a wise observation of Emerson's:—

“Bad times have a specific value. These are occasions a good learner would not miss.”

I do not believe that we have missed the lessons of these difficult times. I believe that we have come to realise more clearly than ever the strength and the weakness of our system of Indian government. Facing these difficulties, the officials on the spot have shown themselves true to our traditions and history, and I can claim, without being either hypocritical or sanctimonious, that they have consistently and continuously been guided by a sense of moral duty. In one aspect that sense of moral duty may be thought to have been a weakness. There might have been a temptation to them and to us to follow in the way of the dictators, to smash all opposition, to give up any attempt at co-operation and ruthlessly to proceed upon the

road of autoeracy. That is not the line that has been taken in these difficult months by the Government of India or by any of its officials. Simultaneously with our rigid enforcement of law and order we have consistently followed the path of co-operation with our friends in India, whether it be in the field of administration or in those other fields that we cannot discuss here this afternoon. I take no credit for any of these achievements myself, but I claim that the record that I have exposed to the Committee this afternoon is a fine record. It is a well-deserved testimonial to the sincerity and integrity of purpose with which these men have faced their difficult problems. I claim that it is also a tribute to the success that has, so far, crowned their efforts. Two thousand years ago King Asoka set up, from one end of India to another, a series of columns each bearing this inscription :—

“ For what do I talk. No other end than this. That I may discharge my duty to the living beings.”

That is the motto of our administration in India. Our past and present records justify it. Our future record may, if we are just and wise, still further enhance it.

In some sections of India where there have been mass movements among the out-castes there are now considerable numbers of middle caste and high caste Hindus becoming Christians. In our part of India there has been as yet no such movement among the middle castes, though we think there are so many Marathas who are convinced of the truth of Christianity that if a few will take the lead in accepting Christ and enduring what persecution there may result many others will follow them. A few months ago, a young man, a Brahman doctor trained by Dr. Vail in the Miraj Medical School, accepted baptism after having his heart filled with devotion to the Lord Jesus. Before being baptized he visited his home in South India to tell his brother and other relatives why he was taking this step and to try to persuade them too to accept the Saviour.

Last May I spent a week in Mahabaleshvar, where the language school for new missionaries is held. On the way there a Hindu sitting near me in the bus asked me where I was going. When I replied he said, "You will see Harshe pandit there; he has become a Christian." I answered, "I have known Mr. Harshe for many years; he is a Poona Brahman. How do you know that he has become a Christian?" "I read it," he replied, "in the newspaper."

On my arrival there I learnt that Mr. Harshe had been baptized on the preceding Saturday. As the service had been announced beforehand it was no secret and Mr. Harshe received ever so many letters from people who urged him not to become a Christian. A delegation of Brahmans from Poona went to have a special conference with him to try to persuade him not to be baptized. When they found out, however, that it was because of his personal convictions that he was taking the step they said that they would no longer try to dissuade him. An Indian queen wrote him that she supposed he was becoming a Christian because he was probably loaded down with debt, in which case she would give him \$5000 to help him pay his debts and to keep him from being baptized. He replied that he was not in need of money, but it was because of his faith in the Lord Jesus that he was accepting baptism. She then wrote him to go ahead and be baptized. Mr. Harshe said that he could find beautiful passages in the Hindu sacred books as he could find beautiful passages in the Bible; but he could not find in the Hindu books the power he had found in Christ and it was because of his having experienced the power of Christ that he was publicly accepting Him.

Especially interesting in connection with his baptism is the fact that his family did not disown him. His two sons, young men 11 or 12 years old, published a letter in the newspapers stating that they were still Hindus, but that they loved their father and would not disown him, in fact they honored him more than before because of his acting in accordance with his convictions. Mr. Gandhi then wrote them, "I congratulate you on your attitude toward your father. If you find in Hinduism the peace you need, it is your duty to remain Hindus in spite of your father's change of religion." The sons however are seriously considering their duty in the matter; they wish, if they become Christians, to do so not because their father has become a Christian, but because of their own personal conviction.

When the family returned to Poona in June the father was wondering whether his landlord would let him come back into his house, a house in the midst of Brahman neighbors. The landlord, however, when he met him embraced him and said, "You have been my friend all these years; you are still my friend." Many of the neighbors have asked for Bibles or New Testaments as they say they want to find out what it is in these books that has attracted Mr. Harshe. His sons said they had to get quite a supply of Bibles and New Testaments to give to their inquiring neighbors.

Pray that Mr. Harshe may be strengthened in his faith in the Lord Jesus. Let him may have the joy of seeing his wife and two sons and daughter accept the Saviour, and that they may be used to lead others openly to confess the Lord Jesus. When I saw him I said, "It is a great joy to greet not simply a friend but a Christian brother." He replied, "I am very happy and this is all the result of prayer."

The Educational Needs of Village Christians

A NOTABLE CONFERENCE

WM. DYE,

On the 31st. August and 1st. September last, eighteen representatives of the Christian community met in conference with the Hon. Minister for Education of the U. P., Sir Jawala Pershad Srivastava, to consider the special educational needs of village Christians.

In addition to Sir Jawala Pershad and the new Director of Public Instruction, H. R. Harrop Esq., the following were present:

Rai Bahadur N. K. Mukerji, 18, Clive Road, Allahabad;
 Mr. E. Ahmad Shah, M.L.C., Badshahbagh, Lucknow,
 The Right Rev, J.S.C. Banerji, Bishop's Kutir, Amritsar;
 The Rev. Bishop J. R. Chitambar, D.D., LL.D., Napier Town, Jubbulpore;
 The Rev. Canon S.J. Edwin, C.M.S., Aligarh;
 The Rev. A. Haider Ali, Baptist Mission, Baraut, Dist. Meerut;
 The Rev. W. Machin, Methodist Mission, Fyzabad;
 Mr. E.C. Bhatti, Ewing Christian College, Allahabad;
 The Rev. F. J. McBride, C.M.S., Khatauli;
 Rev. W. Dye, Ingraham Institute, Ghaziabad;
 The Rev. J. W. Pickett, D.D., 37, Cantonment Rd., Lucknow,
 The Rev. J. E. Wallace, A.P. Mission, Mainpuri;
 Miss M. Elliot, 20, Stanley Road, Allahabad;
 Mr. S.C. Chatterji, Principal, Christ Church College, Cawnpore;
 Mr. E. V. David, Bar-at-Law, Cawnpore;
 Mr. G. S. Ingram, C.M.S., Barhan, district Agra.
 The Rev. H. Norman, Catholic Chaplain, Meerut.

We were specially gratified at having a member of the Roman Catholic Church with us, as the conference was thus made a thoroughly representative gathering.

In his opening address to the Conference, Sir Jawala Pershad referred in generous terms to the fine contribution Christian educational agencies had made in the past, and to the fact that no nation in its own interests can afford to allow any section of its people to be permanently backward in the intellectual progress of the country; and assured the Conference that Government was not unmindful of its obligations to do all that is possible to smooth the path of progress for any such backward communities.

The Christian representatives met together during the two days immediately preceding those of the Conference, and after thorough discussion formulated statements setting out in detail the disabilities and needs of village Christians for presentation at the Conference, and also worked out thirteen definite suggestions whereby these needs might be more adequately met.

First, it was necessary that the group on whose behalf the Conference had been called should be accurately defined. 'Christians' are excluded from the list of those officially known as 'Depressed Classes,' yet it is clear that village Christians generally do, in actual fact, share exactly the same disabilities as the Depressed Classes and stand in need of precisely the same special assistance for fostering education among them. The suggestion of the delegates that the term 'Backward Classes,' suitable qualified, might be used (see Proposal I) was not altogether satisfactory, as this term is already officially used to denote certain classes quite distinct socially from depressed classes. Finally it was left to the Department to suggest a suitable classification that would meet the needs of the situation and be free from any danger of confusion or misconception. The main point, however, that a large group

of village Christians exist who share the disabilities of the recognized Depressed Classes, and need the same special consideration, was made perfectly clear.

Next, a statement was prepared setting out clearly the disabilities to which village Christians are subject. This might be summarized as follows:

Village Christians (and those of city mohallas) are subject to all the general disabilities of the Depressed Classes, such as untouchability, exclusion from public wells, *begari*, etc.

There are special difficulties in the way of their using common schools.

(a) District Boards are generally indifferent in securing them admission; masters may be either indifferent or even opposed to their admission on account of their own personal feelings, their social relations, the opposition of the public generally, or the inability of Christians to make the offering generally given by others.

(b) Even where Christians are admitted, they are often subjected to unfair and discouraging discrimination, either by being compelled to sit at a distance from the other scholars, being given scant attention, or by being bullied by other scholars. Cases have been known where the admission of Christian boys has precipitated a general strike in the school.

(c) These difficulties of obtaining admission, unfair discrimination after admission, naturally result in an unwillingness on the part both of parent and child to attempt to use the common school.

(d) The occupation of village Christians and their low economic level are an added difficulty, children being compelled to work and make their contribution to the family income at the earliest possible age. By children attending school not only is this added income lost, but added expense in the way of fees and clothes is incurred.

The present accentuation of communal feeling also renders it much more difficult for a small minority community to secure its just share in public facilities.

Every effort had been made to gather complete and reliable statistics on various points, but the final figures were very incomplete and much labour was rendered comparatively useless. It was possible, however, to use some figures as indications and fair samples of a larger whole. Thus, the 3,296 children reported as attending Missions schools shows how small a proportion are getting any education at all, and the 858 reported as reading in District Board Schools shows that, notwithstanding a welcome change in some directions, the opposition to Christians reading in public schools is still very strong. Selected representative instances were also given showing how large and general had been the decrease in grants-in-aid given to Christian village schools.

A careful statement was prepared regarding separate Christian schools, and the grounds on which we ask for their continuance and strengthening for a limited transitional period. Extracts from the recently published Weir Report had been circulated and carefully considered. We recognized the justice of the severe criticisms Mr. Weir offers of small inefficient one teacher schools, often communal in spirit, where the requisite number for grant-in-aid is only obtained by crowding into class A and B numbers of small children of whom but a small fraction ever reach class IV. Such schools become mere creches, are of little value in promoting literacy, and do much to retard appreciation of the value of education generally. Mr. Weir has boldly suggested the closing of over 2,000 of such schools as being a sheer waste of public money. We would advise all interested in village education to carefully consider the Weir Report, which is still under consideration by Government.

The Conference expressed hearty agreement with Government in their ideal of larger and more efficient schools open to all classes. This also is our first

choice, and the ideal to which our efforts lead. We further are not unmindful of the fact that separate schools tend to duplication, larger expense, and, much more important, may even perpetuate divisions and stigmas that ought to be removed. In view however of the immense difficulties in the way of Christians using common schools in any general way at the present time, it was urged that special help be given to continue and strengthen Christian schools for a limited transitional period. The suggestion is in no way promoted by communal feeling, but is a frank recognition of the fact that for some years to come at least separate schools alone can give our village Christian children any adequate opportunity for education. Further, in view of the fact that the difficulties connected with entrance to common schools are more acute in the lower classes, separate Christian schools, by tiding children over their initial difficulties, and also by fostering a more general desire for education, will in the end really hasten the time when common schools will be used by all. The request was also made that such help as is given for Christian schools should be given direct from Provincial Funds.

We are encouraged to believe that Government will give our schools very favourable consideration, but it is clear that the mere multiplication of indifferent schools in any way approaching the type castigated by Mr. Weir will make little appeal, and that larger effectiveness in leading to the achievement of literacy, and also in ministering to the all round social development of the young life of the groups we serve, is necessary. With village primary education generally in a deplorable condition, Christian agencies still have a fine opportunity for taking the lead with an effective well balanced programme, especially as regards female education and co-education. One of the proposals was directed to giving special encouragement to schools enrolling girls as scholars.

It was pointed out that much of what is desired is already provided for by existing rules: but the enforcement of those rules is another matter. We were encouraged by the assurance that the Department are laying special emphasis on the use of common schools by depressed class children, and that every assistance would be given where cases of discrimination against Christian children were reported. This is all to the good, but there is the deeper difficulty that in view of the multifarious ways in which adverse social pressure may be brought to bear upon village Christians, few have the hardihood to bravely insist on their rights.

That our request for the appointment of a special officer to investigate the difficulties faced by Christians was not out of harmony with official thinking was seen in the announcement to the Conference that such a special officer had been appointed to look into the special needs of Depressed Classes. The further suggestion was made that the enforcement of present rules might be greatly helped by the appointment of non-official visitors with the necessary educational qualifications.

Other proposals were made in connection with remission of fees, aid for night schools, special bonuses to teachers successfully passing children from depressed groups, Government inspection of unaided schools, wider latitude in the enforcement of the age-limit rule, scholarships for boys passing into middle and technical schools, etc. (see Proposals).

We have every reason to hope that the results of the Conference will be both beneficial and far-reaching. There was a fine sense of corporate unity the Minister himself commenting on the business-like manner in which the work was carried through and the unanimity shown in the deliberations of the Conference. That the Conference was initiated by the Indian Christian Association and the work carried through with such harmony by a group of Indian and missionary leaders augurs well for the future, and we congratulate Rai Bahadur N. K. Mukerji on the success with which his efforts have been crowned.

more Proposals

I

This Conference recommends to Government that the following definition of the Backward Classes amongst Indian Christians be adopted.

Those Indian Christians that share with any of the Depressed Classes a common origin, and a common residential area (mohalla, etc.) or a common occupation, and who in consequence, are subject to the disabilities of the Depressed Classes.

II

In view of the economic and social disabilities of Indian Christians belonging to the Backward Classes this Conference recommends that special consideration be accorded to them on the following lines:—

1. The enforcement of the existing rules that provide for the admission of all classes, including Christians, to the schools of local authorities.

2. (a) This Conference recommends to Government that as proposed in the Report of the Depressed Classes and Aboriginal Tribes Committee, Bombay Presidency, March, 1930, the following principle be adopted:—
“To encourage the teacher to take especial interest in such children rewards should be given to the class teachers”. We suggest that these should be based on the enrollment of children of the Depressed and Backward Classes in and above Class I, and should be shared by all the teachers of the school concerned.

(b) In order to encourage female education: That where the enrolment in an aided primary school includes not fewer than five girls to every twenty pupils enrolled, the grant to that school be increased by twenty per cent from the funds allocated to girls' education.

3. Such remission of fees as is granted to Depressed Classes.

4. Provision for night schools. Those will be helpful in enabling adolescents that have already attended school to attain and retain literacy.

III

In view of the great educational, economic and social need of uplift among the Backward and Depressed Classes in the United Provinces and because of their large numbers, this Conference recommends to Government to form a special department for their uplift as has been done in the Madras and Bombay Presidencies.

IV

This Conference recommends to Government that an officer be placed on special duty to investigate the difficulties in the way of Christians from the Backward Classes obtaining ordinary educational facilities, and to suggest remedies. This Conference also recommends that non-official visitors with the requisite educational qualifications, including Christians, should be appointed to visit schools and aid in the enforcement of the regulations of Government.

V

This Conference recommends to Government to appoint a certain number of Christians as special inspecting officers who would tour and inspect schools, and who would see that Christian children of the Backward Classes were not compelled by disregard of Government rules to suffer the disabilities pointed out in the Conference.

VI

This Conference recommends to Government that in areas where the number of Christians justifies it, a Christian should be appointed as a member of the Education Committee of the local body.

VII

In view of the fact that it is not usual to grant recognition to unaided vernacular schools, this Conference recommends to Government that rules be framed for the recognition of unaided vernacular schools, and that if recognized they be inspected by the vernacular inspecting staff.

VIII

This Conference recommends to Government that since primary schools maintained for the purpose of teaching Christian children of the Backward Classes cannot, except in rare instances, employ more than one teacher each because of the number of Christian families and of other families willing to send children to the school is not enough to provide sufficient children to warrant the employment of a second teacher, insistence on two teacher schools should not be enforced in the near future.

IX

Age limit for pupils. This Conference recommends to Government to amend Article 96 (b) of the Educational Code as follows: That in the enforcement of this rule Inspectors be given wider latitude in the matter of exempting pupils who are from the backward and depressed classes.

X

This Conference recommends to Government (a) to provide scholarships for Indian Christian boys and girls of the Backward Classes on the following plan:—

- (1) Amount. Rs. 2 per mensem.
- (2) Duration. To be tenable for three years, subject to satisfactory progress.
- (3) Number. In each district where the number of Indian Christians exceeds one thousand, one scholarship be assigned each year, with an additional scholarship to be assigned annually for every additional 1,000 Christians.
- (4) Qualifications of scholarship holders. The scholarships shall be assigned to boys or girls who have obtained the primary certificate and propose to study in middle schools or have passed middle schools and propose to study in technical schools.

(b) To instruct the District Boards that in the administration of scholarship funds sanctioned under Rule 64 of the District Board Educational Rules, there shall be no discrimination against any boy or girl on the basis of religion, caste or community. The deputation especially desires to emphasize that no proposal which they are putting forward for special treatment for the backward classes among Indian Christians, necessary to redress their legitimate grievances should be permitted to deprive them of their right to share in the benefits of any provision made for boys and girls drawn from the general public.

XI

This Conference recommends to Government that more liberal treatment in respect of grants-in-aid be given to such secondary schools as serve to an appreciable extent children drawn from the Backward Classes.

XII

In view of the large share that Christian agencies have taken in the past, and still are taking, in the education of the backward classes, and in view of the recent considerable reduction in the Christian resources available for this purpose, this Conference recommends that special recurring grants-in-aid, up to a limit of Rs. 15,000 be made available from Provincial Funds for Christian primary schools.

XIII

This Conference recommends to Government that the measures they have asked for should be put in force for a preliminary period of five years in the hope that after such period common educational facilities will be more generally available for the backward classes.

Impressions of the Education Conference

By one who was there

It was an interesting experience to be a member of the recent Conference of Christians with the Minister of Education of the United Provinces, held at

Lucknow. There was much hard work outside the actual conference; as one of the members said to Sir Jwala Srivastava, when the conference was congratulated on the business-like manner in which they had presented their proposals, "We washed our dirty linen in private, sir." Not that there was much dirty linen, but the conference did not commit the mistake of leaving anything to be argued between its members when it met in public. Rai Bahadur N. K. Mukerji is much to be congratulated for the way in which he arranged for the previous sessions of the deputation. One member unable to be present both at these and also at the conference itself decided that better work could be done behind the scenes, and forwent the conference.

I was struck with the readiness of both the Director of Public Instruction and also of Sir Jwala to listen sympathetically, and give a fair hearing to proposals that were sometimes at first not very pleasing to them. They both knew what they were talking about, had open minds, and were able to come to a definite attitude on most of the subjects brought forward without that undue delay that characterises irresolute men. I was also struck by the readiness of members of the conference to see points brought forward by Sir Jwala or Mr. Harrop, and to give way or at least to be conciliatory without that struggling for every last point that makes some conferences and committees so dull and fatiguing.

Whether all the proposals of the conference will be accepted by Government after a detailed examination is open to doubt. However, it seems certain that whatever aid is given to Hindus of the Depressed Classes will be available for Christians. In view of the fact that some officials of District and Municipal Boards have taken the view that grants for these classes were not available for Christians, this is a great advance. This also is true that for the first time, probably, the heads of the Education Department of the United Provinces have had clearly brought to their notice the very real disabilities that Christians drawn from the out-caste section of the Hindu population suffer from. It would be wrong in this place to outline the proposals of the conference, and also unnecessary, since they will eventually be published by authority, and obtainable by the public. When this happens, no doubt the columns of this paper will contain some account of them.

One difficulty lies ahead. It is that there is a shortage of trained vernacular Christian teachers. Missions and churches have not paid any attention to middle-school education in the vernacular. The two Christian vernacular training schools in the Provinces, at Ghaziabad and Benares, find it almost impossible to get Christians eligible, as having passed the Vernacular Final Examination, for their training course. The immediate remedying of this state of affairs is a matter of great urgency. We ought to be able within the next few years to provide an adequate number of well-trained vernacular teachers for our Christian elementary schools, and until we have this body of Christian men so trained, our schools must remain weak, and in danger of sooner or later forfeiting Government support.

It was cheering to some members of the conference, perhaps to all, to feel how great an interest is now taken in mass-movement work, and mass-movement converts, by the leaders of the Indian Christian community of the United Provinces. It was delightful to find a great spirit of unity between these leaders and the missionaries whom they so kindly invited to join them, so kindly, and one may add, so wisely. For it must be recognised that it was naturally largely the Indian ministers and the missionaries present that had the most detailed knowledge of the needs and the disabilities of the people represented by the conference. But the driving power behind the conference, the power that was, as I think, alone able to secure its being held, and to obtain the ear of Government, was the Indian Christian Association.

Rev. W. Hutchins, Superintendent, ^{Lucknow} Methodist Mission (A. H. Wesleyans).

Where all did so much, it would be invidious to name any except the leader of the deputation, already mentioned. The meetings were cordial, and friendly, both when we met as a separate body, and in the meetings with the Ministers and the Director. Finally, it was a great thing that all Christians, Roman as well as Protestant, presented a united front, and made united demands. Whatever our differences, our needs in respect of education are the same. Honour is due to the representative of the Roman Catholic Church, who was much fitter for a hospital bed than for a committee room, but yet who manfully did his share in the work that required to be achieved.

Estimating Gandhiji's Influence

RALPH T. TEMPLIN

The *Indian Witness*, bearing the description of Gandhi's visit to Lucknow, came at a time when we were having extended contacts with missionaries, recently returned from India, who gave us a very different impression. While they had nothing specific against Gandhi or his movement, they reported that he had lost his following and seemed therefore to be discredited by his own people. They interpreted this to mean the awakening of intelligent India to the fact that Gandhi was never consistent or his doings other than superb showmanship. This impression of Gandhi and his movement is not new. Indeed, since last November I have traced this impression all over Michigan wherever returned missionaries have gone. Your picture, and numerous other press accounts which come from India seem to indicate that Gandhi does still have a following and one is puzzled to know what to believe or whether to believe any thing at all.

I am concerned about such statements but not for Gandhi's or India's sake. In all reasonableness, what is America to think of missionaries who make such announcement with evident joy, as if in the defeat of an enemy? Is not such talk likely to prove a boomerang? I find already pertinent questions being raised in Methodist circles such as the following: Do these missionaries really believe that a great leader is actually discredited by the loss of his following? If so with Gandhi, do they find that is cause to rejoice? If so, why? On what grounds do they make their sweeping statements that Gandhi has lost his following? Is it not strange that missionaries seem least to favour his movement at the very time when Gandhi seems definitely to have turned from a political to a moral struggle, and that, the movement for removing untouchability? If Gandhi really accomplished something for untouchability within Hinduism, would they be happy about that or would they call down fire from heaven? And what of the inconsistency charge? When did Christianity become a defense of consistency? Does Gandhi become more inconsistent as his movement becomes more moral in significance? The Church at home is asking searching questions about missions as never before. In the eleven districts and 226 towns by actual count where I have carried specific cultivation, people wanted to know the truth about the mass movements, how they relate to untouchability and what Gandhi proposes to do for the untouchable, and the relation to the Christian movement in India. They are puzzled when missionaries seem not to favour this phase of his work when our own work has so largely contributed to the removal of that same untouchability. The missionary has his case for the mass movement but it seems to me he does only injury to it when he reveals disapproval of this other movement.

The removal of untouchability is still in its beginning in India. It is now going on outside as well as inside Christianity. No one knows just what it will come to in either case. I do not minimize the significance of Gandhi's movement for that removal

when I say that, however it may come to India, it will stand in history as probably the greatest miracle ever performed in the power of Christ. It is likewise true that neither Gandhi nor his movement,—mind you, of course, a Hindu leader of a predominantly Hindu following,—could have come into being in the same time and manner, but for Christianity and what it had done in the direction of that same removal. Christ rebuked his own followers because of unfriendliness toward outsiders who wrought holy works in his name. God works in mysterious ways. Certainly the teeth-gnashing attitude cannot be Christian!

