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TOPICS OF THE WEEK.

A COAL strike in England, where coal is almost as great a necessity as food, is a calamity at any time; but it is more so this year when the English people are expecting a rather severe winter. We are therefore glad that the calamity has been averted by the spirit of compromise and the good sense displayed by all sides to the dispute in the negotiations preceding the settlement of the question of the miners' demand for a 2s. increase in their wages. The settlement accepts the miners' demand for increased wages subject to the condition that the output of coal must rise, the owners providing every facility to the miners towards that end and provides for the creation of a new and permanent machinery to regulate wages in accordance with the coal revenue and the cost of living. The strike during the brief time it has lasted has thrown thousands of coal workers out of employment and had the settlement not shortened it, it would have affected allied trades and added to the volume of unemployment. As for the Government, they were prepared for any emergencies. While negotiations with a view to the settlement of the dispute were going on between themselves and the miners, they were rushing through Parliament a piece of legislation conferring emergency powers on them to enable them to meet any extraordinary situation that might arise as a result of the strike. The settlement which requires to be ratified by the general body of the miners has made these precautionary measures superfluous and has placed the relations between miners and owners on a basis of co-operation in the development of the country's production.

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BUT while the strike in England bids fair to come an early end, the situation in Bombay hardly

holds out any such hope. There all the old strikes continue to be in full swing, the only change being the addition of one or two more of comparatively minor importance. The Milkmen's strike which lasted only for a day has been settled, the strikers' demand for a four-anna increase in their daily wage being admitted. The labourers in the Meghji Mulji Flour Mill, desiring to secure better conditions of service, requested Mr. Deole of the Servants of India Society to intercede on their behalf. In this case, the strikers showed their readiness to settle the issues without resort to the extreme step; but the mill-owners were too callous even to reply to Mr. Deole's invitation to discuss the situation. The number of these strikers being small, it might perhaps not attract any public attention; but Mr. Deole must not allow the matters to rest where they are. The Postal and Telegraph strike has naturally caused serious inconvenience and in some cases financial loss to business firms and trading houses. The citizens and merchants therefore met in a public meeting and asked for the Viceroy's intervention with a view to put a stop to the present deadlock. Some of the Gas strikers who had last week returned to work for a few days have again come out.

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THE creed of the Congress, embodied in Article I of the constitution, is proposed to be altered by the Congress sub-committee into the following: "The object of the Indian National Congress is the attainment of Swaraj by the people of India by all legitimate and peaceful means." What will be the changes effected when this creed comes to be adopted by the Congress? The amended creed would enable the Congress, if it so chose, to work for India's independence of the British Empire, while the present creed restricts its political ambition to "the attainment by the people of India of a system of Government similar to that enjoyed by the self-governing members of the British Empire, and participation by them of rights and responsibilities of the Empire on equal terms with those members." It was objected by some prominent Nationalists that it was impossible for India to attain the Dominion status and therefore idle to cherish such an object. That objection, however, is no longer raised, and those who urged it once from outside feel no conscientious difficulty now in subscribing the creed and joining the Congress. Any lingering misgivings on their part must have been stilled by the Parliamentary pronouncement of 1917 which

also declares the attainment of full responsible government in India as an integral part of the British Empire to be the goal of British policy in this country. Dominion autonomy being thus the common object of British statesmen and Indian politicians, one would think there was nothing to wrangle about in the Congress creed, so far as the ideal was concerned.

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BUT why this limiting condition about "self-government under the British flag?" Why not self-government under our own independent flag? The question can be legitimately asked by anyone who seriously desires that India should be independent of British suzerainty. Are there any people who wish to go out of the British Empire? None to our knowledge. Mr. Pal, who once thought it wrong to aim at colonial self-government, still wishes India to realise herself under the shadow of the Empire. Mr. Gandhi does not wish to sever the British connexion. "I am not opposed to that connexion by itself," he says, "but I do not wish to make a fetish of it. I will not keep India for a single minute under slavery for the sake of that connexion." No one wishes that of Mr. Gaudhi, for those who laid down the Congress creed so framed it because they felt convinced that India's self-realisation was, at present and for a long time to come, not incompatible with her remaining a component part of the British Empire. What is Mr. Gandhi's opinion on the question? He expressed himself thus at the U. P. provincial conference: "His object was the attainment of Indian liberty. If the present Government purified itself and the people rose to the occasion and the Government and its officers treated Indians as equals, the connexion may continue. But it must be made clear that the people were masters and the Government their servants. If the people were treated as equals and partners, well and good. But if the British Government and the British people claimed to be the masters, he would not tolerate it for a minute, nor would he allow them one square inch of Indian land."

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BUT, ex hypothesi, this country is to be master of its own house and an equal partner with other members in all imperial concerns, and the question is whether this conception of India's destiny satisfies her sense of national dignity and honour, or it must be discarded in favour of absolute independence. This question Mr. Gandhi does not answer, or rather answers to put it by; control over domestic matters assured, he does not trouble to consider whether India would best be within or without the British Empire. Where then was the need for a change in the creed? It could not be maintained that the change was intended merely to establish that the breaking of the British tie was not inconceivable. It must be felt, to justify the change, that independence of England was a state of things to be desired not merely in abstract theory but as a matter of practical poli-

tics. Mr. Gandhi does not advance any such reason, nor does any other member of the sub-committee which considered the question. If any felt that independence was a higher political goal than colonial self-government, they would have to show how the Congress proposes to achieve India's freedom by peaceful means, to which the Congress is pledged.

