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THE BIRTHDAY HONOURS LIST

HIS Majesty King George attained the age of fifty on the 3rd ultimo, and the customary Honours List has been issued in celebration of the occasion. It is a notable list in many ways (says *India*):

Promotions and appointments to the Indian Orders of Knighthood are unusually large. The new K.C.S.I.'s, who are eight in number, are headed by Mr. P. S. A. Sivaswami Aiyar, the Indian member of the Madras Executive Council. Mr. P. D. Pattani, who is acting for Mr. Chaulal in the same capacity in Bombay receives a K.C.I.E.; and the Maharaja of Durbhanga, the Indian member in Behar and Orissa, is promoted to a G.C.I.E. His colleague, Mr. Gait, becomes a K.C.S.I., along with the Chiefs of Maler Kotla and of Sirmur, and Col. A. F. Pinhey, the Resident at Hyderabad. The three other knighthoods of this order go to Sir William Duke, whose handling of the Budge-Budge disturbances is thus sealed with official approval; Sir William Meyer, the Finance member; and Mr. W. H. Clark, the member for Commerce and Industry. The twelve C.S.I.'s include Mr. Beatson-Bell, of the Bengal Executive Council, and Mr. W. M. Hailey, the Chief Commissioner of Delhi, and a number of other officials; but no Indian name appears among them.

Sir Charles Bayley, the Lieutenant-Governor of Behar and Orissa, is the Maharaja of Durbhanga's only companion among the G.C.I.E.'s. The public have not been aware of any special services recently rendered by this officer, and would have been less surprised, we think, if the recipient of this high honour had been Sir James Meston or Sir Michael O'Dwyer. A K.C.I.E. is conferred upon the Maharaja of Cossimbazar in Bengal, the lineal descendant of the famous Kantoo Baboo who gave shelter to Warren Hastings when his arrest was ordered by Sirajud-danla: and the same honour is very properly bestowed upon Mr. M. Visvesvaraya, the capable Dewan of Mysore, and Mr. Faridoonji Jamshedji, who is Assistant Political Minister to the Nizam. Another goes to the Maharaja of Sambhar in Bundelkhand: and four are appropriated by English officials, of whom the most prominent are Col. John Ramsay, the Chief Commissioner in Baluchistan, and Mr. William Maxwell, the Director-General of Posts and Telegraphs. Out of the twenty-four C.I.E.'s only six are conferred upon Indians. These are Sardar Sahib Suleiman Haji Casim Mitha, a Bombay merchant and justice of the peace, Mr. Ram Charan Mitra, who has been Government Pleader at Calcutta for many years, Dr. Zia-ud-din Ahmad, the well-known professor at the Aligarh College; Mr. Abdul Shakur Jamal, a merchant of Rangoon; Kunwar Maharaj Singh, Senior Assistant Secretary in the Education Department at Simla, and the Chief of Ali Rajpur in Central India.

Thus far the list proceeds on normal lines. The three surprises are contained at the end. Knighthoods

are conferred upon Mr. Justice Ayling of Madras, and Mr. Justice Woodroffe of Calcutta, and also upon Dr. Rash Behari Ghose and Mr. Rabindranath Tagore. It will be difficult to recognise the great Bengali poet as "Sir Rabindranath," and still harder to remember that it is not so very long ago that he was regarded as a suspect by the police. In any case the honour is not conferred upon him: it is he who is lending distinction to the title. Dr. Rash Behari Ghose is the pride of Bengal for other reasons. He is not only a powerful advocate and a skilled lawyer, but an earnest and sincere patriot. It was he who presided over the abortive Congress of 1907 at Surat, and took the chair once more at the Session at Madras in the following year. Lastly, among the recipients of the Kaisar-i-Hind Gold Medal, there appears the name of Mr. M. K. Gandhi. Of Mr. Gandhi's services it is not necessary to speak. The forming of the Indian Field Ambulance Corps at the outbreak of the war was a task which might have discouraged most men in his frail state of health. But he accomplished it with the same thoroughness and devotion which marked his great work in South Africa. We fancy the general feeling on seeing his name in the Honours List will be one of surprise that it should be found where it is.

