THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

fair

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THE HINDU MESSAGE stands for

- (1) Self-Government for India within the British Commonwealth,
- (2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
- (3) Education of the Hindus as an integral part of the Indian Nation.
- (4) Advancement of Material prosperity on a spiritual basis and
- (5) Dissemination of pure Hindu Culture.

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Indumati's Dream

By P. SESHADRI.

Imperial Aja, born of Raghu's race
Was keeping with his spouse a holiday;
The loves played in sun-kissed garden-ways
And shaded bowers in bloom; the fountain-spray
Blew gently on their cheeks and on the air
There rose the sound of music soft and sweet
From birds; the Queen she seemed surpassing

That day; with admiration, at her feet
Aja reclined in love and pride—when lo!
A wreath of flowers descended from the sky
And plunged him in a world of bitter woe;
The garland smote her neck—he saw her die.
Does Fortune envy mortal happiness,
And ever love to see us in distress?

Great Thoughts.

Just as a ship must put into port that it may obtain coal and other necessaries with which to renew its voyage, so I perceived that the soul must put into the harbours of social intercourse that it may receive the spiritual provisions with which to continue its journey across the ocean of silence.



No man can honestly and earnestly pray for moral strength and inspiration without catching at least something of the gift he seeks.



There is no provision in the scheme of God for a vacuum; and it is just when the heart, having poured out its human tears, is empty that all unexpectedly and all unconsciously, the flood of what is divine and immortal in one comes surging in.



The joy of the morning is a very real joy but only the joy of the evening, which can look sorrow in the face and triumph over it, will ever satisfy those immortal cravings which are, after all, the truest part of mortal man.



How vain is it to think that words can penetrate the mystery of our being! Rightly used they may make evident our ignorance to ourselves; and this is much. For what are we? Whence do we come? and whither do we go? Is birth commencement, is death the conclusion of our being? What is birth and death?



Before man can be free, and equal, and truly wise, he must cast aside the chains of habit and superstition: he must strip sensuality of its pomp, and selfishness of its excuses, and contemplate actions and objects as they really are.



The man who has fewest bodily wants approaches nearest for the Divine nature. Satisfy these wants at the cheapest rate, and expend the remaining energies of your nature in the attainment of virtue and knowldge.



Our human life is woven into our scamless fabric of paradox; but of all things, that which we call pathos would seem, to a mind unaccustomed to probing beneath the surface, the most perplexing in its incongruity.

John O' London's Weekly.

Events of the Week.

In an article entitled 'New Nickel Coins' that appeared in Swadesamstran of 31st July 1922 it was stated that there was a rumour in Madura that nickel, two, four and eight anna pieces would not be current in future. It has been ascertained that this rumour is unfounded and that these coins continue to be legal tender and will be received freely at all treasuries.

The Government have declared that an Inspector or a Sub-Inspector of Police is entitled in the course of his duty as a public servant to bear or possess either a revolver supplied to him by Government or a private revolver or automatic pistol of suitable pattern and ammunition for the same.

Says the Hindu:—While in India the emoluments of the Civil Service are a subject beside which even self-government must become a side-issue, the Queensland Government appear to have an infinitely prosaic view on the matter. They seem to think that when the exchequer is hit hard, even the pay of the Civil Service is not sacrosanct. The Queensland Cabinet has recently decided that all Civil Servants drawing over \$300 a year should give up five per cent of their salaries for economy's sake and that salaries below three hundred will be reduced according to the decision of a special arbitration court. The news may shock Simla and Whitehall, but we may note that we have heard nothing about the Queensland State being imperilled by the step. But then the civilians of Queensland are not men who have gone out six thousand miles to earn their living.

Diwan Bahadur C. Karunakara Menon whose death after a lingering illness was announced on Saturday last may perhaps be reckoned as the last of the race of journalists who embraced journalism more in response to a patriotic call than as a profession. Like Mr. K. Natarajan, and other well-nown Madrasi journalists, he worked for a number of years as a sub-editor and assistant editor under that veteran publicist-journalist, the late Mr. G. Subramania Iyer. He was later for some time in editorial charge of "the Hindu". Mr. Karunakara Menon was reputed as one of the ablest leader-writers in those days when journalistic success depended on one's ability to combine in oneself the functions of political school-master, agitator and pamphleteer. Mr. Karunakara Menon was a quiet, unassuming gentleman, always courteous and considerate to a fault to all those who approached him for help.

