

# Servant of India

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## CONTENTS.

	PAGE
TOPICS OF THE WEEK ...	133
ARTICLES :—	
The Indian Ecclesiastical Establishment.—I & II.	136
Compulsory Education.	138
A LETTER FROM LONDON	139
REVIEWS :—	
Two Pedagogues. By Z.	141
MISCELLANEA :—	
Kenya Deputation. An Interview with Mr. Sastri	142
Indians in Australia	142
CORRESPONDENCE :—	
An Alphabet for the Vernaculars	143

## TOPICS OF THE WEEK

**Sir Stanley Reed.** THE resignation from the editorship of the *Times of India* of Sir Stanley Reed, LL. D., will be regretted all over India. Sir Stanley's sympathy with Indian aspirations was of the deepest, and all progressive causes, whether political, social or economic, could unfailingly rely upon his personal support in the *Bombay Times*, which by his ability, knowledge, and sympathetic imagination he raised to a position of pre-eminence among journals in India. His firm stand on the question of Indians overseas, his powerful advocacy of constitutional reforms and his emphatic repudiation of the Dyerian outrages in Jallianwala Bagh need alone be cited to show how consistent and devoted a champion he is of Indian interests. That in English politics he was a Conservative, was more an advantage than a disadvantage to us. His criticism of the bureaucracy and plea for popular rights carried the greater weight with the authorities for the reason that they emanated not from a dangerous revolutionary, but from a safe Tory. But for all his Toryism his influence was here uniformly cast on the side of liberalism and progress. His retirement is indeed a great loss, and we can only hope, as indeed we have reason to do, that the *Times of India's* policy will remain unchanged hereafter; and we have no doubt that Sir Stanley will still continue to serve India as opportunity offers.

**Another Protest.** THE outraged feelings of the country in respect of the salt-tax are seeking expression through public meetings in addition to those through the Indian Legislature and public bodies representing various interests. Some time ago a public meeting was held in Madras under

the presidency of Mr. Seshagiri Aiyar and on Monday last Bombay held a very influential meeting, convened by the Presidency Association and presided over by the Hon. Mr. Phiroze Sethna. The resolution adopted at the latter meeting not only protested against the enhancement of duty on a prime necessity of life and the exercise of emergency powers of certification in connection with it, but was emphatically of opinion that certification in this case was utterly unjustified according to the wording of the section in the Government of India Act. The *New Leader* too takes this view and says:

"Even so cautious a journal as the *Economist* is moved to "profound uneasiness", feels that the terms of the Act are being strained and that the Viceroy and his advisors are "playing with fire."

**DR. BESANT** is unwearied as ever in her devoted service of India, and we owe it to her influence and exertions that an Indian Parliamentary Committee has now been formed in London. Dr. Besant received news of the formation of the Committee on Thursday week. *New India* gives the following further particulars about this Committee:

Colonel Wedgwood, M. P., was elected as Chairman, Mr. Morel, M. P., as House of Commons Whip. The members will be drawn from the four parties in the House: Liberals, National Liberals, Conservatives and Labour. There will be an auxiliary Committee outside the House, with Major Graham Pole as Hon. Secretary. The British and Indian Union, which eschews party politics, and takes up questions of Imperial politics, will help in the education of the British public on Indian conditions. Among its members are such tried friends of India as the Rt. Hon. E. S. Montagu, P. C., Muriel, Countess De La Warr, and the Lady Emily Lutyens. Viscount and Viscountess Erleigh, the son and daughter-in-law of H. E. the Viceroy of India, are also members of its Committee. Dr. Besant has been cabled to for literature."

**Redistribution of Portfolios.** DURING the last session of the Indian Legislature the complaint was publicly made that the most important subjects had been concentrated in the hands of the European Members of the Viceroy's Council, that comparatively unimportant subjects were allotted to the Indian Members, and that while the former were overworked the latter were growing fat for want of sufficient work. But all hope of a fairer allocation of work has now been falsified by the Viceroy's notification, according to which Mr. Innes will be in charge of commerce and railways which are both difficult and responsible subjects abo-

unding in patronage, while Messrs. Sarma and Chatterjee get a miscellaneous collection of comparatively unimportant subjects to their share. In this redistribution of portfolios Lord Reading has paid little heed to the recommendation of the Acworth and Inchcape Committees that Railways, Posts and Telegraphs should be in charge of one Member, so that Railways might receive their legitimate measure of attention at the hands of the Government of India; and too much burden and responsibility is being thrown on Mr. Innes for efficient work to be possible, while the Indian Members are denied the opportunity of acquiring experience in the administration of important subjects.

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**Kenya Deputations.** WE wish godspeed to the Indian deputations that sailed for England last Saturday in connection with the Kenya question. Of these deputations one, consisting of and appointed by the Indian community of East Africa, came here on their way to England in order to obtain advice from friends and leaders among them Mr. Gandhi. It is a great disappointment to them that the Bombay Government did not allow them to interview Mr. Gandhi in jail on this subject; but this decision of the Government, however unnecessary and regrettable, does not come as a surprise to anyone who knew their previous attitude. Mr. Andrews has gone as advisor of this deputation. Then there is the deputation appointed by the non-official members of the Indian Legislature. Messrs. Sastri and Jamnadas sailed last Saturday and Mr. Kamat is sailing by the next boat. The Imperial Indian Citizenship Association has sent a third deputation consisting of Sir Dinshaw Petit and Mr. Jinnah. In addition to these there is the Indian Overseas Association in England of which Mr. Polak is Secretary and Lord Hardinge President. The Indian case will thus be strongly represented. We hope that, in the present case at any rate, confusion will not be found to lie in multiplicity of counsellors.

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**Settlers' Mentality.** BULLETIN NO. 4 of the Imperial Indian Citizenship Association gives us an insight into the mentality of the European settler in Kenya. The *East African Standard*, from which extracts are given in the bulletin, would appear to claim to have made an important discovery regarding the psychology of the educated Indian: he jumps at conclusions.

When the gospel of "equality for all" was first launched upon an astonished world, it was the Indian who said that now all Indians were equal with all whites. That surely was jumping to a conclusion that the most hare-brained expounder of the original doctrine could never have contemplated. To-day we see that Indians have jumped to the conclusion that Lynch law, and the throat cutting of all the Indians in Kenya, is to be the order of the day. That such rights could not be forced on the country without bloodshed, has been hinted at, but it was European blood, and not Indian blood which was referred to."

Yet only a few lines later occurs the passage :

It is useless for Indians to think of coercing Kenya through the good office of India by means of the Colonial Office, unless there is indeed a desire to provoke that action which His Highness the Aga Khan would be sorry to see. (Italics ours.)