[NOTE: The name of Mr. Haji Mahomed Yusuf o Bombay is omitted from the above list of Knights.—*I Ed. I.O.*]

Indigenous Industries

The students of Nellore, Madras, organised a meeting to present an address to Mr. and Mrs. Gandhi. The address having been read and presented to Mr. Gandhi, he then thanked the students for taking such a lively part in the Social Conference and serving as volunteers. He said that unless what had been said on the platform is translated into action and interest kept up, these Conferences were of no use. A great deal was said about the encouragement of industries on the platform, but when he went into that part of the public hall, where clothes made of fly shuttle weaving and brought from Narayanavanam, Chittoor District, were exhibited and enquired of the owner how much worth of clothes he had brought, and how much of it he sold, he found that out of Rs. 1,000 worth of clothes he had sold only Rs. 50 or Rs. 60 worth. The clothes were good enough, and in spite of it even the educated could not be induced to put their hands into their pockets and purchase some if only to mark their appreciation of the Swadeshi enterprise. When such was the state of encouragement offered to local indigenous industries, there was no hope of advancement. He exhorted the students to set a practical example, and not rest contented with merely making speeches.—*New India.*

India and German East Africa

It is, perhaps, rather early to discuss the uses to which any of the German colonies shall be put at the conclusion of hostilities, particularly one which is still far from being in the occupation of British or Allied forces (writes G. H. Lepper in *United Empire*). Yet in view of the great importance of the issues involved, and the advisability of having a clear idea of these before the final settlement is discussed, it may be excusable to put forward suggestions of a tentative nature, even though they may appear to invite the retort that it is always as well to kill the bear before proceeding to apportion his hide amongst the hunters.

For reasons to be stated, the destiny of German East Africa after the War is a matter which will probably prove to be of greater Imperial significance than that of any of the remaining German possessions in Africa. It is the largest of the German colonies, both in area and population. Comprising 384,000 square miles of territory, with a native population of over 8,000,000, the colony is thinly peopled, in view of its rich natural resources and the fertility of its soil. The greater part of the territory is unsuited for colonisation by white men, of whom there are fewer than 5,000 resident in the colony, these being all soldiers, officials, planters, and merchants.

So far, little or no progress has been made towards the conquest of German East Africa. German invasions of Nyasaland, British East Africa, and Uganda have been repulsed; but the British attempts at invasion have not met with any better success, and the attack on the port of Tanga last November appears to have been a particularly unfortunate affair. Enough has happened to show that, but for the arrival of several thousands of troops, British and native, from India, the Germans would have been able to do considerable damage to the Uganda Railway. And, in spite of the Tanga affair, there can be little doubt that the major share of the difficult task of conquering this German colony will have to be borne by Indian troops.

When the prospect of German East Africa becoming a portion of the British Empire is envisaged, the first thought that occurs to most Britons is that there will, in that event, be no longer any political obstacle to the completion of an All-British railway from Cape Town to Cairo. Important as this possibility is, it seems at least within the bounds of practical politics that the acquisition of German East Africa by the Empire may also afford a solution of a difficult Imperial problem which has been shelved but not solved by the outbreak of a world-wide war.

For several years the Indian emigration question has been growing increasingly acute. The agitation in South Africa two years ago, and the *Komagata Maru* affair at Vancouver, were danger-signals which showed plainly enough the perils of the situation that was arising within the Empire as the result of the opposition of the self-governing Dominions towards the immigration of British Indians. Since those events took place, India has given magnificent proofs of her fidelity to the Empire. Her sons are fighting with the greatest bravery and tenacity in France and in the Euphrates Valley. They assisted in the reduction of Tsing-tau; they beat back the Turkish attempt to cross the Suez Canal; and, as already mentioned, they have been in the thick of the fray in East Africa. Unless the white race is content to "astonish the world by its ingratitude" the services which India has rendered, and will continue to give, cannot be allowed to pass without some tangible recognition of the claims of Indians as British subjects to share in the spoils of the victory which they will have helped to make possible.

