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TOPICS OF THE WEEK.

THE Council of the Deccan Sabha has sent the following cablegram to the Premier, the Secretary of State, Lord Sinha and the Hon. Mr. Sastri:—
"Council, Deccan Sabha, protests most earnestly against rumoured introduction (in) approaching sessions of Imperial Legislative Council of Indemnity Bill regarding recent doings (in) Punjab. Such procedure obviously calculated (to) anticipate and prejudice results of appeals specially permitted (by) Privy Council and of the long-promised enquiry which country impatiently awaits. Indemnity preceding enquiry will not only make enquiry valueless, but create gravest public misgivings and distrust. In all loyalty and in best interests of good Government, Council beseeches His Majesty's Government (to) intervene without delay and prevent action entirely injurious (to) public faith in British justice. Sir Hormusjee Wadya, President."

THE death of General Botha has removed one of the most piquant personalities as well as one of the pillars of the British Empire. Without doubt he was one of the unifying forces of the Empire, but for whom South African Nationalism or Hertzogism might have proved a formidable disruptive factor during the Great War and in the early stages of the Peace Conference. An old-fashioned chivalry, sense of honour and regard for his plighted word seem to have been the master-keys to his character. It is they which enabled him to stand shoulder to shoulder with the statesmen of the other dominions in his loyalty to the British connection, though as a Boer who had fought the British tooth and nail for the independence of his native-land, the temptation may have assailed him to strike a blow for full freedom in the days of England's sore

distress. It will be interesting to watch whether and how far his passing away promotes the centrifugal tendencies and forces in South African politics represented by that stormy petrel Hertzog, and his followers.

* * *

WHO will be General Botha's successor? We cannot think of a happier choice than General Smuts to fill the gap created by the death of the former. In his fidelity to his plighted word and sense of chivalry, General Smuts is second only to General Botha, if it can be said that he is second to anybody at all. In statesmanship and a reasoned loyalty to the British connection as the last hope of the federation of mankind in a friendly commonwealth, General Smuts is head and shoulders above his departed chief. He is one of the few men in the world who have got the intricacies of International politics at his finger's ends. It is well-known that his ideas have been largely incorporated in the League of Nations Covenant. We have President Wilson's testimony to the fact that he had done some "very clear thinking" on this question. Above all, he is an idealist—a rare object in British Imperial politics—who believes in and stands for the Human Commonwealth and who strives towards that goal by his words and deeds. We will be glad to see him installed in General Botha's place, though we are sceptical about his attitude towards the Indian settlers in his country. The average Boer who has apparently not yet outlived his primitive notions of right and might and their relative value may prove too much even for him. [After the above was in type, a Reuter's telegram announces that General Smuts has become General Botha's successor.]

* * *

"THE Moderates are too busy saving the Bill to worry Mr. Montagu with such unpleasant subjects as the Punjab episode." Thus the *Hindu* in a leading article. If the leader-writer of that journal is in the habit of reading his own paper, he would not have missed a recent Reuter's telegram unless he had taken care to overlook this particular wire, which appeared in all the papers in India, including the *Hindu*, to the effect that the Moderates had met and strongly condemned the Punjab sentences and communicated their resolution to Mr. Montagu. We have yet to learn that the Extremist deputation in London have done even this much. The amount of work done in this behalf by patriots of Madras will be found out

on a reference to some recent issues of *New India*. The *Hindu* quotes its London correspondent, as if the opinions of its "own" correspondent could in any way justify its deliberate ignoring of an impartial telegram of Reuter stating a definite fact that had already taken place! In a later issue the *Hindu* has made it clear that its sole object in making such a sweeping assertion against the Moderates was simply prompted by its notorious love of running down one or two members of the Moderate deputation. Even so restricted, the statement is a barefaced lie which only such an expert in that art as our contemporary can be capable of.

* * *

THAT the leader-writer of the *Hindu* was drawing freely from his own lively fancy and not from any facts in imputing callousness to the "other members" of the Moderate Deputation (except Messrs. Chintamani and Ramachandra Rao) with regard to the Punjab episode is borne out by the following statement which we cull from a letter addressed to the Nationalist organ, the *Bombay Chronicle*, by Mr. Jamnadas Dwarkadas, himself a prominent Nationalist and an eye-witness of what he describes. Writing from London under date 31st July (we request the *Hindu* to note the date), he says, "We were informed later that Mr. Kali Nath Roy's sentence was reduced to two months' simple imprisonment. At the other news that came from India about the transportation for life of Lala Harkishen Lal and others, we were horrified. Mrs. Besant at once wrote to Mr. Montagu. And the Moderate leaders, Mr. Banerjea and Mr. Sastri, did their best and were informed, though not authoritatively, that Mr. Montagu had requested the Viceroy to suspend the sentences pending the enquiries to be made by a Commission to be appointed by the Government of India. I am inclined to think that this is true. From what I have been able to see and hear of Mr. Montagu, I believe he is sincerely trying not only to give India as large a measure of self-government as he possibly can, but also he is doing his best to remedy the situation that has arisen in the Punjab as a result of Sir Michael O'Dwyer's stupid policy." We may console the *Hindu* with the reflection that historians will judge the various Indian deputations now in England and gauge the work of the individuals composing them, not by what the *Hindu* says, nor by what they say of themselves, but by what such impartial eye-witnesses as Mr. Jamnadas Dwarkadas say of their work.

* * *

IN its economic, financial and industrial aspects, Prof. Rushbrook William's narrative is a plain statement of events, which admirably serves to bring out the effects produced by war conditions upon the people of India. Dislocation of transport, arrested distribution, high prices, distress and discontent were prominent features of the last two years of the war, and India's contri-

bution towards the final victory was not inconsiderable. The author of the narrative has, in a few places, dived below the surface and touched the basic facts of India's economic condition. His observation that in India 'money has been invested in commerce rather than in industries, and only those industries have been taken up which obviously offer safe and heavy profits' shows clear insight and his remark that 'previous to the war, too much reliance was placed on imports from overseas, their habitual use being fostered by the Government practice of purchasing stores in England' is refreshingly frank. The account, though official and consequently a bare and matter-of-fact statement, cannot but produce the impression that India was powerfully shaken by the war into new life and aspirations and that her progress requires greater state and public activity designed to promote her economic development.

* * *

WRITING to the *Bombay Chronicle* From London under date 31-8-19, Mr. Jamnadas Dwarkadas says:—"The one person who is rendering yeoman service is Mr. Sastri. His undoubtedly superb equipment, his lucid and convincing oratory and, above all, his self-less devotion to the Motherland have created a very favourable impression on the minds of those who count."