Gandhi is not consistent? Well, what of it? Who is? The more limited one's horizon the easier it is, of course, for one to be consistent. I suppose that is what Emerson meant when he said that consistency was the hobgoblin of weak minds. Gandhi could have met the requirements of the strictest construction of consistency if he has narrowed his programme down to any one issue and held to that alone. But Gandhi chose to lead the most comprehensive movement for human liberty the world has yet known. Others had simple issues,—slavery, serfdom. But this is all-inclusive. There is no greater mistake than to interpret Gandhi in terms only of a political struggle. No form of slavery to which man could be bound has been omitted from its programme.

I should have said there is one other movement even more comprehensive, when rightly understood, which goes even deeper into the essential spirit. That is the movement which Christ launched. Perhaps that is why He too seemed inconsistent to His own day. So clearly did He stand against established orthodoxy of state and church that the nationalists joyously acclaimed Him leader. But He said, "Render unto Cæsar the things that are Cæsar's." They condemned Him bitterly for His inconsistency, because they did not know what He meant by 'kingdom.' He was inconsistent, to their understandings, but that very inconsistency was the certain measure of His greatness. After all what are the signs of greatness? There is a strange passage in the gospels where you find just a little apart three statements concerning Christ: "There arose a great controversy concerning Him... some wanted to arrest Him.... but no one could touch Him." Add to that the statement, "They forsook Him," and you have a most striking analysis. The point is greatness, true or false, is something you cannot touch. If it is false, it is self-destructive. If it is true, all opposition will be broken against it. One does well to study greatness carefully, but to belittle greatness is but to belittle oneself. An unthinking attitude can do no one a service, least of all ourselves.

Indianization of Services in Indian Churches

(Concluded)

E. W. LALL

Another important task which should be undertaken, is that of writing the gospel story in verse in the simple dialect of the province, with suitable music, such as is used for singing the Ramayana, Alakhanda, and other stories. Attempts should also be made to get hold of and write in notation, tunes used particularly in villages. In the U. P. there are some special tunes to which villagers sing seasonal songs, like *Baramasa*, and Holi festivals songs, as in Cawnpore; and round about Muttra they have some very popular tunes for their folk songs. Other places have their own tunes to which they sing their special songs. These may be utilised for the village preacher's work. This kind of preaching will be very interesting, and attract crowds of people to the place of preaching. The method will be to sing a few verses of the story, if possible, to the accompaniment of some Indian musical instrument, to play which one of the audience may be invited as is

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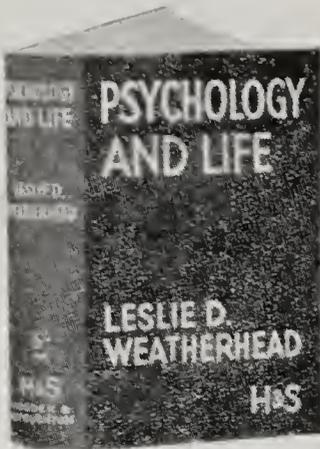
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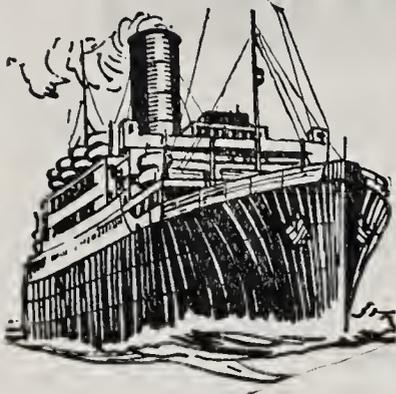
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EDITORIAL NOTES

Prayer for India

Prayer is a standing Christian duty 'Men ought always to pray, and not to faint,' saith the Scripture—but while the obligation is readily recognized the will to observe it is often defeated by the tendency to faint that invades even the most alert Christian spirit. Let us pay heed therefore to the note of urgency that comes from time to time to rally the faithful to prayer. It may be the new occasion that teaches the new duty and stimulates the old, the perplexing problem whose solution passes the wit of man, or the opportunity that comes disguised as crisis. We hear this note of urgency today. Matters of serious moment alike to India, the British Empire and the world are under discussion and decisions of far-reaching consequence are pending. At such a time it is incumbent on all Christians to wait humbly, unitedly and expectantly upon God.

We welcome the action of Church leaders in the British Isles, headed by the Archbishop of Canterbury, who have recently issued a Call to Prayer for India. Their appeal, which has been widely quoted in the British and Indian press, lies primarily to the Christians of the British Isles; but the purpose

of it will touch a responsive chord everywhere. It is an impressive reminder that the things that affect the peace of India affect the peace of the world, that the making and ordering of constitutions call for more than human skill, that 'Except the Lord build the house, they labour in vain that build it.' The destinies of a great people concern not only statesmen and politicians; they concern all good citizens, and still more they concern God. We therefore invite our Christian brethren to enter into fellowship with their brethren in the West and give themselves to instant and continued intercession. The Archbishop and his friends enter this plea:

India is present in the minds of the British people today in a degree that is new in our time. Though the interest is focussed in the main upon political issues, and therefore omits most of Indian life from its range, it is nevertheless a fact that the rising importance of India, the needs and aspirations of India, and the duty of Britain in regard to India, hold the attention of great numbers of British men and women.

This new awareness should of itself lead to more prayer for India. But when we consider the facts of the Indian situation we are impelled to prayer, not by interest and knowledge alone, but by a deeper realization of our common human need.

The appeal draws attention to the difficult issues that beset the Indian scene, the opposing forces at work, the suspicions that seem to deepen rather than lessen, the cleavages in honest opinion, the disappointed hopes, the difficulty of finding a solution at once adequate, honourable and acceptable. The conclusion is inevitable:

But it is not in human wisdom to command success. Our hope lies in the grace and power of God. If we believe in the operation of God in human affairs, surely we must hold that He has some good end to which the long continued contact of the two peoples is to lead. We need to pray most earnestly that God's will may be done, and that in no formal way, as those who use a familiar and well-worn phrase, but literally and with great insistence. We must ask that there may be that change in the temper of men through which God can work. For no skill of man can bring peace to India or Great Britain or to any other country but only the will of God.

But there are many omens of hope in the Indian sky. Movements athrob with new life are on foot; a new day is breaking for the disinherited, the peasant is awake and on the march, women are coming into their own, the social reformer is abroad with new authority, and the will to communal peace,

although persistently thwarted, refused to accept defeat. The Call takes note of these things as it ends:

This call to prayer is issued therefore in the hope that it may help those who, in all denominations and in all parts of the country, are praying for India, to pray with greater unity of spirit. It must be continued and insistent prayer, for the great issues which are being worked out are not to be settled in a day. Above all, let us seek in prayer to enter into fellowship with the people of India, trying to see our common need through their eyes as well as our own, remembering the multitudes who are in prayer for their country, and knowing that the living purposes of God are for them and for us alike.

There are Churches in India where Christians meet once a week 'to pray for the country.' This is well, for there is virtue in united intercession; but the present perplexing situation calls for the earnest prayers of all Christian people. This is an occasion when all must pray. The measure now being debated in the British Parliament is fraught with imponderable consequences for India, and we are well aware that many of its provisions have given rise to genuine differences of opinion both in India and in Britain. The way of peace and understanding has yet to be found. Communal jealousies and suspicions baffle the efforts of leaders to settle them, and to many eager watchers the future appears dark and obscure. More than at any other time, we need to wait upon God that He may guide and overrule present events and plans for the good of India and the fulfilment of His own eternal purpose for her peoples. But while there is prayer there is hope. 'For this cause I bow my knees unto the Father of our Lord Jesus Christ.' In fellowship with our friends in the British Isles let us pray:

That the different elements in Indian life may be brought together; and that there may be a growing sense of national unity among her people.

That those in whose hands the direction of policy will be placed, both in the Provinces and at the Centre, may use their new powers for the well-being of all classes in India.

That the Viceroy and Governors of Provinces, and all upon whom, during the period of transition, great responsibilities will lie, may have a single eye to India's welfare and a sensitive regard for her national honour.

Church History Association

We give a cordial welcome to the recently formed Church History Association of India, Burma and Ceylon. We see in it

the happy consummation of many hopes and we congratulate the enthusiastic group of scholars in Bengal to whose initiative the Association owes its existence. The need for such an Association had long been recognized and the visit of the Church History Deputation to India in the winter of 1931-32 accentuated it; but not until now has it been possible to do anything tangible. The Association has made a good beginning and we foresee for it a future of increasing usefulness. Many congenial tasks await it. In the engaging field of historical research rich material awaits discovery and recognition; the preservation of precious records and the promotion of the study of Church History are other duties to which the members will naturally turn. We may now hope that at long last the much desired History of the Christian Movement in India will be forthcoming. The Association deserves a large membership and we warmly commend it to our readers. The Secretary is the Rev. C. E. Abraham, M.A., The College, Serampore, Bengal. He will gladly give further information.

Traffic in Women

May we draw the attention of our readers to what is printed in the Reports section of this number about an important conference held in London in July last on this subject? Traffic in Women in the East for immoral purposes is now engaging the serious attention of the League of Nations. But the League can take effectively steps to meet this evil only with the co-operation of governments and the public. The Association for Moral and Social Hygiene in India is now seeking to enlist the active co-operation in this matter of the Provincial and Central Governments in India and of religious and social reform organizations. Christian Missions, too, have an important part to play in the work. The Association's representative in India, Miss Meliscent Shephard, has her headquarters at 27, Brakhamba Road, New Delhi. Missionaries and others interested in this question passing through or visiting Delhi will find a welcome at the headquarters of the Association. Miss Shephard will be glad to meet any such, give information about the work, show literature available on the subject and discuss topics related to this much needed work of social reform.

THE EXPANSION OF CHRISTIANITY IN INDIA

III

BY THE RIGHT REV. V. S. AZARIAH, D.D.

ANOTHER factor in the rapid expansion of Christianity in the first three centuries was *the witness of life*. The high moral standard achieved by the Church corporately, and the changed lives of Christians individually, constituted a most compelling evidence to the power of the Christian religion. 'We are witnesses of these things,' said the Apostles, 'and so is the Holy Spirit whom God has given to them that obey Him.'¹ The witness of the Holy Spirit was evidenced by the divine power manifested in the transformation of character.

This continued beyond the apostolic age. 'During the third century,' says Harnack, 'the mission of Christianity was being prosecuted in a different way from that followed in the first and second centuries. There were no longer any regular missionaries—and the propaganda was a sort of steady fermenting process, expanding from the centres it had already occupied.'² The personal manifestation of the Christian life led to imitation.³

One element in that Christian life was *moral purity*. It was universally acknowledged by all early writers that ethical demands occupied the front rank in Christian teaching, and it was said of the Christian communities that they 'sought to regulate their common life by principles of the strictest morality, tolerating no unholy members in their midst, and well aware that with the admission of immorality, their very existence at once ceases.'⁴ 'Those who are despised,' says Origen, 'for their ignorance and set down as fools and abject slaves no sooner commit themselves to God's guidance by accepting the teaching of Jesus, than, so far from defiling themselves by licentious indulgences or the gratification of shameless passion, they—in many cases—keep themselves in act and in thought in a state of virgin purity.' Justin in his *Apology* devotes lengthy sections to the moral principles of Christianity and to prove that these were observed by Christians. He declares that the steadfastness of Christians convinced him of their

¹ Acts 5: 32.

² *Mission and Expansion of Christianity*, Vol. I, p. 205.

³ *Ibid.*, p. 87.

⁴ *Ibid.*, p. 208.

purity, and these impressions decided him to go over to the faith. Tatian mentions 'the excellence of the moral doctrines' of Christianity as one of the reasons for his conversion. One proof that the Apologists always gave of the truth of Christianity was that goodness among Christians was not an empty claim or a pale ideal but a power actually exercised in life.¹ 'Among us,' says an early writer, 'are uneducated folk, artisans, and old women who are utterly unable to describe the value of our doctrines in words, but who attest them by their deeds.'²

Even enemies bore testimony to the Christians' purity of life. While Lucian calls Christians credulous fanatics, he was compelled to acknowledge them as people of a pure life, of devoted love and of a courage equal to death itself. Celsus in all his bitter criticisms of Christians never said a word against the moral conduct of Christians. Pliny told the Emperor Trajan that he had been 'unable to prove anything criminal or vicious on the part of Christians during all his examination of them and that, on the contrary, the purpose of their gatherings was to make themselves more conscientious and virtuous.'³ Is it any wonder that such an exemplary life won notable converts in all ranks of life?

The love of the Christians to one another was also a great attraction. 'Hereby shall all men know that ye are my disciples, if ye have love one to another,' the Lord had said. Christians exemplified this everywhere in actual life. The new language on the lips of Christians was said to be the language of love; 'it was more than a language, it was a thing of power and action.' Tertullian's words are well known: "'Only look, how they love one another,'" said the pagans of Christians (they themselves being given to mutual hatred). "Look, how they are prepared to die for one another!" (they themselves being readier to kill each other).' Such love within the community was a powerful witness in that age and made a profound impression on the non-Christians.

Their honesty was another marked feature of their lives. 'Christians,' sums up Harnack, 'opposed covetousness, greed and dishonesty in business life; they attacked mammon worship in every shape and form. They also combated all double-dealing and falsehood.'⁴ In that age of social corruption and mutual distrust, Christians won by their exemplary life of rectitude.

¹ Ibid., p. 207.

² Ibid., p. 209.

³ Ibid., p. 211.

⁴ Ibid., p. 208.

Purity, love and honesty were the three lines along which Christians demonstrated the power of the Spirit in them and won their victories in the Roman world. Even at the beginning of the third century, when Christians were no longer what they had previously been, Christian Churches exhibited a moral purity higher than any known in the heathen world, and wielded a powerful influence and fascination for people of that age. Christianity conquered by the witness of life thus vigorously expressed by its followers.

The lesson for India is obvious. While the Word of God can by its own innate power commend itself to outsiders as long as there is no one who calls himself a Christian, as soon as a community is formed calling itself Christian, the movement depends for its success on the message incarnated in the life of those who have accepted it. When the spoken or written word is confirmed demonstrably as embodied in life, its power is irresistible. The evangelization of India depends not only on the faithful proclamation of the message of the gospel of Jesus Christ, but also on the witness given by the life of those who call themselves Christians. In areas where a Church has come into being, the success of the gospel enterprise stands or falls on the proof afforded by the life of that Church, however small it may be, and from whatever strata of society the converts may have been drawn.

Can we say that the witness borne by the life of the Christians in all parts of India has a fascination for outsiders? Do we exhibit such a strikingly high standard of purity, love and honesty that our non-Christian brethren not only acknowledge it, but are attracted to the faith by it? Does the personal manifestation of the Christian life lead to imitation, acceptance and following?

Does the Indian Church as a whole present before non-Christian India those qualities that are palpably lacking in Indian communal and national life? Does the Christian community stand out by its unity, selflessness, and service, as contrasted with the communal jealousies, suspicions, and self-seeking of caste-ridden India? Do we stand for an uncompromising moral purity of home life, and clean and uncorrupt hands in public life?

If not, why not? Is it possible that sometimes we have been more anxious to extend the gospel to outsiders than to bring

those already gathered in to a higher standard of conduct and godliness?

Is it possible that before we may expect any large expansion of Christianity in many a mission station, town or rural congregation, there must come a revival of religion—not necessarily one which may manifest itself through ecstasies, visions and miraculous signs—but one which brings with it an honest separation from all sin, a casting away of all that is impure, dishonest, and unforgiving and a fresh self-dedication of all we are and have to the Crucified Saviour and His matchless love?

When those that had believed in Ephesus came ‘confessing and declaring their deeds,’ the heathen brought out their books of magic and burnt them. ‘So mightily grew the word of the Lord and prevailed.’ Is it possible that that is what is wanted in your station and mine?

AN ADVENTURE IN SOCIAL SERVICE IN MADRAS

I

BY THE REV. C. W. RANSON

IN the March number of this REVIEW a brief summary of recent developments in the Christian Social Movement in the West was given, which indicated the great increase in effectiveness which had resulted from concentrated study and co-operative effort. The Christian Social Movement in India—in so far as there is anything that can be described as a movement—is as yet in its infancy. We have not yet achieved a united Christian witness on social questions, and there is little evidence of any sustained interest in the Church’s task of social redemption or any well-defined policy regarding the changing social situation. We are still at the stage where individuals and organizations work in isolation and without the stimulus and strength which an efficiently co-ordinated Christian Social Movement might give. The Editor has asked for a description of one such isolated effort, in the hope that it will prove of more than local interest and that the sharing of a united experience in this immense field with its ‘endless multiplication of needs

and sadness,' may help towards a fuller co-ordination of Christian social effort throughout the country.

The Past

Triplicane is a densely populated area in the south eastern section of Madras City. Right in the centre of it stands Parthasarathy Kovil—one of the oldest and most famous temples in Madras. The presence of this great Vaishnavite shrine has meant that until comparatively recently Triplicane was a more or less exclusive Brahmin locality. It is still predominantly Brahmin, though the rigidity of the old exclusiveness is tending to break down under the pressure of modern conditions. Triplicane possesses the added distinction of being the most literate division in the municipal area, and its proximity to the headquarters of the University and several of the big colleges and hostels ensures the presence of a large student population. It is in a sense the home of the rising intelligentsia in Madras City, and local patriotism proudly declares that Triplicane is 'the intellectual headquarters of South India.'

By the middle of last century the old Wesleyan Mission had well-established work in Royapettah, a mile or so from Triplicane, but it was not until about 1897 that the work of the Mission was extended to Triplicane. The opportunity came in an unexpected way. There was a school, under private management in Triplicane, known as the Aryan High School. The governing body found the school an increasingly heavy financial burden and finally decided to close it. The staff of the school were naturally perturbed at the prospect and, with the consent of the management, sent a deputation to ask the Rev. James Cooling if the Wesleyan Mission would take over the school. Mr. Cooling consented to do so and when suitable arrangements were completed with the former management, the Aryan High School became the Wesleyan Mission High School, Triplicane.

At that time the late F. W. Kellett was on the staff of the Madras Christian College, and had already established a considerable reputation in the city. He was holding his famous 'At homes' for students and had gathered around him a group of keen young men whom he tried to interest in social study and service. When the Wesleyan Mission acquired property in Triplicane, Kellett conceived what was then a bold scheme of

holding regular public lectures for the educated classes. Behind the school there was a patch of open ground which is now occupied by part of the school buildings. Kellett began his lectures in the open-air on this piece of open ground. They were the first lectures of the kind held in Madras and they created a good deal of interest. The Triplicane lectures of to-day are in the direct line of succession to these early lectures. At the same time Kellett pursued the idea of organizing the student element in Triplicane for social service.

One of Kellett's most enthusiastic lieutenants was the late Duncan Leith; and when Kellett died at what seemed a tragically early age, Leith stepped into his shoes in Triplicane. Meanwhile the Mission acquired a house adjoining the school, and Leith determined to go and live there. He was told that a European could not hope to live for more than a few months amid the crowded and insanitary conditions which prevailed in Triplicane. But he got his way, and finally moved his home to an Indian house in Triplicane, which became known as the KELLETT INSTITUTE. He lived there for many years and did a magnificent work in building up a great school and in carrying on a sustained and enlightened presentation of the message of Jesus Christ to the educated men of the locality.

We must turn, however, to his social activities—which are our special concern just now. Leith gathered around him a small but intelligent group of men who were keenly interested in social problems in the city. They called themselves the Triplicane Sociological Brotherhood and the members of the Brotherhood were pledged first, to the study of social problems and second, to the pursuit of some form of active social service. This was the first social service organization of its kind in Madras City. The members were drawn from various communities and membership was open to all who shared the ideals of the Brotherhood. It has all along had a majority of non-Christians in its membership, though the driving force behind the movement is essentially Christian.

The ideal of study, which the Brotherhood set before its members, has not always been preserved in practice with that strenuousness which is essential to a proper understanding of social questions. But Leith made it his business to build up a library which contained a good deal of useful sociological litera-

ture. Very little sociological work had been done in India at the time and most of the books dealt with foreign conditions. But it is impossible to overestimate the value of such study as a preparation for social work. The Brotherhood did not confine itself to the academic study of English, American or German problems. It undertook first-hand research into local conditions. It learned its methods from abroad and sought to apply them in Madras.

The old files of the Brotherhood reveal investigations on a wide variety of subjects—housing, prostitution, literacy, family budgets, sanitation and many other topics. As an illustration of the kind of thing that was done a description of what was perhaps the most thorough and the most useful bit of work done by the Brotherhood during that period will be of interest. A group of members of the Brotherhood got to work on an investigation of the minimum of subsistence in Madras, under the guidance of Professor Gilbert Slater.

This group took the diet prescribed in the jail for an adult male prisoner doing hard labour, and on that basis worked out the cost of food for a family of given size. Other investigations related to rent, fuel, clothing and miscellaneous items. The results of the enquiry were published in the Press and created a great deal of interest. The figure suggested by the Brotherhood, (which was Rs. 22-8-10 per mensem for a man, his wife and two children) was afterwards accepted by one or two large firms as the basis for a minimum wage.

Enough has been said to indicate the lines of study pursued by the Brotherhood. It is not possible to describe in detail the various forms of practical social activity in which the group indulged. In the early days of the Brotherhood it kept to three main lines of practical work—Sanitation, Adult Education and Temperance.

(a) Sanitary Service took the form of organized and regular 'Sanitary tours,' which euphemistic title describes a very ordinary procedure. Certain members of the Brotherhood made themselves responsible for the supervision of certain streets. They noted sanitary defects such as inadequate drainage, inadequate water, incompetent street cleaning on the part of public scavengers—and any such defects which could be rectified by the municipal authorities were brought to the notice of the

department concerned. In addition the workers sought to educate the people in the elements of civic decency—the avoidance of street pollution, the right use of dust-bins and similar matters. Trivial as such work may seem it has played a very important part in the cultivation of a civic sense. All along the Brotherhood has worked in close co-operation with and preserved the goodwill of the City Corporation. That in itself has given the members of the Brotherhood a very useful education in municipal administration.

(b) In the field of Adult Education, the Kellett Institute has since its inception carried on a vigorous programme. But in the main its adult education has been planned for the intelligentsia and has taken the form of regular public lectures in English. The Brotherhood, however, directed its attention to adult education among the fishermen in a neighbouring slum. A night school was started and is still carried on. The quality of the work done has varied from time to time, but for almost 20 years a steady effort has been made through the school to help the unprivileged in the things of the mind. Today the school is vigorous and healthy and has a most interesting Rover Scout Troop and Boys' Club attached. On a recent Solar Eclipse Day, when half the population of Madras went to bathe ceremonially on the beach and a number of people were drowned, one of our Brotherhood Rovers saved a man from drowning.

This night school has given many a privileged young student his first introduction to social work and has given many an unprivileged young fisherman his first introduction to learning.

(c) All through the years the Brotherhood carried on a vigorous programme of Temperance work on more or less conventional lines: and some members sought to study the problems of excise and temperance reform. Anyone familiar with conditions among the working classes knows the economic havoc wrought by drink. Towards the end of his life Leith came to see that the most effective form of temperance propaganda lay in the provision of an alternative to the toddy-shop. With the encouragement and active co-operation of the Labour Department of Government, he laid plans for a workmen's club with a canteen attached to be erected in Parthasarathy Kuppam, the aforementioned fishing village. Unfortunately those plans never matured, but they still point a way to the effective solution of one side of the drink

problem and efforts are still being made to get such an experimental club going.