It must be candidly recognised that there is no prospect of any material changes in the attitude of the self-governing Dominions towards Indian immigration. Even if public opinion were to permit any such change it would still be highly undesirable, from the point of view of the general interest of both races, to sow the

seeds of future discord by endeavouring to mix two fundamentally different standards of living. In Canada the only province which has a climate in any way suited to Southern Asiatics is British Columbia; and this province already possesses quite as many Asiatic residents as it can handle without a serious lowering of the white man's standard of living—or, to be more precise, the standard set up by the Anglo-Saxon people in North America. In Australia there is a vast uninhabited and semi-torrid region eminently suitable for colonisation by Asiatics, and, some believe, only suitable for permanent settlement by a non-European race. To prevent any such use of the northern half of the Australian Continent the "White Australia" policy stands as an apparently insuperable obstacle. Some day, unless colonisation by some of the Mediterranean peoples can be effected, the continued holding back from productive use of this valuable region may cause international and inter-racial difficulties, just as the attempts of Holland to retain the whole of her eastern empire may sooner or later bring this state into opposition to an Asiatic Power. But this possibility is outside the present argument. New Zealand is essentially a "white man's country," and no influx of Indians into this Dominion is conceivable so long as the Empire remains in its present form. South Africa, which already has a large Indian population to complicate its numerous racial problems, is not sufficiently enamoured of the experiences it has acquired in this connection to be likely to abate its hostility to any further incoming of Asiatics. It is, therefore, away from the self-governing Dominions that attention must be directed, if an outlet for Indian emigration, which will not produce dangerous racial friction, is to be discovered.

On a small scale such an outlet exists already as regards the labouring classes, in certain Crown Colonies and Protectorates, such as Jamaica, Trinidad, British Guiana, the Fiji islands, Zanzibar, and British East Africa. But the question to be answered is whether it would not be a valuable experiment to set apart German East Africa as a colony for Indians and Indians only (save for the necessary white officials in the organisation period), subject to due regard for the interests of the aboriginal inhabitants, for whom reservations could easily be demarcated. An area as extensive as German East Africa would itself accommodate many millions of Indians, and eventually some of British East Africa and the Sudan might be added to the Indian zone in Africa, provided that the experimental stage gave satisfactory results.

It is one of the certainties of the future that although the present War may prove to be the final conflict in Europe, the extent to which the earth has been appropriated by European peoples will some day cause an even more terrible struggle between the white race and the peoples of Asia, unless the "dog in the manger" policy is definitely replaced by some more conciliatory attitude on the part of the race which, by virtue of its discoveries in regard to the control of natural forces and its administrative capacity, has acquired the dominant position on the earth. Japan has shown that there is nothing inherent in the Asiatic mind to prevent it from working on similar lines, and the example of Japan cannot fail to exert a powerful influence on other Asiatic peoples. How the differences between the yellow and the white races regarding land ownership are to be reconciled is a problem which will require even more careful consideration than the adjustment of the claims of India. The latter can, the writer believes, be solved within the future limits of the British Empire; but the former is in every sense a world problem of an international character. If we fail to deal with the Indian question in good time, it will tend to merge in the still greater issue of European against Asiatic. By the exercise of the necessary foresight and statesmanship, the Indian and the Mongol problems can be kept detached, thereby adding greatly to the probability of finding a solution to both without a serious racial conflagration. It is only in Africa

that there is sufficient thinly populated land to provide for the surplus population of India without causing friction between the immigrants and white workers. And in German East Africa, especially if it is won largely by India's own arms, there will be a magnificent and probably a unique opportunity both to reward the services of India to the Empire in the present struggle and to attempt a permanent solution of the claims of Indians to share more fully in the Imperial heritage.

In so far as sentiment enters into the claims of India, with regard to the status of Indians in the Empire, it seems possible that by a measure of reciprocal treatment as between India and the Dominions this difficulty could be surmounted. Given an outlet for Indian emigrants in East Africa it ought not to be beyond the powers of statesmanship to arrange that India should have the power to exclude white men of the working class, just as the Dominions exclude Indians. Or rather it might be arranged that the number of Indians to be admitted to any one of the white States of the Empire should bear a relative proportion to the white population of the State. As a matter of fact, if the proportion agreed on is to avoid the necessity for removing some of the Asiatics now in the Dominions, it will have to be something like twice as great as the number of the whites in India in relation to the total population. The existing white community in India, inclusive of troops, bears the proportion of about 1 : 2000 of the native population. In Canada there are now about 3,000 Indians in a total population of 8,000,000. A ratio of 1:1000 as suggested would, therefore, permit the Indian colony in Canada to be increased by about 5,000. In Australia there are rather more than 5,000 Indians, and under 5,000,000 white men at present, but the excess over the 1 : 1000 ratio is trifling. In New Zealand, where there are about 1,250 Indians, this ratio is almost exactly conformed to by the existing situation. South Africa presents a difficulty since the South African Indians already exceed a proportion of one to ten of the white residents. But South Africa differs from its sister Dominions, since it is the only one which has a native population of more than negligible size. The Indian section of the composite racial problem—presented by the Union—might perhaps be adjusted somewhat by offering inducements to South African Indians to transfer themselves to East Africa. The conferring of full political rights on the small Indian communities domiciled in the Dominions would then be the only step necessary to meet every legitimate aspiration of Indians for equality of treatment and the recognition of their claims as British subjects.

