The Dummagudem Lace Industry

MANY friends write and say, 'Do tell us something of your lace industry'. We are such busy people, and have so little time to write separate letters, that I am printing a little account of how and why we began it, and how we carry it on.

I began first in a very small way among the elder girls of our boarding school when I came to Dummagudem for the first time in 1882. I had often wished in my first years of service in India that the elder girls in a boarding school had something to do out of school hours. They are apt to get so listless and heavy and have too much time to themselves. They cannot be always reading, and they are so poor—seldom have a copper to buy a book—and I used to wonder whether we could not do something more to interest them. When we were in Cotta, Ceylon, in 1882 detained for the steamer, I saw the women and girls all busy darning net, and I thought 'this is the very thing I want'. The ayah taught me some stitches; I was very stupid at it, but she was patient, and she gave me a few patterns roughly drawn on paper. We sent to London for some net and darning thread, copied the patterns on thin paper, which we pasted on brown paper, and so began. A few of the elder girls soon learned, but our sales were very limited. The first worker outside the school was a lame Koi boy, the son of the headman of a village near. Poor fellow, he had been a fine healthy boy, but was gored in the knee by a cow and doctored till his leg was utterly useless. One doctor (?) 'to get out the swelling' had burnt it with a piece of hot iron and had kept the wound open with live mercury, till every joint was more or less a sore. Another doctor, after demanding a kid as his fee, had bled it, inserting buffalo horns on each side of the swelling. The last medical attendant had cut the sinews under the knee. We got him carried to the mission compound, where, after many days, he learnt to do lace work and learnt also of the Home beyond. Eventually he was baptized, and supported himself more or less by the lace work for five years, when God took him Home, where to use his own words, 'he would run though he could never walk down here'.

Miss Graham, our devoted medical helper, could draw, and she helped us greatly with patterns, and would put my crude ideas straight. Our elder girls married and left school. Some of them

kept up the lace work, and now their children are among our best workers. In those days we used to get from England six yards of net and half a pound of darning cotton at a time. We soon used embroidery cotton and then linen flourishing-thread. I used to prepare every piece of work with my own hands, but now we have four girls and a woman constantly employed cutting out and preparing the work. A man draws the patterns on specially ruled paper, but I still have to design, and I find the patterns in many odd places, leaves and botany books, old laces, fashion plates! We now use about 300 yards of net a week, and have nearly 800 outside workers, as well as many of the girls working in the school. We use chiefly Peri-lusta Flosette in black and in white. Our work increased after the famine of 1897. We had a few poor young women who had to be helped, and making work for people spoils them. So I said there was to be no more such help. For one month we would feed them, and they were to learn lace work; and so the lace class began on the verandah. How to get a market was the next thing. Miss Bruce, our zenana helper (1895-99), made the work known among her friends, and, when she went to Darjeeling for the hot weather (1898), got us many orders. So we took courage and went on. Miss Fröhlich kept on the work while we were away on furlough (1900-1), and since our return, Miss Wallen has been my chief partner (shall I not say?) by getting sales among her friends, cutting out new patterns, doing all the accounts, giving out work, etc. All the collars, cuffs, etc., have to be cut out exactly, the pattern drawn and then pasted on to strong paper on which the net is worked. Each piece of work has to be folded up in newspaper and given to the worker. Friends have been most kind in sending us newspapers. The workers are nearly all very poor, and live in huts of one room, where everything is done, cooking, eating and sleeping. How they keep long pieces of work clean one can hardly understand, but we are so thankful that they can do the work in their own homes. At times it is amusing to hear an old worker explaining to a new one how to keep her work clean. 'You must buy a piece of soap; you must keep a clean rag near you; if you stop your work to wipe the perspiration off your face you must wash your hands again; if you scratch your head you must wash your hands; if you take up the baby you must wash your hands' and so on. One of the Christians, enumerating the good of lace work, said: 'It is good for three things, it gives us money; it keeps our wives from gossip-

ing, they have no time to be running to the neighbours' houses; and it makes them clean.'

In the boarding school it is a great comfort to me. We pay the girls a little for every piece done well, so that they have some money wherewith to buy books and to put in the collections. Some of the older ones have saved enough to buy a cow by the time they married. They are so proud of having their own books, bought with their own money. The first thing that a girl saves up for is a Bible. As for the poor women who work, they say many would die were if not for the lace. Some, who formerly lived by begging, now earn enough to support themselves and help other members of their families. A good worker can get six to eight annas a day but many only get three to four annas. The work being done in the homes we cannot tell how long their days are. Last year the workers were paid Rs. 58,075.

We seldom teach any new worker now, and have quite given up the learners' class. One worker teaches another, and, at times, it is quite piteous to hear would-be-workers say: 'I can do flowers and leaves, please give me just a little bit of net to learn on. 'No, no', I say, 'new workers mean more pins, more papers, more needles, more strength on our part, and more ladies who are willing to buy.' 'Ah! but we are so poor, just give to me.' Sometimes I give in, but often we are oblige to turn away would-be-learners.

A poor lad who was chawed by a crocodile, and had his leg chopped off by his friends in 1900, comes hobbling along for his work, and is so happy in being able to make his living. He keeps his work so nice and clean, and ties it up in a cloth and hangs it over his shoulder as he hobbles away. I have allowed the brother of our second lame Koi to learn. The poor mother missed her big son's earnings so much after he died, and when the brother begged to learn I had not the heart to refuse, at first but now his wife can do it and men must stop the work is too much for us. Another poor laddie, with a lame leg, comes hopping in to have his work changed. He wanted to be a Christian. We don't like Christian beggars, and yet he cannot do coolie work, so we said that if he learned to support himself we would ask Mr Cain about his baptism. It was very hard for him at first, as he had to learn to hold his needle, and the fine work made him restless, as he had not been accustomed to sit still. However he has gone on and can now earn his own living.

Many of the workers give small sums of money to church collections, and some who are not Christians bring their annas, and say

shyly: 'Take this for God, please.' I think the lace workers gave more than Rs. 900 last year in thankofferings and subscriptions. They would have given more, but times are so hard, and food grains more than treble pre war rates.

To the war fund they contributed their share earnestly hoping that their annas would help towards the speedy termination of that calamity and still prices do not go down.

We have been wonderfully helped in our sales. Friends, known and unknown, in all parts of India, Great Britain, Canada, Australia and New Zealand take boxes of lace and show them to their friends who in their turn take boxes.

We have had two bronze medals and four silver medals from the Industrial Section of the 'Fine Arts Society's' Exhibition in Madras, a silver medal from the Indian Christian Exhibition in Madras, 1902, a silver medal from the Education Exhibition, Madras, 1907, the fourth best collection of lace in the National Congress Exhibition in Bombay, 1904, a bronze medal at the Industrial Exhibition, Nagpur, 1909, a bronze medal at the Myscre Exhibition, 1912, and a prize money at the second Exhibition, 1913, gold medal, Mysore, 1916.

The majority of our workers are Christians, but we allow others to learn, and would let many more were it not for the fact that we have not time or strength to undertake more. There are about one hundred Kois who work. The Kois are an aboriginal tribe who live in the jungle and are hard-working rough cultivators. The women help their husbands and also cut firewood and bring it in for sale from door to door. Their hands are hard and horny in the extreme, and yet some of them do the lace work most cleverly and keep it clean in a marvellous way. Except a few whom a teacher's wife visits during the week, the caste women attend a Bible class on Sundays. The majority come to Church and a Biblewoman teaches the women as they wait for their work to be given. So we try that all may learn of Him whom to know is Life Eternal.

I remain,

Yours most gratefully,

S. CAIN.

March, 1920.

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P. S. VARIER'S

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4

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E. March '21. S. *90, Lower Chitpur Road, Sinduriapatty, Calcutt*

GANDHI SAHIB.

The Man of the Moment.

The following article is from the *Galegow Herald* :—Who is this "egregious Mr. Gandhi" whose quaint designs propounded with all solemnity to bring the British Government to its knees and hasten the establishment of complete self-government in India aronse the enthnsiam of Indians and the ridicule of Europeans? He is the soul of India in revolt, the spirit of Indian discontent, the assertion of the East's equality with the West, the most powerful and at the same time the most puzzling personality in India today. Physically, he hardly counts : scarce 5ft. 6in. In height, frail of body, hnmble in dress and, devoid of good looks, he presents an altogether undistinguished figure ; bnt a light in the eyo and a spring in the step mark him off from the common herd. Birth and caste yield him little prestige : his father was an obscure official in a native state and he himself is a barrister who ceased to practice some years ago. He comes not from the proud ranks of priest or soldier ; his caste is that of the trader ; bnt seven years in England and twenty in South Africa have familiarised him with the wider world of men and affairs aud given him a knowledge of the English langnage possessed by few of his countrymen. He is no orator : snd yet he commands the ear of India. He lays no claim to scholarship, he has written nothing with any prospect of immortality. He is the nominee of no party, and yet to day at the early age of 52 he holds first place in the hearts of his countrymen. Wherein lies his power? The answer is ohvious—in the man himself. This man of humble birth with the light in his eye and the step of a pioneer, this saint turned politician, this returned exile breathing the doctriues of Tolstoy and Ruskin, this "egregious Mr. Gandhi' is the biggest man in India. We have nobody in this conntry to whom we can liken him: a General Booth turned politician or a Reverend Roth Smillie might serve as a possible approach to a Western comparison, but even there we should be far from the real Gandhi. He baffles classification. Here, for example, are a few estimates that came within my own knowledge. 'Sir, he is a God,' was the reverent verdict of a Bengali station-master; 'God has given only one Gandhi Sahih in this millennium', was the fine tribnte of an unlettered villagor. 'Gandhi is our Mahatma' (our superman) was the faith of a student disciple. 'This man reminds me of the Apostle Paul' said a shrewd Government official who had evidently been to a Sunday school in his youth; 'Beware of Gandhi,' wrote a valued friend, 'he is a revolutionary of a most dangerous type," I have heard him further described as a 'charlatan', a 'madman.', a 'visionary,' a menace to British rule,' an 'astnte politician who hides his real designs under a mask of guileless simplicity', an 'irresponsible and unscrupulous agitator,' a 'country cousin,' the 'saviour of his country,' and the 'egregious Mr. Gandhi.' This, then, is no common man, be he revolntionary or evolutionary, prophet or politician, saint or sinner, agitator of statesman, madman or wise man, saviour of wrecker, mere man or superman: come he in peace or come he in war, he arrests attention and demands a hearing. He is not to he dismissed by the fine sarcasm of an oditorial in an English newspaper nor rendered ridiculous by the foolish worship of admiring disciples: In him the current discontents of India begotten of certain nnpopnlar legislative measures, agrarian and industrial grievances, social inequalitie sat home and abroad, tho implications of the great war and the aftermath of martial law in tho Panjab find expression and he can only be silenced when theso are remedied or allayed.

Bnt what manner of man is this? He is a patriot. I have never known a more Indian Indian. He is, moreover, a man of the people. Poverty is the badge of his tribe ; the clothes he wears were probably woven by himself—one of his hobbies is handloom weaving ; his wants are few—he exists mainly on nuts and fruits ; he always travels third class on the railway—a sure token of humility in India, and he is big enough and human enough to break through the conventions of caste and custom in order to eat with pariahs. He will even dine with a Christian missionary! Either a touch of nature makes him wondrous kind' or diplomacy drives him to strange companionships and nnlikely dinner parties. He is a saint in homespun ; but the man is never lost in the saint, for this strongly assorted democrat maintains against heavy odds a keen sense of humour. Then he is a man who bears in his body the makes of suffering. Here, if anywhere, we light on the secret of his power. This man has suffered for being an Indian ; his patriotism has been put to the test time and again, notably in South Africa, where he surrendered a lucrative practice at the bar in order to share the afflictions of his people, and where his championship of their cause led him frequently to prison and on one occasion to the verge of a violent death at the hands of a misguided countryman. These marks command respect. He is the stuff of which martyrs are made.

A partisan in politics, Gandhi is no bigot in religion. He calls himself a Hindu, bnt that is a term exceeding broad, and in many matters he shares common ground with Christians and Mahomedans. In fact, his ardent sympathy with the latter contribnted largely to the gravity of the Khilafat agitation. He is a disciple of Tolstoy and Ruskin ; hut he roverences the Christ, and qnotes as freely from the Sermon on the Mount as from the Gita. He sees in the Apostle Panl's enlogy of love a foreshadowing of his own doctrine of 'soul force,' snd Calvary as the supreme symbol of sacrifice, is to him holy ground. Familiarity with the Christian Scriptures is a remarkable featnre of this remarkable man. Courage and sincerity are closely allied, and Gandhi fears neither friend nor foe. He speaks his mind with refreshing candour ; and herein he isja man apart, for Indians generally are inclined to say what they think will please, and shrink from stating unpleasant truths. Determination is another arresting characteristic. Determination is not far removed from doggedness and we mnst confess that the 'egregious Mr. Gandhi' is a 'thrawn deovil.' Once set on a certain conrse nothing moves him but disaster. This was tragically illustrated in his advocacy of 'passive resistance,' which led, in some measure at least, to the ontbnrst of mob fnry that ushered in the reign of terror in the Panjab. Notwithstanding this obstinate straiu in him he knows tho valne of compromise, and has proved himself more than once a shrewd man of affsirs. Few practical politicians at the age of 52 have a better record of 'something attempted, something done.' His record in South Africa will hear the closest scrntiny, and all who read it mnst bear tribnte, however reluctantly, to his resource as well as his patriotism. Retnrning to India late in life, he plunged with eagor spirit into its problems, and many hailed him as the natural successor of Gokhale—one of the greatest Indians of all time. For a time social and economic questions claimed him; he intervened effectively in agrarian troubles in Champaran and Kaira snd showed no little resource in handling labonr problems; he advocated the revival of cottage indnstries, notably handloom weaving, and pleaded earnestly for the recovery of self-respect among his people ; female emancipation found in him an ardent champion, and edncation. on Indian lines, a powerful advocate. Ultimately, impelled by the sovereign motive of patriotism, he entered the tronbled arena of Indian politics, and he stands ont today the acknowledged leader of the extremist wing of the Nationalist party and the anthor of the policy of non-cooperation. This is frankly a policy of boycott, and its avowed object is by rendering the present Government futile and impossible, to win complete self-government for India. Primarily it had in view the modification of the Peace Treaty with Turkey and reparation for the alleged miscarriage of justice in the Punjah: bnt these minor claims are now merged in the snpreme claim for immediate and complete Home Rnle.

We do well to remember that this non-cooperation movement has behind it not only the dominating personality of Gandhi bnt also the following sources of discontent :—(1) The Rowlatt Act—a measure designed to deal immediately and drastically with sedition, bnt carried throngh in the teeth of the vehement 'opposition of educated India. (2) The Peace Treaty with Turkey the terms of which, by their alleged unfairness to the Snltan of Turkey and his empire, aroused the deep resentment of Indian Mohammedans. (3) The unfortunate and tragic happenings in the Punjab in April, 1919: 'martial law and no damned nonsense' may be a sovereign remedy in desperate emergencies, but in the Punjab if it averted a mutiny, as its defenders claim, it left behind an ombittered popnlance and wounded the heart of the province. (4) The treatment of Indians in South Africa and elsewhere—the badge of inferiority is harder to bear as the national consciousness in India gains in strength. (5) The acute economic pressure created by the war and the apparent helplessness of Government to relieve the situation. (6) Ever-recurring agrarian snd industrial tronbles, turned so easily to political account, since the grievances, as a rule, are genuine: and (7) The nniversal spirit of revolt against things as they are in the world today, and vocal in India as elsewhere. Bearing these things in mind, it is not altogether snrprising that ardont spirits like Gandhi have come to the conclnsion that British administration in India has been weighed in the balance and fonnd wanting. Things, they argne, could not be worse nnder Indian rule, That they are mistaken hardly affects the issue ; they are out to make India mistress within her own honse and the spirit of haste now domininates their counsels. Hitherto the goal of edncated India has been self-government within the Empire, today the extremist wing of the Nationalist party define their objective as 'self-government by all legitimate and peaceful means.' The reassuring words, 'within the British Empire' are dropped, and the possibility of separation must therefore be faced. In the meantime India may become a vast Ireland.

(*Continued at foot of col. 3.*)

(*Continued from col. 2.*)

I am of opinion, however, that the policy of non- cooperation will fail in its immediate objective for two very good reasons. (1) It runs counter to human nature. It ask the lawyer to give up his practice, the trader to confine himself to Indian goods, the politician to shun the councils the politician to renounce his titles, the student to withdraw from Government schools, and the parent to cease propagating his kind till Home Rnle is won. This is magnificent, but it levies an impossiblo tax on Indian human nature as at present constituted. (2) It is dictated by no overmastering need. It overlooks the salient fact that the peasant, the man that really matters in India, and to whom political power must ultimately pass—has yet to be persnaded that Home Rnle is a good thing, far less an immediate necessity. But whether non-cooperation succeed or fail, Gandhi himself will triumph, for he represents the soul of a people and the man is bigger than his methods. Ere we part from him let us remember that his campaign is inspired by love of India rather than hatred of Great Britain. He is singularly free from race prejudice. He was with us heart and soul in the strnggle with Germany as he was with us years ago when as captain of an Indian company of stretcher bearers, he helped us against the Boers. He counted among his friends the late Lord Roberts ; he may find another in Lord Reading. When in conrse of time the 'United States of India', come into existence I hazard the opinion that history will regard the spectacle as an outcome of the work and worth of the 'egregious Mr. Gandhi,' as well as the crowning triumph of British statesmanship in India.

Marked
See especially page 9.

Confidential—Not for Publication

Minutes of the Meeting of the Executive Committee of the North India Christian Tract and Book Society, held at the Tract and Book Depot on the 18th August, 1921, at 7-30 a.m., and the 19th August, 1921, at 12 noon.

18th AUGUST, 1921.

Present:

RAI BAHADUR A. C. MUKERJI, B.A., *Chairman*,

MISS A. E. WISHART.
REV. C. A. R. JANVIER, D.D.
REV. W.C. MACDOUGALL, PH.D.
REV. A. RALLA RAM, B.A.
REV. J. H. WILKIE.
J. M. DAVID, ESQ, B.A.
M. W. HARLOW, ESQ.

N. K. MUKERJI, ESQ. B.A., *Secretary*.

1. The meeting was opened with prayer by Dr. Macdougall.

2. The Minutes of the last meeting were confirmed.

3. Letters regretting absence were received from the President, the Rev. T. C. Badley, Miss A. B. Mount, the Rev. S. H. Kearsey, the Rev. E. M. Meyler and Mr. B. Dukoff Gordon.

4. The Secretary read a letter dated the 23rd July, 1921, from Dr. J. M. Waters (Secretary, Canadian Presbyterian

Mission) stating that the Rev. Yohan Masih has expressed his willingness to work for the Tract Society for 3 or 4 months in 1922.

The Secretary was instructed to thank the C. P. Mission and the Rev. Yohan Masih for this help.

5. The Secretary presented a report regarding Newspaper Evangelism, vide, Resolution 9 (a) dated the 7th May, 1921, stating that the Convener of the Literature Committee of the United Provinces, Representative Council of Missions had so far failed to secure a Convener for the Committee on Newspaper Evangelism.

After careful consideration it was resolved that the Rev. B. T. Badley, and the Rev. J. Devadasan be requested to collaberate with the Committee of the United Provinces Representative Council of Missions, and the entire Committee thus formed be the Tract Society's Committee for giving a start to the scheme, the convener of the Council's Literature Committee being requested to ask one of these gentlemen to act as convener of the committee.

6. The Secretary reported the receipt of a grant of $ 500 (making up $ 1,000 for the current year) from the Milton Stewart Trust Fund, which had been duly acknowledged.

7. The Secretary reported that he had received a sufficient number of orders for gramophone records of Bhajans and Gazals to justify the Society to go forward with the arrangements for their preparation.

Resolved that a Committee consisting of the Rev. J. R. Chitambar, the Rev. J. N. Mukand and the Secretary be appointed to select suitable singers and accompaniment; the travelling expenses of the singers to Lucknow to be charged to the Society's fund.

8. Dr. Macdougall placed before the Committee the report of the special Committee which was appointed by the

General Committee at its last meeting to consider the question of the appointment of Editorial Secretaries. The report was amended and adopted as given below, and it was resolved that it be placed before the General Committee for sanction :—

MINUTES OF THE MEETING OF THE SPECIAL COMMITTEE APPOINTED BY THE GENERAL COMMITTEE TO CONSIDER THE QUESTION OF THE APPOINTMENT OF EDITORIAL SECRETARIES.

The Committee met on the 7th March at 12 noon when the following members were present : Dr. Macdougall, Rev. A. W. McMillan, Rev. J. C. Manry, Rai A. C. Mukerji Bahadur and the Secretary (Convener).

1. The Meeting was opened with prayer.

2. The Convener placed before the meeting the General Committee's Resolution No. 16 dated the 15th December, 1920. After careful consideration the following report was adopted for submission to the Executive committee :—

This Committee acting on the General Committee's Resolution No. 16 dated the 15th December, 1920 on the appointment of Hindi and Urdu Editorial Secretaries makes the following recommendations :—

(1) That efforts be made to secure the whole-time services for 5 years of one Secretary for Hindi and one Secretary for Urdu (Dr. Janvier and Mr. Wilkie dissenting).

(2) That in case the two Secretaries mentioned above are not available at once the order of urgency for securing them be as detailed in No. 1.

(3) That the salary of the full time Editorial Secretary or Secretaries be met out of the funds of the Tract Society.

(4) That it will be most desirable for the Editorial Secretaries to reside in Allahabad, and to have their office in the Tract Depot. This will effect considerable economy in office establishment, stationery etc. and will afford facility for the meeting of the editors for consultation and advice.

(5) That as on their appointment the Editorial Secretaries, who will give their whole time to the work, will naturally bring out books and tracts regularly for publication, the question of funds for their publication should also be considered at once, as otherwise these appointments will not be of much help. In order to secure a suitable amount annually the Committee recommends that the following Missions working in the United Provinces of Agra and Oudh, Central Provinces, Central India, Rajputana and Bihar, be asked to make an annual contribution of the amount noted against their names :—

American Evangelical Mission ...	Rs.	300
American Menonite Mission ...	„	200
Baptist Missionary Society ...	„	500
Boys' Christian Home Mission of India	„	200
Canadian Presbyterian Mission ...	„	1,000
Church Missionary Society U. P., C. P. & Bihar	„	1,000
DisciplesMission	„	1,000
Evangelical National Missionary Society of Stockholm	„	500
Friends Mission	„	500
General Conference Menonite Mission ...	„	200
London Missionary Society ...	„	500
Methodist Episcopal Church, C. P., Lucknow, N. I. and North-West India Conferences	„	1,500

Methodist Missionary Society of Australasia, ...	...	Rs.	200
Penticost Band Mission ...	...	„	300
Presbyterian Church, U. S. A.	...	„	2,000
Rajputana Presbyterian Church	...	„	800
Reformed Episcopal Church of America		„	200
Regions Beyond Missionary Union	...	„	300
S. P. G Mission ...	...	„	500
Swedish Baptist Mission ...	...	„	200
Weleyan Missionary Society	...	„	300
Women's Missionary Society of America		„	300
Zenana Bible and Medical Mission	...	„	700
			13,200

It was also felt that as the appointment of Editorial Secretaries would help the Indian Churches, they should be urged to take their share in the scheme by increasing their gifts.

The Committee feels that when without any Editorial Secretaries the Tract Society has been spending about Rs. 10,000 a year on the publication of Christian literature it may well be expected that at least double the amount will be required when two persons will be giving their whole time to literary work. It is hoped, therefore, that considering the importance of the subject the Missions concerned will consider the proposal sympathetically. It may be pointed out to them that the Tract Society is an interdenominational body which is controlled by the Missions working within the sphere of its work, and is ever ready to help the Missions in their evangelistic work. It will be economical on their part to support a co-operative institution like the Tract Society for their supply of literature instead of each

Mission having a publishing house of its own which will be much more expensive. The Society trusts that this will not be considered an unreasonable request.

(6) That the duties of the Editorial Secretaries be, as defined by the Literature Committee of the National Missionary Council of India in the Programme of Advancement in India and Ceylon on pages 15 and 16, to organize literary work, to find out persons qualified to be authors, and to guide them to write and translate books and tracts on different subjects, religious, economical, social etc. including the requirements of Mass-Movement workers, to edit the work done by others, to edit a newspaper for Mass-Movement work. and also one for general circulation, to read proofs etc.

9. The meeting was adjourned to the next day. The proceedings were closed with prayer.

N. K. MUKERJI,
Secretary.

A. C. MUKERJI,
Chairman.

19th AUGUST, 1921.

Present:

H. DAVID, ESQ., B A., M.L.C., *Vice-President.*

MISS A. E WISHART.
REV. C. A. R. JANVIER, D.D.
REV. A. E. PARKER.
REV. A. RALLA RAM, B.A.
REV. SUKH LAL.
REV. J. H. WILKIE.
L. A. KENOYER, ESQ, PH. D.
J. H. MITTER, ESQ, M. SC.
M. W. HARLOW, ESQ,

N. K. MUKERJI, ESQ., B. A., *Secretary.*

10. The meeting was opened with prayer.

11. The Secretary placed before the Committee the following correspondence with the Clerk of the Farrukhabad Presbytery.

Bamujib Farrukhabad Presbytery ki hidáyat ke mundarja i zail 'arzen Tract Society ki khidmat men irsál hain:—

"Ráe qarár pái ki ham (Presbytery) koshish karen ki ham khud aur kalísiyá ke shuraká Bible aur díní Tracts ke phailáne men dilchaspí len. Ráe qarár pái ki Kameṭi Tracts ke lafz aur 'ibárat kí sádagi ko madd i nazar rakhe (2) ki Kameṭi dekh le ki Tracts men sahíh Masíhí t'alím hai yá nahín, (3) ki Kameṭi dekh le, ki gair mazáhib ke khiláf maujúda waqt ke liház se jo báten gair munásib hon un kí isláh.

Ráe qarár pái ki (1) Tract Society ká talluq Mission se na rahe halki kalisiyá se rahe (2) Tracts ke wáste jo Presbyterian elshí hamárí donon Presbyteries kí hudúd men se hote hain un ká intikháb Presbyteries kí taraf se ho. (3) Farrukhabad Presbytery kí taraf se itne elchí hon, jitne Allahabad Presbytery kí taraf se hote hain (4) Allahabad ki Executive Committee ke members is qadr Allahabad ke rahnewále na hon. Ráe qarár pái ki yih kull kárrawái Secretary Sáhib Tract Society ke pás bhej den."

Date of action 24th March, 1921,

BHIKHARI LAL,

Stated Clerk.

Letter No. S/537, dated 23rd May, 1921, from the Secretary Tract Society, in reply to the above:—

"I am in receipt of your letter dated the 13th instant, intimating the action taken by the Furrakahbad Presbytery at its last meeting.

I am glad to see that your Presbytery is so much interested in the matter of Christian literature. This is a work

which can be carried on effectively, and without any open opposition, at the present time, and the Church in India should make good use of it.

Re the language of our publications, I need only point out that almost all our tracts are written in the simplest language possible. There is nothing in most of them which an ordinary man cannot understand. Some people interpret simplicity to mean just to bring together some words irrespective of the fact whether they form a correct and idiomatic sentence or not. We feel that all our tracts should be in simple but at the same time idiomatic language.

As regards your Presbytery's action about the "teaching" being of the right kind I wish to inform you that all manuscripts offered to us for publication are examined by a Sub-Committee consisting of Indians and foreigners, and nothing is printed unless it has had their approval. For the present composition of the Sub-Committees I wish to refer you to the list given at the beginning of the report which is being forwarded to your separately. I wonder if your Presbytery can suggest a better plan for dealing with this matter.

Re point No. 3 (controversial literature) you will be glad to hear that the Rev. Yohan Masih of the Canadian Presbyterian Mission, Indore, has been working and revising what is known as 'controversial literature.' He has prepared six new books, keeping in view the present situation in India; the manuscripts are now being examined by the Hindi Sub-Committee. We are not unaware of the fact that some of our literature which have been remarkably used of God in winning the people of India for Christ, and which have been used so very effectively in the past need to be adapted to meet the present situation. We are also trying to find out the feelings of Christian workers and others about tracts like *Dharam Kasauti* and *Dharam Tula*. This will show that

we are not indifferent to the claims of the present day situation on the character of our literature.

About the representation of the Presbytery on the Tract Society's Committees and your criticism on the present composition of the Executive Committee—these matters can only be dealt with by the General Committee which will not meet until next November or December. The best thing will be for you to authorise some one on our Committee, who is also a member of your Presbytery, to bring forward a resolution on the subject for the consideration of the General Committee. But as your Presbytery will meet before the next meeting of our General Committee I shall be glad if you will allow me to attend it when I shall endeavour to explain the present situation. For the present I shall content myself with offering the following brief explanation. I am sending you separately a copy of our rules. At present the Tract Society is representative of the Missionary Societies working in the United Provinces, Central Provinces, Central India and Rajputana. This plan of representation was introduced at the suggestion of the Edinburgh Continuation Committee, and also of several Missionary Societies in order to interest the Missions in the work of Christian literature. They are not giving to this department of Missionary work the attention which it deserves, so in order to make them feel that the work done by the Tract Society is one in which all societies should have a part, it was decided to make the Tract Society a representative body. It is for your Presbytery to consider if the churches can assume the financial responsibility which the Missions are gradually taking up.

As regards your remark on the composition of the Executive Committee I need only point out that it is a well-known principle to have such a representation of the place where the headquarters of any Society is located as would make it possible to get a quorum. It is on this principle

and for no other reason that there is a preponderance of local men on the Executive Committee. But in order that the Committee may have the benefit of 'outsiders' five members are selected from places other than Allahadad.

I trust the above explanation will be considered satisfactory. I hope you will let me know in time when and where the next meeting of the Furrakhabad Presbytery will take place."

The Secretary's letter was approved.

12. The Secretary presented a report of the correspondence regarding *Dharam Tula* and invited the Committee's attention to the opinions of various people which had been received and which had already appeared in the *Makhzan*.

After careful consideration the following action was taken :—

"Resolved that all the comments, favourable or unfavourable, made on *Dharam Tula* be referred to the Rev. Yohan Masih with the request that he go over the tract and remove all infelicities of language and here and there a sentence which he may think might give offence to those for whom the tract is intended and submit the result to the Society's Hindi Sub-Committee before re-publication of the tract. The Executive Committee will at the same time be glad to receive manuscripts for tracts of a similar type presenting fuller and larger aspects of truths."

13. The Hony. Treasurer placed before the Committee the Minutes of the Finance Sub-Committee held at the Depot on the 16th August, 1921, when the following members were present :— Mr. H. David, M.L.C., the Rev. J. H. Wilkie, Mr. M. W. Harlow, (Hony. Treasurer) and the Secretary. It was adopted as follows :—

(i) The audited statement for 9 months ending with the 31st August, 1921, was passed.

(ii) The proposed budget for 1921-22 was passed.

(iii) The investment of the Secretary's Provident Fund in 6% Government Bonds was approved.

(iv) The recommendation of the Finance Sub-Committee about the increment to the salaries of the Depot assistants was accepted.

14. On the report of the Sub-Committees concerned—

(i) It was decided to publish the following manuscripts:—

(*a*) *Devî Devtá aur Márti Pújá* in Hindi by the Rev. Yohan Masih.

(*b*) *Yog Bairág, Sanyás Tapasyá ká Británt* by the Rev. Yohan Masih.

(*c*) *Baldán aurPráyaschit* by Rev. Yohan Masih.

(*d*) *Vedánt Bichár* ditto.

(*e*) *Ját Pát ká Barnan* ditto.

(*f*) *Rám Krishna Avatár* ditto.

(*g*) *Lectures on Biblical Introduction in Hindi, Dharam Pustak ká Paubhasara,* by the Rev. W. F. Johnson, D. D. It was decided to make over this manuscript to Dr. Janvier and Rev. Sukh Lal for revision in consultation with the author.

(*h*) *Martin Luther* in Roman Urdu by the Rev. Yunas Sinha.

(ii) Not to publish the following manuscripts:—

(*a*) *Kristiyán Jiwan* by Mrs. Chaube.

(*b*) *Ishwar Gyán Prakásh* by the Rev. W. F. Johnson, D. D.—the majority were of the opinion that this being a denominational book its publication could not be undertaken by the Tract Society.

15. On the recommendation of Rev. A. Ralla Ram it was decided to arrange for the publication of the series "Yarns of the Heroes of India" in Hindi and Roman-Urdu

16. The Secretary reported that the Rev. W. Hooper, D. D. had kindly presented to the Tract Society 500 copies of his book "Masíhí Daur Sát Wázon ká Silsila" to be sold at 2 annas per copy,

The Secretary was instructed to thank Dr. Hooper for his gift.

17. The Secretary reported that this year the Tract Sunday Programme had been prepared by the Rev. J. Devadasan, Principal, Theological Seminary, Bareilly, He was instructed to thank Mr. Devadasan for his help.

18. A Committee of the officers of the Society was appointed to—

(*a*) fix a suitable date for the Annual Meetings of the General Committee and of the Society.

(*b*) prepare an agenda of business and make all necessary arrangements for the meeting.

(*c*) pass the Annual Report.

(*d*) suggest names of:

(1) five outstation members for the Executive Committee.

(2) fifteen members for the General Committee.

(3) local lay members for the Executive Committee.

19. The matter of increasing the number of Missions represented on the Society's General Committee was postponed until the next meeting.

N. K. MUKERJI.
Secretary.

H. DAVID.
Chairman.

The Mission Press, Allahabad.

Sun
Wed. Sept. 28/21

RACE WAR SEEN IN CLASS CLASH

French Scientist Fears Doom of White Civilization.

CALLS FUSION 'AMIABLE DREAM'

Dr. de Lapouge Presents Views to Eugenics Congress.

"I have put aside my researches in sociology and for fifteen years I have published nothing; and I will publish nothing probably for some time to come," said Dr. G. V. de Lapouge of Poitiers, France, addressing the second international congress of eugenics at the American Museum of Natural History yesterday. "I have consecrated my study," he said, "to the ethnic crisis which is now upon the white race and to the colossal disaster which is rushing toward the white civilization."

Dr. de Lapouge was introduced by Prof. Henry Fairfield Osborn of Columbia University and the American Museum of Natural History, president of the congress. "He is the most distinguished racial anthropologist in France," said Prof. Osborn, and later, after Dr. de Lapouge had finished his address and the applause had subsided, Prof. Osborn added: "This series of incontrovertible facts from Dr. de Lapouge and his great conclusion recall the scene in ancient Nineveh, when on the wall appeared the words 'Mene Mene Tekel Upharsin.'"

"The thought that a number of different races may be mixed and fused quite simply into one uniform race, identical in every way," said Dr. de Lapouge, who spoke in French, "is an amiable dream of the philanthropist who is totally ignorant of anthropology. Races may quite easily accept the same language and may change their religions and customs, and must be called by the same national name, but they cannot change the shape of their skulls, their skin or their character.

Inferior Replacing Superior.

"For the millions of years since there have been men and women, racial intermixture by intermarriage has been going on, and the mathematical expectation would be that an infinite gradation of racial characteristics should now be found. This is not true, however. Many characteristics cannot occur in intermediate forms and some can occur only when linked with certain others. Some combinations which do emerge temporarily into existence are eliminated in the struggle for survival.

"Any population now is made up of a number of mixed races, and the race is not necessarily indicated by the nationality of the individual. Anthropological analysis, however, reveals the existence of a superior white race and of inferior white races. It is this superior white race which, by virtue of its superior fitness, is now occupying the positions of social responsibility in education, finance, science, religion."

This superior race, according to Dr. de Lapouge, is being replaced now by the inferior races through two causes. The inferior races, on the one hand, are content to give their young a short period of feeding and clothing and then to cast them off to shift alone, and, their young being thereby less burdensome they are permitted to become more numerous. On the other hand the superior race is restricted by the increasing cost and difficulty of bringing its young to the full development of mental equipment suitable for its race, and therefore the superior race undertakes fewer children, he holds.

Ethnic Crisis Looms.

"We are now," continued the speaker, "at the ethnic crisis of the superior race. Two out of three of its young men perished during the war in Europe. Yet we are confronted with the fact that the supplies of petroleum, coal and necessary minerals are limited and the finding of equivalents for these supplies is a task which only the superior race can undertake. The superior race has gone so far toward these equivalents already that we can no longer speak of the atom as indivisible, and in other ways our civilization stands at the edge of infinite development which will require memories even more vast than ever before and intelligences more brilliant if these things are to be controlled.

"Otherwise we may go back to this," he said. He waved toward a painting behind him on the wall of the museum. It represented a landscape in the glacial period.

"The ruins of the great civilizations of the earth," he went on, "stand as a reproach to the elite for having carried a civilization only to where great things were possible. Then it collapsed for lack of the intellectual elements of the superior race.

"Be not mistaken," he warned, "the war of classes is a war of races. There must be more of the superior race. It must be made more abundant. The war has struck a death blow at Europe, but we look with hope and confidence to America to put this theory into effect."

Kaukab i Hind. or Star of India

Editor — BEENTON THOEURN BADLEY.
Assistant Editor — COLVIN SINGH, "GANI."
Bsiness Manager — REV. GANGA NATH SHUKUL.

Akhbár *Kaukab i Hind*, jo Lnckoow, Methodist Pablisbing House men baftewár Rev. Ganga Natb Sbnkul Acting Agent ke ihtimám se chhápá játá bai, Masíhí mazhab ke phsiláne aur os kí bihbúdí kí garaz se cháya' hotá hai, aur kháskar Methodist Episcopal kalísiyá ke kám sa ta'alluq rakhtá hai.

	Rs.	A.
Qímat ek parcha ek sál ke liye, ma' mabsúl	2	0
Tín parche ek sáth ek sál ke liye, ma' mabsúl	4	8
Ek parcha ek sál ke liye jo wiláyat bhejá jáe ...	2	12

Muta'alliq Ashkhas

Shádí.

Mr. Theodore A. Razzáq farzand Rev, M. 'Abdul Razzáq kí shádí Miss Kolsum Gulbanaw Siráj uddín Khán ke sáth 29wín Sept. 1921 ko húí. Marásim i nikáh Pastor Badr uddín, Gurdáspúr aur dulhá ke wálid ne adá kiye. Mr. T. A. Razzáq, Muttra M. E. Mission Training School ke Bead Master hain aur Miss Kbán Pathan Kot High School kí talabá men se hain aur Mise Anderson sáhiba ne dinner diyá aur dúlhá kí taraf se larkíon kí da'wat aur tawázu' kí gaí. Gurdáspúr kí Mission kí larkíon ne nihâyat hí shírín aur dilkash gít gáe. Du'á kíjiye ki Khudá is jore ko harqarár rakhe aur apne jalál ke wáste barakat bakhshe. Ámín. Makkban La'l Abdul Razzáq.