This is only a fraction of the story. Many of the lines of work described may seem trivial and commonplace. But it is necessary to remember that Leith was the pioneer of many of these methods in Madras and, if the city today is almost over-ridden with social service organizations of one kind and another, when the Triplicane Sociological Brotherhood started 30 years ago it was first in the field. It is necessary to remember also that this work was initiated and inspired not by a man who was set apart for such work and given ample time for it, but by a man doing a heavy full-time job in building up a big school and carrying on a variety of other tasks connected with mission and intermission activities. Leith had visions of the building up of a proper social settlement. He did succeed in opening a small hostel for university students which still forms the nucleus of a possible settlement.

But at the height of his powers, and at a time when the city in which he had toiled for 25 years was giving recognition to his work, he was called from the tasks he loved and did so well.

THE AVERAGE MISSIONARY

BY THE REV. W. MACHIN, M.A.

THE present time seems to be the age of specialists and specialisation. In most branches of knowledge this is hardly avoidable, for the great advances that have been made in them have so increased the bulk of facts to be known that it has become impossible for anyone to know with any approach to thoroughness more than one branch of his particular subject. The old man of science has become, for example, the chemist; and then the chemist has become the organic chemist or the physical chemist, and so on.

In the mission field specialization has increased and is perhaps increasing. As time has passed the number of institutions required for the training of Christian young men and women, or for the needs of the Christian community and the other communities around it, has become greater. The school, the college, the hospital, the agricultural institute, the carpentry school, the

weaving shed, the theological college and so on have come and have come to stay. They are needed, and will be needed more and more. With them have come the specialist missionary, schoolmaster or schoolmistress, doctor, nurse, carpenter, printer, theological professor, secretary, accountant and the like. Having been a schoolmaster, and now being a sort of compound of secretary and accountant, I write, if from any particular standpoint, from that of the specialist missionary, and I write to plead for a larger number of average missionaries and for more adequate recognition of the average missionary.

There are some callings that are essential to the well-being of human life; there are others essential to its being. Without the schoolmaster, the doctor, the musician or the architect human life lacks very much of what it needs in order to be a full life. But without the men and women that produce food—without the farmer, the dairyman and the fisher—human life would either cease to exist or be reduced to an all-absorbing occupation in the search for edible roots and insects, to the level of an Australian aboriginal.

For the well-being of a mission specialists are needed; for its existence, for its church life, evangelists, average missionaries, are needed. Without the evangelist the church never comes into existence at all, and if the supply of evangelists afterwards fails, the church declines in spiritual life and becomes a dead church.

Nevertheless in our church and mission councils, in our provincial and national Christian Councils, it is the specialist that bulks largest. When money becomes difficult to get, it is the specialist that is the last to be cut off, because he or she is so hard to replace. 'If another cut comes, who must go home?' 'So-and-so.' 'Yes; but he's a schoolmaster. Though he is perhaps our least efficient missionary, we must have him because of our schools.' I do not say that such a conversation has ever taken place, but one can conceive of its doing so.

We specialists have to remember that valuable and even necessary though our work may be it is not finally the most important work that the church has to do in India. The most important work and the most important missionary are alike evangelistic. There is a widespread notion that the task of the churches of the West in countries such as this is to be the work

of training, and of providing the specialist. This notion is so far true that an old established church can provide such workers more easily than a new church. But the gift of the Church of the West to the lands of the East and the Church of the East in this age is not to be merely that of technical instruction and advice. It must contribute also men, women and methods for evangelization. The backbone of the Church is the average lay member witnessing to Christ and bringing friends and acquaintances under the influence of our Lord and Saviour, exercising the priestly office of being in effect a mediator between God and man. If St. Peter's calling the Christian community a 'royal priesthood' means anything, it means this among other things. The backbone of the clergy of any church is the average pastor and minister, ministering to his flock and preaching the word of God to those that are without. The backbone of any missionary staff is the 'district missionary,' the average missionary.

We need that churches and missions should send to our Christian Councils, provincial and national, more men and women of this kind. The most essential office of these councils is the promotion of united effort in evangelization. I believe that our Christian Councils suffer from having too many specialists and too few average missionaries amongst their membership.

It is easy for a missionary to feel more pleasure in describing himself as an educational or medical missionary than just as a missionary. Worldly people are less prejudiced against the specialist than the evangelist. They may think it is nonsense, adjectivally qualified, to be a missionary at all, but they have more respect for the specialist than for the average missionary. Let Christians at any rate not resemble them. Hindus and Muslims are more kindly disposed to the missionary doctor, agricultural expert or vocational trainer than the evangelist. Let the Christian not make this mistake. The first tribute that we specialist missionaries can pay to the district missionary is always to describe ourselves as missionaries, and then, if we cannot avoid it, to let the fact leak out that we are also doctors or schoolmasters or whatever our special job may be. The second is to be, as often as we can, and in as efficient a manner as we may, evangelists ourselves. This may mean a rubbing up of forgotten or rusty vernacular or theological studies, but it will be good for our own souls, and will be a great encouragement to men and

women that, often with but little encouragement, go on year in and year out proclaiming the forgiving love of God in Christ to men and women that will not hear.

The Director-General of the China Inland Mission, Rev. D. E. Hoste, remarked not long ago that a missionary's first duty was prayer and the study of the Bible. In this may we all be faithful, specialists in prayer and the Word, whatever may chance to be our own particular work!

GOD AT WORK IN THE TELUGU AREA¹

I

BY THE REV. C. H. SMILEY, M.A.

WITHIN the Madras Presidency and the adjoining Telugu area of the Nizam's Dominions a most significant movement to Christ and His Church is under way today. During the last census decade there was a rapid increase to the Church from the outcaste community and the beginnings of a new movement among the caste people. The Telugu area during the last half century and more has been one of God's great fields of demonstration. The power of Christ's Gospel to lift whole communities to a higher level of life has been adequately demonstrated. In the large Guntur District Christians are living in practically every village. In three main centres and twenty-five other important centres the movement now begins among the caste people, the Sudras. The turning of these caste people, the wealthy, the rulers, men and women of influence and position, ushers in a new era in the Church in India. Through the Telugu mass movements, among the caste and outcaste people, God is revealing to us His method and principle of work.

Certain definite impressions came to us as we visited twelve different stations in the Bishop of Dornakal's Diocese, the United Lutheran Mission, the American Baptist Mission, and the Canadian Baptist Mission. Frequently and spontaneously, as we observed the movement and interviewed the converts, we found ourselves exclaiming, 'God's hand is here'; 'Truly God is at work in this area'; 'This is the work of God and God alone.' Wherever we went it seemed the movement was not confined to

¹ Paper read at the Chattisgarh *mela*, February, 1935.

any one mission or method or type of work. The turning of these multitudes was evident in both the Anglican Church and the Nonconformist Church. They were coming under both centralized and decentralized control systems. Whether the leadership was foreign or indigenous did not seem to explain the situation. Over 800,000 were numbered in the last census report and now many enquirers are awaiting further instruction and admittance to the Church through baptism. Who is man and what is man in this unique situation? It is truly the work of God; and man with his institutions, plans and methods is apparently insignificant. These people are finding Christ as their Lord and Saviour and there is no turning them aside. This, I believe, was our first definite impression and it will always be a lasting impression that the movement of outcaste and caste people of the Telugu area to Christ is truly the work of our Gracious God and Father.

The situation as we continued further to observe it carefully and thoughtfully throughout the tour revealed to us the reality of Christian work in our present day world. Man was there in the actual situation being used of God in a mighty way to establish His everlasting Kingdom. Institutions and organizations were there with all their weaknesses and problems. We were not moving in a fairy land, or a land of dreams, or sitting as spectators before a stage where some event isolated and set apart from the world of reality was being enacted. Instead we were permitted to observe the actual working of Christ's transforming power in the lives of individuals and whole communities. God's field of demonstration is the lives of these people as they live in their ancestral *palems* and villages. Something comparable to the events of the early Church is taking place within three hundred miles from where we are assembled today. Too often we may doubt the reality of the situation as something fantastic or lasting for a fleeting moment. But turn aside from it we cannot. This significant movement is actually taking place in India today. God is revealing to us His method of work. By careful study and observation we may learn how our loving and merciful God and Father will do His mighty works in other areas of the world. It is written there in His plan for the ages to win all men everywhere to His glorious Kingdom. As Paul aptly expresses it in his letter to the Ephesians, 'the purpose which

He has cherished in His own mind of restoring the whole creation to find its one Head in Christ; yes, things in Heaven and things on earth, to find their one Head in Him.'

The moving factor in the whole situation, I believe, may be explained by one phrase, 'The Transforming Fellowship.' In God's field of demonstration in the Telugu area whole communities have been caught up in a vital transforming fellowship. Communities and individuals have been renewed and transformed. The divine fires have been lighted; saved souls reach out in search of the lost: their testimony is sure and certain. The joy and victory of the new experience is written large upon their countenances. As the Psalmist so vividly expressed it, 'They looked unto him and were radiant, and their faces shall never be confounded.' Yes, it is a transforming fellowship! The radiant faces of those converts can never fade from one's memory: Jesuratnam, the gracious young pastor of outcaste origin, as he ministers to his congregation of 1,500 souls of similar origin; Janjgaiah, the village munsif and landlord, and one of the outstanding Sudra converts, peace and assurance written large on his countenance; Sheshamma, of Sudra origin, as she fights on alone in her village; Lakshmi, the bania convert, as she remains steadfast; Hanumanamma, the former idol worshipper, as she never tires of witnessing to Christ's transforming power in her own life; Poda Rangaiah, steadfast through persecution since 1915; Paul Narain Rao, the Brahmin convert, as he ministers daily in the heart of the large city of Rajamundry: all testify of this transforming fellowship.

And the main point that I want to carry through in all that I have to say is briefly this: that similar great movements can happen in any place when a similar field of demonstration is adequately and consistently reproduced over a period of years before a group of people. It is the hope of entering into and experiencing the transforming fellowship which finally moves men and women to action and keeps them steadfast in their decisions to follow Christ. We do need, and have today in abundance, the great fellowships of sympathy and good works. They are in evidence all around us through all kinds and sorts of organizations and institutions. It is only the Church of the living Christ which can reproduce before the world today the transforming fellowship. This was the type of fellowship which

brought the Church into existence in the beginning. It is the type of fellowship today which keeps the divine fires aglow. It is the type of fellowship which alone can light the fires among new groups of people and turn whole castes and communities by the scores, hundreds and thousands to Christ.

Before entering upon the actual work of the Sudra Movement Survey in the Telugu area I laid out for myself certain definite lines of observation which I should follow during the course of the tour. Among these I need only mention here the first two: (1) How the Mass Movement began: the human and supernatural agencies involved; the period of preparation; to what extent have schools, hospitals, village uplift, and all forms of social service been used; the place of literature in the movement. (2) How the Mass Movement continues to grow: the types of leadership, workers and organizations through which and in which the movement is conserved and furthered. While it was not possible to do exhaustive research along all these lines it was possible to gain certain definite impressions and conclusions which surely are not far from the truth.

At the very beginning of the survey work it became evident to us that the present significant Sudra movement could not be understood and explained apart from the previous movements of the last sixty years or more of the Untouchables to the Church. Diligently, Dr. Pickett sought every light possible on the motives and reasons for the Sudras coming to Christ. He has gone into this very thoroughly and his next book will give ample evidence of the origin of the Sudra movement. In brief, the Sudras are beginning to come to Christ today as the result of first hand observation, over a period of forty and fifty years, of the transforming power of Christ and His Gospel in the lives of the outcaste peoples. Careful and thoughtful Sudra observers are now confident that Christ and Christ alone has the power to lift and transform whole communities of people. So convinced are they that even under derision and persecution they are beginning to come into the Church. They number now nearly 30,000, which of course is only a small part of the total Sudra community of the Telugu area. But still it is significant that these influential men and women have stood out courageously as baptized followers of Christ in more than a score of important centres. This movement marks a new era in the Church in India.

The Sudras, and not the Brahmans, have been the real rulers of the South. The upper Sudra groups: the Kammas, Reddis and Telagas, have been the landlords of the South throughout the centuries. They have been orthodox Hindus and have followed rigidly the Hindu forms of worship and caste organization. Whatever power the small Brahman community had in the beginning has today been entirely wiped out. The phrase is patent throughout the South that the Brahmans now constitute the new depressed classes. In the villages owned by the Sudra landlords there has existed throughout the centuries a definite outcaste community, known as the *Panchamas*. The Sudras, though fourth among the Hindu social groups, were virtually in control of the situation and considered the outcaste community far below them. In the village organization one outcaste group, the Madigas, did the leather work, and the Malas, were the pariahs or scavengers. As far as the Hindu social code and the Sudras were concerned this was their lot in life and never could be altered or changed. But God had another plan. He would take these despised, oppressed, and downtrodden people and make of them through the transforming power of His Son a new people to show forth His glory to the whole world. 'But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.' God called these outcastes into His Kingdom. Throughout the decades they have been coming, until today they constitute a large and influential community in the Telugu area. And God's power to transform has been so vividly portrayed that the caste groups follow too, even though their friends and relatives ridicule them as those accepting the religion of the outcaste. The fires of the transforming fellowship have been lighted.

It was eighty-six years ago, that Venkayya, the outcaste robber chieftain entered into this transforming fellowship. In his despair and hopelessness he heard of Christ and after due instruction was baptized. We tarried for three days at Raghavapuram, the site of Venkayya's labours for Christ. The well

which he loaned to the caste people in time of drought is now enclosed within the Church compound wall. This well may become a historical spot in the Church in India for in this act of mercy, this pioneer of the Kingdom showed forth the neighbourly love and spirit of his Master. There is a large church building there where many worship today. We went to Venkayya's ancestral *palem* where in old age and blind he sat on the road side and proclaimed to passers-by the unsearchable riches of Christ. We greeted his aged daughter and the fine Christian grandsons and sat together with a large group at the evening prayers led by their able Indian padre, Mr. Prasadam.

On Sunday morning we went to a nearby village chapel and worshipped together with a large group of village Christians. In this audience were many converts from the lower Sudra group, the Yanadis, who from ancient times have been the village actors. They are good singers and are finding expression of their experience in Christ through the musical Telugu lyrics. At the annual thanksgiving festival they come marching and singing together with their banners and offerings to the *pandals*. On one special occasion they enacted a Christian drama before an audience of 4,000 spectators with the Bishop as the guest of honour. After the worship service we visited the Christian *palem* of those who were formerly outcastes. Though they live in thatched-roofed huts their village site is clean and orderly and a new light is upon their faces. Christ is dwelling in their midst. Mr. Prasadam pointed out the village elder and informed us that he is a member of the Kistna District Church Council and that he goes regularly to the sessions in Bezwada.

On Sunday evening we went to a nearby village to visit caste people, the Kammas. We were given a most cordial reception in this village as we went from home to home. The village munsif there is a Christian. Several influential families have already accepted Christ and that very evening, Dr. Pickett, speaking through an interpreter, was able to bring the heads of three families to a decision to accept Christ. The son of the wealthiest land owner in the village is a student in Andhra Christian College. There are several hundred Christians of outcaste origin in this same village. We attended evening prayers in their *palem*. It was also at Raghavapuram mission bungalow where Sheshamma came with her two children to tell

the beautiful story of Christ's redeeming love in her life. The progress of the years is evident to all: 86 years ago a lowly robber chieftain converted and transformed; today a Christian community in the Bishop of Dornakal's diocese in Kistna District of $1\frac{1}{4}$ lakhs. Venkayya was caught up in the transforming fellowship. He told the Good News to others and showed forth by his changed life the power of Christ to save; today the caste and the outcaste people caught up together in this precious soul satisfying fellowship.

It was 69 years ago that another chapter was began in God's work in the Telugu area within the American Baptist field. Periah, an illiterate hide dealer, heard the story of Christ from a distant relative who had accepted Christ in Nellore. Later Periah with a group of twenty other ardent Christians, gathered themselves around Dr. Clough, the great pioneer missionary of Ongole. Here was a group forming an inner circle within the greater circle of the transforming fellowship. There was true Christian love and loyalty between Dr. Clough and his group of workers. Their converts were severely persecuted and on several occasions were imprisoned, yet like the disciples of old they remained steadfast through it all. Attempts were made to take Dr. Clough's life; he was beaten and at times when passing through the market people called out to him, 'The Madiga Dhora, The Madiga Dhora' or in terms of our area would be, 'The Chamar Sahib, the Chamar Sahib.' Literally thousands were brought into the Kingdom through this group. At one stage in their work they baptized 9,000 adults within six weeks time. There were many doubts about method and procedure in those early days yet today the fruits of their labours are evident to all. The Baptist Mission now has 110,000 Christians, 337 churches, and 1,244 village schools. We found a most interesting situation at Vinukonda, one of the Baptist mission stations. In this taluk all the Madiga outcastes have become Christians and there are several hundred Sudra converts. It was here, near Vinukonda, where Mariamma, the Madiga origin Christian servant girl, won an entire Sudra family to Christ. We met this family, Hanumanamma and her husband, Sandayya, and their neighbour, Venkayya, whom they had won to Christ. Lakshmi, the bania convert, also lives near Vinukonda. She, too, inspired us with the story of her coming to Christ. Here again

it was the hope of the great fellowship which challenged her. She told of how one day she was travelling by train to a Christian women's conference. In the same compartment she met Christian women of outcaste origin. They assisted her in many ways and showed lives of order and graciousness. Spirit there met kindred spirits in the great fellowship.

Near Rapalle in the United Lutheran Mission field we found more examples of the moving factor in the Telugu situation. We cycled one day ten miles along the canal bank to interview Ponaigaru, an earnest Kamma enquirer. He and twenty other men of the same caste representing five different villages are enquirers. The testimony of his experience of Christ even as an enquirer was most challenging to us. There came that day to his home Christian workers and other enquirers. One Bible-woman of outcaste origin brought with her two earnest enquirers of the dancing girl caste. One of these women, Madella, had a most inspiring story to tell of her experiences in the Christian fellowship. She had travelled with the Bible-woman to a district women's conference and the precious fellowship she experienced *en route* and during the conference stood out as a high peak of spiritual experience in her life. Dr. Pickett had met in the south during his previous survey work converts and enquirers from this caste. The mystic appeal and full spiritual union with Christ he stated always stood out prominently in the testimonies of these people. Two miles distant from Ponaigaru's house lives Jesuratnam, the young parish pastor ministering to his hundreds of parishioners. This pastor, a F.A. pass and normal trained, could be earning nearly twice his present salary in Government service, but he chooses the way of the Great Fellowship and in his sacrificial service leads his flock to ever greater knowledge and experience of Christ, the true Shepherd.

The next day we passed on to Tenali and motored out to Janjgaiah's village. Janjgaiah presents both a challenge and a problem. Great areas of his life have become wholly christianized. Would that we had many hundreds more as Christian as he and his family. He typifies the problem of caste in the Church. He is most beneficent in his attitudes and dealings with the Christians of outcaste origin. He pays them just wages when they help cultivate his fertile acres; when they appear before him in court he gives them justice; he helps them finance

and manage their *palem* school and chapel; yet he will not admit them to full equality of formal fellowship in the Church. In the story of his conversion Christian workers of outcaste origin played a prominent part. While a boy he wanted to become a Christian, but feared the persecution which might follow. Later in life when his wife was seriously ill Pastor Samuel directed him to the Kugler Women's Hospital in Guntur. Here the challenge came again forcibly to him. He witnessed the jubilee parade in 1917 of thousands of Christians and wept that he was not among their numbers. The same year he, with his entire family and twenty-five Kamma caste people, accepted Christ. He helped to build the church in his village. He was threatened and persecuted by prominent caste people throughout the district, yet throughout the years he has remained steadfast. His home is ordered as a Christian home. He keeps a written schedule for daily prayers. Gradually caste distinctions will be entirely erased in the church. Christian fellowship is there and will accomplish its task.

It was the next day in Tenali that the women came into prominence. In a nearby village there exists a women's church composed entirely of caste women led by a Bible-woman of *panchama* origin. They meet on Sundays for regular worship in the home of one of the members. Likewise they hold their midweek prayer service. Here again was fellowship of the Apostolic type.

And so we passed from interview to interview throughout the course of the tour. At Giddallur in the S.P.G. field under the Bishop of Dornakal, we found again the same witness and testimony. Aiyappa Reddi, a large land owner, had come into the church through a miraculous experience and had found joy, victory and peace in the fellowship of the Church. So went the testimony of his son who had led his father into the Christian life. The testimony of the elder uncle who had observed Christ's transforming power for forty years in the lives of Christians of outcaste origin in his village was sure and certain. Again in the Lutheran field at Sattenpalle we interviewed converts from both the upper and lower Sudra groups. Beyond Sattenpalle at Rentichintala is one of the strongest centres of the movement among the Sudras. At Narasaravupet, the caste people are coming out boldly for Christ and that

under persecutions and difficulties. Here again were strong leaders of both caste and outcaste origin labouring together in Christ's vineyard. The predominant note in Poda Rangaiah's witness was the precious fellowship he had had in Christ and with the followers of Christ since 1915. At Rajamundhry, we came into one of the intellectual centres of the United Lutheran Mission. Here fine young men of Brahman and Sudra origin greeted us and made strong our hearts by their testimonies of what Christ had done in their lives. Finally, in Cocanada of the Canadian Baptist field we interviewed and fellowshiped with Chintala, the young village munsif undergoing Bible training at his own expense in order to be a volunteer worker for Christ, and the young goldsmith who came to Christ through great persecution. Near Cocanada, at Ramachandrapuram, is the beginning of a strong movement among caste women and the fishermen caste group.

In this summary of our month's tour in the Telugu area I have mentioned outstanding impressions of God's working in that field. I have dwelt largely upon what appeared to me to be the moving factor in the situation, which is the vital transforming fellowship of the followers of Christ, comparable in many respects to the great fellowship which moved the Church in its beginning. There are other vital factors in the whole situation. The instrumental fellowship, or the fellowship of service and uplift, has also played a prominent part in the coming of these thousands in the Kingdom. In station after station we observed the place and importance of schools, hospitals and other institutions for human betterment. The Kugler Zenana Mission Hospital in Guntur has rendered a most valuable and lasting service through the revered Dr. Kugler. Many doors have been opened for the message of Christ in the caste homes of the entire district. Dr. Kugler herself was an ardent evangelist throughout her forty years of service there. Dr. Beal and the other leaders in the hospital have taken the same line of approach. There is a large chapel on the hospital compound where daily worship is held and baptisms take place. Ardent zenana workers are on daily duty in the hospital. It was here where Sheshamma was converted and baptized. That service of instrumental fellowship is a fingerpost pointing to the great transforming fellowship of the Church.

There are literally thousands of village schools throughout the Telugu area where daily many thousands of Christian children receive definite religious instruction along with secular instruction. The Lutheran Mission alone has more than 15,000 Christian children in these village schools. Here again this service of the schools is made the open door to the greater fellowship within the Church.

The definite aim of missions in the Telugu area is to render every possible service for the welfare and uplift of the villages. To quote from the *Statesman* of January 13:

'The necessity for performing social work in Indian villages and ameliorating the lot of the depressed classes was emphasized by the Rev. P. W. Cash, general secretary of the C.M.S. Mission (London), who is now in Bezwada.

'In an interview he said: "We want to serve the depressed classes by improving their lot socially and economically. We want to help them to have a school in their locality and in having decent homes and to encourage thrift among them. Education goes a long way and we want to provide greater facilities in that direction."

'Village improvement and the uplift of the depressed classes are two vital questions that ought to engage the attention of all well-wishers of India and we are determined to tackle these two problems to the best of our ability.'