Indentured Labour

Recently Mr. Roberts, parliamentary under-secretary for India, made a statement in the House of Commons that indentured Indian emigration has been found to be more advantageous than hurtful and that therefore only some improvements are needed. Our firm conviction is that slavery and semi-slavery are accursed systems and encroach upon the fundamental rights of man; no material advantages ought to reconcile anybody to slavery or semi-slavery. It is far better that men should live on one scanty meal obtained every other day than that they should be enslaved; for in a condition of freedom alone can the true remedy for human misery be found. It is better for the body to be starved than for the soul to be killed—if, of course, one were reduced to choosing between the two alternatives. But it is not true that indentured coolies are all well-off and have not serious grievances. Their moral condition, too, is far worse than their material. Indentured labour must go. It must be abolished root and branch. It is a slur on our national self-respect. India should no longer be allowed to be branded as the mother of slaves and of human cattle.—*Modern Review*.

From the Editor's Chair

TIME'S REVENGE

DURING the Boer War, Mr. Lloyd George and Mr. J. M. Robertson nearly lost their lives at Birmingham, because of their political views as to the rights and wrongs of that war. To-day, Mr. Lloyd George is the Minister upon whom Imperial Britain relies most strongly, as the Minister of Munitions, to bring the present war to a speedy and victorious conclusion. Mr. J. M. Robertson, who, before his elevation to the Ministry as Parliamentary Secretary to the Local Government Board, was a prominent member of the South Africa British Indian Committee in London, has now been created a member of His Majesty's Privy Council. Dr. Rash Behari Ghose, the great Indian leader of Bengal, and one of the foremost lawyers in the Empire, was, not so very long ago, regarded with the utmost suspicion by the Government of Bengal as a dangerous agitator. The latest Birthday Honours list now contains the notification of his elevation by his Sovereign to the honour of Knighthood. A similar honour has been conferred upon Dr. Rabindranath Tagore, the great Indian—may we even say world—poet, who was regarded, in the not distant past, by the police, as a political suspect, because he endeavoured to arouse the national spirit of his countrymen, and fix their minds upon loftier aspirations than those which they had hitherto possessed. That these gentlemen should have lived down the stupid prejudice and ignorant suspicion of which they were the victims, is a matter of congratulation, not so much to them as to the British nation and the Government of India, which earlier did them the injury of mistaking their motives. But who, at the end of 1913, upon his premature release from gaol at Pretoria, would have thought to see the name of Mohandas Karamchand Gandhi in a Birthday Honours list less than eighteen months later! Who would have thought to see the name of this ex-convict and leader of an excommunicated community, honoured in high places! Yet Time has had his revenge, and in the new Birthday Honours list appears the name of this great rebel against arbitrary authority, this great follower of truth, as the recipient of the gold medal of the Kaiser-i-Hind of the first-class, "for distinguished services in India." Men have many ups and downs in life, and fate plays peculiar tricks with them, but Mr. Gandhi's most affectionate admirers never hoped for so swift a recognition of his worth and of his multifold services to the Empire and to his Motherland. We make bold to say that his organisation of the Indian Volunteer Ambulance Corps in London, upon his return there after the settlement in South Africa last year, was the least of those services, of which the greatest was undoubtedly his bold conduct of the Passive Resistance campaign in South Africa for the honour of the British name and the prestige of his countrymen and countrywomen. It is significant that this was probably the only honour that Mr. Gandhi could have felt himself free to accept. It is not usually associated with political work, nor, fortunately, does it carry with it any title, but Mr. Gandhi has never regarded his work as being essentially political in its character, nor, following the example of the leader, Mr. Gokhale, would he have accepted a title had it been offered him; and few will say that any more meritorious name is contained in the list of Birthday Honours than his. We desire respectfully to express the loyal gratitude of South African Indians to His Majesty for his gracious act in conferring this honour upon their late distinguished leader, but we would also say that for such a man to accept such an honour, is in itself an act that confers distinction upon those to whom it

Indians and Lord Buxton

At Maritzburg on the 29th ultimo Lord Buxton and Lady Buxton met a deputation representing the Mahomedan and Indian communities of the City respectively.