Wafátnáma.

Názirín i *Kaukab* ko niháyat afsos ke sáth khabar dí játí hai ki Mr. L. D. Wishard, Bead Clark of Superintendent of Factories Office, Muzaffarpúr ke 'azíz farzand Mr. Daniel Wishard, 18 August ko is jshán i fání se kúch kar gae. In kí 'umr qaríb 22 sál ke thí. Mulk Mesopotamia men ek baras se sarkárí daftar men kám karte the aur niháyat honhár jawán the.

Názirín se darkhwást hai ki Mr. aur Mrs. Wishard aur kull gamzada khándán ko apní du'áon men yád farmáen.

Karen yád kis kis ko kis kis ko roen,
In ánkhon ne dekhe samán kaise kaise.
J. Tomkinson, Pastor, Muzaffarpúr.

—Názirín ko niháyat ranj ke sáth khabar dí játí hai ki Mr. T. B. Franklyn sákin Sabzímandí, Delhí ká bará betá, Arnold Isaac Franklyn ba táríkh 6 October ba waqt 5 baje shám apne Ásmání Báp kí god men chalá gayá, aur apne 'azízon ko ranj o alam men chhor gayá. Hamáre 'azíz kí 'umr 2 sál 8 mahíne aur 10 din kí thí, lekin 'umr ke liház se us kí 'ajíb gair ma'múlí harkát o saknát thín jo ab gam ká bá'is hotí hain. Bímárí ke pahle hafte men kaí martaba apní wálida se kahá ki "Mámá, Khudá Báp ko chitthí likh do, Arní bímár hai." Ásmán kí bádshâhat aison hí kí hai. Darkhwást hai ki názirín is gamzada khándán ko apní du'áon men yád karen. M. J. Elias,

—Názirín i *Kaukab i Hind* ko niháyat ranj o afsos ke sáth khabar dí játí hai ki Rámpura ke Pastor Khamání Singh, máh Sept. 26wín, 1921 ko intiqál kar gae aur dunyá kí kull taklífon se riháí pákar aur Masíh kí khidmat ko púrá karke apne ásmání safar ko tai kiyá aur apne do beton aur do betíon aur bíbí ko ranj men tarapte húe chhor gae aur dígar kull rishtedáron ko bhí, Khudáwand Masíh un ke kull rishtedáron ko is gam ke waqt men sambhále. Áp ká aslí makán Rámpura, Circuit Bhamora, Dist. Bareilly men hai aur áp Masíhí hone se pahle bahut butparast ádmí the. Áp kí zindagí ká hál Paulus kí zindagí kí tarah hai. Ek bár áp bahut sakht bímár húe us waqt áp ko Khudáwand Masíh bímárí ke waqt hí men dikhâí diyá aur Khamání Singh ne usí waqt kahá ki main Masíhí hoúngá aur Pádrí Nand Rám ne un ko Masíh kí bábat khúb samjháyá aur ba'd ko Bishop ko khabar dí gaí aur Bishop Parker áe aur Khamání Singh ko baptisma diyá. Masíhí hone ke ba'd wuh har Itwár S. Bareilly jo Rámpura se 8 kos hai, 'ibádat ko jáyá karte the aur usí waqt se áp ek sachche ímándár Sádhú Masíhí ho gae, áp rahm dil the. Yih Masíhí hone se húá. Áp ne 52 baras Masíh kí khidmat ko anjám diyá aur zail kí jagahon men kám kiyá, Binawar Circuit, Aonla Circuit, Bhamora Circuit aur phir 1920 men tabdíl hokar Bisaulí Circuit ki chhoṭí Circuit Sikrí men gae aur wahín par apní zindagí ke kull kám ko khatm kiyá. Sirf 3 roz jismáoí taklíf rahí aur marne se pahle áp ne yih kahá ki merá gít aur Injíl mere sir ke pás qabr men zarúr rakhná so un ke sáth Injíl aur gít rakhá gayá. Rámpura kháss men unhon ne apní zamín dí ki wahán par girjaghar banáyá jáe, so girjaghar Bishop Parker ne banwáyá jo áj tak maujúd hai, us men 400 ádmí á sakte hain aur bahut buland makán hai. Is taraf díhát men koí girja is kí mánind hai nahín. Áp du'á ke bare 'ádí the; rát ko sirf 4 ghanṭe sote the, 11 baje tak rát ko du'á karná aur 3 baje se phir du'á un ká kám thá. Áp sach much sádhú Masíhí the aur Masíhí Hindú aur Musalmán un ko sádhú hí kahá karte the. Jab main Khamání Singh kí jagah tabdíl hokar áyá to main ne ma'lúm kiyá ki wuh sach much sádhú hain, jab ráste par chalte the to gít gáte aur jai bolte játe the aur har chahár taraf ke log un ko 'Isáí kahte the aur bachche un ke píchhe píchhe gít gawáte aur sunte játe the, líhází un ke zarí'a se Masíh ká nám bahut hí phail gayá.

Khamání Singh kí 'umr 95 baras kí thí aur 20 baras kí 'umr men áp Masíhí húe the, Názirín se 'arz hai ki is bhárí gam ke waqt men un ke rishtedáron ke liye du'á karen ki Khudá un sab ko apne ásmání khazáne se tasallí de. Prán Sukh, Rámpura.

—Názirín i *Kaukab i Hind* ko bará ranj aur afsos ke sáth khabar dí játí hai ki hamárá ek Tibetí bháí jis nám Isbe, basahab barsátí bukhár ke October 6ṭhí, 1921 ko is dunyá i fání ko chhor ke ásmání makán ko chalá gayá, August mahíne se ya'ne Pithoragarh men jab District Conference húí thí tab hi se bímár húá, ráste kí garmí ne use gháyal kiyá, bará ta'límyáfta thá, áp logon se 'arz hai ki us ke 'azízon ko apní du'a men yád farmáwen, us ká bháí bhí khidmatguzár hai. P. Chandar Singh, Bhoṭ.

Ishtihár.

—Lucknow District kí District Conference tahsíl Fatehpúr, zila' Bárabankí men November 14 se 21 tak faráham hogí. Kull kárguzár az ráh i nawázish 14 táríkh ko 2 baje din tak házir ho jáen. Pahle roz imtihánát honge. Saníchar, 19 November ko District League ká jalsa hogá. Báhar se Khudá ke bande o bandíán madad dene ko házir honge. Ziyáda tafsíl ke sáth ishtihár *Kaukab* ke zarí'a se aur preacher-in-charge sáhibán kí ma'rifat diye jáenge.

Ba hukm janáb District Superintendent sáhib. S. J. Shaw, Secretary, Lucknow District Conference.

Ishtihár qábil i izhár.

Ba manzúrí janáb mihrbán District Superintendent Pádrí F. C. Aldrich. B.A., Ph.B., B.D., sáhib Meerut District ke, aiyám i Meerut District Conference, 27wín October, 1921, shám ke 4 baje ek kháss jalsa *Meerut District League, Aman Sabhá* ká, dúsrá jalsa Meerut Civil Line Circle ká ba maqám "Khaima i Sad-Sála Muhimm" men faráham hogá aur janáb buzurg Bishop *Frank W. Warne, D.D., sáhib*, sadrnashín honge, Darkhwást kí gaí hai ki kull hukkám i zila', raís, zamíndár aur kisán, káshtkár aur kull Masíhí sharík i jalsa hon. Liházá shuraká i Meerut District Conference se 'arz hai, ki jo kuchh bháí log is aman sabhá ke muta'alliq zila' men kám kar rahe hain yá kiyá ho, us kí ek kháse riporṭ taiyár karke apne hamráh lete áen, táki mauqa' par suná saken, Dúsrá intizám kiyá gayá hai ki District Secretary, Aman Sabhá, Meerut zila' ke aur janáb Chairman sáhib Tahsíl Committee ke (City Magistrate) chand zurúrí hidáyaten bháíon ke sámhne pesh karen, táki bháíon ko ásání ho. Ummed kí játí hai ki janáb Collector sáhib aur dígar hukkám i bálá sáhibán bhí tashríf farmá hoke jalsa ko raunaq o zínat bakhshenge. John H. Pearson. District Secretary, Meerut District Conference, "Green House," Meerut.

Notice.

Editor sáhib *Kaukab i Hind* ne apne Editorial safhe par qaríb do máh ke húe ma' risále "Bam Swaráj cháhte hain" kí báhat zikr kiyá thá. Us waqt se ab tak mere pás bahut khatt us risále kí máng kí bábat áe. Main ne chand sáhibán ko jawáb bhí diyá. Lekin ab main ne munásib jáná ki ziyáda khatt kitábat kí 'iwaz men *Kaukab* ke zarí'e se khabar dún.

Yih risála main ne apne rupae se chhapwákar zila' men taqsím kiyá aur kuchh kápíán Publicity Commissioner U. P. Allahábád ne talab kar lín. Kuchh Director Central Bureau of Information Simla ne talab kín. Báqí zila' men bánṭí gaín. Yih kull muft men taqsím ki gaín aur ab koí kápí báqí na rahí. Government ne bhí is risále ko pasand kiyá. Yih risála Urdú zubán men chhapá hai. Ab iráda hai ki dobára is ko chhapwáyá jáwe. Lekin muft men nahín bánṭe já sakte kyúnki áj kal sab chízen mahngí hain, balki qímat se diyá jáwegá. Yih risála gánw men aur qasbon men taqsím karne ke liye bahut 'umda hai. Agar kuchh sáhibán is ke shauqín hon to in ko mangáiye aur taqsím kíjiye. Qímat takhmínan 8 Rs. per 100 hogí. agar ziyáda ke kharídár ho gae to is se bhí kam ho jáwegí 50 copies se kam ke kharídár na honá cháhiye. Pas mihrbání se apne nám ma' ta'dád copies darj kará díjiye táki main fauran dobára sháya' kará dún. N. Hamilton.

Muttra Summer School aur District Conference, October 12 se 30 tak hogí. S. W. Clemes.

Bulandshahr District Conference, aur Centenary ijlás, kháss Bolandshahr men October 20-30, tak faráham rahenge, pahle do din imtihánát honge.

Sab kám karnewálon ko Oct. 20wín kí shám házir ho jáná cháhiye, táki 21 kí subh imtihán men sharík ho saken. Kháss aur mashhúr o ma'rúf ashkhás ne tashríf lákar madad ká wa'da farmáyá hai.

Du'á karte húe áiye, táki barí barakat ke aiyám howen. Robert John, District Superintendent.

Attention, please.

District Superintendents, Preachers in Charge, and office bearers of the Epworth Leagues of India and Burma are requested to send the annual membership fees for the Senior and Junior League Chapters in their districts or circuits or stations to the Treasurer, Rev, J. W. Pickett, M. E. Mission, Arrah, Bihar. The Senior League membership fee is one anna per member (two annas for the English speaking chapters) per year for sudder stations and two pice per member for the other places. For the Junior League Chapters it is two pice per member (English speaking chapters one anna) for sudder stations and one pice per member for the other places. By the unanimous action of the Executive Board of our Church in 1990 this becomes one of our regular benevolent collection. Mr. Pickett will send you a receipt for the amount sent by you and you can present it as a voucher to your Conference Treasurer. Please send your dues before October 31, so that they may be included in this year's collections. Our endeavour is to make our work in India as much self-supporting as possible, and in this we need your help and co-operation. The accounts are carefully kept and audited by the Conference auditing Board and are also open to inspection by any one. J. R. Chitambar, Secretary for India and Burma.

Indian Christian Association Provincial Conference.

The Provincial Conference will be held at Moradabad on October 31 and November 1. Delegates will be accommodated in Kuar Sardar Singh, M. L. C.'s kothi, about 5 minutes' walk from the Railway Station.

Charge for board etc., will be 2 rupees per diem. Be sure to come. In the interests of the community we expect you to be present.

IMPORTANT. Please intimate the day and hour of your arrival, at least 3 days before you come, to. N. Jordan, Moradabad.

Thought for the Week.

"He carriee religion to victory."
Matthew 12: 20.
(*Moffatt.*)

The striking words at the top of this page are spoken of our Christ. He alone can cerry religion to victory in the individual life. He only can make religion truly victorious in the social fabric of our national life. It remains for bim to carry a victorious religion throngh the political institutions of any land. Victory perches on His banners. To triumph is hie birthright. He has never known failure. Those who truly follow Him are in a triumphal procession. He has begun His victorious march in India, and the "Gentiles" here, as in every part of the world, "hope in His name."

The time has come for the present editor to lay down his "quill" and step down from the "tripod". He does so with no misgivings. The place belongs, according to any right interpretation of affairs, to an Indian. It is an aoomaly in the India of to-day for a missionary to he editing a vernacular paper. This is especially the case where a Church has no lack of Indian men of talent. The Methodist Episcopal Church in India ie not poor in men, educated men, men of ability, of experience and devotion. The Rev. G. L. Lorenzo, the editor-elect of the "Kaukab-i-Hind" has already been introduced to our readers. He will he heard with pleesure by the constituency of this paper.

The most difficult thing that the retiring editor has had to do in editiog this paper doring the past year has been to do it without the opportunity of eeeing the proof. The interests of the Centenary and the district alike required the presence of the editor in places far from Lucknow, and it wae the unusal thing for him to know just what might he in the paper from week to week. It is to the credit of our Press that the paper wae usually so free from mistakes.

The editor has not had the opportunity to carry out many of his plans for this paper, chiefly ou account of the pressing claims of hoth the Centenary campaign and the district work. Yet it has been a joy to serve the Indian Church, and the consciousness that thousands each week were reading the pages of the "Kaukah" gave a zest to the work that has made it a constant stimulus. He is confident that the immediate future is to see within the Methodist Episcopal Church in India a great and freeh emphasis placed on literary work of all kinds. May it he a time when the beet that ie in our Indian Church shall be called forth in behalf of the great cause that lies at the heart of all our endeavour,—the glory of Christ and the eetablishment of God's Kingdom.

The election of the Rev. J. R. Chitambar, M.A., as Principal of the Lucknow Christian College, ie a significant thing for Indian Methodism. This is a fresh proof that our Church in India hae entered upon the new era. For the third time this year an Indian man has been put in charge of an institution that has never before had an Indian head,—first the Press at Lucknow, then the Theological Seminary at Bareilly and now our Christian College at Lucknow. Surely the critics, carping and otherwise, will have nothing left to say now!

Bnt this appointment has not been made juet to ehut the mouths of critics. There is an earnest desire on the part of the authorities and missionariee of the Methodist Church in India to develop the Indian Chnrch by placing real responsibility upon her own men. It ie one of the glories and distinctions of our Methodism that we did not come to this land to establieh a Mission or huild up an American Church. We have had no problems of "Church" ve. "Mission," because we have aimed at juet one thing ever since 1856 when our founder entered India,—to establish an indigenous Church, self-supporting, self-governing, and self-propagating. This hae been the principle that has safeguarded Indian Methodism through all the changing periode, held for her the love and devotion of our Indian men and women, and fits her at this hour of national aspirations to keep on her way without need of "adjustments".

Mr. Chitambar's heing chosen for the high honour and responsible work of leadership in our College at Lucknow will bring sátisfaction to bis many friends throughout this land, and will be well received at the Home Base where he is widely known. Himself a graduate of our Lucknow College, be knows the work and problems to which he comes and with which as district snperintendent of the Lucknow district, he has had touch during the past two years. It may seem unnecessary, but the editor of this paper bespeaks for him the loyal and whole-bearted support of the entire Methodist community, hoth American and Indian. His talent and experience and devotion will all need to be backed by the hearty support of the Indian Church, if the new Principal is to reach the largest success in this important institution of our loved Church.

Mr. Chitambar's service in the College will begin, presumably, in January, after the session of the annual conference, at which time the retiring Principal, the Rev. T. C. Badley, goes on furlough. The College now has its plant and equipment complete, five new buildings having beeo added to the institution during Mr. Badley's eight years of service; the relations with the new University scheme have been worked out; the finances of the institution are in excellent condition, and a large and strong staff of Professors, working devotedly and efficiently, (five of whom are Americans) are on hand. It is a great moment for a new man to step in.

Swami Sundar Singh's new book is now off the press. The Urdu edition is on the market at six annas a copy, post-paid. The book has just a few pages less than 100, and is entitled, "Maktab-i-Masih," ("The School of Christ"). It is written in the form of parables, heing hased as the anthor says, upon visions aod revelations that have come to him from Christ. The book will be read with profound interest, not only by Indiane, both Christian and non-Christian, who so venerate this great Christian "Sadhu", but by missionaries and others ae well. If, as a missionary, you are interested in seeing what style of Christian teaching appeals to the Indian mind, read this book. The Roman-Urdu edition will be ready in a week or two, and later on we hope to have a Hindi edition. Send orders to the Rev. B. T. Badley, Shahjahanpur, U. P., who at the request of the author, has made himself responsible for the editions in Urdu, Romaa-Urdu, and Hindi. If you wish to get in on this first edition of three thousand copies, you will have to act promptly.

The All-India and Burma Council of the Woman's Foreign Misoionary Society of our Church, which has just completed its three-day session at Lucknow, was notable success. The attendance reached one hundred and ninety, and the Agenda was carried out with rare efficiency. Miss Watsoa and her colleagues are to he congratulated most heartily on the conspicuous service that has thus been rendered to the work of our common Methodism. We are glad to he ahle to annouoce that the Findings of the Council, together with eome of the papere, are to be printed, and may he had for one rupee a copy. Orders should be registered with Miss Eddy, Lee Memorial Mission, 13 Wellington, Sq., Calcutta. We trust that a subeequent issue of this paper will give some account of the work of the Council for the beoefit of "Kaukah" readers.

Mr. Gandhi on Caste, Cows and Untouchability.

Mr. Gandhi's fresh pronouncement on the "protection" of cows, idol worship and the status of the depressed classes should be read by every missionary and Christian worker in India. It is a strange conglomeration of ideas, new and old! Take a few extracte:—

"I helieve the Bible, the Koran and the Zend Avesta to he as much divinely inspired as the Vedee."

"Every Hindu believes in God and his oneness, in re-birth and salvation. But that which dlstinguishee Hinduism from every other religion is its cow protection."

"I do not helieve that inter-dining or even inter-marriage deprives a man of his etatus that his birth has given him."

"It is no part of a Hiodu's duty to dine with his son, and hy restricting bis choice of a bride to a particular group, he exercises rare self-restraint."

"Marriage is a 'fall.' Salvatioo is freedom from birth and hence death also."

"Uofortunately to-day Hinduism seems to consiet merely in eatiog and not eating."

"The central fact of Hinduism however is cow protection."

"Cow protectioo to me is one of the most wonderful phenomena in human evolutioo."

"Cow protection is the gift of Hinduism to the world. Aod Hinduism will live so long as there are Hindus to protect the cow. The way to protect is to die for her."

"It is a denial of Hinduism and Ahimsa to kill a human being to protect a cow."

"Cow protectioo means conqoering the Mussalmans, with our love."

"Hindus will he judged not by their tilaks, not hy the correct chaoting of Maotras, not by their pilgrimages, not by their most punctillious observance of caste rules, but hy their ahility to protect the cow."

"I have made the Khilafat canse my own, because I see that through its preservatioo, full protection can he secured for the cow."

"I know the vice that ie going on to-day in all the great Hindu shrines, but I love them io spite of their unepeakable failings."

"I do not disbelieve in idol worship. An idol does not excite any feeling of veneration in me. But I think that idol worship is a part of human nature."

"No Hindu co sidere an image to be God. I do not consider idol worship a sin."

"In it (Hinduism) there is room for the worship of all the prophets of the world. It is not a missionary religion in the ordinary sense of the term."

"I consider it positive irreligion to sacrifice goats to Kali, and do not consider it a part of Hinduism."

"A religion that establishes the worship of the cow cannot possibly countenance or warrant a cruel and inhuman boycott of human beings."

"I should consent to be torn to pieces rather than disown the suppressed classes."

"Hindus will certainly never deserve freedom, nor get it, if they allow their noble religion to he disgraced by thn retention of the taint of untonchahility."

"Let us not deny God hy denying to a fifth of our race the right of association on an equal footing."

It is difficult to believe that this ie the man who is, at once, the greatest social reformer, religious guide, and political exponent of modern India! If any enlightened person, living in the world ae we know it to-day, can follow Gandhi in some of this drivel, it is beyond comprehension! Yet millions of people will read these same sentences and venerate the "Mahatma" all the more for theee noble sentiments and great wisdom!

Neverthelees, Christian people will welcome the clear pronouncement against "untouchahility" that Mr. Gandhi has once more made. He is standing there on foundations laid by Christianity itself and his words eeem to imply that he feele that eome power outside of Hinduism as it ie, will be needed to purge the system of this "taint". But what can one think of an educated man who says, "Marriage is a fall"? How can one be a religioue guide who claims that "idol worship ie a part of human nature" and ie not a "sin"? What enthusiasm can a man hope to keep burning in the breast of an enlightened heing when he states that the "central fact" of his religion is "cow protection", describing it as "one of the most wonderful phenomena in human evolution"? Is it religion, or pnre fanaticism which leads Gandhi to say, "Hinduism will live so long as there are Hindus to protect the cow? The way to protect (her) is to die for her"? In any land under God's shining sun, except India, a man who wonld come out with such pronouncements as these, claiming at the same time to he capahle of leading India ont into the great futnre of a modern world, standing as the one great exponent of her religions and political aspirations, would be ignored as unbalanced mentally, a religious fanatic who has no place in India's modern programme. Perhaps people *are* waking up to this!

(Translation)

To Dr. Speer, Secretary,
American Foreign Mission
And the Gentlemen who have come with him

The greetings of (Rev) R. M. Chopade, (Islampur)

I met you at the time of Presbytery in Kolhapur and afterward at Panhala also. But now I am sorry that we do not meet in this place (Islampur) because I have gone on tour. I have been working in this district for 12 years. When I first came here there were two or three Christian people and Miss Grace Wilder was working here and making great efforts. Now 200 - 250 people have become Christians. I think this is just the fruit of Miss Wilder's prayers.

Now for the special needs of this place:

1. More Christian workers are needed.
2. There is great need of Bible Women.
3. In this district the children of poor people do not receive slates and books free and so the work does not grow. So an arrangement should be made for their getting (them) like other districts.
4. Because the missionaries here do not help the poor people the church does not grow, and they show their authority while carrying on their work. It appears that as yet, like their country, the custom of treating (people) as slaves has not left them. There appears to be a probability of the progress of the church from the coming of the new young missionary Lord Saheb. (Note. This is apparently a description of Dr. Speer) This gentleman is good. Rev. Simpson encourages only touring and selling books. But he does not like making the church firm and helping poor people in various ways nor does he make (any) effort to do so. On this account he always opposes the plans of the church people
5. The rate of pay of helpers is much less in this district than in any other, on which account each one is crying out about his pay, and their cry is fitting. Even the sepoys who hold government positions have a pay up to Rs. 16. According to this the increase of pay of teachers or preachers is urgent.
6. The senior missionary here, Rev. Simpson, not having in him the love of his Christian brothers, merely exercises authority. This is not only my experience but is the experience in whatever district he has labored - I mean the exercise of authority. There is no use of such kind of missionaries coming here. On the contrary there is only a hindrance to the work. Among our missionaries only Dr. Graham understands that Christian helpers are not servants but brothers of companionship. So understanding he throws the responsibility of their work on them, and on this account the work has been very successful. In the Sangli field and other places 2000 souls have turned to the Lord, so I understd stand.
7. In this district many poor people have become Christians. They have much trouble because they receive no kind of help whatever through any religion (note. that is they are cut off from help through Hinduism and receive none through Christianity) and the missionaries do not help them at all. For such people arrangements should be made through your Board to establish a plant for weaving. So the happiness of helping them in this present dreadful famine will be yours.
8. There is need that the Board should as much as possible make arrangements for cooperative credit for the sake of the trading people. Because the money lenders take high interest for the money they lend and so the people do not get the profit which they should have. There should be an arrangement by which these people should get money for trade without interest, because they trade in cattle.
9. There is not the arrangement for night schools in this district which there should be and so there is not instruction in the Bible nor is there the spiritual growth of the new Christians. So (my) request is that direction be given about this matter.

lo. There is great need of a dispensary in Islampur through which it is probable that there would be a great adavance in God's work. And so (for this) your approval should be given to the medical committee

The above account of this district and its spedial needs has been placed before you. I hope that you will prayerfully consider it. Please pardon any mistake made in pointing out anything. I have laid before you the(results of) my experience. It is commended to your kind consideration.

3 Nov. 21.

Your obedient servant.

The Pioneer

MONDAY, NOVEMBER 21, 1921.

THE ENGLISH IN INDIA.

THERE is an aspect of the visit to India of His Royal Highness the Prince of Wales which has been obscured, if not entirely overlooked, in the clouds of political dissension with which the horizon is so unhappily overcast. It is true that there are in India, when compared with the millions of its native inhabitants, but a tiny handful of Englishmen, but it should not be forgotten, as it so often is, that in visiting India the Prince of Wales visits not only a land which England has raised to the threshold of nationhood, but also a land watered with English blood in the past, and the home of Englishmen and women to-day. The visit of the Prince is to the Englishmen of India as well as to the Indians. Nor in saying this do we intend for one moment to belittle either the genuine sympathy which the Prince brings with him for the national aspirations of his father's Indian subjects, or the equally genuine welcome with which the mass of those Indian subjects hope to receive him. We are merely stating a fact which, partly from the traditional reserve of our race, but also, we fear, partly from motives of political expediency, has been allowed to disappear in the undignified wrangles which have followed the announcement of the Royal visit of the Heir to the Throne. India of the Indians we know and see before us, but there is another India, no less individual and no less expressive in many ways of the silent hopes and thoughts of the great mass of India's inarticulate peoples. The India of the English is not only the India of the modern industrialist, of large cities, busy factories and clanging trains, it is equally, and for many more so, the India of the graveyards, of the old cemeteries lying forgotten in deserted cantonments, of the lonely tombs in jungle districts which mark the lives of many of England's sons, forgotten, it may be, in an age of hustling industry and wearing efficiency, but living often in queer distorted folk tales and legends—a survival, one may dare to predict, which is more after their hearts than would be enshrinement in a Blue Book or leaded capitals in a despatch.

"Let us now praise famous men" has become the text of many a hackneyed sermon and trite eulogy, but the poet wrote originally for the East, and in the East his words still raise poignant memories. We think that not the most pertinacious of India's national champions will grudge the Englishmen of India their moment of separate welcome to the Prince. The two feelings are not naturally opposed, though the artificialities of politics have too often tended to divorce them. The Englishman may feel a peculiar pride in the history of his race in India, may often look back over a long line of his own name whose lives served the land which now shelters their bones, but this need not, will not, stand in the way of his loyal cooperation in the new work set to his hands, if only the leaders of Indian politics to-day would try to realise his view-point and understand his feelings. The living Englishman of to-day, carrying on the work of administration in his lonely district, can join with the dead Englishmen of yesterday, whose work is done, in a welcome to the Prince which, without ostentation and without racial arrogance, may yet possess something of exclusiveness, something of the national spirit which he sees represented in the Heir to the Throne. One may picture the hosts of Englishmen of the past who made India the scene of their life work and the resting-place of their bones, reassembling, clad in all their old pomp and panoply, to form a ghostly Royal escort for the Prince. From the merchants of the old Companies, not always, even in Cromwell's time, so sober as the trick of speech usually denotes their calling, down past the great adventurers of Hindustan, to the khaki which in the last seven years has been the shroud of so many upon India's frontiers, forgotten uniforms of regiments long mustered out, queer weapons, strange apparel, form an escort, reaching down the years, differing often in speech, in customs and in ideals from the soldier or civilian who carries on their work to-day, but one with him in the enduring tradition of their race and his. National sentiment is a feeling curiously absent from the make up of the ordinary Englishman, and its absence has been eagerly seized as their opportunity by the enemies of the Empire.

Whether or no he gains in the end by the atrophy of what to other peoples is an overburning sense, impelling to high devotion and great deeds is a point for the historian and the psychologist to discuss. Kipling has probably summed up the points for and against as ably as any. Impressing the point here we are not advocating any hysterical ebullition of sentiment, which would be as alien from our national character as it would be foreign to the theme which we are treating to-day. We merely seek to point out that the English in India have a heritage and a possession of their own, intangible and often unrecognised, even by those who feel it most, but very precious to those who have the seeing eye and the understanding heart. This heritage is in danger of being forgotten in the clash of political forces. The old India of the leather stock and the shako, of the graveyards filled with the tombs of little children and young men in the prime of their lives, is said to have perished like the Phœnix to arise again in the India of Washington and Geneva. We take the liberty of doubting this. Under the surface the old legends are still current, the old laws still hold good, the broken jungle tomb, with the trees bursting its old masonry sides, still receives its tiny oblations. But the link is wearing thin, and the chain is in danger of being snapped. And it is for this very reason that we call attention to this peculiar aspect of the Prince's visit to India, an aspect which none of his many journeyings in the Empire can have worn to the same degree. It is in no racial spirit that we write. The Throne is above politics and the visit of the Heir to the Throne can awaken none but feelings of personal pleasure and personal loyalty. We only call attention to a fact in which Englishmen may rejoice and their bitterest opponents not begrudge their rejoicing. If the Royal visit serves to remind us of our heritage in India, "of our fathers that begat us", if it helps the Indian politician to forget the European in the Englishman, and to see in him not the racial stranger, but the representative of a lineage stretching back over three centuries and more of Indian domicile, then the message of the tombs and the cemeteries will not have been in vain, though they have no Pericles to pronounce and no Thucydides to record a funeral oration as deserved by them as it ever was by the dead heroes of Syracuse.

VANDERLIP OFFERS ALLIED DEBT PLAN

Would Spend Money Owed to America in Rehabilitating European Civilization.

PROPOSES REVOLVING FUNDS

Rejects Theory of Canceling Debt, but Suggests Use That Would Benefit World.

Following a study of financial and economic conditions in Western Europe during the last five months, Frank A. Vanderlip suggested a new method of settling the Allied debt of $11,000,000,000 to this country in a speech at the dinner of the Economic Club at the Hotel Astor last evening, and said he would like to see all of it that could be repaid spent for the rehabilitation of European civilization.

Mr. Vanderlip, who returned to this country on the steamship Adriatic on Thanksgiving Day, said he considered the debt a just one and rejected the theory, which he said was held by many European statesmen, that the debt should be considered part of the United States contribution toward winning the war.

He asserted that many of the debts owed to the United States could not be repaid, and said that, if they could be repaid, it could only be done by goods, which no tariff would be able to keep out and which would subject American manufactures to unprecedented competition.

Effect on Industry.

Mr. Vanderlip declared that the inflow of foreign goods in payment of the debt would be likely to upset our industrial situation and have a menacing effect upon labor. To insist that the debts must be paid, but to admit that the receipt would be disastrous, was to erect a paradox, he said, and there would be little use in insisting upon the debt as "a confession of faith."

"I would have America make a beau-geste, a grand gesture in international relationships," Mr. Vanderbilt said in putting forward his suggestion. "While demanding that the payment be made, I would have America say that she is prepared for the present to forego the receipt of it. That is how the consequences of the paradox may be avoided.

"What then shall we do with it? I would like to see every dollar that can ever be paid to us by our debtors for years to come devoted to the rehabilitation of European civilization. It is only through the rehabilitation of European civilization that these debts can ever conceivably be paid. It is only through the rehabilitation of European civilization that America can ever conceivably realize in full measure her destiny, or can expect a full measure of prosperity for her people."

Rehabilitation Plan.

Mr. Vanderlip mentioned as things that might be done for the "rehabilitation of European civilization" with money paid on these debts, the establishment of educational institutions throughout the more backward countries of the Near East, the establishment of a "revolving fund of credit" to be loaned to Governments for approved projects for the general good which would probably be repaid, development of the European transportation system and the development of hydro-electric power, particularly in Italy and Austria, the establishment of grain elevators and the introduction of more scientific methods of agriculture in Eastern Europe.

Mr. Vanderlip admitted that it would be more difficult to find use for such funds in Great Britain and France. He suggested that some of it might be used to establish great scientific laboratories in England, schools of applied art in Italy and upon objects in France that would work out for the benefit of mankind.

"Toward the close of the war," said Mr. Vanderlip, "President Wilson put into words of high spiritual meaning the very essence of the best of American aspirations for peace. His words inflamed all Europe with a passionate hopefulness that there had come into the world of international relationships a new note of fairness and good-will. Such a wave of idealism swept through the common people of Europe as had never before been witnessed in all history.

"Those ideals were hopelessly crushed at Paris. Not one of them remained when the treaties were written, and Europe fell back into something far worse than its old-time cynicism. It is a commonplace to say that the greatest opportunity to benefit humanity that ever came to any man lay at one moment in

Continued on Page Six.

Cardinal Gibbons Urged All Catholics to use the MANUAL OF PRAYERS.—Advt.

VANDERLIP OFFERS ALLIED DEBT PLAN

Continued from Page 1, Column 4.

the hands of Woodrow Wilson. The opportunity passed. Hopes were not realized.

Same Opportunity Today.

"Today that same opportunity lies at the feet of America as a nation. Its fate no longer rests in the hands of one individual; it is the responsibility of a whole people. Having in our hands the opportunity to do an incalculable service to mankind it remains to be seen whether, as a nation, we will rise to that opportunity, whether we will perform the service that is before us, or whether as a nation we too shall fail.

"Large sections of Europe are backward, judged by our standards. Backward though they may be, they are bursting with latent possibilities for development. A study of Eastern Europe has aroused in my mind a vivid program. I believe a plan for the development of Eastern Europe could be laid out which might well be compared to the vision our forefathers had when the latent possibilities of our great West were unfolded to their minds.

"I do not mean that Eastern Europe is a wilderness. In opportunity for development it is vastly richer than any wilderness. There is everything at hand there except education, economic organization, the application of enlightened methods to production and the harmonizing of blind racial antagonisms.

"Obviously, as governments are organized in this world and time, they find it impossible to make expenditures for those very objects which would be of the greatest possible value in improving civilization. Moved, as we are, governed as we are, it is possible for nations to raise by taxation huge sums, provided those sums are devoted to certain purposes. Without much grumbling a nation will tax itself to build at frequent intervals a $40,000,00 battleship. It will tax itself to support a great army and to maintain a too numerous civil service. As a matter of course European nations tax themselves vast sums to pay for the costs of past wars and to provide against the possibilities of future wars.

Refrain From Better Things.

"While a nation will, with prodigal hands, spend money on those things which have furnished the chief items of national budgets for a thousand years, it will at the same time refrain from doing an endless number of things which, if done, would profoundly affect for the better the nation's future and profoundly influence for the better the course of civilization.

"Most of such admirable projects are now left to be worked out in a puny way by an occasional philanthropist or, far more often, left altogether undone. Any one with wide experience and awakened imagination knows that it would be possible to make expenditures of a character, now rarely, if ever, sanctioned by the taxpayer, the return upon which, in terms of the welfare of mankind, would be incalculably greater than is the return from most of the objects upon which Government incomes are lavished.

"It is to such a program that I would devote for many years every dollar we can get of this debt.

"I believe if the money was thus wisely expended, one of the results would be such marked economic improvement in Europe that in time every dollar of these debts could be paid.

"A considerable part of what we received might well be used as a revolving fund of credit. It could be loaned to nations to help them accomplish specific purposes; purposes which we had carefully analyzed and believed to be economically sound and for the general good; purposes which would accomplish substantial and permanent economic and social results. The funds so loaned could in time be repaid. If the purposes for which we had been used were economically sound, they could be repaid without difficulty, and could then be similarly reloaned over and over again, and ultimately paid back to us.

"Europe needs better transportation. We could help provide it. Europe needs a great development of its ample hydro-electric power in order that it may have cheaper motive power, and may economize upon its all-too-small fuel supply. We could aid in initiating such projects. There are cities in eastern Europe that need better systems of sanitation. Such provision would be of great economic importance. We could give impetus to it.

Hydro-Electric Possibilities.

"If time permitted, I would lay before you a much fuller exposition of the possibilities of economic development. I would emphasize what might be done for Italy and Austria in developing great hydro-electric possibilities. If we took only six months' interest, $250,000,000, and put it into hydro-electric development, taking in exchange a mortgage on that development, we should have provided in those two countries for a saving in coal imports which would materially help them balance their foreign trade and to should obtain for ourselves a sound security which would ultimately be repaid.

"If we would devote the income for a few months toward equipping Eastern Europe with a modern grain elevator system, we would have conferred a material blessing on Eastern peasants and Western consumers alike, stimulating production and helping to turn stagnant trade into a swift stream of commerce.

"Some part of what we received, however, would probably be spent without possibility of direct return. If such expenditures were wisely made, the indirect return would be enormous. There could be written a financial prospectus of what might be accomplished by the wise spending of $500,000,000 a year which would be the most fascinating financial document that was ever prepared."

Mr. Vanderlip said he believed that America was qualified to undertake the task he had outlined and mentioned as reasons for this belief the work of the American Relief Administration under Herbert Hoover and the work of other American organizations in Eastern Europe, specifying Robert College and the Women's College in Constantinople.

Real Solution a Spiritual One.

"Believing, as I profoundly believe, that the real fundamental solution of Europe's difficulties is a spiritual one," Mr. Vanderlip continued, "believing that with a continuance of these blind racial hatreds peoples must economically perish, I am convinced that to multiply such institutions as Robert College, and other equally efficient institutions with similar aims, would be a great and fundamental step in the regeneration of Europe. I believe, too, that America has men of the high purpose and broad vision which will make them sound leaders for such a movement. I am confident that enough work of this sort has already been done to create a prestige for America, which will make a larger effort of this character a welcome one.

"Let us look at the matter from another angle, the angle of food production. No one who has traveled in Eastern Europe with open eyes can avoid the impression of tremendous latent agricultural possibilities. Take the illimitable grainfields of Rumania and South Russia, for example. There is no better land in the world. No lands are more beautifully adapted to the possibilities of almost unlimited improvement of productivity if scientific methods and modern machinery are brought into play.

"These wonderful grainfields of South Russia, now plowed in a way that but scratches the surface by the diminutive peasants in the main remaining of the working farm animal population, produce on an average six bushels of wheat to the acre. Intelligent instruction, better seed and better breeds of farm animals, the introduction of modern machinery, and an arrangement by which small holdings are united under cooperative associations so that the full benefit may be given to labor-saving machinery can be realized, will easily result in producing three times their pre-war product.