So representation through the Government of India to the Colonial Office will provoke these gentlemen to shed Indian blood though they would have us believe it is European blood!

\* \* \*

ANOTHER wonderful discovery to the credit of the Kenya settlers is that India is in a state of anarchy as a direct consequence of the application of the doctrine of equality. Just behind the Duke of Connaught there came to India a great traveller from Kenya and he saw *hartals* and he talked to civil servants and army officers concerning them and they all told him that India had been ruined by the new policy of equality (between Indians and Europeans) and that their life-work had all been wasted! This great traveller—Major MacDonald—perhaps never heard of the Jallianwala Bagh, nor read the speeches of the Duke, nor took the trouble to acquaint himself with the reason of the Duke's visit. On returning to Kenya, however, he had large meetings of his countrymen convened and addressed them on the things he saw in India, and they crossed their arms and said, "Lord save Kenya from such a plight." And they passed the following resolution in many places :

This public meeting of the European community of Nairobi (or other place) warned by the state of sedition and license which an inappropriate policy has brought about in India, by the straits to which their fellow-countrymen and women and loyal natives are thereby reduced, registers its determination to oppose the imposition on this country of any policy which does not contain sure safeguards against the possibility of the European and African peoples of this country suffering a like fate to that of these peoples.

And people capable of such blatant ignorance or such wicked perversion of truth presume to claim superiority!

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**Amritsar Riots!** IT was a cruel irony of fate that on the fourth anniversary of the Jallianwala Bagh, where four years ago common aspirations and common sufferings brought the Hindus and Muslims closer together than ever before, Amritsar should have witnessed a serious Hindu-Muslim riot and that British soldiers should have been called in to protect members of each community against the hooligans of the other. The feelings between the two communities have grown steadily worse in the Punjab during the last two years and been considerably aggravated after the Multan riots, the attempt of the Urdu Press being far from pouring oil on the troubled waters. We may, however, hope that this outbreak marks a turning point not only in the relations of the two communities, but also in those of the Government and the people in that province. The shadow of Jallianwala Bagh, which three years ago haunted

His Royal Highness the Duke of Connaught, might now well pass altogether from the minds of the people of Amritsar when they think of the protection given them last week by British soldiers against hooligans of their own country. Both Hindu and Muslim leaders have begun to see the danger of allowing the lower classes in each community to cherish vengeful feelings towards the other, and there is now a better prospect of *rapprochement* between them. But most important of all is the fact that the Deputy Commissioner of Amritsar requested the help of the Akalis for keeping order in the city and that his request was most readily complied with by the Akalis under the leadership of Sirdar Mehtab Singh who was only recently released from jail. Jathas of these Akalis who only last year were treated so brutally by the police, now patrolled the city the whole night and heartily co-operated with the police and the military, earning the gratitude alike of Government and people. This invitation of Government to the Akalis and their response is one of the noblest episodes in recent history and we hope will mark the beginning of a new era of trust and co-operation between Government and people.

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Rationing of Liquor  
in Bombay.

WE are glad to be able to assure those of our readers who inquired of us as to the present position of the rationing policy in Bombay that that policy has been carried this year to another stage. In the year ended December 1922, it will be remembered, the maximum quantity of country liquor supplied for sale was reduced by 10% in Bombay and 5% in the mofussil, taking the quantity consumed in 1920 as a basis and this year a further reduction of 10% and 5% respectively has been effected. At the time of the auctions in 1922 an announcement was duly made to the effect that the quantity of liquor available for sale in the year would be reduced by the proportion mentioned above, so that this second step in carrying out the rationing policy may be said to have been actually made and not only intended to be made. In regard to our comment in the issue of 15th March on the Minister's statement as to the unwillingness of the people to bear additional taxation for the purpose of wiping out drink money, we find that we were in error in attributing to the Minister an allegation he never made. It would appear that he has been warning the Council that a complete cessation of excise revenue would necessarily make a heavy addition to the existing burden, but he has always been adding that, however reluctant the Council may appear to bear additional burdens, they would accept them without serious complaint.

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Brahmans and  
Council Elections.

THANKS to the vigilant patriotism of Mr. A. Rangaswami Aiyangar, editor of the *Swadesamitran*, India has been saved from a dangerous Liberal plot! It would appear that certain Liberals of Madras—

among them the Rt. Hon. Srinivasa Sastri, Sir P. S. Sivaswami Aiyar and Mr. G. A. Natesan—thought that communal feeling in the Madras Legislative Council would decrease and parties be formed on principles, if at the next elections very few or no Brahman candidates sought the suffrage of the electorate. A private circular letter was therefore issued to prominent Brahman (Liberal, we presume) politicians, with the idea of making it public, if sufficient support was forthcoming. It is in publishing this circular and commenting on it before such support could come that Mr. Aiyangar's heroism lies. He sees in this 'deplorable and mischievous proposal' an attempt to induce Brahmans 'to non-co-operate with their non-Brahman brethren and boycott the forthcoming Council elections.' However decorously worded, the circular meant, according to him, 'Let the non-Brahmins stew in their own juice.' If he had been less anxious to make political capital out of this circular, he might have observed that it suggested abstention from candidature and not from voting, and therefore it could mean neither non-cooperation with non-Brahmans nor boycott of the Council elections. The idea contained in the circular is certainly commendable and practicable though all Brahman politicians are unfortunately not yet ready for it. It may not be out of place to mention here that it originated not with the Brahman Liberals, but with a non-Brahman independent, who advocated it in the papers some time ago. Let us hope that for discovering this mare's nest Mr. Aiyangar will be rewarded by the non-Brahman party in the ensuing elections!

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Bihar Retrenchment  
Committee.

THE report of the Bihar Retrenchment Committee compares unfavourably with other retrenchment reports in two respects. One of them is that the financial results of the Committee's recommendations are not given, so that one does not know how many lakhs could in their opinion be saved on the whole and how much in each of the different departments. The other is that the official members of the Committee—one Executive Councillor and the two Ministers—felt themselves unable to support those recommendations of their colleagues that directly or indirectly affected the pay, status or prospects of the Imperial Services; that is, on the broad question of the Indianisation of the Services. Nevertheless, the non-official members have made detailed recommendations in respect of every department, but they are bound to suffer for lack of support from the official members of the Committee. There is one recommendation of theirs, however, which we think should be carefully examined in all provinces with a view to its adoption. It is the appointment of Honorary Munsiffs for trying small cause, rental and other cases of less than a certain value. When criminal cases which are more complex than these simple civil ones are being tried by Honorary Magistrates, and when village Panchayats are employed to try money suits up to Rs.50 and rent suits up to Rs. 25, why should not the Committee ask Honorary Munsiffs or municipal panchas be allowed to try similar suits with a higher jurisdiction? The Committee calculate that this recommendation, if accepted, would enable the Government to make a reduction of 25 p.c. in the number of munsiffs now employed.