One point always to be remembered regarding social service to the peoples of India is that it may be performed by both religious and secular institutions with varying degrees of efficiency and effectiveness. Social service is not the peculiar task of the Church and Mission. It is carried on by Governments, clubs, secret societies, philanthropic societies and individuals. It is generally true that Missions in India have made an outstanding success in this type of service and especially is this true of Mission work in the Telugu area. While in Madras Presidency we were informed that a high Government official of the Labour Department which exists to serve the Depressed Classes stated that Government funds set aside for this purpose could be more effectively administered by Missions than Government—a fine appreciation of the work of Missions. Along with this challenging programme of social service, Missions there have kept uppermost their chief object of endeavour, which is the calling of men and women into open discipleship to Jesus Christ. And they are making a phenomenal success in this phase of Christian activity.

Their great problem now is to instruct adequately and care for the lakhs who have come and the long list of enquirers waiting admittance into the Church. We cannot account for these multitudes coming for social *uddhar* alone. Doubtless there are mixed motives to their coming but the predominant motive, perhaps not always conscious or rational, is the lure of the Great Transforming Fellowship found only in Christ and His Church.

In an illuminating chapter on fellowship Professor Weiman contrasts these two types of fellowship and estimates their place in the Early Church and the Church today :

‘It should be noted that the early church was not primarily an instrumental association. It was not first of all devoted to service or good works. We do not find that it concentrated its efforts immediately on providing wholesome recreation, or fighting political corruption, or bringing justice into the economic system, or improving the schools, or opposing slavery, or doing any good works in marked degree except to dispense charity. It was organic rather than instrumental. It was an association devoted to saving souls; that is, it fostered, enriched, and exalted the individualities of its members until these outcastes, these downtrodden and crushed, these slaves and riff-raff rose up in towering strength to dominate the age. Such magnified and developed personalities could and did, in the course of time, enter into instrumental association for the purpose of doing good works, removing causes of evil, transforming conditions, and reconstructing the world.

‘We do not mean to suggest that the church should refrain from good works. On the contrary, it should do even more than it is doing. It should be an instrumental association as well as organic. But first of all, we claim, it should be organic. Its first and greatest function in the world is to bring people together in such a way that they can interact in deep organic community, with profound mutual understanding. It should quicken to life and to abundant growth those impulses, aspirations, and personal attitudes wherein the individual comes to largest fulfillment of his utmost possibilities. This is individual salvation; but it is also profoundly social.¹

God is at work in the Telugu area. We believe it is His good and perfect will to work in a similar manner in other parts of India. We, too, have the hope of salvation, full and complete, to proclaim to the peoples of this mid-India area. We, too, may lead men and women into the great experience of the transforming fellowship. Our Chhattisgarh area has been occupied during the last fifty years with a fine base line of schools, hospitals,

¹ *Methods of Private Religious Living.*

leper asylums and other institutions. Villages for settlements have been established by Missions. Village uplift and social service have not been neglected. Churches have been established, largely, in the centres of population. Here and there converts have come individually or by the scores. There have also been too many reverts. Wherein does our deficiency lie? This is a common heart-searching question which we are all asking these days. There is danger in a too general and sweeping answer. In order to meet the need and challenge of the new day it does seem that we need first of all:

To establish more adequate fields of demonstration in the villages of the power of the Christian Gospel to lift and transform individuals and whole groups of people. If we can take villages and form Christian groups that will remain steadfast over a period of years and show by their transformed lives that the Gospel is genuine then we will have real bases of operation for mass movements.

Secondly:

We need a keener edge and point to all our uplift and social service now being carried on through our base line of institutions. These exist, first of all, to help win men and women to open discipleship to our Lord and Saviour.

Thirdly:

We need to win men and women here and there, who will become key workers in the group movements to Christ: men and women of the masses and remaining in their ancestral surroundings, who have experienced the transforming power of Christ and can bear witness to others. They will light the fires of divine love and grace throughout the area. May God give us in this region of the thirty-six forts and other areas of mid-India our Periahs and Venkayyas and Ditts and Janjgiahs and Sheshammas and Poda Rangiahs and then we can and will win the Bhils, Garas, Gondhs, Chamaras, Satnamis and the caste people to the Kingdom of our Lord and Saviour Jesus Christ.

THE HIGHER ELEMENTARY TRAINING SCHOOL AS A FACTOR IN RURAL BETTERMENT¹

BY THE REV. R. A. DUDLEY, B.A., B.D.

IT is proposed in this paper to make a variety of suggestions pertaining first of all to the staff, and secondly to the students.

Staff

1. The staff (all the staff) should systematically try to broaden their vision and go above and beyond the ordinary routine level that now prevails. They should be students of teaching methods the world over; students of rural life the world over; and they should so far as possible be constantly visiting places where unique rural work is going on in India. They should steadily strive to adopt and adapt what they are learning to the particular situation they are working in. So doing their leadership will be fresh and inspiring and they themselves will be growing men and women.

2. It would be a great advantage to the school if *every* member of the staff each year spent at least one week in direct contact with village schools in the district the training school serves. In so doing they could bring inspiration and guidance to students they have taught in former years. But more than this it would keep their feet on the ground. It would help them in all their teaching to work *constantly* toward meeting things as they are. Grover Cleveland once said, in substance: 'We are confronted with a fact, not a theory.' The village teacher is confronted with stubborn facts. It is well that the training school teacher be very definitely aware of those facts and constantly facing them, along with the theory.

3. The staff should participate in the educational affairs of the district as fully as possible. District educational councils, school anniversaries, teachers' meetings, conferences, etc., offer occasions when these men and women, presumably among the best educationalists of the District, may constructively shape policies and bring guidance and inspiration.

But Samuel Morley once said: 'He who does the work is not so profitably employed as he who multiplies the doers.' It

¹ A paper read before the Pasumalai Conference in December, 1934.

is the first business of the training school to multiply the doers; not only to multiply but to add to their effectiveness and their fitness in every way. The Training School is to be known by its fruits—its students.

Students

We read repeatedly that the village teacher is the key man, that traditionally he is the village leader. We can hardly assume today that this is true. The old-fashioned village teacher was usually a caste man, perhaps a Brahman. Sometimes the father ran the school before him. He was one of the few literate men in the village. Today the teacher comes and goes in frequent transfers. An army of high school boys and college boys are flooding the district. Literacy is on the gain. If the village teacher is to be the village leader he will have to win that place because of what he is and does. We cannot assume that the mantle will fall upon him.

We do well to have a high ideal for the village teacher. But we also do well to remember what he is up against, and to remember that the boy or girl coming out of training school is after all a boy or girl—inexperienced as a teacher; perhaps inexperienced in village life, having been brought up in a town or at least educated for some years in a town more or less isolated from the villages. It is unfair to expect too much of him. Bishop Waller has said the village teacher must have at least the qualities of an archbishop to accomplish what we seem to expect of him.

The remainder of this paper is an effort to suggest what we can do to make the boy or girl an effective 'doer' for the thirty years that lie ahead of him or her.

1. They should first of all be chosen wisely. A great Yale football coach walked off the field after practice one day, and was asked how the team was progressing. His reply was: 'My friend, you cannot stage a show without the scenery.' Training schools need the best available material. It is fairly easy to set examinations and measure the attainment of applicants for entrance. It is not so easy, but still it is probably possible by intelligence tests to select fairly well those of mental capacity. It is most difficult, yet most important, to select those of sound moral character, zeal, capacity for growth, and genuine desire to

serve. In selections there should be close co-operation between the training school and the schools where the candidates have already studied and the Church or other organization that sends the candidates. In Pasumalai the staff and Local Council chairmen, who are also frequently in charge of boarding schools, often sit together for this selection.

2. Character is the first essential, we hope Christian character. Without it the teacher will get nowhere and sooner or later there will be an awful mess wherever he is. It is to be hoped the student brings to training school a sound character. This must by every means be fostered. It is only those that have 'overcome' that become 'pillars in the temple' we are trying to build in the villages. Perhaps you deal with this elsewhere in your programme. I hope so. Anyhow, let not the brevity of this paragraph minimize its importance.

3. The teacher, if a Christian, should be vitally connected with the Church. He should be a communicant member, a giver and a worker. He should, in training and after, be in intimate contact with his pastor. He should gain from the Church the spiritual and moral support he will desperately need if he is to accomplish anything. He should be a worker for Christ whether or not in Mission employ. The training school itself, and its staff should have this vital relation to the Church. Whatever may be the body that is superior to the training school (Church, *Sangam*, Diocesan Council) there should be a warm spiritual relation, and in the daily life of the school a warm, practical co-operation between the staff and the Church. This may be fostered if pastors and District missionaries are frequently invited to the school to give talks to the students, and if students according to the measure of time they can spare visit the churches with or without the staff.

4. The teacher should know how effectively to teach the three R's. There are a variety of so-called methods. Most of these methods will get results if they are conscientiously and enthusiastically followed, and if the teacher makes his teaching live and interesting. I shall suggest some things the teacher needs to know in the way of rural reconstruction. But he is first of all a teacher, and parents do want their children to read, write and add. Next to character, the ability to get results somehow or other in teaching the three R's is the concern of

the training school. Good practice teaching, so far as possible under village conditions, is important. Especially a teacher must know how to teach from two to four classes at once. It can be done. And the village teacher must *expect* his students to progress. It would seem that some teachers in villages expect far too little and get what they expect.

5. The village teacher should be rurally minded. He should look upon service in a village as an opportunity and not a punishment. He should be thoroughly weaned from the bottle—the soda water bottle. Let the soda water bottle symbolize the movies, coffee hotel, neck ties, flash lights, and all the rest of modern paraphernalia that is now coming in. It is all well enough in itself, but the villager cannot go in for these things with paddy selling at 16 measures and the tank dry, and with the cash value of all his produce very low. If the village teacher can be happy in putting himself on a village basis, use the country grains somewhat in his diet, and enter contentedly into a wholesome but thoroughly rural life, he will be happier and more useful. He will be leading the village young men in the right way. I do not want to be misunderstood. We want the teacher to be progressive, but the things I am speaking against now are not true progress for the villager. The teacher should have vision and ideals beyond his people, but it is best if he is at home living somewhat as they can live. Blessed be the training school that leadeth the boy toward, not away from, wholesome rural-mindedness.

6. The teacher should be 'in' village life but not entirely 'of' it. He should be able to view with some detachment what is going on, and be able to analyze it, not merely accept it as inevitable. Just because the village has up-to-date no road out does not mean it cannot have one. It is asking a good deal, but it would be a fine thing if the teacher could convince the people to accept some new things that *are* real progress. It is well if the teacher is equipped to study village life effectively. It is well that he himself is convinced that there is a more excellent way of doing some things. This conviction must rest on practical experience of those things to be of much use.

7. Some things the teacher ought to know about:

(a) The Health Department of Government. Cholera prevention, hook-worm treatment, educational material, lectures, etc., available.

(b) The programme of the Agricultural Department. Breeding bull programme, seeds, ploughs, dealing with pests.

(c) Co-operative Department. How they work, and more particularly why they usually do not work.

(d) Medical Department. Dispensaries. Possibility of starting rural dispensaries. Leper clinics at these dispensaries. Other places for treating leprosy.

(e) He should know everything there is to be known of the Mission programme in that area. The farm at the central school, the work of the hospitals, people who might be invited to come to lecture on various subjects.

(f) The teacher ought to assemble for himself a good set of teaching appliances, particularly every kind of appliance that can be made with little cost. Charts, flash cards, dials for teaching math; all manner of simple kindergarten materials that he can gather; how to get together a small library and use it as is done in Pasumalai and Tirumangalam and I trust elsewhere.

The teacher should have first-hand knowledge of these things so that he remembers them. Refresher courses conducted by the training school in co-operation with other agencies may serve to keep him alive to these possibilities which he can use as occasion requires.

8. Lastly, I want to say that it is my firm conviction that every Christian teacher, if he is really a sound Christian, can be an effective evangelist no matter by whom he is employed. He not only can be but ought to be. It is possible to so win the love of the most bigoted people that they will respect the teacher and give him large liberty. I do not mean this is necessarily to be accomplished by street preaching. It is to be accomplished first by a Christlike life, manifested in the many ways the spirit of Christ may open. Without going into the details, it is one of the privileges of the training school to guide the student into a desire to do this and so far as may be into the ways of doing it. The rural betterment of India is an economic problem, but it is even deeper than that a spiritual problem. Some devils come out only by prayer and fasting. Love never faileth.

So then, the greatest contribution the training school has to make is an army of 'doers' motivated, disciplined and equipped to train the young and guide in some measure the old.

REVIEWS

In Spirit and in Truth. The first Jewish Christian Symposium ever published. By Different Contributors. $8\frac{4}{5}'' \times 5\frac{1}{5}''$. Pp. 333. Hodder and Stoughton Ltd., London. Price, 7s. 6d. Obtainable from the Y.M.C.A. Publishing House, 5 Russell St., Calcutta.

The Christian and the Jew have a common spiritual heritage. Christianity owes much to Judaism. The Old Testament is part of the Christian Scriptures. How often have we repeated these truisms and yet how few of us have really made an attempt to understand Jewish religious thought. The Jew and the Christian have drifted apart not only in the social but also in the spiritual sphere. Under these circumstances it is no wonder that some of the best minds in modern Jewish and Christian circles have been making an attempt at a *rapprochement*. Their endeavours have resulted in the formation of a Society of Jews and Christians in London. *In Spirit and in Truth*, which is the first Jewish Christian symposium ever published, is mostly made up of papers read before this society. Its list of contributors constitute a galaxy of talent. Problems of fundamental importance to religion, such as 'The Problem of Pain,' 'Atonement,' 'Devotional Life,' to mention but a few, are here discussed on a parallel basis.

We consider the last two essays in this book the most important, as they pass in review the Christian view of Judaism and the Jewish views of Christianity. Prof. F. C. Burkitt writing on the former topic tells us that the religion of the modern Jew is not the religion of the Old Testament at all, as it is popularly supposed to be. This died in 70 B.C. Modern Judaism is of Rabbinical origin and like Christianity is a growth from the Old Testament religion. Thus they have a common origin in some respects and they alike have to face a common problem today—the problem of how much of the beliefs and customs and social rules that they have inherited they can succeed in maintaining in this scientific, material and archæological world. His *vis-a-vis*, Mr. C. A. Montefiore, sums up the quintessence of the modern Jewish and Christian attitude towards each other's religion in the following words: 'Both the ordinary Christian critic of Judaism and the ordinary Jewish critic of Christianity seem to take up the position that there is no good feature in the other religion which is not found in a yet better form in their own.'

The average Christian has exaggerated and sometimes grossly misleading views regarding the place of Law and Atonement in the Jewish religion. Regarding both these topics the Jewish part of the book proves to be extremely illuminating. 'The fundamental significance of the Law was not in its commands but in its totality. . . . God and man shared the Law alike. . . . To the Jew who believes that all the prescriptions about the Sabbath, about the food and the like were divinely commanded, the observance of these brought a joyous sense of nearness to God. . . . The love of

the law meant not only joy in carrying out its prescriptions but also joy in studying it.' We are told that Christian writers have often entirely misunderstood the place of sacrifice in the Jewish conception of atonement. Sacrifice, in the sense of shedding blood, was only an incident in the drama of atonement, repentance is again and again emphasized as the more important requirement and so are good works and prayer. Rev. A. J. Macdonald undertakes the exposition of the Christian point of view regarding atonement. His paper is in some ways the least satisfactory of the series. He has a tendency towards obscurantism and often takes shelter behind theological phraseology which through constant repetition has become almost meaningless. Talking of sin for example he observes — 'Its effects are perceptible at the very centre of reality, they have an eternal reference, using *eternal* not as a time concept, but as a predicate of the spiritual constitution of reality which is independent of time.' A sentence like this is apt to leave the average reader guessing. The Very Rev. W. R. Matthews on the theme of 'The Christian Ideal for Human Society' proves himself to be a veritable iconoclast. He demolishes many pet theories regarding the social teachings of Christianity. He reminds us that the main stress of the Christian teaching is on the value of the individual. The reform of society is not its main object for it 'has steadily and consistently denied that man's true blessedness and complete good can be achieved in this present order.' But the faith in the value of persons because of their relation with God has in practice proved a powerful motive for social progress. Rabbi I. I. Mattuck, Senior Minister of the Liberal Jewish Synagogue, London, who has contributed more than one paper to this symposium, gives us the Jewish ideal for human society. Here the idea of collective responsibility based on 'the fundamental belief in the kinship between man and God' plays an important part. Canon B. H. Streeter, Rev. O. C. Quick, the Hon. Lily H. Montagu are among the other distinguished contributors to this anthology.

Our first feeling on reading this collection of papers was one of disappointment. So many points of difference between the two religions revealed themselves as we proceeded, that it looked as though instead of bringing about a *rapprochement* it had merely widened the gulf. But this was only a passing feeling. It is inevitable that a juxtaposition of the view points of two different religions such as achieved in this book should throw into relief the fact of difference. But even this we think has served the valuable purpose of clearing the ground. It may be that some of the writers have imported more warmth into their assertions than is strictly necessary. But we do not deprecate this attitude either. For unless convictions are courageously expressed and fearlessly adhered to, religious exposition would soon degenerate into a game of verbal quibbling. All writers however make a plea for mutual sympathy. But sympathy without knowledge soon deteriorates into insipid tolerance. The requisite knowledge however

is abundantly supplied by the book. We welcome *In Spirit and in Truth* not merely as an interesting study in comparative religion but as the usherer in of a new order of things in the sphere of religion. It has given us the courage to dream of a day when the Jew and the Gentile, the Hindu and the Muslim, the Christian and the Parsee will each understand and rejoice in the other's spiritual heritage, and in doing so draw nearer to Him who is the goal of the world's religious quest. For as the Dean of Canterbury observes in a truly noble foreword to this volume, 'We owe more than we think to the faiths by which other men have honestly lived.' Mr. George A. Yates has rendered a great service to the future of religious co-operation by editing this truly inspiring symposium.

S. P. ADINARAYAN.

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Donald Fraser of Livingstonia. By AGNES R. FRASER. 8" x 5½". Pp. 325. Hodder and Stoughton, Ltd., London. Price, 7s. 6d. Obtainable from the Y.M.C.A. Publishing House, 5 Russell St., Calcutta.

In one of his best known missionary addresses Donald Fraser used to describe how he met in all parts of the world men from Lochgilphead, usually occupying positions of influence and responsibility. Through it there ran the refrain 'a lad from my parish.' From the way he said the words it was very easy to feel the pride and affection with which he ever remembered his early home. The years he spent there in the Lochgilphead Free Church Manse are graphically described in this book. The fame of his year at the Glasgow Theological College has become traditional in the annals of Scotch theological students. In their natural pride in one another they called themselves 'the Celestials.' Among them there were Dr. Moffat and J. M. E. Ross, afterwards editor of *The British Weekly* and eight of them became missionaries, two of whom are still at work in India. They would all pay tribute to what Donald Fraser meant to them, whose 'personality,' as Dr. Moffat phrased it, 'put so much into our lives.' All who have been connected with the Student Movement have had it handed down to them what the movement owed to Donald Fraser at 'Liverpool, 1896' and by his work in the colleges. It is all vividly told here.

And then there is the story of his missionary service in Central Africa. One reads of his arduous preaching tours, 135 miles walking in 'the last few days' as he put it, the emergencies of the missionary life, the resources of faith and courage and insight that matched them, as when in time of plague by an arrangement with the Government all payments were made in return for rats' tails tied up into neat bundles of ten apiece, political troubles tided over so often by the understanding of the missionary. As a result of all else there is recorded the amazing growth of the Church, the unceasing instruction of catechumens, the training of numbers of

village teachers, the great gatherings for Communion Services, the struggle with superstition, the effort to make the Church indigenous by baptizing into Christ whatever is good in African tradition, and so on. In this book one reads of all the variety of service, all the vicissitudes of a missionary who is out to win (a word very appropriate in the case of Donald Fraser) primitive people. On one occasion after a devastating plague of locusts he actually evacuated his station with its buildings and equipment and followed his tribe to a new situation where he made a completely fresh beginning. To a very immobile missionary it all reads as being on such a heroic scale.

The last years spent in an equally heroic and self-giving effort to awaken the United Church of Scotland to the greatness of her vocation are passed over rapidly. But any one who saw him on his campaigns in Scotland knows how he could kindle the love of Christ and His Kingdom. To many the book will be precious because it does distil the fragrance of a very Christian life. One reads of the love children had for him, of his irresistible ways in intercourse with all sorts and conditions of people, above all and central to everything else his delighted adoring love of Christ.

Temple Gairdner, another great missionary, gave Donald Fraser a Greek Testament when he went to Africa in which was written 'Agonia is the measure of success.' Through his life recorded here there runs that strain, but ever and always the dominant note is joy.

T. W. GARDINER.

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The Evangelical Church Catholic. By DR. P. CARNEGIE SIMPSON.
Hodder and Stoughton, Ltd., London. Price, 6s. Obtainable from
the Y.M.C.A. Publishing House, 5 Russell St., Calcutta.

This is as good as anything Dr. Simpson has yet done, and that is saying a good deal. In thought and expression it matches well the lofty theme it handles. The book is, moreover, well printed and the look of it invites a reading. It comprises the lectures delivered by Dr. Simpson under the auspices of the Chalmers' Trust, in the theological faculties of Edinburgh, Glasgow, Aberdeen and St. Andrews Universities. It is a happy condition of this Trust that the lectures given under its authority should be published, for in this case they have a message for a larger company than is found within these four favoured folds. The book consists of six chapters and an index. 'The Church a Continuous Life' makes a good opening. It is a fine interpretation of the spiritual character of the Church, and to those who are concerned with the structure of the United Church that is to be in India an hour spent here will be an hour well spent. Says Dr. Simpson, 'We start from the general position that the identity of the Church is to be found not in anything of ecclesiastical structure, the perpetuation of which is the guarantee of its continuity, but is the life of those in whom Christ lives—a personal spiritual relationship which alike its very nature and also the facts of Christendom forbid

us to limit by anything external.' On the basis of this view he finds room within that which is the Church for both the Society of Friends, which discards much that other Churches cherish, and the Church of Rome, which gathers to itself much that appears to the evangelical view superfluous and even offensive.

Having interpreted the Church in terms of a continuous life Dr. Simpson next considers the things that belong to its life and structure. Priority must be determined by significance rather than convenience, and he quotes with approval a saying of the late Archbishop Soderblom—'The first thing is the evangelic.' The Christian Gospel and the Religion to which it gives birth form the subject matter of Chapter II. Here is Dr. Simpson's definition of the Gospel—'The Gospel is assuring truth about God and saving power for life; in Christianity this truth comes, not in abstract ideas, but in the Fact of Christ, and this power comes, not through moral ideals, but in a personal relatedness with Him; the preservation of this factual and personal element is thus indispensable in the Church's stewardship of the Christian Gospel.' That is stately language, and the village elder may not catch the drift of it on a first reading; but it embodies essential truth, and does not disguise the fact that the Gospel is good news. It follows that evangelical religion is the response to the Gospel. It is religion related to life and to life in this world, the world into which He who is the Evangel came.

Chapter III is occupied with the 'Gospel in Word and Sacrament.' Having emphasized the personal character of the Christian religion Dr. Simpson shows that this does not imply an isolated individualism. The personal relatedness of the Christian to God carries with it a relatedness to all who are His. In the sentence, 'The evangelical experience is the basis of the Catholic fellowship' we have the key to a penetrating study in ecclesiastical order and practice. The Word is to be understood 'in the older sense the Word of God—what God says and does—which the Bible records and interprets.' Regarding the Sacraments the essential thing 'is not what we do and say in them, but what God in Christ says and does in them.' Since Christ's presence in the Sacrament of the Lord's Supper is the assured and essential thing an evangelical Protestant like Dr. Simpson can bring himself to say that he 'may so far as he is ecclesiastically permitted, share in the worship of a devout company meeting their Lord at a Roman Mass; and when in his own simpler and, as he believes, purer form, he receives that Sacred Gift, he can do so—whether this be acknowledged by others or not—in a fellowship which in the true and in the fullest and deepest sense, is catholic.' The value of this chapter is enhanced by an addendum describing the order of the Evangelical Communion and the Canon of the Roman Mass.