* * *

THE reported nomination of Mr. C. Krishnan, B. A., B. L., of Calicut to represent the Thiyyas of the West Coast in the Madras Legislative Council has turned out to be a fable. Some one has bungled and we are not sure whether it is *New India*, or the Madras Government. We are sorry that Mr. C. Krishnan's "nomination" has come to such a dramatic end, as he is about the best representative of the "depressed classes" that we can think of. He is head and shoulders above the Hon. Mr. M. C. Rajah—whose nomination, we are glad to say, has not been contradicted—in point of education, public spirit, status and everything else. We hope Lord Willingdon will retrieve this blunder at the very earliest opportunity and nominate Mr. Krishnan to his Council.

* * *

THE LONDON correspondent of the *Leader* writes: The South African situation is becoming so acute that Mr. Montagu is being approached to arrange for the association of the Government of India with the commission to be appointed by the Union Government to examine the Indian position there, from which the local Indian community fear the worst. Mr. Sastri is contemplating the possibility of returning to India by way of South Africa in order to study the situation.

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CALCUTTA UNIVERSITY COMMISSION.

II.

SECONDARY EDUCATION.

ALTHOUGH University education was the main topic which the Commission had to consider and other topics were to be handled only in so far as they bore upon the former, the problem of secondary education in Bengal was so serious and had such a vital effect upon the University that a great part of the report deals with the reorganisation of secondary education and perhaps its most radical recommendation is the constitution of the Secondary and Intermediate Education Board. The commissioners have made an exhaustive study of the subject and since, as we said before, they appear to have no idea of turning back the hand of the clock of English education their conclusions must receive very serious attention. There are about 800 high schools in Bengal which have the privilege of sending up candidates for the matriculation examination. Their recognition for this purpose is in the hands of the syndicate. The syndicate is doing its best in the matter, but are obviously not well qualified for the work as they have not got sufficient inspecting staff to see that schools once recognised keep up to the mark and they have no funds at their disposal to make grants to schools which are doing very important work, but are prevented by their lack of means to do more. Inspection should mean not only fault-finding and classifying schools into sheep and goats, but the inspectors should be the best friends of the schools who will advise and encourage them in their difficulties and help them by means of grants or otherwise to better themselves. The department of Public Instruction is too bureaucratic to play this role and moreover it gives grant-in-aid to, and therefore is able to help in its own way, only about forty per cent. of the schools. The department has not enough funds to help the rest of the schools, even if they wish to take Government grant. Again there is such a great demand for English education that it is difficult for the syndicate to refuse recognition to a school that seeks to meet an admitted demand, from any rigid adherence to rules for efficiency. For these various reasons, the schools in Bengal are of very varying degrees of efficiency and it appears that the lowest level reached in that province is far lower than that in this presidency. The report describes a school in Calcutta (I. pp. 223-224) of which one can only say that it would be better for boys to be doing anything else rather than be its pupils. One inspecting officer remarks of another school:—" I have been into a school class room, so dark, with no pretence of a window, that for some moments I was not aware of the little boys in it. They sat there without teachers, books or papers, the headmaster explaining that these were useless in a room where they could not read. To a suggestion that they might do their work in the shade of the trees in the school compound, he replied that their

parents would be dissatisfied if the boys were not in school." Well may the Commissioners say as in England at the time of Dickens, the arguments of those who deem private effort of a worthy kind to be indispensable to the vigorous growth of national education, are weakened and discredited by the action of those whose enterprise is less educational than commercial, who make profit from purveying instruction which does not educate, and provide it under conditions which are hurtful to health.

The Commission recognises that improvement in secondary education cannot be secured without large subsidies from the public purse and that the sphere of private effort must inevitably suffer contraction. We shall later on explain and examine the proposal of the Commission that the present Intermediate examination of the University should be taken away from the University. But the most fundamental recommendation is that a new Secondary and Intermediate Education Board should be constituted which will be in charge, subject to a revising control by the member or minister in charge of the department, of all secondary and intermediate education. This Board will conduct the present matriculation—to be called the High School—and the Intermediate examinations, will be in direct charge of all Government secondary schools and Intermediate Colleges, will distribute grants from provincial funds to all aided institutions, will recognise and inspect schools, will submit its budget every year to Government and will have final charge of all the funds placed at its disposal for secondary and Intermediate education. Whether such a Board will be successful or not will, of course, depend upon its constitution and we are very glad that the report recognises that public opinion will not tolerate any greater control even though coupled with grants, by bureaucracy on secondary education in stead of the present state of practically no control and no grants by the University. "The intensity of the feeling [against transferring to the Department, all powers exercised at present by the University] must be borne in mind by all who may be responsible for proposing changes in the educational system of Bengal. The feeling springs from a conviction or it might be truer to say from an instinct, that education should not be controlled in all its vital issues by a bureaucracy, however competent and distinguished, acting in the name of Government." The constitution proposed for the Board is as follows. It will have a salaried president appointed by Government, the D. P. I. will be an ex-officio member; one member will be elected by the non-official members of the Bengal Legislative Council; five members will be appointed by the University of Calcutta and two by the newly constituted University of Dacca; from five to eight members will be appointed by Government among whom will be included (if not otherwise provided for) representatives, of the needs of industry, commerce, agriculture, medicine and public health, secondary and

intermediate education, the educational needs of girls and those of the domiciled community. It is expected that the Board constituted as above will contain at least three Mussalmans and three Hindus.

The Board thus constituted, will in our opinion command the general confidence of the public. The only point we are doubtful about is the salaried president to be appointed by Government. We should have preferred that the Calcutta University should appoint this salaried president. But on the whole we believe that secondary education will be in a better position under this Board than under the Department directly. The large powers and responsibilities given to the Board will put it on its mettle and we expect that given adequate resources, secondary education will receive a vast impetus in Bengal under the new scheme. It is, of course postulated that the work of the Board will not be continually hampered by the bureaucratic ways of the Department and that appointments to it will be made with a view to securing to it the best persons available. In the Bombay Presidency, the institution of the Joint Examination Board has done a good deal to smooth matters, though it has not got any such wide powers or resources as the new Board proposed for Bengal will have; and leaving aside for a moment the question of the Intermediate examination, we would welcome the constitution of such a Board for the Bombay Presidency.