## THE INDIAN ECCLESIASTICAL ESTABLISHMENT.

### I.—INTRODUCTORY.

LAST week's session of the Bombay Diocesan Council draws once more attention to the curious relationship of the Government of India to two Christian sects, the (episcopalian) "Church of England" and the (presbyterian) "Church of Scotland"—a relationship going back to the now-a-days quite obsolete assumption of their being "National Churches."

The Reformation was the cataclysm which terminated the existence of a "Christendom," i. e. of a Christian world which was at unity in itself, though for the purpose of secular government divided into a number of so-called "languages" or "nations" or kingdoms. The centre of that unity was the Pope, who, as spiritual world leader, naturally claimed also the right of acting as "censor" of the temporal power—a kind of moral auditor-general, so to speak. But since, in secular affairs, to censure one party (even on the loftiest moral grounds) is to aid the opposite party, it is equally natural that the Pope should soon have tended to grow from an umpire into one of the players in the European diplomatic game. This double rôle had become so intolerable at the time of the Reformation, that, at least in Northern Europe, the system was clean swept away and for it substituted the absolutist theory of kingship, according to which the Prince was sovereign in his own realm, supreme "by the grace of God" both in secular and in spiritual affairs. This Protestant substitute popedom of Absolutist Kings after the Stuart model was however soon found to suffer from grave defects: and after wars of religion had devastated Europe for a century or two, the axiom, "whose subject I am, his religion I profess," in its turn was abandoned and the modern one substituted, that "religion is the private affair of the individual."

In England, where the archaic lingers longer than elsewhere, the idea of a "National Church" has survived to our very day; in fact every village in England until quite recently reproduced in its squire a lilliputian, but for all that very real, autocrat who saw in the rector nothing but one of his lieutenants. Army and Church indeed were sister services, whose aim was one and the same—viz. to keep the classes and the masses in due order and to teach perhaps the one kindness to their inferiors but certainly the other due subordination to their "betters"—only the methods differed, in that the one employed force and the other persuasion. This prostitution of religion necessarily reduced the "National Church" (of England) to complete impotence and seeing its utter inanition under the Hanoverians, one cannot but admit same force in the familiar argument that no purely human institution could have survived such degradation. In any case, there was reaction and revival: in the 18th century

through the Evangelicals, in the 19th through the Tractarians. Though theologically differing, both movements ended in a repudiation of the claims of the State over the Church—the Evangelicals under Wesley's successors completely breaking with the Church and forming an independent sect of their own; the successors to the Tractarians in our own days clamouring for "Disestablishment", even at the cost of "disendowment" and obtaining a first instalment in that direction by the passing of the Church of England "Enabling Act" a few years ago.

Now it is obvious that the State—or rather the state's men who govern it—are always ready for Disendowment, whether the men be English Whigs growing fat on the plunder of monasteries or Russian Bolsheviki eking out their revenues by confiscating Church treasures. Disestablishment, on the contrary, is little relished by them: for the last thing that men in power wish for are inconvenient critics of such independence and weight as a truly autonomous Church would tend to constitute. To refresh our readers' memory as to the soreness felt by the State when a Church dares to speak freely, we would remind them of the howl with which official propaganda greeted the protest of the English Episcopate against Black-and-Tannery in Ireland or the conspiracy of silence with which the report of the Archbishop of Canterbury's Committee (declaring the present industrial order to be un-Christian) has been rewarded.

After this somewhat lengthy, but we believe necessary introduction to a subject, rather remote from the average reader's ken, we can revert to the position of the Anglican Church in India to-day, faced as it is by an insistence from without on disendowment and by a demand from within for disestablishment.

### II.—DISENDOWMENT.

Disendowment, always in the air, received a powerful stimulus by the Inchcape Committee's Report, or rather by the penetrating and masterly "Supplementary Note" appended by Mr. Purshotamdas Thakurdas to the Committee's findings on Ecclesiastical Expenditure. Indeed the Committee's conclusions are a meagre affair of 30 lines (compared with the three pages of the "Supplementary Note"). After dismissing the phenomenal rise in this expenditure (from 19-15 lakhs in 1913-14 to 33-83 lakhs in 1922-23) as "entirely due to the revision of pay," &c., they find that five chaplaincies have already been abolished and therefore look for the abolition of some more: settling on the figure 16 for the fortuitous reason "that 16 chaplains are due to retire next year," when "these vacancies should not be filled." Referring vaguely to some "minor economies that should also be possible," they end by recommending a reduction of two lakhs. As will be seen, the Committee never came to grips with principle and there is no more apparent reason for the Committee's offer of Rs. 31-83 lakhs against the budgetary figure of Rs. 33-83, nor for the Govern-

ment's final acceptance of Rs. 32-83 lakhs, than there is inherent in the customary chaffering of the bazaar. For in the absence of any principle, it is clearly impossible to say whether the abolition of 5 or 16 or even of the whole 166 chaplains of the Church of England in India is right or wrong; or whether even the reduction of one lakh is defensible.

Fortunately Mr. Purshotamdas supplements the very serious deficiency of this jejune report of the majority of his colleagues. Making straight for "the policy underlying ecclesiastical expenditure," he finds it formulated in a minute of the Court of Directors of the E. I. Co. as "our duty to provide the means of spiritual instruction according to the principles of our National Church for the Christian servants of the State and their families." This formula has since been narrowed down considerably—first of all so as to refer only to those born in Europe, and secondly to the military: Lord Ripon laying it down that, if the Government's obligation extended to Christian servants born in India, it would necessarily imply an obligation to provide for the religious needs of non-Christian servants too; and the Finance Committee of 1886 recommending that the employment of chaplains should be confined to military stations, cathedral towns and headquarters of Government.