Compensation for War Losses.

"A work can be done in educating the peasants of Eastern Europe to better agricultural methods which will compensate most of the losses of the war; to do that will require only a little capital and a large amount of high-minded, unselfish service. Such an undertaking as I propose could readily accomplish that.

"Is this a plan that would build up difficult competition for our own farmers? Not at all. It is a plan which would help feed a Europe which may otherwise be but partially fed and help restore it. Europe thus restored to power will make her a greater customer of America than she has ever been before.

"I would not plan to take from England, France and Italy the vast dollar that could be forced from them to pay their debt to us, and then spend it all in Eastern Europe—great as the indirect recompense of such an expenditure would be in benefiting those western nations. On the other hand, I would not presume to impose our ideas of culture upon those already highly cultivated nations. So far as they were ready to accept grants for purposes which they saw, for the time being at least, incapable of providing by direct taxation, purposes that they themselves would recognize will work out for their ultimate general benefit, I would let a portion of the money that they paid us be expended within their own borders.

"I would propose to England the establishment of great scientific laboratories. With her genius for sound scientific research she would, through a stimulation of technical education and scientific investigation, give to the world new knowledge of incalculable value.

"I would give to Italy, if she agreed to have it, the means for establishing great schools of applied art, so that the tremendous genius for handicraft which the Italian possesses may be turned into channels which will produce goods to enrich the world.

France a Problem.

"I admit that it would be more difficult to plan such contributions for France. I have memories as service as a Director of the Society for Aiding French Orphans. France rests in the belief—and with no small amount of sound reason—that her culture is already so perfect that she would not accept such expenditure as I came with a touch of American direction. In that field we ought to proceed with caution and modesty and good taste; but even France might agree that some of the money she paid us could, in turn, be expended upon objects in France that would work out for the benefit of mankind.

"I would not make the expenditure on such a program as I am trying to outline wholly a matter of American direction. Remember there must be no relation between the payment of the debts and the expenditure. The debts are just and should be paid. The sum drawn upon the culture, the training, the special knowledge, the high purpose of the best of Europeans to aid in formulating the program and in administering it, always keeping the control of the situation, however, in our hands, for it would be our money that was being expended."

Mr. Vanderlip said that the United States need not make an irrevocable decision in embarking upon this program, and that, while he believed it would be wise to expend all the United States received in payment for a series of years in the way he suggested, it was probable that there would be such an economic restoration of Europe that a considerable part of the principal, perhaps nearly all, might eventually come to the United States.

"If we insist upon the letter of our claim, our claim will in all probability never be paid," he said at the end of his speech. "If we insist upon it selfishly, we will realize in hatreds, but not in cash. If we are generous and wisely generous, those claims can all be paid, and the good we do with them will mean more to us materially than anything we could conceivably be parting with."

International Bank Scheme.

Before reading his prepared speech on the allied debt Mr. Vanderlip spoke extemporaneously, and then made his only reference to his recently proposed International Bank, unless his suggestion for the establishment of "a revolving fund of credit" could be taken as such.

"They are in the grip of a situation which makes further issue of paper inevitable," he said, referring to inflation of the currency in Europe. "I made a proposal in regard to the formation of a bank which should be on the lines of our own Federal Reserve System, which should offer a uniform currency to Europe, a currency which is absolutely divorced from government printing press, and that is one principle that must be observed in any new currency to take the place of this mass of paper.

"I am not going to enter into that plan tonight. There is not much necessity for America giving it any immediate consideration. As I told all of my friends over there, the initiative must come from the other side. We are not going to gather up a huge mass of capital, take it over there hat in hand and ask them to use it in this way.

"Something of the sore must be done. There is nothing curative working in this situation so far as their currency is concerned. It is steadily depreciating, particularly in those Central European countries, where all control of the situation has been lost. It will be necessary to take a radical step and create a currency, dissociated from the printing press, but I am not going to enter into that tonight."

More than 1,400 persons were present at the dinner, and Mr. Vanderlip's suggestion was received with interest and applause. George W. Wickersham, President of the club, presided.

PEACE or WAR?

Studies at the Washington Conference
By H. G. WELLS

A World at Peace, With Mankind Striving For and Accomplishing Only the Best Things, Not a Dream but Ours for the Having.

XXIX.

WHAT A STABLY ORGANIZED WORLD PEACE MEANS FOR MANKIND.

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WASHINGTON, Dec. 18.

I HAVE now come to the last paper I shall write about the Washington Conference. I have tried to give the reader some idea of the nature of that gathering and a broad view of the issues involved. I have tried to prevent the sharp discussions of the foreground, the dramatic moments and eloquent passages from blinding us to the dark and darkening background of Old World affairs. I have tried to show that even the horrors of war are not the whole or the main disaster which results from human disunion and disorder in the presence of increasing mechanical power. I have stressed the theme of economic and social dissolution.

Necessarily, I have had to write much of dangers impending and miseries which gather and increase, and of hates, suspicions and failures to comprehend. And on the other hand, when one has turned to the possibilities and methods of escape from the present conflicts and apprehensions, necessarily one has been very largely in the thin and unattractive atmosphere of unrealized projects.

I have written of the defects of the League of Nations scheme, its premature explicitness, its thinly theoretical and imitative forms, its frequent mere camouflage, as in the mandatory system of existing wrongs, and I have brought into contrast with it this newer and I think more natural and hopeful project of successive conferences, throwing off committees, embodying their results in treaties and standing commissions, and growing at last not so much into a World Parliament, which I perceive more and more clearly an improbable dream, as into a living, growing, organic network of World Government.

Visions of a New World.

But now in conclusion I will ask the reader to turn his mind from this necessary discussion of political devices and administrative contrivances, these bleak inventions that may form the ladder of escape from the divisions and bitterness of the present time, and to join in an attempt to realize what the world may become if men do struggle through these tiresome and perplexing problems to a working solution, if our race really does get from these wearisome yet hopeful wranglings and dealings to an organized world peace, to a disarmed world, to a steady reduction of racial and national antipathies and distrusts, to a growing confidence in the permanence of peace and the prevalence of good will throughout our planet, to a comprehensive system of world control of the common interests of mankind.

Suppose that after these present darknesses of famine and almost universal insecurity, these confused and often conflicting efforts we are making; suppose that in ten or twenty or thirty years we begin to realize that the thing is, after all, getting done, that we are indeed pushing through, moving toward the light, that human affairs are on the upgrade again and on new and greater and safer lines, then let us ask what sort of world it will be for our kind that we shall be moving toward.

Let us go back to one fundamental fact in the present break-up in human affairs. That break-up is not a result of debility; it is a result of ill-regulated power. It is important to bear that in mind. Disproportionate development of energy and overstrain is the immediate cause of our present troubles; the scale of modern economic enterprise has outgrown the little boundaries of the European states; science and invention have made war so monstrously destructive and disintegrative that victory is swallowed up in disaster; we are in a world of little nations wielding world-wide powers to the general destruction.

Getting Power by Right End.

And it follows that if, after all, we do struggle out of our old-fashioned and now altogether disastrous rivalries and hatreds before they destroy us, we shall still have all this science and power—which are things that seem now to increase by a sort of inner necessity—on our hands. So that getting through to an organized world peace does not mean simply avoiding death and destruction and getting back to "as you were." It means getting hold of power by the right end instead of the wrong end and going right ahead. We are not struggling simply to escape, we are struggling for the opportunity to achieve.

Personally, I do not think I would have bothered to come to Washington or to interest myself in this peace business, and to work and blunder and feel incompetent and be worried and distressed here, if it meant working for just peace, flat, empty, simple peace. I do not see why the killing of a few score millions of human beings a few years before they would naturally and ingloriously die, or the smashing up of a lot of ordinary, rather ugly, rather uncomfortable towns, or, if it comes to that sort of thing, the complete depopulation of the earth, or the prospect of being killed myself presently by a bomb or a shot or a pestilence, should move me to any great exertions. Why bother to exchange suffering for flatness? The worst, least endurable of miseries is boredom.

One must die somewhere; few deaths are as painful as a first-class toothache or as depressing as a severe fit of indigestion; you can suffer more on a comfortable death bed than on a battlefield; and meanwhile, there is a very good chance of sunshine and snatched happiness here or there. But what does stir me is my invincible belief that the life I lead and the human life about me are not anything like the good thing that could be and might be.

I am not so much frightened and distressed by these wars and national clashes and all the rest of this silly flag-wagging, bragging, shoving business as bored and irritated by these things. I have had some vision of what science and education can do for life and I am haunted by the fine uses that might be made of men and of our splendid possibilities.

World Not Doomed but Spoiled.

I do not think of war as a tragic necessity but as a blood-stained mess. When I think of my Europe now, I do not feel like a weakling whose world has been invaded by stupendous and cruel powers; I feel like a man whose promising garden has been invaded by hogs. There is the pacifism of love, the pacifism of pity, the pacifism of commercialism, but also there is the pacifism of utter contempt. This is not a doomed world

(Continued on Third Page.)

WELLS ENVISAGES WORLD AT PEACE

(Continued From First Page.)

we live in or anything so tragically dignified; it is a world idiotically spoiled.

Do any of us fully realize the promise of that garden, the promise that can still be rescued from the trampling duiness of old animosities and rivalries which is wrecking it? Given unity of purpose throughout the world, given a surcease of mutual thwarting and destruction, do we realize what science has made possible now and here for mankind?

I shall not indulge in any imaginative anticipations of things still undiscovered in the scientific realm, I will only suppose that things already known and tested are systematically used all over the world, that the good knowledge we have already stored in our laboratories and libraries is really applied with some thoroughness and with some community of purpose to the needs and enlargement of life.

And first let us deal with the commoner material aspects of life in which there have been great changes and improvements in recent times, and in which, therefore, it is easiest to imagine still further betterment, given only an assuagement of strife and blind struggle and a spreading out of generosity and the feeling of community from international to social affairs.

The Vital Question of Transport.

Take transport, that very fundamental social concern. It is ripe for great advance. There is all the labor needed in the world, all the skill and knowledge needed and all the material needed for these advances. There is everything needed but peace and the recognition of a common purpose. At present there are railways only over part of the inhabited world; there are vast areas of Asia and Africa and South America with no railway nor road communication at all and with enormous natural resources scarcely tapped in consequence.

Roads are as yet not nearly so widespread as railways; abundant good roads are found indeed only in Western Europe and the better developed regions of the United States; there are a few good main roads in such countries at India, South Africa, and so forth. And in many parts of Europe now, and especially in Russia, roads and railways are going out of use. Large parts of the world are still only to be reached by a specially equipped expedition; they are as inaccessible to ordinary travelling people as the other side of the moon.

And if you will probe into the reasons why road and rail transport falls to develop and is even, over wide areas, undergoing degradation, you will come in nearly every case upon a political bar, a national or an imperial rivalry. These are the things that close half our world to us and may presently close most of the world to us. And consider even the railroads and roads we have, even those of America or Britain, how poor and uncomfortable they are in comparison with what we know they might be.

Housing Too Is Deteriorating.

And then take housing. I have been motoring about a little in Maryland and Virginia, and I am astounded at the many miserable wood houses I see, hovels rather than houses, the abodes very often of white men. I am astounded at the wretched fences about the ill-kept patches of cultivation and by the extreme illiteracy of many of the poorer folk, white as well as colored, with whom I have had a chance of talking. I have to remind myself that I am in what is now the greatest, richest, most powerful country in the world. But with this country now, as with every country, army, navy, contentious service, war debt charges and the rest of the legacy of past ware consume the national revenue.

America is not spending a tithe of what she ought to be spending upon schools, upon the maintenance of a housing standard and upon roads and transport. She improves in all these things, but at no great pace because of the disunion of the world and the threat of war. England and France, which were once far ahead of her in these respects of housing, transport and popular education, are now, on the whole, declining through the excessive fiscal burdens they are under to pay for the late war and prepare for fresh ones.

But I ask you to think what would happen to a world from which that burden of preparedness was lifted. The first result of that relief would be a diversion of the huge maintenance allowance of the war god to just these starved and neglected things.

Stanch that waste throughout the earth and the saved wealth and energy will begin at once to flow in the direction of better houses, toward a steady increase in the order and graciousness of our unkempt and slovenly countrysides, to making better roads throughout the globe, until the globe is accessible, and to a huge enrichment and invigoratton of education.

Visions of a World at Peace.

How fair and lovely such countries as France and Germany and Italy might be to-day if the dark threat of war that keeps them so gaunt and poverty-struck could be lifted from them. Think of the abundant and various loveliness of France and the wit and charm of its varied peoples, now turned sour by the toil and trouble, the fears and bitter suspicions the threat of further war holds over them. Think of France fearless and at last showing the world what France can do and be. And Italy at last Italy, and Japan, Japan.

Think of the green hills of Virginia covered with stately homes and cheerful houses. Think of a world in which travel is once more free and in which every country in absolute security has been able to resume its own peace time development of its architecture, its music and all its arts, in its own atmosphere, upon the foundations of its own past. Because world unity does not mean uniformity; it means security to be different. It is war that forces all men into the same khaki and ironclad moulds.

But all this recovery of the visible idiosyncrasies of nations, all this confident activity and progressive enrichment which will inevitably ensue upon the diversion of human attention from war and death and conflict and mutual thwarting to peace and development, will be but the outer indication of much profounder changes. Relieved of our war burdens, it will be possible to take hold of education as educationists have been longing to do for many years.

They tell us now that every one could be educated up to sixteen or seventeen, and that most people may be kept learning and growing mentally all their lives; that no country in the world has enough schools or properly equipped schools, nor enough properly educated teachers in the schools we have. The supply of university resources is still more meagre. There is hardly any one alive who has not a sense of things that he could know but cannot attain and of powers he can never develop.

The number of fully educated and properly nurtured people in the world, people who can be said to have come reasonably near to realizing their full birth possibilities, is almost infinitesimal. The rest of mankind are either physically or mentally stunted, or both. This insolvent, slovenly old world has begotten them and starved them. Our lives, in strength, in realized capacity, in achievement and happiness, are perhaps 20 or 30 per cent. of what they ought to be. But if only we could sweep aside these everlasting contentions, these hates and disputes that waste our earth, and get to work upon this educational proposition as a big business man gets to work upon a mineral deposit or the development of an invention, instead of a 20 per cent. result we might clamber to an 80 per cent. or a 90 per cent. result in educated efficiency.

I ask you to go through the crowded streets of a town and note the many undergrown and ill-grown, the undersized, the ill-behaved; to note the appeals to childish, prejudiced and misshapen minds in the shop windows, in the advertisements, in the newspaper headlines at the street corners, and then to try and think of what might be there even now in the place of that street and that crowd.

The wealth and energy were there to make schools and give physical and mental training to all these people, and they have gone to burst shells and smash up the work of men; the organizing power has been wasted upon barren disputes; the science was there and it has been cramped and misused; even the will was there, but it was not organized to effective application. And scarcely a man in the crowd who begets a child, or a woman who bears one, but will dream of its growing to something better than the thwarted hope it will become.

Opportunities That Are Lost.

Have you ever examined an airplane or a submarine and realized the thousand beautiful adjustments and devices that have produced its wonderful perfection? Have you ever looked at a street corner loafer and thought of the 10,000 opportunities that have been cast away of saving him from what he has become?

When we follow this line of thought it becomes clear that our first vision of a world-wide net of fine roads, great, steady trains on renewed and broader tracks, long-distance airplane flights of the securest sort, splendid and beautiful towns, a parklike countryside studded with delightful homes, was merely the scene and frame for a population of well grown, well trained, fully adult human beings. All the world will be accessible to them—mountains to climb, deserts to be alone in, tropics to explore in wonder, beautiful places for rest. And they will be healthy and happy in the way that only health makes possible.

For surely it is no news to any one that a score of horrible taints and diseases that weaken and cripple us, a number of infections, a multitude of ill nourished and undernourished states of body, can be completely controlled and banished from life, they and all the misery they entail—given only a common effort, given only human co-operation instead of discussion. The large visible material harvest of peace is the least harvest of peace. The great harvest will be health and human vigor.

And happiness! Think of the mornings that will some day come when men will wake to read in the papers of something better than the great 5-5-3 wrangle, of the starvation and disorder of half the world, of the stupid sexual crimes and greedy dishonesties committed by the adults with the undeveloped intelligence of vicious children, of suggestions of horrible plots and designs against our threadbare security, of the dreary necessity for "preparedness."

When the News Is Mainly Good.

Think of a morning when the newspaper has mainly good news—of things discovered, of fine things done. Think of the common day of a common citizen in a world where debt is no longer a universal burden, where there is constant progress and no retrogression, where it is the normal thing to walk out of a beautiful house into a clean and splendid street, to pass and meet happy and interesting adults instead of aged children obsessed by neglected spites and jealousies and mean anxieties, to go to some honorable occupation that helps the world forward to a still greater and finer life.

You may say that a world may be prosperous and men and women healthy and free and yet there will still be spites and jealousies and all the bitterness of disputation, but that is no more true than that there will still be toothache. A mind educated and cared for, quite as well as a body, can be healed and kept clean and sweet and free from these maddening humiliations and suppressions that now fester in so many souls. There is no real necessity about either physical or mental miserableness in human life. Given, that is, a sufficient release of human energy to bring a proper care within the reach of all.

And consider the quality of interest in such a world. Think of the mental quality of a world in which each day the thought and research of a great host of intelligences turns more and more the opaque and confused riddles of yesterday into transparent lucidity. Think of the forces of personal and national idiosyncrasy, of patriotic and racial assertion seeking and finding their expression not in vile mutual thwarting and a brutish destructiveness but in the distinctive architecture of cities, in the cultivated and intensified beauty of the countryside, in a hundred forms of art in costume and custom. Think of the freedom, the abundance, the harmonious differences of such a world!

This is not idle prophecy; this is no dream. Such a world is ours to-day—if we could but turn the minds of men to realize that it is here for the having. These things can be done; this finer world is within reach. I can write that as confidently to-day as I wrote in 1900 that men could fly. But whether we are to stop this foolery of international struggle, this moral and mental childishness of patriotic aggressions, this continual bloodshed and squalor, and start out for a world of adult sanity in ten years, or in twenty years, or a hundred years, or never, is more than I can say.

In Washington I have met and seen hopes that seemed invincible, and stupidities and habits and prejudices that seemed insurmountable; I have lived for six weeks in a tangled conflict of great phrases, mean ends, inspiration, illogicality, forgetfulness, flashes of greatness and flashes of grossness. I am no moral accountant to cast a balance and estimate a date. My moods have fluctuated between hope and despair.

But I know that I believe so firmly in this great World at Peace that lies so close to our own, ready to come into being as our wills turn toward it, that I must needs go about this present world of disorder and darkness like an exile, doing such feeble things as I can toward the world of my desire, now hopefully, now bitterly, as the moods may happen, until I die.

H. G. Wells

The Times of India

INDIAN ENGINEERING SUPPLEMENT.

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RIVER TRAINING.

MANY INTERESTING EXAMPLES.

THE DANGERS OF ALLUVIAL SOIL.

The following Paper was read recently before the Bombay Engineering Congress by Mr. C. Graham Smith, O. B. E., V. D., A. C. G. I., A. M. Inst. C. E., who is Professor of Engineering at the College of Engineering, Poona.

It is regretted that space could not be found for the many excellent diagrams which accompanied the Paper, but it is otherwise complete with the exception of two or three tables which do not materially affect the Author's views.

THE author was only persuaded to write this paper after some of the other papers to be read during the present Session of the Bombay Engineering Congress were in type. As a consequence it was not possible to devote as much time to its preparation as he would have liked, because a considerable amount of searching amongst old records for facts and figures has been involved. It is hoped therefore that due allowance will be made for such deficiencies as exist.

The question of river training is one of great interest to the author, as from 1903 to 1915 he was connected with several of the works referred to in this paper, either on construction or on maintenance after the bridges were opened for traffic.

One difficulty in river training is to decide what is the minimum required to effect security and permanence. With unlimited funds and resources it may be a comparatively simple matter to attain these two objects, but any failure in the original works always involves reconstruction under the most disadvantageous conditions at an altogether disproportionate cost.

This paper has been written from the point of view of the railway engineer and no exhaustive treatment of the subject matter, nor of the theories underlying river training, can, be attempted. Treatises by far more competent and experienced engineers already exist, but an attempt will be made to show how the present system has been evolved in the course of time, followed by a description of some accidents that occurred to works which might have been avoided had the design been modified. No blame is intended to be given to those engineers responsible for the design or execution of these works; rather praise should be bestowed on them for their courage in tackling exceedingly difficult problems at a time when the behaviour of alluvial rivers was not understood as well as it is at the present day.

INDIAN ALLUVIAL RIVERS.

To those not familiar with the characteristics of an alluvial river, a few particulars may be of interest. The slope may be anything between 3in., per mile near the sea, to 3 feet per mile near the hills. The slope is not constant over any considerable length of river—the slope rises and falls in a more or less regular sequence, but with an average decrease as the sea is approached. The bed is not stable and consists of sand and silt to an indefinite depth (occasionally clay is found). The course of the river is not constant; it is perpetually endeavouring to attain a state of equilibrium which is impossible of attainment. It wanders from one side of its khadir to the other (khadir is the strip of land in which it can oscillate from side to side, and marks the limit of its meandering.)

The Indus at Dera Ismail Khan has a khadir 10 to 12 miles wide; so has the Ganges in its lower reaches. The flood rise may be from a few feet (11 feet in the Chenab at Sher Shah) to 40 feet or more (41 feet in the Ganges at Allahabad—at Sara Ghat, more than 500 miles downstream, it is 10 feet less). It can erode its banks, cutting away villages and fertile land at the rate of ½ mile in 3 months of hood (Mahadeopur Ghat).

Scour can take place to very great depths, almost unbelievable to those unfamiliar with this type of river (96 feet below H. F. L. in the Gogra at Manjhi Ghat in 1911; over 100 feet below L.W.L. in the Ganges near Sara Ghat). The rate of scour under abnormal conditions may be exceedingly rapid (8.5 feet in the Gandak at Bagaha in 2 hours when a pile driver set foundered in the main stream, thereby threatening the safety of 2 spans of girders in course of erection).

Its powers of silting are equally extraordinary (10 feet to 12 feet in 24 hours in the Gogra at Manjhi Ghat, a pile bridge silting up at 1 span per day for a fortnight).

The maximum flood discharge may be over 2,000,000 cusecs (Ganges at Sara Ghat). A river fordable in the cold weather may have a possible high flood discharge of upwards of 1,000,000 cusecs (Ganges at Allahabad). Very high velocities may be attained (Ganges at Sara Ghat 12.8 feet per second recorded with a 0.36 feet per mile slope, the sectional area of the flood being 255,000 sq. ft.) When the Kosi Bridge was commenced about 1890 across a tributary of the Ganges, the Ganges was a couples of miles away. Before the bridge was completed, fending works had to be taken in hand to prevent the bridge from being outflanked by the larger river (1902). In 1912, 10 years later, the Ganges was 5 miles away from the Kosi Bridge.

THREE EPOCHS.

The time since railways were introduced into India may be divided into 3 general epochs as far as the bridging of the great alluvial rivers is concerned. The first extends up to about the year 1885. The second has a duration of some 15 years and ends, say in 1900. The third lasts up to the present day. These epochs are not clearly defined as the methods employed have only gradually undergone development, succeeding methods and system have been evolved step by step from those of the preceding epochs and there has been a certain amount of overlapping.

The first epoch was one of very long bridges spanning the khadir at some relatively narrow point, the bridge being carried on shallow wells. No methods were known at the time for training the river permanently, and no attempt was made at restriction of the waterway. Only a small length of the bridge took the flood discharge, the remainder being either dry or having practically still water.

As there was no gorge, either natural or artificial, the river could swing from end to end, and sometimes its axis would become dangerously skew to the structure. When this happened, attempts would be made to tempt and persuade the river to take a better direction by anchoring trees making bunds, sinking brushwood mattresses laden with stone, fixing "Brownlow's Weeds" etc., at suitable places. But only temporary results could be obtained from temporary contrivances on which vast sums of money had to be spent. To maintain them in an efficient state was very expensive, and required constant supervision and attention from the staff responsible for upkeep. Many of the bridges built at this time were eventually reduced in length when later methods of solving the problem were discovered.

As an example of the class, the N.W.R. bridge over the Chenab at Wazirabad may be cited. This bridge, consisting originally of 64 spans of 145 feet girders across the untrained river, was eventually reduced by no less than 36 spans, and the river was trained through the remaining 28 spans. This reduction was effected by "spur" training, great numbers of spurs being thrown out at right angles to the direction of the stream, the retired ends of the spurs being linked up for maintenance purpose and to prevent any flow behind them.

The N.W.R. bridge over the Sutlej at Adamwahan was built later. This bridge had fewer but longer spans (16 of 250 feet) and the foundations were carried much lower. The training was effected by "Drownlow's Weeds" and a system of "Spurs." From about 1873—it is very difficult to fix a date—the State railway engineers were searching for a better and more permanent system, and as a result of their experiments, observations, and discussions, the system associated with the name of Bell, was formulated. The N.W.R. spans the Sutlej at Ferozpur with 27 spans of 150 feet girders. The river was originally trained by the old methods, but later Bell Bunds were constructed. The Bunds are parabolic in plan.

SECOND EPOCH.

The second epoch may be called that of Bell Bunds of which a description is given in Technical Section Paper No. 2-b, by Mr. J. R. Bell, who was the original designer of the system in which an artificial gorge is formed by two converging Bell Bunds protected by stone pitching, and an apron. These are permanent works and permanent materials are used, and they cost much less in upkeep. Bell states that the object of the 'vena contracta' "is to centre the river and make it fan out equally in all the spans" The width of the apron depends on the deepest known scour as measured from H. F. L. and the reserve is placed on the front slope. The object of the apron is to revet the slope as it is underscoured. But if the apron is too narrow, there is the possibility of the whole bund with its reserve. being engulfed in a deep scour hole, and the bund breached. The safety of the bund depends on the width of the apron which is intended to protect it, and if "S." the depth of scour below H.F.L., has not been accurately determined, the safety of the work is jeopardised. This has happened in many cases where the apron has been made too narrow.

The N. W. R. bridge over the Chenab at Sher Shah (17 of 200 feet) was provided with Bell Bunds which differ in plan from the form advocated by Bell.

In the B. N. W. R. Elgin Bridge at Chauka Ghat on the river Gogra, a tributary of the Ganges, the design of the Bell Bunds provided a vena contracta, but the apron proved to be too narrow, as a sounding to 43 feet below L. W. L. was obtained when the Left Bund was breached during construction. The whole of this Bund was carried away and the entire river flowed behind the Left Abutment. A new bund was constructed parallel to the Right Bund. The reason for departing from the original alignment was that the new bund might be built on the dry instead of in deep water. Thus any possible advantage arising from a vena contracta was lost. The failure of this bund may have frightened the B. N. W. R. from the vena contracta idea, for they have never used the design in any of their later training works.

About 15 years after the construction of this bridge the Gogra cut into its left bank and in order to counter a threatened attack on the railway extensive protective works had to be carried out some miles upstream from the bridge.

The B. N. W. R. bridge of 16 spans of 200 foot girder over the Kosi. A most interesting account of the construction of the bridge is given by Mr. A. W. C. Addis in Technical Section Paper No. 138. The bunds are parallel. Before the bridge was completed, the river was flowing behind the Left Abutment, and it had to be forced through the completed bridge which was standing high and dry. This necessitated the Left Bund being constructed in very deep water. The bund was built working towards the bridge and not away from it, a similar course having been adopted at Chauka Ghat. The river was piled and stone was thrown in from low sided trucks until the pitching came up to water level, thereby diverting the river through the bridge via a prepared channel. The reserve was on the river slope.

When the bridge was commenced in 1896, the Ganges was 2 miles away. Before the completion it was necessary to construct the Ganges East Fender and after the completion of the bridge, the Ganges West Fender B had to be constructed in 1903. In both of these fenders the reserve is not placed on the river slope, which marks an improvement in design. A sounding of 60 feet was taken at well No. 12 below L. W. L.

In 1912 the Author as District Engineer, Mansi had charge of the bridge, and at that time the Ganges was 5 miles away. The apron of the Right Bund had proved too narrow, and it was necessary to widen it.

THIRD EPOCH.

The third epoch which extends to the present day owes its origin to Sir Francis Spring, whose views are very fully stated in Technical Section Paper No. 153 on River Training and Control on the Guide Bank System. Sir Francis has gone into the subject very thoroughly and in his treatise presents a complete theory for training alluvial rivers in India. The Spring Guide Bank in many respects resembles the old Bell Bund. In several important particulars, however, it differs from and is an improvement on the older design. In the first place, the width of the apron depends on the deepest scour depth below L. W. L. and not H.F.L. In the second place the apron is not of uniform thickness but gradually increases from a minimum at the toe of the slope to a maximum at the outer edge. Thirdly, the reserve is placed on the back or reverse side, and not on the front or river side of the bank.

According to Sir Francis Spring's theory, every river has an absolute maximum scour depth, at any place, beyond which it cannot dig its bed. This depth depends on the fineness of the particles of which the bed is composed, and the finer the particles, the deeper may be the scour. With coarse particles the scourable depth is less. Near the hills, the bed is composed of coarse material and the river slope is high, but the scourable depth is less than in the lower reaches where the bed is finer and the slope has flattened. At Bagaha on the river Gandak, a tributary of the Ganges, the sand is coarser, like grains of sugar the slope 16in to 18in, per mile, and the scourable depth about 40 feet below L. W. L. At Sara Ghat the sand is very fine and the silt impalpable, the slope 3in. to the mile, but the maximum scour depth below L. W. L. is over 100 feet.

BRIDGE AT ALLAHABAD.

The O. R. R. crosses the Ganges at Allahabad by 15 spans of 200ft. girders on the Curzon Bridge. There is only one Guide Bank, the Left, and it is practically symmetrical with a natural permanent right bank. The Left Guide Bank is fitted with a 100 feet wide apron, 4 feet thick, but a small reserve is on the river slope. Five miles downstream the river is crossed by the B. N. W. RO. is carried by 18 spans of 200 foot ders at Jhusi. This is far more waterway than necessary to take the flood discharge, but the bridge abutments are on permanent banks and the bridge was made this length spanning the khadir so that no training works would be required. Across the Gogra at Manjhi Ghat, the B. N. W. R. is carried by 18 spans of 200 foot girders. There is only one guide bank, the Right extending 2,850, feet upstream and 625 feet downstream at right angles to the bridge. The left river bank is permanent and consisting of hard clay mixed with kunker, forms the limit of the khadir. Though the inundation extends to 3 miles or so, the actual width between banks was 1.25 miles. Half a mile was closed by the Right Approach leaving ¾ths of a mile of bridge The High Flood section before closing was 156,000 sq., ft. and the river was forced through a sectional area of 65,000 sq. ft. before the bridge site scoured. The design provides for a maximum flood discharge of 1,172,000 cusecs which appears rather high. It is probable that the maximum approximates to 650,000 cusecs, for which the bridge is ample.

The Right Guide Bank was originally designed with a length of 3,600 feet upstream. The last 600 feet being on a curve of 1,000 feet radius with a mole head at the end protected by an apron 100 feet wide and 4 feet thick. But the work was never completed according to the original intention. Work commenced from the abutment and progressed up and down stream simultaneously on the dry. In the first season 300 feet was completed downstream, and upstream the Bank was finished to 1,800 feet, the end being held by a temporary nose 100 feet long. The apron was 60 feet wide and extended right round the nose to the back.

During the floods of 1910 the river cut a large bay to the right, but the unfinished Guide Bank stood the test.

In the second working season the downstream Guide Bank was completed, and upstream the work was finished off with a permanent head at 2,850 feet from the abutment. At the back, the apron was 100 feet wide, but on the river side the width was only 65 feet. All aprons were 4 feet thick.

The lengthening of the Guide Bank made the embayment, that occurred during the previous floods, all the more pronounced. The river commences to rise in May and the Guide Bank stood up to its work through June and July 1911, but it was known that deep scour was taking place off the front (river side) face near the nose. At 4 p.m. on the 16th August 1911 the Bank breached at a point 200 feet from the nose, where the defence consisted of a 65 feet apron. The whole Bank appeared to slip into a very deep scour hole. In 4 hours the breach was 400 feet wide, and it gradually extended to 600 feet. 5 days later on the 21st August, the second breach occurred about 100 feet behind the then existing end which had been protected with pitching as far as possible. The breach was 100 feet wide, leaving a detached chain length. On the 1st September this detached portion disappeared The permanent nose was gradually eaten away from the back until only a small portion remained when the floods went down.

It is believed that the old temporary nose made during the first working season saved the remainder of the Guide Bank. At 2,000 feet from the abutment and 200 feet from the Guide Bank, the Author obtained a 96 foot sounding representing 75 feet below L. W. L. Had the bank cut back, and there appeared nothing to prevent its doing so, the Right Abutment would have been lost, for it was only sunk 50 feet below L. W. L. and the Right Approach to the bridge would have been swept away for half a mile. In that case the river would have taken a short cut behind the bridge, leaving it outflanked as the Kosi did at Kursela. This would have increased the cost of the bridge by not less than Rs. 1,000,000.

From a point 2,000 feet from the abutment, the Author placed his jolly-boat in the stream and allowed it to drift down in the current from the Guide Bank to the bridge. The position was observed at several points and the time was recorded. The boat passed through the centre of Span No. 7. The average speed was 5.6 feet per second. The whole flood was passing through 6 spans (Nos. 2 to 7 inclusive) and the stream was very badly skew to the bridge axis (60 degrees).

And what was the cause of the accident? The answer may be given in three words—apron too narrow! No. 65 feet apron is a defence against a 75 foot scour, for the mean slope is only 0.855 to 1, at which the material cannot stand. The Guide Bank was eventually reconstructed to the plan of the second season, but it was provided with a 100 foot apron 4 feet thick, and as far as the Author knows, it has stood up to its work. The closing of the 600 foot gap and the building of the new apron where the whole discharge of the Gogra was flowing, was not a particularly easy job.

GANDAK BRIDGE AT BAGAHA.

The training works in the river Gandak at Bagaha, where the B. N. W. R. crosses. The bridge was designed to be 15 spans of 150 foot girders on wells sunk 85 feet below L. W. L. but Well No. 4 which could not be sunk to full depth in the working season 1910-11, was scoured out by the 1911 flood. A new well was sunk alongside the old one so as to avoid sinking difficulties, and the two 150 foot spans Nos. 3 and 4 have been replaced by one 200 foot and one of 100 foot span.

Both downstream Guide Banks are 300ft. long and the upstream Bank are splayed 1 in 10. The Right Bank G. B. is 2,000 long provided with a nose and aprons. The Left upstream G. B. is only 1,000 feet long, but as it abuts on a good solid bank, the left limit of the khadir, no nose was required. During the floods of 1911 there was a bad slip on the Right upstream G.B. Fortunately the Bank was not breached or there might have been a similar accident to that which occurred at Manjhi. But it was a near thing!

The Author was put in charge of the works after the 1911 floods, and his instructions were to complete the bridge and training works during the season 1911-12, i.e., before the 1912 monsoon. When he assumed charge, half the wells had been sunk to full depth, 1 had been lost, and the remainder were in various stages of completion. 2 piers had been built and 1 span erected, the slip had occurred on the Right G.B. and a certain amount of work had been put in to the Left G.B. The whole of the works were finished by May 1912. The same defect was seen in the design of this Guide Bank as was proved so drastically at Manjhi Ghat and elsewhere. Had it been only a little wider, (possibly even 5 feet would have been enough) it would have stood.

The pitching round all the wells was laid systematically on the dry excepting at 2 wells that

(Continued on page 6)

A CANAL CUTTER WHICH FLOATS ITS WAY ACROSS COUNTRY.

This rather novel type of dredger cuts a canal by means of its dipper, builds its own banks and moves forward in the water which is gradually admitted to the excavated portion of the canal. It is manufactured by Lobnitz and Company of Renfrew.

Translation from article in Turkish paper "Mullah Nazra Iddin" printed in Tabriz, 1921.

The Mission.

There are yet many remains of tyranny in Persia and one of them is the mission. In Russia the mission was founded by king Paul, the leader of tyranny, but during the reign of Alexander II the missionaries became despised, but in the time of Nicholas (the last) they again gained their previous influence; Rodoff in the midst of the Kazan Mohammedans, Osteromoff in Turkestan, and the Mirobeffs in the Caucasus oppressed the Mohammedans until the last revolution put an end to it; they have bequeathed their lives to the missionaries in Persia.

Let us suppose we are liberals, for this reason we ~~have the right to~~ are inspired to assert that Mohammedans should have the right to preach their religion in America and Japan so that the Christians may preach theirs openly in our free country. But the point is here, the Christians mission in Persia is formed under the obligations of the capitulations, and it is from this source that the Persian Government has come to many difficulties, and does not have the money to stop them. For example the "Trajedy of Ismael Agha". Those who have the least knowledge of the political events of the western frontier will recall many events from our hint.

We are a weak nation, we may expect every kind of help from a great country like America, for which we should express our sincere gratitude. Within these past few years great help has come to our poor and therefore we boast that there exists such a nation on the globe, But.... .....what a great pity ! that America being the center of all kinds of arts and sciences instead of sending us experts to help us, sends gifts of long dressed and long bearded missionaries. But they too for the sake of liberality and the present conditions of the world must consider this and stop their spiritual tyranny and leave off their religious preaching. They are not compelled to register the non-Christian boys in their schools-but if they do not wish to leave the poor illiterate, as they always have pity on them, they must not insist upon a boy of seven or eight years being required to study all of the Christian lessons and accept their way of worshipping. How can it be right to make a Mohammedan child forget the religion of his ancestors ? Shall his brain be filled with the lessons of Jesus and the Bible ? Shall he be compelled to go to their churches ? Rediculous ! Does America, a country of light, think it is wise to do this ? There has never been such force used as that which is being exerted now by the mission in Persia.

The above article and the cartoon on the front page of the paper representing the boys being driven in to chapel, I think is chiefly interesting first, as an advertisement for our work, and second as an indirect testimony that in a measure our work is coming to be understood and is accomplishing something of its real purpose.

DEPUTATION ITINERARY

We expect to land at Colombo, India, from the SS "Creole State" on September 19th or 20th, to spend a few days visiting the Mission work of Other Boards at Kandy, Madura, Vellore and Madras and then our Union School for missionaries children at Kodai Kanal.