The deputation was accompanied by the Mayor and consisted of the following Indians:—Messrs. Amod Bayat, Roshan Khan, M. C. Dada, B. M. Ally, C. Nulliah, R. N. Moodley, S. S. Pather, D. K. Soni, P. Mackanjee, and B. R. Naidoo.

The Mayor, in introducing the deputation, emphasised the fact that both communities in the City were noted as law-abiding and good citizens, and most loyal to the Crown. They had, too, contributed generously to the Governor-General's Fund.

An address was presented by the Hindu Young Men's Association enclosed in a silver cylinder, adorned with rosettes of red, white, and blue.

Miss R. Thanam, the daughter of Mr. Rungoo Pather, prettily attired, presented a garland to Lady Buxton, and one to the Governor-General, and one to the Mayor.

An address from the Mahomedan deputation was enclosed in a silver casket. This deputation presented a handsome bouquet of carnations to Lady Buxton, and to Lord Buxton a large album of beautiful Natal views.

Lord Buxton's Reply

Lord Buxton, in reply, expressed his keen sense of appreciation of the action of the deputations, and said he was glad to hear from the Mayor, although he quite expected to hear it, that the two communities had been noted as law-abiding citizens and loyal subjects of the Crown. He was pleased to know of their contributions to the Governor-General's Fund, which was of great service to the men now fighting for their King and country.

Lord Buxton said how impressed he was with the spirit of loyalty which pervaded the addresses, and said that he would forward these expressions of loyalty to His Majesty, who would be pleased indeed to hear of them. Germany had had anticipations that in certain parts of His Majesty's Dominions there might be some hesitation, but India had not only set a great and good example to the world, but her soldiers were now fighting side by side with the British soldier in the trenches of Europe. Both wished for nothing better than to fight side by side in the cause of the flag.

Lady Buxton shook hands with the little Indian girl, and asked several questions in regard to her.

A Non-Resister

The Rev. R. J. Hall has handed in his resignation of the ministry of the Johannesburg Unitarian Free Church, owing to differences of opinion arising between himself and leading members of his congregation in connection with the war. He was appointed to the congregation here from England, and arrived from New Zealand, where he was an adherent of the doctrine of non-resistance, and has carried his teaching of the brotherhood of man to a length which has been held by some of the congregation to be somewhat dangerous and mischievous under the present war circumstances. He has, however, made it clear that his interpretation of the non-resistance theory is a personal affair, not in conflict with the great sociological aims for which the Church stands, and in consonance with the duty of the members of the Church to do all in their power for the well-being of men at the front. During his ministry in Johannesburg Mr. Hall has been virtually the founder of the Workers' Educational Association, and for several terms before the war he delivered three lectures a week to workers' classes on sociology, history and economics.—*Natal Mercury*.

Mrs. Besant and Passive Resistance

In supporting a resolution, at the Nellore Social Conference, proposed by Mr. Natesan of Madras, expressing appreciation of the public work of Mr. and Mrs. Gandhi, Mrs. Besant said that the weapon of passive resistance was wisely chosen as well as strongly used in South Africa, where it resisted an aggression from the Government, where there was a sharp issue at stake, and a common grievance united the whole community affected. Here in India it would be ineffective under the very different circumstances, and they should imitate Mr. Gandhi in his devotion and his sacrifice, not in his method of resistance.

Mrs. Besant continued: "I would in your name and in the words of the resolution, thank him that he vindicated the self-respect not only of Indians of South Africa, but of the whole of the Indian people wherever they may be, for the insult to one body of India was an insult to every one in the Indian nation. We thank him for refusing to submit to an intolerable degradation. In the successful issue of the struggle South Africa is a presage of the successful termination of the struggle for liberty on the Indian soil. We thank him not only for what he did, but also in that what he did will strengthen the Indian nation in the future, Mr. Gandhi's great-help to us is that of inspiration—an inspiration to self-sacrifice, an inspiration to the following of a great ideal, the recognition of the fact that there is no dishonour in anything that is endured for the sake of right and justice, and that a prison is no dishonour when the soul within it is free, and when the prison is accepted as the price of that liberty.