We note with interest that in discussing the 'Development of Doctrine' in Chapter IV, Dr. Simpson commits himself to the view that the time is ripe for a re-statement of the Christian faith, and he

is good enough to indicate the lines it should follow. Had he gone further and given us the complete article we should have been relieved and grateful. But it is to Chapter V—'Elements of Order and Unity'—that most readers will expectantly turn, having regard to the influential part the writer has taken in Church Union movements. He cites two capital facts; (1) Christ has not prescribed any constitution for His Church and (2) the Holy Spirit has made no vital difference between His recognition and using of a Church of one type of ecclesiastical order and His recognition and using of a Church of another. Order is important, but it is not determinative. Since Christ is the Head of the Church, authority must be derived from Him. This raises the old problem of Church and State to which Dr. Simpson devotes a brief but weighty passage that would, we fear, displease Karl Barth. 'The secular power is also ordained of God, and is responsible to Him for civil justice and righteousness.' Church practice is to be an expression of the Mind of Christ: the function of the Church is therefore essentially ministerial. Preference is shown for the title 'minister' as against priest, rector, parson or pastor. The Church cannot *make* a man a minister: it can only *order* his ministry. Coming on to Church Union four indispensable postulates are laid down: a realization of an existing oneness in Christ, a sense of urgency about the needs of the Kingdom of God, an agreement over the fundamental faith and Gospel, a recognition by the Churches concerned of one another as Churches. In discussing the fourth postulate—it is here controversy gathers—Dr. Simpson makes this candid statement—'If one is to speak about recognition frankly, then it must, I think, be said that the test of it, and the only adequate expression of it, is Inter-communion.' All will not agree with Dr. Simpson here, but all will respect his candour and share his resolve to cherish and cultivate the spirit of unity. We are not sure that Dr. Simpson unbends at times, but there are two references in this chapter that are suggestive. On page 153 he recovers and quotes with approval from Hooker the tremendous word, 'exagitated.' The second is this condescending footnote to page 158, 'These quotations from Bishop Westcott and Dr. Hort illustrate how easy agreement with the Anglican Church might be if we had to deal only with its great scholars.'

The book ends with a characteristic chapter on 'The Evangel and Civilization.' He enters a noble and needed plea for justice. The Church must have a conscience about injustice. But we are reminded that 'The first and the constant work of the Church is to make Christians,' that changes in government or laws, or even social conditions, will not of themselves make a moral, or even a happy society. The book ends on a hopeful note and to us in India facing a new era in evangelism the final word is prophetic—'It is in personal Christianity that the Evangelical Church will renew its strength; and thus the banners of God will forward go.'

J. Z. HODGE.

Psychology and Life. By LESLIE D. WEATHERHEAD. $7\frac{3}{5}'' \times 5''$.
 Pp. 320. Hodder and Stoughton Ltd., London. Price, 5s.
 Obtainable from the Y.M.C.A. Publishing House, 5 Russell St.,
 Calcutta.

There are many troubled in mind and spirit who go about with serious physical disabilities; but not having any 'organic' disease they are classed among those who imagine themselves to be unwell and therefore they are refused sympathetic consideration even by medical men. When such patients go to doctors they are examined and their trouble is diagnosed as 'functional' and they are written off as being outside the reach of their normal ministrations and little further interest is usually shown in them. But their sufferings are nevertheless real and all advice given to them by medical men and others asking them 'to pull themselves together' and 'not to imagine that they are ill' prove unavailing. That the practising doctors are unable to do anything for such cases of suffering shows that their predominant occupation is only with the body and that the ills of the mind and the spirit are beyond their knowledge and experience. Mr. Weatherhead who is a minister of religion and a sound psychologist with a wide experience of the practical application of the science, sets forth in this book certain important conclusions about psychology, health and religion which have been tested and proved of value in his remarkable work among 'sick souls.' He makes it clear that many of the so-called 'nervous breakdowns' are brought about by mental conflicts, conscious or unconscious, in which people get themselves entangled, and the treatment for such trouble should penetrate to the depths of the unconscious mind and attack the origin of the disharmony. The parts that the physician and the clergyman respectively have to play in the production and preservation of mental and spiritual health are also made clear in this book. Just as widespread knowledge of facts about the hygiene of the body in these days has tended to improve physical fitness, the author believes that a spread of knowledge about mental and psychological hygiene among the public will save many from mental conflicts and breakdowns. The book is written in a light style, free from technical expressions. It should be read by all, especially by medical men and ministers of religion.

P. O. PHILIP.

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What is this Christianity? By THE BISHOP OF CROYDON. $7\frac{1}{2}'' \times 5''$.
 Pp. 271. Hodder and Stoughton Ltd., London. Price, 3s. 6d.
 Obtainable from the Y.M.C.A. Publishing House, 5 Russell St.,
 Calcutta.

To the question, 'What is this Christianity?' the Bishop's answer is that it is 'not a theory but an Event.' Rather a series of events starting from the manger and culminating in the Cross, the empty tomb and the resurrection. But Christianity is infinitely more than

an event, it is an experience. For behind the historic Christ is the eternal Christ ever ready to enter the heart of the believer. Such an advent transforms the society of believers from an aggregate into a fellowship—at once a source of mutual strength and a motive power behind the desire to reform the world. Thus Christianity becomes an adventure. It is something far bigger than tolerant good-nature, it is something poles apart from ‘the religion of being kind to granny and the cat.’ Even the solution of world problems like economic co-operation, the submission of disputes to arbitration and limitation of armaments come within its scope. Such a fellowship embarking on adventure is bound to consolidate its position and in doing so has created the Church of Christ. The Church thus stands and will always stand for a great ideal, notwithstanding its present deplorable condition ‘its timidity, its barren dogmatism, its devastating division.’ The nerve of the Christian faith lies in the conviction about a personal God—the God of Jesus Christ, ‘that He has been and always is, active in the world; and that for men to understand and co-operate with His plans is at once practicable and the only hope of a satisfactory human life on earth.’

A plea for the incorporation of æsthetics into religion, a reiteration of faith in modern youth, a warning to missionaries to forsake all spirit of patronage, and a clarion call to Church union—these we consider are the most important notes struck by the author. While discussing Church union, however, he betrays a nervousness which seems to be the besetting sin of all exponents of the subject. When so many controversial issues are at stake, a certain amount of nervousness is perhaps inevitable, but one may well wonder whether any union which is the result of stressing too much ‘the diversity in unity’ principle (as the Bishop seems to do) is really worth having.

What is this Christianity? is more a textbook than a treatise. At times it degenerates into a string of platitudes. But behind it all one can hear the voice of a sincere Christian speaking from the depths of his experience. At places he is refreshingly broadminded. He rightly deplores the tendency among certain religious people to go out ‘gun in hand’ to meet all unfamiliar truth. As for himself he would fain give even sun-bathing a place in the Kingdom of God. The Bishop of Croydon has given an old answer to an old question but we feel that the repetition has been eminently worth while.

S. P. ADINARAYAN.

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The Revelation of the Holy Spirit. By E. L. STRONG. 7½" × 5".
Pp. 234. S.P.C.K., Northumberland Avenue, London, W.C.2.
Price, 6s.

This book is based on a series of lectures delivered to the Oxford Mission Sisterhood of the Epiphany. The first chapter is devoted to the doctrine as given in the Creeds and the difficulties in reconciling the idea of spirit with a personal being are considered and explained.

From a summary of the gradual revelation of the Spirit as it is seen working through the Old Testament, faintly understood at first, bringing order out of chaos, inspiring the prophets, to the crowning work of anointing the Messiah who was to come, we are led, through a brief chapter on the Apocrypha, to the full light of the New Testament. The distinction between the indwelling of Christ and that of the Spirit is given in Dr. Thornton's words—'in the New Testament the new creation is the result of two kinds of activity, one transcendent and formative (that is Christ); the other immanent and quickening (the Spirit).' The results that should follow a belief in the Holy Spirit are dwelt on throughout, making the book a devotional study which should prove both profitable and helpful. M.R.

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IMPORTANT PUBLICATIONS OF THE INTERNATIONAL MISSIONARY COUNCIL

We have received for sale a few copies of the following two books. Orders may be sent to the office of the National Christian Council, Nagpur.

(1) *Forerunners of a New Age*: An interpretative report of a conference on the training of the ministry of the younger churches held at Newark, New Jersey; St. Andrew's Tide, 1934. By BASIL MATHEWS. Pp. 87. Price, 50 cents (Re. 1-6-0). (A review is in preparation.)

(2) *Partners in the Expanding Church*: A review of the developing relations between the younger and older churches since the Jerusalem meeting of the International Missionary Council. Presented to the Foreign Missions Conference of North America, January 3, 1935. By A. L. WARNSHUIS, Secretary, and ESTHER STRONG, Asst. Secretary, International Missionary Council. Pp. 62. Price, 20 Cents (As. 10). (A review is in preparation.)

FORWARD MOVEMENT IN EVANGELISM

The Week of Witness in Madras

January 20-26, 1935

For the past four months the members of the Central Committee, representing various denominations, missions and missionary societies and Christian organizations like the Y.M.C.A. and S.C.A. met with prayer, preparing and planning for a great evangelistic effort in Madras. Our objective, as was well brought out by the Bishop of Madras in an article to the *Madras Mail* was 'to focus into one week of special effort the witness to the Christian life and power which we are supposed to be showing every day of our lives. We do not pretend to make this week a substitute for a life of witness but to arouse a fresh enthusiasm among all our members, and to establish fresh contacts outside and to provide fresh starting points for subsequent endeavours.'

Before the Week of Witness a very helpful Retreat was arranged and held in Zion Church, Chintadripet, on Thursday, January 17, for all who were giving their voluntary services for the week. Rev. Dr. L. R. Scudder, M.A., of the American Arcot Mission, Ranipet, was in charge of the Retreat and delivered three very practical and inspiring addresses on the Victorious Life, the Guided Life and the Life-changing Life.

During the Week of Witness, nearly 75,000 special salutations were printed—in English (15,000), Tamil (25,000), Urdu (5,000), Telugu (7,000), and for high school students (6,000), as well as for Hindu boys and girls studying in our elementary schools (15,000). The work in the city was divided into twelve groups with a convener for each, who with the help of a local committee, had organized house to house visitation with the special salutations, Gospel portions (700) and a personal witness whenever an opportunity was afforded in a non-Christian home. Our volunteers were cordially received in many homes and were given a patient hearing. The Central Committee had raised about Rs. 200 among themselves and their friends to meet all the expenses connected with the Week of Witness. In the evenings public meetings were arranged in different parts of the city when our local men and women as well as our Christian students met their non-Christian friends in large numbers and spoke on the subject 'What Jesus Christ has meant for me.' After dinner informal talks were arranged in some homes where we talked over and shared our spiritual experiences. Rev. Dr. L. R. Scudder had a very full programme witnessing in several parts of the city that week. Dr. Howard Guinness and his team had done very useful work during the previous weeks preparing the students and the churches for great efforts in evangelisation.

The schools afforded a useful field for our evangelistic efforts. It

was most encouraging to see the Hindu mothers turning up in large numbers in response to invitations sent out by Christian teachers to hear the testimony given by them regarding the love and power of Jesus Christ in their daily lives and experience, as well as Hindu parents inviting the Christian teachers to their own homes to tell more about Jesus and His love. It was an inspiring sight and a fact which would not have been possible a decade ago in Madras!

The Convener for the Moslem group writes: 'This year the Urdu letter, written by Mr. R. Stephen, of which 5,000 were printed for distribution, was an advance on last year's effort. Both Moslems and Hindus received the salutations and tracts very graciously.'

The Secretary of the Y.M.C.A. reported that the members of his staff made use of the Week of Witness in specially approaching the non-Christian members of the Association whereby very valuable contacts and starting points have been successfully achieved for further endeavours throughout this year.

We made use of the daily press this year when very valuable articles were written to the *Madras Mail* and the *Hindu* by the Bishop of Madras and Rev. Marcus Ward of the Methodist Mission, Madras.

In closing, while thanking God for all the splendid work done during the Week of Witness by our volunteers, it must be stated that very many of our leaders and laity did not give their very best for this great task of evangelization. The work is *ours* and the privilege of serving our Master is truly great. How many of us realize it? The trouble today with many is that they have got so little to really witness about. If we have experienced the victorious life we shall have something real and vital to witness about; otherwise we are giving advice that we are not prepared to follow. May God the Holy Spirit revive our churches, her leaders and members, awaken in them renewed interest and enthusiasm for this great task of witnessing and help us to burn with a passion for souls. We hope to carry on the work of the 'Week of Witness' all this year. The Central Committee will be meeting once a month for prayer, mutual help and deliberation. 'We cannot but witness.' No follower of Christ who has experienced the love and power of Christ in his life can be absolutely dumb about it. He must witness. 'Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.'

Zion Parsonage,
Chintadripet
Madras

SAMUEL SATHIANADHAN CLARKE,
Convener.

RECRUITMENT BUREAU

The Central Board of Christian Higher Education

In continuation of the list of vacancies in Christian colleges, and men available for employment, published in the March number, the following supplementary list is published for the information of principals of Christian colleges:

(A) Vacancies in Christian Colleges

- A. 7.—WANTED for a Men's Christian College in South India, a Lecturer in Mathematics—appointment temporary for one year.

Qualifications required: an Honours or M.A. degree in that subject.

(B) Teachers of Experience Available for Employment

- B. 50.—M.A. (Madras) 1925, Physics.

1920–25, Demonstrator in Physics

1925–33, Lecturer in Physics and Applied Maths.

1932–33, Sub-Warden, Caldwell Hostel

1933–34, Lecturer in Physics, Madras Christian College.

Excellent certificate from Rev. C. H. Firbank.

Recommended by Dr. A. G. Hogg.

} Bishop Heber
} College.

REPORTS

The Church History Association of India, Burma and Ceylon

Three years ago when the Church History Deputation from the West toured India there was a widespread interest created in the study of Church History in all the centres that they visited. This was specially manifest at a conference convened at Serampore under the auspices of the National Christian Council of India, Burma and Ceylon. One of the suggestions made in that conference was that a Church History Association should be formed for the purpose of collecting and preserving valuable source-materials for a history of Christianity in India. It was also suggested that the association should take necessary steps to get a proper history written of the Church in India, Burma and Ceylon. With these and similar objects the Church History Association of India, Burma and Ceylon was formed at a meeting held for the purpose in Calcutta on February 1, 1935, under the chairmanship of the Rt. Rev. Bishop H. Pakenham-Walsh. The meeting was addressed by the Most Rev. The Metropolitan and Prof. J. R. Banerjea on the importance of research in connection with the history of the Church in India and on the need for taking concerted action, if possible in co-operation with Roman Catholic scholars, in realizing the aims of the Association.

Some provisional rules were adopted and a Working Committee was elected for the purpose of framing a constitution, enlisting members, and formulating plans of work.

The aims and objects of the Association are:

(i) To interest itself in the collection and preservation of source-materials for the history of Christianity in India, by arranging for central depositories, preparing catalogues of documents available with different Churches and Missions, etc.

(ii) To stimulate research in Church History, especially in the history of the Churches in India, Burma and Ceylon.

(iii) To perpetuate the memory of pioneers and leaders of the Church in India.

(iv) To form groups in various centres for study and discussion of problems connected with the life and history of the Church, ancient and modern, and to get into touch with existing groups having similar objects.

(v) To promote instruction in Church History in English and in the vernaculars in India.

The annual subscription for members was fixed at Rs. 3 and Life-membership fee at Rs. 50.

We would appeal to missionaries, Indian Christian ministers, lay readers, scholars, professors and teachers in colleges and schools, and all others interested in the history of the Christian enterprise in India, Burma and Ceylon to come forward and enroll themselves as members of the Association. Only by co-operation between members belonging to the various denominations of the Church in India can the aims and ideals of the association be realized. The secretary—Rev. C. E. Abraham, Serampore College, Serampore—will be glad to supply Membership Application Forms and to furnish further information about the association.

Traffic in Women and Children

Attention was drawn in the pages of this REVIEW (January, 1934) to the Report on Traffic in Women and Children in the East issued by the League of Nations in 1933 and to the fact that the publication of this Report was helping to focus world opinion on the evil. The League of Nations Advisory Commission for the Protection and Welfare of Children and Young People at its meeting in Geneva from April 4 to 11, 1934, considered the conclusions and recommendations of the 1933 report on the East. The Advisory Commission found that the need existed for closer collaboration between the authorities and voluntary organizations, missions and other bodies concerned and recommended that a conference should be convened in Asia for the purpose under the aegis of the League of Nations.

As a preliminary to this proposed conference in Asia, the British Social Hygiene Council and the Conference of British Missionary Societies called a conference in London in July, 1934, of such

organisations and individuals especially interested in the question in the East, for an exchange of views. From a report of this conference received, we note that among those who attended and took part in it were the Rev. William Paton and Miss Meliscent Shephard, representative in India of the Association for Moral and Social Hygiene.

The education of individuals regarding their social and moral responsibilities was considered as fundamental in all efforts made to counteract the evil and the main contribution of the missionary movement was pointed out to be the imparting of this education through its many schools and colleges. Mr. Paton said: 'We must recognize in this subject which we are discussing one of the great world causes on which the verdict of morality and scientific analysis are manifestly at one. There is unity in all truth. It was the great strength of Mrs. Josephine Butler that she always held together the religious and moral standpoint with the scientific standpoint, insisting that ultimately they were in agreement. If, therefore, the missionary movement endeavours to press its convictions about moral questions, it does not do so as if they were a special kind of Christian truth to be urged in a partisan way. We believe that in this work we are concerned with truth and justice, and we believe that all men, if they approach this subject with humble and impartial minds, will find themselves at one. We therefore welcome with the utmost possible cordiality the collaboration of people of all religions. We recognize that the leadership in each country must lie with the people of the country, and we shall throw ourselves humbly into the work, glad to make available such technical ability or organizing knowledge or other contribution as we may be able to render. We shall always recognize that the great moral momentum which alone will carry through the needed reforms must come from the people in the country concerned.'

Rehabilitation of the victims of the immoral traffic was emphasized in the conference as demanding co-operation from Christian Missions. On this subject Miss Shephard had some wise words to say: 'It is useless for Westerners to go into Eastern countries and try to transplant rescue work from the Western cultures to the East. We have to get close enough, to be humble enough, to be really friendly enough, to believe that the Eastern cultures are able to rehabilitate their own people. I, as a Christian, feel that only the Christian faith can rehabilitate; but I do not say that my Hindu, Muslim, Parsi or Buddhist friends must think that. If I am honoured by being asked to contribute knowledge of organization or vocational training, of health work or handicrafts, to their deliberations on committees, then I will gladly give what I have; but Indians in India must and are working out the salvation of Indian girls from the cultural and religious points of view. It is useless to leave out the spiritual rehabilitation. The human being is first and foremost a spirit, inhabiting for a short time this physical body. That is why I am glad, in India, to represent the Association for *Moral and Social*

Hygiene, because it is moral as well as social hygiene that will solve these problems. I do not mean that we do not rely upon our medical friends, for we need their co-operation; and we are indeed thankful that, after years of opposition and misrepresentation and misunderstanding, the scientific world is now saying that, after all, "Josephine Butler and her groups were right; we are coming to support you." This "marriage" of science and ethical and spiritual principles is a good augury for the future.'

We have in many Provinces laws enacted against the keeping of brothels. Vigilance Associations are at work in some of our own cities. Christian missionaries have been helping from behind the work they are carrying on. And yet there are many things that Christian Missions and Churches can do in the matter of educating public opinion against the evil and in the matter of rescue work.

We suggest that Provincial Christian Councils should examine the situation in regard to the evil in their respective areas and consider in what ways the Churches and Missions working in those areas can make their distinctive Christian contribution in promoting moral purity and social hygiene among the people.

The Union Mission Tuberculosis Sanatorium, Arogyavaram, near Madanapalli, South India

Report for 1933-34

The Report written by the Acting Indian Medical Superintendent, Dr. P. V. Benjamin, M.B., B.S. (Madras), T.D.D. (Wales), records steady, all-round progress. This Sanatorium, which is perhaps the best and most up-to-date in all India is supported by fourteen Christian bodies among which we note the name of only one Indian Church body, the Kistna Church Council. The Sanatorium receives an annual grant from the Government of Madras and annual contributions from supporting Missions. The number of beds available is 230. The income from paying patients is considerable. While during the year the contribution from the 14 co-operating Missions was Rs. 5,305 and the grant from Madras Government was Rs. 20,935, the income from patients came to Rs. 95,750. The total expenditure on maintenance for the year, including salaries and allowances of the European staff, came to Rs. 1,29,288.

The report shows that for the treatment of pulmonary tuberculosis the latest scientific methods are adopted and in the last few years the surgical side of the work has been much developed. The results of treatment are very encouraging.

A ward of 18 beds for giving special treatment to cases of intestinal tuberculosis was opened in January, 1934, and the method of treatment adopted for this type of disease is also meeting with most encouraging results.

NOTICES

International Missionary Council

Change of Address

The International Missionary Council has moved its offices from 419 Fourth Avenue to: Suite 1219, 156 Fifth Avenue, New York, N.Y.

Notice of the Third Session of Summer School of Theology, Saharanpur, U.P.

Date.—August 3rd to 31st, 1935. All students should arrive by 6 o'clock on the evening of Saturday, August 3rd, for the opening chapel service and for registration. A full programme will be provided for Sunday, August 4th.

Purpose of the School.—The Summer School of Theology at Saharanpur is an interdenominational venture whose purpose is to provide both—(a) Refresher Courses for village and city pastors and evangelists, who have already had a complete course of training in some institution of Theological Learning, but who feel the need of that inspiration and intellectual and spiritual renewal which a refresher course is calculated to supply; and (b) Courses in Bible and related subjects for laymen and laywomen such as headmasters and headmistresses and teachers of high schools, city church elders and Bible class teachers, and women evangelists, who have never had the opportunity of pursuing a protracted course in a Seminary or Bible Training School. Men and women will be admitted to the same classes in this school.

Curriculum for the Summer of 1935

A. Courses Open to all Students—

I. BIBLICAL—

- (a) Biographical Studies from the O.T.
- (b) Biographical Studies from the N.T.

II. COMPARATIVE RELIGIONS—

- (a) Rise and Development of Sufism in Islam.
- (b) Sikhism.

III. THE CHURCH—

- (a) The Apostolic Church (based on *Acts*).
- (b) The Reformation.

B. Courses for City Pastors—

- IV. (a) The Conduct of Congregational Worship.
- (b) Christian Ethics.
- (c) Homiletics.

C. Courses for Village Pastors—

- V. (a) Conduct of Worship in the Village.
- (b) Studies in Adult Education and Similar Projects.

D. *Courses or Educational Workers—*

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Writers in this Number

The Rt. Rev. V. S. Azariah, D.D., Bishop of Dornakal.

The Rev. C. W. Ranson is a missionary of the Methodist Missionary Society in Madras.

The Rev. W. Machin, M.A., is a missionary of the Methodist Missionary Society, Fyzabad.

The Rev. C. H. Smiley, M.A., is a missionary of the Disciples of Christ India Mission, Bilaspur.

The Rev. R. A. Dudley, B.A., B.D., is a missionary of the American Madura Mission in Madras.

Movements of Secetaries

Mr. Hodge and Miss Van Doren will be in Nagpur during April.