We expect to reach Allahabad a few days before the North India Mission Meeting, which begins on October 4th, and remain through the meeting; then we shall go on to Ludiana for the Punjab Mission Meeting, which begins October 15th, and then to Panhala, Bombay Presidency, for the Western India Mission Meeting, which begins October 25th. After this we shall visit, if possible, all the stations of the three India Missions and attend the meeting of the Presbyterian General Assembly and the meeting of the India Council, which will be held in Jhansi on December 14th.

Until September 1st address all mail -

c/o The Rev. C. A. R. Janvier, D.D.,
Ewing Christian College,
Allahabad, India.

From September 1st to September 15th, address -

c/o The Rev. J. H. Orbison, M.D.,
Ludhiana, Punjab,
India.

From September 15th to October 1st, address -

c/o The American Presbyterian Mission,
Kolhapur,
Bombay Presidency,
India.

From October 1st to November 26th, address -

c/o The Rev. J. C. R. Ewing, D.D.,
Lahore,
India.

We expect to be in India until December 26th and to go on as soon as possible thereafter to Persia.

We shall not know until we reach India as to our further plans but our present expectation is roughly as follows: -

Leave Lahore December 26th, 1921
Arrive Meshed (via Quetta and Duzdap) January 9, 1922
Leave Meshed January 16, 1922
Arrive Teheran January 27, 1922
Leave Teheran February 6, 1922
To Resht February 6 - 9
To Hamadan and Kermanshah - February 10 - 20
To Mesopotamia - February 20 - March 5
To Tabriz and Urumia - March 6 - April 4

If the Caucasus route is not open for our return we shall probably go from Teheran -

To Tabriz and Urumia - February 10 - March 5
Then to Hamadan and Kermanshah - March 6 - 16
And on to Mesopotamia - March 17 - 31

And thence to India, sailing from Bombay for home at once.

Of if rail from Bagdad to Aleppo is open we may come via Syria or Constantinople.

If in India in December we find that we cannot wisely enter Persia via Mashed we shall leave Bombay as near December 27 as possible for Mesopotamia, and pursue the following itinerary as far as practicable: -

In Mesopotamia - January 1 - 12
To Kermanshah and Hamadan - January 13 - 24
To Teheran January 25 - February 2.
To Meshed and return to Teheran - February 2 - 28.
To Tabriz and Urumia - March 1 -31.

And thence home if possible by the Caucasus or if that is not possible, then via Mesopotamia and Bombay.

We shall send home Persia mailing addresses from India. If we do not do so please use following:
Letters mailed between Nov. 26 and Dec. 15 -

In care of American Presbyterian Mission,
Teheran, Persia.
(Via Bombay and Bagdad)

Letters mailed between Dec. 15 - Feb. 1st -

In care of American Presbyterian Mission,
Hamadan, Persia.
(Via Bombay and Bagdad).

From letter of Jan. 4, 1925 of Dr. J.C.R.Ewing to Dr. Robert E. Speer

University Convocation took place yesterday and the Vice Chancellor's address was delivered by Sir Ashutosh Mukerjee of Calcutta. The address had nothing remarkable about it, but the behaviour of the audience was very bad, the proceedings being interjected by cries of Mahatama Gandhi Ki Jai, Lala Lajpat Rai ki Jai, Muhammad Ali ki Jai, etc. The officials in charge carried through the proceedings in spite of all the noise, but the whole scene wasinfinitely depressing, having to be witnessed in that old Hall, where for so many years the traditional pin might have been heard dropping during a Convocation.

The political situation seems tobe unchanged barring this that the so-called volunteers are becoming more and more active. The All India Christian Conference extended over three dayesof last week. I attended several of the sessions. There were some wild and foolish talking but nothing at all serious, as there were some sane leaders to hold things in check. I am not feeling at all sanguine about things in general. It seems to me that even the best of our leaders have lost all sense of proportion and I do not feel at all sure that even theSaharanpur proposals will be actually accepted and faithfully worked by some ofthem. Of course I shall keep you informed of the events as they happen.

ज्ञानोदय

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

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INDIA'S OUTLOOK FOR 1922

International Factors

At the beginning of a new year it is well to make some effort to understand the direction in which India is moving, though he would be a bold man who put forth any such efforts without emphasizing their tentative character, for they can be no more than a process of thinking aloud, a process, too, in which blunders may dominate. Certainly none can estimate India's position today without bearing in mind the reflex influence of the international situation. Two facts in the latter may be said to have revolutionary value for India from the constitutional standpoint. The first is the creation of an Irish Free State in the British Commonwealth of Nations. Not only does this achievement promise to heal a sore whose diagnosis is a seven hundred years story, but the very term 'Commonwealth' instead of 'Empire', now for the first time embodied in a legal document and a formal oath, means a new conception of liberty for all the nations referred to, India included. The second fact is the assembling of the Washington Conference, which has not only terminated the international isolation of America, established a new understanding regarding China, one of the greatest countries in the world's future, and taken solid steps towards making war impossible, but by its inclusion of India, Canada and Australia as separate representatives has opened up new opportunities for the younger members of the 'Commonwealth'. In light of all these international facts the problem of India's future takes on a new perspective. When similar Christian principle triumphs in the Egyptian problem, in place of Lord Curzon's timid military safeguards, India will have far her cause of rejoicing, for everything Egyptian has its repercussion in India.

Indian Politics and Extremists

We wish definitely to range ourselves against the pessimists regarding Indian politics. The world-war has resulted in such an awakened political consciousness in every land that it would have been passing strange, and indeed discouerting, had India been left untouched by these waves of liberty. On the whole, despite the upheaval in Malabar and the riots in Bombay and a few other places, India's political revolution is being accomplished with astonishing quietness, for in recent decades we can recall no period as long as the present with so few attacks on public officials. True, Christmas brought little cheer for numbers of British soldiers and officers on India's cold frontiers where they were busy keeping unrelenting border foes at bay, and we believe that the overwhelming mass of India's millions realise it is to the benevolent government they owe their security despite noisy Non cooperators. Thinking Indians knew also the difference between the 'liberty' of many Indian Native States and that enjoyed in British India. Even the Non-cooperation movement itself is developing a sense of responsibility, and we hope Indian mediators, like Pandit Malaviya, and the patient Viceroy will discover points of contact The pledge of civil disobedience—'for the purpose of diminishing the authority of or overthrowing the State,' runs the Working Committee's explanation since the Congress closed—is a pledge we denounce with all our might as being not only un-Christian but utterly subversive of India's interests The Congress vote against 'independence', however, shows the fire-eaters to be in a minority, and the Hindu refusal to set up the republic so ardently desired by Moslem extremists shows the hollowness of much of the talk about Hindu-Moslem Unity.

Non-Cooperation and Hinduism

Just as Mr. Gandhi's ascetic principles and practices help to explain his phenomenal hold on India as we stated last week, so that other fundamental Hindu tenet of *ahimsa* (non-injury) helps one to understand India's wide acceptance of his principle of non-violence which again triumped in the Congress debates at Ahmedabad, though we are of opinion it cannot survive the un-Hindu, as well as un-Christian, principle of civil disobedience threatened for the middle of this month. If on the one hand 'Non-violence' is in line with Hindu tenets, on the other hand the fifth item in the Non-Cooperation pledge, that against 'untouchability', means the eventual uprooting of Hindu caste and its attendant evils. That item runs:

> As a Hindu, I believe in the justice and necessity of removing the evil of untouchability and shall on all possible occasions seek personal contact with, and endeavour to render service to, the submerged classes.

If only Mr. Gandhi will eliminate all destructive items from his creed, and concentrate upon constructive items such as this one, he can lead a fifth of the world's population to one of the grandest and most peaceful revolutions in history. It is one of our deep convictions that, despite the law-breaking he proposes—a feature which every true Christian can only condemn—Mr. Gandhi is being used by Divine Providence for the purification of India's religious life and as an agent preparing India for Christ, just as clearly as were the Old Testament prophets in Israel. Anyone whose sleep may be disturbed by worrying about 'the catastrophic prancing of Gandhism' may well be recommended to remember how the Brahmins of India fear this growing campaign on behalf of India's fifty or sixty million untouchables. Everything in India is invested with religious values and that is why India's political evolution is a slow and sure factor helping to effect her religious revolution, for if Mr. Gandhi remains 'dictator' for ten years, caste will have to go, or will have gone. But we are sure he would push along the chariot of democracy still more by helping on India's *Constitutional* Reforms and by entering the Bombay Legislative Assembly, say, as Minister of Excise or Education or both!! We would gladly accept Mr. Gandhi as Governor of this Presidency, under a 'Swaraj' *constitutionally* arrived at.

European Morals in India

Much as we deplore some parts of Mr. Gandhi's programme, we believe India's future is far more imperilled by the utterly un-Christian spirit of many Europeans in India. The worst aspect of this question is being dealt with by a committee on the evils of prostitution, a committee which we hope will bring in drastic findings such as reformers of all schools can heartily support. We hope also the economic exploitation of India may forthwith cease, which means there should be no more loans for subsidizing industries in other countries, wherever they be, at the expense of Indian taxpayers. But there are other aspects in India which call for merciless exposure. Good feeling in India is endangered more by the European who finds it hard to be courteous to an Indian than it is by anything else, and if we had our way we would pack off all such people out of

the country with the least possible notice. Equally pernicious in its influence is the habitual disregard of the Lord's Day by hosts of foreigners, for it gives the Indian the impression that non-Indians are people without any religion. The practical value of all this is the inestimable importance of every one of us paying a strict regard every day to our own personal example, to ensure that it is stamped with the hall-mark of Christ.

Future of the I. C. S.

If we were disposed to worry we should regard with the gravest possible misapprehension the growing discouragement in the ranks of the Indian Civil Service. Independent observers have testified to the fact that the record of the I. C. S. is probably the very finest in the realm of administration in the history of the world. It would appear, however, that the proposals of the Secretary of State for retirement in the I.C.S. have created a discontent which is sure to result, if allowed to smoulder on, in grave deterioration of the quality of candidates and diminution of numbers. To allow a petty grievance such as this to rob India of such men would be folly of a supreme kind and we hope that Indian statesmen of every class will insist on justice being done to this fine set of men. We belong to no party, and we view Indian events solely from the Christian standpoint and that of India's uplift, but our view is that India needs the I. C. S. men of the right type more than ever before. We were told recently, by one who was neither an Englishman nor a Scotsman, that he knew of Government service which had lost over fifty per cent. from the standpoint of efficiency through the transfer of control to Indians. If such a statement be substantially correct, though we were greatly shocked by it, then it means that India must make it worth while for men of character, patriotism and breadth of vision to continue giving their lives to India's training in the art of self-government, and we hope Indian ministers will use all their influence in this direction.

India's Christian Prospects

If we are encouraged as we survey the achievements of India's first reformed councils which have demonstrated India's political capacities, some of them having gone so far as to give women the vote in this land where women suffer probably more wrongs than any other land on earth (—some of our contemporaries in distant parts of India have mistakenly reported that Mrs. Ranade had even been made a member of the Bombay Legislative Council, a mistake due to a misreading of something in one of Mrs. Cousens' remarkable articles); and if we are cheered as we survey the temperance prospects, the revenue from drink having greatly decreased in various provinces, that in the Madras Presidency, for example, from 150 to 80 lakhs of rupees, while the Punjab has local option coming into force next April; we are still more cheered as we view the Christian possibilities. Take missionary education for instance. A few weeks ago the Madras Legislative Council after a long debate rejected the proposal to impose a conscience clause in mission day schools, many non-Christian speakers paying remarkable tributes to missionary education. In many places, however, the conscience clause has been voluntarily introduced, in the Lucknow Reid Christian College, for example, where out of its 400 pupils only nineteen have asked for exemption, even some of these attending the Bible lessons. When we enquire as to India's attitude to Christ at the beginning of her new era we find His Name quoted everywhere as the symbol of reality and the guarantee of genuineness so that what appeared to many a year or two ago as anti-Christian tendencies in India seem to have passed into a deep and fundamental admiration for the principles of Christ. India's universal desire is that more and more of India's leaders in politics, business and Church alike may become more like *Him*.

Indian Church's Opportunity

As we read the present situation, India is passing through a phase of confusion and uncertainty, confusion as to her real destiny. Uncertainty as to what steps she shall take to achieve that destiny is reflected in various directions, in the somewhat amorphous condition of the Indian Moderates, to mention only one. In such an hour the Indian Church, with her unique message of Christ and the blessings He brings, has the opportunity of hardly any other Church in Christendom. If ever India was in the melting-pot it is now. Now is the hour when the mould of India's future is being cast. How great then the opportunity for a Church that is enterprising enough and consecrated enough to seize such an opportunity! Let every Church then buckle on the armour, by reviving its prayer-meeting where inspiration will be obtained, by reviving earnest Gospel-preaching so that India may hear the glad message of its one and only Saviour, and above all by reviving the Gospel of Christlike living, for as someone says: 'If every sweeper in India were filled with the Spirit of God, the Brahmin himself would be the first to do him homage'. Let every reader of the *Dnyanodaya* resolve that in 1922 he or she will do something to satisfy the yearning heart of India. What some of the best Hindu minds are really thinking has been set forth in a Madras paper as follows:

Weary are we of empty creeds,
Of deafening calls to fruitless deeds;
Weary of priests who cannot pray,
Of guides who show no man the way:
Weary of rites wise men condemn,
Of worship linked with lust and shame;
Weary of Custom, blind, enthroned,
Of conscience trampled, God disowned;
Weary of men in sections cleft,
Hindu life of love bereft;
Woman debased, no more a queen
Nor knowing what she once hath been;

(Continued at foot of next column)

EFFECTIVE EVANGELISM

The Evangelist Must Be a Gospel

1. The evangelist should himself *be* a gospel, and should himself have an experience of how the Lord Jesus helps him.

You are writing a gospel,
One chapter each day,
By the deeds that you do,
By the words that you say.
And the world *reads that* gospel,
Whether faithless or true.
Say, What is the gospel
According to—
(Not Matthew, Mark, Luke or John, but)
According to YOU?

The first essential in an adequate Christian message is the Christian life of the evangelist.

The Man Must Have Brotherly Feeling

2. The second essential for effective evangelism is an *adequate saviour feeling* in the man who speaks. Much of what is called evangelistic literature makes the impression of coming mainly from the head of the writer, not from his heart. But the Christian gospel is *mainly a compassionate, brotherly feeling*, not an intellectual argument. The *first word* of the Christian gospel is not Sinner, not God, not even Jesus. It is the word BROTHER. It was the first word that the perplexed Saul heard, which the aged Ananias spoke when he came, and putting his hand on the trembling persecutor said, 'Brother Saul.'

The Incarnation is the secret of the Cross. The successful evangelist, like a brother, must himself be touched with the feeling of the other man's infirmities, and must make *him feel* that the evangelist is a brother.

When a sympathetic Christian himself feels like a brother to another man and somehow makes that man *know* that the speaker has a brotherly feeling *then* the *second* word of the gospel is likely to become effective. This second word is the second word which the aged Ananias spoke to Saul and which led Saul to become a disciple of the Lord Jesus. It was this: 'The Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me that thou mayest receive thy sight and be filled with the Holy Spirit.' The second and the greatest word of the Christian message is JESUS CHRIST.

The Evangelist Must Have a Christian Gospel

3. The third essential is a clear intellectual apprehension of what the Christian Gospel really is. It is such a vivid statement of the supreme truth as will go to the head as well as to the heart of the hearer, that the great loving Father is longing, yearning, sobbing for the man to whom the speaker is giving a personal, experienced, loving message; that his heavenly Father is so eager, so intent on that particular man or that particular company, that He wishes this very minute to do for him and for them what He did when He sent His Son into the world; that this Father actually feels as every mother feels over her dying boy; that the Father Himself would be willing again to send His Son to die in order to save him and them. This made Paul a successful evangelist who wrote: 'I have great sorrow and pain in my heart, for I could wish that I myself were accursed from Christ for my brethren's sake, my kinsmen according to the flesh.'

What is the Christian Gospel?

4. There is no adequate presentation of the Christian message to the *mind* of any man unless it is made plain that the Lord Jesus is *Himself* our Father's message to His human

(Completed from previous column)

Weary of babbling about birth,
And of the mockery men call mirth;
Weary of life not understood,
A battle, not a brotherhood;
Weary of *Kali Yuga* years,
Frighted with chaos, darkness, fears;
Life is an ill, the sea of births is wide,
And we are weary; who shall be our guide?

children: therefore that the loving Father of us all is today and for ever like the Lord Jesus in His thinking, feeling and acting; that our Father is now saying what He said long ago, viz. 'This is my beloved Son; hear ye Him.' No brief statement can be a complete expression of the Christian gospel. Yet its essence is that the experience of a filial relation to our divine Father is secured by penitent trust in and fellowship with the Lord Jesus Christ. He Himself once said for substance: 'This is true life to be in intimate relation with the only real God, through Jesus Christ Whom He has sent.'

Tell men this story *simply*,
That they may take it in;
God's wonderful redemption,
His remedy for sin.

A Helping Holy Spirit in the Christian Gospel

5. As long as the Lord Jesus was living in one place men could not consider Him a universal spiritual Helper. So after He had finished the work which He was to do in human form and was to depart for invisible service He said to His immediate disciples that the *best* thing which He could do for mankind to the end of time was to depart from sight, and that thereafter the Spirit would constantly aid men to take Christ's help. This assurance of perpetual spiritual help through God's Holy Spirit is an important part of the Christian Gospel.

The Will of the Hearer Must be Strongly Influenced

6. The fourth essential is a more direct, urgent appeal to the *will* of hearers. A wise preacher once said: 'I would rather speak ten minutes to the wills of my hearers than an hour to their intellects.' The trouble with men is not that they do not know enough, but that their wills are so weak that they do not do what they know that they ought to do. How true the following lines!

We *know* the path wherein our feet should pass.
Across our hearts are written Thy decrees.
Yet now, O Lord, be merciful to bless with more than these.
Grant us the *will* to fashion as we feel.
Grant us the strength to labour as we know,
Grant us the purpose, ribbed and edged with steel,
To strike the blow.
Knowledge we ask not—knowledge thou hast lent,
But Lord, the *will*—*there* lies our bitter need,
Give us to build above the deep intent,
The deed, the deed.

Every one who tries to sell something tries hard to make men buy *immediately*. Similarly after telling others in a brotherly spirit about the supreme value of Christ's help for worthy living the evangelist must urge hearers *immediately to begin to take Christ's hand*.

Christ's Practice

If we ponder the words of the Lord Jesus, one of their most striking characteristics is that He very rarely said, 'Think about this.' His words are both loving invitations and distinct clarion commands: 'Come unto me.' 'Follow me.' 'Remember me.' A brotherly evangelist will emphasize the words of the Lord Jesus as *invitations*, not as commands.

We fail because we are not, like Christ, a gospel in ourselves, and we neither apprehend, nor feel, nor express the wondrous Gospel as He did.

Do Not Attempt Too Much

7. One common serious defect in the teaching of some so-called evangelists is that they attempt too much. Give only most important truths. Some men think it necessary to try to express what they consider 'the entire counsel of God,' and 'the whole Gospel'. On the mistaken assumption that this is essential in a Christian message to a Hindu, a Muhammadan, a Parsi, a nominal Christian, these men feel called on to affirm or to imply that acceptance of all or nearly all the doctrines of a full Christian creed is essential to one's becoming a disciple of Christ. What a merciful and wise Saviour Christ was Who said even to His experienced twelve apostles: 'I have yet many things to say unto you, but ye cannot bear them now.' With all my heart and with all my intellect I believe in the atonement wrought by Christ, in the Trinity, in the Inspiration of the entire Bible. But when giving an urgent loving message from the Lord Jesus to any brother would it help or hinder to say or to imply that it is necessary to profess to believe profound doctrines in the interpretation of which Christians differ among themselves? What a wise evangelist the great apostle was who wrote to the new Corinthian Church: 'Brethren, I could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ; I fed you with milk, not with meat; for ye were not yet able to bear it; nay, not even now are ye able.'

In evangelistic messages we should often express less than we know and believe, but should stress the *few essentials* such as brotherhood, the infinite love of our Divine Father as revealed by our compassionate, sacrificing, ever-living Christ, and the ceaseless helpfulness of the Holy Spirit.

Suggestions

8. A few suggestions about the printed form of the evangelistic message. In India the reader of evangelistic literature rarely knows much about literary niceties. Therefore we should thoughtfully adapt the printed message to the condition and capacity of such readers. One literary rule for the *essayist* is that *italics* should be sparingly used. But the sound principle for the evangelistic writer is to make his printed message as much at possible like his spoken message. In every earnest evangelist's spoken message there are many *emphasised* words. This principle requires a *wise* use of italics in the printed message. While italicizing is sometimes unwisely and needlessly done, it is helpful for the average man.

Another principle is that for the ordinary reader long paragraphs are difficult. Breaking up the message into many short paragraphs decidedly helps both eye and mind by giving more distinct impressions of the thought.

It is a help when all through the matter headings in bolder type are printed at the top of many sections, or when insets at the side frequently aid the eye and brain to take in at a glance the main point in a given paragraph. What wideawake newspaper does not regularly break up articles into paragraphs with headings or insets?

R. A. Hume

SUBSCRIPTIONS

The annual subscription price of the *Dnyanodaya* is now Rs. 3, the foreign subscription Rs. 4. Readers who receive this present issue and whose subscription for 1921 ended on December 31 but who have not yet paid for 1922 are kindly asked to note that they may expect the next issue by V.P.P. charges Rs. 3-4, unless before next issue we receive from them the annual subscription price of Rs. 3. All money orders and communications regarding subscriptions should be forwarded to the *Dnyanodaya* Office, New Nagpada Road, Byculla, Bombay. Note also that packets of five or more copies may be obtained at the reduced rate of Rs. 2-12 per copy.

Malabar Relief Fund

The Marathi Church at Khamgaon, Berar has sent us Rs. 19, their Christmas offertory, which we have forwarded to the Malabar Relief Fund. Also the Hume Memorial Church, Byculla has collected Rs. 150 for the same purpose. Let every Church go and do likewise.

'Birds of Mahableshwar'

This interesting book of 46 pages by the Rev. Henry Fairbank, B.A., B.D., is obtainable from The Scottish Missions Industries Co., Ltd., East St, Poona at one rupee a copy, V.P.P. charges extra.

ज्ञानोदय

वु. ८१ जानेवारी ५, १९२२ अंक १

सांगे खिस्त गुरु तशा कृति करूं सदर्भ हा आचरूं
संसाराब्धि तरूं जगास उतरूं प्रेमें जगाला भरूं ॥
दुःखाचा निकरू अभोदय हरूं 'देवाचियें लेकरूं'
नांवा सार्थ करूं सुनीति विसरूं ज्ञानोदया विसरूं ॥

प्रार्थना

DEVOTIONAL

परमपवित्र, दयामय पित्या, ह्या वर्षारंभी आम्ही तुझी आराधना करितों. 'ज्ञानोदय' पत्राला तू इतकी वर्षे आपली सेवा करूं दिलीस व त्याला योग्य संपादक दिलेस म्हणून आम्ही तुझी स्तुति करितों. हा नूतन वर्षी हा पत्राद्वारा आमच्या देशाची व समाजाची अधिक सेवा करवून घे. तूं सत्य व ज्ञानरूप; तुझा प्रकाश आमच्या देशबांधवांत व ख्रिस्ती मंडळींत अधिकाधिक पाडे. हा पत्राच्या संपादकांना हा देशाची व ख्रिस्ती समाजाची सेवा करण्याकरितां अधिक शक्ति व ज्ञान दे. हे आम्ही श्रीगुरुख्रिस्त ह्याच्या नांवानें मागतों—आमेन.

ज्ञानोदय झाला !

(भूपाळी)

दिनकर आला, पूर्व दिशेला । उज्वल तेजाला,
निशा संपली, दिवस उदेला । सूर्योदय झाला ! ॥१॥
चिमणे पक्षी गाउं लागले । वनचर अति धाले,
विश्व सर्व हें जागें झालें । सूर्योदय झाला ! ॥२॥
जगदीशाला नमन करूं या । या सारे या या,
मंगलकाली गीते गाया । सूर्योदय झाला ! ॥३॥

* * *

अज्ञानाची रजनी आली । धांदुनिया जवळी,
शांति पळाली, प्रीति निमाली । पुरा अस्त झाला ! ॥७॥
पुढें जावया मार्ग दिसेना । कांहीं उमगेना,
झाली तेव्हां पुरती दैना । पुरा अस्त झाला ! ॥५॥

* * *

अस्तांतुनि परि कोण पातला । घेउनि दीपाला ?
बालरवी तो-उदया आला, । अस्त कुठनि उरला ? ॥६॥
प्रेमळ त्याची मधु किरणें हीं, । उघडित तेजाहीं—
अमुल्या देतो त्याही, पाहीं । 'ज्ञानोदय झाला!' ॥७॥
मूर्तिमंत हें प्रेम निघालें, । स्वर्गातुन आलें,
भूवरती या आज पातलें । 'ज्ञानोदय झाला !' ॥८॥
ही आली प्रिय सेवाभगिनी । हस्तां जोडोनी,
धन्य जाहली, प्रशांत अवनी । 'ज्ञानोदय झाला!' ॥९॥
दया, शांति मधु नीतिप्रीति । संगीतें गाती,
नाचत गुंगत सहर्ष जगतीं, । 'ज्ञानोदय झाला!' ॥१०॥
प्रेमाचा हा प्रकाश पडला । व्यापी जगतीला,
ख्रिस्तसूर्य नभि अहा उदेला । 'ज्ञानोदय
झाला !' ॥ ११ ॥

'विजयानंद'

हिंदी ख्रिस्ती

INDIAN CHRISTIANS

'हिंदी ख्रिस्ती'! हे शब्द ऐकून किंवा वाचून कित्येकांच्या मनांत तिरस्कार, कित्येकांच्या मनांत जिज्ञासा व कित्येकांच्या मनांत अभिमान-उत्पन्न होतो. हे 'हिंदी ख्रिस्ती' कोण? हे पूर्वीचे 'बाप्ते' अथवा 'नेटिव्ह ख्रिश्चन.' एकाद्या नांवांत मोठेपणा अथवा हलकेपणा आहे असें मुळींच नाहीं; पण त्या नांवानें जें व्यक्त केलें जातें अथवा जो बोध होतो त्यावर सर्व कांहीं अवलंबून असतें. जगत्प्रसिद्ध रोमन राज्यांत जेव्हां ख्रिस्ती धर्माचा प्रथम प्रवेश झाला व रोम शहर जें त्या साम्राज्याचें केंद्र त्यांत ख्रिस्ती धर्मोपदेशक श्रीजगद्गुरु ख्रिस्त ह्यांनें आज्ञापिल्याप्रमाणें उपदेश करूं लागले तेव्हां विद्वान् व सुधारणेच्या शिखरास जाऊन पोंहचलेले रोमन लोक ह्या नवीन धर्माचा प्रथम थट्टा, नंतर निर्भर्त्सना व शेवटीं द्वेष करूं लागले. प्रथम प्रथम ज्या लोकांनीं ह्या धर्माचा दीक्षा घेतली ते दास व गुलाम, म्हणजे अत्यंत नीचावस्थेंत असलेले व दरिद्री लोक होते. फार तर काय, 'ख्रिस्ती' हें नांव 'बाप्ते' ह्या नांवाप्रमाणें त्या काळांत निंदाव्यंजक असे. कालांतरानें रोमी राज्यांत ख्रिस्ती धर्म कसा विजयी झाला व विस्तार पावला हें इतिहासांत नमूद केलेलें आहे.

जो प्रकार रोमी राज्यांत झाला तोच इतर राज्यांतही झाला. ख्रिस्ती धर्माचा प्रवेश, उदय, वृद्धि हीं बहुतांशीं सारख्याच रीतीनें अथवा क्रमानें घडून येत गेलीं. ह्या धर्माची दीक्षा घेणारे लोक प्रथम नीच, अस्पृश्य, दास, दुराचरणी, व्यसनाधीन झालेले असे असावयाचे; ह्या धर्माचें शिक्षण म्हणजे पोरकट, भाकडकथारूप, तत्वज्ञानविरहित असें मानण्यांत यावयाचें; ख्रिस्ती लोक स्वदेशद्वेष्टे, पोटार्थी व महामूर्ख असे लेखलें जावयाचें; स्वधर्म सोडून ज्यांनीं परधर्म स्वीकारला ते स्वदेशास व स्वकीयांस तुटले अशी समजूत. ज्या ज्या देशांत ख्रिस्ती धर्माचा प्रसार झाला त्या त्या देशांत वर दर्शविलेल्या गोष्टींची पुनरावृत्ति होत गेली हें विसरतां कामा नये. सांप्रत काळीं चीन व कोरिआ देशांत हाच प्रकार घडून येत आहे व आपल्या देशांत ह्या बाबतींत काय चालले आहे हें आम्ही सांगावयाची आवश्यकता आहे असें नाहीं.

गेल्या डिसेंबर महिन्यांत नागपूर एथें भरविलेल्या हिंदुधर्म परिषदेच्या दुसऱ्या अधिवेशनांत राजेबहादूर राजे रघोजीराव भोंसले ह्या परिस्थितीस अनुलक्षून म्हणाले, 'ख्रिस्ती धर्मोपदेशकांनी आमच्या दुहीचा फायदा घेऊन आमच्यांतील अंत्यजांना ख्रिस्ती धर्माची दीक्षा देण्यास सुरवात केली, व हिंदु समाजांतील एक बराचसा मोठा भाग निराळा करण्यांत आला. ज्या अंत्यज वर्णाकडे आम्ही बिलकूल दुर्लक्ष केलें, त्यांतूनच विशेषतः ख्रिस्ती धर्मानें आपल्या संस्कारानुरूप स्वधर्माची दीक्षा देऊन गुणकर्मानें ब्राह्मण, क्षत्रिय, वैश्य उत्पन्न केले, व ते आमच्याच रक्तमांसाचे बंधु केवळ परधर्मस्वीकारानें प्रसंगीं आमचेच कट्टे शत्रु बनले! ख्रिस्ती धर्मानुयायांचें हिंदिस्तानांत प्राबल्य झाल्यापासून आजपर्यंत सरासरी दोन कोटि हिंदु लोकांनीं ख्रिस्ती धर्म स्वीकारिला आहे; आणि दरवर्षी खालच्या वर्गांतील सुमारें लाख दीड लाख लोक ख्रिस्ती धर्मांत जात आहेत. परवांच माझ्या एका मित्रानें मला खातरीपूर्वक सांगितलें कीं गेल्या वर्षी दक्षिण हैद्राबादेतील निवळ एका जिल्ह्यांतून ४० हजार हिंदू लोक ख्रिस्ती झाले! इतकेंच काय, त्या जिल्ह्याच्या आसपासच्या खेड्यांतील बहुजनसमाज ख्रिस्ती होण्यास तयार असतांही, तितक्या माणसांची व्यवस्था लावण्यास पुरेसा पैसा नाहीं म्हणून तेथील ख्रिस्ती चळवळीच्या प्रवर्तकांस फारच वाईट वाटत आहे....अधिक स्पष्ट रीतीनें कळावें म्हणून मी असें सांगतों कीं, आजपासून ५० वर्षांनंतर ह्या नागपूर शहरांत आपणास एक घर हिंदूचें, एक घर मुसलमानाचें, तर एक घर ख्रिस्त्याचें असा प्रकार दृष्टीस पडेल!'

हिंदी ख्रिस्ती समाजाची वाढ कशी होत आहे हें सरकारी सेन्सस रिपोर्टावरून कळून येतें. इ. स. १९०१ च्या खानेसुमारींत असें दिसून आलें कीं, हिंदिस्तान व ब्रह्मदेश ह्यांच्या २९॥ कोटि लोकसंख्येपैकीं २९। लक्ष लोक ख्रिस्ती होते, त्यांत २६॥ लक्ष निवळ हिंदी ख्रिस्ती होते. १९११ सालच्या खानेसुमारींत ख्रिस्ती लोकांची वाढ सुमारें १० लक्षांनीं झालेली दिसली, म्हणजे त्यांची संख्या ३९॥ लक्ष होती; आणि दर दहा-हजार लोकसंख्येंत १२४ ख्रिस्ती आहेत असें दिसून आलें. ह्या गणतींत पोर्तुगीज व फ्रेंच हद्दींतील ३॥ लक्ष ख्रिस्ती लोक धरलेले नाहींत. इ. स. १८९१ ते १९०१ ह्या दहा वर्षांत हिंदिस्तानांतील एकंदर लोकसंख्या शेकडा २॥ नें वाढली, पण ख्रिस्ती लोकसंख्या शेकडा २८ नें वाढली. गेल्या वर्षी केलेल्या खानेसुमारीचे तपशीलवार आंकडे अद्याप आमचे हातीं आले नाहींत; तरी ख्रिस्ती लोकांची वाढ हिंदिस्तानांतील एकंदर लोकसंख्येच्या वाढीच्या मानानें बऱ्याच अधिक पटींनें झालेली दिसून येईल ह्याबद्दल मुळींच शंका नाहीं. एकंदरींत हिंदी ख्रिस्ती लोकांची संख्या अर्धकोटि आहे असें म्हणण्यास हरकत दिसत नाहीं.

ह्या वाढत्या समाजासंबंधानें बौद्धिक, सामाजिक, धार्मिक व राजकीय प्रश्न उत्पन्न होऊं लागले आहेत. ह्या समाजांत मागसलेल्या जातींतून आलेल्या लोकांचा मोठाच भरणा असल्यामुळें बौद्धिक व आर्थिक बाबतींत ख्रिस्ती लोक इतर समाजांच्या मानानें पुष्कळच मागें आहेत हें आरंभींच आम्हीं जें लिहिलें आहे त्यावरून दिसून येईल. तसेंच ह्या समाजांत अद्याप समानजाति-भाव योग्य प्रमाणांत उत्पन्न झाला नाहीं. निरनिराळ्या पदार्थांचे तुकडे ढिकानें एकत्र चिकटवावे, किंवा अठरा धान्यांचें कोडबोळें करावें अशा प्रकारें हा समाज बनलेला आहे. आधींच हिंदिस्तानांत असंख्य जाती, पोटजाती, धर्म व पंथ; तशांत युरोप व अमेरिका ह्या देशांतून निरनिराळ्या ख्रिस्ती पंथांच्या मिशनरी सोसैट्या येऊन त्यांनीं आपापल्या समजुतीप्रमाणें इकडच्या ख्रिस्ती लोकांच्या समाजाची व्यवस्था केलेली; तेव्हां हिंदी ख्रिस्ती लोकांत कल्पना करावेल इतक्या प्रकारचें वैचित्र्य कोणास दिसून आल्यास त्यांत नवल तें काय? 'ख्रिस्ती लोक इंग्रजांचें अनुकरण करतात,' 'प्रॉटेस्टंट लोकांत संप्रदायविशिष्ट समुच्चयभाव जागृत नाहीं,' 'ख्रिस्तीपंथ-प्रचारानें आमचे देशबंधु देशभावनेला पारखे होतात,'

(पुढल्या कॉलमाचा शेवट पहा)

श्रीप्रभुख्रिस्तांनीं मंडळीस दिलेला अधिकार

CHRIST'S AUTHORITY TO THE CHURCH

नव्या करारांत ह्यासंबंधानें तीन स्थळें उल्लेख केलेला आढळतो; मत्तय १६:१३–१९;१८:१५–२०; योहान्न २०:२१–२३ पहा. श्रीप्रभूंनीं एकदां आपल्या शिष्यांस विचारिलें, 'तुम्ही मला कोण म्हणून म्हणतां?' तेव्हां पेत्रानें सर्व शिष्यांच्या वतीनें उत्तर दिलें कीं 'तू जीवंत देवाचा पुत्र ख्रिस्त आहेस'. त्यावर प्रभूजींनीं म्हटलें, 'मी तुला स्वर्गीय राज्याच्या किल्या देईन. पृथ्वीवर जें कांहीं तूं बंद करशील तें स्वर्गांत बंद राहील आणि पृथ्वीवर जें कांहीं तूं मोकळें करशील तें स्वर्गांत मोकळें राहील.' किल्या देण्यासंबंधीं हें भाषण त्या काळच्या यहुदी लोकांना सहज समजण्यासारखें होतें. जुन्या कराराच्या भाषेत कोणा एकाजवळ किल्या देणें म्हणजे त्याच्याकडे कांहीं कारभार सोंपवणें. शास्त्री व परोशी ह्यांस अनुलक्षून श्रीप्रभूंनीं एकदां म्हटलें होतें कीं हे लोक मोशाच्या जागीं असल्यामुळें त्यांच्या हातीं 'किल्या' होत्या; पण त्या अधिकाराचा त्यांनीं दुरुपयोग केल्यामुळें ते दोषास पात्र झाले आहेत. फिलडेल्फिया एथील ख्रिस्ती मंडळीस योहान्नामार्फत जो संदेश मिळाला त्यांत म्हटलें आहे कीं 'किल्या' श्रीप्रभूंच्या हातीं आहेत. तोच कायतो खराखरा अधिकारी; आणि शिष्यांस त्याच्यापासून प्राप्त झालेला अधिकार त्यांनीं त्याच्या इच्छेनुरूप बजाविला पाहिजे. त्याच्या इच्छेविरुद्ध पृथ्वीवर कोणीं कांहीं बंद करण्याचा यत्न केल्यास तें स्वर्गांतही बंद होईल असें नाहीं. 'किल्यां'चा उपयोग, म्हणजे श्रीप्रभूंनीं दिलेल्या अधिकाराची बजावणी, त्याच्याच मर्जीप्रमाणें व त्यानें घालून दिलेल्या कित्याप्रमाणें झाली पाहिजे.

नव्या करारांतील दुसरे स्थळीं हा अधिकार सर्व शिष्यांस दिल्याचें वर्णन आहे. त्यावेळीं किती शिष्य हजर होते ह्याबद्दल निश्चयपूर्वक कांहीं सांगतां येत नाहीं; बारा शिष्यांशिवाय इतर शिष्यमंडळीही त्यावेळीं तेथें असण्याचा संभव आहे. हा शास्त्रभाग नीट वाचून पाहिला असतां असें दिसून येईल कीं हा अधिकार केवळ

(पुढील कॉलम पहा)

(मागील कॉलमवरून)

'ख्रिस्ती लोक भेडगुजरी भाषा बोलतात,' 'ख्रिस्ती पुरुष व स्त्रिया विचित्र पेहेराव करितात' इत्यादि ख्रिस्ती लोकांवर होणारी टीका सर्वथैव चुकीची आहे असें आम्ही म्हणत नाहीं. अशी टीका ख्रिस्ती धर्माची स्थापना झाल्यापासून ख्रिस्ती लोकांवर इतर लोक करीत आले आहेत. असा हा मिश्र समाज पूर्णपणें एकरूप कसा होईल,कालगतीमुळें ह्याच्यापुढें जे प्रश्न येत आहेत ते कसे सोडवावयाचें, ह्याची सर्वांगीण उन्नति कशी व्हावयाची, ह्या देशांत जें महत्वाचें स्थान ह्या समाजास निःसंशय मिळावयाचें आहे त्यास शोभेल अशी ह्याची स्थिति कशी, केव्हां व कोणत्या मार्गानें बनेल हे प्रश्न आतां आम्हांस सोडवावयाचे आहेत.