Several Municipalities in Guzerat have not been paying to their teaching staff for several months past, the revised scale of pay sanctioned by the Government either owing to financial inability or resentment at the dictation by Government in matters educational. Commenting on this fact, the "Praja Bandhu" asks why these Municipalities are not superseded and civil suits brought against their councillors as they are as much guilty of breach of rules under the Act as the Muncipalities of Ahmedabad and Surat which did not keep their schools open for inspection by Government inspectors.

The Hon'ble Sir Muhammad Shafii has been appointed Pro-Chancellor and Revd. F. J. Western M. A. I. as Rector of the Delhi University. Both appointments are honorary.

The Palitana State has prohibited killing of animals within its territory during the current month of Shravan which is considered sacred by Hindus and has announced to pay one fourth of the fine to those who find out the culprits.

Mr. N. C. Kelkar has for the second time tendered his

Congress Committee. In the letter of resignation he gives the following reasons for the same:—

Firstly, as an elected representative he had to urge for a change in the items of the present Congress programme, according to his personal views, which he was pleading for the last two years.

Secondly, it was alleged by some witnesses that the occondity, it was alleged by some witnesses that the constructive programme was not fully carried out in Maha-rashtra, because of the offices being held by those who had no faith in it and Hakim Ajmal Khan asked pertinent questions to him which clearly indicated his view that officebearers should not express their views if they differed from the Congress and either they should give up offices or keep silence. Further it was urged by him that the office-bearers should only be such men as carry out the Congress program-me in every detail. Mr. Kelkar says that he could not agree with the Hakimji because of the possibility of getting such men and he strongly objects to the encroachment on the rights in the matter of the electors. On the motion of Mr. Patel. the Maharashtra conference had passed a resolution that the resolutions of the Congress en masse were not binding on the Congress members. He concludes by stating that he was unwilling to be an office-bearer from the first owing to his differences of views. He had resigned once before and yet the electors had forced the office on him. The allegation as to the laxity in carrying out the constructive programme was also unfounded as work even in districts where the office-bearers profusely profess their faith was not also encouraging. He hopes that all those whose faith is undoubted should resign and make room for those who carry out the programme in its minutest detail.

Messrs. Bhopatker, Gokhale, Gadgil Kavade, Rajwade Gunjil, Lalit Phansalke, Bidker and Deshpande have resigned offices in Poona and other districts.

Chittaranjan Das was released today (August 9) from the Central Jail Alipore, at 8-30 p. m. He was going to take meal when the Superintendent came and said to Mr. Das: "You are released." Before that a telephonic message was sent to his house and his son went to fetch him from Jail. He first went home and then went to see his elder sister. Mr. Das looks a little pulled down and has grown a beard. He may go tor a change, but till the arrival of the Civil Disobedience Committee he will be in Calcutta.

Mr. B. N. Sasmal also has been released.

The Maharatta writes:—The Bande Mataram of Lahore publishes a translation of a fatwa issued by the Chief Kaji and other influential Ulemas prohibiting cow-slaughter. In order to bring about unity among all those who sympathise with the aspirations of the Mussalmans, it was announced with the full concurrence and authority of all the Muslim divines of Afghanistan that in the interest of the Hindu-Moslem unity, the Mussalmans must take to the sacrifice of sheep or goat in preference to the killing of cow and this course of action, even from the point of view of religion, is highly commendable and does not convey any implication of sin. On the basis of this fatwa the Afghan Amir has proclaimed the following firman: — "To all the loyal subjects and servants of tollowing in that it is hereby proclaimed that as per fatwa issued by the Chief Kazi and Ulemas of Afghanistan goat sacrifice is to be preferred to cow-killing. In view of this fatwa, cow-killing in our kingdom is ordered to be completely prohibited. The out-come of this prohibition will result in a two-fold advantage to this country and to the people. In the first place, it will help considerably to placate the feelings of Hindus of India who have thrown in their lot with the Muslims to secure a settlement of one of the greatest Muslim problems. In the second place, it will lessen the material loss to the well-being of the people involved in the destruction of cows. Therefore on account of these two tangible advantages they should abstain from sacrificing cows. (Sd.) Amir Amanullah Khan. If the Ulemas in India issue a similar fatwa and see that it is carried out in practice, they will do a lot of good to the country by cementing the union between the Hindus and Mussalmans to a large extent.