The Commission has a good deal to say about the Calcutta Matriculation examination. This examination has in Bengal, as everywhere else in this country, dominated the whole of secondary education. The miserable schools mentioned above succeed in cramming its pupils for it and the effect on education is not very healthy. In Calcutta the matriculation examination seems to be far too easy. At present English, mathematics of a very elementary kind, a second language and vernacular composition are the compulsory subjects and two optionals have also to be selected. From the description given in the report, it appears that it is not at all a sufficient test for finding out whether a student is competent to enter on a course of university studies. History and Geography are not compulsory subjects; no science enters into the curriculum except mechanics which is the least popular among the optionals; the standard of Mathematics is too low. The knowledge of English is also not high enough for the successful candidates to take advantage of college lectures. The number of successful students—especially those who pass in the first division—is too high. As a result, although about three-fourths of the successful candidates join a college, a large number drops off before the end of the first year, as they are unable to profit by the teaching in the college. The Commission has recorded a great mass of opinion which shows the prevailing discontent with this examination as conducted at present. They make some suggestions for its improvement, which, in our opinion are not far-reach-

ing enough. But we would like to leave to the proposed Board the task of setting the matriculation examination on a proper basis. The present matriculation examination does not provide enough work for the best boys who are often required to spend two or three years in the last class, as they are not of the proper age and thus lose valuable time at the most impressionable period of their lives. The Commission proposes a lowering of the age limit to fifteen in exceptional cases on the recommendation of the head-masters.

THE JOINT COMMITTEE.

BY V. S. SRINIVASA SASTRI.

THE sittings of the Joint Committee continue and are expected to continue to the end of this month. Some people are sanguine that the evidence will be finished by the time, and the Committee will rise in the beginning of September and re-assemble to consider the report about the beginning of October. Others are more cautious and fear that the number of witnesses still to be examined is so large that the Committee may well abandon the hope of finishing it in time for the November session of Parliament and therefore take it in leisurely fashion. In this case the Bill must be reintroduced next year and the formalities gone through again, though, of course, the work done by this Committee will not be thrown away. But it is not a pleasant prospect any way, and one has to reckon with the risks to which the present Government is exposed. There is universal agreement that in the interests of India it is best to pass the Bill this year, and all responsible parties are at present working earnestly towards this end. The evidence so far tendered before the Committee has been, except in a few cases, satisfactory. Lord Sydenham does not make much headway. I am rather surprised at this. His questions are not pressed home. He is content to put them and generally leaves the answers alone. A man of his ability may be expected to make himself disagreeable to hostile witnesses and attempt to show them up. He does nothing of the kind. The only occasion when his examination came near to being lively was when he asked Mr. V. P. Madhava Rao about the Press Law of Mysore and my being forbidden to lecture in Bangalore about eight years ago. Lord Islington is against diarchy, but got little out of Mr. Banerjee or Mr. C. P. Ramaswami Aiyar or Mrs. Besant. But he is dead against the separate purse idea too, and showed great skill in handling Sir James Mes-ton on that topic. Lord Crewe is cautious and his main interest is in the report of his own Committee. Lords Middleton and Northumberland have not yet shown their hand, and I am told that the latter will keep an open mind. Sir Donald Maclean has not attended at all since the Committee began. The Labour Member, Mr. Ben Spoor may show more sustained interest than he does. Sir John Rees is very active. Being on the side of the promoters of the Bill, he tries to bring out our

side of the case. He is strong on the Brahman *versus* non-Brahman question and takes the view that the Brahman in Madras is intellectually the leader of the community, and his superiority is legitimate and beneficial. He seems disposed to attribute the recent bitterness of the controversy to the interested efforts of certain officials, and he loses no opportunity of blaming the Madras Government for their backwardness in supporting the reform movement. Another of his characteristic points is that there is already diarchy in the Government of India and that the Montagu-Chelmsford report, in recommending the transfer of provincial subjects to popular control, has actually recommended the popularisation of the Government of India, for are not some of these subjects at present under the final control of that Government? Major Ormsby-Gore and Mr. Bennett take an important part in the proceedings, and though they may not favour drastic views, are firm on the side of reform. Mr. Montagu and Lord Sinha are without doubt the leading members of the Committee, and it is only when they examine the witnesses that one sees the real scope of the Bill and its provisions or the principles that lie at the base of the movement. Their treatment of Sir James Meston was masterly. Mr. Montagu drew out the spirit of the Government of India's despatch by skilful questioning, while Lord Sinha laid bare their effect by examining the details. Sir James Meston displayed his conspicuous ability and grasp of detail. His answers were studiously fair and bore no sign of obstinacy, irritation or reaction. He acknowledged to the Secretary of State that the Government of India did not endeavour to meet either the people of India or the local Governments, but suggested alterations of their own without reference to the criticisms that had been passed on the Scheme. A significant admission that he made was that there could be no harm in allowing the Indian Legislature, consisting of both Houses, to vote by resolutions on the budget, provided the Governor-General had power to certify and restore items struck out by the Legislature. Sir Claude Hill was favourable to the reform case. Bombay people may be gratified to know that he stated that the view of Sir P. M. Mehta and Mr. Gokhale on the famous Land Revenue Bill of Bombay had been proved correct by the event. Lord Southborough gave excellent evidence, and it was refreshing to see the energy and decision with which he combated the criticisms of the Government of India on the report of the franchise committee. In particular he ridiculed the proposals to increase by ten the representation of Muhammadans in Bengal and to refer back certain matters of importance to Local Governments. Of the non-official witnesses, Mr. Banerji doubtless carried the greatest weight. He stated the case of the Moderates at the outset in a speech marked by brevity, lucidity and point, and his answers too were full and convincing. I have no doubt the Joint Committee were greatly impressed by his testimony. The next most effective evidence

was that of Mr. C. P. Ramaswami Aiyar, whose ability, firmness of statement and readiness were the theme of admiration among the spectators. He has done great service to the cause of India by his performance before the Committee. Mrs. Besant I need not speak about. She has added to the immense obligations under which India lies to her. I wish I could write with equal enthusiasm of the evidence of the others. Mr. Tilak was allowed to make a statement but was not cross-examined. The tone of moderation with which Mr. Tilak speaks in England has incurred the disapprobation of his own followers. Mr. Patel unfortunately struck the wrong note throughout. He never once got the sympathy of the Committee. Mr. Montagu showed anger in his examination of Mr. Patel, so hard had been the latter's criticism. Mr. Madhava Rao, I regret to say, did not come out well. It seemed to those who watched the proceedings that, after making unqualified and harsh statements, he hesitated and betrayed nervousness when challenged to support them. I fear the impression produced by him and by Mr. Patel was very unfavourable and could not be said to have been helpful to the cause of India. One cannot help feeling acute grief that, after its brilliant career of thirty-three years, the Indian National Congress should, at the supreme hour of fruition of its labours, have been represented before the Joint Committee of Parliament by two persons who do not embody its experience or its spirit at the best.