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THE other change which is proposed to be made in the Congress creed is that self-government is to be won not by constitutional means as heretofore, but "by all legitimate and peaceful means." "Constitutional means" is a phrase in common use and has a pretty clear meaning, but that is now to be abandoned because some doubt has been cast upon the applicability of the phrase to some items in the non-co-operation movement. It is not Mr. S. Srinivasa Aiyengar alone who regards a part of this plan as falling outside the category of constitutional activities; even Mr. Pal regards some of it as clearly unconstitutional. It is not to be supposed that Mr. Pal will hold it to be legitimate any more than he holds it to be constitutional. If then Mr. Gandhi's purpose is to enlarge the scope of the Congress activities, including in them some which are not strictly constitutional and are yet legitimate, it will not be achieved. Mr. Gandhi maintains that none of the non-violent methods can ever be rightly dubbed unconstitutional. If anyone has any misgivings as to the constitutional character of any part of a movement, he will very likely also put it outside the class of strictly legitimate movements, and thus the new change must fail of its purpose. "Constitutional means" are replaced by "legitimate and peaceful means" on the ground that the former phrase is vague, while the latter is claimed to be clear; but the fact is that the latter is much more obscure. Of few things which are suspected to be unconstitutional can one confidently predicate that they are "legitimate" and "peaceful."

* * *

THE minutes of proceedings of the Joint Select Committee which considered draft Reform Rules have arrived by the last mail. They show that, in respect of one matter at least, an attempt was made in Committee to bring about an improvement. Rule 36 under Part III creates a Finance Department for each province, and places it under the control of a member of the executive council, thus treating finance as if it were a reserved subject. This is a matter of just complaint among Indians who have demanded that it should be open to the Governor to appoint any member of his Government to be head of the Finance Department, whether an executive councillor or a minister. We find that Lord Islington made this very suggestion and moved that the draft rule be altered "so as to allow discretion to the Governor to appoint either a minister or a member of the executive council to have charge of the Finance portfolio." The amendment was, however, voted down by 3 to 6, Lord Islington, Lord Sinha and Mr. Bennett'

favouring the amendment, and Lords Selborne, Midleton, Harris and Meston and Sir John Rees and Sir Henry Craik opposing it. Mr. Montagu apparently remained neutral. Lord Islington also sought to soften the expression of the Committee's hostility to the proposal to provincialise income-tax. The Committee now declare that "they are definitely opposed to provincialising the taxation of income," which Lord Islington wished to be replaced by this, that "they are not prepared to recommend provincialising the taxation of income." But in this too he did not succeed; the voting being equally divided, the question was decided in the negative.

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THE only other occasion when a division took place in the Committee was when the question of woman franchise came up. As originally drafted the Committee's report in regard to this subject ran as follows: "Before a resolution on the subject (admitting women to the franchise) can be moved, the mover must obtain the leave of the council not less than one month beforehand to the tabling of his motion." Mr. Spoor carried an amendment in Committee, substituting for it the following: "Before a resolution on the subject can be moved, the mover must give not less than one month's notice of his intention to move," this small change requiring merely the giving of notice instead of the obtaining of the council's consent. It is to be noticed that some of the rules, which were universally objected to most strongly in India, were passed over in Committee as well as in Parliament, and by Labour members as well as others, e. g., the restrictions imposed on the moving of resolutions. Mr. Spoor's effort to improve the rules, such as it was, does not seem to have been conspicuously successful, and the amendments which he and Col. Wedgwood moved in Parliament, did not refer at all to the Indians' worst grievances.

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MR. JINNAH'S reply to Mr. Gandhi with reference to the Swaraj Sabha is extremely unconvincing. He maintains silence with regard to the very important fact disclosed by Mr. Jawaharlal Nehru that it was at Mr. Jinnah's own instance that the question of altering the Sabha's creed was referred to the general body. His argument that if the executive council cannot change the creed except by a three-fourths majority, the general body must *a fortiori* be under a similar disability is very fallacious and misleading. It is perfectly reasonable in a small body to require a large majority to effect changes in the constitution without requiring an equally large majority in a larger body. Mr. Jinnah has now come out with the opinion that Mr. Gandhi's methods must lead to disaster, and yet he declared at the Congress that non-co-operation was the only method now open to India. The only inference one could draw from his support of Mr. Pal's amendment was that he approved the principle of Mr. Gandhi's proposal and wanted a short

respite of some three or four months in which to prepare to carry it out in practice. Indeed, some of Mr. Jinnah's followers said so in open Congress. If Mr. Gandhi's activities should now lead to disaster, as Mr. Jinnah apprehends they will do, the moral responsibility for the consequences partly rests on those who, being really opposed to non-co-operation out and out, created the impression that they were prepared actively to support it to a certain extent. In September the only way for a Nationalist was to adopt non-co-operation; now the only way is "to work for a programme which is universally acceptable for the early attainment of complete responsible government"—which is surely something else than non-co-operation. To take people to the latter has indeed become tantamount during the last two months to dragging them "to the brink of a precipice in order to be shattered"!

* * *

THE Punjab and the Khilafat wrongs are terrible in all conscience, but their hue is nothing so dark as the age-long injustice from which the untouchables have been suffering. Mr. Andrews is so deeply affected by the oppression practised by the white people on Indians that he thinks nothing short of independence of the kind granted to the Egyptians will emancipate the people of this country from their economic and political bondage. Such independence seems to him perfectly feasible if Indians on their part are willing to strike off the fetters which the higher castes have imposed upon the untouchables in India. Many people have wondered as to why Mr. Gandhi winks at the grosser wrong, though of much longer standing, and devotes himself to the redress of the less grave, if he holds in his hands the secret of the redemption of mankind. Mr. S. M. Michael puts that question straight to Mr. Gandhi, but Mr. Gandhi's reply is sophistical. Being themselves slaves, he replies, high-caste Indians cannot free those who are worse slaves. The depressed classes are groaning under a double slavery, and why cannot their social position be raised to equality with others while politically all are trying to win freedom? Mr. Gandhi aims at the political emancipation of all Indians, and, as the whole includes the part, the depressed classes have to console themselves with the thought that he is also aiming at their enfranchisement. But this need not follow. It is quite possible for social tyranny to exist side by side with political freedom, and it is idle to ask the untouchables to content themselves with the political activities of Mr. Gandhi as eventually righting their peculiar wrong also.