The Bindu Message

Political Tactic-II.

Last week we said that the only plank in the Congress programme that is still seriously untried but has got a glamour for many romantic souls is the revolutionary expedient of civil disobedience When we say it is revolutionary, we do not mean to decry it in any way or to rule it out of practical politics altogether or at any time. We do not approach the question from a narrow, technical point. The conflict between the have's and the have not's has twisted many words out of all their significance. It is a well-known political hypocrisy which calls all successful riots revolutions and all unsuccessful ones rebellions. The moralist may well deplore that one of the most vital things for man in society should turn on sordid considerations of success. But that civil disobedience is a revolt or a revolution—the phrase does not matter—is not denied. As has been well said, "Civil Disobedience like Boycott is an ideal. In its largest application it means declaration of independence in administration, legislation and finance as boycott in its widest meaning means independence in commerce and industry. Civil Disobedience means the vindication of one's natural, civic and political rights by open disregard of an unrighteous law or laws, by open disavowal of an inequitable authority, by open challenge to a despotic administration by way of refusal of payment of taxes and other means. But it means a vindication not violent but peaceful, not constitutional in the strict technical sense of the term, but legitimate in that true sense of law which means invividual and general free conscience, the law always to be held high above all laws of constituted authority, if the former happens to come into collision with the latter. Civil Disobedience must avoid bloodshed as a great moral principle or a nepessary and expedient policy; but it defies consti-

tutional law and authority, as an active protest when that law and authority are deemed unjust and objectionable, interfering with or denving the fundamental rights of man, unbending to the nation's rightful will, harmful to its honour, conscience and life. A just cause, a cause of truth makes of such an act of disobedience, and the consequent inevitable suffering voluntarily called upon the head by the challenging person or persons, a powerful moral and political weapon, whose use is sanctioned by the eternal moral code of man if not by man's political code. It serves as an eve-opener to the moral soul of humanity and calls its attention and sympathy on that aggrieved or afflicted section of it which in the aforesaid manner effectively materialises its cry of protest against injustice contemplated or done. Redress it seeks by the exertion of moral pressure, by suffering it hopes to compel unwilling attention, while by a bold defiance of authority and refusal of the sinews of war it is determined to break the prestige of the objectionable system or authority. block its hands in the work of administration, secure remedy by forcing its will to come to desirable terms as a last and inevitable resort to suffer or die in the attempt." Such is the noble ideal of civil disobedience and enquiry must now be directed to ascertaining how for the mass of the people are fit for such a prolonged grapple with the authorities. There is no need to be squeamish about it: as we have already said, it is not by narrow legal standards that the attempts of subject nationalities to attain their independence ought to be judged. The only ground on which such a question has got to be judged-and here we leave aside those who think with that American original who, unconsciously bringing the revolutionary mind to the climax of all utterances possible to it, has said that men are degraded when considered as members of a political organisation—the only valid ground for arriving at a decision is if it is practicable and, even then, conducive to the best interests of the nation at large, taking all the relevant factors into consideration. Is civil disobedience then practicable in that degree and to that extent where it will spell success? We think not. Because the very basic condition of it, nonviolence, cannot be fulfilled. The whole campaign proceeds on the assumption, as we once said, that all of us will become Gandhis in a measurable distance of time. To say that people can remain non-violent in the face of the cruel, though perhaps national consequences of the adoption of civil dis-