We thank Mrs. Gandhi, not only for supporting her husband, but also because she stood up against the intolerable outrage to which an Indian wife was exposed in South Africa being made the mistress of her husband and not his wife. It was Mrs. Gandhi who vindicated, not for India only but for the whole of womanhood, all over the world, the sanctity of the sacrament of Marriage, and the honoured place of the wife beside the husband in the world.

Mr. Gandhi's Reply

After the resolution regarding Mr. and Mrs. Gandhi was carried unanimously, Mr. Gandhi said:—

Mr. Chairman and friends.—I do not propose to inflict a speech upon you. I am extremely zealous of individual liberty about which we heard this morning from the eloquent lips of Mrs. Besant and from Mr. Sastriar, with his matchless, merciless, severe and col logic. I was so zealous of your liberty that I had concocted a plot, but, unfortunately it failed. I was not able to draw in our worthy Chairman of the Reception Committee and the present President of this Conference. I wanted to suggest to them that for the future Congresses and for the future Conferences, they might lead the way by not reading their addresses but by simply distributing their addresses for us to read.

It is an accident that this resolution follows on two resolutions—one with reference to my noble master, Mr. Gokhale, and the other to the noble Viceroy to whom fitting tribute has been made, and I am here to acknowledge the indebtedness that your countrymen in South Africa owe to the Viceroy.

Sir, if my wife and I are worthy of anything that has been said on this platform and on many a platform, have repeated and I am here to repeat, that the inspiration that we derived was from an Indian source and that was from the late Mr. Gokhale. His life, his message, his words, his methods, have been to me a guiding star, and they will still remain an important guide; and we can best revere his memory by translating some part of his life into our own. My life is dedicated to that, and I appeal to you, my countrymen, not to spoil us, not to isolate us in the service, not to over-rate what we have done in Southern Africa. Let

me make this humble appeal. Let what is done in South Africa be buried there. Our countrymen in South Africa know well of what has been done there. It is impossible to stand here upon any reputation we may have built in South Africa. You will spoil us for two reasons. We may lose our heads, and so be lost to the country. The other is that you may raise enormous expectations about us and disappointment may at least be the result.

"All Men Are Brave"

"All men are brave." That is the deliberate verdict of Mr. Robert Blatchford in the *Weekly Despatch*. And here is how he comes to this conclusion:—

This war, besides being the biggest, is perhaps the strangest war of all. It is a war full of lessons, full of surprises. It is a war noteworthy for many inventions. It is a war remarkable for high courage and stubborn resolution on both sides. It is a war terrible for its cost in treasure and limb and life, amazing for the meagreness of the results of so much desperate and heroic fighting.

One lesson it has taught to those in need of such instruction is the lesson that there are no "supermen," that where so many nations and so many races are fighting no one nation and no one race can boastfully exalt itself above the rest for its superior prowess or valour. Who dare choose from among so many brave the bravest? Our own soldiers and sailors are as good men of their hands and hearts as any that ever fought for Britain. But he must be a very partial patriot who would claim that the British troops excel the French, or the Serbians, or the Belgians, or the Russians, or the Japanese. The French have attacked with all their old gallantry and fervour, and have defended with a steady skill and iron resolution worthy of the highest praise, and the small measure of their advance is a proof of the courage and tenacity of the Germans who have opposed them. No seamen could have died better than the officers and men of Von Spee's squadron. What more can sailors do when overwhelmed by heavy odds than go down cheering at their guns.

Here is a lesson for the swelled-heads of German militarism. The German arms are not invincible. The Germans have failed to prove their claim to the premier place in war. All the peoples fighting in this war, all the races, white and black and brown and yellow, have displayed high courage and fine ability. There is no master fighting race; all men are brave. The Japanese, the Indians, the French, the Germans, the Serbians, the Belgians have borne themselves with equal hardihood and bravery. The British are great sailors, have always been great sailors, but so have the Dutch, the Danes, and Americans, the Spaniards and the French, so are the Russians, the Japanese, and the Germans to-day.

That ancient myth of military sovereignty, for which so many millions of brave men have died, has surely been proved by this war to be a myth, and nothing more. Henceforth, let no nation boast and swagger, strutting in barbaric pride of arms and saving up for itself a thrashing by its pretension as a race of supermen, with a special patent from God for lordship over its neighbours. Vanity of wealth and vanity of arms, what have they cost mankind? Of military vanity there will surely in the future be much less than heretofore. When the Japanese proved themselves sailors of the very highest class, when the Japanese armies defeated the Russians, the bottom fell out of the various national legends of peerless military genius.