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WE are enabled to publish this week the first of a series of articles dealing with the reorganisation of the Medical Services in India. They embody thirty years' experience of an I. M. S. officer with a distinguished record of service behind him. We know of no other who is better qualified to handle this subject with equal authority from the Indian standpoint.

NATIONAL EDUCATION.

THE wave of national education which is passing over the country is a by-product of non-co-operation and, as such, it is not at bottom an educational movement at all. Non-co-operation is a purely negative movement, with a wholly destructive programme, and if it aims at construction it is only in a subsidiary way. In education destruction of the present institutions with which the Government is directly or indirectly concerned is the principal aim, and not the improvement of the educational system that obtains in them. The Government has outraged the feelings of the people; they must therefore regard it as sin to receive any instruction at its hands. They are to eschew education, not because it is bad, but because it is controlled and aided by Government. The education is as a matter of fact defective, but were it the best of its kind, Mr. Gandhi would still lay his hands upon Aligarh and Benares with equal alacrity. Mr. Gandhi is under no illusion that he will be able immediately to provide education, much less better education, for all who boycott Government schools and colleges. It may be possible to establish a few schools here and there and impart in them education precisely of the type which is suitable to Indian conditions. One may grant for argument's sake, though it is the vainest of vain hopes, that every single student who goes on strike receives a better kind of education under Mr. Gandhi's dispensation; still it is not Mr. Gandhi's aim to better the educational system of the country. He is engaged in a mortal conflict with a gang of sinners, and he would humble them, cost what it will. It may be that the present generation will have to go without education; no matter. The moral elevation which they will attain by their act of renunciation will alone more than compensate for any loss they will sustain in intellectual training. But some students will have the good fortune to receive, under the impulse of non-co-operation, a sounder education than is now possible in the existing institutions. Even so, the success of the movement for national education, as conceived by Mr. Gandhi, is to be measured not by the number of students who are put into better-conducted schools, but by the number of students who come out of the State-maintained or State-aided schools, whether they are well or ill conducted.

Indeed, on no other ground could even a plausible defence be made of Mr. Gandhi's movement to empty the existing educational institutions. But Mr. Gandhi is found temporising with evil in other matters and receiving gifts from the blood-stained hands of Government. He has not yet publicly explained why it is sinful to imbibe education in Government's schools and not sinful to ride on Government's railways. If he says that the loss resulting from the latter act is much too great as compared with the former, it will only prove how little appreciative he is of the benefits

of education. If national education in the sense of improved education were the object of his movement, he would be acting in a strangely topsy-turvy fashion in counselling people to boycott the reforms and withdraw their children from education. For the Reform Act, whatever its intrinsic worth, will give the ministers responsible to the popular legislatures the power of setting their own course in education. Even now, without the compelling force of reforms, the bureaucracy in some provinces are planning to withdraw from the field of education, abolishing all Government institutions and giving liberal grants-in-aid to well-conducted institutions under private management. Even if State schools remained, the ministers would have the power to make them conform to national ideals, and if the ministers failed, the popular representatives in the councils could bring the pressure of public opinion to bear upon them and effect the necessary improvements. Private institutions, while receiving generous subventions, would retain the freedom of experiment, and thus in a short time both Government and private schools would become what the people desire them to be. It would be national education in the truest sense of the term, and those who advocate the boycott of schools with a view to converting them into national schools must remember that what they are now putting under a ban is education which is truly national or will become so in a short time. There is no educational reform which it is possible for Mr. Mahomed Ali to initiate in his national university at Aligarh which the minister of education in any of the provinces will not be able to adopt in Government institutions, if he has a mind to. Thus, Mr. Gandhi's activities, so far as the boycott of educational institutions goes, are entirely destructive. If they have any constructive side, it is simply superfluous. It is to be hoped that the decision of the trustees of the M. A.-O. College, which cannot be cavilled at as proceeding from a want of appreciation of the injustice which the Mussulmans are labouring under, will give a check to Mr. Gandhi's mad career of vandalism.

THE MEDICAL SERVICES IN INDIA.

A GOOD deal of agitation has been going on in I. M. S. circles with regard to the present state and future position of the service. Most of this agitation is artificial, being fanned and kept up by the Europeans. The basic idea of the Indian reforms is that the racial bar in the public services of the country, which has hitherto been so rigidly maintained, should be attenuated if not entirely removed, and that the sons of the soil should in future be given a larger share in the administration of the country. This naturally means the curtailment of monopolies, the enjoyment of which has been so long the special privilege of the Europeans. It is to safeguard these interests that the Europeans have entered upon a double-edged campaign—that of glorification of self and of vilification of Indians.

In this unholy warfare they have secured the active alliance of the British Medical Association, who, forgetting the honourable traditions of the profession, have adopted trades union tactics and threatened to boycott the service if the demands of their protégés are not conceded. This agitation dates back to the time of Lord Morley, who as Secretary of State for India said something about encouraging the growth of the independent medical profession in India. This announcement alarmed the monopolists and they at once set to work to defeat it. For this purpose a letter was drafted by a certain service man in the Madras Presidency setting forth their grievances and it went out of its way to discover objections to the admission of Indians into the I. M. S. The letter was circulated confidentially to all service men inviting them to suggest their own grievances and objections. All this was done in intelligent anticipation of the Royal Commission. The grievances, some real, others imaginary, thus collected and carefully scheduled, were put into the mouth of the British Medical Association who forwarded them as a memorandum to the Secretary of State for India and later published it as a supplement to the British Medical Journal of 1914. The same document was placed before the Royal Commission and it also formed the basis of a representation to the Secretary of State for India in 1918.