obedience is to speak the language of ignorance, to misinterpret human nature and to mistake verbal plausibilities for the fruits of observation and experience. Possibly a few gifted individuals here and there may come up to the mark: but it is an idle triviality to advance the statement that the great mass of mankind can ever be brought to the requisite pitch of renunciation or control-be the preachers ever so full fledged saints or may they preach for over a thousand years. Though passivity is certainly the strong point of our race, it is foolish to suppose that we are not as ready as any other race for orgies of riot and bloodshed, an emente or an insurrection. And civil disobedience to be effective must be adopted by the overwhelming majority. Nonviolent civil disobedience is therefore an absolute impossibility, an unpracticable proposition and those who talk of its feasibility either do not know what they are talking about, or in their evangelistic and fanatical fervour have deluded themselves into believing in its practicability. Either it will cease to be non-violent or cease to be civil disobedience. And which of the alternatives is the Congress Enquiry Committee going to reject-Nonviolence or Civil Disobedience? That is the vital issue and we hope and trust the distinguished patriots who compose the Committee will bear in mind the tremendous consequences of their decision. The very basic conditions laid down by the leaders of the Congress for launching on mass civil disobedience being incapable of early fulfilment, we do not think we are called upon to go into the question any deeper. But, if perchance it be decided to start civil disobedience-men are victims of words and phrases much more than they think-even at the risk of having to forego, unauthoritatively, the basic principle, the preparatory training will have to be sought in something more virile than the Bardoli programme, on which so much unmeaning emphasis is laid now. It seems however fairly clear from the public speeches of responsible leaders of the Congress that there is no intention of altering the Bardoli programme in any material particular. In that case it seems to us the alternative is also clear: in the words of a contemporary, that alternative is to consign their pet doctrine of non-violent civil disobedience to a public dungheap and have recourse to more well-tried methods of political action. Will they do it? We shall wait and see.

Dharma and Life—XI. The Concept of Democracy, East and West.

How does the ancient wisdom of India deal with the political life of man in society? In these days men make much of the existing democratic and representative Government as if it was a divine revelation granted only to the Teutonic and Anglo-Saxon peoples. The British Prime Minister declared the other day in the House of Commons that the introduction into India of the democratic system of appointing representatives to Indian Councils was an "experiment." We consider that it was in fulfilment of a "promise" made to the Indian people previously-made it must be admitted, while the world-war was yet in progress-that "responsible government" would be granted to India in the future. When a "promise" is made, its fulfilment becomes a matter of obligation. India awaits in full measure, the fulfilment of it, at an early date, or at least within a measurable time-limit. India. however wants the modern representative and democratic principle of government only because her own system of government upon a popular basis has been destroyed under the stress of foreign invasion and the strain of alien systems of Government. The ancient Indian system and order in politics had as we shall show later, an ample and clear popular basis, though it was not based upon the false and lying, principle of the equality of men, brought into vogue during the Revolutionary Epoch, "The modern world-order," says Mr. D. B. Leary in the June issue of the "International Journal of Ethics," "is but a partial order; it is but mere external tidiness." The world is being deceived by mere appearances. Even in the British system of government, does public opinion mean anything beyond passive acquiescence in the doings of the person (or party) in power known as the Prime Minister leading his own chosen helpers or colleagues in the administration? Have the British people ever acted on their own volition and initiative, and have they ever been able to directly nominate, or exercise control over the measures of, the men who from time to time carry on the machinery of government? In reality, there is no government by the people or by public opinion in Great Britain! There are parties and party leaders, and party lunds and party news-papers. In the end, it is but bare truth to say that the British system of Government is carried on by a narrow oligarchy in its own interest and in what it conceives to be the interests

of the British Nation and its empire. There is no doubt a mass of law, custom, and tradition governing the minds and consciences of these men, and to some extent their supporters also. But nothing in that mass can stand against the brutal and decisive force of the transient interests, impulses, passions and panics of the day as they reign supreme in the hearts of the governing oligarchy and party. As matters stand, Mr. Bertrand Russell is perfectly right in saying that "the essence of the state is that it is the repository of the collective force of the citizens." The police, the judiciary, the army and navy are the instruments of the party or government which directs and controls the so-called policy and power of Great Britain in the name, interests, honor and prestige of its people. This is the principle—the essence of the modern principle—of the omnipotence of the state in Great Britain and in all Western countries and civilisations