V. S. SRINIVASAN.

THE LATE K. VIRESALINGAM PANTULU.

II.

AS A MAN OF LETTERS.

A REVIEW of the life-work of Pandit Viresalingam naturally falls under two heads, one that of the reformer, and the other of the man of letters. The two sides of his activity were intimately associated with each other. It may not be easy as yet to give a correct estimate of his literary work. For one thing it may be said that he is the father of Modern Telugu literature. The opinion is now gaining ground that Telugu prose had been in existence long before the Pandit began to write. If so, it only means that he at least initiated a new era of prose composition in Telugu. He started almost all the important branches of modern Telugu prose. He was the pioneer of Telugu journalism. The Anglo-Telugu *Viveka Varthani* in the eighties of the last century not only spread enlightenment in the country and created and shaped public opinion, but also vindicated truth and justice by fearless exposure of corruption in high places, and through trenchant criticism of persons and of principles. The *Chintamani* earned a reputation as a first class literary magazine. His *Rajasekhara* was the first Telugu prose novel. It was much appreciated. An English translation of it was published by Mr. Hutchinson, and the novel was very favourably noticed in the *London Times*.

Pundit Viresalingam is the originator of farce and essay, biography and auto-biography. He was the first to write a scientific treatise in Telugu prose. The three parts of his "Lives of Telugu Poets" constitute no mean contribution to the field of literary criticism. In most of these branches of literature which he started, his name stands foremost in point of merit. In other ways too, he has enriched Telugu literature. He was a most copious and felicitous translator and adapter, both from Sanskrit and from English. His *Sakuntala*, though the earliest in point of date, is considered to be the very best among nearly a dozen Telugu translations of the Sanskrit work by various masters. Whoever suspects that the several stories he wrote in the middle period of his literary activity are adaptations from "Tales from Shakespeare"? One feature of Mr. Viresalingam's literary work, whether in prose or in verse, is its genius for sweetness and naturalness. In early life, he wrote good poetry. The ten or more volumes of his works contain almost all specimens of literary production. Mr. Viresalingam is thus not only the founder of the modern era in Telugu literature, but the most voluminous and the most accomplished of the Telugu writers.

Great as was his literary genius, it appeared to be altogether overshadowed by his zeal for the cause of reform. In one sense it is true that what he wrote was written with the object of spreading the spirit of reform throughout the Telugu country. But then, he did not allow his literary work to suffer in quality on account of this *purpose* of his. On the other hand, it seems to have added fresh graces to the literary charm of his writings. He always lived, moved and had his being in an atmosphere of reform. It may be said that there was no man in India who more fully and wholeheartedly identified himself with the cause of reform. In fact, life to him seemed worth living only when he could serve the country to the best of his opportunities.

Just as there is no branch of Telugu literature which Pundit Viresalingam did not by his contributions enrich, there is hardly an item of reform which he did not strive to introduce into the country. He was a staunch advocate of all-round reform,—reform in religion, in politics and in matters social. His farces under the name of *Hasya Sanjivani* exposed the many vices of the Hindu community. The pamphlets he issued are still the text-books in the hands of social reformers on subjects like caste, *nautches* and early marriages. But while showing intense interest in all questions of reform, he devoted his energies in a large measure to the cause of the forlorn widow. His writings and speeches on the question of the re-marriage of Hindu widows are a mine of information on the subject. More than all, it is the practical initiation of the reform, and the celebration of widow re-marriages, that laid his countrymen under the deepest debt of gratitude to him. By his sincere espousal of the cause of truth, by

loyal and steadfast adherence to the path of duty, and above all, by the unexampled vigour of his moral courage, he exhibited the characteristics of a hero. His character and example, no less than his writings, will ever be valued as a great national asset by the people of the Telugu country.

R. VENKATA SIVUDU.

THE LAHORE CONSPIRACY CASE—IV.

BY VERITAS.

INCIDENTS OF 11TH APRIL.

THE earlier events of the day were two meetings held at the Telegraph Office, where the Deputy Commissioner in those days was holding his office, one at about 9 a. m. and the other at about noon or a little afterwards. We have already seen that Lala Harkishen Lal in his written statement says that he was sent for to meet the Deputy Commissioner at 9 a. m. at the Telegraph Office. The Deputy Commissioner in his evidence did not feel quite sure if he called that meeting, or if those present came of their own accord. "At the earlier meeting," he said, "the return of dead bodies (of those killed) had been asked for. I consulted the Government by telephone, and to the best of my recollection I replied at the second meeting that the bodies could not be returned." The Deputy Commissioner further said that he "asked those people to use their influence, if they had any, to stop the hartal," but he "did not remember any discussion about the Badshahi mosque." There is, however, the evidence of Diwan Kishen Kishore, a well-known *reis*, a scion of a historic family and an honorary magistrate to boot, to the effect that the Deputy Commissioner asked them to go to Badshahi mosque and pacify the mob there. This is what he (D. W. 1st) says in his evidence:—

Summoned by Deputy Commissioner to Telegraph office at noon on 11th, Rambhaj Dutt, Mohsin Shab, Pir Tajuddin and another man came there. Deputy Commissioner told them to go to the Badshahi mosque and pacify the people. I was present when they reported to Mr. Broadway at 4-45 p. m.

Another well-known *reis*, an honorary magistrate and municipal commissioner, Khan Bahadur Mian Seraj Din, (D. W. 1st) also corroborates the above. Here is his evidence:—

Went to Telegraph Office at 4-45 p. m. on 11th. Rambhaj Dutt, Khalifa Shuja-ud-Din and Pir Taj-ud-din were there. They were telling Mr. Broadway that in accordance with the orders they had gone to the Badshahi mosque and had persuaded the people to depart to their homes and not to form processions in the streets or come on the Mall. Rambhaj Dutt implored Mr. Broadway not to allow any more firing and obtained a promise that there would be no more firing if the people did not go on the Mall.