The Royal Commission sympathetically considered these representations; but they could not altogether ignore the *zeitgeist* even in the pivot service of India. So the agitation grew apace in volume and intensity. The years 1914-18 saw the great war in which the I. M. S., being a military service, was called upon to do its little bit. Large numbers of I. M. S. officers were recalled from civil to military duty. A good many of these were senior men who had been in civil employment for 20 or 25 years and, being out of touch with military life and routine of administration, did not quite prove a success.

In the year 1919 the mysterious Verney Lovett Committee was appointed. Although the terms of reference to the Committee did not state in so many words, yet there is no doubt in the public mind that the Committee was appointed to consider the defects in the service which were revealed by the great war and to suggest remedies. The I. M. S. men saw in this their opportunity; they formulated three schemes all favorable to their own interests and duly placed them before the Committee. The deliberations of the Committee were kept secret for a long time.

THE PRESENT ORGANISATION.

But before proceeding to examine the comparative merits and demerits of the rival schemes, it will not be out of place for the benefit of the uninitiated to explain the present organisation of the medical services in India. There are two services working side by side in India, the Royal Army Medical Corps and the Indian Medical Service,

each of which requires a separate word of explanation.

The Royal Army Medical Corps is a military service liable for duty in all parts of the Empire, and being intended for service with British troops, it is purely a European service and does not admit Indians in its Corps. The service is controlled by the War Office, but officers coming to India for tour of duty are under the orders of the Commander-in-Chief. The Corps does not send out to India its subordinate personnel, which is supplied from India. Similarly a nursing service called the Queen Alexandra's Military Nursing Service, India, is specially recruited in England for Indian service and is attached to the Corps. The officers of the R. A. M. C. share equally with the I. M. S. the administrative and collateral charge appointments in the military department. The head of the military administration in India is always from A. M. S. (R. A. M. C.) He is called the D. M. S., India. It is worthy of note that the service has no reserves and no civil side attached to it; yet it has proved itself the most successful military medical service in the world.

The Indian Medical Service is also primarily a military service but as this country possesses no separate civil medical service, I. M. S. officers are lent for employment in the civil department. And as the medical needs of the civil population have increased, it has come to pass that more than 60% of the total cadre of the I. M. S. is permanently employed in the civil department. The head of the I. M. S. who is also the adviser of the Government of India on medical matters is called the Director-General, Indian Medical Service. He is one of the civil I. M. S. and controls the administration of the civil department.

It is necessary to describe the two sides of the service separately. The military I. M. S. consists of (1) Commissioned officers. About 40% of the total strength of the service are retained for duty. They serve with the Indian troops and are placed in charge of station hospitals under the orders of the Commander-in-Chief. (2) The Indian Medical Department (Assistant Surgeons) is a special preserve for Eurasians and indigent Anglo-Indians. They are educated in Madras and Calcutta medical schools for a period of 4 years at Government expense and are granted a certificate by the head of the school, after which they are attached to British hospitals for duty under R. A. M. C. officers. But as they are not, properly speaking, qualified medical men, they perform no professional work but do odd jobs such as clerical work, dispensing medicines, taking temperature, draft duty, &c. A certain number of these men are transferred to the civil departments for employment as jail superintendents, civil surgeons, and railway doctors. The Sub-Assistant Surgeons in the I. M. D. also receive education at Government expense and are employed with the Indian troops under the I. M. S. officers.

The civil I. M. S. consists of (1) I. M. S. officers lent by the military department; and (2) Civil Assistant Surgeons. They are as a class highly educated men possessing university degrees and some of them have British qualifications. They are good surgeons and physicians, some of them as good as, if not better than, I. M. S. officers. They are employed under I. M. S. and sometimes under the I. M. D. officers. A few of them are given independent charge of 3rd or 4th class civil stations; but they can never rise to administrative posts such as Inspectors-General or Surgeons-General. The civil I. M. S. also consists of (3) Civil Sub-Assistant Surgeons who are employed in civil hospitals under civil or assistant surgeons.

The following appointments are manned by the I. M. S.:—(1) Director-General, I. M. S.; (2) Deputy Director-General, I. M. S.; (3) Sanitary Commissioner with the Government of India; (4) Sanitary Commissioners with the local Governments; (5) Surgeons-General to the Governments of Madras, Bombay and Bengal; (6) Inspectors-General of hospitals, Punjab, C. P., Behar and Orissa and Burma, Eastern Bengal and Assam Civil Surgeonies; (7) Inspectors-General of Jails to all the major and minor provinces and superintendents of central jails; (8) Superintendents of Lunatic Asylums; (9) Professors of Medical Colleges; (10) Bacteriological and Research departments; (11) X-ray institute; (12) Foreign office and political department; (13) Medical Stores; (14) Chemical examiners to provincial Governments; and (15) the Assays Department. All officers of the I. M. S. after 2 years' military duty, if they so desire it are eligible for transfer to the civil department.

REORGANISATION SCHEMES EXAMINED.

Having explained the organisation of the medical services, we are in a position to examine the various schemes which have been put forward from time to time and which form the subject-matter of the Verney Lovett and Esher Committees' deliberations. All these schemes and such others which can be suggested in this connection really resolve themselves into two questions. *Firstly*, whether the civil and the military sides of the I. M. S. should be separated or should remain combined. *Secondly*, whether the military side of the I. M. S. and the R. A. M. C. should be amalgamated or they should remain separate, and if amalgamated, whether the R. A. M. C. should absorb the I. M. S. or vice versa. In examining these questions, we will have to consider all arguments which can be advanced for or against these propositions.