The latter policy (which is the one still in force) is clearly a rather weak compromise. For if British troops have to be found in padres, as they have to be found in food and wearing apparel and houses: it follows that British civilians who are paid inclusive salaries, out of which they have to provide their own food and clothes and have to pay their own house rent, must also be required to pay themselves out of such salaries for their religious wants. The only basis on which civilians can claim free spiritual ministrations is that they are members of the "National Church of England"—a theory, however, which has only to be baldly stated, to be recognized as utterly obsolete. In any case with its much vaunted and much pledged "neutrality in religious affairs," the Indian Government cannot countenance any such "National Church" claims. And seeing the rates of pay enjoyed by British-born servants of the Government of India, one can but echo Mr. Purshotamdas' dry remark, that "I do not believe that they are not capable of paying for their religious ministrations." But if that is so, there is not only no reason why the present system of civil chaplaincies should not be reduced, but why it should be continued at all. And if, as it must be clearly conceded, all these Civil chaplaincies must go, it follows that, since all that remain would be military chaplaincies, these latter should be transferred to military expenditure, as one of the items making up the cost of the British Army in India: in which case the whole of this "Ecclesiastical Expenditure" item would at last disappear from the Indian Budget, on which it should never have

found a place.

Not that we advocate losing sight of the cost of these spiritual ministrations to the British troops, once the item has been transferred to its proper Expenditure heading. For of the 166 Church of England chaplains 100 minister to British troops and since their average cost *per annum* is Rs. 20,853 each, their total would still cost the Army nearly 21 lakhs—not so inconsiderable an amount as not to deserve further looking into. And doing so, we find that once more the Church of England seems to be enjoying a unique advantage (shared by the Church of Scotland's 18 chaplains) based again on the exploded idea of the "National Church", according to which all Englishmen are presumed to be Episcopalians and all Scotsmen Presbyterians. But from a footnote of Mr. Purshotamdas we gather that not only are ministrations to British troops obtained from Roman Catholic and Wesleyan chaplains, but also that such services can be obtained at the modest rate of a grant-in-aid of about Rs. 300 per month! This sum indeed seems to refer only to a remuneration of part time services in the case when only few men of the troops concerned belong to the denominations in question: and we certainly cannot venture in this place on a consideration of the whole system of military chaplains in the British Army. For though it is conceded on all sides that to give to these chaplains high pay and high rank is rendering a very poor service indeed to religion, the fact remains that as long as India is compelled to hire British troops, these troops will have to be paid and found according to British standards. But even so, the Indian Government is entitled to demand that spiritual ministrations in their Army should be remunerated on a scale applying equally to all denominations and to refuse to recognize even there the spurious claim of any "National Church."

However, even if it was impossible to reduce ecclesiastical expenditure in the Army to less than the present figure (*i. e.* 21 lakhs), the fact remains that the balance of 12 lakhs now spent ecclesiastically outside the Army is not an expenditure which can legitimately be placed on the shoulders of the Indian taxpayer. To ask him to pay 66 English and 11 Scottish chaplains (remaining over and above the 100 and 7 respectively now said to be necessary for the Army), is simply indefensible. With Mr. Purshotamdas Thakurdas therefore one can but insist—quite apart from any further reductions perhaps possible in the Army Chaplains' Department—that the goal of retrenchment in the civil ecclesiastical department is not the two lakhs recommended by Lord Inchcape, but the twelve lakhs recommended by Mr. Purshotamdas—*i. e.* the total abolition of the department. As for the rate of advance towards that goal the Inchcape Committee seem to have indicated what was in their mind by recommending that vacancies should not be filled. This principle seems fair: for if on the one hand little would be gained,

by curtailing the time of service contracted for with the present incumbents, on the other, little can be said for prolonging the system beyond that time. After all it is a fallacy to think that an annually recurrent lopping off of an inch at a time is less painful than the cutting off of an ell at one fell swoop: on the contrary, the Church would seem to us to be more likely to gain the necessary monetary support from its now apparently rather heedless members by confronting them with the *fait accompli* of complete disendowment. In any case, how can the Indian taxpayer be reasonably asked to go on paying, until the *Sahib-log* are pleased to make up their minds as to their financial responsibilities in matters spiritual?

No, disendowment as soon as ever possible must be the aim—on principle no less than for the sake of economy.

What then about Disestablishment?

### COMPULSORY EDUCATION.

THE Bombay Presidency is now endowed with a Compulsory Education Act—an Act which does not merely confer an option on local bodies to introduce compulsion at their discretion, but gives power to Government to require them to introduce compulsion whenever it sees fit to do so. The law is framed with judgment, and if it is executed with energy there is no reason why, as proposed by Government, elementary education should not be made universal throughout the Province within the next ten years. In this year's budget provision is made for supplying one-tenth of the total educational deficiency and it is therefore to be presumed that this year at least Government will give no cause for complaint on the score of laxity in applying the law. But it may give more signs than it does at present of its determination to carry out, with a whole heart, the programme it has laid down for itself. No rules have yet been framed under the Act, and without these rules no municipality or district board will have an incentive to move in the matter. We hope that the Government realizes that the legislative instrument it has fashioned in the Compulsory Education Act is but a means to an end and will be of value only in so far as it is used. It is not every country possessing a Compulsory Education Act which has succeeded in making education universal. In some countries it has remained a dead letter for certain periods, and in some others it has been administered with much less stringency than is desirable. In several of the Indian States the law of compulsory attendance exists only in name, but in reality the state of education there is much worse than in adjoining British territories under a voluntary system. A classical example, however, of this sort is furnished in Matthew Arnold's famous report, which shows that a Canton of French Switzerland, where instruction was nominally obligatory, was not educationally

better off than another where instruction was not obligatory. The law in the Canton of Vaud, for instance, said that parents not sending their children to school were to be warned, summoned, sentenced to fine or imprisonment, according to their various degrees of negligence. The law was quite adequate in its penal powers, but was never carried into effect, with the result that education was not more widely diffused there than in the Canton of Geneva, which did not profess to make education compulsory. Vaud was not quite backward in education, but it did not derive any part of its progressive character, such as it was, from the law of compulsory education. Matthew Arnold says: "What I wanted to find out was, whether the legal obligation was actually put in force to constrain the attendance of children who without such constraint would not have attended; whether in Vaud, where education is compulsory, children went to school who in Geneva, where it is not compulsory, would have been at work or at home. I could not find that they did. I was told that it was necessary to execute the law with the greatest tact, with the greatest forbearance; but in plain truth I could not discover that it was really executed at all." To pass a law, therefore, making attendance at school compulsory on children is not the same thing as to enforce it, and there may occasionally be a great hiatus between the two. We hope that the Bombay Government will take occasion now and then of showing that it is fully alive to this difference and that it realises the need of enlisting the sympathies and support of the public in a matter in which no step forward is possible without them.