There is further a large volume of highly respectable evidence that the Deputy Commissioner asked the persons present at the Telegraph Office to go to Badshahi mosque and pacify the crowd. (vide evidence of Khalifa Shuja-ud-Din Bar-at-Law D. W. No. 8; Mr. Syed Hussain Bar-at-Law D. W. 9; Pir Taj-ud-Din Bar-at-Law D. W. 10; Mr. Ganpat Rai Bar-at-Law and Municipal Commissioner D. W. 114). These witnesses also

say that the Deputy Commissioner gave an assurance that the military and the police would not be sent into the city provided the people did not come to Anarkali or the Mall. We have already learnt from K. B. Seraj Din's evidence that Mr. Broadway, senior Superintendent of Police, also gave a similar assurance.

The Judgment of the Commissioners thus refers to this matter:—

Rambhaj Dutt of course attended this meeting (at the Badshahi mosque), but his explanation is that he and others did so at the suggestion of the Deputy Commissioner, Mr. Fyson, and then only in order to assist in allaying the excitement and stop what was going on. Mr. Fyson himself does not remember having given any such instructions, and we think it probable that he did not do more than ask them to end the *hartal* and explain why the dead bodies could not be returned. But granting he did so, Rambhaj Dutt did not carry out his instructions.

The Commission in their judgment describes Mr. Hari Mohan Chatterji, of the Associated Press of India P. W. 28 as "the best witness who appeared before us throughout the course of the trial," and has elsewhere characterised his report Ex. P. 62 as a "very accurate report". Let us examine for a moment the account given of Pandit Rambhaj Dutt's speech in this report:—

Pandit Rambhaj Dutt in the course of a long address exhorted the people to continue and make permanent the unity they had displayed that day. He appealed to young men not to lose patience and to suffer silently without causing any provocation or resorting to violence. God, he said, who was the God of Hindus, Musalmans and Parsis was Master and Maker of all, and He would help them in their difficulties, if they held firm faith in Him and bore all sacrifices. They should wait and should not retaliate even if they were killed without any fault, of theirs till Satyagraha committee had decided to disobey orders of Police and other laws. His speech was punctuated throughout with shouts of "Mahatma Gandhi ki jai", "Hindu Musalman ki jai."

It is evident that the reference to "being killed without any fault of theirs" has been misapprehended by the Commission. It refers to the firing on the previous evening and night, orders for which, according to the popular version, were hurriedly given, especially as the Deputy Commissioner refused to allow more than two minutes for the crowd to disperse. According to the judgment, Pandit Rambhaj Dutt "claimed that the firing at the Lohari Gate was unjustifiable, because the people, who were fired upon, were already moving off, and he urged that it was their duty to stand when fired upon and not to retreat". This last alleged admonition does not appear in the account prepared for the Associated Press Ex. P. 62 and in fact is altogether inconsistent with the advice, which the Pandit admittedly gave the previous night at the Lohari Gate, where he, according to the Commission's finding, "did no doubt try to get the people retire through the Lohari Gate." Even a simpleton would not care to make such an obviously foolish exhibition, of himself, and it is incredible that a man in Pandit Rambhaj Dutt's position, who had gone to allay the excitement, would ask the people to stand still even when fired upon. The only authority for this extra-ordinary state-

ment is Jiwan Lal, a Police Inspector, P. W. 26, who admittedly took no notes of the Pandit's speech on the spot, and whose veracity and power of accurate observation is sufficiently tested in the following manner. This witness was loud in his protestation that Pandit Rambhaj Dutt stayed till the very end, whereas the Commission found, relying on the evidence of Khan Bahadur Seraj Din noted above, that he returned to the Telegraph office and told Mr. Broadway, Senior Superintendent, that "he had persuaded the people to depart to their homes and not to form processions in the streets". Is this conduct, *viz.* informing the head of the Police that he had carried out the Deputy Commissioner's instructions consistent with the attitude of a person, who had been inciting the waging of war and open rebellion? Is this again the conduct of a man, who had only a few minutes ago urged the people not to retreat, even if they were killed? Are these the ways and methods of waging war, or of open rebellion, all this anxiety to carry on, may be with indifferent success, the behest of the Deputy Commissioner, and to co-operate with the forces of law and order? If so, the *modus operandi* of the Lahore rebellion were indeed different from anything recorded in history. I might here mention that the *Paisa Akhbar* reporter and stenographer (D. W. 90 and 91) found nothing objectionable in Pandit Rambhaj's speech. Moonshi Mahbub Alam, the Editor (D. W. 5-6) practically corroborates them.

The Commission admits that the Balwant Singh incident took place after P. Rambhaj Dutt's departure from the mosque and before the arrival of Messrs. Harkishen Lal, Duni Chand and others. Balwant Singh is a railway *Khalasi*, and evidently a man given to the use of intoxicants. If he, in the absence of the responsible leaders, circulates a mischievous yarn about a baseless scuffle between the Indian Sepoys and the European soldiers in the cantonment and his having taken a prominent part in it, how are the accused responsible? They knew and saw as little of Balwant Singh as they did of the man in the moon, and still are they to be charged with having conspired with Balwant Singh to wage war against His Majesty's Government? How can the stray words of a mere railway *Khalasi*, uttered while none of them were personally present, be receivable in evidence against the Lahore leaders, when even the prosecution cannot urge any common purpose between *Khalasi* Balwant Singh and Lala Harkishen Lal and the rest? But unfortunately, the Commission has tarred all with the same brush.

The judgment lays some stress on the account in Ex. P. 62 (prepared for the Associated Press) that Messrs. Harkishen Lal and Duni Chand received a rousing reception from the people and that the former promised a donation of Rs. 1000-/- in aid of the langar-khana. The people upto that time had not, beyond receiving a taste of buck-shot on the previous night, done anything wrong, and if they extended a welcome to Lala Harkishen Lal and

Mr. Duni Chand, there was nothing sinister or seditious about it. It would be too far-fetched to describe it as though they acclaimed them as the leaders of an army, waging a war of independence. Similarly, the description of a *Langar-Khana* as being formed for supplying sinews and free rations to a revolutionary mob is equally far-fetched. As one can easily see, the temper of the crowd had been very much excited by the firing (as to which, see the evidence of the Hon'ble Mr. Fazl-i-Hussain and Raja Narendra Nath, already quoted). In consequence the crowd badly heckled Pundit Rambhaji Dutt in the course of his speech, in spite of his being "the chief spokesman." It was therefore evident that the crowd would not be quieted unless a more conciliatory policy was followed. Meanwhile, there was great danger that a hungry mob might commit mischief (as to which, see the evidence of Lala Mulk Raj, Managing Director of Bari Duab Bank D. W. 94), and where was the harm if Lala Harkishen Lal promised some money to help the existing *Langar Khans* in order to feed the poor? It is not alleged that he started any *Langar-Khana* or even that all *Langar-Khanas* were used or started for a seditious purpose. It is an admitted fact that none of the persons, connected with the *Langar-Khanas* had been convicted, and in one case (Dr. Karam Chand Hiteshi, who was acquitted by the Commission), the Commission found that his *Langar-Khana* was not seditious. As to the part, taken by Mr. Dunichand, there is the evidence of Kashmiri Lal (P. W. 45) S. & T. Storekeeper, who also appeared for the prosecution in the Badshahi mosque case, stating that he "heard Duni Chand in the mosque tell the people to open their shops". If a committee was appointed, it was with a view to devise effective ways and means for ending the *hartal*, which was not an easy matter in view of the firing. The whole record shows that the accused acted in perfect good faith and in a spirit of co-operation with the authorities.