I. That the Civil and the Military sides of I. M. S. should remain combined.

The arguments in favour of this view may be thus summarised:

(a) The civil side with its opportunities of professional work and private practice forms the chief attraction for good class of medical men to join the I. M. S.;

(b) It forms a good training ground for professional work for the I. M. S.;

(c) That it forms a well-trained reserve for the military in times of emergency;

(d) That the military rank gives the holder a high social value. Therefore if the two sides are separated, good class of recruits will not join the civil medical service, without the lure of the military rank;

(e) That the professional work on the civil side forms the chief honour and glory which has built up the glorious traditions of the I. M. S.;

(f) This is favoured by the European members of the I. M. S.;

(g) It is endorsed by the Lovett Committee; and

(h) The Esher Committee which is a repetition of Lovett Committee's findings on medical matters say the same. But the Esher Committee misstate facts when it says that an important section of Indian opinion is strongly opposed to the breaking up of the present Indian Medical Service. Here they either mean Anglo-Indian opinion or they judge by the solitary opinion of an Indian official who gave evidence before the Committee. This gentleman belongs to that class of self-seeking Indians who are prepared to out-Herod Herod where Indian interests are concerned. He does by no means represent Indian opinion.

(a) Now if private practice and the opportunities for professional work are the chief attractions for a good class of medical men to join the service, these attractions will remain even when the services are separated.

(b) And as regards these attractions being an advantage to the army, it practically amounts to saying that these attractions will entice away all the good and keen men from the army into the civil branch. In the second place, it must be remembered that the army does not require professors. The army doctor has to deal with men who are carefully selected on enlistment as physically fit, strong and healthy and in the prime of life, living under the best conditions of sanitation and hygiene. The duty of an army doctor is to prevent men getting sick rather than to treat complicated and elaborate diseases. The army requires men with common sense and initiative who can make the most of their opportunities. In the army consultants are provided whose special knowledge is always available to the army surgeon in cases of doubt and difficulty. The R. A. M. C. has no civil side attached to it; yet it manages to attract as good a class of recruit for its corps as the army has need for.

(c) The question of well-trained reserves has been exploited by the advocates of this scheme to its fullest. This is the bogey with which they have frightened these Committees and silenced all civilian critics. The great war has proved the hollowness of these pretensions, and have conclusively shown that the so-called civil trained reserves are, from the military point of view, a fraud and a myth. In the Esher Committee's report,

Section 3, Medical Services, para. 47, we find the following remark :—

"Military opinion as represented to us by many witnesses of high authority and recent experience in the field was practically unanimous in holding that the officers of the latter (I. M. S.) service lacked the necessary training for work in the field, though quite as efficient professionally as the R. A. M. C. in the wards also as specialists and consultants. This defect is attributed to their inferior military training under the antiquated regimental hospital system now abolished, their ignorance of the principles of military administration in the field, their lack of familiarity with the latest developments of military hygiene, of preventive medicine and of military medical science."

This is a polite way of saying that the I. M. S. has lamentably failed in every particular which is essential for an efficient Army Medical Service. The Esher Committee, in seeking the causes of this failure, further remark in para. 48 :—

"The responsibility however does not rest entirely with the Indian Medical Service. On its behalf it is urged that its military side has suffered in the past from the fact that the Director of Medical Services in India has always belonged to the sister service and has not been sufficiently alive to the medical needs of the Indian army or has not pressed them successfully on the Government of India."

It is admitted by some of its senior officers that the I. M. S. has not in the past received adequate military training and that such defects as came to light on active service were due partly to the fact that men recalled from civil were often employed without reference to their aptitudes and capacity. However this may be, it is clear that, though in theory a military service, the outlook of the Indian Medical Service in the past has been mainly civil and that the best officers have secured civil appointments as early as possible and have lost touch with the military side of their profession. They are consequently at a disadvantage when recalled on the outbreak of war or reverted towards the end of their service to hold military administrative appointments."

In other words, it means, if it means anything at all, that the present system of keeping army reserves in the civil department is condemned as a mistake and a failure, that the I. M. S. men in the civil department deteriorate from the military point of view and therefore they cannot be relied upon as efficient and well-trained reserves in times of emergency.

As regards attributing these failures to the head of the military service, being a sister service man, it is just like the I. M. S. attributing their failures to anybody and anything else except to themselves. Besides the question of reserves is not such a serious matter as it has been made to appear by the I. M. S. men. The R. A. M. C. have no reserves; but they seem to get on quite well without them. In the last war they not only met their own requirements in this respect but they supplied quite a number of their officers for the Indian army.

It has been asserted in respectable quarters that the provision of reserves is necessary, because in the first place there is no independent medical profession worth speaking of in this country and such medical practitioners as there are, are unwilling to join the army in case of emergency.

But the fact that 900 medical men from the civilian medical men in India did join the army gives the lie direct to this assertion.

With regard to these temporary commissioned I. M. S. men, many malicious statements have been set afloat, that they are reluctant to undertake overseas service, and that a good many of them being physically unfit, very few of them in consequence are being given permanent commissions. I will have something more to say on the subject later on. For the present it is sufficient to note that there can be no doubt that these men have done their best and by their timely help at a critical time they have saved the I. M. S. from ignominy and a terrible debacle. An attempt has been made to differentiate between those medical men who joined up and those who did not. The former are said to be the do-nothings who had no practice to lose, and the latter who did not join the army are the real practitioners with a capital P. This is only hair-splitting worthy of a better cause. It shows how the advocates of this scheme are hard put to it to find arguments for their forlorn cause. The fact however cannot be denied that about 900 civilian medical men did join the army at the time of its greatest need.