ह्यांपैकीं एक एक दोन दोन प्रश्न क्रमाक्रमानें घेऊन त्याची आम्ही ह्या नवीन वर्षांत वाटाघाट करणार आहों.

CONGRESS RESOLUTIONS.

FULL TEXT.

The following is the full text of the resolution finally by the Congress.

"Whereas, since the holding of the last National Congress the people of India have found from actual experience that by reason of the adoption of non-violent non-co-operation the country has made a great advance in fearlessness, self-sacrifice and self-respect, and whereas the movement has greatly damaged the prestige of the Government, and whereas on the whole the country is rapidly progressing towards Swaraj, this Congress confirms the resolution adopted at the Special Session of the Congress at Calcutta and reaffirmed at Nagpur, and places on record the fixed determination of the Congress to continue the programme of non-violent non-co-operation with greater vigour than hitherto, in such manner as each Province may determine till the Punjab and the Khilafat wrongs are redressed and Swaraj is established and the control of the Government of India passes into the hands of the people from that of an irresponsible corporation.

"And, whereas, by reason of the threat uttered by His Excellency in his recent speeches and the consequent repression started by the Government of India in the various Provinces by way of disbandment of volunteer corps and forcible prohibition of public and even committee meetings in an illegal and high-handed manner, and by the arrest of many Congress workers in several provinces, and whereas this repression is manifestly intended to stifle all Congress and Khilafat activities and deprive the people of their assistance, this Congress resolves that all activities of the Congress be suspended as far as necessary and appeals to all quietly and without any demonstration to offer themselves for arrest by belonging to the volunteer organisations to be formed throughout the country in terms of the resolution of the Working Committee arrived at in Bombay on the 23rd day of November last, provided that on one shall be accepted as a volunteer who does not sign the following pledge:

The Pledge.

With God as witness, I solemnly declare that (1) I wish to be a member of the National Volunteer Corps; (2) so long as I remain a member of the Corps I shall remain non-violent in word and deed and shall earnestly endeavour to be non-violent in intent, since I believe that as India is circumstanced, non-violence alone can help the Khilafat and the Punjab and result in the attainment of Swaraj and consolidation of unity among all the races and communities of India, whether Hindu, Mussalman, Sikh, Parsi, Christian or Jew; (3 I believe in and shall endeavour always to promote such unity; (4) I believe in Swadeshi as essential for India's economic, political and moral salvation and shall use handspun and handwoven khaddar to the exclusion of every other cloth; (5) as a Hindu I believe in the justice and necessity of removing the evil of untouchability and shall on all possible occasions seek personal contact with and endeavour to render service to the submerged classes; (6) I shall carry out the instructions of my superior officer and all the regulations not inconsistent with the spirit of his pledge prescribe by the Volunteer Boards, or the Working Committee, or any other agency established by the Congress; (7) I am prepared to suffer imprisonment, assault or even death for the sake of my religion and my country without resentment; (8) in the event of my imprisonment I shall not claim from the Congress any support for my family or dependents. This Congress trusts that every person of the age of 18 and over, will immediately join the volunteer organisations, notwithstanding the proclamation prohibiting public meetings, and inasmuch as even Committee meetings have been attempted to be construed as public meetings, this Congress advises the holding of Committee meetings and of public meetings, the latter in enclosed places and by tickets and by previous announcements at which, as far as possible, only speakers previously announced shall deliver written speeches, care being taken in every case to avoid risk of provocation and possible violence by the public in consequence.

Civil Disobedience

"This Congress is further of opinion that civil disobedience is the only civilised and effective substitute for an armed rebellion whenever every other remedy for preventing arbitrary, tyrannical and emasculating use of authority by individuals or corporations has been tried and, therefore advises all Congress workers and others, who believe in peaceful methods and are convinced that there is no remedy save some kind of sacrifice to dislodge the existing Government from its position of perfect irresponsibility to the people of India, to organise individual civil disobedience and mass when the mass of people have been sufficiently trained in the methods of non-violence and otherwise in terms of the resolution passed in the last meeting of the All-India Congress Committee held at Delhi.

"This Congress is of opinion that in order to concentrate attention upon civil disobedience, whether mass or individual, whether of an offensive or defensive character, under proper safeguards and instructions to be issued from time to time by the Working Committee, or the Provincial Congress Committee concerned, all other Congress activities should be suspended whenever and whenever and to the extent to which it may be found necessary.

"This Congress calls upon all students of the age of 18 and over, particularly those studying in the national institutions and the staff thereof immediately to sign the foregoing pledge and become members of National Volunteer Corps

Sole Executive Authority.

"In view of the impending arrest of a large number of Congress workers this Congress, whilst requiring the ordinary machinery to remain intact and to be utilised in the ordinary manner whenever feasible hereby appoints, until further instructions, Mahatma Gandhi as the sole executive authority of the Congress and invests him with the full powers of the All-India Congress Committee, including the power to convene a special session of the Congress, or of the All-India Congress Committee, or the Working Committee, and also with the power to appoint a successor in emergency.

"This Congress hereby confers upon the said successor and all subsequent successors appointed in turn by their predecessors all the aforesaid powers, provided that nothing in this resolution shall be deemed to authorise Mahatma Gandhi or any of the aforesaid successors to conclude any terms of peace with the Government of India or the British Government without the previous sanction of the All-India Congress Committee, to be finally ratified by the Congress specially convened for the purpose, and provided also that the present creed of the Congress shall in no case be altered by Mahatma Gandhi or his successors, except with the leave of the Congress first obtained.

"This Congress congratulates all those patriots who are now undergoing imprisonment for the sake of their conscience or country, and realises that their sacrifice has considerably hastened the advent of Swaraj.

"This Congress appeals to all those who do not believe in full non-co-operation or its principle, but who consider it essential for the sake of national self-respect to demand and insist upon the redress of the Khilafat and the Punjab wrongs and for the sake of full national self-expression, to insist upon the immediate establishment of Swaraj, to render help to the nation in the promotion of unity between different religious communities, to popularize carding, hand-spinning and hand-weaving from its economical point of view and as a cottage industry necessary in order to supplement the resources of millions of agriculturists who are living on the brink of starvation and, to that end, preach and practise the use of hand-spun and hand-woven garments, to help the cause of total prohibition, and to bring about the removal of untouchability and to help the improvement of the condition of the submerged classes.

Moplah Disturbances.

"This Congress expresses its firm conviction that the Moplah disturbances was not due to the non-co-operation or the Khilafat movement, especially as for six months before the outbreak non-co-operators and Khilafat preachers were denied access to the affected parts by the authorities in Malabar, but due to circumstances altogether unconnected with these movements and that the disturbance would not have occurred had the message of non-violence been allowed to reach them. Nevertheless, the Congress deplores the violence committed by certain Moplahs by way of forcible conversion of Hindus and destruction of life and property.

Treatment of Moplah Prisoners.

"The Congress is of opinion that the prolongation of disturbance in Malabar could have been prevented by the Government of Madras accepting the proferred assistance of Maulana Yakub Hasan and other non-co-operators and allowing Mahatma Gandhi to proceed to Malabar and is further of opinion that the treatment of Moplah prisoners, as evidenced by the asphixiation incidents, was an act of inhumanity unheard-of in modern times and unworthy of a Government that calls itself civilized.

Congratulations to Kemalists.

"This Congress congratulates Ghazi Mustapha Kemal Pasha and the Turks upon their successes and assures the Turkish nation of India's sympathy and support in its struggle to retain its status and independence.

Bombay Riots.

"This Congress deplores the occurrences in Bombay on the 17th November last and subsequently and assures all parties and communities that it is the desire and determination of the Congress to guard their rights to the fullest extent."

ज्ञानोदय

DNYANODAYA

(Rise of Knowledge)

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

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'A CHANCE OF HEART NEEDED'

In the Non-Cooperation Movement

When Mr. Gandhi refused to agree to a round-table conference with the Viceroy recently he gave two reasons: he felt he could not leave Ahmedabad the same week as the Congress, and, chiefly, he held that 'a change of heart' was necessary on the part of Government officials. We were not disposed to quarrel with his dictum, but as we try to view matters impartially, belonging as we do to no party, we felt that 'a change of heart' was certainly needed in Mr. Gandhi himself. A public leader who has steadily refused his co-operation in the greatest scheme of self government ever launched among an Eastern people and who goes on quoting, *ad nauseum*, Christian principles in his support, is one whose supreme need is 'a change of heart.' No one rejoices more than we do in Mr. Gandhi's admiration for Christian principles, but it is all the more incumbent on us to denounce his very mistaken application of them. We are glad, however, for the signs of the needed 'change of heart' indicated in the fact that Mr. Gandhi has readily agreed to join the Conference' in Bombay during the coming week-end. The facts as to India's appalling needs which we print in another column demonstrate the absolute necessity of every Indian patriot working hand in-hand with the powers that be for India's uplift, and the crowning blunder of Non-cooperation is that it sins against this fundamental necessity. 'A change of heart' inside the Non-cooperation movement is the necessary prelude to India's reconstruction.

Among the Critics of Non-Cooperation

If 'a change of heart' is needed by Non-cooperators it is needed none the less by many of their critics. We deplore as being unhelpful to India's perplexing situation in the present hour some of the articles being published in the European press. We know only too well the difficulty of writing on public events in such times as these, but to ridicule the efforts of Indian leaders who are most nobly seeking a way out of India's present impasse is not a Christian thing to do. For ourselves we entirely approve of the present effort to focus into one the differing view-points of India's political parties, which we take to be the aim of the coming conference, and we think the organizers have done well to secure Sir Sankaran Nair as the chairman. 'Blessed are the peacemakers' is our message to this conference and we commend it to the prayers of all earnest people.

In India's European Community

There can be no question that 'a change of heart' is one of the very greatest needs in the European community of India, even including its officials. An inherent respect for the personality of every Indian, however high or low, must always be insisted upon as the fundamental law of life between the various communities in India. As we ventured last Saturday to say to the C. M. S. Delegation in welcoming them to Bombay on behalf of the missionaries of other societies, we would have them on their return remind the Churches in the West that they are sending to India others besides missionaries and that those others in daily life all too often deny the Gospel the missionaries teach and preach. And not only by their life do they deny it but in other ways. Take the following incident from the editor of *Indian Temperance News* concerning a Temperance meeting in a South India High School crowded with Indian hearers:

> Using charts and a few other demonstrations we centred our attention for nearly an hour on the 'Reasons for and the Results of Prohibition in U.S.A'. At the conclusion of this lecture one of the most intelligent and one of the most attentive of the audience rose. He was not an intelligent villager whose domain was his village but the District Magistrate, a British Official of wide experience and culture. At some length he brought forth counter-arguments to disprove the lecture of the evening. He used all the stock arguments which have been worn threadbare by opponents of prohibition since agitation began, such as 'Prohibition does not Prohibit', 'Personal Liberty,' 'Revenue,' 'Unemployment', etc. He was sincere in his argument and our debate lasted for nearly another hour.

By way of comment on such an intervention in a Temperance meeting in a country whose revenue from liquor during 1919-20 was over five crores of rupees take the following story by that brave campaigner, Miss Mary J. Campbell:

> A touching incident took place in the Kolhapur State; one day nine little Hindu maidens came to me and said they wished to sign the pledge and organize a branch. I was told that these dear children meet every day for prayer that the liquor shop where their fathers secure liquor may be closed, for eight of the nine have drunkards for fathers. I do not know that I ever witnessed a more solemn act than that of the nine signing the W.C.T.U. pledge. The youngest was perhaps eight and the eldest may have been 11 or 12 years of age.

May God bring about 'a change of heart' in the one hundred thousand Europeans of India and in all India's statesmen, European and Indian alike, and so enable Him to answer the pathetic petition sent up from this daily prayer-meeting of the nine little Hindu maidens.

In Churches and Missions

Shall we be mistaken if we say 'a change of heart' is the chief thing needed to solve the delicate problem of Church and Mission in India? Such 'a change of heart' will mean, as the President of the All-India Conference of Indian Christians declared at Lahore, that the word 'under' will disappear from our Christian vocabulary: missionaries will not view themselves either as 'under' Indians or the latter as 'under' the former, but all will view themselves as servants of Christ and of one another. Nothing but hearts full of the love of Christ will solve this problem, and this love will both enable missionaries to treat all Indians as brothers and sisters and will save the latter from uncharitably and unjustly criticising the former. To get this love of Christ we all need a baptism of the Spirit of Christ and nothing but a mighty revival of His indwelling Spirit can give us all this needed 'change of heart' every day. It is in this spirit we would consider the sweeping changes that are suggested in the deeply interesting Memorandum of the *Christo Samaj* of South India, on 'The Further Development and Expansion of Christianity in India.' We may differ from many things there stated, but since it gives us that 'Indian point of view' which missionaries have been clamouring for for many a day, and since its aim is 'to co-ordinate the three factors, the country, church and mission, to the supreme person of Jesus Christ,' the Church to be the dominant factor of the three, we believe its radical proposals are worthy of careful consideration.

To Qualify India's Church for Her Task

In order that the Indian Church may rise to the full height of its glorious opportunity in this tremendous hour it is necessary that every pastor and preacher should on every possible occasion declare the universal necessity of 'a change of heart'. That means preachers and tea-

chers must first of all make sure they themselves have gone through this heart-regeneration. 'Christianity in earnest', to quote Dr. Thomas Chalmers, is what India needs and if the Church is to supply the need every Indian Christian leader must himself and herself make quite sure they have themselves experienced 'a change of heart'. An Indian leader a few days age in conversation with us was deploring the great lack of real heart-religion, that lamentably few realised themselves to be sinners at the Cross, and therefore that what was being put forth by the Church was not heart-roligion but something far inferior. How far this diagnosis is true is not for us to judge, but we plead with all missionaries and Indian preachers to be more definite, more evangelical, more evangelistic, first with their own hearts and then in all their preaching and teaching to others. Only when our own hearts are 'strangely warmed' by the love of Christ, by the fire of the indwelling Spirit, as was the heart of John Wesley, can we hope to begin to do for India what he did for England in the cold days of its deism. When the Indian Christian Church is led by truly converted men and women, men and women filled with the love and Spirit of Christ, then will they lead India to *The Goal* set before them by Bishop F. B. Fisher of Calcutta, who says in a new year's message :

All Indian Christians, and all Christian residents in India, are particularly called at this time to keep their eyes upon the true Goal. The ideal before us is the winning of India to Christ: not necessarily the Christ represented by occidental conceptions, nor perhaps the Christ surrounded by occidental traditions and organizations, but the Christ of John's Gospel. This winsome Christ, with His perfect revealment of God through His incarnation, will lead India to Himself and to the Divine Father. India is moving toward Him...Let us preach Him not only in word, but in deed; not only in public, but in private. Let us so live that, when we speak, or work, or travel, or visit, the hearts of men may be made warm because they see in us the reflection of His life.

PRAYERS FOR UNITY

St. Cyril's Prayer

O God of Love, Who hast given a new commandment, through Thine only-begotten Son, that we should love one another, even as Thou didst love us, the unworthy and the wandering, and gavest Thy Beloved Son for our life and salvation ; we pray Thee, Lord, give to us Thy servants, in all time of our life on the earth, a mind forgetful of past ill-will, a pure conscience and sincere thoughts, and a heart to love our brethren.

John Oxenham's Prayer

O God, within whose sight
All men have equal right
To worship Thee,
Break every bar that holds
Thy flock in diverse folds ;
Thy will from none withholds
Full liberty.

Lord, set Thy Churches free
From foolish rivalry !
Lord, set us free !
Let all past bitterness
Now and for ever cease
And all our souls possess
Thy charity !

ALL-INDIA CHRISTIAN CONFERENCE

At the Eighth Session of the All-India Christian Conference held in Lahore on December 27th-30th, Prof. S. C. Mukerji M. L. C. of Bengal presiding, the following resolutions were passed :—

I. Welcome to the Prince

The All-India Conference of Indian Christians accords a very hearty and respectful welcome to His Royal Highness the Prince of Wales on the occasion of his visit to India. The Conference prays that His Royal Highness's stay may bring peace and goodwill to the three hundred and twenty million people inhabiting this land.

II. An Indian Christian Judge

The Conference sends its hearty greetings to the Hon'ble Mr. M. D. Devadoss on his elevation to the Bench of Madras High Court.

III. The Present Situation

In view of the gravity of the present political situation in the country and also in view of the possibility that the situation may become still more acute in the near future, this Conference resolves:—(a) That in order to restore peace and harmony in the country it is necessary for Government to adopt a policy of conciliation by ceasing to put into force the Criminal Law Amendment Act, 1908, and the Prevention of Seditious Meetings Act of 1911 and such other measures as have a repressive effect, and by releasing those arrested and imprisoned under these Acts, while on the other hand the campaign of Non-cooperation should forthwith be suspended by the leaders of Non-cooperation so as to facilitate a sane settlement under conditions essential for mutual understanding. (b) That in order to facilitate a sane settlement, a Round Table Conference be arranged of some leading Non-cooperators, Moderates and Government Officials to see on what grounds a compromise can be arranged.

IV. Christian Missions

This Conference is of opinion that the time has come—(i) That Protestant Missions as such should be completely merged in the Indian Church and that in future all Foreign Missionaries should be related to it. (ii) That in the meantime Missions should appoint Indians of ability and character on an increasing scale as their Lay and Ordained Missionaries. (iii) In view of the complaints made by the various Missions that educated young Indian Christians of character are not available to take up positions of trust and responsibility this Conference recommends that the policy of finding young men who are suitable, from other Missions, be adopted by all Missions instead of allowing denominational barriers to stand between such young men and responsible positions.

V. Swadeshi

(i) This Conference is strongly of opinion that a true swadeshi spirit should dominate every sphere of Indian Christian life which would, in its turn, serve to give a real impetus to all indigenous enterprises in the country. (ii) That as an expression of our swadeshi spirit we must forthwith start wearing clothes of Indian manufacture. (iii) In view of the fact that the Indian Christian Community has been very frequently and severely accused of lacking the swadeshi spirit, this Conference recommends that all Provincial Leagues make strenuous efforts to find ways and means inculcating the swadeshi spirit in Indian Christians through the local leagues and lose no time in putting such a programme into effect.

VI Franchise for Women

This Conference is of opinion that the time has come when Franchise under the Reforms Act should be extended to the women of this country on the same terms as those of men.

VII. Knowledge of Public Questions

Realising that public work in the country should be based upon sound knowledge of present-day problems and with a view to cultivating such knowledge, resolved that :—(a) The All-India Christian Conference institute six Graded Prizes annually amounting to Rs 300 for the best essays on important public questions to be written by Indian Christian young men and women. (b) A Board of Representatives be appointed to arrange and carry out the scheme. (c) Indian Christian Leaders be appealed to for finances.

VIII. Indian Industrial Developments

Resolved that this Conference, while expressing its appreciation of the endeavours made by the Government for the Industrial development of the country, feels that the measures hitherto adopted are sadly inadequate to meet the acute economic situation and expresses its conviction that for removing the industrial backwardness of India it is necessary :-(i) That definite endeavours be made to materialize the schemes formulated in the various 'Blue Books' and suggested by Indian Economists for the imparting of industrial and technical education to the students of the country. (ii) That far greater provision than at present exists be made for industrial and technical education by the establishment of a Technological Faculty at the principal Indian Universities. (iii) That artificial and unjust barriers like the Preferential Tariffs and Excise duties on cotton goods and Railway Preferences on imports as compared with exports which favour the foreign manufacturer at the expense of the indigenous manufacturer, be removed. (iv) That authorities of all Higher Institutions be asked to make a special study of the intellectual capacities of the Christian students enrolled and that if students are found not fit for academic training, they be encouraged immediately to leave the school and joint some Industrial or Technical institution and also see to it that they are admitted in such institutions to which they are best fitted.

IX. Indian Christian Associations

In view of the fact that in the large majority of cases the affiliated Associations have hitherto been confined only to the large cities and that this system is wholly unsuited to the present requirements, resolved that:—(i) the affiliated Associations be strongly urged to organize or help to organize immediately Indian Christian Associations in all the important Christian centres in every Province ; (ii) and in order to ensure a satisfactory discussion of all public questions the Affiliated Associations be urged to hold annual Provincial Conferences of Indian Christians.

X. Prohibition

This Conference reaffirms the resolution on total prohibition which was passed in Calcutta, 1918, that in view of the world-wide interest at the present time in the cause of temperance, and the growing volume of public opinion in India against the use of intoxicants, the All-India Indian Christian Conference earnestly requests the Government of India to prohibit the import, manufacture and sale of alcoholic liquors and drugs in the country for other than medical purposes. And it further resolves that as the first minimum instalment the principal of local option be introduced in municipal areas.

XI. Responsible Self-Government

This Conference is of opinion that as a result of one year's working of the Reforms Scheme, a much larger measure of Responsible Self-Government should immediately be given to the people of India by making the Provincial Governments to a greater extent responsible to the legislature and by making such modifications in the Government of India Act as would introduce the principle of responsibility in the Central Government.

XII. Indian Social Conference

The affiliated Associations be urged to send delegates annually to take part in the Indian Social Conference.

XIII. Status of India and Indians

Resolved that this Conference (a) Expresses its gratification at India being placed on a par with the self-governing dominions in the league of the Council of Nations. (b) But at the same time it declares its deep disappointment at the attitude of the South African

(*Continued in column 1, page 11*)

USEFUL FACTS ON INDIA'S NEEDS

Educational and Social Needs

How immense is the task of statesmen and reformers in India is indicated by a paper on 'India in Reconstruction: Some of Our Urgent Needs' by Mr. K.L. Rallia Ram, Christian member of the Punjab Legislative Council, who in the *Young Men of India* points out:

To day three villages out of every four are without a school house, and about 80,000,000 children of school-going age are growing up without receiving any instruction. Of the 319 million people living in India, only 18,500,000 persons, 16,000,000 men and 1,800,000 women were returned as literate in the census of 1911, giving a percentage of 5·8 of the population in point of literacy. The corresponding percentage of literacy in Japan is 95. United Kingdom 94, U. S. A. 90. The number of existing schools for primary education in British India amounts to 142,203 and the number of pupils attending them comes to 5,818,730, of whom 5,188,411 are boys and 630,319 girls. If we take all classes of educational institutions together we find that there is only one institution for every 1,717 persons. The school-going population in more advanced countries varies from 15 to 20 per cent. The expenditure in British India from all sources, including fees, in 1916-17 was 11·2 crores of rupees. This gives a rate of Rs. 14-4 per head of school-going population, or 7 annas of the entire population. The corresponding expenditure in other countries is as follows: United Kingdom, Rs. 38 per head: Canada, Rs. 101; Japan, Rs. 13; United States, Rs. 114....As a result of this backwardness in education one finds comparatively less enterprise in newspaper and other periodicals published in India, as the following figures would indicate. The number of newspapers and periodicals in 1917-18 was 3,078 which works out at about twelve per million of the population. The corresponding figures for the United States are 225 per million, United Kingdom 190, and Japan 50. . It is an acknowledged fact that the sanitation of most of the towns and villages is abominably bad. The average death rate for all India for the past ten years has been 31·8, while corresponding recorded death-rate for Japan is 21·9, Canada 15·12, United Kingdom 14·8, United States 14·0 and Australia 10·5. It is interesting to note that the average life of an Indian is supposed to figure at 23 years, as compared with 45 to 55 years in Western countries....Due to religio-social practices the average birth-rate in India, which is 33·2, is pretty high as compared to other countries, as the following figures would indicate. The figure for Japan is 34·2, for the United States 31·3, for Canada 27·8, for Australia 27·7 and for the United Kingdom 24·1.

Last of all, in the words of the poet, 'In the lowest deep, a lower deep,' live a submerged mass of fifty-three million out-castes, or *untouchables* as they are called, which represents one-sixth of the entire population. These poor ones are not allowed the use of village wells, nor are they given a place inside the village to live. They are segregated outside the village boundary.

Bombay's Seven Thousand Beggars

The Bombay Commissioner has submitted a report regarding the census of beggars in the city taken in November, 1921. In this he states that the inquiry has been limited to beggars, fakirs and sadhus following their avocation in the streets and within the compounds of temples and other sacred places. The total number of beggars enumerated was 6,883—infants in arms, fakirs and sadhus being included in the total. They represent the number of beggars found by 109 enumerators on a Sunday morning between 7·30 and 10 30 a.m. They do not represent the total number of beggars in the city, but they may be accepted as conclusive evidence that the total number whatever it may be is considerably in excess of 7,000.

In round numbers religious mendicants amounted to 2,000 and may, except for the infirm, be regarded as beyond the scope of any provision that is to be made for dealing with mendicancy. Those suffering from disabling infirmities numbered 373. The remainder were able-bodied. Beggars other than religious mendicants numbered together with the children in their company 4,612 or close on 5,000. Of this number some 1,500 were children of all ages under 16, including infants in arms. Those aged 16 years and upwards numbered 3,365. Able-bodied beggars over 16 years of age and presumably fit to earn a living numbered close on 2,000, or 60 per cent. of all adult beggars; 1,400 in round numbers or 40 per cent. were suffering from some disabling infirmities. Of the able-bodied adults 1,249 were males and 737 or 37 per cent. were females. Of the children under 16 years only 3 per cent. or 91 in all suffered from disabling infirmities.

Wanted: Capable matron for small girls' boarding school. Widow preferred. For further particulars write to Miss A. Brumbaugh, C. B. Mission, Vada, Thana District.

(Completed from preceding column.)

Representatives at the Imperial Conference in regard to the position and status of Indians domiciled in South and East Africa. (c) It appeals to the Church in Africa to use its influence to bring about a satisfactory settlement of the present issue and to the Church in all Self-Governing Dominions in the British Commonwealth to use its influence in all such places where a similar spirit prevails, in order to avoid the creation and growth of a spirit which will inevitably lead to disaster.

XIV. Labour Conditions

(a) The special attention of the affiliated Associations and individual members is drawn to the labour unrest in the country, urging them to study carefully the problems in their respective areas and to render help in establishing right relationships among all parties concerned, and (b) the Conference urges that the following aspects of our labour call for improvement:—(1) Hours of work of males, females and children, (2) Wages, (3) Housing, (4) Education, (5) Compensation for injuries, (6) Sanitation, (7) Abolition of drinking habit, (8) Old age pensions and maintenance, (9) Co-operative Societies and Trade Unions.

XV. Union Institutions

The All-India Indian Christian Conference desires to convey to the Committee of the Union College, Alwaye, and the Christian Residential High School, Bangalore, its appreciation of the services rendered to the community by the organization of these institutions. The Conference values the policy of self-support adopted by these institutions and in wishing them a most successful career commends them to the earnest attention of the community.

XVI. India's Defence

(a) The All India Indian Christian Conference urges strongly that the time has come for the authorities to initiate and carry out a liberal military and naval policy to enable India to attain as early as possible the status of a self-governing colony. (b) This Conference strongly protests against the gradual disbandment of the 71st Punjabis. (c) This Conference while protesting against the allowances urges upon the Indian Christians to enroll themselves in large numbers in the Indian Territorial Force.

XVII. The invitation given by the Lucknow Indian Christian Association to next year's Conference to be held in Lucknow be accepted.

XVIII. A cordial vote of thanks was accorded to the President, members of the Reception Committee, the Volunteers and Dr. & Mrs. Lucas.

ज्ञानोदय

पु. ८१. जानेवारी १२, १९२२ अंक २

सांगे खिस्त गुरू तशा कृति करूं सद्धर्म हा आचरूं
संसाराब्धि तरूं जगास उतरूं प्रेमें जगाला भरूं ॥
दुःखाचा निकरू अधोऽध्व हरूं 'देवाजिचें लेंकरूं'
नांवा सार्थ करूं सुनीति वितरूं ज्ञानोदया विस्तरूं ॥

प्रार्थना
DEVOTIONAL

सर्वसमर्थ देवा, कामक्रोधादि वासना आमच्या अंतःकरणांत वास करितात; अज्ञानाचा अंधकार आमच्या मनावर पसरला आहे; पापकृत्यांच्या साखळीनें आम्हांस जखडून टाकिलें आहे. तूं आपलें सत्य, आनंद व पावित्र्य ह्यांचे किरण आम्हांवर पाड; आमचा अंधकार घालवून साक्षात् तेजामध्यें आम्हांस ने. तुझी सूर्यप्रभा जशी सर्वत्र पसरते तशी आम्हांवर तुझी करुणारूप प्रभा पाडून आम्हांस प्रकाशित कर. संसारांतील बंधनें व मोहपाश ह्यांपासून आम्हांस मुक्त कर; आपल्या उद्धारमार्गानें आमचा पापमल नष्ट करून आमची शुद्धि कर; व तुझा सामर्थ्यदायी पवित्र आत्मा सदोदित आमचे ठायीं राहूं दे. ही विनंती आम्ही श्रीख्रिस्ताच्या द्वारा करितों—तथास्तु.

पीडित व दुर्बल ह्यांना आश्वासन
FOR THE SICK AND INFIRM

कार्लेल ह्या विख्यात लेखकानें असें नमूद करून ठेविलें आहे कीं एके रात्रीं मी आपल्या अंथरुणावर शारीर व्याधीनें बेचैन होऊन तळमळत पडलों असतां मला पुढील ईश्वरी वचनांचें एकाएकीं स्मरण झालें: 'हे आमच्या स्वर्गवासी पित्या, तुझें नाम पवित्रीकृत होवो; तुझ्या इच्छेप्रमाणें (सर्व कांहीं) घडो.' हे शब्द मनोभावानें अनेक वेळां ह्मणत असतां माझी तळमळ कमी कमी होऊन थोडे वेळानें शांत वाटूं लागलें. भयंकर दुफान जसें जणूं एकदम थांबावें किंवा भडकलेला अग्नि विझूं लागावा तसें माझ्या वेदनांचें झालें.

प्रार्थना करणें हें विश्रांति मिळविण्याचें एक खात्रीचें साधन आहे काळेखांतून निघून उजेडांत यावयाचें द्वार प्रार्थना हें आहे; कठिण स्थितींत प्रार्थनेनें बदल करितां येतो असा सर्व भगवद्भक्तांचा अनुभव आहे. प्रत्येक व्यक्तीच्या अडचणी व गरजा, चिंता व दुःखें, क्लेश व यातना भिन्नभिन्न असतात; दुःखाचे डोंगर मानवी शक्तीनें केंसहर सुद्धां हालत नाहींत; पण मनुष्यप्राणी कितीही शक्तिहीन व लाचार असला तरी त्याला एकाग्रतेनें व दृढभावानें ईश्वराचा धांवा करितां येतो, व दुःखग्रस्त शरीरास व दुर्बल मनास ज्याच्या संसर्गानें सुखशांति प्राप्त होऊं शकते त्याच्या समीप प्रत्येकास जातां येतें. त्याच्याच योजनेनें अथवा अनुमोदनानें आमची सांप्रतची स्थिति आम्हांस प्राप्त झाली आहे; व त्याच्याच सामर्थ्यानें तिच्यांत बदल होईल हें लक्षांत असावें.

हिंदी ख्रिस्ती लोकांसंबंधानें लोकमत

INDIAN OPINION ABOUT INDIAN CHRISTIANS

'हिंदी ख्रिस्ती' हे कोण, ख्रिस्ती धर्माचा प्रचार रोमी साम्राज्यांत व तदनंतर इतर देशांत कसा झाला, तो ह्या देशांत कसा होत आहे,हिंदी ख्रिस्ती लोकांची संख्या किती आहे, वगैरे प्रश्नसंबंधानें मागील अंकांत विचार केला. आतां हिंदी ख्रिस्ती लोकांसंबंधानें ह्या देशांतील सामान्य लोकमत काय आहे हें पाहूं.

डॉ. श्रीधर व्यंकटेश केतकर ह्यांच्या 'महाराष्ट्रीय ज्ञानकोशा'चा पहिला विभाग कांहीं दिवसांपूर्वी आमचे हातीं आला. डॉ. केतकर हे परदेशांत अनेक वर्षे राहून व अध्ययन करून परत आले आहेत व जुन्या व कर्मठ लोकांपैकी ते खास नाहींत. शिवाय ज्ञानकोशासारख्या ग्रंथांत स्वतःचेच विचार केवळ आपल्या आवडीनिवडी-प्रमाणें नमूद न करितां इतिहासलेखकाच्या विस्तृत व निःपक्षपाती दृष्टीनें त्यांनीं हिंदी ख्रिस्ती लोकांबद्दल माहिती दिली असेल असें मानण्यास तरी निदान हरकत दिसत नाहीं. डॉ. केतकर ह्यांनीं केलेली प्रवेशानें साधारणपणें प्रागतिक वृत्तीच्या हिंदी लोकांच्या समजुतीस अनुरूप असतील असेंही आपण क्षणभर गृहीत धरूं. डॉ. केतकर ह्यांनीं हिंदी ख्रिस्ती लोकांसंबंधानें प्रकट केलेले विचार उदार मताचे व हिंदी लोकमताचे द्योतक असेंही आपण मानूं. ह्या विद्वान् गृहस्थाच्या लेखांतून पुढें दिलेले उतारे घेतों.

(१) 'आणखी एक जबरदस्त अपायकारक शक्ति आपल्या संस्कृतीविरुद्ध कार्य करीत आहे. ही शक्ति म्हणजे ख्रिस्त्याचा हिंदुस्थानांत केला जाणारा प्रसार होय. प्रत्येकाला वाटेल त्या गोष्टीवर विश्वास ठेवण्या न ठेवण्याचें स्वातंत्र्य आहे व वाटेल त्या मताचा प्रसार करण्याचें स्वातंत्र्य आहे. ही तत्वें कबूल करूनही आम्हांला आमच्या देशांत होणाऱ्या ख्रिस्तप्रचारांविरुद्ध बोलतां येईल. या ख्रिस्तपंथप्रचारानें आमचे देशबंधु देशभावनेला पारखे झाले आहेत, आमच्या ज्या जुन्या शिष्टमान्य आचारपरंपरा आहेत त्यांकडे तिरस्कार-बुद्धीनें पाहण्याची सवय ख्रिस्तपंथ आमच्या देशबांधवांना लावतो; या प्रकारच्या हरकती ह्या प्रचाराविरुद्ध आम्हांला आतांच घेतां येतात. पुष्कळसे ख्रिस्ती झालेले लोक साहेब बनावयास पाहतात, आपला पोषाख टाकून ते परकी पोषाक घेतात. पुष्कळ ख्रिस्ती कुटुंबांत देशी भाषा बाजूस सारून इंग्रजी भाषेचा घरच्या व्यवहारांत उपयोग करण्याचा प्रचार सुरूं झालेला आहे.

(२) 'ख्रिस्ती संप्रदायाच्या प्रसाराविषयीं आपणा-पैकीं पुष्कळांस जें वैषम्य वाटतें त्याचें कारण पारमार्थिक नसून सामाजिक आहे. ख्रिस्तानें केलेला उपदेश अनीती-चा प्रवर्तक आहे असें आपलें मत नाहीं व त्याचें अवलंबन केल्यानें मनुष्य खास दुर्नीतीस जाईल असें आपणांस वाटतें असेंही नाहीं. ख्रिस्ती संप्रदायाचा द्वेष व त्या संप्रदायाच्या 'प्रसारा'चा द्वेष ह्या दोन गोष्टी भिन्न आहेत. आमचें भांडण संप्रदायाशीं नाहीं, त्याच्या प्रसाराशीं आहे; व त्याचें मुख्य कारण हें आहे कीं या संप्रदायाच्या प्रसाराबरोबर एक सामाजिक अनिष्ट परिणाम घडून येतो. तो हा कीं आमचें बौद्धिक स्वावलंबन नाहींसें होऊन परावलंबन उत्पन्न होतें व परके लोक सामाजिकदृष्ट्या उच्च वर्गांत मोडतात. आमच्यांतील नास्तिक व हिंदुरूढ्या परंपरागत दैवतांवर विश्वास न ठेवणाऱ्या लोकांस देखील ख्रिस्ती संप्रदायाचा हिंदुस्थानांत प्रसार झालेला आवडणार नाहीं.

(३) 'महाराष्ट्रीय ब्राह्मण ख्रिस्तीमध्यें स्वाभिमानाची ज्योत जरी कधीं कधीं दृष्टीस पडते तरी ती जितकी तेजोमय दिसावी तितकी दिसत नाहीं. ह्या स्थितीचें कारण केवळ ख्रिस्ती मंडळीचा हेकेखोरपणा व देशाभि-मानशून्यता नव्हे; तर ख्रिस्ती मंडळीपैकीं बराचसा वर्ग आहा आहे कीं त्यांस अगर त्यांच्या बाडवडिलांस ख्रिस्ती होण्यापूर्वी उच्च प्रकारचा महाराष्ट्रीय संस्कारच प्राप्त झाला नव्हता.'

एवढे उतारे सध्यां पुरत. ह्या उताऱ्यांत ज्ञानकोश-कारांनीं जीं विधानें केलीं आहेत त्यांच्या सत्यासत्याबद्दल ह्या स्थळीं वाटाघाट करावयाची नाहीं. जो कोश पुढील ३०-४० वर्षे मराठी वाचकांच्यापुढें राहणार आहे व ज्यांतील माहितीचा ते लेख लिहितांना व भाषणें तयार करितांना उपयोग करणार आहेत त्यांत ख्रिस्ती लोकांसंबंधानें जीं विधानें केलीं आहेत तीं आमच्या बंधुवर्गास कळावीं एवढ्याच हेतूनें सवरहु उतारे एथें घेतले आहेत. कर्मठ व जहाल पक्षाचे पुढारी आपल्या ग्रंथांतून व वर्तमानपत्रांतून हिंदी ख्रिस्ती लोकांची वारंवार जी निर्भर्त्सना करितात व तुच्छपणानें जे उद्गार काढि-तात त्यांचे उतारे घेऊन आम्ही आमचा व्यर्थ अडवीत नाहीं.