Mr. Philip will be attending the Annual Meeting of the Punjab Christian Council, April 8-11.

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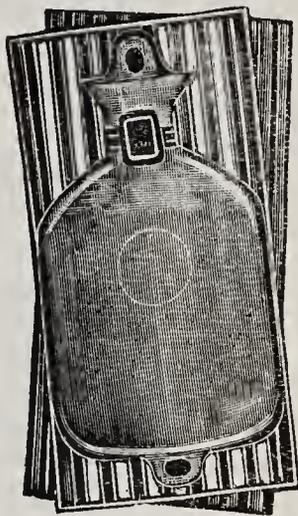
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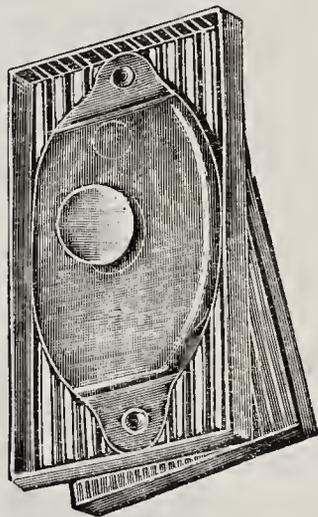


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DR. AMBEDKAR : A SKETCH OF HIS CAREER

II

The Chawdar Tank Affair

Dr. Ambedkar first came into the glare of publicity in connection with a clash that took place between untouchables and caste-people at Mahad, in the Konkan. A conference of the Depressed Classes of the Ratnagiri and Kolaba Districts was held at Mahad in March, 1927, with Dr. Ambedkar as President, the object of the Conference being to arouse them to a sense of their position and to shape their demands. One of the disabilities of the Depressed Class people has been that they are forbidden to take water from wells and tanks used by the caste people. Though Government has decreed that all public sources of drinking water are to be open to all classes, the permission is withheld in practice in many places. This was the case with the Chawdar Tank at Mahad. The members of the Conference—nearly 5000 in number—had to pay heavily in order to obtain the necessary water through the instrumentality of touchable Hindus. Dr. Ambedkar in his Presidential address made a big impression, advising his audience to give up offensive and dirty habits of life, and to free themselves from dependence on the upper classes and become men and women of self-respect. Among the resolutions passed was one determining to assert the right to drink from the Chawdar public tank—a right already conceded on paper by a recently passed decision of the Mahad Municipality. When the first sitting was over, the crowd of about 5000 persons proceeded to the Tank to put their resolution into effect, and so on that day, 20th. March, 1927, the Depressed Class people dramatically asserted their freedom by breaking the age-long prohibition. All Maharashtra was thrilled when it heard the news of this action. The Sanatanists were outraged by the presumptuous "sin," but they could do nothing to prevent it in face of the big crowd. However after the next session of the Conference, when most of the untouchables had gone out for a walk, numbers of the caste-people fell upon the few who were left in the camp and beat many of them into unconsciousness. Others who were moving about in the town in small numbers were likewise attacked.

When the untouchables reassembled in the Camp there was great excitement and many wanted to sally out at once and repay the Sanatanists in their own coin.

Dr. Ambedkar was himself for a short time inclined to this course, but a flash of reason made him change his mind and soon he had brought the whole agitated crowd into control. The absence of reprisals encouraged the Sanatanists, who thought that the old customary habit of submission had asserted its sway. They did not realize that this time it was the restraint of strength and not the submission of weakness. The police took the matter in hand. Many arrests were made and many Sanatanists paid the penalty of their violence by a sojourn in jail.

The whole affair had a great influence. Delegates and visitors went back to their own places full of enthusiasm. In many parts of Maharashtra the age-long habit of Mahars begging for their bread stopped. In many places the untouchables abandoned the practice of eating the dead cows that were thrown to them for the service of removing the carcasses. In many places they changed the habit of their dress and began to dress like the touchable Hindus. The children of the untouchables in many villages crowded the schools. In some places that had been without schools they had them started.

Purification and Boycott

Meanwhile the Sanatanists were not inactive. They purified the Chawdar Tank after its pollution, and the manner of the purifying is interesting. They took out from it one hundred and eight *ghagars* (jars) of water and mixed into them cowdung (taken from cattle-sheds belonging to touchable Hindus), milk and curds. The contents of the jars, after being sanctified by *mantras* spoken over them by Brahmans, were poured into the Tank. Only after it had been pronounced "purified" did the high-caste people—including also the Mahommedans—resume the drawing of water from it.

The Sanatanists then put into operation a sort of boycott of the untouchables. The Khots—a species of landlord peculiar to the Konkan—refused to lease lands to the Mahars. Shopkeepers stopped all dealings with the untouchables and made it difficult for them to get their provisions. However the result of this persecution was not what the Sanatanists expected. The Prabhu Samaj came to the help of the untouchables and leased their lands to them. The untouchables became more organized, more resolute and more keenly aware of their depressed condition. Instead of yielding they convened another Conference in the same place and under the same president.

Controlling the Mass Mind

This time it was a conference of all the Districts of Maharashtra, and it was attended by about 20,000 people. The Sanatanists, who were greatly concerned at the prospect of this fresh Conference, tried to persuade the Collector to issue an order prohibiting the members of the Conference from taking water from the Chawdar Tank. The Collector refused to do so since the untouchables had a legal right to take the water. The Sanatanists then filed a civil suit and applied for a temporary injunction against the leaders prohibiting them from taking water from the Tank until the suit was decided. The notice was served on Dr. Ambedkar and others when they were at Dasgaon, five miles from Mahad, en route for the Conference.

The first session of this Conference affords a remarkable instance of Dr. Ambedkar's hold over the untouchables and of his powers of leadership. He explained very clearly what the results would be if they broke the order of the Court. For himself he said that he was prepared to go to jail and to undergo the penalty that would be imposed on him under the Pleader's Act. He asked his audience whether they were ready to face all the trouble and hardship that would be involved if they were sent to jail, and they replied that they were ready to face it. In the midst of the discussion, when fiery speeches were being made in favour of breaking the order of the Court, the Collector arrived in the meeting and made a speech in which he tried to dissuade the people from such a course. After this speech, Dr. Ambedkar asked the crowd if now they would like to give up the Satyagraha, and again with one voice they said, No. Come what may, they would break the order and drink water from the Chawdar Tank.

Then Dr. Ambedkar, facing the impatient crowd, told them that the order must not be broken. He explained that the reason why Mr. Gandhi broke the orders of Government was because he had the support of the touchable Hindus. They on the contrary were without that support. They were fighting with the touchable Hindus. They were not fighting with Government and they should not unnecessarily incur the displeasure of Government. The people accepted his argument, but they were greatly disappointed. Dr. Ambedkar's speech had indeed a paralysing effect on them and the remainder of the time was spent very gloomily. The whole incident was a revelation not only

to Government but also to Dr. Ambedkar himself of the very remarkable ascendancy that he wielded over the minds of his untouchable brethren.

The Nasik Satyagraha

Shortly after this—in March, 1930—Dr. Ambedkar, with the help of some very able young men in the Nasik District, started what has become known as the Ram Mandir Satyagraha. The untouchables were prohibited from viewing the stone that is called Ram and they decided to assert their right to do so. They were determined to demonstrate how Hinduism was treating them and how useless it was for the untouchables. The agitation was repeated every year under the direction of the Ram Mandir Satyagraha Committee until the committee was dissolved at the Yeola Conference in October, 1935. While this Nasik movement was in progress Dr. Ambedkar went thrice to England in connection with the Round Table Conferences. Every mail brought him letters from India with vivid descriptions of the doings of the Sanatanists. He was the only one at the Round Table who stoutly opposed Mr. Gandhi, and the information that came to him by letter and cable from India was useful in his private talks and negotiations.

Repudiation of Mr. Gandhi and the Arya Samajists

Mahatma Gandhi has espoused the cause of the untouchables and has been their consistent friend. He got the Congress to adopt the removal of untouchability as a plank in its platform, he fasted for them, he collected funds for them and he adopted an untouchable girl and brought her up as his own daughter. But nevertheless Dr. Ambedkar and his followers repudiate Gandhi's leadership. They hate the word "Harijan" which Gandhi with good intent bestowed upon them to replace the name "untouchable" or "out-caste". The fundamental reason for this antagonism to the Hindu reformers seems to be that Dr. Ambedkar and his followers, awakened to the enormity of the injustice that the caste-people have inflicted upon them, do not want to obtain their freedom as a favour from the hands of these caste people, but want to seize it as their birth-right. They are indignant at people who, while wanting to maintain caste, offer them a few rights or some words of sympathy or some irritating counsels regarding cleanliness and sanitation. Dr. Ambedkar wants to see signs of a blazing indignation that will sweep caste away. "Are you," he asks the Hindu reformers, "ready to fight your kinsmen as the Americans did theirs, in order that the untouchables may be freed from their slavery?" Gandhi is the greatest of the reformers. How far is he prepared to go? asks Dr. Ambedkar, and he answers,— "The Mahatma is ready to fight the Government, but he is not ready even to hurt the minds of the Hindus who are persecuting the untouchables. He is not ready to perform his satyagraha against them; he is not even willing to take any legal action against them."

As against Gandhi's opinion that "Varnashrama Dharma is not only not an

unmitigated evil, but is one of the foundations on which Hinduism is built," and as against the Arya Samajists who say that Varnashrama or Chaturvarna is not based on birth but on *guna* or merit, so that a man can be put in any of the four classes according to his character, Dr. Ambedkar opposes the simple and passionate assertion that caste is an unmitigated evil, and that either it must be abolished or else the untouchables must put themselves beyond the reach of its harmful and degrading sway.

Decision to abandon Hinduism

This is why Dr. Ambedkar has pronounced for a change of religion on the part of the untouchables. It is really a change of society rather than a change of religion that is his goal, but in the present circumstances of India the two words are practically synonymous. It was six years ago that the idea of proposing a change of religion crystallized in Dr. Ambedkar's mind. At Yeola on 13th October, 1935, he crossed his Rubicon. Speaking on that occasion to the ten thousand people who were attending the Bombay Presidency Depressed Classes Conference, he said:—"The Depressed Classes have been unsuccessful in their efforts to bring about a change of heart and it is futile to waste our energies and money in further trying to get redress and work in harmonious co-operation. After deeply pondering over the way out, I have come to the conclusion that the best way is complete severance from the Hindu fold." The Conference unanimously accepted Dr. Ambedkar's advice and passed a resolution advocating complete severance of the Depressed Classes from the Hindu religion and the embracing of any other religion guaranteeing them equal status and treatment with other members of the faith.

After Yeola

To bring our consideration of the Ambedkar Movement up to date, we shall just mention the main developments that have taken place since that epoch-making Yeola Conference. In May, 1936, an All-India Depressed Classes Conference was held at Lucknow, and in connection with it an All-Religions Conference. (1) Enthusiastic confidence in Dr. Ambedkar's leadership was expressed on that occasion; (2) while declaring that for their salvation the Depressed Classes should not remain within the Hindu fold, the Conference enjoined that they should not embrace any other religion, until the matter of their conversion was finally decided by a future All-India Depressed Classes Conference; (3) a Committee of 19 persons with power to co-opt was appointed to examine the different aspects of all the religions and consider the whole matter in the interests of the Depressed Classes. Following the Lucknow Conference several sectional Conferences of Depressed Class communities declared their acceptance of the Lucknow resolutions. At the Mahar Conference in Bombay many individuals went the length of going through a rite whereby they renounced the Hindu religion. Then in July, 1936, the Ambedkar-Moonje correspondence was published, from which it appeared that Dr. Moonje, then President

of the Hindu Mahasabha, had been urging Dr. Ambedkar and his followers to embrace Sikhism, with apparently an indication of favourable response from Dr. Ambedkar—though Dr. Ambedkar has since denied that he ever declared in favour of Sikhism.

As was to be expected the proposal for conversion to Sikhism has given rise to strong difference of opinion in Hindu circles. A Harijan organization that is opposed to Dr. Ambedkar and that is led by Rao Bahadur M. C. Rajah, held an All-India Conference at Lahore on 23rd. October, 1936. At it they passed a resolution declaring that the depressed classes were determined to remain Hindus for ever, to raise aloft the banner of Hinduism and not forsake its culture and civilization. The resolution also declared that Dr. Ambedkar's conversion move was a great hoax and an obstacle to Harijan progress. This Conference also declared its appreciation of the country-wide efforts for the uplift of the Harijans but expressed its discontent at the slowness of the progress in social reform, and appealed to Hindus to free themselves at the earliest possible moment from the bonds of caste distinction, untouchability, etc. and enable the Harijans to take their proper place in the fight for the nation's freedom shoulder to shoulder with their fellow-countrymen. The Conference also warned the Harijans that it would be suicidal to join any sect such as the Sikhs.

On the other hand Shri Shankaracharya, Dr. Kurtkoti, the new President of the Hindu Mahasabha, at the end of last month gave his cordial approval to the going over to Sikhism of such members of the depressed classes as cannot tolerate any longer the humiliating conditions under which they have to live. Regarding Dr. Ambedkar the Shankaracharya said that while it is sometimes said that Dr. Ambedkar is the villain of the piece and the one who by his wanton speeches creates animosities, he himself was not of that opinion. "We should all be grateful to him," said Dr. Kurtkoti, "for his ceaseless and brave efforts in arousing the untouchable masses and creating within them a deep sense of shame for their humiliations and sufferings. We owe even our own eye-opening and mass awakening in this matter to Dr. Ambedkar's militant attitude."

THE INDIAN OUTLOOK

Dr. Kurtkoti's Speech raises a Storm

Shri Shankaracharya, Dr. Kurtkoti, delivered an address at Lahore, on the 21st. of October, as President of the Hindu Mahasabha. It has landed him in the position of being the mouth-piece of a society and saying things of which a great many of the members of the society disapprove—a position similar to that in which Pandit Jawaharlal Nehru found himself after his socialistic speech from the Chair of the last session of the National Congress.

The Mahratta, of 25th. October, summarizes the salient points of Dr. Kurtkoti's address as follows:

"The greatness of Hinduism lies in the fact that it is not a one-man's creed but a broad all-comprehensive and tolerant religion."

Hindustan is primarily the land of Hindus and Hinduism. The communal problem can best be settled by the application of the League of Nations minorities protection scheme.

Untouchability must go, not out of pity but as of right. For a Hindu to become a Sikh is not conversion.

Hinduism does allow of conversion.

The Mahasabha must be a body of all Hindus, by birth, by adoption, at home and abroad.

The Mahasabha must fight the elections on its own ticket but should co-operate with the Congress wherever possible."

Dr. Kurtkoti made a statement to the Press withdrawing those portions of his address that gave offence to the Panjab Sanatanists. That will probably prevent any official breach, but one cannot by formal withdrawal cancel the influence of ideas that have been embodied in speech.

"Boys flying kites pull in their white-winged birds;
You can't do that way when you're flying words."

Dr. Kurtkoti's speech was remarkable for its widely tolerant spirit on the one hand, and on the other hand for a plea of Hindustan for the Hindus that would seem to grant to other religious faiths a right to exist in India only on sufferance. He seems to be of opinion that a religion, to come to its full stature, should be in a position to mould the destinies of some nation. "Hindustan," he declares, "is the one land where the Hindus and their culture can flourish; other Faiths have their own independent nations. The Hindus ought to have a full and free scope to shape the destinies of their country." Later on he declares that it passes one's reason why Muslims "should fanatically insist upon prohibiting the Hindus in the very land of Hinduism from playing music in the noisy streets when it is imperative on the part of the latter to have music played on their sacred occasions. They must be made to understand that Hindustan is primarily for the Hindus and that the Hindus live for the preservation and development of the Aryan culture and the Hindu Dharma which are bound to prove beneficial to humanity." To allay the misgivings of people belonging to the minority religions which such a statement is bound to raise, Dr. Kurtkoti hastens to add that the members of other faiths "shall never fail to enjoy full cultural and religious freedom." The minorities have, however, he insists, no claim to any superior political rights. There should be joint electorates without any reservation of seats, and if the minorities need any protection it should be given along the lines of the Minority Guarantee Treaties of the League of Nations.

Surely however this proposal that Hinduism be linked closely and exclusively to the State is not the line of progress. Religion is a matter of the individual's inner life and personal choice. All religions should be equally treated by the State and not interfered with unless they are interfering with the freedom of others or propagating socially harmful practices. We are reminded of an incident that came under our observation during the War.

A number of men were transferred into another branch of the army. The commanding officer of the unit to which they had been transferred addressed the assembled unit one day and declared that all of them belonged equally to the unit and that no difference whatsoever would be made between older and newer members. That was the right way to create a feeling of confidence and unity. On similar lines the Indian State should seek to create the feeling of unity and brotherhood among all its citizens, whatever be their religious affiliation.

A fine passage in Dr. Kurtkoti's speech was that in which he expressed his attitude towards untouchability. "My sympathies," he said, "always go with this poor class of our own people who have suffered wrong at our hands in the name of religion for a long time. No logic can support it, no sense of humanity can tolerate it. There should be no hesitation on our part to do away with the evil without the least delay." Dr. Kurtkoti seems however to have little or no faith that Hinduism will do away with the evil in the near future, for he gives his cordial approval to "those untouchables who cannot tolerate any more the humiliating conditions under which they have to live" going over to Sikhism. He thinks that those who are not so impatient or so keenly self-respecting and who "are satisfied with the pace of uplift which the caste Hindus are attempting to make" should remain in Hinduism and bide their time. He says moreover that change to Sikhism is not conversion, because Sikhism is "only one of the many protestant sects of Hinduism."

YEOTMAL CONVENTION

October 13th. to 18th. there met in Yeotmal, Berar, a group of men and women to attend the Annual Convention of the India Holiness Association which is an auxiliary to the National Holiness Association of America. Altogether there were in attendance about fifty missionaries and Indian pastors representing at least ten different missions. Representatives were present from Bengal, H. E. H. The Nizam's Dominion, Gujarat, East Khandesh, Madras Presidency and Central Provinces.

The speaker for the Convention was the Rev. E. A. Seamands of the M. E. Mission, Raichur, Deccan. The special music was furnished by the Gujarati Male Quartet who favoured us with their presence during part of the Convention time. Their singing was of a high order and was much appreciated by all who were in attendance.

"This is one of the best Conventions which we have had for some time." "It is good to be here."... Such were the expressions on the lips of those who were present at this 1936 Convention. The messages given by Mr. Seamands were clear, convincing and inspiring. He definitely proclaimed the Wesleyan doctrine of Christian Perfection or Holiness and showed the blessedness of this precious experience. Numbers of hearts were touched and some definitely entered into this vital and happy experience. The testimonies of those who had received the Holy Spirit either recently or many years ago were a great blessing to all. The afternoon witness meetings were conducted mostly by the Rev. E. A. Root of Wun, Berar. The presence of God was felt throughout the Convention. But there were times when in a special way it seemed that Heaven bowed low to place in the hearts of those who were waiting before God special manifestations of His Divine presence. All of us who were present felt better able to go back to our daily tasks because of having been in this Convention.

Plans were made to have a much larger attendance next year, for this Convention is undenom-

inational and open to all. Care is always taken by the leaders to see that only the doctrine and experience of Perfect Love or Holiness is taught. The Association does not approve of or teach doctrines or practices which will tend to lead away from the main issue. For it feels that the essential thing is for Christ's followers, to receive the Holy Spirit Himself. During the years that some of us have been attending these Conventions, we do not know of any missionary or Indian preacher who has gone home from these meetings without feeling that God's presence was truly manifested and that it was good to have been there.

P. L. BEALS, Reporter.

THE BIBLE SOCIETY IN 1935

(By the Rev. J. R. Cuthbert, M. A.)

The Popular Report of the British and Foreign Bible Society for 1935 is issued with the title, "The Flowing Tide." The writer shows how much the figure of the tide has appealed to English authors from Shakespeare onwards, and then asks, 'If the tides lend themselves so aptly to parable, why did our Lord never use them in His parabolic teaching?' and answers that the Sea of Galilee is a lake with no tides and even the Mediterranean is almost tideless.

The Flowing Tide is an appropriate title, for during the year 1935 the Bible, or part of it, was translated into 13 languages in which there had before been no translation of it. There are now translations of the Scriptures in 700 languages. And last year 11,686,131 volumes of scripture were circulated, this figure being made up of 1,058,966 Bibles, 1,247,518 New Testaments, and 9,379,647 portions.

To show what such figures mean many incidents are told, some about people buying a fresh copy of the Book which they already knew and valued, and others about those who bought it for the first time.

One of these stories is from Abyssinia; a boy from the country came to the Bible Society's depot in Addis Ababa with a copy of St. John. The book had been used to such an extent that the covers were missing, and the pages too were loose, and worn at top, bottom, and sides. He asked if he might buy a perfect copy of the same book, which he took carefully out of its wrappings. At once "its brother," as they say, was put into his hands; yet the boy was careful enough to keep the old book as well, for doubtless it was somebody's treasured possession.

Another report of a sale of the scriptures is from the South-East of Europe, and it serves to show that just as truth is stranger than fiction so many a word actually spoken is more pointed than any imaginary conversation. A colporteur in Rumania sold a Bible to a man who had never before heard of it. Taking it home he began to read it, and after a time remarked:

"Wife, if this Book be true, we are wandering along a false road."

Reading further, he said:

"Wife, if this Book be true, we are lost."

He still read on and at last called out: "Wife, if this Book be true, we can be saved."

The Flowing Tide is an attractive and interesting booklet. Copies may be obtained from the Secretary, Bible House, 170, Hornby Road, Bombay, price six annas each, post free.

ज्ञानोदय

संपादक : देवदत्त नारायण टिळक, नाशीक
Editor : D. N. TILAK, Nasik

वर्ष ९५ नोव्हेंबर ५, १९३६ अंक ४५

सांगे ख्रिस्त गुरू तशा कृति करूं सद्धर्म हा आचरूं
संसाराब्धि तरूं जगास उतरूं प्रेमें जगाला भरूं ॥
दुःखाचा निकरूं अघोद्धव हरूं ' देवाजिचें लेकूं '
नांवा सार्थ करूं सुनीति वितरूं ज्ञानोदया विस्तरूं ॥

आगधनारहस्य

अठरावा दिवस

देव सर्व समर्थ आहे.

मी सर्व समर्थ आहे (उत्पात्ति १७:१)

हे शब्द ऐकून अब्राहाम पालथा पडला. तेव्हां देवानें त्याच्यासाठी आपण काय काय करणार आहो हें त्यास सांगून त्यासंबंधीच्या विश्वासानें त्याचें अंतःकरण परिपूर्ण केलें.

हे ख्रिस्ती मानवा, सर्व समर्थ देवाशी आपला प्रत्यक्ष संबंध आहे अशी भावना होईपर्यंत व हा सर्व समर्थ देव आपल्या ठिकाणी कार्य करित आहे, आणि तें तो सिद्धीस नेईल अशा विश्वासानें तुझे अंतःकरण परिपूर्ण होईपर्यंत तूं देवासमोर अत्यंत नम्रपणें लवून त्यास वंदन केलें आहेस काय ?

प्राचीन काळचे पवित्रजन देव व त्याचें सामर्थ्य याच्या विषयी कसा अभिमान बाळगीत असत, हें स्तोत्रांत पाहा.

" हे परमेश्वरा, माझ्या सामर्थ्या, मी तुजवर प्रेम करतो (स्तोत्र १८:१)"

" परमेश्वर माझ्या जीवाचा दुर्ग आहे (स्तोत्र २७:१)"

" देव सर्वकाळ माझ्या जीवाचा आधार आहे. (स्तोत्र ७३:२६)"

"तूं मला हिंमत दिली, तेव्हां माझ्या आत्म्याला सामर्थ्य प्राप्त झालें (स्तोत्र १३८:३)"

(स्तोत्र १८:३२; ४६:१; ६८:२८; ६८:३५; ५९:१७; ८९:१७ पाहा)

हे शब्द आपलेसे करून घेऊन देव जो सर्व समर्थ आपलें सामर्थ्य असा आहे त्यास वंदन करण्यांत वेळ घालवा.