There ought to be a more general recognition of the fact that, even with a law of compulsion, dependence must ordinarily be placed on the willingness of the people, and therefore means must be adopted to stimulate the latter. For, after all, you cannot dragoon children into school if parents in general are actively opposed. And it is a great mistake to think that a law permitting the application of coercion dispenses with the necessity of giving as much play as possible to moral suasion. A Compulsory Act is best enforced in those countries where it becomes necessary on fewest occasions to resort to it, and where the general consensus of opinion is in favour of education. This does not mean that compulsion serves no useful purpose. Compulsion is certainly necessary, but it must be held in reserve and only a madman will think of utilising it as a normal procedure. That being the case, the Government must show itself anxious to receive, and people must show themselves anxious to extend, help and co-operation in the task of founding a national system of education. In the last analysis, the progress of education in a community is proportioned only to the interest which they feel, or are made to feel by their leaders, in education—compulsion or no compulsion. And if it is true, as we have shown above, that a law of compulsion does not necessarily con-

note flourishing education, the converse is equally true, that the want of a compulsory law does not necessarily connote a languishing state of education. Matthew Arnold's report shall again supply an example. In Holland there was no law of compulsion at the time, but its system of education was as good as any other and better than most. A great advance had been made towards universal education there—one in eight of the population being in school. There was neither the obligation upon communes to provide schools, nor the obligation upon parents to send children to school. And yet this splendid result was due to the high pay and standing of the teacher and the effectiveness of the inspection, which means, in other words, the enthusiasm of the general public. An elementary school teacher in towns was given a salary of from £120 to £160, which is now equivalent to many times that amount. The Inspectors, on the contrary, gave their services gratuitously. They received allowances for their expenses while engaged in the business of inspection, but no salaries. Either they were men with private means, or men exercising at the same time with their inspectorship some other function, which provided them with an income. Yet they were among the most learned men in the country, and it was considered a very high honour indeed to be admitted to the inspectorate. It is difficult to believe that such an elaborate system of education reposed on voluntarism, but it is a fact, and it is a fact which we must never allow ourselves to forget at a time when people have almost come to believe that compulsion is a short cut to universal education, and having the instrument of compulsion ready to our hands, we need waste no time in inspiring enthusiasm in the public mind for education. It is therefore necessary at this time, if our law of compulsion is to be attended with success, that an earnest endeavour should be made to call forth public sympathy and support in favour of education. It will not be a difficult task, but for the present neither the authorities nor the people's tribunes seem to be sufficiently mindful of the need.

#### A LETTER FROM LONDON.

(FROM OUR OWN CORRESPONDENT.)

LONDON, MARCH 29.

#### MANAGEMENT OF INDIAN DEBT.

THE City Editor of the *Times* thinks that Mr. Purshotamdas Thakurdas's suggestion, in the Indian Retrenchment Committee's Report, that the Imperial Bank of India in London should be asked to take up the management of the Indian debt is quite a good one, though he adds that the proviso that Mr. Purshotamdas attaches, that this request should be made if the Bank of England continues to demand increased remuneration, is really beside the point. The Imperial Bank, says the Editor, at the moment is probably not equipped to take over at short notice the management of the ster-

ling debt, but if it is ever to be a central bank in anything else but name, it must be prepared to take over the responsibilities of such work, as well as the payment of salaries, allowances and pensions on account of the Government of India, as suggested by Mr. Purshotamdas. The Editor imagines that the Imperial Bank of India is fully alive to the fact that eventually it must undertake the full responsibilities of a central bank. He therefore looks forward to the time when the organization of the Imperial Bank will have advanced to a stage at which it can perform the full functions of a central bank, and can co-operate with other institutions of a similar kind. He would like to see the Imperial Bank of India appoint a strong London committee, such as exists in the case of the National Bank of Egypt, but there would, he adds, not be much point in creating a committee of this kind unless it was the policy of the Government of India to transfer work to the Imperial Bank of India which would give the committee something to do.

#### LORD PEEL ON KENYA.

Lord Peel made a strong appeal, a few days ago, at the annual conference of the Women's National Unionist Association, West Midland area, at Cheltenham, that the Imperial and international position of India should be kept in remembrance by people here, because they were matters upon which Indian opinion was acutely sensitive. The rights which had in recent times been granted to India were not to be regarded as empty compliments, but as a reality. Out of the new position a difficult controversy had arisen as to the rights of Imperial citizenship throughout the Empire which India considered she should possess, and steps had been taken to secure that position. The racial question and the position of Indians in different parts of the Empire and the way in which they were treated went to the root of the relations between India as a self-governing Dominion and the other Dominions and this country. He made an earnest appeal to the British people to give to the subject their gravest thought and that sympathetic imagination which was always shown in the treatment and management of the outlying parts of the Empire. It was a very necessary appeal, in view of the reactionary activities of the Tory Diehards, who have recently been trying to entrap the Duke of Devonshire into making admissions favourable to the white settlers of Kenya upon matters which are still in acute controversy between them and the Indian settlers, and which are to be the subject of discussion in May upon the arrival of the rival delegations. Lord Peel carried the matter still further yesterday, when he addressed a well-attended meeting of Unionists in one of the Committee rooms of the House of Commons. He placed before them the point of view of the Government of India and of himself and spoke in sympathetic terms of the attitude of the Government of India towards its Imperial responsibilities, emphasising that the supreme consideration was

the recognition of a settlement of the Kenya difficulty as a matter of Imperial and not merely local concern. He dwelt specially on the Imperial status which India has now achieved, and urged the importance of recognising that there should be no differentiation in dealing with the immigration question as between Indians and citizens of other Dominions within the Empire. His appeal for a generous and broad understanding of the difficulties which now beset the Government of India in its gradual progress towards political efficiency as one of the great Dominions within the Empire was received with enthusiasm by the large gathering of members. The point of view of the white settlers was advocated by Sir Frederick Banbury, who presided over the recent meeting at which they presented their case, and he was supported by Lt. Col. Murrough Wilson. Sir Benjamin Robertson, whose personal acquaintance with local conditions was of much value (other supporters of the Secretary of State being Sir Malcolm Seton, Sir Louis Kershaw, and Lord Winterton), strongly supported Lord Peel's argument, as did Sir Thomas Bennett, who elicited useful information showing that the fears that the white settlers would be outvoted by the Indians were without foundation, since the Europeans would have a majority of the non-official seats by election. Sir Benjamin Robertson showed that the average among Indians in Kenya was actually higher than India itself, and that there were very few of the low-grade type of immigrants often alleged by the whites. Lord Peel warmly repudiated the suggestion that either he or the Government of India only regarded one aspect of the question and ignored the claims of the white settlers. The proposals known as the Wood-Winterton agreement, to which he had given his approval, did not, in his opinion, infringe the undoubted rights of the Europeans.