आपण इतरांस कसें दिसतों, इतरांचें आपणाबद्दल काय मत आहे, व त्यांच्या मतें आपणांमध्यें कोणते दोष आहेत हें समजून घेणें अहितकारक असतें असें नाहीं. लोकमताचा यथायोग्य रीतीनें व वृत्तीनें उपयोग केल्यास त्यापासून आपणास स्वतःची पुष्कळच सुधारणा करून घेतां येते; निदान आपलीं तत्वें न सोडितां लोकमत शक्य तितकें शुद्ध न करण्याबद्दल आपणास खबरदारी बाळगतां येते.

इतिहासाची पुनरावृत्ति होत असते; राष्ट्रांच्या इति-हासांत त्याच त्याच गोष्टी पुनः पुनः घडत असतात. रोमी साम्राज्यांत, युरप व अमेरिका खंडांत ख्रिस्ती धर्माच्या प्रसारासंबंधानें व ख्रिस्ती समाजाच्या वाढी-संबंधानें जें अनेक देशां घडून आलें तेंच हिंदुस्तानांतही घडून येणें अशक्य कोटींतील खास नाहीं अशी आमची समजूत आहे. लोकमत कांहींही असो, जहाल अथवा मवाळ, कर्मठ अगर प्रागतिक लेखक आम्हांविषयीं कांहींही लिहोत; ख्रिस्ती धर्माचा ह्या देशांत अकल्पित प्रमाणावर प्रसार होणार व हिंदी ख्रिस्ती समाज ह्या देशां-तील प्रमुख, सुशिक्षित व बलवान् अशा समाजांपैकीं एक होणार ह्याबद्दल आम्हास मुळींच शंका नाहीं. हल्लीं मद्रास इलाख्यांत विद्याप्रसार, स्त्रीशिक्षण, संख्या इत्यादि बाबतींत हिंदी ख्रिस्ती इतर समाजांच्या मानानें किती पुढें गेले आहेत हें सरकारी कागदपत्रांवरून कळण्या-सारखें आहे.

प्राचीन ख्रिस्ती मंडळ्यांचे अधिकारी

OFFICE-BEARERS IN EARLY CHURCHES

श्रीप्रभुख्रिस्तानें 'ऐक्लेसिये'ला कोणते अधिकार दिले याबद्दल आपण थोडा विचार केला. आतां पहिल्या ख्रिस्ती मंडळीची व्यवस्था कशी होती, तिच्यावर कोण-कोणाया दर्ज्याचे अधिकारी होते हें पौलाच्या पत्रांवरून आपण पाहूं.

करिंथ एथील ख्रिस्ती मंडळीस त्यानें लिहिलेलीं जीं दोन पत्रें उपलब्ध आहेत त्यांत त्या कालच्या मंडळ्यां-च्या स्थितीचें वर्णन आहे. मंडळीच्या सभा तीन प्रकारच्या असत. एक सभा उपासनेकरितां भरत असे; दुसरी स्तवनार्थ आणि प्रभुभोजनाच्या संस्कारानिमित्त भरत असे; व तिसऱ्या समेत मंडळीच्या कारभाराची वाटाघाट वगैरे करीत असत. पहिल्या प्रकारच्या समेचा सामान्य कार्यक्रम पौलाच्या पत्रांत दिलेला आहे; म्हणजे स्तोत्रें म्हणणें, प्रार्थना करणें व प्रवचन करणें. ह्या सभेचें काम कोणी एकच ठराविक अधिकारी अथवा अध्यक्ष चालवीत नसे. अनेक सभासद निरनिराळे कार्य-भाग उरकीत असत; जसें ज्याचें ज्ञान व सामर्थ्य असे तसें त्यानें कार्य करावें असा परिपाठ असे. मंडळींतील कांहीं सभासद प्रवक्ते म्हणजे धर्मशास्त्राचें स्पष्टीकरण करणारे असत; त्यांचें ज्ञान, अनुभव, भक्तिशीलपणा, श्रीप्रभूंशीं तादात्म्य वगैरे इतरांपेक्षां अधिक असल्यामुळें त्यांनीं केलेला बोध व धर्मोपदेश मंडळींतील सभासद उत्सुकतेनें ऐकत असत.

दुसऱ्या प्रकारच्या समेत प्रवक्त्यांपैकीं एकजण अध्यक्ष-स्थान स्वीकारून कार्यभाग उरकीत असे.

तिसरी सभा मंडळीच्या कारभाराबद्दल वाटाघाट करण्याकरितां भरत असे; हिला पौलानें 'ऐक्लेसिया' हें नांव दिलें होतें. ह्या समेत मंडळीचे सर्व सभासद बसत व कामें चालवीत असत. धर्मशिक्षण देण्याची व्यवस्था, सभासदांची शिस्त, इतर मंडळ्यांशीं येणारा संबंध व पत्रव्यवहार, प्रतिनिधींची निवड, धर्मादाया-ची व्यवस्था इत्यादि ह्या समेचीं साधारण कार्यें असत. ह्या कार्यसंबंधानें पौलानें करिंथ एथील मंडळीस अनेक सूचना केल्या होत्या. पौल जरी प्रेषित होता व त्यानें मंडळीवर फार वजन होतें तरी सूचना देण्यापलीकडे त्यानें आपला अधिकार जाऊं दिला नाहीं; मंडळीचीं कामें मंडळीनेंच करावीं असें त्याचें धोरण असे.

नव्या करारांत 'सेवक' व 'वडील' नेमिल्याचें सांगि-तलें आहे. प्रेषितांचीं कृत्यें, सहावा अध्याय, हांत सात 'दियाकोन' म्हटलेले सेवक निवडल्याचें वर्णन आहे. यरु-शालेम शहरांत असलेल्या ख्रिस्ती मंडळीच्या कांहीं अडचणींमुळें हीं माणसें निवडावीं लागलीं. सातच माणसें निवडलीं ह्याचें कारण, यहुदी लोक सात ही संख्या विशेष मानीत असत हें असण्याचा संभव फार. ही निवडणूक हिंदुस्तानांत झाली असती तर बहुतः पांच माणसें म्हणजे 'पंच' निवडले गेले असते. सात माणसें निवडल्यांत वावीं अशी सूचना प्रेषितांनीं मंडळीस केली. यरुशालेम शहरांतील मंडळी सांपत्तिक बाबतींत अगदी दुबळी

revered suggests that Islam will never surpass the activities of India, China, or Jewry. The great intolerance of Mohammedanism, and the lower position accorded in law and practice to women, will always be a bar to its surpassing in civilization the races of other creeds that have been named.

The negro would require ages of a different climate to transmute the superabundant vitality which he needed to combat the African climate, into the brain power available in favorable climates. Picked individuals of fine character show what the race may be when conditions have changed it; but it could not oust the trained Europeans except after a general wreckage.

If we were able to mould the future, the reasonable course would be to look around for a race which would best counteract the deficiencies of ourselves, and to favor a mixture in isolation. We need to remedy the unrest and excitability of the present population by producing a more stolid and hard-working people; to counteract the lack of security by a sense of permanence and commercial morality; to hinder the prevalent waste by the development of a frugal and saving habit; to keep our knowledge to its right uses by a peace-loving people who do not glorify fighting; to turn our intellectual frivolity into a love of solid reading and literature. We need a race less sensitive in nerves, though not less perceptive in thought; and, above all, it must be a race which commands the respect and affection of those who have lived among it and know it best. I leave it to the reader to think what cultivated race of the present world would fulfil these conditions.

Wm. Thinker Peter

Yerkin Jun.'r

UNPUBLISHED LETTERS OF JAMES FENIMORE COOPER

EDITED BY JAMES FENIMORE COOPER

THE six years covered by these letters were the happiest in the life of my grandfather, Fenimore Cooper.

In May, 1826, he was appointed consul at Lyons by Henry Clay, then Secretary of State, and he sailed with all his family on the first of June. Landing in England, they went almost at once to France, where they lived in Paris. With Paris as his headquarters, he saw France, England, Germany, Belgium, Holland, Switzerland, and Italy, spending a year in the latter country. He returned home in November, 1833.

Before he sailed for England he had published, during the previous five years, "The Spy," "The Pioneers," "The Pilot," and "The Last of the Mohicans" — four of his best-known stories. During the next six years he wrote "The Prairie," "The Red Rover," "The Water Witch," and "The Bravo" in addition to "The Wept of Wish-ton-Wish" and "The Heidenmauer." Two of these, "The Prairie" and "The Bravo," he considered his best books. He was at the height of his creative and productive powers. His writings had been published in England and in many of the European countries, so that his name was a familiar one abroad.

He had seen London and some of the seaports of the Continent while a sailor before the mast, on the *Sterling*, but this was his first visit to the great cities of Europe, and to the interior. It gave him the opportunity to enjoy to the full his love of pictures, of architecture, and of sculpture, and to revel in the scenery of Switzerland and Italy. He bought a number of fine old pictures and some statues; enjoyed the friendship of many painters and sculptors and saw intimately the prominent statesmen and the social life of Europe. His wife had a large family connection in England, and Europe was full of Americans known to him.

nation of the world accordingly entered upon a campaign of military preparedness of unprecedented intensity.

During the last year, however, the business depression has forced upon the attention of all governments the imperative necessity of fiscal retrenchment. Persistent pressure for the reduction of expenditures has focussed the minds of statesmen upon the question of armaments. Governments in power must reduce the burden of taxation if they are to retain office; rigid government economizing has become a leading political slogan in every country. The fiscal crisis was doubtless a major factor in influencing the statesmen of the world to accept the invitation of the United States to the Washington Conference.

While there has been a growing recognition of the economic necessity of limiting military expenditures, even now there is apparently little understanding of the real gravity of the world fiscal situation. We have been informed that the purpose of the Washington Conference is not to secure disarmament but only to secure a limitation of armaments. It is, of course, hoped that a substantial reduction of military expenditures may be secured, but there is a disposition on the part of the statesmen of many countries to be content with small results. One need merely refer to the universal amazement over Secretary Hughes's proposal actually to give up present naval construction programmes for ten years and to scrap a few existing ships.

The purpose of the present article is to set forth the fiscal situation in the leading countries, to point out why and how unbalanced budgets, if continued, will ultimately wreck the entire financial system, and to show that the only certain means of balancing budgets is by a thorough-going reduction of military expenditures.

The real economic importance of the Washington Conference can be understood only in the light of definite statistics on the budgetary situation in various nations. The following table has been compiled in part from official sources and in

part from data presented by the Brussels International Financial Conference, held under the auspices of the League of Nations. The figures for France, Belgium, and Germany are 1921 estimates; those for the other countries are for 1920. In these figures 000 has been omitted — that is, one *million* in the table should be read as one *billion*.

	Expenditures	*Tax Receipts*	*Deficit*	*Ratio of Revenue to Expenditure*
France.....	46,321,000 (francs)	23,262,000	23,059,000	50
Belgium ...	9,689,000 (francs)	5,108,000	4,581,000	53
Germany...	110,200,000 (marks)	40,000,000	70,200,000	36
Italy	28,450,000 (lire)	9,520,000	18,930,000	34
Austria	33,194,000 (kronen)	20,655,000	12,539,000	62
Hungary...	20,210,748 (kronen)	10,539,947	9,670,801	51
Greece.....	1,874,003 (drachmas)	636,325	1,237,678	34
Portugal ...	235,525 (milreis)	110,414	125,111	46
Finland....	1,163,968 (marks)	778,717	385,251	67
Poland.....	15,189,697 (marks)	3,127,625	12,062,072	21
Holland....	724,192 (gulden)	615,183	109,009	85
Norway....	584,085 (kroner)	529,937	54,148	90
Sweden	890,888 (kronor)	852,027	38,861	96
Spain.....	2,403,730 (pesetas)	1,842,721	561,009	77
Switzerland	604,066 (francs)	385,400	218,666	64

It will be seen from these figures that not one of these nations balanced its budget in 1920. Even the neutrals did not make ends meet. It should be added that these figures are merely preliminary estimates; and in many instances, particularly in Central and Eastern Europe, the eventual deficits will be very much larger. In the years 1921 and 1922, moreover, the arrears will, with scarcely an exception, doubtless be much larger than in 1920. The finances of practically all European nations are now suffering severely because of the business depression. Receipts from taxation are falling much below the preliminary estimates; and in most nations ex-

SIMKO.

Says Kurdish Chief is Not Bandit, but "Man of the Hour."

To the Editor of The New York Times:

A recent dispatch from Constantinople appearing in the American press states that the Persian Government has organized an expedition to put down the "rebellion headed by Simko, the brigand chief." This dispatch is evidently Turkish and Persian propaganda against the oppressed races of the Orient. Simko, who is referred to in the dispatch as the brigand chief, is the Kurdish "man of the hour," selected by the Kurdish Nationalist Party in Kurdistan's fight to throw off the yoke of its despotic oppressors.

Simko is accused of having attacked the American Lutheran Mission at Syjbulak, where his "wild tribesmen" are alleged to have murdered 500 gendarmes and looted the town. That the Kurdish Nationalists should have committed this outrage on an American institution is inconceivable. Kurdish regard for America and Americans is well known. The Kurds are not ignorant. They read and are thoroughly acquainted with the greatness of America, which fought and gave its blood for the sake of humanity and oppressed nations.

The Kurds have never injured other races. On the contrary, they are always ready to go to the assistance of their brothers, the Armenians, whom they saved from the butchery of the Turks in the World War. It is an old characteristic of the Turkish and Persian politics to impute all mistakes to the Kurds, but the Kurd is also overwhelmed by violence, the same as the Armenians. However, after this war this will be difficult, for the Kurds will defend their honor and their life under the direction of Simko and patriots of his type.

This dispatch is simply an attempt to excuse the inhuman treatment of the Kurds, whose only crime is that they desire to be free like other self-respecting races. However, future generations and historians will never excuse these cruelties under the pretext of military necessity.

F. BERKHO.

New York, Feb. 11, 1922.

Reuter's News

No. 4 Thursday 23 February 1922.

Speaking on Joynson Hicks amendment in Commons Montagu said he did not believe that British Parliament would ever jeopardise India opportunity of securinging self-government but exhibition of separatist tendency disloyality to King Emperor and futile attempts to mar welcome extended to Prince of Wales must postpone or prejudice British good will towards Indian aspirations. No rights would be denied to India by British Parliament but if existence of our Empire were challenged discharge of responsibilities of British Government to India presented and demands were made in very mistaken belief that we contemplated retreat from India then India should not challenge with success most determined people in world who would once again answer challenge with all vigour and determination at its command.

Replying to question in Lord's, Cragford said that negotiation had recently taken place between Government and King of Hedjaz regarding treaties, if treaty resulted it would be submitted to Parliament for ratification.

TRANSLATION OF THE ZIARAT NAMEH.

This is the order of worship round about the tomb of the great Imam Reza, peace be upon him.

Permission for the First Entrance.
(i.e. to enter the first building)

In the name of God the Merciful and Compassionate. God is great, God is great, God is the greatest of the great. Praise be to God abundantly, praise be to God in the morning and in the evening. Praise be to God for His guidance to His religion, and for our arrival at that to which he called us, for himself, according to His way.

O God, Thou art more noble than any purpose and more noble than any can approach. Truly I have come to Thee, O my God, drawing near unto Thee by means of the son of the daughter of Thy prophet Mohamed,- Thy mercy be upon him and his descendants. And O God, do not disappoint my effort and do not ignore my hope. Appoint me to an honorable place before Thee in this world and the next, among those near to Thee in Thy mercy, O Most Merciful of the Merciful.

Permission for the Second Entrance.

In the name of God the Merciful and Compassionate. Praise be to God who has led us to this pilgrimage, and we would not have had guidance, exeept that God guided us. Verily the apostles of our Creator came in truth.

The ~~XXXX~~ say: O ye who have believed, do not enter the houses of the prophet unless permission is given to you. And behold I am one who has sought the permission of Thine apostle, Thy mercy be upon him and his descendants. Let me enter O God! Let me enter O apostle of God! Let me enter O our Benefactor, King of the Faithful! Let me enter, O our Benefactress, Fatima the Fair, the most honored of the women of the two worlds! Let me enter, O our Benefactor, Hasan the Son of Ali! Let me enter,O our Benefactor, Hosein the son of Ali! Let me enter, O our Benefactor, Ali the son of Hosein, the ornament of worshippers! Let me enter, O our Benefactor, Mohamed, son of Ali! Let me enter, O our leader, Jafar, son of Mohamed! Let me enter, O

our leader, Musa, son of Jafar! Let me enter, O our Benefactor, Ali Reza, son of Musa! Let me enter, O our Benefactor, Mohamed, son of Ali! Let me enter, O our leader, Ali, son of Mohamed! Let me enter, O our Benefactor, Hasan, son of Ali! Let me enter, O our Benefactor, Hajat, son of Hasan and sahib-i-zaman!(i.e. ruler or possessor of the present time). Let me enter, O ye angels, ye who are serving, standing, surrounding, and guarding this honored shrine, and the mercy of God and His blessings be upon you.

When you enter the sacred precincts, stand and say:
In the name of God and by God and in the way of God and unto the followers of the apostle of God, God be gracious unto him and his descendants, I bear witness that there is no God except God alone and no one is associated with Him and I bear witness that Mohamed is His servant and apostle. O God, have mercy upon Mohamed and the descendants of Mohamed.

The Prayer before the Face of the Blessed One.

In the name of God the Merciful and the Compassionate.
Peace be unto thee, O Imam, the Stranger;
Peace be unto thee, O Imam, the Martyr;
Peace be unto thee, O Imam, the Oppressed;
Peace be unto thee, O Imam, the Sinless;
Peace be unto thee, O Imam, the Poisoned;
Peace be unto thee, O Imam, the Bereaved;
Peace be unto thee, O Imam, the Grieved;
Peace be ynto thee, O Imam, the Guide and Protector of the followers of the right way! Before God on High, I have no sympathy with those who were hostile to thee, and I approach the most high God by those who helped thee. Peace be upon thee, O my Benefactor and son of my Benefactor, and the mercy of God and His blessing be upon thee.

The Prayer at the Feet of the Blessed One.

In the name of God the Merciful and the Compassionate.
The mercy of God upon thee, O my Benefactor, the mercy of God be upon thee, O my leader! The mercy of God be upon thy good spirit, and upon thy clean flesh and upon thy pure body! Thou

didst wait and thou didst hope, and thou was't confirmed as the speaker of the truth. God kill him who killed thee! And God curse those who oppressed thee by their hands and their tongues! But for my part, may the peace of God be upon thee, O my benefactor, and the son of my Benefactor. Thou art my intercessor and the intercessor of my parents by thine own right, and by the right of thy grandfather and of thy forefathers, those who were good and clean and sinless, the mercy and blessing of God be upon them.

Prayer of the Heir
to be read behind the head of the Blessed One.

In the name of God the Merciful and the Compassionate.

Peace unto thee, O heir of Adam, the Purity of God;

Peace unto thee, O heir of Noah, the Confident of God;

Peace unto thee, O heir of Abraham, the Friend of God;

Peace unto thee, O heir of Moses, the Speaker of God;

Peace unto thee, O heir of Jesus, the Spirit of God;

Peace unto thee, O heir of Mohamed, the Lover of God;

Peace unto the, O heir of the Prince of the Faithful, the Appointed One of God.

Peace be unto thee, O son of Mohamed Mustafa; Peace be unto thee, O son of Ali Murtaza; Peace be unto thee, O son of Fatima the Fair, the noblest of the women of the two worlds; Peace be unto thee, O son of Khadija the Illustrious, the Mother of the Faithful; Peace be unto thee, O Martyr of God and son of a martyr; thou art unique among the distinguished, and I bear witness that thou didst resusitate prayer and that thou didst bring about the giving of alms. Thou didst order religious instruction and thou didst prohibit that which is forbidden. Thou dist obey God and His Apostle until thou didst arrive at the truth. And may God curse the tribes that killed you and the people who oppressed you, and may God curse the people who sympathized with and countenanced this crime.

O my benefactor, O father of Abdullah,(i.e.Hosein), I bear witness that hou was't the light in the loins of noble lineage and in purified wombs. Heathenism did not pollute you with its uncleanness and did not clothe you with its garments of darkness. I testify that thou art from among the supporters of religion

and the pillars of the faithful. I testify that thou art the Imam, righteous, temperate, kind, pure, and the guide who is rightly guided. And I testify that the Imams are from thy descendants, thou Word of Power, Sign of Guidance, Rope of Trust, and Ambassador to the inhabitants of the Earth. Let God be witness, and His Angels and His Prophets and His Apostle that I am faithful to you,(O Imams) and true to your father in the laws of my religion and the purposes of my conduct. My heart is at peace with your hearts and my action in accord with your commands. The favor of God be upon you and upon your spirits, upon the corpses of your followers who are dead, and upon the bodies of your followers who are living, upon those of your followers who were associated with you and upon those who did not know you, upon those who accepted you openly and upon those who accepted you secretly.

Then consider that you are worshipping at the shrine of Ali the son of Hosein, and say :

Peace be upon thee, O son of the apostle of God, peace be upon thee, O son of the prophet of God, peace be upon thee, O son of the Prince of the Faithful, peace be upon thee, O son of Fatima the Fair, noblest of the women of the two worlds, peace be upon thee, O son of Hosein the martyr, peace be upon thee O Martyr and son of a martyr, peace be upon the O Oppresseed One and son of the Oppressed, and may God curse the tribes that killed thee, and may God curse the people who oppressed thee, and may God curse the people who gave ear to this crime and countenanced it.

Then consider that you are worshipping at the tombs of all the martyrs, peace be upon them, and say:

Peace be unto you who are near unto God and loved of Him, and affectionate friends of His; peace be unto you, O Defenders of the religion of God; peace be unto you, O defenders of the apostle of God; peace be unto you, O defenders of the Prince of the Faithful; peace be unto you, O defenders of Fatima the Fair, the noblest of the women of the two worlds; peace be unto thee, O defenders of Ab-i-Mohamed al Hasan, son of Ali, pure, sincere, and faithful; peace be unto you, O defenders of Ab-i-Abdullah al Hosein,-may my father be thine and my mother thy delight-, and may your graves be pleasant, having perished in the great slaughter. Would that

I were with you in the garden of Paradise, with the Prophets ands the Truthful and the Martyrs and the Sincere. What a happy privilege to be friendly with you! Peace be unto you, those of you who were white and those of you who were black, unto the dead who were with you on the field of battle, and unto those who were not with you on the battlefield,- especially upon my Sayed and Benefactor, Abu Fazal Abbas, and Ghasim the son of Hasan, and Muslim the son of Aegil, and Hani, the son of Urvat, and Habib, the son of Muzahir, and Al Hur, the martyr of Reahi,(a town in Arabia). Peace be unto you, my Sayeds and my masters, all of you, and the mercy of God and His blessing upon you.

Prayer above the Head of the Blessed One.

In the name of God the Merciful and the Compassionate.

Peace be unto thee, O my benefactor and son of my benefactor, and the mercy of God and His blessing upon thee; I witness before God that thou dost know my standing here, dost hear my word, and dost answer my salaam, and thou art living, and that prosperously, in the presence of thy Preserver. I ask God, my Preserver and Thy Preserver, to bring about my salvation in the world and at the last. O Confidant of God, O Representative of God, between me and God, mighty and glorious, I declare there are sins, and this burden of sin weighs upon my back and prevents me from sleeping, and the very mention of it stirs my soul with commotion. And truly I flee unto God most high, mighty and glorious, and unto thee, and by thy right, and by the right of the one who instructed thee with his mysteries, and made thee a shepherd in the service of His people. Verily the worship of thee is near to the worship of Him and following thee is near to following Him. So be for me a mediator before God on high, a saviour from hell fire, on earth a support and on the road of life an assurance, and in the grave a most intimate friend and companion, and the mercy of God and his blessing be upon you.

A Special Prayer for Imaum Reza, to be read above the head of the Blessed One.

O God, bless Ali b Musa r Reza, al Murtaza, leader of the self-controlled and pure, a sign of Thee on the face of the earth, and under the earth, a sincere martyr. Let there be upon him many blessings, sufficient, increasing, righteous, consistent, general and well-ordered,- and of such excellence as Thou would'st grant to one of thine own trusted friends.

Prayer in the name of the Sahib i Zaman, may God hasten his appearance.

(The Sahib i Zaman, or master of the present age, referrs to the twelfth Imam, now believed to exist but not as yet to have appeared.)

Peace be unto Thee, O representative of God the Merciful!
Peace be unto Thee, O ~~Collaborator~~ Col-laborator in the Koran!
Peace be unto Thee, O Leader of Men and Jins!
Peace be unto Thee and unto your pure fathers, and unto your cleansed ancestry, and the mercy and blessing of God be upon thee.

Prayer above the Head of the Blessed One.

O God, answer my prayer, O allah !
Accept my praise, O allah !
Unite me with my friends, O Allah!
I ~~seek~~ for the sake of my mediators, Mohamed and Ali and Fatima and Hasan and Hosein and the sinless Imams descended from Hosein, peace be upon them.

The least of writers, Ahmad i Khunsari.

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Parliament.

HOUSE OF LORDS REFORM.

THE RESOLUTIONS.

MR. CHURCHILL ON THE MIDDLE EAST.

HOUSE OF LORDS.

TUESDAY, JULY 11.

The LORD CHANCELLOR took his seat on the Woolsack at a quarter-past 4 o'clock.

The Windsor Gas Bill was read a third time, and passed.

HOUSE OF LORDS REFORM RESOLUTIONS.

The EARL of CRAWFORD, First Commissioner of Works, read the Resolutions on which to found a Bill for the Reform of the House of Lords as follows:—

I. That this House shall be composed, in addition to Peers of the Blood Royal, Lords Spiritual, and Law Lords, of:—

(a) Members elected, either directly or indirectly, from the outside.

(b) Hereditary Peers elected by their order.

(c) Members nominated by the Crown, the numbers in each case to be determined by Statute.

II. That, with the exception of Peers of the Blood Royal and the Law Lords, every other member of the reconstituted and reduced House of Lords shall hold his seat for a term of years to be fixed by Statute, but shall be eligible for re-election.

III. That the reconstituted House of Lords shall consist approximately of 350 members.

IV. That while the House of Lords shall not amend or reject Money Bills, the decision as to whether a Bill is or is not a Money Bill, or is partly a Money Bill and partly not a Money Bill, shall be referred to a Joint Standing Committee of the two Houses, the decision of which shall be final. That this Joint Standing Committee shall be appointed at the beginning of each new Parliament, and shall be composed of seven members of each House of Parliament, in addition to the Speaker of the House of Commons, who shall be *ex officio* Chairman of the Committee.

V. That the provisions of the Parliament Act, 1911, by which Bills can be passed into law without the consent of the House of Lords during the course of a single Parliament, shall not apply to any Bill which alters or amends the constitution of the House of Lords as set out in these Resolutions, or which in any way changes the powers of the House of Lords as laid down in the Parliament Act and modified by these Resolutions.

The noble earl said that if it met the general convenience of the House, he proposed to put down the Resolutions in the name of Lord Curzon, for Tuesday next. His idea was (the noble earl added, in reply to the MARQUESS of SALISBURY) that a kind of second reading debate should follow the moving of the Resolutions, and that at a subsequent stage they should be put *seriatim* to the House and amended as the House thought fit.

The MARQUESS of CREWE said it was inevitable that the debate on Tuesday next must be of the most general kind, as the Resolutions were so general in character. The real difficulty lay in the precise application of the different principles. He did not know whether the noble earl was of opinion that the debate could be concluded in one day.

The EARL of CRAWFORD was understood to say that he never contemplated that. It would, however, be premature to say when the debate would be resumed.

FRAUD AND FALSIFICATION BILL.

On the order for the Committee stage of the Fraud and Falsification Bill,

The LORD CHANCELLOR said that the Special Committee which had examined this Bill had rendered him and the House considerable service by the care which they had given to it. They had offered suggestions in relation to it which he very gratefully accepted, and had intimated to him their willingness to undertake the further duty, if the Bill was recommitted, of importing into it the result of many of their suggestions and the proposed amendments. He was glad to have the opportunity of placing on record his sense of the value of their services. He moved that the Bill be recommitted.

The motion was agreed to.

TITHE RENT CHARGES.

The House went into Committee on the Ecclesiastical Tithe Rent Charges (Rates) Bill, the EARL of DONOUGHMORE, Chairman of Committees, in the Chair.

The EARL of SELBORNE moved a new clause to follow Clause 1, the object of which, he said, was to remedy an unforeseen effect of the Tithe Rent Charges (Rates) Act of 1920. The result of the amendment would be that instead of the union and county rate, no longer paid by the poor incumbent, being charged on the parish in which he lived, only the parochial rate would be spread over the parish, and the union rate over the union, and the county rate over the county.

The EARL of ANCASTER, Parliamentary Secretary, Board of Agriculture, said if the amendment were inserted in the Bill no definite undertaking could be given that it would be accepted in another place, or that time could be found for the Bill it amended. It was a far-reaching amendment, and might have the effect of killing the Bill altogether. Endeavours would be made to find time for the Bill if possible.

The new clause, which was supported by the ARCHBISHOP of CANTERBURY, was agreed to. The Bill passed through Committee and was reported to the House.

The Local Government and other Officers' Superannuation Bill was read a second time. The Milk and Dairies (Amendment) Bill was read a third time and passed. The British Empire Exhibition (Amendment) Bill was read a second time.

CAPITAL SHIPS AND AERIAL ATTACK.

LORD LEE of FAREHAM, First Lord of the Admiralty, replying to the MARQUESS of LINLITHGOW, said he had been aware of the rumours in the Press that the Government either had or was about to execute a *volte-face* with regard to the building of the two capital ships sanctioned by the Washington Naval Treaty. The Government had not reconsidered its decision, nor did it intend to do so. He preferred on the whole not to go in any detail into the technical question of what aircraft were or were not capable of in attack upon Service vessels. He did not want to say anything which would in any way suggest—because it would be false—hostility or lack of sympathy on the part of the Admiralty to the Air Force or to its continued development. There was no portion of the fighting Services which was more interested in the development of aircraft than the Royal Navy. It was a vital weapon of the Fleet and must be developed and made use of to the utmost possible extent. There had been no new developments in connexion with either aerial or under-water attack which necessitated any reversal of the decision to proceed with the capital ships, or any modification in the constructional designs already approved. The Admiralty believed it was feasible to build capital ships which should be reasonably proof against any known or, so far as one could foresee, any likely methods of attack. Designs for that purpose had already been worked out, and were ready for the builders' use.

The two capital ships and their accessories would not cost anything like thirty to fifty millions sterling, as had been represented. The Admiralty estimated that with the present price of materials and labour, the two ships would cost approximately six-and-a-half millions each, and, including all accessories, reserve stores, afloat and ashore, something like eight millions each. When they were completed four existing ships would have to be scrapped under the Washington Agreement. In the *personnel* and annual cost and upkeep of the two ships, as compared with the four ships, a saving would be effected of 1,100 men and about a quarter of a million sterling in upkeep. The present relative position was that the United States had three post-Jutland capital ships completed, Japan had two actually completed, and Great Britain had only one hybrid battle-cruiser. It was partly constructed before Jutland, and only partially embodied the lessons of that battle. Other countries had none. Unless these two new capital ships, which had already been approved by Parliament, were proceeded with, we should have to abandon the one-Power standard, and should have to fall to third place in the most essential fighting spearhead of the Fleet, which, of course, would be fatal to our prestige throughout the world, and a position which the Board of Admiralty could not possibly accept. He expressed surprise that the campaign against capital ships should be pursued in any responsible or instructed quarter, seeing that the whole question had been gone into thoroughly and exhaustively last year by a Special Committee of the Committee of Imperial Defence, presided over by Mr. Bonar Law. That Committee reported that they had heard no evidence adequate to support the contention that the capital ship was obsolete, and that in naval warfare of the future the view must be accepted that these ships would play the same vital part they had done in the past. That finding coincided with the findings in other countries. Sir Percy Scott, who was now leading the agitation against these ships, refused to attend the sittings, and declined to give the Committee any assistance whatever. This, coupled with the fact that he had not had the advantage of serving in a capital ship for more than thirty years, somewhat diminished the force and responsibility of his utterances. On the whole, he preferred to lean on the advice of the great sailors, headed by Lord Beatty, who actually commanded the Fleets throughout the late war, and who were unanimous in the advice which they gave to the Admiralty and the Government that capital ships would continue to be an absolutely essential and vital factor in the future.

The matter then dropped.

The Government of Northern Ireland (Loan Guarantee) Bill was brought from the Commons and read a first time.

The House rose shortly after a quarter to 6 o'clock.

HOUSE OF COMMONS.

TUESDAY, JULY 11.

The SPEAKER took the Chair at a quarter to 3 o'clock.

The North Metropolitan Electric Power Supply Bill was read a second time.

THE STATUS OF IRAK.

Mr. CHURCHILL, Secretary of State for the Colonies (Dundee, C.L.), answering Mr. ORMSBY-GORE (Stafford, C.U.), said:—The terms of the proposed treaty with the Irak Government to regulate the relations between the British and Arab Governments, have not yet been finally agreed, but the negotiations are on the verge of completion, and I hope to be able to make a full statement on the subject in a very short time. The text of the treaty will be laid before Parliament as soon as it has been signed, and it will be communicated in due course to the Council of the League of Nations. Provision is made in the treaty for its reference to the Constituent Assembly of Irak prior to its ratification. There has been a free interchange of views with King Feisal in the course of the negotiations, the result of which will be embodied in the treaty. It would be undesirable and contrary to practice to give details of those discussions.

Mr. MOSLEY (Harrow, U.).—Does the right hon. gentleman not consider that the Arab demand for the abrogation of the mandate provides an opportunity for complete withdrawal from the responsibility of the taxpayer? Mr. CHURCHILL.—I think the Arab dislike of the word "mandate" arises out of pure ignorance of what is implied in a mandate. They imagine it is some method of controlling or enthralling them, whereas the whole object is to keep the mandatory power in order and make it conform to the obligations which are appropriate. Mr. MOSLEY.—Does not the Arab Government demand complete transfer of all authority in Government, whilst our country is to remain responsible for providing men and money for the maintenance of that country? Mr. CHURCHILL.—I am advised that if we were to threaten to withdraw from the country, it would produce chaos and panic, and certainly very formidable disorders would result. SIR J. BUTCHER (York, C.U.).—The Treaty of Sèvres has not yet been ratified. Has the League of Nations actually sanctioned the mandate? Mr. CHURCHILL.—The actual mandate has not yet been passed by the League of Nations. Meanwhile, we have been confronted with the need of carrying on from day to day and year to year, and we are carrying on with a considerable measure of success. LORD R. CECIL (Hitchin, C.).—When does the right hon. gentleman expect to be able to lay the terms of this treaty on the table? Mr. CHURCHILL.—I had hoped to be able to do so now, but I should think in a week or ten days. Hardly anything is outstanding now except minor points, on which we are endeavouring to meet their views as much as possible, subject to our obligation to the League of Nations.

DAMAGE CLAIMS IN IRELAND.

Mr. CHURCHILL, Secretary for the Colonies (Dundee, C.L.), replying to a question by CAPTAIN W. BENN (Leith, L.) about responsibility for damage to property in Ireland, said that in pursuance of the Agreement come to it had been arranged between his Majesty's Government and the Provisional Government that the latter should assume responsibility for seeing that all awards of the Commission were duly satisfied and that the British Government should reimburse the Irish Government for such proportion of the total amount as, in the opinion of the Commission, represented damage caused by the Forces of the Crown or persons acting in the interest or supposed interest of the British Government.

CAPTAIN BENN asked whether the Commission would arrive at a decision on each individual or make an aggregate decision. Mr. CHURCHILL.—In the first instance the Commission will assess the amount of damage, and after that process is over they will indicate with whom in each case in their opinion the responsibility rests. There may be some doubtful cases, which will have to be discussed between the two Governments. As the result of that, a certain bill will be due from us, and we shall pay that to the Free State Government, assuming that the Free State Government have already disbursed the sum due for other claims. CAPTAIN BENN.—Shall we know case by case what this damage is assessed at, or will it be an aggregate amount? Mr. CHURCHILL.—I think it will be case by case, and the hon. member will be able to draw any moral offensive to this country that he may be inclined to draw. (Laughter). CAPTAIN BENN.—The only moral I wish to draw is the excessive cost of the reprisals policy.

PALESTINE.

Mr. CHURCHILL, replying to Mr. ORMSBY-GORE (Stafford, C.U.), said:—No pledges were made to the Palestine Arabs in 1915. An undertaking was given to the Sherif of Mecca that his Majesty's Government would recognize and support the independence of the Arabs within certain territorial limits, which specifically excluded the districts of Mersina and Alexandretta and the portions of Syria lying to the west of the districts of Damascus, Homs, Hama, and Aleppo. It was also stipulated that the undertaking applied only to those portions of the territories concerned in which Great Britain was free to act without detriment to the interests of her Allies. His Majesty's Government have always regarded, and continue to regard, Palestine as excluded by these provisos from the scope of their undertaking. This is clear from the fact that in the following year they concluded an agreement with the French and Russian Governments, under which Palestine was to receive special treatment. So far as I am aware, the first suggestion that Palestine was included in the area within which his Majesty's Government promised to recognize and support the independence of the Arabs was made by the Emir Feisal, now King of Irak, at a conversation held in the Foreign Office on January 20, 1921, more than five years after the conclusion of the correspondence on which the claim was based. On that occasion the point of view of his Majesty's Government was explained to the Emir, who expressed himself as prepared to accept the statement that it had been the intention of his Majesty's Government to exclude Palestine. The right hon. gentleman added that he had gone carefully into the correspondence referred to, and he was quite satisfied that it was as fully the intention of his Majesty's Government to exclude Palestine from the area of Arab independence as it was to exclude the more northern coastal tracts of Syria.

LORD R. CECIL.—In view of the many statements that have been made on all sides about this correspondence, will not the right hon. gentleman consider the desirability of publishing it and putting an end to these embarrassments? SIR W. JOYNSON-HICKS (Twickenham, C.U.).—Confident as the right hon. gentleman is on the view of his Majesty's Government, is he certain that the other party to the negotiations and correspondence really thought the same thing? Has it not been a *bona-fide* statement on their part? Mr. CHURCHILL.—I do not think so. Sir H. McMahon was perfectly clear what was intended at the time and perfectly ready to place his opinion on public record. Mr. ORMSBY-GORE.—Has not the right hon. gentleman said that this correspondence was inconclusive and that King Hussein came in before the correspondence was completed? No really definite undertaking was actually signed as between the treaty-making parties. Mr. CHURCHILL.—That is so.