The judgment, however, relies on two prosecution witnesses in support of its theory that it was decided at the Badshahi mosque meeting that the *hartal* should be continued. It says:—

"Jiwan Lal has told us that before the meeting dispersed, it was decided that the *hartal* should be continued, and that there should be another meeting in the mosque on the following day; and the impression which Hari Mohan Chatterji took away was that the *hartal* would be continued for another week."

It is unfortunate that the Commission did not comprehend the situation. No doubt the people, excited as they had been by the firing of the previous night, were not then amenable to suggestions of an immediate cessation of *hartal* and it is possible that Hari Mohan Chatterji gathered what he reported from some excitable members of the crowd. But the leaders were of a different opinion and so they hit upon the expedient of issuing a manifesto to allay the excitement. The manifesto, Ex. D. 1-1 was prepared on that very evening, and is quoted in full in the judgment. It made

a reference to Mr. Gandhi's later message, which was annexed with it, and asked the people to resume their business as usual and keep up the work of agitation through committees. It is indeed strange that in the face of the evidence of so distinguished a gentleman as Raja Narendra Nath, D. W. 2/6, sometime Commissioner of Lahore, that on the 11th April evening he heard that a manifesto of this kind was under preparation, the Commissioners should be reluctant to believe the defence version and try to explain it away by saying that it had not been actually prepared; and they asked if a manifesto containing only dozen lines took a long time in preparation. But the judgment asks why was not the manifesto, if really prepared on the 11th April, published? The explanation is to be found in Mr. Dunichand's written statement:—

We took the message to several persons for their signature and went on obtaining more signatures till late in the night and gave it to Lala Dina Nath of the *Desh* press for printing. The manifesto could not be issued on account of mistakes in translation and the closing of the presses before I was deported.

L. Dina Nath, Editor, "*Desh*" D. W. 21 corroborates the above, but the judgment considers his statement to be pure rubbish, observing that "had the signatories so desired, they could have got their manifesto printed and issued immediately if not from the *Desh* press, then from some other." The Commissioners evidently forgot that the strike in Lahore in those days was universal, the press staff also joining in it.

But even granting that the defence version of the preparation of the manifesto Ex. D 1-1 is not correct, a mere omission cannot be construed into an act of waging war. The Commissioners evidently were aware of it, and hence they have sought to connect the Lahore leaders with the stray sayings and doings of a few irresponsible members of the crowd, who appeared to have started in procession after the meeting. The judgment says:—

"After the meeting dispersed, a procession, led by men armed with *lathies*, went through the city with shouts of "Delhi ki Shahidon ki jai" and "Amritsar ki Shahidon ki jai" (meaning victory to Delhi and Amritsar martyrs) and yelling "Hai Hai George mar gaya" meaning Alas! George is dead; destroyed such pictures of Their Majesties as were found in their way."

And with curious logic, the Commission did not fail to fix the responsibility for all these excesses upon the Lahore leaders. This is what the judgment says:—

We have no doubt that all the speeches made on this occasion were both calculated and intended to make matters worse than they were already and they were eminently successful in achieving their object.

Let us see what Ex. P. 62, described by the Commission as a "very accurate report," says as to this:—

After (the) meeting was over, a procession was formed which passed through streets and lanes of the city with shouts of "Mahatma Gandhi ko chhor do" (Release Mahatma Gandhi), "Doctor Kitchlew ko chhor do" and "Dr. Satyapal ko chhor do."

There is no reference in the above to the Delhi or Amritsar martyrs, or to any cry relating to His

Majesty. Let us see what the C. I. D. report of the meeting printed at the request of the accused has got to say on this matter:—

"The audience dispersed at about 5 P. M. to different directions, but a crowd of about 400 men armed with lathis formed into a procession shouting "Gandhi-ki-jai," "Hindu-Mussalman-ki jai," "Shahidan Delhi-ki jai," "Shahidan Amritsar-ki jai," "Shahidan Lahore-ki jai," made their way to the city; they were Mahomedans and Hindus and mostly bazar people, and no responsible man accompanied them".

This report also does not contain any reference to any cry relating to His Majesty. Wherefrom then, it might be asked, did the learned Commissioners get the information? They got it from the statement of Jiwan Lal, a Police Inspector, P. W. 26, who is the only witness that made a reference to it. It is certainly curious that in the oral account he gave that very evening, and which was incorporated in the C. I. D. report of the meeting, absolutely no mention is made of any cry relating to His Majesty or the destruction of their Majesties' pictures. The fragments of the broken pictures were no doubt exhibited, but how was it that so serious an incident was omitted from the C. I. D. report? Is it a subsequent embellishment?

But even supposing that the mob, when they were not accompanied according to the C. I. D. report by any responsible person, said or did some foolish things, how are the accused responsible for them? It is true that Sir Michael O'Dwyer in his speeches made the political agitators responsible for all the sins of the population, but this doctrine of vicarious responsibility is neither good law nor sound logic.

(To be concluded.)

FUN AND FACT.

TO those of us who had hoped that a new Heaven and a new Earth would arise out of the nations' agony of blood and tears, the Peace Treaty came as a surprise and a shock. Our disillusionment was as cruel as it was complete. The war was to have ended war, banishing it from among men and flinging it back to the brute beasts from whom we inherited it, but it resulted in a Peace that has apparently ended peace for ever. Destiny has not played man a worse trick, nor his history recorded a vaster failure than this. We were promised a League of Nations which would lay the foundation for the realisation of the poet's vision of a Parliament of Man and the Federation of the World. But the Peace Treaty has given us a League of the Allies instead of the promised League of Nations. It has ended the one Great War and given rise to a dozen small ones. It has *Balkanised* Central Europe, strewn the continent with ever so many Ulsters and Als-ace-Lorraines. It has opened up before the mind's eye an endless vista of European armaments, antagonisms and Armageddons. As if that were not enough, it has sown the seed of a gigantic Asian conflict between China and Japan by its so-called Shantung "settlement" involving America too in this Eastern broil. In brief, it

has raised the prospect of a really *world-wide* War far greater than the "Great War" just ended, by whose side the latter will appear as mere child's play.