तारण करणें हें देवाचें कार्य आहे व मानवाला तें अगदी अशक्य आहे, असें प्रभु येशूनें आपणांस शिकविलें आहे. तर मग कोणाचें तारण होईल, असा प्रश्न शिष्यांनीं विचारला, तेव्हां त्यानें असें उत्तर दिलें कीं, मनुष्यांस हें करणें असाध्य आहे. पण देवास नाही; देवास सर्व साध्य आहे. असा आपला दृढ विश्वास असला तर तो स्वतःच्या दृष्टीनें आवडणारें कार्य आपल्या ठायीं करित आहे, असा विश्वास धरण्यास आपण धाडस करूं.

इकिसकरांसाठीं पौलानें प्रार्थना कशी केली, याची आठवण करा. ती अशी कीं, पवित्र आत्म्याच्या द्वारे तुमचे ज्ञानचक्षु प्रकाशित होऊन जे आपण विश्वास ठेवणारे त्या आपणांविषयीच्या त्याच्या सामर्थ्याचें अपार महत्त्व तें काय हें तुम्हीं त्याच्या सामर्थ्याच्या

चमत्कृतीवरून ओळखावें. 'त्याच्या गौरवाच्या पराक्रमानुसार तुम्हीं सर्व प्रकारच्या सामर्थ्यानें व्हावें' (कलसैकरांस पत्र १:११) आपल्या ठायीं दैवी सामर्थ्य असंड कार्य करित आहे असा कोणाचा दृढ विश्वास असला तर त्याला आनंदानें ह्मणतां येईल कीं, परमेश्वर माझ्या जीवाचें सामर्थ्य आहे.

आपल्या आध्यात्मिक जिण्यांत वारंवार कमकुवतपणा दिसून येतो व आपल्या हातून कार्य सिद्धीस जात नाही, असे खेदाचे उद्गार पुष्कळ ख्रिस्ती जनांकडून निघतात, यांत नवल तें काय ?

प्रति दिवशीं क्षणोक्षणीं परात्पर देवाचें सामर्थ्य आपल्या ठायीं कार्य करित असलें पाहिजे, हें त्याच्या लक्षांत आलेलें नाही, तरी पण हेंच खऱ्या विश्वासपूर्ण जिण्यांतील मर्म होय.

हे परमेश्वरा, माझ्या सामर्थ्या, मी तुजवर प्रेम करतो, असें सांगतां येईपर्यंत विश्राम पावूं नको. तूं पूर्णपणें देवाच्या आधीन हो म्हणजे मग देव राजाच्या सर्व प्रजेबरोबर तुलाहि म्हणतां येईल कीं, तूच आमच्या सामर्थ्यास कारणीभूत आहेस.

एकोणिसावा दिवस

ईश्वरविषयक भय

" जो मनुष्य परमेश्वराचें भय धरितो, आणि ज्याचा हर्ष त्याच्या आज्ञांमध्ये आहे तो धन्य ! (स्तोत्र ११२:१)
धन्य तो पुरुष जो परमेश्वराचें भय धरितो जो त्याच्याच मार्गांनें चालतो. (स्तोत्र १२८:१)

पाहा, परमेश्वराचें भय धरणाच्या पुरुषाला चाप्रमाणें आशीर्वाद मिळेल. (स्तोत्र १२८:५)

देवाचें भय बाळगणें. या शब्दांमध्ये, ज्या करारांत शिकवलेल्या धर्माचा समावेश होतो, आणि नव्या करारांतील अधिक परिपूर्ण जिण्याचा हा पाया आहे:

पवित्र भय बाळगण्याची देणगी आपणांस मिळावी, अशी अजूनहि देवाच्या प्रत्येक मुलाची उत्कट इच्छा असते आणि खरोखरच सर्भोवतालच्या जनांवर खऱ्या परिणामकारक जिण्याचा हा आवश्यक भाग आहे.

वरील वचन धर्म्याच्या ग्रंथांत दिलेल्या नव्या करारांतील वचनांपैकी एक होय. " त्याच्या बरोबर मी सर्वकाळचा करार करीन. मी आपलें भय त्यांच्या मनांत उत्पन्न करीन, म्हणजे मग ते मला सोडून बहकून जाणार नाहीत."

या वरील दोन गोष्टींचा पूर्ण मेळ बसलेला आहे असें प्रेषितांचीं कृत्ये ९:३१ यांत आढळते. मंडळीस स्वस्थता प्राप्त झाली आणि तिची वाढ होऊन ती प्रभूच्या भयांत व पवित्र आत्म्याच्या समाधानांत चालून वाढत गेली. ख्रिस्ती जिण्यामध्ये पौल अनेकदा सदर भयाला महत्त्व देतो. " भीत व कापत आपलें तारण साधून घ्या. कारण इच्छा करणें व कृति करणें हीं तुमच्या ठायीं आपल्या सत्संकल्पासाठीं साधून देणारा तो देव आहे " " देवाचें भय बाळगून पावित्र्याची परिपूर्ति करावी. " (करिं. ७:१)

देवाच्या भयाचा अभाव असल्यामुळे या बाबतींत अर्वाचीन काळ युरिस्टन पंथाच्या काळपेक्षां कमी महत्त्वाचा आहे, असें अनेकदा म्हणण्यांत आलें आहे. देवाचें पवित्र शास्त्र वाचण्याकडे दुर्लक्ष असणें, त्याच्या (पुढील कॉलम पाहा)

संपादकाचे स्फुट विचार

हृदय पिळवटून टाकणारें दृश्य

हें स्फुट लिहिण्याच्या आधीं दोनच तास आम्ही नगर जिऱ्यांतून प्रवास करून आलों. राहुरी सोडून कोल्हार व मग संगमनेर ह्या रस्त्यानें आम्ही प्रवास केला. रस्त्यानें येतां येतां दुतर्फा अगदीं उजाड अशा जमिनी व रस्तरक्षणांरें ऊन्ह दिसत होतें. मधून मधून लागणाऱ्या ओढ्यांत पाण्याचा टिपूस नव्हता. किंचित् कोठें त्या तळपत्या उन्हांत माणसें दिसलीं तर त्यांची धांवपळ पुढील मार्ग लोंकर आक्रमण्यासाठीं चाललेली. कोठें कोठें कालव्याचें पाणी दिसत होतें, पण ह्या पाण्यानें कोणाचें समाधान होईल अशी परिस्थिति दिसत नव्हती. कोल्हारच्या पुढें थोडेसें गेल्यावर पुष्कळ गर्दी चाललेली दिसली. ह्यांत साठ वर्षांच्या म्हाताऱ्यापासून सहा महिन्यांचीं तान्ही होती. दहा बारा बेलगाड्या होत्या, त्यांत चारसहा चारसहा गवताच्या पेंढ्या टाकलेल्या होत्या. पुढें आठ दहा खंडी जनावरें मोठ्या मेढाकुटीनें चाललीं होती. शेजारच्या शेतांत एसादे गवताचें पातें दिसलें कीं, त्यावर ह्या अस्थिपंजरांच्या उड्या पडायच्या व नंतर ताबडतोब मागचीं माणसें येऊन त्यांना मनुष्यानिर्मित रस्त्यावर हाकलून आणायाचीं. हें एक सचंधच्यासचंध खेडें स्थानत्याग करून धुळ्याला चाललें होतें. थोडें पुढें गेल्यावर पारनेर तालुक्यांतील कांहीं कुटुंबे भेटलीं. कोठें चालला असें विचारतां मनमाडला, नाहीतर रस्ता नेईल तिकडे अशीं उत्तरे आलीं. जनावरांना गांवांतील लिंब्याच्या झाडाचा पाला ओरबडून घातला. आतां तोहि राहिला नाही. पाणी नाही. अशा स्थितीत कोठें वाट

(मार्गाल कॉलमवरून चालू)

मंदिरांत त्याची उपासना करण्यास जमण्यांत हेळसांड करणें व प्राचीन ख्रिस्ती मंडळीचें एक विशेष लक्षण म्हणजे असंड प्रार्थना करण्याची वृत्ति, हिचा आपणांमध्ये अभाव असणें या गोष्टींबद्दल खेदजनक उद्गार काढावे लागतात, यांत नवल तें काय ? वरील मथळ्यासारख्या असलेल्या सूत्रांचें स्पष्टीकरण करण्याची गरज आहे. आणि देवाचें पूर्णपणें भय धरण्याची कशी अवश्यकता आहे व त्यापासून कशी धन्यता प्राप्त होते या गोष्टींचें सविस्तर शिक्षण नवशिक्यांला देण्याची आवश्यकता आहे. देवाचें असें भय धरलें म्हणजे माणूस असंड प्रार्थना करित राहिल व असंड प्रार्थना करणें हा विश्वासपूर्ण जिण्याचा एक अत्यावश्यक घटक आहे: प्रार्थना करण्याच्या खोलीत आपण आस्थेनें या रुपादानाची जोपासना करूं. खुद्द स्वगातून आलेले शब्द श्रवण करूं. हे प्रभो, तुला कोण भिणार नाही ? तुझ्या नामाचा महिमा कोण करणार नाही ? कारण पवित्र असा काय तो तूच एक आहेस. जेणेकरून देवाला भिष होईल अशी त्याची सेवा सद्गतीनें व सद्गत्यानें करूं.

परमेश्वराचें भय बाळगणारा धन्य, हें वचन आपल्या अंतःकरणांत स्थिर करून, धन्यतेचें हें एक परम रहस्य आहे, असा विश्वास जंसजसा आपण धरतो तसतसे देवासन्निध जातांना आपणांस वरील वचन पठेल, म्हणून आपण त्याची सद्भक्तीनें व सद्भयानें उपासना करूं. " भीड धरून परमेश्वराची सेवा करा. कंपित होऊन हर्ष करा.

Dr. Ambedkar and the Christian Message.

Mahatma Gandhi has ignored the Christian message and his movement to remove untouchability languishes. He believes there are in Hinduism avenues through which the Depressed Classes can march out of their present social servitude into the social and religious freedom which they seek. He has succeeded in inspiring a few outstanding high caste followers who are making strenuous efforts to prove that Gandhiji is right. However the methods which are being used are not related to Hinduism, but are in fact contrary to Hindu theories and practice. The Depressed Classes are told to clean up, to make themselves respectable, to increase their incomes by engaging in some types of cottage industries, and then they will discover that untouchability will vanish of itself. The Hindus are being urged to allow the Depressed Classes to enter temples, and some, or perhaps many, temples have been wholly or in part thrown open.

In this effort, sponsored by Gandhiji, Hinduism is a decidedly silent partner. In fact, the suggestion that the Depressed Classes should engage in new types of industrial and commercial activities runs counter to the theory on which Hinduism is constructed and brings these classes into direct conflict with other groups who resent these new activities of classes who by the caste system have been assigned their places in the industrial scheme of things. The fact that very few Hindus have given any encouragement to

*An address delivered at the Landour Community Conference on June 10, 1936. Dr. Ambedkar (pronounced ämbädkäär) is a Barrister in Bombay and an officer of the High Court. He is a graduate of Columbia University, New York, and London University with the Ph.D. degree from both. For twenty years he has been giving his best to the uplift of the Depressed Classes of which he is one.

Gandhiji in his effort indicates the message which Hinduism has to give to the Depressed Classes. There is no message of hope here, and Gandhiji's effort to remove untouchability is in reality merely an industrial effort with some social implications. He has ignored the Christian message and his movement which is practically devoid of any religious elements is being looked upon by the Hindus with suspicion, while it is being spurned and ridiculed by the Depressed Classes themselves.

On to the scene comes Dr. Ambedkar. He has years of personal experience of untouchability from the side of the untouched, and has measured the pounds to the square-inch of pressure upon the Depressed Classes by being under the pressure himself. He has been giving himself quietly and consistently to the study of the problem which the Depressed Classes present. He is one of the best trained economists in India. He is thoroughly informed concerning the measure to which his people are depressed economically. He has through many years been a close student of religion. He knows what share his people have and can have in the Hindu religion.

What has been his attitude towards Gandhiji's campaign? It has been generous in the extreme. But he has allowed Hinduism to demonstrate the fact that it has no message for the Depressed Classes. Gandhiji went to the Round Table as the sole representative of the National Congress. That was a very wide commission. But he made the mistake of attempting to stretch that commission to include the Depressed Classes. Dr. Ambedkar, also a member of the Round Table, protested and declared that Gandhiji had no authority to speak for those Classes. The mere fact that he had interested himself in their welfare and was doing something according to his own wishes to better their condition did not constitute him their spokesman. It was a bitter experience for Gandhiji to find his dictatorship over the Depressed Classes challenged by their outstanding representative. That was a new experience for Hinduism, and Gandhiji represented

Hinduism. A feeble effort was made to dislodge Dr. Ambedkar, and at the dictation of Hindu leaders Mr. M. C. Rajah hastily called a Depressed Classes Conference in Delhi and cabled to Gandhiji that he should consider himself the sole representative of the Depressed Classes. Everyone knew that the Rajah Conference was a conference in name only. It had the hand of Rajah, but its voice was that of Hinduism. Dr. Ambedkar knew the hollowness of the Hindu pretences in regard to their interest in the Depressed Classes. He knew that Hinduism produces untouchability and cannot be expected to remove it. And he knew by personal experience that economic independence does not bring with it an escape from untouchability.

But Dr. Ambedkar's time had not yet come. Gandhiji had assured the distinguished gathering at the Round Table that he spoke for the Depressed Classes. Dr. Ambedkar was ready to let him demonstrate how far that was true. And he was also willing to let Gandhiji have every opportunity he desired to test Hinduism's willingness or ability to do away with untouchability. He knew well enough that Gandhiji did not represent the Depressed Classes, and he had reached the conclusion that Hinduism was so constituted that untouchability could not go while Hinduism remained.

For two years Gandhiji had the field to himself. His campaign against untouchability was given lip support so long as he travelled with the Congress. When, a year later, he withdrew from politics all enthusiasm for his reform programme vanished. He found himself with a handful of followers who were trying to inspire the Depressed Classes to improve their living conditions, and with the All-India Village Industrial Association which aims at increasing village industries with the object of bringing economic betterment to the Depressed Classes. The second year went by and there was no evidence that he was the spokesman for the Depressed Classes. In the last issue of *Harijan*, Dr. Erika Rosenthal, a Jewish lady who is

supervising welfare work in Mysore, tells of her difficulty in getting the Depressed Classes to take any interest in their own welfare. She visited Gandhiji to take counsel from him. "Can you teach me how to make them co-operate with us?" she asked. "I am trying to learn it myself," said Gandhiji. A confession that he does not speak for them. And at the end of the second year there certainly is no indication that Hinduism has changed its attitude towards the Depressed Classes, or has discovered a message for them.

Dr. Ambedkar felt that his hour had come. He he given Gandhiji ample time to show what was possible within Hinduism. He had not expected that anything of advantage to the Depressed Classes would come from Gandhiji's efforts. And so at the Yeola Conference he made his famous pronouncement. It was not a bolt from the blue. Nothing could have been more carefully studied out and no decision could rest on a firmer foundation of tested evidence. He said that the Depressed Classes must leave Hinduism for there is no possible chance for them to escape from their present condition while they are a part of the system that is responsible for that condition. He also said that they must adopt some religion that will give them equality with all the other members.

Since he made that declaration it has been demonstrated that he has the educated leaders of his people with him. This was shown in a remarkable way at the recent Conference in Lucknow. Although he was not present, and, though many of us feared that the Conference would lack definite leadership, yet it was demonstrated in a remarkable way that he is the one leader they all acknowledge and it was revealed over and over again that his judgment of Hinduism is accepted absolutely. It was also demonstrated by the addresses and by the resolutions that the Depressed Classes expect to adopt some other religion and they expect to follow Dr. Ambedkar's advice in making their decision.

It is clear then that Dr. Ambedkar does not live unto himself. In a remarkable way he stands for

thousands in India today who are living under the galling treatment which the Depressed Classes receive at the hands of the Hindus and who have reached the conclusion that they are fools to tolerate it any longer. Education has brought them to the place where they realize that if Hinduism has nothing more to offer them than untouchability it is not worthy of further consideration.

So when we consider the question, "Dr. Ambedkar and the Christian Message" we cannot confine our thoughts to him as an individual but must treat him as the spokesman for the educated leaders of the Depressed Classes throughout India. And it is evident that his leadership is rapidly being acknowledged by larger numbers of the various groups within the Depressed Classes.

The question is being asked as to why he does not announce which religion he favours. The Hindus are especially impatient with him. He is accused of not knowing his own mind. They say, "He rants against Hinduism but can't make up his own mind as to what he will do." The Hindus realize that he is through with Hinduism and so they wish he would go and be done with it. They know that he would exert far less influence from outside Hinduism than he does from within. He also knows this and he proposes to wield the largest possible influence. He knows that Mass Movements are the natural way by which groups in India act on their decisions. He knows that many educated leaders are ready to follow his advice but what of the thousands in the cities and the villages who have not gone so far in their thinking? They must be given time to adjust themselves to this new plan. He knows that if only a few move out from Hinduism the rest will probably be afraid to venture. But if a large number move out together then those who remain will find it much easier to follow. So he has said he will wait till five millions are ready.

So long as he can count himself as one of them in their depressed state he is in a position to make common cause with them. He can denounce Hinduism

and can say to his people, "Hinduism is an instrument of satan for our destruction. Let us withdraw from it and leave it to its own destruction." He has said this and they listen.

While he remains as one of them the Hindus find it difficult to oppose him with any degree of success for they find themselves fighting against a reformer and this inspires his followers to greater loyalty. But the moment he joins any other religious group he loses this advantage and becomes merely a proselytizing missionary of his religious faith whatever it might be. He can then only exhort as a well-wishing stranger; now he can counsel as a brother and command as a leader.

Here we have a picture of Dr. Ambedkar. He has been denounced as a political schemer. But the accusation will not stand examination. He has far more political power at his command as the premier representative of the Depressed Classes within Hinduism than he can possibly hope for as one of a few thousand or million who have apostatized from Hinduism, thereby making two hundred million Hindus his opponents. He has been accused of not knowing his own mind. But this has been done by those who would like to make up his mind for him. He has clearly demonstrated the fact that he not only knows his own mind but clearly understands the psychological laws which govern the mental attitudes of those about him and he is holding in reserve the announcement of his own decision until he is assured that a large group of his followers are ready to go with him.

"The Christian Message!" Dr. Ambedkar understands the Christian message as fully as it can be known from the outside. He has studied it as one who is earnestly seeking for an abiding place. Let no one think that Christians by any profound exposition of deep and difficult Christian truth can impress Dr. Ambedkar. The time for argument is passed. He has spent years in England and Europe and in America where he continually associated with devout Christian men. In New York he often attended services at

Union Theological seminary and was deeply influenced by men he met there. This may have been for his spiritual profit or some may fear otherwise. In any case the fact remains that for years in India and in America he has been applying the test of desirability and advisability to Christianity. He knows what Christianity has done and is doing for the Depressed of India. He rules out Hinduism because it has so completely failed at this point. He also knows how Islam, Sikhism and Buddhism stand in this regard. He is no more interested in the fine-spun theories of the brotherhood within Islam and of the casteless claims of Sikhism than he is in academic presentations of Christian truth. "By their fruits ye shall know them," said Jesus, and Dr. Ambedkar utters a loud Methodistic "Amen."

The Christian message has been proclaimed in India. That message has been Christ. We can be profoundly thankful to God for the clear-cut proclamation of the Gospel by those who have gone before us. Whatever the former missionaries and Indian ministers may have done or left undone the fact remains that the "poor of India have had the Gospel preached unto them." This Gospel for the outcastes has become the distinguishing mark of the missionary and the Indian ministers. We and they have become *Bhangis* (untouchables) to the caste Hindus. Rev. John Subhan said to that great gathering of Moslems and Sikhs at the All-Religions Conference in Lucknow that his Moslem relatives and associates called him a *Bhangi* after he became a Christian. He said he was proud of the title because it indicated the reach of the Gospel of Christ.

Do you think Dr. Ambedkar does not know all this? Do you think he does not know that the Christian Church has also fallen short and that caste has made some inroads among us? He knows it all. But he also knows that our Master is Christ and he knows that it is the disciple's task to strive to be like his Master. Dr. Ambedkar expects fruit and rightly so. But he is wise enough to know that there is first the

blade and then the stalk and later on the full corn in the ear. If the life and spirit of Jesus are the goal of those who believe in Him then the life and spirit of Jesus Christ are what Dr. Ambedkar will fix his attention upon. The fruit of Christian living is to be found in India. For this we thank God. We lift up our heads and hearts in reverent thanksgiving that as God through His Holy Spirit has brought to us pardon and liberty so also His Spirit has brought the same pardon and liberty to thousands of the Depressed Classes in every part of India. The witness of these abides for it is founded on the rock Christ Jesus.

The Christian Message today rests with the Church of Christ in India. Its hour of possible triumph has come. If the Christians of India, who have found an escape from the conditions against which the Depressed Classes complain, will bear witness to the fact that Christ has made them free, it will be the hour of Christ's greatest opportunity.

FRED M. PERRILL,

Editor "Indian Witness."

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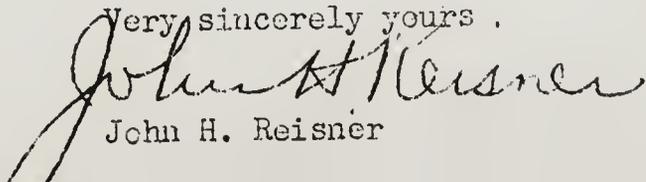
To Those Who Attended
Dr. Mott's Conference, May 7

You will recall Dr. Mott's reference to the interest of the present Viceroy of India, Lord Linlithgow, in the problems of rural India, and Dr. Mott's reference to a pamphlet written by the Viceroy, entitled THE INDIAN PEASANT. This is such a remarkable document that it seems worthwhile to call it to your attention in this way. It is Criterion Miscellany--No. 40, THE INDIAN PEASANT by The Marquess of Linlithgow, K.T., G.C.I.E., published by Faber and Faber, London, one shilling net. I very heartily commend it to you for careful reading.

To whet your interest I am quoting the following sentences taken here and there from the pamphlet:

"But those who govern and those who aspire to govern India must never allow themselves to forget that India's wealth, in an overwhelming degree, is in her agriculture; and that upon the fields of her cultivators is founded the whole structure of India's economy. The peasant, now as ever, is the chief source and creator of both her wealth and her greatness, and of him it may with truth be said that he is India. His the heat and his the burden....My firm conviction, after two years' work in India (and my view was shared by all my colleagues, British and Indian), is that no more potent instrument lies to hand for promoting rural development than a bold, determined and persistent drive towards the goal of a sound primary education for the girlhood of the countryside. There, plain for all to see, but hitherto so little apprehended, lies the key, I verily believe, to India's future. Privileged indeed will be he who will seize it with a firm and purposeful hand, and, brushing aside the doubters and the difficulties, unlock and open wide the door that stands bolted and barred by the rusty prejudice of the centuries between the women of India and the high destiny that awaits them....Debt is the curse of the Indian farmer, for it robs him of the full fruits of his labor, saps his initiative, destroys hope and with it ambition, and darkens the whole outlook of his life. In too many cases, he is born in debt, he lives in debt, and when he dies, his debt is shouldered by his sons....As it was, so it is. The hot sun burns in a cloudless sky, and drives his scorching rays through man and beast, while the note of the Coppersmith bird floats through the shimmering air. The day wanes, the women make their shy way to the village well-head, pausing for a moment to discuss the latest news before carrying home their water-vessels. A dust cloud marks the approach to their secure night quarters of the village herds of cattle and goats. The greybeards of the community close their long parliament beneath the village tree and disperse to their evening meal. Night, sudden and twilightless, falls upon the village."