"KEEP TO THE LEFT" NOTICES.

Replying to LIEUTENANT-COLONEL ARCHER-SHEE (Finsbury, C.U.), Mr. SHORTT said he had no information by whose authority the Safety First Council had placarded London with orders to the public to keep to the left. He was not aware of any necessity for changing the present rule of the road for vehicles, which was laid down by statute, and he did not propose to take any steps in the matter. The notices on the pavements were entirely a voluntary arrangement. They were not rules at all.

LIEUT.-COLONEL ARCHER-SHEE.—Is it not illegal to write things on the pavement? If not, would I be right in putting I.G.M.G. on the pavement? (Laughter.) No answer was given.

IRISH REFUGEES' CLAIMS

In reply to SIR SAMUEL HOARE (Chelsea, C.U.), Mr. CHURCHILL, Colonial Secretary (Dundee, C.L.), said that he was not in a position to state the approximate number of cases and the amount of claims to be dealt with by Lord Shaw's Commission, but the number of cases to be heard was certainly very numerous. He understood that ten cases had been heard by the Commission. No payments in the cases heard by the Commission had yet been made, but he was assured that there would be no delay in making payments as soon as the consideration of certain general questions had been completed.

SIR S. HOARE asked if the right hon. gentleman was aware that only ten cases had been heard out of ten thousand cases, and did he think that was satisfactory progress in regard to cases that were urgent. Mr. CHURCHILL said that he understood that the cases selected were representative or key cases, the rulings in regard to which would apply with very small modification to large categories of cases. Replying to further questions, Mr. CHURCHILL said he thought that payments ought to begin very soon by the Provisional Government to parties whose cases had been dealt with, but the general state of civil war which existed in Ireland necessarily obstructed the smooth working of these processes.

In reply to SIR S. HOARE, Mr. CHURCHILL said that a number of those who had been compelled to seek refuge from Ireland in this country had obtained decrees in respect of malicious injury to property in Ireland. He was assured by the Chancellor of the Exchequer that in individual cases of exceptional hardship advances could be made from Imperial funds to be repaid out of any sums which might be awarded to the holder of the decree by the Compensation (Ireland) Commission.

Replying to further questions, Mr. CHURCHILL said he could not say whether it would be necessary to bring in a Supplementary Estimate for this purpose. The Government had hoped that payment in the first instance would be made by the Government of the Irish Free State and that it would be the duty of this country to reimburse them, such reimbursement forming part of the general financial settlement between the two countries. It might not turn out like that, in which case they would certainly have to consider whether any moneys paid by the British Government should not be paid in the first instance to those who had suffered for their loyalty to this country. (Cheers.)

SIR S. HOARE asked whether the right hon. gentleman was aware that the machinery of the Irish Refugee Committee, of which he was chairman, was totally incompetent to deal with the extended work thus given to it, and whether the right hon. gentleman realized that it was quite impossible for a member of the House to remain chairman of a committee if decisions of this kind were taken without consultation with him. Mr. CHURCHILL said he would be glad if his hon. and gallant friend consulted with him as to the extension of the machinery of the Committee which would necessarily be required.

ZAGHLUL PASHA.

Mr. CECIL HARMSWORTH, Under-Secretary, Foreign Office (Luton, C.L.), answering Mr. MILLS (Dartford, Lab.), said:—The last report received respecting the health of Zaghlul Pasha is dated July 3, and states that early in June he suffered from slight bronchitis and asthma, which have now abated. There is, however, some cardiac weakness, and his general condition is not wholly satisfactory.

CAPTAIN GEE (Woolwich, E., C.U.) asked whether the fact that questions were so frequently asked in this House concerning Zaghlul Pasha were due to that gentleman owning five thousand odd shares in the *Daily Herald*. (Laughter.) Mr. MILLS.—On a point of order: I awaited what I presumed would be a supplementary answer instead of a lying insult. (Cries of "Order" and "Withdraw.") The SPEAKER.—That is no point of order. The last words used by the hon. member cannot be allowed. If he challenges the correctness of what has been said he can do so in proper terms. Mr. MILLS, after some hesitation, withdrew the words, and substituted for them "inaccurate innuendo." The SPEAKER.—The hon. member is entitled to do that.

POINTS FROM OTHER REPLIES.

Mr. SHORTT (to Mr. N. CHAMBERLAIN).—He was afraid it would not be possible to proceed with a Bill dealing with the legitimation of children by the subsequent marriage of their parents before the autumn, but he hoped that a Bill might be introduced before the adjournment, so that the Government's proposals might be made known.

Mr. SHORTT (to SIR A. STEEL-MAITLAND).—A statement has been received from Mrs. Stanley, the head of the Women Police, denying the accuracy of the statement made by Inspector Wyles, and, as the latter has been published, I think it only right that Mrs. Stanley's statement should also be published forthwith, and I am accordingly laying it on the table of the House. As the whole matter will clearly have to form the subject of a disciplinary inquiry, I must refrain from comment at this stage.

Mr. CHURCHILL (to SIR F. HALL).—As to the outrage on the wife of a loyalist in Tipperary, the leader of the gang who committed this shocking crime is believed to be a man who absconded from the neighbourhood immediately after the event, and every effort is being made by the Provisional Government and by the inhabitants of the neighbourhood to trace him and bring him and his associates to justice. So far as can be ascertained, there is no political element in this crime, which is one, I am glad to say, of rare occurrence in Ireland.

PUBLIC BUSINESS.

Mr. CHURCHILL, replying to SIR D. MACLEAN (Peebles, L.), said that, as it was of great importance that the Unemployment Insurance (Amendment) Bill should come into operation as early as possible, it was proposed to take the second reading of that very short measure as the first order in this House to-morrow; and the Government hoped that the House would cooperate in proceeding subsequently as rapidly as possible with the Report stage of the Finance Bill. He understood that it was intended that the draft resolutions relating to the Reform of the House of Lords should be debated in the other House next week; whether they would be decided upon was another matter. The subject was very extensive and might give rise to very considerable discussion. Mr. LAMBERT (South Molton, L.) inquired whether it was proposed to bring the resolutions before the House of Commons. Mr. CHURCHILL.—Not in the first instance. They primarily concern the Second Chamber, and our functions arise more in regard to the relations between the two Houses than in the exact composition of the Second Chamber, though both, no doubt, are within the purview of this House. CAPTAIN W. BENN (Leith, L.).—Is it the intention of the Government to pass these resolutions or to found legislation upon them before the dissolution? Mr. CHURCHILL.—The intention of the Government has been so abundantly declared that I cannot attempt to make it clearer. (Laughter.)

THE UNEMPLOYMENT DOLE.

DR. MACNAMARA, Minister of Labour (Camberwell, N.W., C.L.) formally presented the Bill to amend the Unemployment Insurance Act, passed earlier in the present Session, so far as relates to the third special period mentioned in that Act.

EMPIRE COTTON-GROWING.

LIEUT.-COLONEL HURST (Manchester, Moss Side, C.U.) moved for leave to bring in a Bill, of which, he said, the object was to safeguard the supply of raw cotton available to cotton-spinners in the United Kingdom by developing the resources of the Empire. The Bill would impose upon cotton-spinners in the United Kingdom, at the request of 90 per cent. of their number and with the assent of all the associations and trade unions interested in the industry, an obligation to contribute to the funds of the Empire Cotton-Growing Corporation sixpence for every 500th, gross weight of cotton purchased by the spinners. A State contribution of £978,000 was made to the corporation during the last financial year to assist in the cultivation of cotton within the Empire. That grant was dependent upon a substantial contribution being made by those engaged in the industry to the funds of the corporation. It was in order that that obligation to the Crown might be fulfilled that the Bill was brought forward. It would standardize the rate of contribution and enable the money to be collected through the agency of the Liverpool and Manchester Cotton Associations. The supply of Egyptian cotton to this country now was only three-sevenths of what it had been prior to 1914, and owing to disease in the American crop and the increased demand for cotton in the United States it was expected that the supply of American cotton to this country this year would be only 8,500,000 bales, compared with the pre-war standard of 13,600,000 bales. There were illimitable possibilities of cotton-growing in the Sudan, in Tanganyika, and other lands under the British flag.

LIEUT.-COMDR. KENWORTHY (Hull, Central, L.) opposed the Bill. He objected to the cotton-spinners asking the House to force them to contribute their own money in order to ensure a sufficient supply of cotton.

The motion was agreed to, and the Bill was read a first time.

SUPPLY.

THE MIDDLE EAST

The House went into Committee of Supply on the Civil Service Estimates, Mr. J. F. HOPE, Chairman of Committees (Sheffield, Central, C.U.), in the Chair.

On a Vote of £4,363,101 for sundry Middle Eastern Services, under the Colonial Office, including certain grants in aid,

SIR D. MACLEAN (Peebles, L.) protested against the way in which the Estimates were presented, it being difficult, he said, to find out from them what the total cost of the Middle Eastern Services actually was. It was a matter of great satisfaction to find that the cost of Mesopotamia to this country had been brought down from £21,221,000 to £9,000,000 this year. But, curiously enough, some items of expenditure under sub-heads showed increases. Salaries and expenses of the staff of the High Commissioner had increased by £10,000, and it seemed as if huge buildings were being put up at Baghdad. Last year £1,906,000 had been spent under this head. For railways £70,000 was asked, in addition to the £300,000 spent last year. There also appeared to be three armies in Mesopotamia—native levies, for which £600,000 was asked, Imperial Air Force, and other forces of the Crown, and the Irak Army, which was borne on local funds. All this called for explanation. He asked what was the real policy of his Majesty's Government, if it had one, with regard to Mesopotamia as a whole. There seemed to be substantial evidence that the Arabs were much discontented with the present position of affairs operating under the mandate. It looked to him very much as if they wanted to combine with complete independence the advantage of the payment of expenses by the British people. They could not have it both ways. A situation was arising, if it had not already arisen, in which, if his Majesty's Government was wisely guided, we might have an opportunity of cutting our losses in Mesopotamia and bringing down our hold on that country practically to the policy suggested by Mr. Asquith a little over two years ago. We were carrying on a policy of subsidizing—of bribing—various potentates. An Arab ruler in the centre of Arabia, Ibn Saud, was receiving from us £125,700 this year. Was payment made in rupees or gold? (Mr. CHURCHILL.—Gold.) No one in this country saw gold coins, but apparently this man in the middle of Arabia could get as many as he wanted. This was at a time when the Government declared they could not find money for social services at home. He urged the Government to take the opportunity of going back upon what had been a gross mistake, which had cost the people of this country not less than a hundred million pounds in the last three or four years. He moved to reduce the Vote by £100.

CAPTAIN COOTE (Isle of Ely, C.L.) did not think that in carrying out a policy of evacuation we should be acting as honourable men. It was a mistake to suppose that we were not wanted in Mesopotamia. He was informed that, although the Arabs did desire some alteration in the status of their country, they were not prepared to do without European assistance for some time to come. If an alteration in status were given to the Arab Government, he believed that the Kurds would cooperate with that Government, whereas at present they were fair game for Turkish propaganda which was going on in those regions. This country ought to consider whether it was wise and in accordance with our honourable obligations to carry out this change of status.

COLONEL WEDGWOOD (Newcastle-under-Lyme, Lab.) said that the problem of Mesopotamia was really one not so much of England and that country as of England and the Turkish Powers. Mesopotamia was the scene of a struggle which was going on all over the East between England and the Moslem Powers.

Mr. MOSLEY asked whether, having constituted an independent Arab State in Mesopotamia, we were supposed for ever to bolster it up with English arms and money. How long were we to maintain independence and order all over the world with the money of the English taxpayer and with English soldiers? If this policy were continued there was graver fear of disorder in the streets of our great cities than in Mesopotamia.

CAPTAIN ELLIOT (Lanark, C.U.) urged the Government to consider favourably the request of the Arabs for an alteration in their status. British interests would not be affected injuriously by the change which was asked for. We had the opportunity to do something which would be acceptable to Islam and would encourage the belief that in those lands in which our hands were free we desired the service of Islam. LIEUT.-COMMANDER KENWORTHY said the Prime Minister had stated that there were in Mesopotamia immense oilfields, from which the British Empire might be enriched; but, according to a reply given in the House recently, there had been no result from the exploration for oil there, although the operations had been going on for four or five years. If we attempted to favour British or Allied oil interests as against the interests of other countries we should be acting against the spirit of the Mandate. But if we cleared out of the country—a course which he advocated—we could make arrangements with the local inhabitants to develop the oilfields, as we were doing in South Persia. He was afraid they would have to remain at Basra. (Mr. ORMSBY-GORE (Stafford, C.U.).—Why?) Well, frankly, he would prefer that we should clear out even of Basra, but— (Laughter and cries of "That is not Mr. Asquith's policy.") If the right hon. gentleman the member for Paisley says we must stay at Basra, I am sure he has good reason. (Laughter.) He has more knowledge and experience than I have. (Ironical cries of "No, no," and laughter), but I would like to discuss the matter with him. (Laughter.)

MR. CHURCHILL'S REPLY.

Mr. CHURCHILL, in reply, said that Lieut.-Commander Kenworthy had treated the Committee to considerable exhibitions of his internal state of mind. His point of view was "Scuttle." That was the function that he always recommended the British Empire to pursue all over the world. The one exception to the hon. gentleman's general policy of flight was Basra, his explanation being that his leader (Mr. Asquith) was in favour of remaining in Basra; and though, as the hon. member had explained, his leader had not condescended to explain to him why we should stay at Basra, such was the submissiveness of the hon. gentleman that without further question he accepted the policy of holding on to Basra at all costs, while from everywhere else we were to scuttle. (Laughter.) He could only hope that when the political changes which the hon. gentleman and his friends looked forward to took place, that signal act of submission on the part of the hon. gentleman would not be forgotten by Mr. Asquith. (Laughter.) (Mr. Asquith came into the House at this point and was received with laughter.)

Turning to the subject of the debate, he said it could not be expected of him to reopen the question whether or not the Government should give an immediate order for the evacuation of Mesopotamia, considering that less than three months ago he made a full statement of the position, and that the House accepted the policy then outlined by an overwhelming majority. Were we to give up all our sacrifices of life and treasure in the past, and declare before the nation of the world that we had undertaken a mandate which we were unable to fulfil, creating in that country conditions which would be little short of actual anarchy, when an expenditure of £10,000,000 might bring success? (Hear, hear.) He thought in the circumstances it would be an enormous act of self-stultification were the House to decide to order an immediate evacuation of Irak. (Hear, hear.) The Government had succeeded in effecting gigantic economies there, and yet Sir D. Maclean had complained of an addition of £900 to the £6,000 which the secretariat of the Middle East cost last year. It was desired to have rather stricter financial control, and two subordinates had been added to assist the financial adviser who dealt with this great problem. Though there was an increase of £900 for the financial staff, the central feature of the Estimates was a reduction of over eighteen millions. Colonel Lawrence, the Arab adviser, who had hitherto had a salary of £1,000 a year, considered that the state of affairs in Palestine and Irak was now so prosperous, and the future likely to be so calm, that he would not feel justified in continuing to draw his salary. He would still, however, give his services as adviser in an honorary capacity.

MILITARY ARRANGEMENTS.

The fact that an Arab army, an Imperial army, and an army of levies all existed together lent itself, he admitted, to humorous treatment. The only defence he could make was that, on the whole, we were getting on with a very difficult task. He had never given a guarantee that we should succeed perfectly, but the success had been beyond hope. These three armies, with the Air Force, did, he believed, constitute as good an arrangement for the purpose of preserving internal peace and defending the frontier as it was within our power to make at the present time. During the last year or year and a half not a single Imperial soldier or official had been killed in Palestine or Irak proper, excluding three or four individuals killed in Kurdistan. He could not give any guarantee, but if we continued to prosper as we had hitherto done the expense of these countries, instead of being ten millions, would next year be in the neighbourhood of five millions, and there would be a further considerable reduction the year after that. The principal expense on works this year was in regard to the headquarters of the Air Force in a loop of the Tigris. This expense was an integral part of the policy by which an enormous reduction had been achieved. He had made a mistake in saying that the subsidy to Ibn Saud was paid in gold; it was paid in Indian silver rupees. An extraordinary prejudice had grown up throughout the East to the word mandate, which was regarded as a sort of servitude and degradation of status. He had endeavoured to explain to them the virtues of the League of Nations and the innocency of the term mandate, but with less success than his exertions deserved. (Laughter.)

KING FEISAL'S WISH.

If they asked King Feisal and the Assembly of Irak what they would really like, they would say that they wished to deal directly with England, without any worry about the mandate or the League of Nations. They would say that they were ready to make a treaty with this country which would give England a privileged position in their country in return for the aid they required from us in making Irak a civilized and prosperous State. He had told them that the League of Nations would never consent to it, nor would the other Powers ever consent to it either, and that whatever our wishes might be we were bound in all our dealings with him to take our stand upon the mandate and the control of the League of Nations. He had also said that, of course, England reserved to itself the right at any time it might be thought necessary to lay the mandate at the feet of the League of Nations and wash its hands of the whole business. Rather than we should leave the country and leave it to chaos, ruin, and bloodshed, those inhabitants of Irak who had been pressing most for the abrogation of the Mandate had been the first to come forward and say that they would endeavour to reconcile their people to the Mandate. On that basis, he hoped that they might shortly reach a satisfactory treaty, which would be submitted to the League of Nations and ratified in due form.

Referring to the question of the oilfields, Mr. Churchill said that the Government was making every effort they could to arrive at an amicable agreement with the important interests in the United States and with the Government of the United States upon the interpretation which was to be placed upon the pre-war concessions in Irak and Kurdistan. In the meantime, he regretted that they were not proceeding with the development of the oilfields, but this was not due to idleness or neglect. He did not conceal from the Committee that during the past eighteen months he had been very anxious lest the internal arrangements in Irak, which were proceeding satisfactorily, should be interrupted by an incursion either of the Turks in the Mosul district, or by increasing disorder in Kurdistan. Peace had not been reached with Turkey, and they did not seem to be near to getting it. So they had had to dispense with the indispensable. As regards Kurdistan, the British Government had not the slightest intention of getting themselves entangled or involved there. They did not wish to force the people of Southern Kurdistan under the Government of King Feisal. They were most anxious to study their wishes and to develop any local variation of the self-government which had been given to Irak that might commend itself to them. But they believed that the interests of Southern Kurdistan were so closely involved with those of Irak that without any compulsion or pressure ultimately those two territories would come into harmonious accord. They had not had a bed of roses to lie upon, but he claimed that they had been steadily making good the undertaking given to Parliament, and he hoped next year that the burdens which would lie upon this country would be still more markedly reduced. (Cheers.)

LORD R. CECIL'S VIEWS.

LORD R. CECIL said that he was very glad to hear Mr. Churchill's statement about Southern Kurdistan. The position in regard to the subsidies was very unsatisfactory. The policy of giving these subsidies was a traditional one, but he thought that at the present time we were wasting a considerable amount of money in Arabia. The right hon. gentleman and his colleagues did not show any public appreciation of the fact that they had been forced completely to abandon their original policy in Mesopotamia. But he confessed that he did not quite understand what the new policy was. Were the Government going to insist on the Mandate or not?

Mr. CHURCHILL.—It is not in our power to free ourselves from the Mandate unless we throw up the whole position, but we are making a treaty with King Feisal which is designed in every way possible, short of breaking our honour with the League of Nations, to meet his feelings and the local national feeling. We are not entitled to disclaim the Mandate, but we are acknowledging the Arab State. We are creating an independent Arab State, and we are making a treaty with that State.

LORD R. CECIL said that there were three essential factors in the position—our interests, our duties to our fellow treaty signatories, and our duty to the Arabs, including a proper regard for the sensitiveness of Islamic feeling. With regard to the first, he had the gravest doubts whether we had any considerable direct interest in Mesopotamia. (Hear, hear.) With regard to the second, our duties towards our associated nations were defined by treaty. As to our duty to the Arabs, he conceived that, since we went into the country under the traditional principles of English law and justice, we were not entitled to leave the thing half done, if, by doing so, we inflicted great injury on those for whom we went into the country. But the fact that the Arabs were pressing for independence greatly relieved the original obligation which we were under to them. Our only reason for remaining in Mesopotamia was that we might fulfil our duty to the inhabitants. We could not disregard that and leave the country suddenly; but that we should do all we could consistently with fairness and justice to reduce our responsibilities he was profoundly convinced. He deeply regretted that the steps which he understood the Government were taking in that direction had not been taken much earlier.

The amendment to reduce the Vote was negatived by 210 votes against 70, and the Vote was agreed to by 184 votes to 70.

On the Vote of £307,677 for the salaries and expenses of the Colonial Office,

Mr. E. WOOD, Under-Secretary for the Colonies (Ripon, C.U.), replying to questions, said, as to the position of Indians in Kenya, he had seen considerable harm done by a chance word telegraphed to India torn from its context and misinterpreted. Therefore he would not add to the considered statement he made the other day. He would only say that he and Lord Winterton, on behalf of the India Office, were in consultation in the hope of arriving at an agreement that would be generally acceptable to each of their constituent parties.

The Vote was agreed to by 137 votes to sixty-eight. A Vote of £22,746 for the salaries and expenses of the Registry of Friendly Societies was also agreed to.

REPORTS OF DEBATES.

On the Vote of £1,709,000 to complete the amount required for stationery and printing during the year,

SIR D. MACLEAN moved to reduce the sum by £100, and pointed out that the total amount of the Vote this year was £2,670,037, compared with £1,070,000 in 1913. Mr. FOOT (Bodmin, L.) drew attention to the increased charges for the Official Debates, and asked whether the economy effected, £1,250, was worth making. Referring to newspaper reports of the debates, he said that even in the more expensive newspapers they were very much shortened, and it was impossible for any one to get from them an authentic report of what took place. The Government ought to try and quicken and not damp interest in the proceedings of the House. COLONEL J. WARD (Stoke-on-Trent, C.L.) said it was not good economy to stifle the opportunity of the public to become acquainted with the details of the different measures and the proceedings in the House. The newspapers did make some kind of a report; some of the reports were very meagre, and nearly all were one-sided. It depended on the point of view the newspapers took. Even where they made more voluminous reports there was still the same partiality.

SIR J. BAIRD, Under-Secretary, Home Office (Rugby, C.U.), said the work of Departmental Committees set up periodically to revise and review the expenditure on stationery had resulted in a reduction in almost every case in the amount expended on stationery in the various Departments. The price of the daily issue of "Hansard" or the official report of the proceedings in both Houses of Parliament was raised from 3d. to a shilling, in order to cover a larger proportion of the cost of production. Before the price was raised the average loss in 1921 on each copy of the Commons' report was 7½d., and of the Lords' report 4½d. At the price of one shilling there was still a loss of 1½d. on each copy of the Commons' report and a gain of 1½d. on each copy of the Lords' report. There was still a small deficit on the production of the reports taken together. The sales of the Parliamentary debates last year amounted to £2,700, and this year it was estimated that they would amount to £5,000. But the Parliamentary records cost £35,000, so that members of Parliament, as taxpayers, had to help to find the balance. When "Hansard" was sold at threepence, 1,100 copies per day were sold, whereas now 700 copies were sold. Daily official reports of Parliament were only a modern innovation.

The motion to reduce the Vote was negatived by 143 votes against 59, and the Vote was agreed to. Progress was then reported.

The House adjourned at 10.42.

PARLIAMENTARY NOTICES.

HOUSE OF LORDS.—JULY 12.

At 3.45.

Viscount Chaplin's motion on the Canadian Cattle Embargo.

Lord Sydenham.—To ask as to the appointment of Mr. Abramson as Governor of Southern Palestine, and Lord Raglan as to the granting of concessions in Palestine to Non-Jews.

And other Orders.

HOUSE OF COMMONS.—JULY 12.

At 2.45.

Unemployment Insurance (Amendment) Bill.—Second reading.

Finance Bill.—Report.

COMMITTEES.

HOUSE OF LORDS.—Constabulary (Ireland) Bill, Room A, at 11. Ecclesiastical Committee, Chairman's Room, at 10.30.

HOUSE OF COMMONS.—Standing Committee A, Trade Union Act (1913) Amendment Bill, Room 10, at 11. Standing Committee B, School Teachers (Superannuation) Bill, Room 12, at 11. Standing Committee C, Allotments Bill, Grand Committee Room, Westminster Hall, at 11. Standing Committee D, Criminal Law Amendment Bill, Room 14, at 11. Post Office (Pneumatic Tubes Acquisition) Bill, Room 9, at 2.30. Air Ministry (Kenley Common Acquisition) Bill, Room 16, at 4. British Nationality (Married Women) Bill, Room 11, at 3.30. Expiring Laws Continuance, Room 6, at 4. Group H, Ayr Burgh Electricity, Room 8, at 11. Local Legislation, Lambeth Borough Council (Superannuation), St. Marylebone Borough Council (Superannuation), Kingston-upon-Hull Corporation, Room 5, at 11.30.

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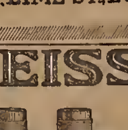

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CARL ZEISS JENA

RIVER TRAINING.

INTERESTING EXAMPLES.

(Concluded from page 1.)

were standing in deep water. Round these wells the pitching material had to be thrown in from a boat, but the form approximates to the type.

On this bridge construction the Author was very greatly indebted to his assistant, Mr. W. H. Webb, who was ever ready with his help and advice.

DHANG BRIDGE.

Thanks are due to Mr. L. R. Broome, the engineer in charge, who kindly furnished the following particulars of a somewhat peculiar design of training works that he had to construct in connection with the B.N.W.R. bridge of 15 spans of 100 foot girders spanning the river Bagmatti at Dhang. The bridge 1,620 feet long between abutment centres, constricts the river width from about 4,000 feet. The two downstream Guide Banks are 150 feet long square to the bridge centre line. The upstream Guide Banks were built 1,200 feet long splayed at 1 in 10. Both are fitted with mole heads and 40 feet aprons. The Right Guide Band had later to be extended 600 feet on account of dangerous cutting.

Two peculiar features are the slope pitching at 1 to 1 and the apron slope of 1 in 10. Why 1 to 1 was selected for the slope is not known. This is the angle of repose of the sand hearting of the Guide Bank, and it would appear to be better had the usual 2 to 1 slope been chosen. Again the advantage of a 1 in 10 slope on the apron is not obvious. One would think that the lower the level of the apron, that is to say, the nearer to its final position after it has been underscoured, the greater would be its chance of its reaching its desired final destination. This object can be best obtained by laying the apron at L. W. L. for there are distinct advantages in putting it in at as low a level as possible.

Mr. Broome writes "When the bridge was completed the river was flowing outside it and had to be pushed through it to build the left Approach and Guide Bank. I did this by putting in a pile bridge across the stream—about 400 feet long—and making a stone weir underneath it. Carefully keeping it level all along till the water level rose sufficiently to flow down an artificial channel cut for it. The weir burst once but I managed to repair it."

This is just one more example of what is so likely to happen in this class of work, viz., the bridge being outflanked and left high and dry. It did happen at Kursela and Chauka Ghat and it might have been repeated at Manjhi Ghat. These river diversions in alluvial soil are exceedingly troublesome and expensive operations, as those who have experienced them will testify.

The pitching round the wells was put in 10 feet wide and 6 feet thick but more had to be put in afterwards as it scoured out. If the thickness had been decreased and the width increased it is possible that better results might have been obtained. It should be stated that Mr. Broome was not responsible for the design of the works but was entrusted with the execution of the project. The Author had the privilege of visiting the work several times during the construction.

HARDINGE BRIDGE AT SARA GHAT.

The river Ganges is bridged at Sara Ghat by the Hardinge Bridge of 15 spans of 359 feet. In the Guide Bank System adopted by Sir Robert Gale the 159 feet wide are of three different thicknesses 4 feet 6 in. 6 feet 6in. and 8 feet 6 in. being thickest at the river edge. The aprons are designed for a maximum scour depth of 100 feet below L. W. L. The top of the apron is 14 feet above L. W. L. and had it been possible to construct it at a lower level it would have been correspondingly narrower. Thus if it had been lowered by 4 feet 6 in. it would only have been 150 feet wide. The reason for it being somewhat high is that it was not possible to wait for the river to fall to L.W.L. before commencing these great works which had to be completed in one short working season. Moreover, a temporary cold weather rise might stop the work.

In addition to these two Guide Banks, it was necessary to protect the Sara clay deposit on the left bank some 3 miles upstream from the bridge and also the Raita clay on the right bank about 7 miles further up. This was done to ensure that river, which takes a right angle bend at this point will continue its present course through the bridge. Similar work had to be executed at Chauka Ghat some years after the bridge was opened for traffic.

APPENDIX.

The Appendix gives certain particulars of the bridges and training works referred to in this paper and the rivers concerned; but some of these figures are open to dispute. It has been very difficult to collect them by searching through old published records and old note books used by the

D. M. K. Row.

FIELDS.

Author on the works. In some cases contradictory figures are obtained. As an example, one estimate of the flood discharge of the Gogra at Chauka Ghat is 155,000 cusecs; another estimate gives 873,000 cusecs. The first is certainly too low, and the second is probably somewhat high. It is not unlikely to be much the same as at Manjhi Ghat, viz. 675,000 cusecs.

The flood discharged of the Ganges at Sara Ghat is less than the discharge at Allahabad added to the flood dischrges of all the tributaries between Allahabad and Sara. The total of the Ganges at Allahabad, and the rivers Gogra, Gandak, and Kosi is 2,858,000 cusecs. Besides these rivers there are the Jamna, Son, Bur Gandak, Barandi and a number of other feeders, but the highest estimate of the Ganges discharge at Sara Ghat is only 2,500,000.

A large number of Technical Section Papers have been consulted in the preparation of this paper, and reference has been made to the Proceedings of the Institution of Civil Engineers; the chief of these references are enumerated below:—

Proc. Inst. C.E. Vol. CLXXCV.—Gale on the Curzon Bridge.

Proc. Inst. C.E. Vol. CCV Gale on the Hardinge Bridge.

Tech. Sect. Paper No. 71.—Spring on the Sher Shah Bridge.

Tech. Sect. Paper No. 138.—Addis on the Kosi Bridge.

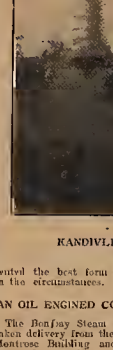
Tech. Sect. Pajer No. 153.—Spring on River Training and Control.

in an ordinary cargo ship. It was quickly decided that nothing could be gained and a good deal might be lost by the additional of any longitudinal bulges. Proposals to add extra transverse bulkheads wherever this could be effected were fully considered but on view of the difficulty of getting the work done at that time when the whole demands of the country for steel and shipbuilding were devoted to the prosecution of war-ships, this proposal was also not adopted.

In the standard ships of which large numbers were built, the bulkheads were so arranged as to give the best spacing possible with a view to enabling the vessels to withstand a certain amount of damage, due regard being given to the cargo requirements of the vessel.

The Admiralty next suggested the construction of some very large ships specially adapted for the carriage of oil fuel with extra bulge protection against torpedoes, and with twin sets of engines with boilers arranged at different ends of the ship so that one set were put out of action, there would still be another; with these very large ships proposed a speed of 15 or 14 knots could be got as economically as a speed of 10 or 11 in a smaller ship.

These vessels were to be 620 ft. in length with a dwadweight of 19000 tons, equipped with machinery of 10.000 h.p. For somewhat similar reasons to those given above, it was ultimately decided not to proceed with the ships, and finally practically every merchant ship was protected against submarine attacks solely by arming it with two or three guns and where possible increasing the speed, as it was found that the high speed i.e. over about 11 or 12 knots repres



KANDIVLEE QUARRIES, WHICH

sentyel the best form of protection available in the circumstances.

AN OIL ENGINED COASTER.

The Bonfaay Steam Navigation Co. has just taken delivery from the builders, the London and Montrose Building and Repairing Co. of Montrose, of a coasting vessel, the like of which is seldom been seen in the East. She is designed to carry about 300 tons of cargo, being 132 ft in length with a beam of 35 ft and a depth of 11 ft. 6 ins. Hardly such craft are fitted with steam engines, but in this case an oil engine of the semi Diesel type built by Beardmores has been fitted, developing 200 h.p. in four cylinders and giving a speed of about 8 knots.

The auxiliary plant is also unusual comprising another semi Diesel engine, driving an air compressor, a general service pump and a dynamo the latter supplying power for two electrically driven cargo winches and a windlass. No steam is required on the ship and the fuel used is gas oil which should however not be confused with the class of oil used for firing boilers of steamships, being of a considerably higher grade.

The semi-Diesel engine has presumably been adopted on account of its simplicity, since it is claimed that as it is a valveless motor, it can be run quite satisfactorily by natives. Probably however a European engineer will be carried.

VERTICAL RETORTS.

Mr. F. Davis assistant engineer Walsall Gas Works, delivered a paper on "Vertical Retorts" before the members of the Midland Junior Gas Association at Birmingham recently. The yield of tar on the vertical retorts at Walsall was 14.9 gallons to the ton, while the yield of ammonia as sulphate worked out at 31.7lb. per ton of coal carbonised. Light tar was circulated in the hydraulic main or first collecting mains. An underground tank was constructed having a capacity of about 7,500 gallons. Into this tank, which also acted as a separator, the whole of the tar and liquor from the foul mains and condensers was run, and from there, circulated through the overhead feed tank into the hydraulics. An arrangement was made which enabled the whole of the contents of the well to be emptied after circulating through the plant, which enabled fresh tar to be used for circulating purposes when required. In practice it was found advantageous to change the tar in the well about every third week in the summer and about every second week in the winter. The hydraulic mains were provided with a single ran-off valve which if given proper careful and regular attention, was most efficient in preventing pitching troubles.

The tars entered the hydraulic main by way of the main gas take off, at which point it was sprayed on to the ascending gases which had the effect of bringing down the first heavy tars and any coal dust which might be mechanically carried forward with the gas. There were neither pitching trouble nor deposits in gas mains, and this he attributed to the arrangements made in respect of tar circulation. In the early stages of the installation deposits of ammonium chloride occurred in the neighbourhood of the rotor-house governor but this difficulty was overcome by dividing into two streams the constant feed of water overflowing from that governor. The one stream passed to the inlet of the governor the other to the outlet. Any slight deposits of salts could be removed within five minutes.

RHEOSTATS.

In "La Revue Generale de l'Electricite" for October 29th is given a translation of a long article in the E.T.Z., by R. Richter, describing a new method of constructing rheostats with the minimum of resistance material. Instead of putting all the wire in series, the inventor connects it in parallel and series parallel in such a way that all the resistance is constantly more or less in use, and oil is radiating surface is in action. By this means a considerable economy of material is effected. The arrangements described cover polyphase as well as single-phase and d.c. apparatus.

For instance, in the case of a shunt regulator, two paths are used, the maximum resistance is obtained when the two are in series, and by means of sliding contacts they are gradually brought through series-parallel to full parallel for the minimum value, when the current in each path is half the total and the heating effect only a quarter. Each of the sliding contacts takes only half the total current, and one slider carries them both. Similarly three or four resistance elements can be employed, the ratio between the maximum and minimum resistance values being equal to the square of the number of elements, and the heating effect being reduced in an inverse ratio.

Numerous combinations are described and their characteristics fully explained. Arrangements enabling the resistance to be reduced to zero are included.

Chinese Posters.

When you know your own sins, make haste to correct them.

No Progress without confession of ones own sins.

If a man fixes his mond on a (good thing) then a good man can be called a good man.

A good man is one who **does good deeds**.

Such is a man (as the above) is full of joy.

Keep close to good people and away from bad ones.

A man who merely talks and does nothing good, is becomes a laughing stock.

A princely man keeps right on to the end. puh k'o iu s vu tsong.

Where there is a will there is a way.

Although sin is so great, it is hard to find one repentant person.

Yielding is gain.

One who does not know how to ask questions, may learn one thing but never the second.

The drunkard and the glutton has a living assured but for a day.

Avoid lasciviousness. One injures his life by lasciviousness.

Drunkenness leads to wasting of the Shen. (mind or spiritual faculties)

The one who values his Ching zen(精神) can be of help to the country.

Being a good man is something that I must attend to myself, I cannot trust to some ones else goodness. puh iu zen 不由人

Don't use your talents (Ts'ong min) in false ways(zhia lu)

A man who is uniformly respectful will not be imposed upon.

Do good and have no fears for the consequences.

A careless man about his own good name, receives reproach.

There is no good at all in boasting. (z dao z hao, tsong sen mih iu ih-tsu

Don5 be affected by the bitterness of outward circumstances, Keep cheerful.

I seek nothing from men, no matter how high they may be.

Practice makes perfect. (chia ih fen nien chiu, ts ih fen veh, chin.)

Eliminate one piece of extravagance, and save one sin.

If you are not willing to take pains you will be mixed up
nien chiu 'u-du.

Confused thoughts are of no use.

(ALMIGHTY GOD SAVE OUR GRACIOUS KING EMPEROR.)

Maharaj Kumar Man Singhji's adoption confirmation's celebration; Loyal congratulations to His Highness the Maharaja Sahib Bahadur Raj Sawai Jaipur.

Copy presented to Gracious King Emperor in Jalsa through Major A. H. M. Campion, Executive Engineer and the President Local Committee, Bandikui, and similar copy presenting to Chaplain Station Nazamit through the Rev. J. Reid Davies, Chaplain Bandikui in Jalsa organized by Munshi Rampertabji, B.A., Nazim Sahib in Madhoganj Nazamut at Bandikui for the hearing of the speech given by our Right Honourable Lord Reading, His Excellency the Viceroy and Governor-General of India at Simla on the 28th May 1921 in connection with the adoption of Kanwar Mor Mukut Singh Sahib, second son of Thakur Sahib Isarda adopted by His Highness the Maharaja Madho Singhji Sahib Bahadur, tho present ruling Chief of Raj Sawai Jaipur, as son and successor for tho Gadi of Raj Sawai Jaipur. Adoption recognized and confirmed by our gracious King Emperor the British Crown. Major A. H. M. Campion the Executive Engineer and the President Local Committee Bandikui was on chair, (Thanks-giving prayer) was used and copies were distributed in Jalsa.

(Thanks-giving & prayer).