MEANWHILE the Big Four (or Five?) are pre-occupied with the great problem of hanging the ex-Kaiser. I have no objection to the ex-Kaiser being hanged, provided Sir Michael O'Dwyer is made hangman extraordinary for the nonce. His place in the Indian Army Reorganisation Committee may *with equal propriety* be offered to the ex-Crown Prince.

WITH all due respect to Shakespeare's spirit (who may be peering over my shoulder as I write this) I do think there is much in a name. If you call a rose *abracadabra*, it may smell as sweet, but it will not look as lovely in my eyes. If they had called him something else instead of 'O'Dwyer', I don't say one would have liked him more, but one *might* have disliked him less. If the very Angels had wished to give this great "Prussian" a name to match his character (its hardness, crudeness and cold unimaginativeness) they could not have hit on an uglier, harsher or more appropriate name at his baptism. And what about a 'Craddock'? Have these jaw-breakers no significance?

MY congratulations to Mr. Baptista on his courageous defence of Lord Willingdon. But does this belated move on his part indicate that in his opinion Lord Willingdon was all right, *compared* with Sir George Lloyd?

PATRIOTISM is as catching as the Influenza. It spreads with the same lightning speed and pervades and permeates whole populations in the same sudden and mysterious manner. It is a subtle essence like the air that we breathe or the ether that fills space and it will not be bound, pushed back or stopped by geographical barriers or even by administrative *fiats*, but will jump over mountains and leap across seas with an ease unknown to the Mythological Hanuman. That is what happened in the days of the great Horniman-Jinnah campaign against the Willingdon memorial. It came to pass that the former's journalistic thunder-claps and the latter's oratorical lightning flashes were seen and heard in far-off Burma in spite of the dragon of a Sir Reginald Craddock lying in their path with a ban against the *Bombay Chronicle* in one hand and the Burma Reform Scheme in the other. And the Indian settlers in the land of silken *Loongyis* and sleepy *Hypoongis* taught their little children the following highly patriotic rhyme (without reason). I had it on the authority of a five-year old kinswoman who was living there at the time and who even now recites the meaningless jingle with great glee and evident delight:—

"Willing—Willingdon,
Will you have a gun?
What will the patriotic little dears say *now*!

THEY may try this :—

"Oh Jinnah-Horniman,
Return, return, return !
The Fun is now undone
And Willingdon has won."

DESCRIBING the scene at the Parliamentary Committee Room, the London Correspondent of a Ceylonese journal writes :—"Mrs. Sarojini Naidu looks as if she were posing for a photograph She appears in a new *saree* every day. She is the most self-conscious person in the room." Don't you recognise the likeness, dear reader ?

SAYS Nietzsche:—"The poet-mind is a peacock. The peacock always wants spectators—even though they be buffaloes." Nietzsche should know, because he himself was a great poet.

"THE Madras Provincial Conference"—*minus* the Moderate party, *minus* the National Home Rule League, *minus* the Andhras and *minus* the "non-Brahmins"—I wonder what is left of it. How are the mighty fallen ! Well may the Nairite lift his voice loud in "*Magnificat*".

MR. G. JOSEPH, a member of the Deputation to Gibraltar, said in his speech at the Madras Provincial Conference that if people supported Diarchy it was either due to "dishonesty or intellectual incoherence", but all the same he supported it. May I know whether it was due to the former, or the latter or to *both* ? As I happen to know that he is not below the average so far as intelligence goes, the conclusion is forced upon me that it is a case of *wilful* dishonesty. Am I right, Mr. Joseph ?

"Justice" complains that the presidential address of the Rajah Ramnad at the "Brahmin" Conference (meaning, the Madras Provincial Conference ; by the by, when did the Raja become a Brahmin ?) does not contain "one original thought or a single beauty of diction." I profoundly sympathise with *Justice*, but your distressful contemporary must admit that there was at least one remarkable feature about it—that it was delivered by the Hon. Second Lieutenant Raja Rajeswara Sethupathi of Ramnad. In the light of this fact, one may tolerate the "presidential" paraphrase of commonplace ideas and even the indifferent English in which this was accomplished. The Rajah himself seems to have felt the gravity of this circumstance very keenly, for he said that he was there simply to show the world that Zamindars and landholders too are marching with the National army. But those who know Ramnad will laugh at its Raja's claim to be considered as one of the prophets. Travellers say that Ramnad is materially, intellectually, and politically, the most barren and backward spot in the "benighted" presidency. When there is a Home Rule League or a District Congress Committee or at least a de-

cent¹ Public² Reading Room in Ramnad, it will be time³ to consider the Raja's claim seriously, but not⁴ till then.

REUTER wires "Andrew Carnegie left *less*, than 50 million dollars" Judging by his tone, Reuter⁵ seems to be profoundly disappointed. For my part, I would have been glad to get the balance. And I⁶ fancy that most people would be more than satisfied to leave behind them considerably less. Don't you think so, dear reader ? *Apropos* of this, I am reminded of an anecdote. The late King Edward requested Carnegie repeatedly to take up his residence in England, offering to create him an earl or a count. Carnegie's reply was highly characteristic : "Why should I be a count in your country, when I am a king in my own ?" He was right. He was one of the "Kings of American finance" who are the envy of the Ex-Crown Prince of Germany just now inasmuch as their crowns sit more tightly on their heads "than ours" as the poor disinherited heir of the once proud and mighty German Empire dolefully told his enterprising American interviewer.

THESE Carnegies and Rockfellers of America are a standing refutation of the *idiotic* doctrine taught by some people in this country that caste-distinctions are the same as the class-distinctions observed in America and Europe—a view which has been upheld and promulgated by most of our newspapers, I believe, out of a mistaken sense of patriotism. These people forget that class-distinctions in the west are *fluid* and that they are constantly intermingling and flowing into one another, whereas Indian caste-divisions are rigid as iron and inflexible and inexorable as Fate. It is well-known that almost all (if not all) the iron kings, steel kings, oil kings, railway kings, potato kings etc. etc. of America rose to the loftiest rung on the ladder of social greatness from the very lowest strata of society : But that is not the case in India. Here birth—the purest of accidents—decides a man's life for ever. If an Indian is born a Pariah, a Pariah must he remain to the end of his days, whatever his gifts of body, mind and soul. When Pariahs become Brahmins by their merits and Brahmins merge into Pariahs by their demerits, then will be the time to talk of caste distinctions being the same as class distinctions.