(d) That the military rank gives the holder a higher social position is undoubtedly. But it must be borne in mind that a medical man is a doctor first and a military man afterwards. His worth and value lies in his professional skill and not in the tinsel of his military rank. A good man who is keen on his work and who loves his profession will join the service irrespective of whether he can do so directly or via the military side. And at best this objection after all is sentimental and therefore not worthy of serious consideration.

(e) Has no bearing on the question. The glorious work will go on just the same whether the two services are combined or separated.

(f) The fact that the scheme is favoured by the Europeans goes against rather than in its favour. The Europeans are the monopolists and interested party who will try to hold fast to what they have.

(g) The findings of the Lovett Committee do not carry much conviction either. One has only to look at the composition of the Committee and know that its president was the redoubtable Sir Verney Lovett and that among its members it included friends of the Indians like Major-Generals Hehir, Hendley and Giffard and one knows what the findings of the Committee would be especially in matters where Indian interests conflict with those of Europeans.

(h) It is not to be wondered at that the Esher Committee, after passing such severe condemnation on the working of the I. M. S. and after making such a brave display of judicial deliberation, should let things alone. It only shows that blood is thicker than water and that the Englishman possesses the marvellous faculty of depriving him-

self of impartial judgment on occasions where his own interests are involved.

AN I. M. S. OFFICER.

(To be continued.)

HINDU LAW IN THE NEW ERA.*

ADOPTION.—I.

IN the succeeding numbers of this series of articles, we propose pointing out some of the directions in which Hindu Law at present urgently requires reform. We are afraid this is a Herculean task for a newspaper to undertake. Indeed there are not wanting people that advocate the almost total demolition of the structure of the Hindu Law, as it at present is visible in the Law Courts. They assert that in order to evolve some decent harmony in the heterogeneous mass of Hindu Law, you will have to throw it out lock, stock and barrel, or in other words, you will have to mend it in so many different ways as practically to end it. Without seriously contesting this extreme view, we may at once say that in our opinion so much of the growth of the past centuries will have to be mercilessly cut off, that the remaining portions could hardly be recognisable as the present Hindu Law of the Law Courts. We may also assert without the least fear of contradiction that it is equally impossible to revert to the law laid down in the Manu Smriti and yet hope to receive general acceptance from the great mass of the Hindu community of the present day. These two extremes being thus equally impracticable, the Hindu nation will find it a very hard nut indeed to crack, to lay down a system of Hindu Law that will be based on rational Hindu ideas and yet be acceptable to the community of the present day.

We propose first taking up for discussion the law of adoption which has the least to do with delicate matters of the relationships of man with woman. The law of marriage, the relationship of husband and wife, the rights of widows as regards adoption, maintenance and succession—such branches of Hindu Law involve very delicate questions and we shall leave them aside for the present and address ourselves to the question of adoption in general.

We have already shown how very scanty is the attention paid to adoption in Manu and Yajnavalkya Smritis. Indeed an adopted son stands very low in the list of the twelve kinds of sons enumerated by Mitakshara, thereby clearly showing how poorly he was regarded by Hindus at that time. We may also state that though adoption was known to the ancient Greeks and Romans, they never attached any high value to adopted sons. All the European races have outlived the primitive stage of civilization when adoption was considered a necessity. Even the Parsis, who are Persian refugees in India and who had brought with themselves the ancient Aryan custom of adoption, have now given it up for all practical purposes.

* Previous articles in this series appeared in the issues of September 9 and 23 and October 7, 14 and 21.

Thus it will appear that whereas all the civilised communities in the world have given up the institution of adoption, the Hindus alone have not only stereotyped it as an integral part of their personal law, but have developed it in fantastic directions during the last two or three hundred years. The absurdities that have crept into the law of adoption in that process are so patent that they need only to be stated to be realised. The Hindus of the present day must seriously consider whether this ungainly superstructure raised haphazard by so many discordant and unharmonious agencies deserves to be retained any longer, or whether the community should not fall into line with all other civilised communities by razing that institution to the ground, particularly as no Rishic sanction could be invoked in its favour. The Mitakshara treats an adopted son as very inferior, and there is a distinct prohibition of Manu against a man giving away his son in adoption to another unless the former is extremely hard pressed by distress and is therefore quite unable to maintain him. In this view adoption is permissible only when the natural parents have no other alternative but to throw him away for want of food. Such a son is naturally considered by Mitakshara as inferior even to one born secretly of adultery at home from one's wife! The Manu Smriti also clearly directs against giving a son in adoption except in times of extreme distress. Under these circumstances the adventitious importance that an adopted son has acquired in the present Hindu society is simply wonderful, and it serves only to emphasise the awkward nature of the development of the latter-day Hindu Law!

It is pertinent to enquire as to how adoption came to have such extreme importance in Hindu Society. Mayne says that the whole law of adoption is based on two texts and a metaphor. The texts are one of Manu and another of Vasistha; while the metaphor is that of Shaunaka, viz. that the boy to be adopted ought to be "the reflection of a son." Upon this extremely meagre foundation has been gradually built up an enormous edifice mainly by the Hindu litigants with the help of pleaders. Every possible nice point has been raised that could be thought of by the cupidity of the litigants assisted by the trained brain of the lawyers. Any case in which the property involved is considerable is sure to be taken to the highest appellate court, which the length of the purse of litigants could reach. We may rest assured that if the present process is allowed to go on unchecked for fifty years more, the law of adoption would be found swollen twice its present size, and nobody knows when and where that process will come to an end. We again repeat with Dr. Gour that there is no hope for the Hindus unless an avatar rises among us to simplify our religion and codify our laws!