COMMENT OF THE *TIMES*.

All this is very different from the tone of a leading article in last Saturday's *Times*. For many months now that paper has been publishing a series of despatches from its Nairobi correspondent, whose sympathies are obviously with the white settlers and who has been sending propagandist messages to London. For example, he cabled fully about the indignation created among the European population by the Achariar incident, but was significantly silent about the long-protracted provocation received by the Indian community, not from an obscure paper, but from some of the most highly placed members of the white population, culminating in an attack upon the morality of Indian widows and the insult by a Christian clergyman to the Mahomedan faith through the person of its founder. Another illustration of this partiality is to be found in a telegram to the *Times* appearing last Monday, in which the correspondent is careful to allege that the Indian delegation now on its way from Kenya includes the leaders of the extreme party—there is none in the sense in which the term is

used in India, all sections of the Indian community having agreed, until the Europeans had persistently rejected them, to accept the official proposals contained in the Colonial Office despatch of last September—but he refrains from adding that one of the members of the European delegation, Lord Delamere, is a notorious extremist, whilst, Mr. Grogan, another of that ilk, is busily engaged here already preparing the ground for his friends. A third attempt to throw dust in the eyes of the British public is the insinuation that the European delegation travel as trustees of the native races, a piece of the most unctuous hypocrisy in the eyes of all impartial students of the methods by which Kenya has been developed, by contrast with Uganda and the West African Colonies. However, to return to the *Times*. The paper actually suggests that some excuse must be found for the wild outbursts of the white settlers in view of Achariar's slanders, whereas the truth is that all these threats of violence against the Indians and the Administration had been made long before Achariar wrote at all, and in reply to the attempt to give effect to the resolution of the Imperial Conference. At the same time the journal acknowledges that the moderate Indian Nationalists support the claim for equal treatment for Indians in Kenya with arguments of a reasoned and constitutional character. Mr. Sastri's declaration that since Kenya is still a Crown Colony without self-government it cannot settle the character of its own population, and that the Imperial Conference resolution, in this respect, does not apply, is met by the answer that, since self-government (for whom?) will certainly come in time, the Home Government would certainly not be justified in prejudicing so vital a question. Yet that is exactly what the *Times* is, in effect, demanding. The whole tone of the article is generally sympathetic to the white point of view and hostile to that of the Indians, and, of course, the native question is dragged in, as though the white settlers were in any way sincerely anxious for the welfare of the natives. A significant paragraph states that the Duke of Devonshire has lately given certain assurances to the Diehard Unionists on the very questions that are to come up for consideration upon the arrival here of the delegations. No wonder the *Times* recommends the white settlers to keep their powder dry until their representatives can bring pressure to bear upon the Colonial Office even more successfully than they have hitherto been able to do. Perhaps, however, an indication to their friends here that success for the white settler cause in Kenya spells the break-up of the Empire by the withdrawal of India, may throw a little cold water upon the fires of their enthusiasm.



## REVIEW.

## TWO PEDAGOGUES.

GRUNWALD, PROF. DR. GEO.: *PÄDAGOGISCHER PSYCHOLOGIE*. Berlin. 1920 pp. vi+407.

COMPAGNAC, E. T.: *SOCIETY AND SOLITUDE*. Cambridge. 1922. pp. xi+228. 8s. 6d.

PROF. GRUNWALD'S is one of the best books we have come across on the subject of Pedagogics and one can indeed not get up from its study without a new sense of realization, how much modern civilization owes to the scientific genius of Germans, and how much we herein India lose, by lacking the facility of habitually keeping in touch with books written in the German language. Think of it, that of the 453 (1) books quoted by our author 431 are from German pens—the balance of 22 being made up of 9 French, 10 English, 2 Russian and 1 Swedish books! Quite apart of course from the fundamental fact, that, before our author writes his own book of 383 pages, he will study 453 other books which treat of his subject.

Moreover, whatever truth there may be in the condemnation of German books as heavy and prolix, it certainly does not apply to this case in point—which on the contrary is distinguished by an easy style and the lucidity of thought peculiar to those trained in the philosophy of Scholasticism. The book is divided into a general and special Psychology of Education; the former, after fundamentals, dealing with the psychology of the pupil and that of the teacher; the latter with the gradual unfolding in the individual mind of Science, Art, Morality and Religion respectively. As will be seen, the subject is a vast one; yet the author always manages to stick to the essentials and does not succumb to the temptation of losing himself in the bye-paths so dear to specialists and so fatiguing to the general public.

As regards the psychology of the pupil, he makes distinctions according to age (infant-child-adolescent), sex, temperament, talent and evaluation. Of temperaments he distinguishes 16, according as emotions arise suddenly or slowly, are violent or feeble, pass away quickly or tend to be permanent, are predominantly pleasant or unpleasant. As regards talent, he distinguishes according to the predominance of visual, auditory or muscular sensations; of memory or imagination; of practice or speculation or intuition. But the most fundamental classification of types he finds in the general nature of the value-judgments to which the individual is prone: the point of view from which everything is habitually apprehended by him and ranked—and thus he arrives at the four great types of mind, as respectively aesthetic, scientific, ascetic or metaphysical standards of value predominate.

The mere adumbration of the contents of this one section will, we think, be sufficient proof, not only of the wealth of matter treated, but also of the

exhaustive and thought-provoking manner of its treatment. The book in fact is a perfect mine for the educationalist—and not for him only. As an instance of the many subjects of far wider interest contained in the book, we will only refer to the parallelism between the psychological development of the individual and that of the race, as manifested in say, the more rapid rate of development, common both to childhood and child-races; the similarity between the drawings of children and those of undeveloped races; the emphasis of both, musically, on rhythm and loudness; their delight in fairy tales and their general confusion of the imaginary with the real; their love of "loud" colours and violent colour contrasts; their neglect of the critical faculty and inappreciation of shades of meaning; or again, say, the unmistakable parallelism between adolescence and such periods as Greece, e. g., passed through in the 5th century. B.C. and the West in the 18th A. D.—periods, characterized by a violent reaction against "childishness", a naive overrating of reason, revolt against all authority, &c.

Indeed the temptation to quote is overwhelming; fortunately, it is as difficult to know where to start, as it is, where to stop—and one is therefore reduced to refer the reader to Prof. Grunwald himself. But how many in India would be able to do so? Is it utterly quixotic to wish that such a book as this were translated into the vernacular and made a text-book in all places where persons are supposed to be trained as pedagogues?