We believe to-day that there have never been finer sailors than the British; but we know very well that there never were finer sailors than the Americans or the Dutch. All men are brave.

"The Best Gift"

There is a Buddhist story that once upon a time Anatha-pindada, one of the chief disciples of Buddha, went a-begging for the Lord Buddha in the streets of Sravasti in the early morning. A wealthy lady, wife of a rich merchant, threw down for him on the street handful of gems, some gave necklaces, others jewels which shone in the hair of their heads. Wealthy men brought for him trays full of gold coins. But the mendicant passed on unheeding, saying:—

"Attend O ye citizens. The Master is the best of mendicants. To him give your best gifts."

King and Merchant turned back sad at heart, not finding fit offering for the Master. The vast city seemed to hang down its head in very shame. Anatha-pindada walked out of the city and entered the parks in its confines. There was a poor woman there whose bed was the bare earth and who had neither food nor jewelry. She fell prostrate at the feet of the monk, and, hiding herself somehow behind some shrubs, took off her only cloth from her body and threw it on the ground as her offering for the Master. The monk rejoiced with hands raised on high and blest her, saying: "Mother, thou art blessed; thou hast in a moment fulfilled the heart's desire of the mendicant." He then left the city, bearing the tattered cloth of the woman on his head, to be placed at the feet of the Holy One.

The frontispiece to the March number of the *Modern Review* illustrates this story, on which one of the poems of Rabindranath Tagore is based.

Sir Krishna Gupta Retires

A banquet was held at the Hotel Cecil in London on the 2nd ultimo at which Sir Krishna Gupta, who has recently retired from the Council of the Secretary of State for India, was the principal guest. After speeches by the Right Hon. E. S. Montagu (Chairman), the Jam Sahib of Nawanagar and Mr. Charles Roberts, Sir Krishna Gupta replied. In the course of his speech he said:—

In India official life was arduous and exacting, and when he came to the India Office after 34 years' service in India he came as it were into a haven of rest. He came there as a stranger, but was received with open arms. Everybody helped to make his work as easy and as pleasant as possible, and during the seven years he spent there he was preparing himself for the eventual and inevitable Nirvana. He had never failed to give full expressions to his ideas and thoughts. He and his colleagues often differed, but their differences never disturbed their friendly relations, and on leaving the India Office he was pleased and proud to feel he did so with regret on both sides. With his own countrymen the position was somewhat different—not because they were more suspicious or more exacting or more fault-finding than the people of other countries. The difference was entirely due to the constitution of the Government of India. It was an alien Government; it was a bureaucracy. With very few exceptions, all the highest Government appointments in India were entrusted absolutely to permanent officials, who were caught young and spent their lives in the Service. In this country, with its Parliamentary Government, there was no permanent Opposition. Men in Opposition to-day were in power to-morrow, and the result was that they acquired experience in the difficulties and responsibilities of actual administration, and that led to moderation and self-restraint. The same experience was absolutely wanting in India. Indian leaders were in a state of permanent opposition. They could not realise the difficulties of the actual work of the Government, and were not, therefore, able to look at things from the same point of view as the permanent officials.

It was the possession of India that gave the British Crown the title and justification for calling the British Dominions an Empire. It was a curious fact that there was a disposition to draw a distinction between Empire and Empire. In the Press and in public and private conversations the talk was of the British Empire—Imperial, united. But the British people and the self-governing colonies did not recognise their ruler and sovereign as their Emperor; he was only their King, and it was solely in reference to India that they found the title employed, King George was Emperor of India, but only King of the United Kingdom and the Dominions. He did not profess to understand what was behind that. It might be that, although Empire was good enough, there was something uncanny about the word Emperor, and, judging from what was happening in other Empires, there might be some truth in that. (Laughter.)