THE *Hindu* and *New India* are at it again ! Silence ye spheres ! Stand still ye heavenly orbs ! It is a sight for the gods. It may not add to the gaiety of the nation, but I do hope it will contribute to the merriment of the *Madras Mail* and *Justice*. So far *New India* seems to have scored heavily in the encounter. The *Hindu* began the fun by saying that "the Moderates" (by the by I wonder when the *Hindu* will get the Moderates off its brain) have done nothing for the sufferers in the Punjab—a palpable attempt at romancing. Thereupon *New India* asked rather unkindly what

exactly the editor of the *Hindu* has done for the objects of his orthographical compassion. This ingenuous question elicited from the *Hindu* two interesting facts (1) that its editor has no personality or rather that he is a mysterious personal-impersonal existence like the God of the Vedantic philosophers or of Mr. H. G. Wells. (2) that even if he had a personality, he had nothing to do with *New India's* question inasmuch as he could and would help every noble cause only orthographically, to wit, by writing or getting written leading articles in the *Hindu*. That seems to have aroused a sardonic outburst of humour in the editor of *New India* (or *New-er India* accurately speaking) who has returned to the attack and insists on knowing what the editor of the *Hindu* has done for the Punjab martyrs *practically*.—Here the matter rests for the moment, but of course the Universe will watch with bated breath the further developments of this Titanic *tour de force*.

PUCK.

CORRESPONDENCE.

"THE PATEL BILL."

TO THE EDITOR OF THE SERVANT OF INDIA.

SIR,—You published in your issue of the 21st last a very beautiful article from the pen of one who signs himself 'S. M. M.' and headed "Eugenics and Mr. Patel's Bill." It was a very succinct refutation of the objections of the enemies of the Bill on the score of the eugenical value of intermarriage. The writer has seriously disproved the charge, but I doubt whether all the erudition displayed in the article is necessary to answer what has become a part of the cant of those who are opposed to anything new and are sturdy apologists of all that is wrong and evil in what is old. Times out of number, such pseudo-scientific arguments have been trotted out to stifle a measure of reform; and when the lie was finally nailed to the counter, the learned debaters have taken shelter behind some meaningless rhyme from a worm eaten, old, and so-called holy book. Eugenics, as it deals with live men and women possessed of intelligence and capable of creating round them an infinite variety of circumstances, cannot be from its very nature, likened to other sciences. It cannot be thus perfect or imperfect. Its permanent and final propositions cannot be easily separated from the tentative ones. No kind of hot-house experiments are possible; and sweeping generalisations will ever be tainted by endless error. However, the theory of "Racial exhaustion" based upon strong analogy—the unity that runs through all diversified life—and the truth of which history past and contemporaneous fully bears out—that theory is more than enough to dash to the ground the arguments of the oppositionists of intermarriage. Racial exhaustion owing to enforced endogamy prescribed by too much pride is apparent this day both in the East and the West. But in India the watertight compartments of caste have done incalculable mischief. Love-marriages, which are in rare cases in evidence today are no remedy to the evil wrought, but they are signs of the times suggesting the line of reform to those who have eyes to see. The caste system, as even its gay upholders will have to admit, has in the present conditions lost its significance so much so, that even if God Krishna who claims to have divided the community into castes "Juna Karma vibhagshah" according to quality and function—even if that Lord Krishna, were requisitioned now to do the thing once more, I am quite sure he will with one stroke of his mighty pen cancel his former divisions and throw the community as a whole into the melt-

ing pot to enable any fresh analysis. All this, many of the vaunted advocates of the caste system admit in private; but the Patel Bill, they will fight it tooth and nail! The problem of woman has recently come to the fore-front; and marriage that unites man and woman is bound to undergo an almost gigantic revolution. It will not do now to shut one's eyes to the truth for the sake of pampering the ignorance of a few. It will not do to stem the tide of progress by quoting old laws that have lost their meanings and use. Men like His Holiness of Karvir, who have an up-to-date knowledge at their command, and who happily possess the glamour of religion bestowed upon them by ignorant credulity, ought to put their weight on the side of reform and progress instead of using their scholarship in inventing maladroit arguments in the defence of something doomed to decay and death. It is theirs to light the torch and hold it aloft and not to extinguish it. It is thus that they will in the eyes of Omnipotence justify their spiritual position and not otherwise. We appeal to them and at the same time, appeal to the Government to support the Bill in spite of ignorant or interested opinion. Hoping for favour of publication, I am,—Yours truly,

S. G. BHAT, B. A., LL. B.,

High-Court Vakil.

Poona,—26-8-19.

TOPICS OF THE WEEK.

WE are glad to note that the Chiefs of Native States are awakening to the need of extending education in all its grades, and to this end inquiring into the present condition of education in their States and exploring new lines of advance. The report of the Jamkhadi education committee, with which Mr. A. V. Patwardhan, member of the Servants of India Society, and Prof. R. D. Ranade were prominently associated, is a document of considerable importance. It is a comprehensive survey of what has been done already by the State up to the present time for the spread of education and what still remains to be done in the immediate future. The State has been imparting primary education free of charge to its boys and girls for the last fourteen years, and what is even more creditable than this is the fact that the State charges only a nominal fee of one anna for secondary education, and gives free board to poor students. These facilities have given a great stimulus to the spread of education in the State, and it is no wonder that we find that out of a total population of 7,000 boys of school-going age, 4,700 are already deriving the benefit of education. As a first step in the direction of making primary education compulsory, the committee recommends that in every town or village, where the present attendance is either not less than 50% or not more than 10% of the population of school-going age, it should be made obligatory upon all boys of from 6 to 11 years of age to attend schools. They have also recommended that night schools should be opened in suitable places, that education should be made more attractive for the depressed classes, that free boarding should be given to deserving students to the number of 10 p. c. of the total number of boys in the high school, and that classes should be established for agricultural and technical education. The committee suggest that this expenditure should be financed out of a State contribution of 8% of its revenue under specified heads such as land revenue, excise, stamps, registration and forests and $\frac{1}{4}$ of the local funds. It is a matter of great satisfaction that the Chief has endorsed almost in their entirety the recommendations made by the committee and issued orders accordingly.

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