The author of the second book reviewed—who is professor of education in the University of Liverpool—is well known to write perhaps the finest English prose of any living man, and the little volume before us goes far to confirm this reputation. At random we quote:

"It is in silence that men learn to listen, it is in meditation that they learn to act, happiness then lightens their faces when pain has traced upon them its transfiguring lines and turned mere suffering into sympathy... It is men who have practised meditation, and have in that supreme activity made the muscles of their minds at once firm and limber, who can turn themselves with easy versatility to the distracting engagements of the world, set them in a pattern, give them with order, unity, and endure them with an unflinching courage."

How beautifully said! In fact to the lover of letters, the mere reading of the book can but be an exquisite pleasure, quite apart from the ideas to which a master has given such lovely expression—and the only danger is that may be the aesthetic pleasure will make the reader altogether forget the purpose for which the book was written—which is, to advocate an educational policy. In fact, the book is none too easy to follow and is apt to resolve itself for many into an anthology of very fine and very wise sayings: *fehlt leider nur das geistige Band!* That leading idea anyhow is that true education must aim at a reconciliation of the rival claims of society and solitude; of man in his corporate and in his individual capacities; of originality and con-

vention; of unity and difference; of imprisonment and freedom. And when our readers after, we hope a close study will put down this little volume, will they ask themselves, not where in all India this reconciliation is being attempted; but where this, the fundamental problem of all education, is even being realized as such?

Z.

### MISCELLANEA.

#### KENYA DEPUTATION.

##### AN INTERVIEW WITH MR. SASTRI.

MR. SASTRI who sailed for England on Saturday last as the head of the Kenya Deputation elected by the non-official members of the Indian Legislature was interviewed in Madras by the Associated Press. The following is an account of the interview:—

1. Now that the opportunity for the public of knowing what you propose to do regarding the Kenya question has been denied since your lecture had to be abandoned owing to your unfortunate indisposition, will you please let us know what your views are regarding the Kenya situation?

A.—I have given general expression to my opinion on this question more than once. Our primary duty of course is to stand by our countrymen in that colony and to support their demands in respect of the equal status which has been promised us. The points of dispute are four in number and fairly well-known. It was understood that the agreement between India and the Colonial Office extended to all these four items. Apparently, however, within the last few months this agreement has been disturbed and the authorities seem to be contemplating the erecting of barriers to future emigration from India. Our people have in their turn begun to repudiate the former understanding which was only, after all, in the nature of a compromise. This move on their part was apparently taken under provocation and seems justifiable in the circumstances. I am persuaded that the Government of India would stand as firm as ever not only as to the assertion of equality but also as to the exact measures by which to carry it out. And from all accounts the fears once entertained of the attitude of Lord Peel and Earl Winterton are unfounded. By the last mail I have received information from Mr. Polak, who watches all Indian problems with a sleepless eye, that our case, when it comes to be considered by the Colonial Office, will be backed very influentially. There is, for one thing, the powerful advocate, Lord Hardinge, who has now assumed the lead of the Indian Overseas Association. Several well-known members of Parliament are friendly to our side of the dispute. The anti-slavery Association and some missionary societies are interesting themselves in the matter. So if the decision goes either wholly or partially against us it will not be for lack of knowledge on the part of the authorities or weakness or vacillation in the presentment of our case. We have to recognise in the last resort that to do what is barely right and proper in this instance the Cabinet has to wear down a section of their own countrymen who do not recognise, and in fact refuse to recognise, either the ideals of the British Empire or the actual promise of equality made to us in India. These truculent folk have doubtless many supporters in England both in and out of Parliament, so that both sides would receive the strongest possible representation and the British Cabinet must treat this as a first class issue concerning their honour before the world. That the white settlers in Kenya are actuated by the bitter racial spirit of South Africa and that in the end they desire their colony to become a part of South Africa are notorious facts. And the real dispute at the bottom is—Is the British Empire capable of reconciling India and South Africa or is it going to decide between the two? I am inclined personally to attach considerable importance to the fact that the Under-Secretary for

the Colonies is Major Ormsby-Gore, a man who is the soul of honour, and holds a much respected position, not only amongst the younger members of Parliament, but also amongst those who are believed to represent the ideals and principles of the League of Nations. There is also the possibility of the question being referred in the absence of a satisfactory settlement at present to a Royal Commission. Lord Islington and others have favoured the proposal for some time. If it is revived, it may be part of the duty of the deputation to consult friends and decide what to do. With such help as Mr. Andrews can give, we shall certainly be in no lack of competent guidance in London.

#### REFORMS.

2. During your stay in England do you intend moving in the matter of getting further instalments of reform before the statutory period of 10 years expires?

A.—I bear no commission in this behalf on this occasion. However, being a keen believer in the reforms being completed as early as possible, I should not be doing my duty if I did not use every opportunity of pushing on that cause. Perhaps public opportunities may not be availed of for this particular purpose. But I have many influential friends and acquaintances whose interest in Indian progress may be simulated and kept well-informed by private conversation. I hope also that the English press will give me some facilities in this direction.

#### SALT TAX.

3. You might have noted the divided counsel of various publicists in regard to the action to be taken by the country as a result of the certification of the Salt Tax by the Viceroy. Will you please let the public know what you think of the whole affair, i. e. what advice you tender in this connection?

A.—I consider certification by the Viceroy a great blunder. But I cannot agree that we shall gain much by either resigning from the Legislature or, as some people suggest, by adopting a policy of discriminate obstruction in the Simla session. Sir Montagu Webb seems to me to have adopted the best course in the circumstances. He has already prepared and sent to every member of Parliament three different memoranda on the present political crisis in India. He requests Parliament to reverse the action of the Viceroy. Whether he succeeds in this particular object or not, he will have advertised the Indian cause as much as possible and drawn attention to the really autocratic character of the certification and restoration powers of the Governor-General. If instead of frittering away their energies the leaders of Indian thought backed Sir Montagu Webb with all their strength, it seems to me that they would really be hastening the end of these arbitrary powers and prepare for the next stage of Reforms. That is one way of making good come out of the evil of certification.

4. Mr. Sastri said that he had at present no idea of going to East Africa unless events so shaped themselves there.

5. Mr. Sastri said that he was leaving for Bombay today and that he would sail for England in S. S. Kaiser-i-Hind on the 14th and would return by the 1st week of July to be able to attend the July session of the Council of State.