We are indeed far from throwing the whole blame for this state of things on the heads of modern lawyers. These latter were to a great extent

enabled to carry on their trade by stray Sanskrit prose writers that happened to have written some minor treatises on the law of adoption in pre-British times. But these writers certainly never deserved to be taken seriously. Indeed one of the two works regarded as authorities on the subject of adoption is of questionable authenticity. The *Dattaka-Chandrika* was at one time believed to have been written by the author of the *Smriti Chandrika* on account of the accident of the word "chandrika" occurring in both the works and was given much weight by its translator, Mr. Sutherland, but it is now considered to have been written by an obscure Bengali pandit and it has even been suggested that this work was a sheer forgery perpetrated by Mr. Sutherland's Sanskrit pandit for the express purpose of a particular suit. This suspicion is shared by Drs. Sarkar and Jolly and is also specifically mentioned by Dr. Gour. It is a heavy misfortune that such a discredited work came to be regarded as of great authority in Bengal and elsewhere by the Privy Council. The second work, *Dattaka Mimansa*, is admittedly a work by a Benares pandit named Nanda Pandit composed in the seventeenth century.

The pandits of pre-British era and the lawyers of the present era had fortunately for themselves found two very fruitful sources, yielding any amount of material for finding out distinctions without differences. The pandits of the pre-British period harped upon the religious character of the necessity for adoption, viz. creating somebody to offer the funeral cake and water and all their legal acumen was directed to finding out whether the proposed adopted son was or was not competent to offer the *Pindodaka*. The metaphor "reflection of a son" also supplied Nanda Pandit with pegs on which to hang his fanciful ideas about eligibility or non-eligibility of proposed adoptions. The lawyers of the British period might have perhaps found this vein almost wholly exhausted, but fortunately for them a new principle unknown to Hindu Law was introduced by the European judges from English Law, viz. when once an estate has vested in a stranger, no adoption by a widow could divest an estate so vested. Nor has the Privy Council been always uniformly consistent in insisting on the application of this principle to the law of adoption. It was this non-uniformity that furnished a very rich and productive vein to latter-day lawyers, and they have not failed to work this vein to its utmost capacity. The religious element in adoption has also been repeatedly both affirmed and disallowed by the Privy Council at their sweet will without much rhyme or reason. Is it then any wonder that, given these two important variants, there is no certainty as to what view will be ultimately declared legal by the Privy Council on any new point that may be taken on appeal before that august body? And is there not almost a continuous guarantee that with such glorious uncertainty of

decision, the law of adoption will go on swelling from day to-day?

We shall next proceed to discuss a few instances of the absurdity of the present Hindu law of adoption.

LEX.

REVIEW.

EDUCATION IN THE PHILIPPINES.

In the September number of the "Church Missionary Review," Rev. A. G. Fraser, Chairman of the Indian Village Education Commission sent out by the combined missionary societies of Britain and America, gives a very interesting account of the educational system in the Philippines. "As soon as districts were redeemed from the Spaniard's army, N. C. O.'s and officers were appointed as teachers in schools for the children, and these schools were springing up in numbers before the islands were anything like at peace. A transport soon arrived, bringing nearly a thousand U. S. A. teachers whose work was to be to start schools in every district and to train the future teachers. So important did the U. S. A. consider the education of the country that, while they threw open every administrative post to Filipinos, they reserved but two for appointment from U. S. A.; one was that of Governor, the other that of Lieutenant-Governor, who is an ex-officio Director of Education. Imagine a British possession in which the Director of Education is the second highest official in the country, and above the civil and military services!"

"Roughly nearly twenty per cent. of the budget is given to education, and the deepest interest is shown in it by the whole administration. It is the pride of the U. S. A. that their first work in the Philippines has been that of deliberate and wise enlightenment and education for life and citizenship. A newspaper, the *Philippine News*, is sent regularly to every teacher in every village by the Education Department, and it is the teacher's duty not only to read the paper, but to pass on its news. And the paper is not run in the interests of the administration or of any political movement, but for the real enlightenment of the people..."

"Of course the U. S. A. were faced by a large number of children to teach—only three per cent. of what we are faced by in India it is true, but quite enough all the same—and had no teachers to their hand. Now after twenty years they have fifty per cent.—650,000—of the children in the schools, and these are well taught. The teachers have been obtained by choosing out the abler pupils from the village schools, and the teachers in each giving them special private instruction in the afternoon. Then they begin as pupil teachers and become teachers with what we would consider a very inadequate amount of information and training behind them. But they get further training put at their disposal at provincial summer schools, and at a great central summer school in Manila lasting five weeks. Many, of course, go in for the full normal course in the excellently equipped training college at Manila, but these are mostly going on to secondary schools or to supervisory positions."

"It is the development of the supervisory system that has made the rapid advance in the Philippine education possible and its excellent standard attainable, in spite of the meagre supply of qualified teachers. Each school is visited daily by a supervisor, and there are supervisors for every small group of schools. These supervisors are not there to inspect and make reports and criticisms, but to help the teachers and inspire them. And the supervisory ladder is well graded; a teacher may rise to local supervisor and up to a larger district, to a province and on to the assistant directorship, one of the greatest administrative posts in the country. The supervisors are never for literary work alone, but an industrial supervisor is always alongside his literary colleague, and wise emphasis is laid on the training of eye and hand, and on the introduction of such knowledge as shall lead to economic independence. Agriculture in connexion with the schools is well developed

cooking, sewing, basket-making, carpentry, and many other arts and crafts are brought to a high standard of efficiency. Even out-of-the-way schools are inspected by leading officers of the Education Department once a month, and in the most inaccessible spots of the least workable island once in three months. Teachers are on the whole well paid. They are much better paid in proportion to other workers than anybody of teachers we saw in other lands. And, very wisely, those who work in remote and unpopular places are given a higher salary."

CORRESPONDENCE.

BRAHMIN vs. NON-BRAHMIN.

TO THE EDITOR OF THE SERVANT OF INDIA.