Very sincerely yours .


John H. Reisner

JHR:M

Centennial Memorial Tablet.

At the Centennial Celebrations held at Ludhiana by the United Church of Northern India, October 29-31, 1937, a Memorial Tablet was unveiled. The ceremony of unveiling and dedication was performed by the Reverend Doctor J. J. Lucas, the veteran missionary of our Church, now in his 91st year. As missionaries of the Presbyterian Church in the U. S. A. were the founders and among the first members of the Church whose anniversary was celebrated, it was fitting that the oldest Presbyterian foreign missionary should perform this ceremony. Dr. Lucas' prayer of dedication was the culminating act of the service of reconsecration on Sunday evening immediately following the stirring message to the United Church by the Moderator, the Reverend Andrew Thakur Das, M.A.

The inscription is as follows :

1837-1937

TO THE GLORY OF GOD

IN COMMEMORATION OF 100 YEARS OF
GROWTH OF THE CHURCH OF CHRIST IN THE
PUNJAB SINCE THE ORGANIZATION OF THE
FIRST PRESBYTERIAN CHURCH, LUDHIANA,
APRIL 29, 1837,

IN LOVING MEMORY OF THE MEN AND
WOMEN WHO HAVE GIVEN THEIR LIVES IN
DEVOTED SERVICE TO INDIA AND HAVE
JOINED THE CHURCH TRIUMPHANT,

IN RECONSECRATION TO THE SERVICE OF
OUR LORD JESUS CHRIST IN THE SECOND
CENTURY NOW OPENING,

THIS TABLET IS DEDICATED BY THE
UNITED CHURCH OF NORTHERN INDIA,
ON OCTOBER 31, 1937.

*Khuda ka uski bakhshish par jo bayan ke bahar hai shukr
ho. II Kor. 9 15.*

(This verse appears on the tablet in Persian Urdu. The translation is "Thanks be to God for His unspeakable gift. II Cor. 9 : 15.)

This Memorial Tablet has been generously given by Mrs. H. C. Velte as an act of loving remembrance of her husband, the Reverend Henry Christian Velte, D. D., who gave more than 52 years of Christian service in India. The entire Church is glad to share in this act of remem-

brance of our honoured Doctor Velte. The upbuilding of the Church was the ruling interest of his life and he was especially concerned in the preparations for these Centennial Celebrations. The Call to Prayer issued from his study in the midnight hours brought first to us the message of re-dedication of our lives to Christ which is the central note of this Centennial. He was Chairman of the Centenary Committee of the Punjab Mission which decided that the Mission's celebration should be merged in the one hundredth anniversary of the beginnings of the organized Church and which handed over its work to the Committee on Centennial Celebrations of the United Church of Northern India. It was God's will that Dr. Velte pass to his eternal reward before this long-planned Centennial took place. In the unveiling of this Memorial Tablet the inspiration of his life and leadership is recalled, and the unity of the Church, visible and invisible, is remembered.

The Tablet is of white marble with lead lettering. It is placed in the vestibule of the Centennial Memorial Church, Ludhiana. This reconstructed Church was dedicated on the first day of the celebrations. It stands as a memorial of a hundred years of history. It is hoped that the main facts of the founding and growth of the Ludhiana Church will be recorded on a tablet later to be placed in the walls of the Church.

It will be interesting here to note some of the history of the church building. The first place of worship was a depository for the press, which provided books and tracts for all India. This building was badly burned in 1845, cause unknown; it was rebuilt and again burned in 1857, and again rebuilt. It was enlarged in 1884 for the Jubilee celebrations.

The Memorial Chapel was built in 1905, the Sunday School buildings in 1922, the vestry in 1926, by private subscriptions and contributions from the Church.

The present renovation, 1937, has been made possible by a gift of Rs. 6000 from The Centenary Fund commemorating the 100th anniversary of the Western Foreign Missionary Society from which our first missionaries were sent out, and by contributions of considerably more than Rs. 6000 from the Ludhiana congregation and friends.

Copy of a letter written by Lady Ewing to her Family and Friends.

(AS FROM 3, EMPRESS ROAD, LAHORE.)

LUDHIANA, PUNJAB.

3rd November 1937.

MY DEAR FAMILY AND FRIENDS,

This wonderful Centenary of our Church in the Punjab deserves a special letter for itself. The success that has attended it throughout has been a real surprise to everyone, for at first there seemed to be little enthusiasm, and great fear of failure in various suggested enterprises connected with the celebration.

But there are always some choice spirits, who, thank God, have faith and conviction and vision! These, by dint of a tremendous amount of hard work, have prevailed to make this historic occasion such a success that my friends will smile at my imperatively-profuse use of adjectives.

All the members of the Centenary Committee, of which Rev. S. N. Talib-ud-Din, Principal of the Theological Seminary in Saharanpur, was Chairman, with many assistants, worked at high pressure until, by the 28th of October, when guests began to arrive, there was a real welcome awaiting them, and every arrangement for their comfort. Those especially in charge of arrangements were Mr. and Mrs. Zoerner, Mr. and Mrs. Leeder, Mr. and Mrs. Ewing (imported from Dehra for three weeks' intensive work with their old colleagues here), Mr. and Mrs. Benjamin, an elder and his wife from the Ludhiana Church who had the entire arrangement for the Indian food, sold in cafeteria style, at a loss, to this great crowd of happy village Christians. Long beforehand notices were sent out, asking people to write for themselves or for their groups as to the sort of accommodation required—Re. 1 for registration for room in houses or tents, and half that, 8 annas, and one anna for simpler requirements. Rhea Ewing was Treasurer for the registration and eating business. There were sheets of tickets,—1 pice, 1 anna, 2 annas and 4 annas, the value of each ticket. He redeemed even a 1 pice ticket that was not used, he told me, as the people left. It was all of great interest to me, as I never was at a Convention where this system was used, though it has been common at the Sialkot and Saharanpur conventions, etc., for years. Many of the missionary friends were more ready to enjoy the Indian food than the Treasurer approved, as they had reduced the prices even to not covering expenses, so that the very many poor people might feel able to get enough to eat. The English-American food (prepared by a committee of which Mrs. A. B. Gould was Chairman) was excellent and very reasonable, but the prices charged did aim to cover the cost. Certainly it did not cover *mine*, as after I had purchased my first rupee's worth of tickets, and sent my servant with an order for my first meal, I was informed that I was a *guest*, along with my dear room-mate Mrs. Velte, Dr. J. J. Lucas, and a number of fraternal delegates.

One of the high spots of the Centennial was the marvellous Pageant, *The Way of the Cross*, written by Mrs. J. M. Benade, and directed by her and Mrs. Zoerner, with many able helpers. Aside from the content of this production, which approved itself to the multitudes who saw it on two successive nights, you would have been amazed at the perfection of the stage settings for six utterly different environments, the electric lighting, the beautiful, or absolutely fitting costumes, from Maharajah Ranjit Singh on his throne to the *Sanyasi* (holy man), smeared with ashes or the villagers at their tasks in a wonderful village Christmas scene, prepared by Kasur and Ferozepore. To me, one of the marvels was that these quite different Acts were rehearsed in widely separated towns, and then brought here to Ludhiana and "assembled" with entire success. I only heard of one dress rehearsal of the pageant as a whole! They were prepared in Lahore, Moga, Kasur, Ferozepore, Saharanpur and Ludhiana. The first scene represented the searchers after God from the earliest sun-worshippers, the Buddhists, Tukaram, the Muslims, to the Sikhs; the second, a conversation between some of the first followers of the Cross in India and two Hindu holy men; the third, the visit of John Lowrie (acted by Rhea Ewing) to the court of Maharajah Ranjit Singh in Lahore, over a hundred years ago; the fourth, the coming of Puran Chand Uppal to Dr. Forman (acted by Dr. Strickler), the interview with his grief-stricken relatives, the angry mob, and his holding to his determination to confess Christ. (Mr. Uppal was one of the most efficient and greatly blessed pastors in the Punjab for fifty years, a convert from a Hindu home); the fifth, the joyful celebration of Christmas by a group of village Christians; and sixth, a scene "Looking towards the Future" acted by a group of educated young people from Lahore, personifying the Church, Faith, Hope, Love, Beauty, Health, Play, Brotherhood, etc., and the youth of the future. It was all done in Hindustani, but the English original is to appear in the United Church Review. My province, however, is only to give a bird's-eye view of all that this Centenary has meant to us all.

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There was a full programme of many meetings in the big tent, devotional, historical and on the last day, Sunday, great sermons. Mrs. Weir at the piano and Messrs. Wisser, Strickler and Loehlin with their violins, led the music, or we had Indian musicians with their instruments for the many Hindustani hymns and *bhajans* and psalms in Punjabi. The first meeting of all was in the just-completed, practically new Church. It is not yet fitted with seats, and was only just given over by the workmen, so that Thursday night Mrs. Benjamin, with a group of women whom she had gathered, worked till after midnight, scrubbing that mud-covered floor, which had been so covered to let the cement set. The platform was all in order, and the Moderator of the United Church of North India, the Rev. Andrew Thakur Das, pastor of the Naulakha Presbyterian Church of Lahore, presided. There was some joyful singing to God's praise in this re-dedication of the Church, one or two short speeches, and the dedicatory prayer by Rev. Dr. J. J. Lucas now in his 91st year after sixty-seven years in India, but so active, and always, with the advancement of the Church of Christ in India his greatest interest.

For the grand success of the *Procession* through the city of Ludhiana on Saturday afternoon, all honour must be given to Rev. Frank Llewellyn of Ferozepur. It was his belief in the moral effect of this procession, and his never being discouraged by the Presbyterian dignity of his friends, that brought it through to a triumphant success, as well as the great help given by others like Mr. Love, who helped to direct the course of the procession, riding back and forth on a gayly caparisoned black horse! The line was a mile and a half long, with large delegations from every station and many institutions, beginning with Ludhiana, which was founded first, and followed in order according to age by all the others. There was no lack of dignity. Jullundur had as part of theirs, a huge elephant lent by Kapurthala State. Each group sang Christian hymns and psalms as they marched slowly along, and at a given time the whole line halted, and a leader in each group gave a short five-minute address to the non-Christians who lined the whole route. Dr. Lucas Sr. Rev. McCheyne Patterson of the Scotch Mission (both distributing literature at every halt), Mrs. H. C. Velte and I were in the second car. Being thus at the head of this interesting exhibition, I feared that we would know nothing of its wonders, but at the far side of the city, Mr. Llewellyn came back from the first car and said, "The procession is now over. You can draw to one side, Dr. Strickler, and watch the line go past." The latter went off to take some snapshots of some parts of it. Edmund Lucas had his car full of guests, but Nancy preferred to walk all the way with the Naulakha Church folk, with their banners and all, and the Lahore educational institutions, so she saw only their own small corner. Mr. and Mrs. Parker of Woodstock marched with fifteen of the missionary children from there—Newtons, Harpers, Wisers (two each), a Lucas, a Barrows, an Ogden, a Wilson, a Llewellyn, a Parker, etc. All these children were thrilled. Before I left Landour Ewing Lucas came to tell me he had had a letter from his father in reply to his request to come to Ludhiana. "And he asks, Nani, if I want to go just for the 'fun' of it, or to take part in what is a real act of praise and worship." Ewing looked very serious and evidently felt right about it, at least when it was shown to him in that way. Throughout that big city, during all that slow march of group after group of Christians, we all agree that we never heard one disrespectful word spoken. This is really a remarkable tribute to the impression given by this demonstration.

At one meeting in the Tent, I happened to be sitting by a man who was evidently a Mohammedan. I got into a little conversation with him. He said he was not a college man—so many Forman College students came from here—but was a merchant. He made no remark about several addresses that were made, till Miss Morris was telling of the many notable women who were outstanding in the Christian Church of the Punjab. She was speaking in her very beautiful and fluent Urdu, when this gentleman turned to me and said, "Who is she?" I said, "That is Miss Morris, who has been for many years here in Ludhiana." He exclaimed, "*She is fine!*"

The Sunday was a day of great privilege, beginning with the communion service, 6-30—7-30 a.m. After the evening meeting, there was the unveiling of the Tablet in the vestibule of the Church put up by Mrs. H. C. Velte and her son, in memory of Dr. H. C. Velte, who spent years of his life in thought and effort for the Church in India. This does not appear on the Tablet, but in a footnote on a leaflet telling of the Centennial Memorial Tablet. The inscription is as follows:—

1837-1937.

TO THE GLORY OF GOD

IN COMMEMORATION OF 100 YEARS OF GROWTH OF THE CHURCH OF CHRIST IN THE PUNJAB SINCE THE ORGANIZATION OF THE FIRST PRESBYTERIAN CHURCH IN LUDHIANA APRIL 29TH 1837.

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IN RECONSECRATION TO THE SERVICE OF OUR LORD JESUS CHRIST IN THE SECOND CENTURY NOW OPENING.

THIS TABLET IS DEDICATED BY THE UNITED CHURCH OF NORTHERN INDIA ON OCTOBER 31st, 1937.

Khuda ka uski bakhshish par jo bayan ke bahar hai, shukr ho.—II Cor. ix: 15.

(This verse appears on the tablet in Persian Urdu. The translation is "Thanks be to God for His unspeakable gift."—II Cor. ix: 15.)

The Tablet was unveiled by Rev. Dr. J. J. Lucas.

The one who represented the Church in the last great scene of the Pageant, was Miss Priobala Mangat Rai, a professor in Kinnaird College for Women, Lahore, daughter of Rai Bahadur Mangat Rai, a convert to Christianity while in Forman College, and Dr. Dora Chatterji, and grand daughter of Rev. Dr. K. C. Chatterji and great grand daughter of Rev. Golak Nath, the first Christian ordained ministers of the Church in the Punjab. She stood by a great lighted cross as she made the telling last message.

The last event of the Centenary was a *pilau* feast, when 2700 people sat together as one family on the floor of the tent, many of them former untouchables.

organized by Mr. Jewellyn.

1837

PROCESSION
OF
THE CENTENNIAL CELEBRATIONS,
LUDHIANA.

SATURDAY, 30TH OCTOBER, 1937.

400 P.M — 600 P.M.

1937

Order of March.

1st Division Speakers and Guests. (In Moter Cars)

A. Thakur Das	S. N. Talib ud Din	E. Maya Das	Abdul Haqq	Siraj ud Din
J. J. Lucas	Mrs. M. Dass	Lady Ewing	Miss Morris	F.J. Newton
H. Golak Nath	Rev, Ghulam Masih	Mrs. Velte	J. B. Weir	K.L. Ralla Ram
F B. Llewellyn	E.D. Lucas	H.J. Strickler	Dr. Farra	A.B. Gould
McCheyne Patterson	A. Ralla Ram	B.L. Ralla Ram	J.L. Gray	Sardar Khan

2nd Division LUDHIANA 1834.

Ludhiana Church, Officers and Session, Sunday School, C. E., Anjuman
E.C.H S.—Staff, Scouts, Hostel students, Primary Department
Medical College and Hospital.
Raekot Church
Unorganized Churches of the District
Jagraon Church and Sarah M. Wherry Mission Girls School.

3rd Division SAHARANPUR 1835.

Saharanpur Church
United Theological College
Christian Industrial School
Unorganized District Churches
Reformed Presbyterian Mission

4th Division JULLUNDUR 1846.

Golaknath Memorial Church, Jullundur City
Church School Jullundur
Jullundur Cantonment Church
Kapurthala Church
Nakodar Church
Bholath Church
Lakhidar Shadipur Church
Unorganized Churches and Village schools.

5th Division LAHORE 1849.

Naulakha Church
Hira Mandi Church
Mozang Church
Rang Mahal Mission High School
Forman Christian College
Anna C. Weir Dispensary
Forman Girls Middle School
Kinnaird High School
Kinnaird Training Centre
Kinnaird College
British and Foreign Bible Society
Wagah Church
Hudiara Church
Mannihala Church
Shahdara Church
Shahdara Farm School
Sharakpur Church

Warburton Church
 Mirpur Dhamki Church
 Unorganized Churches and Village Schools

6th Division AMBALA 1849

Ambala City Church.
 Ambala Cantt Church.
 Philadelphia Hospital.
 M.E. Pratt Mission School.
 District Churches and Schools.
 Kharaz Church.
 Jagadhri Church.

7th Division DEHRA DUN 1853.

Dehra Dun Church.
 Girls High School.
 A.P. Mission Boys High School.

8th Division HOSHYARPUR 1867.

Mona Memorial Church.
 Mary Chatterjee Mission School.
 Mukerian Church.
 Ghorewala Church.
 Tanda Church.
 Dasuha Church.
 Unorganized Churches and School.

9th Division THANESAR 1874.

Ludhiana Church Council Home Mission Field

10th Division LANDOUR, MUSSOURIE 1874.

Kellogg Memorial Church.
 Woodstock School and College.
 Woodstock Church.

11th Division SANTOKH MAJRA 1880.

Christian Colony.
 United Church of Northern India.

12th Division FEROZEPUR 1882.

Ferozepur City Church.
 Ferozepur Cantt Church.
 Frances Newton Hospital.
 Rupal Church.
 Unorganized Churches and Schools.

13th Division PHILLAUR 1885.

Church and District.

14th Division KASUR 1900.

Kasur Church.
 Lahore Church Council Girls School.

- Kasur Christian Community School.
 Chuslewar Church.
 Burj Namdar Church.
 Fatehpur Church.
 Mari Megha Church.
 Wadana Church.
 Daftuh Church.
 Chathianwala Church.
 Khem Karan Church.
 Unorganised Churches and schools.
- 15th Division KHANNA 1908.**
 Church and District.
- 16th Division RUPAR 1910.**
 Church and District
- 17th Division MOGA 1911.**
 Moga Church
 Training School for Village Teachers.
 Staff
 Training Department.
 Middle Department.
 Primary Department.
 Daudhar Church.
 Mudki Church.
 Unorganized Churches and Schools.

INSTRUCTIONS.

1. The line of march will form along the Tahir road toward the Ewing Christian High School and numbers will be placed along the road to indicate starting point for each division. Delegations will collect and be in place Ten minutes before four. The procession starts its march promptly at four o'clock.
2. The Pastor of the Church in each station will be marshall and leader of his division and he should assemble his people and issue instructions. Prayer should be offered at 3-55 in each section.
3. Marchers should walk four a-breast and care should be taken especially when the line is forming so that the road may not be blocked. Motor cars should pull to the left side of the road to allow other motor cars to pass by to get into proper place in the procession.
4. The line of march will halt at five o'clock in the midst of the bazar and the speaker in each division will begin speaking to the people gathered along the line of procession. The halt will not be longer than five minutes. Each division will furnish its own speakers.
5. There should be a little space between the divisions and each division should choose its own songs and bhajans for singing.
6. If handbills or gospel portions are to be distributed elders and pastors should be entrusted with this work and care should be exercised not to cause a stampede among the spectators to secure portions or pictures.
7. The procession should proceed in the spirit of prayer that it may be a witness to the Living Christ.
8. The route of procession will be along the road past the Benjamin Weaving Factory through the Chaura Bazar to the Clock Tower and past the R/R. station back to the Mission Compound.

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Sketch of the building and surrounding garden area.

3 Empress Road
Lahore

Christmas Greetings -
from the Lucas family -
and Jan & Ewing -

Nov. 11 1937

My dear Dr. and Mrs. Speer,

The enclosed printed sheet was never meant for publication! I said to Miss Morris, the day after the Centenary ended, "I have a mind to write an informal letter to Dr. and Mrs. Speer, now that they are at Lakewood, to tell them something of what this Centenary has meant to us". She said "Do let me have a copy to send to my sister." Several other Miss Sahiba; coming along, echoed her request. I thought of how busy they all were in Committees and meetings, and of the possibility of getting a dozen copies mimeographed, and consented. Helen Black undertook to give Nancy a list of those wanting it. But imagine my consternation, when the next morning, Miss Morris told me that the last time she had seen the list, over 200 had been signed for. When we were leaving and the list was handed to Nancy, there were over 400. This was far be-

yond anything but the printing press.

I wanted to tell you that it was done originally to try to get to you, the great blessing this has all been to all of us. You are sure to have sent to you the whole programme. Edmund Lucas' address on the Educational Work of the Church and Mission was said to be a fine. I am to read it, but there were limits to the attendance on meetings of a bad year, 80th year. However, our dear friend Dr. J. J. Lucas, in his 91st year, attended all day meetings, and spoke, and prayed several times.

Do you know that each of my three daughters is now a grandmother?

A cable came from Ted Lucas, from Pittsburgh, to report the birth of a daughter on Oct. 25th. Nancy Coheen Wallis' daughter was born Feb. 16, and Vernon Jackson III, was born Apr. 8th, '36. Rhea and Margaret take the greatest joy in their sweet Peggy. She is a blessing to them both.

I am well. I plan to go to Vengurla after Christmas. With warm love to you both,
Jane S. Swing.

Copy of a letter written by Lady Ewing to her Family and Friends.

(AS FROM 3, EMPRESS ROAD, LAHORE.)

LUDHIANA, PUNJAB.

3rd November 1937.

MY DEAR FAMILY AND FRIENDS,

This wonderful Centenary of our Church in the Punjab deserves a special letter for itself. The success that has attended it throughout has been a real surprise to everyone, for at first there seemed to be little enthusiasm, and great fear of failure in various suggested enterprises connected with the celebration.

But there are always some choice spirits, who, thank God, have faith and conviction and vision! These, by dint of a tremendous amount of hard work, have prevailed to make this historic occasion such a success that my friends will smile at my imperatively-profuse use of adjectives.

All the members of the Centenary Committee, of which Rev. S. N. Talib-ud-Din, Principal of the Theological Seminary in Saharanpur, was Chairman, with many assistants, worked at high pressure until, by the 28th of October, when guests began to arrive, there was a real welcome awaiting them, and every arrangement for their comfort. Those especially in charge of arrangements were Mr. and Mrs. Zoerner, Mr. and Mrs. Leeder, Mr. and Mrs. Ewing (imported from Dehra for three weeks' intensive work with their old colleagues here), Mr. and Mrs. Benjamin, an elder and his wife from the Ludhiana Church who had the entire arrangement for the Indian food, sold in cafeteria style, at a loss, to this great crowd of happy village Christians. Long beforehand notices were sent out, asking people to write for themselves or for their groups as to the sort of accommodation required—Re. 1 for registration for room in houses or tents, and half that, 8 annas, and one anna for simpler requirements. Rhea Ewing was Treasurer for the registration and eating business. There were sheets of tickets,—1 pice, 1 anna, 2 annas and 4 annas, the value of each ticket. He redeemed even a 1 pice ticket that was not used, he told me, as the people left. It was all of great interest to me, as I never was at a Convention where this system was used, though it has been common at the Sialkot and Saharanpur conventions, etc., for years. Many of the missionary friends were more ready to enjoy the Indian food than the Treasurer approved, as they had reduced the prices even to not covering expenses, so that the very many poor people might feel able to get enough to eat. The English-American food (prepared by a committee of which Mrs. A. B. Gould was Chairman) was excellent and very reasonable, but the prices charged did aim to cover the cost. Certainly it did not cover *mine*, as after I had purchased my first rupee's worth of tickets, and sent my servant with an order for my first meal, I was informed that I was a *guest*, along with my dear room-mate Mrs. Velte, Dr. J. J. Lucas, and a number of fraternal delegates.

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