#### INDIANS IN AUSTRALIA.

THE *New Age* of March 22 has the following from the pen of Dr. R. W. Hornabrook:—

Mr. Sastri, on behalf of India, admitted the right of all self-governing Dominions of the Empire to control their own immigration policy. In other words, Mr. Sastri admitted the right of Australia to her White Australia policy, we in our turn admitting all those British Indian subjects who were already domiciled in our midst to full political and citizenship rights. But nothing has been done in this respect. Certain minor concessions were made at the time of Mr. Sastri's visit by certain of the States, but as far as the Commonwealth franchise is concerned, Mr. Hughes has not redeemed his promise. I was fortunate enough to be present at the remarkable speech made in the Queen's Hall Federal Parliament House last summer by Mr. Sastri to the members of both Houses (Senate and House of Representatives), and after the

delivery of that eloquent appeal for fair play and for us, as a sporting community, to play the game, there is not the slightest question that the mass of those present were strongly in favour of justice being done to British Indian subjects resident within the Commonwealth. They number somewhere about three thousand, and as no more are admitted under our immigration laws, their number is naturally growing less every day. In spite of the fact that these men are law-abiding citizens, paying their rates and taxes to the Government, and are members of the British Empire, they are denied the just and full rights of citizenship, whereas alien subjects, not members of the British Empire, who are not Asiatics, can obtain those full rights of citizenship by taking out naturalisation papers after a comparatively short term. If this is a sample of British justice towards fellow-members of the Empire, all I can say is that it is an exceedingly rotten sample.

### AN ALPHABET FOR THE VERNACULARS.

TO THE EDITOR OF THE SERVANT OF INDIA.

SIR,—Under the above title you kindly gave hospitality to an appeal for the appointment of an Indian Commission with Indian representatives to consider the question of a common alphabet for the vernaculars. In your notes you said: "When he (myself) can quote the late Hon. G. K. Gokhale as having supported the idea of a Commission, we may be sure it will not be brushed aside lightly."

Mr. Gokhale wrote: "I am entirely in favour of a thorough enquiry into the whole question by a competent body of men on which the principal alphabets at present in use shall be properly represented."

The direction of primary education is now under the care of Indian representatives. They are now legislating for unborn hundreds of millions, and deciding whether Indian children shall be subjected to walk into the temple of knowledge over rough rocks, or whether they may go in a plain, smooth path into the art and mystery of reading.

I have before me the "Statement of Moral and Material Progress of India" for 1920. Space will only allow of a few extracts. The Statement says: "Amongst the most difficult of the problems which await the social reformer in India is the elevation of the depressed classes." I hardly like quoting what Sir Narayan Chandavarkar says about the social condition. The words (page 155) are more scathing than any I have ever heard or seen. He concludes by saying that "Out of every ten Hindus, three are treated as beyond the pale of decent humanity." The Statement says: "The most obvious method for the uplifting of the untouchables, as indeed of the other depressed classes of India, lies in education."

Again after a reference to the magnitude and urgency of the problem of (elementary) education, where we are told that "roughly two-thirds of the population of a school-going age never make their way into an educational institution of any kind", the Statement says: "At present primary education in India is not merely defective in quality but also unsatisfactory in results. The great majority of children attending primary schools learn to read and write for not more than three years and on returning to agricultural pursuits soon forget these attainments."

As to "female illiteracy" the Statement says: "The importance of overcoming the existing female illiteracy is shown by the fact that throughout India only 1.38 million women and girls are under instruction of any kind."

As to "adult education" the Statement says: "A very large part of the education needed in India is adult education—education which will supply the great new electorates with some guidance in the use of the power which constitutional reforms have placed in their hands." The *Times* (Educational Supplement) told us that "the great majority of the men (voters) could not sign their names in the script of the local ty."

As one who had at one time over two hundred elementary schools under my supervision, I know something of the difficulties. They are great. India needs at the very least a hundred thousand more schools for elementary education. I

think they were promised. Better and better-paid teachers. Stricter and more helpful supervision. Unbroken attendance for years. Perhaps compulsory attendance of both boys and girls. Admission of all classes to all educational institutions. The best text-book for Indian conditions. Medical inspection of the children might be of great service. All these things and many others will be helpful. But why not first let there be a serious consideration as to whether the indigenous graphic signs are the very best which can be provided. Take one illustration only. Tamil takes over 150 different types to print its letters; Malayalam with almost exactly the same sounds is burdened with some 750 complicated and intricate types. And how came this about? Simply by Tamil having no separate letters (characters) for double or conjunct consonants. Tamil and Malayalam people can understand one another when speaking, but cannot read a word of one another's books. You may find the same teacher with Tamil and Malayalis under his care. Tamil is easier to learn to read than Malayalam. Then why different characters for Bengali and Oriya?

I plead and plead most earnestly to the friends of Mr. Gokhale for a serious consideration of the whole question. Let some simple alphabet be found and allowed sanction for optional use in schools and public courts and offices, and within one generation India may become as literate as Japan.—Wanted, a simple, phonetic, common alphabet with just one letter for each main elementary sound, and most children will learn to read a mother tongue in a week or ten days and never forget their letters. The American Indians learn to read easily in a week. The Africans of Uganda come to a centre, learn to read in one week or so, go away and become teachers of other Africans to read. The Japanese child of three learns to read, but he has only 47 simple signs. And when Sir Isaac Pitman and others conducted their experiments in phonetic English no difficulty was experienced, so far as learning to read phonetic English was concerned.

The problem has been solved for the Indian blind. Go down to Bombay and ask at either of the two blind schools there and you will find no difficulty in learning to read.

The final criticism of the Statement is that "Indian education is top-heavy", that is, "the lower classes are largely illiterate, while the middle classes... are far more highly developed." I suggest that the national saving a simple common alphabet would effect would go far to provide funds for every Indian child being at least taught to read.

With best wishes to the SERVANT OF INDIA,

58 Parkgate Roup Chester

J. KNOWLES.

THANKS to the vigorous efforts of the Deccan States Association, the Indian States in Maharashtra are astir with new life and their subjects are holding conferences to ventilate their grievances and aspirations. One such conference was successfully held this week at Shahapur (Sangli) under the presidency of the well-known publicist in regard to State matters, Mr. G. R. Abhyankar, who in his opening speech passed the administration of Sangli under a critical, albeit sympathetic, review. He was able to show that primary education in the State, though nominally compulsory, is at a standstill if not actually thrown back; that there is a pronounced tendency to absorb the growing revenues of the State into the personal expenses of the Chief; that the embryonic Representative Assembly founded by the British Administrator during the Chief's minority is losing all its vitality owing to the not too sympathetic attitude of the State, and so forth. The President exposed all these ugly features in the administration and made an appeal to the Chief to introduce real representative institutions.

A Conference in Sangli.

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