SIR.—Principal Paranjpye states, "Naturally they (the Non-Brahmins) blame individuals (Brahmins) instead of the system (Brahminism)." Permit me to say that that is a mistake. As a rule non-Brahmins at any rate in this part of India do not blame individual Brahmins. But they hate the Brahmanic "system" of social arrangements (if anything so primitive could be called a system) of which, as the learned Principal has rightly pointed out, Brahmins are the victims no less than the non-Brahmins. Why, then, do we quarrel with the Brahmins? It is because an elaborate attempt is being made by educated Brahmins even in this second decade of the 20th century to perpetuate that uneugenic, unscientific and absurd social "system" based entirely on the accident of birth, which constitutes the quint-essence of Varnashrama Dharma as it is called, though Adharma would be a much more appropriate name. Even the *Indian Social Reformer* has missed the real significance of the non-Brahmin movement. This movement has been so far and so largely identified with a demand for an equal distribution of the loaves and fishes of office and for communal representation in the Councils that its fundamental and broader aspects have been lost sight of to a very great extent even by some among its own champions. Essentially, then, this movement is a revolt against the religious ascendancy of the Brahmin, which is at the bottom of his ascendancy in all other fields, a revolt which has a parallel only in the great Protestant Reformation of the 16th century in Europe. It is the first big organised revolt in modern India which has for its object the destruction of that sacerdotal, semi-religious, hereditary caste system which has stabilised and seeks to stabilise for ever social inequalities and injustices of a glaring kind on the basis of birth alone. It aims, therefore, at elevating this rotten social system of ours to the level of the Western class system which, as I pointed out to Babu Bhagawan Das in a recent controversy and as he himself has admitted, combines in itself the known laws of heredity and the democratic ideal of equal opportunities for all far better than our caste system. The Western class system is bad. But is not our caste system, which is simply the class system based on an exclusively hereditary basis, a thousand times worse? Non-Brahmins maintain that caste is not the same as Hinduism; many Brahmins claim that it is. Are not the former justified in retorting, "so much the worse for Hinduism"? Some Hindu deities, says the Principal, are ridiculed by the Satyashodak Samaji: serve them right! The Satyashodak Samaj is a sign of the times—a portent of the reform from within which is imminent in the creed of Hinduism which has so long been merely a synonym for Brahminism and what Mr. Paranjpye calls "priestcraft." He says that associations for buttressing priestcraft are a century too late. But he forgets that a numerous and an increasing section of Brahmins are still living in the tenth century, A. D., so far as intellectual advancement is concerned. The result is we have got in our midst any number of associations started for buttressing priestcraft and ecclesiastical tyranny. Paranjpyes are as rare as radium. In Madras presidency I make bold to say there is no Paranjpye—no Brahmin (I say this more in sorrow than in anger) who has freely admitted the essential soundness and justice of our movement, instead of pooh-poohing it. The election programme of the so-called Liberal party in Madras

is no whit better than that of our so-called Congress Democratic party or Nationalist party so far as social reform and social legislation are concerned. Be it remembered that social reform through social legislation is the great end and aim of all politics in all countries where the men and women are normal and sane. It is only in India one yet hears the meaningless Tilakian formula that the two are totally different! The Government have given us an amount of responsible government. The non-Brahmin party stands for the immediate creation of responsible politics which will have for its objective the attainment of a political democracy based on a Social Democracy. In this sense, far from being reactionaries, they constitute the only progressive and democratic party at present in the politics of this country.—Yours, etc.,

S. M. MICHAEL.

Madras, September 20.

TOPICS OF THE WEEK.

THE conditions that govern Indian immigration into Australia are so little known that the light Mr. Saunders throws on them in his article on the subject in the September number of the *Mysore Economic Journal* will be welcomed by the Indian public. The question was carefully considered by the Government of the Commonwealth in 1904 and it was decided that *bona fide* Indian merchants, students and tourist travellers should be allowed to land without any restriction for temporary residence, if in possession of the Indian Government's passports, even the education test being dispensed with in their case. The only condition attaching to this unrestricted immigration was that the persons so entering the Commonwealth should apply for a certificate of exemption for the desired term, in case they wished to stay longer than 12 months in the Colony. Matters continued in this condition till 1918 when the Imperial War Conference passed the famous resolution about reciprocity of treatment between India and the Dominions. This necessitated a further broadening of the immigration rules and in April last year the Government declared its intention to extend the former arrangement so as to allow Indians of the above description "to remain in Australia indefinitely without the need for further application, so long as they preserve the capacity in respect of which the passport was issued." Australia is nearer and possesses a more agreeable climate than England. Moreover, Australian Universities will accord better treatment to Indian students than those in England do. These considerations ought to divert a part of the stream of emigration to the Commonwealth.

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Serial No.	Name of the candidate.	Symbol allotted to candidate.
1.	Apte, Laxman Janardan.	... Horse.
2.	Gupte, Vasudeo Rajaram.	... Tiger.
3.	Khopkar, Vinayak Narayan.	... Elephant.
4.	Manurkar, Sidharan Anna.	... Sword.
5.	Shinde, Vithal Ramji.	... Flag.
6.	Sule, Raghunath Shripat.	... Cart.

Statement showing the names of candidates for the Poona District Non-Mohamedan Rural Constituency, who have been validly nominated and the colours allotted to candidate under Regulation 5 Clause (1) part III of the Electoral Regulations.

Serial No.	Name of the candidate.	Colour allotted to candidate.
1.	Deshmukh, Harjirao Janrao.	... Black.
2.	Godbole, Kashinatha Ramchandra.	White.
3.	Gokhale, Laxman Raghunath.	... Yellow.
4.	Kalbhor, Gangaji Mukundrao.	... Red.
5.	Khedkar, Raghunath Vithal.	... Green.

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