1. Wo thank to His Highness the Maharaja Madho Singh Sahib Raj Sawai Jaipur.
2. His Highness has done very good in his existence to be good for the Gadi Raj Sawai Jaipur.
3. His Highness has adopted Komar Mor Mukut Singh for the Gadi of Raj Sawai Jaipur,
4. His Highness renamed Maharaj Komar Man Singh Sahib for the Gadi of R. S. J.
5. We thank to Our Gracious King Emperor Our British Crown recognised and confirmed Maharaj Komar Man Singh Sahib for the Gadi of Raj Sawai Jaipur.
6. We had seen His Highness the Maharaja Ram Singh Sahib Raj Sawai Jaipur.
7. His Highness had done lots of good for the public on the Gadi of Raj Sawai Jaipur.
8. We pray Almighty for His Highness the Maharaja Ram Singh Raj Sawai Jaipur.
9. We thank to His Highness the Maharaja Madho Singh Sahib Raj Sawai Jaipur.
10. His Highness has done lots of good for the public well supported Gadi of Raj Sawai Jaipur.
11. His Highness is a Highness our tongue is not worth to praise His Highness.
12. His Highness is also called loyal to the British Crown and well supported Raj Sawai Jaipur.
13. We pray Almighty for Maharaj Komar Man Singh Sahib to be the same on the Gadi of Raj Sawai Jaipur.
14. We pray Almighty for the long life of British Raj and for His Highness the Maharaja Madho Singh Sahib Raj Sawai Jaipur.
15. His Highness live long to enjoy British Raj many more years in Raj Sawai Jaipur.
16. We pray Almighty for the long life of Maharaj Komar Man Singh Sahib Raj Sawai Jaipur.
17. Maharaj Komar Man Singh Sahib live long to enjoy British Raj many many years on the Gadi of Raj Saiwai Jaipur.

This is religious poetry and this is 2nd prayer.
Maharaja Kanwar Man Singh livelong to enjoy many many prayers,
We pray Almighty to multiply above prayers,
Which is thanks-giving and prayers,
Which contains four valuable prayers.
Acknowledgement receipt will highly oblige.
Composed and recited on behalf of public of Bandikui by Poor Q. S. M. Jacob.

File No. 29 Prayer No. 132
Dated Bandikui, Rajputana, India.

With due respect
I beg to remain
Sir,
Your most obedient
Qazi Shaikh Mohammad Yacob Ali,
Alias Q. S. M. Jacob Baker, Confectioner, General Merchant,
General Petition Writer, Secretary of the Mohammadan Grave yard
and Idgah Mosque, Bandikui.

COPIES OF THE CERTIFICATES.

Executive Engineer's Office, Bandikui, 27-11-1918.

This is to certify that I have known Q. S. M. Jacob for the last five years. He is tho Chief baker here and is one of the most influential man in the place being one of the leader of the Mohamadan Comunity. He is upright conscentious and broad minded man. During the late War he was the leading spirit in organising meeting of various sorts to raise funds for the Red Cross and to pray for the success of the British Raj. He is a man for whom I have a very high respect.

(Sd). J. D. PEARSON, B.A.B.E.M.I.C.E.,
Executive Engineer and the President, Local Committee, Bandikui.

I have known Mr. Jacob Baker for a long time. He has taken a keen interest in social work amongst Indians, particularly in regard to War charities &c. His bread and biscuits I know to be good.

(Sd). R. W. JONES,
Chaplain, Bandikui.

I can certify to the quality of Q. S. M. Jacob bread. He is also a good baker of rolls etc.

In his private capacity he is a very loyal and public spirited man. He has interested himself in all the war charities and has helped in a great many ways to raise funds. He has a good influence amongst the inhabitants especially amongst the Mohammadan Community.

1-11-19.

(Sd). A. Y. STORROW,
Executive Engineer, Bandikui.

Bombay Baroda and Central India Railway, Bandikui, 26-11-20.

I have came to know Mr. Q. S. M. Jacob well during the year I have been in Bandikui, and have found him to be an upright, conscientious and public spirited man, who takes a leading part in social and religious matters and influences public feeling among the Indian Community in a healthy direction.

He can always be relied upon to help in anything affecting the well-being of the community and both as a baker and as a leader among the Mohammadan he sets the best possible example.

(Sd). G. T. BRIDGES,
President Local Committee and the Executive Engineer, Bandikui.

Q. S. M. Jacob gave me valuable assistance in getting up sports dramatic instrument for Peace Celebration day. He is always willing to render any help he can in anything that isgoing on and has good influence in the station.

(Sd). C. H. MARTELLE,
District Traffic Superintendent, Bandikui.

Mr. Q. S. M. Jacob is an old and well-known resident of Bandikui. In addition to his reputation as a baker which stands high he is also known and valued for his endeavours to promote, good-well and peace, and brother lines amongst all classes races and creeds. During the War he worked hard for various charities connected with Cross soldiers. Last night I heard him reciting one or two of his own poems at a large public meeting commended by the Nazim of Bandikui & rejoice over the adoption of an heir of the present ruling Chief of Jaipur. May long life, and prosperity and growing knowledge of the love of God be granted to this enthusiastic kindly hoarted man.

BANDIKUI,
The 10th April, 1921.

BISHOP OF NAGPUR.

BANDIKUI,

File No. _____ *Dated the* _____ *192* .

(ALMIGHTY GOD SAVE OUR GRACIOUS KING EMPEROR.)

Maharaj Kumar Man Singhji's adoption confirmation's celebration; Loyal congratulation to His Highness the Maharaja Sahib Bahadur, Raj Sawai Jaipur.

To Chaplain Nagpur Station

Through The Rev. J. Reid Davies, Chaplain, Bandikui.

Honoured Sir,

I humbly beg to present a copy of "Thanks-giving and prayers" for your honors perusal and appreciation and the rest enclosed (6) as per detailed on leaf page for your honor's distribution among your friends and the high Authorities, as the copies of this prayar used here in public Jalsa held on 30-6-21 the rest I am presenting to the Railway Officers over B. B. & C. I. Ry. line and the Right Honourable Lord Bishop of Nagpur, through the Rev. J. Reid Davies Chaplain, Bandikui, and the remaining copies through Rev. A. R. Low, Missionery of Jaipur for distribution in Europe; who is in Greenack 93 Eldon Street, Scotland, presenting to Right Honourable Lord Bishops Missioneries Primacies Prineipals of the Colleges, Teachers and Students of England, Scotland, Ireland, Berlin, Persia, Bugdad and Busra as copies of "Thanks-giving and prayer" were distributed during Peace celebration too through the Rev. A. R. Low Missionery, Jaipur. I humbly beg to request the favour of the Rev. J. Reid Davies Chaplain of Bandikui to kindly give a copy to the B. B. & C. I. Ry. Magazine for printing as per verbal proposal of Todd Esqr., Deputy Agent B. B. & C. Ry. Bombay in my Bakery and Confectionery with Major A. H. M. Campion Esqr., Exeeutive Engineer and the President Loeal Committee, Bandikui on the 15th July 1921.

I earnestly hope Rev. Reid Davies, Chaplain of Bandikui will very kindly forward with his remark.

For which charitable act Poor Q. S. M. Jocob will be more than grateful and shall pray for the long life and prosperity.

Enclosed religious poetry; and long life of British Raj prayer,
Recite valuable poetry and distribute British Raj prayer,
Which is thanks-giving and prayers,
(Which contains four valuable prayers),

Poor Q. S. M. Jacob pray you all live long to enjoy many British Raj prayers.

With due respect
I beg to remain
Sir,
Your most obedient,
Qazi Shaikh Mohomed Yacob Ali,
Alias poor Q. S. M. Jacob, Baker, Confectioner, General Merehant,
General Petition Writer, Secretary, Mohamedan Grave-yard and Idgah
Mosque Bandikui Distt. Jaipur,
Rajputana,
India.

File No. 29 prayer No.—

Acknowledge receipt will highly oblige.

File no	Item no	
99	132	Chaplain Kasganj
	133	Collector Sahib Etah
	134	Engineer Sahib Etah
	135	Civil Surgeon Etah
	136	Doctor Sahib Kasganj City
	137	Abid Ali Compounder Kasganj City

Prayer to the Lord.

O Thou Lord of all, O Thou Knower of all hearts, O Thou Friend of the poor (humble), O Thou Ocean of mercy, Thou art the Independent Lord, Creator and Maintainer of this Universe. O Thou truest of will Thou hast created out of the least particle of Thy will- gods, men, animals, birds, trees Etc in surprising shapes and endless varieties. In this(creation) Thou hast created us Men and of us all Thou art the only Support. O Thou the Maintainer, Protector,and Refuge of all. Seer of the good & evil actions of all the most well wishing Friend, Father Mother, Brother Ruler. Thou art our entire life. In many respects our relation with Thee is the same as that of fish with the water. Intelligence, wisdom, forgivene truth, happiness, wealth Etc. withall virtues and fame all these Thy gifts men get from Thee. I wonder such being the case, yet we have forgotten Thee and are wrapped up in Maya and Moh (delusion)and (worldly charm). Now we bow to Thee (sastang) again and again and offer this prayer to the Ocean of mercy to give us mercifully His wisdom (knowledge) and reverent love that we never turn our face against Him and that of our parents who gave us this body and nourished us to grow. We can never be free from their debt.let us be always ready to serve and obey them. Whatever usages are in vogue in religious matters from our fore-father, the same is accepted (honored) by us, from such let not our intelligence wander on the wrong path. Whatever the old Mahatmas, by their worship of Thee have found out Thy wishes and given us ample advice for the welfare of all by means of (sacred) books, let our faith be immovable on that and Thou hast in Thy great mercy given us dwellers in this State such a virtuous Prince as Madho Maharaj whose intelligent thoughts forgiveness, mercy, steadfastness, valor, zeal and similar virtues have shed a lustre of fame on all the world who often waters (irregates) our field of life with the nectar of his living maintenance and honor, who has put us on the right path by opening many schools and has tried to preserve our bodies by opening many hospitals under whose protection nothing can trouble us. Even in

future we have full hopes of getting good position and flourishing under his benign rule. It is not possible to repay the benefits derived from him and therefore (Palla Pasarker) in all humility we pray to Thee, O Thou Lord of the Universe to keep our Master in safety and happiness, to give him long life and his piety, children, fame, wealth, power, Shisht Palan (maintaining of the good) and Dusht Nigraha (oppressing of ~~kkxxkthe~~ wicked) and similar things by virtues be ever on the increase and remain immovable. Taking him to be Thy Vibhuti (image) on earth, we be ready to serve him in loving reverence and be careful to obey and act according to his orders, be always engaged in his well wishing and let no desire arise in our minds contrary to the wishes of our Master O Thou Ocean of mercy we in this State of studentship, keeping our teachers pleased are working hard to gain knowledge but to give success to our efforts is in Thy hands. Have mercy on us children and bless our labor with success. The purport of this ~~pxx~~ prayer is that our intelligence (Budhi) be directed always for good work and protected from evil. In remembering Thy most holy name let our hearts be purified so that all sins, faults, and dangers or disasters be (kept) away from us.

Although our faults are innumerable yet Thy Nature is not to look at or (consider) the faults of Thy Sharanagat (protected) and this is our only hope.

Stanza

Let Lord Gopal Krishna gladden your heart with the Nectar of love. Let your life be long. Let Lakshumi the goddess of wealth) live in your home Minus her fault (i.e. her fickleness). May you be blessed with a son like Jyaji Maharaj(the father of Madho Rao Maharaj the present Maharaja).

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Prayer used daily in every school in Gwalior State

Feb. 28

BRITISH-AMERICAN OIL DEAL IN PERSIA

Basis for Agreement Is Reached After Prolonged Negotiations Here.

FEW DETAILS REMAIN

A. C. Bedford Soon to Follow Sir John Cadman to Europe to Complete Arrangement.

After several months of negotiations, British and American oil interests have reached a basis of agreement on their conflicting claims to the virgin oil fields in the five northern provinces of Persia —to which the Standard Oil Company of New Jersey received a concession several months ago—and will form a new joint British and American company for the development of the fields. It is learned that only the details of the agreement await settlement.

Sir John Cadman, technical adviser to the Anglo-Persian Oil Company and Chairman of the Inter-Allied Petroleum Commission during the war, returned to England a few days ago after representing his company in the prolonged negotiations over the claim to the undeveloped oil fields.

In these conferences, which have been going on since December, the Persian Government was represented by W. Morgan Shuster, fiscal agent in this country for the Persian Government, and by Mirza Hussein Khan Alai, the Persian Minister to this country. The Standard Oil Company of New Jersey was represented by A. C. Bedford, Chairman of the board; E. J. Sadler, of the directorate, and other officers of the company.

Mr. Bedford will leave for Europe in a short time, and it is expected that he will complete the negotiations of the details of the new agreement, so that engineers may proceed quickly with the development of the oil fields.

Few Details to Be Settled.

Before he sailed Sir John Cadman gave an interview to a representative of The National Petroleum News, an oil trade journal, in which he said that only two points then remained to be settled and that agreement upon them undoubtedly would be reached without great difficulty. The journal said that it learned that the Standard Oil and Anglo-Persian would participate equally in the capitalization of the new company, with joint representation on the directorate. Amount of capital and other details have not been settled.

"I have no statement to make," said Mr. Shuster yesterday, when he was asked for information on the agreement between the two companies as to how its development should proceed. Officials of the Standard Oil of New Jersey also were reticent, but it was learned that Mr. Bedford would leave soon for Europe, where it is understood he will take up this and other questions with foreign oil interests.

Under the original fifty-year concession to the Standard Oil Company of New Jersey, the Persian Government was to receive 12 per cent. of the gross profits, according to report, and was anxious to add this to her treasury revenues which are running behind about $500,000 a month.

The five provinces covered by this contested concession are Mazanderan, Ghilan, Azerbijan, Arabistan and Khorassan, covering several hundred thousand square miles in the northern section of the country. The British company has been operating the oil fields in the southern part of the country for many years and a few years ago bought up the northern concession from a native of Georgia, whose claim, however, had not been ratified by the Persian Parliament. The Standard Oil's more recent concession was ratified by the Parliament. No company has undertaken development there.

A Rich Oil District.

"While Northern Persia is entirely wildcat territory, no wells having been drilled there, geologists who have examined the country say the northern provinces are underlaid by the same clear sand which is so prolific in Southern Persia," says The National Petroleum News. "Also, there are seepages of oil at various places in the northern provinces, so it is regarded as highly probable that oil resources as valuable as those in the southern part of the country will be developed in the north.

"The Anglo-Persian in London, hearing that the concession had been offered to the Standard Oil of New Jersey, immediately protested on the ground that it had a prior claim and cabled Sir John to straighten the matter out.

"Mr. Bedford, on hearing the facts, refused to accept the concession on the terms it was offered, and the British Foreign Office and the American State Department made it plain to the Persian Government that such summary cancelling of obligations would not be tolerated.

"Then Sir John, one of whose moving motives is to cement the friendship and co-operation of the British and American business interests and peoples, saw a chance, if the concession could be handled jointly by the British and American companies, to lay forever the ghost of the supposed British policy of exclusion and bring the British and American oil men into a spirit of friendly co-operation and understanding.

"He began negotiations looking to this end. The British and American Foreign Offices were felt out, and both of them gave assurance of approval of the joint development company. Sir John had to submit all his proposals to the scrutiny of his Board of Directors in London by cable and each day he cabled a day was lost in the negotiations.

"Added to this was the fact that some of the words were twisted and garbled in transmission so as to be unintelligible to those on the other side. However, one by one, the various phases of the deal have been thrashed out and settled until only two remain. Sir John is silent as to what these two points are."

... and Mrs. J. W. Kauffman, of Fifth street, and their son, Albert Kauffman, and wife, of Oil City, have returned from a two weeks' visit at Atlantic City.

Dr. Robert Speer, son of our former townsman, William Speer, was a visitor at the home of his uncle and aunt, Mr. and Mrs. Charles L. Reed, on Penn street, last week. The young doctor is sailing in a few days for India and Persia, where he will spend several months in recreation work.

The members of the First M. E. Sunday school held their annual picnic at Liberty Park on Wednesday. It was largely attended.

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Missionaries on Public Questions

Rev. Dr. R. A. Hume, in the report of the American Marathi Mission for 1920, presents his views on the political situation in India, as follows:

Past

Three events caused great bitterness and unrest. The first was the so called Rowlatt Bill.....The second event was a wrong and wretched act by an English officer, General Dyer, in Amritsar in the Punjab.....Third, the Mohammedans of India generally insist that till this Caliphate or Khilafat question is righted by the restoration of large temporal power to their spiritual head, the Sultan, they hold the British Government guilty of bad faith. So bitter has been the feeling of multitudes on account of these three events that India is seething with violent unrest.

At this juncture a gifted, but unpractical man, Mr. M. K. Gandhi, has become the very influential leader and idol of the discontented multitude. A Hindu in religion he has deep reverence for and has unquestionably been much influenced by the Lord Jesus Christ. In particular Mr. Gandhi calls on everyone to follow Christ's principle of non-resistance to evil. So he is pleading with Indians to follow "non-violent non-co-operation" with Government and with foreigners in every way.....

Three very evil results are appearing: First, this is a crusade of *hate*; and intense bitterness is felt not only toward Europeans but also toward the considerable body of intelligent Indians who rightly consider non-co-operation to be suicidal. Secondly, whereas reverence for parents and elders has been one of India's supreme virtues, since most parents and elders still intensely desire that their children should continue their education, frantic effort is made by the non-co operators to influence warm-hearted youths to disregard and to disobey their parents and elders. Thirdly, while theoretically it is taught that non-co-operation should be "non-violent", a considerable amount of violence is stimulated and practised.

Present

In short, the political situation is something like this:—Britain has given India peace, order, and progress; has been steadily qualifying Indians for self-government; and of her own accord is now in *dyarchy* giving them actual control of many departments of government; *e. g.*, in the Bombay Presidency, of the four members of the Governor's Executive Council or Cabinet two are Indians and two are Europeans; and the three ministers who are elected members of the Provincial Legislature and are in charge of administrative governmental portfolios are Indians: *i.e.*, five out of seven of the higher administrators are Indians, while about seven-tenths of the legislators are elected non-official Indians. Yet, on account of a few recent autocratic and unwise governmental acts, because Indian national sentiment has been bitterly hurt, because the Government seems unready to express regret and to undo those acts, and because for such reasons many Indians have lost faith in the reliability of the Government, much of Britain's great service is forgotten and many desire to get rid of the British connection. It is very very sad.

However, in this dark hour, one strong British characteristic shines brightly, *viz.*, gritty resolution to do what seems duty. The Government calmly allows even disloyal utterances in the Press and in public and private, and steadily goes on with its work, in the consciousness that Providence has placed on it responsibility for the welfare of 323,000,000 people, the very great majority of whom have no fitness for exercising political power and no desire for change. Meanwhile, the Government is placing increased responsibility on the worthiest of Indians.

Future

Therefore the present writer's conviction, and probably the conviction of the missionary body generally, is that despite some recent grave mistakes, the British paramount control of India should and will continue. Meanwhile, it is up to those educated and influential Indians who are receiving a large measure of legislative and administrative power so to show wisdom that, in due time, larger powers will be cheerfully accorded, till India is in all respects like Canada and Australia, a self governing member of the British Empire. This is the goal for which the British Government sincerely strives and which the wisest Indians desire. Any violent revolution seems very unlikely.....But the political Nationalist movement is attracting more attention than religion.

According to the *Dnyanodaya*, Dr. Hume was writing the above in January. Since then the farewell words of the Duke of Connaught, the departure of the former Viceroy Lord Chelmsford, and the arrival of his successor, Lord Reading, together with the deliberations of the New Legislative Councils, have helped to improve the situation.

Gandhi ... 24

INDIAN SHIPPING.

To the Editor of "The Chronicle."

Sir,—I shall feel obliged by your inserting the following in your valued columns:—

The comments made by the "Times of India" in its issue of the 21st instant on the representation sent by the Indian Merchants' Chamber and Bureau to the Government of India regarding the Indian shipping are so shockingly absurd that they need not go unchallenged. From the *reductio ad absurdum* reasoning adopted by the paper innocent public not conversant with the facts and figures about Indian shipping will be naturally led to believe that the Chamber might have taken up the subject in a fit of midsummer madness. One would have little thought that a paper like the "Times of India" should have condescended to descend to the shabby trick of *reductio ad absurdum* in weighty matters concerning the well-being and self-respect of Indians. ... to study the tale of woe as to our Indian shipping became deteriorating from generation to generation it would take ... For the present the total tonnage entered into and cleared from the British Indian ports roughly amount to 13 millions on an average but it is to be regretted that it is all done only with the help of British ships. At the beginning of the last century there were 31 thousand Indian-owned vessels with an aggregate tonnage of 1,250,000. Towards 1910 these had dwindled to a tonnage of a little over one hundred thousand. For the present there are practically no large ships owned by Indians and the coastal shipping as registered at the Indian ports stands up to a very low figure of nearly 16,000 tons. Then instead of expressing regret at the deteriorating condition of Indian shipping depicted above the "Times of India" is in convulsions of laughter at the honest attempt made by the Indian Merchants' Chamber in regenerating the industry, ... naturally remembers the memorable lines "the loudest mirth unfeeling Folly wears less pleasing far than Virtue's very tears." I repeat once more that in the various suggestions made by the Chamber there is not a single one to which any reasonable man can take exception. The Government of Canada are encouraging national ship-building and the country with a population of barely five crores owns roughly one million tons of shipping and its foreign trade has overtaken and exceeded that of India. In Japan also the State has taken an initiative in shipbuilding and under the Government patronage, ship building has made a great headway. So much so that very recently owing to the heavy losses sustained by the Government owing to ship-building on their own account they are now thinking of leaving it to private enterprise. In United States also ship building is going on under Government auspices. In their zeal to promote indigenous ship building and to reserve certain lines exclusively for themselves the United States have a distinct law regarding the coastal shipping which expressly lays down that *native ships* alone can ply on the coastal line while other foreign ships are denied that advantage even on payment of the necessary toll. When one views the activities of these advanced nations in the matter of shipping one will naturally ask is it too much for the Chamber to suggest the most reasonable means towards the amelioration of Indian shipping as they have done in the various suggestions put forward to the Government. Satan in Milton's Paradise Lost" expressed "To do one good is neither our wish nor care but do do the evil our sole delight." The "Times of India" also in a satanic mood seems to have taken delight in rendering a distinct disservice to the cause of Indian shipping by its adverse and uncharitable criticisms.—Yours, etc.

X.

THE CONGRESS.

To the Editor of "The Chronicle."

Sir,—Is it not more practical or wise to change the time of the Sessions of the Indian National Congress. Even since it came into existence Christmas week has been considered suitable time for it and we have religiously adhered to it. In fact no one seems to have given any thought to this matter, probably because the time of the meetings of the Congress is of no very great importance before the political work to be done. Early in the Eighties of the last century when it came into existence the dominant spirits in the Congress were men who were more or less connected with Government Departments, Courts or Offices and could get leisure to attend the Congress only during the Christmas holidays. But the last thirty-six years have wrought immense changes in the constitution and the spirit this National assembly. It has now almost become a Parliament of the people to whom Christmas holidays give no special advantage. On the contrary the very great disadvantage of the last week of December is that it falls in the midst of the most trying time of the cold season. The cold at Ahmedabad and cities in Upper India particularly, is very intense in December. Those who altered the sessions of the Congress as guiding spirits are generally men of advanced age, mostly those who are at the fag end of life. They ... those who are not only old but have ... their health at the alter of the ... They come to the Congress ... constitutions which if not broken ... is work-worn and not strong enough ... the severity of the cold. It has ... experience that almost at every ... particularly when the Congress met ... of Central or Upper India one or ... lives fell victims to pneu... or ... such disease induced by ... It is needless to mention the ... these great men who sacrificed ... in the service of the country. ... a grim record in the reports of ... It goes without saying that we ... to afford to lose leaders ... this juncture of political situation ... not therefore more advisable ... this National gathering? ... which would be less trying,

more pleasant, convenient and even bracing. There would be no risk to delegates of advanced age. I hope this point will attr... the attention of the leaders that meet ... Ahmedabad at the end of this month and we will thank God if we suffer no bereavement at these sessions as we did at ... last year.—Yours, etc.

N.

CHRIST AND MAHATMA GANDHI.

To the Editor of "The Chronicle."

Sir,—The Christian Doctors of Europe and America who liken the Mahatma to Christ are not mistaken. I have been closely observing the Mahatma's movements, his preachings and practices, his words, deeds, their causes and effects, and I am satisfied,—thoroughly satisfied, of the similarity of these two great personages. In spite of the opponents' (I was an opponent) declaration that nothing that the Mahatma has prophesied has come to pass, we see that everything that he has prophesied has been fulfilled to the extent any forecast of Christ has, though many of us shut our eyes to the facts. "He that has an eye let him see" and "he that hath an ear let him hear." That cooperating with the Government is futile has been brought home to us; that Non-co-operation and self-sacrifice are weapons supreme to any that man has ever before invented are more convincing to us to-day than ever; that the *Charka* is the only redeeming feature of India's poverty is no mean truth now that the politicians, scientists, economists and labour experts are convinced and are shouting it from the house-tops; that the only way to stop drinking is to advice the drunkard at the drink-shop rather than to lecture to imaginary drunkards has been proved to the hilt; that schools, colleges, law courts, councils should be boycotted are not only essentials of a nation at issue with a Government that does not represent the nation, but is a great truth manifesting the wisdom of the Mahatma.

It is not in the least exaggerating if I say that the life of Christ is being re-enacted by the Mahatma, the opponents of the Mahatma enacting the part of the opponents of Jesus Christ, seeking how they may arrest him without rousing the people, his followers. The Councils of State are conspiring to get rid of him; sedition and high treason are attributed to him while he is trying to establish a people's government. While Christ was being sought to be arrested, He purposely evaded arrest on several occasions and when He did give Himself up to the powers-that-be, He refused to defend Himself. I am, therefore, absolutely certain that when the Mahatma is arrested and tried, the Judge will once more wash his hands and repeat the same verdict that Pontius Pilate had pronounced upon Jesus Christ: "I am innocent of the blood of this just person" while his opponents will be crying out "Crucify him! Crucify him!" Indeed, this world would have Christs crucified in every generation.

If most of us are not fit for the Kingdom of Heaven in spite of Christ freely offering the fountain of life ever-lasting to those who will only stoop and drink, it is foolish to attribute a failure to Christ on ourselves refusing to stoop and drink. Similarly, the Swaraj of the Mahatma is as free as the salvation Christ offered. The Mahatma asks us to stoop and take and if we refuse to stoop and take it we cannot ascribe the failure to him.—Yours etc,

T. BUTHNAM.

Bombay Dec 19.

MR. PAL ON CALCUTTA HARTAL.

To the Editor of "The Chronicle."

Sir,—Your morning contemporary complacently refers in its leading article today to the opinion of Mr. Bepin Chandra Pal quoted by the "Servant of India" in support of the theory that the now well-known "Calcutta Hartal" of the 17th November was due to intimidation. But as against Bepin Babu's testimony we have that of Mr. Ramanand Chatterjee, editor of the "Modern Review", and the discriminating public will know whose evidence to rely upon for the purpose of shifting the truth. "A theory has been started" says Mr. Chatterjee "that all this was due entirely or chiefly to intimidation. This is sheer nonsense. Some people may have closed their shops or stayed at home for fear of molestation, but it is not true that the more than a million inhabitants of Calcutta were intimidated by the non-co-operators . . ." By whatever methods the 'Hartal' may have been brought about, with the ethics of which I am not concerned here, people who have watched with interest the remarkable career of Bepin Babu, are curious to know whether Mr. Pal, stirred out and investigated how the Hartal was brought about. It is just possible that Mr. Pal believes that the 'unseen terror' must have worked upon the minds of the people in general as collectively as it did upon his own.

The "Savant of India," which exultingly quoted Mr. Pal's opinion about the Hartal, seems to have rather overlooked or ignored his opinion on the part played by the great Moderate party, to which the "Servant" has the honour to own allegiance, in the inauguration of the new policy of repression. The quotation is rather unpalatable to the "Servant" and the paper would fain have let it go unnoticed by the public. "The almost universal feeling", says Mr. Bepin Chandra Pal, "is that the Government of Lord Ronaldshay has been led into a very grave tactical blunder by taking this action. And *it is an open secret that Indian politicians more than the Anglo-Indians, have misled the Government in the matter.* And it shows how unreliable are the usual sources from which the Government still seek counsel in regard to these highly complex issues." (The italics are mine). Will the "Servant" have the decency to publish in its columns the above extract or will it content itself with quoting Mr. Pal when it suits its purpose? Yours etc.

A PROGRESSIVE LIBERAL.

Lieutenant-Colonel and Mrs. H. S. Sewell left Government House, on Thursday.

NOTICE.

To-morrow being Christmas day, the office of the "Bombay Chronicle" will be closed, as usual. There will, therefore be no issue of the paper on Monday.

THE BOMBAY CHRONICLE.
Saturday, December 24, 1921.

EGYPT'S TRIBUTE.

There are signs, says a Reuter's message to-day, that the situation in Egypt is [illegible] to Zaghloul Pasha with a corresponding weakening of Moderate influences: the Sultan has hitherto not accepted the resignation of Adly Pasha who persists in declaring that he will not participate in the Government. Who but the wilfully blind could have failed to foresee all this after the manner in which Lord Curzon turned down the Milner Report in the humiliating terms he offered to Egypt? As the "New Statesman" says, there is no sense in pretending that an angel "can persuade the Egyptians that "we have not lied to them and insulted them," or that dependence means freedom;" and, as the same journal adds, "no decent man could blame the Egyptians for struggling against our attempt to put handcuffs on them, especially when they knew, as the whole world knows, how amenable Mr. Lloyd George is to force."

But "our masters—or rather that section of them which comprises Mr. Churchill, Lord Curzon and other would-be Caesars, military and civil—have decided to "hold" Egypt"—and in pursuance of that decision they are seeking to suppress the voice of Egypt by serving the foolish and futile order on Zaghloul Pasha and eight of his prominent supporters prohibiting them from "in any way taking part in politics" and asking them to return to their villages. Zaghloul has given the only possible answer. Not only has he advocated non-cooperation on the lines of Mahatma Gandhi's movement, but has himself inaugurated civil disobedience. This means that there will be more repression. For, unfortunately, those who control Britain's relation with Egypt are now those to whom the following description of "The Nation" fully applies:

> "There are moments when we feel almost compelled to admire the blind courage of the reactionary bureaucrat. A kind of faith sustains him. He knows that for a couple of centuries the Empire has survived wars and mutinies, crises and discontents, and, save for the loss of the American States, it has steadily grown. When he hardens his heart at a time when most men would make concessions, if only to tide over an emergency, it is, we suppose, because his mind, with this long tradition of success behind it, is incapable of believing that anything very serious will happen when he defies the sentiments of a subject-people. He foresees, no doubt, if he thinks it out in detail, a time of unrest, some murders of officials, boycotts, strikes, and the needs for reinforced garrisons and martial law, but it does not enter his thoughts that the British Empire may be in real peril, and he would smile at the suggestion of disaster. Rome bred such men for many centuries, and in Tsarist Russia they teemed for generations. They seem wise until the end."

They had a warning in the troubles of 1919 and they for a moment learnt a lesson with the result that Lord Milner was sent to Egypt with his mission. But the return to sanity was momentary. And now they will have to learn the lesson over again. But this time the issue is not in doubt. Zaghloul has learnt a lesson also. He has realised that a Non-Cooperation movement to succeed finally must be one based on the lines of Mahatma Gandhi's movement, that is, it must be absolutely non-violent. His decision is an assurance of success for the cause of his country as well as the greatest tribute that could be paid to Mahatma Gandhi.

CHRISTMAS THOUGHTS.

M. Paul Richard in his recently published book has declared: "I have met only two good Christians. One was a Mahomedan and the other Hindu"—and he were an optimistic Christian indeed who strove to maintain that M. Richard's hard words were altogether uncalled for. To-day we are on the Eve of the third Christmas since the cessation of hostilities and though we find many of the nations recently involved in war now ostensibly at peace with each other, the truth is that Christmas Day of the Year of Grace nineteen hundred and twenty-one dawns on a world where the passions of men rage even more cruelly perhaps than during the war which men called Armageddon. For, honest anger in the heat of battle were far less un-Christianlike a spirit for man to bear than the sinister and deadly greeds, tyrannies and jealousies which to-day we find rampant among many Christian peoples.

"If Christ were to return to the world to-day" is a favourite text for society preachers with a *flair* for notoriety won through telling decadent truths about themselves. But the sermons stop at domestic vices. They do not scourge the nation. The decadents who thrill to the candour of a Father Bernard Vaughan on the Sins of Society, or of a Reverend R. J. Campbell, like to feel themselves delightfully wicked, and occasionally pleasantly penitent, and the preachers believe that by describing Society as composed of debauchees and adulteresses they have done their duty to God and Man. The nation's crimes, be they never so black, are never exposed in our pulpits. Indeed, they are often tacitly blessed—for what else is a prayer for soldiers at the front engaged in a war of unrighteous conquest against a weaker and perhaps Oriental people? And a victory in such a war is deemed occasion for Thanksgiving in the Churches of the Prince of Peace. Only recently those of us, who are not hypocrites or deluded, were nauseated by the report of King Constantine's performances in Churches as a preliminary to loosing his armies to perpetrate outrages in Anatolia. And the practice is not uncommon. The cult of the Kaiser and his Gott was not confined to Germany in 1914. There were prelates in the British House of Lords who shouted for war—there were Christian priests in every country promising divine assistance—even the Angels of Mons—to the boys being sent to the shambles, intoxicated with the strong wine of Jingoism. And to-day there are high Ecclasiastics in Great Britain who regret that Turkey—and that for which Turkey stands, Islam—has not succumbed to a crusade blessed by Bishops of the Church of England.

At the risk of being hackneyed let us for a moment imitate the Churchmen who to-morrow will recall the birth of Christ from every pulpit in Christendom and gently—very gently—chide their flock for that if Christ returned to the world he would grieve sorely over their petty sins and vices. Let us endeavour to imagine the circumstances under which Jesus Christ would visit that part of the world in which we live if he returned to the world to-day. It were surely beyond the complacency of the most smug to suggest that Christ would be met at the Apollo pier by a deputation of the Corporation with an address in an expensive casket. Or that Christ would put up at Government House. Or that He would in India affect fine raiment when around Him were people in rags. Would Christ in India to-day wear longcloth or *khadi*? The Christ of the Bible wore the latter, but if He were to wear it in some parts of India to-day He might perhaps be refused admission to a Law Court. But presuming that Christ wore *khadi* in India to-day, would His sympathies be for the Moderates? For the Christ of the Bible was a political agitator and was persecuted as such. He taught that all men were equal—and the Pharisees hated him for the teaching. Would He have labelled Mahatma Gandhi's attempt to purge politics and the administration of dross—to establish in India rule of Love—a wicked and foolish one? Or would He have told the people that the Mahatma's were words of Truth—the truths of Christianity and of all religions applied to politics and statecraft? Would He, who had preached non-violence, who refused to plead before the courts that tried him, and of whom the Government's spies reported that He was unsettling the minds of the masses, have been a co-operator? Would He not realise that on Christmas Day in India of to-day, feelings of good-will to all mankind—friend and opponent alike—will reign more in the hearts of the non-co-operators—so few of whom are Christians?

WILL THEY RESIGN?

"Nevertheless, you shall encourage habit of joint deliberation between yo self, your Councillors and your Minist in order that the experience of official advisers may be at the dis of your Ministers, and that the ledge of your Ministers as to the of the people may be at the disp your Councillors."—Thus di Majesty solemnly adjure the vari vincial Governors of India in h ment of Instructions conveyed

ROUTE TEHERAN TO MESHED . 560 miles .

	Teheran to		
	Khatanabad	5 farsakhs	
	Sharifabad	2	
	Omar Kaleh	2½	
	Awan-i-kaif	2½	betwe n Awan-i-kaif and Kishlak the road is very bad in parts . Do not travel at night .
	Kishlak	5½	
	Aliabad	2⅔	
	Dehnamak	3½	
	Abdullabad	3	Supplies limited
	Lasgird	3	
	Surkhey	2	
	Semnam	4	Small town ,good supplies ,main Chappar Khaneh ,ther is usually some delay in getting away from Semnan as the carriage must be overhaulled . Betwe n Semnan and Ghoosheh a range of hills is cros ed .Ahuan is the highest point . Snow drifts and cold winds may be met with from November to March .
	Chast Khoran	5	
	Ahuan	3	
	Ghoosheh	6	
	Dowletabad	3	
	Damghan	3	Danghan is a small town ,good supplies . Post and Telegraph Office .
	Mehman Dust	3	
	Deh-i-Mullah	3	
	Shahrud	4	Small town ,good supplies,Post and Telegraph Office
	Farrashabad	6	
	Mayamayr	6	
	Kaleh Taghi	3½	
	Miandasht	3	Water salt
	Abbasabad	6	
	Sadrabad	3	
	Mazenan	3	
	~~Sukhar~~	4	
	~~Rivand~~	4	
	Sabzawar	4	The biggest town on the road . Carriage must be over hal ed here . Post and Telegraph Office .
	Zafaranieh	6	
	Shurab	5	
	Hassanabad	3	
	Nishapur	2⅔	Town with supplies, Post and Telegraph Office. The tomb of Omar Khayam is here. Carriage must be overha lied here .
	Ghadamgah	5	Betwe n Gadamgah and Fakhridaod snow and high winds may be met with in winter .
	Kaleh Yazir	2	
	Fakhridaod	2½	
	Sharifabad	3	Road dangerous from here . Travel ~~only during the~~ day
	Mauz-i-Mohamed Reza	3	
	Meshed		

The above stages are taken from Dr Neligan's book . Towards the end of the route the post road has be n rather changed recently . Besides the above stages there is a changing station midway betwe n all the longer stages . The standard tip for drives is Krs 4 per stage but it is advisable to give Krs 5 per stage In winter the journey can be bitterly cold I should strongly advise all travellers to wear a poste n and take a Primus Stove . A large water flask is necessary as the water is on the whole bad

Mailing Addresses for Mr. Speer and Mr. Carter.

TENTATIVE

Letters mailed up to about December 1, 1921

C/o Dr. E. W. McDowell,
C/o American Consul,
Bagdad, Mesopotamia.

Letters mailed between Dec. 1 and Dec. 15th

C/o The American Presbyterian Mission
Teheran, Persia.

Letters mailed between Dec. 15th and Jan. 1, Doubtful; Would suggest Tabriz. Letters might be waiting there about a week or so before Mr. Speer reaches Tabriz.

If mailed to Teheran, and they have left there, letters would of course be forwarded.

Letters mailed between Jan. 1 and Jan. 15th;

C/o American Presbyterian Mission,
Tabriz, Persia.

After this, would suggest
C/o Bible House,
Constantinople.

These suggestions are tentative; It is well to check up with Mr. Speer's office from time to time.