The Settlement After the War

The Colonies, as they knew, were very vigorous and pushful, and rather more vocal than themselves. They had already started the idea that, when the war was over, and a final settlement took place they were to be directly consulted. They were quite right. But India also ought to have direct representation. (Cheers.) The Colonial request had met with a favourable response in the highest quarters. But when the turn of India came, they were told that they were represented by the Secretary of State for India. If that were the case, were not the Dominions also represented by the Colonial Secretary, by their Agents-General, their High Commissioners? If India was to be content with the Secretary of State, why should not the Colonies be equally content with their representation? But India very properly also claimed to be directly represented. The Secretary of State was a Cabinet Minister with the collective responsibilities attaching to that office. He was like a butterfly fluttering from flower to flower; he passed from office to office, and he had no permanent connexion with India. Hence, if the Colonies were to be directly represented on Imperial questions, India had a right to the same treatment. At the recent meeting at the Guildhall, Mr. Bonar Law had said:—

"The Dominions of the Empire have not been created by the war but the conditions have been changed by the war. It is my hope, and if it is taken up in earnest while the metal is glowing red hot in the furnace of the war I believe it may be done, that as a result we may see a Parliament of the British Empire in which every part of the Empire in proportion to its resources and numbers will share in the duty and honour of ruling the British Empire."

India wished for nothing more; if that were done, they would be satisfied.

A Future of Self-Government

He would not be doing his duty did he not say a few words upon the great benefits which the British connexion had brought to India. But for that connexion, their condition would have been very much worse, and they therefore wished for the continuance of British rule. If India was at any time to be democratically governed, it must be under the guidance of Great Britain. To educated Indians, to all classes of thinking men, the British connexion was an absolute necessity for India. They were proud of the connexion. It was English education which had given them ideas of liberty. It was the English language in which the various peoples of India communicated with each other. Much of late had been said in deprecation of education; much suspicion had been attached to the educated Indian classes; they had been accused of disloyalty. But this great war had shown that the educated classes were loyal to the backbone—(cheers)—and to their credit must be placed the present peaceful state of the country. (Loud cheers.) He hoped that under the British connexion, under the guidance of England, the land of liberty, his country and their

country would be raised from its present state of degradation, and become one of the great units of the Empire. When England had trained the people of India in the art of self-government, when she received complete autonomy, when they had the various Provinces as separate States, controlled by a Central or Federal Government, presided over by a representative of the British Crown, preferably one of the reigning family, then, and then only, would England have discharged the great task imposed on her by Providence. She would reap her reward in the consolidation of the Empire, the stability of which would never be shaken, and in the everlasting affection and contentment of a people amongst whose faults certainly ingratitude is not one. That day, let us hope, would soon come.—Condensed from *India's* special report.

News in Brief

Mr. F. A. Laughton, K.C., presented the prizes at the Depot Road Government Indian School, Durban, on the 30th ultimo.

Mr. A. C. Hadfield, Assistant Resident Magistrate, Johannesburg, has been appointed a Magistrate to hear appeals against the decision of the Registrar of Asiatics refusing to issue to an applicant for registration a certificate of registration under Act 36 of 1908, in place of Mr. Jordan, retired, with effect from the 1st ultimo.

The Victoria Cross has been awarded to Jemadar Mir Dash, of the 55th Cokes Rifles, Indian Frontier Force, who led a platoon with great gallantry at Ypres on April 26th, and afterwards collected various parts of his regiment. When no British officers were left he commanded them until the retirement was ordered. He subsequently displayed remarkable bravery in helping to rescue eight British and Indian officers under very heavy fire.—Reuter.

Dr. Ismail Abdurahman, who has taken the degrees of M.B., B.Ch., at Glasgow University, has returned to Cape Town, after an absence of nearly twenty years from his native land. Dr. Ismail was born in Johannesburg, but owing to there being no school for Coloured children on the Rand then, he left South Africa when just of school-going age, and received the whole of his preliminary education as well as his University training in England and Scotland.—A.P.O.

Mr. Howard Pim, Chairman of the Witwatersrand Central School Board, said, on a recent occasion, that as citizens of this country the Indians had a right to the full exercise of the talents which the Almighty had given them. He did not say that all education should be free, but he claimed that a sufficient State education should be given to enable every citizen to take a proper part in the country's affairs. There had been important differences and difficulties, and he shared the hope that one result of the terrible war would be that the brotherhood of many races would be far more widely recognised. "What greater proof of confidence is there," he added, "what greater claim on you can be made, than the fact that you have been asked and your brothers and sons have been asked, to fight and die beside our brothers and sons in Europe? That means we are fighting for the same ideals, that we hope for the same result, and it means that we should be looked upon, all of us, as worthy of the same privileges."

During the month of May there were 462 whites, 3,336 Indians and 7,592 Natives employed in the various Natal coal mines.