Let us now refer briefly to the fundamental principle underlying the ancient system of Indian Government. Although monarchical in form the system of administration adopted in ancient India always aimed at fulfilling the wishes and aspirations of all sections of the people in accordance with the principles of Dharma. It may be new to many that the ideal contemplated by Ancient India was a society whose members got on without a government, -i.e., without a system of control and a chieftain putting it into force. When Bhishma begins his exposition of political science to Dharmaputra, he says :- "At first, in the Krita-yuga, there was no state, king, government, or men exercising authority; the people protected and sustained each other by simply following the dictates of Dharma." (Santiparva, -Rajadharma, Chap. 58, sloka 13 and 14). If the modern Anarchists and Nihilists wish to accomplish their ideal of a society without a sovereign or state, let them consult our system of Dharma and its rules for the promotion of peace and order among men without trenching upon each other's wishes, desires, principles, possessions, emotions and passions. This may seem incredible to many of us in Modern India. But, if we know from Parasara Smriti what men were engaged chiefly in doing in the Krita-yuga, we may be more inclined than now to accept the truth of Bhishma's statement above referred to. The Achara-Kanda (sloka 23) says: - "In the Kritayuga, tapas (i.e., ascetic practices) was the chief occupation of men; in the treta-yuga, the gaining of knowledge; in dvapara-yuga, the performing of

sacrifices; and in Kali-vuga, the making of gifts." There must be a good deal of truth in these statements. India has long been, and is to-day, the paradise of the beggar. The amount of India's charity has no kind of sane or desirable relation to its resources. We rarely flinch when we see the beggar at our door, and the consequence is that everybody gets robbed to the detriment of the country and nation and the moral ruin of the men who avail themselves of the Indian's Kali-vuga temperament and instinct of giving away something to every one who takes up the role of asking for a gift. So, the Indian of the Krita-epoch cultivated the practice of ascetic ritualism of all kinds and the endurance of hunger till he came to live on leaves and roots, and so on. Hence, there was no need of property and possessions, and no need also of any system of government to protect person or property.

Such a state of things, however, was characteristic only of a particular epoch and state of evolution in Indian history. Bhishma goes on to state that, in course of time, the practice of asceticism brought the people to such a condition of low vitality and enfeeblement (dainyam param) that they became subject to delusion and ignorance and that these in turn produced poverty and bred avarice in the hearts of men and thus they lost all sense of the distinction between virtue and vice. All Vedic Dharmas declined, -and it is said that the Devas had to starve for want of offerings at sacrifices and carried their complaints to Brahma, the member of the Hindu Trinity who has to perform the function of creating the world. Brahma was then induced to teach the world the science known as Niti-Sastra. The art of government (Danda-Niti) formed a portion of Brahma's teaching. Details are given regarding the line of succession among the teachers along which the knowledge of the art of government reached men and became useful to them. Prithu was the first ruling sovereign and potenate among men and learned the art of government from Sankaracharya. Whether or not these facts can be relied on as authentic no one can say. The fact remains that men wanted a ruler and an art of government in India and that the old halcyon period when there was neither ruler nor art of government had passed away for ever.

The Indian art of government taught as its first principle that the chief function of the ruler is to protect the person, property and function in society by which a living wage is earned which appertain to every one of his subjects. The ruler must geant this protection according to the eternal principles of Dharma. If a ruler simply took taxes and offered no protection according to the principles of Dharma he is a traitor to God and man and must be dethroned and dismissed like a leaking and therefore unseaworthy vessel by its owner. The ruler must be always true to his word and unceasing in his endeavours to protect and serve his subject's interests. He must be free from all thought of gaining any personal advantage and from all impulses of anger or disdain. The owners of great wealth and possessions are entitled to receive special protection, while at the same time the ruler must regard all his subjects as equally entitled to his protection, mercy, and affection. He must especially provide himself with a consultation Council of elders and a judicial committee of experts all of whom must be well-trained in the arts of government and ratiocination. Without the aid of two such assemblies, the ruler can never accomplish his functions in a manner calculated to secure the aims of his position in the world or the contentment and happiness of his people.

In what has been above stated, there is nothing calculated to disturb the trend of truly democratic sentiment or aspiration among modern Indians or others. The existence of councils composed of esteemed men, the presistent demand that the ruler should always consult the interests and desires of his people, and last but not least, the recognition-as a permanent feature of the Indian art and science of Danda-niti-of an inherent right in the Indian people and their leaders to overthrow a monarch who ignored his people's right to protection and justice according to Dharma at his hands, - all these show that ancient India had the essence of a truly democratic government though they may not have had in full measure, all the details of the elective system by which modern representative, and democratic system government claims-in mere external form-to rest on the basis of public opinion and popular approval.

Literary and Educational.

The Diary of a Journalist. Amusing Anecdotes.

FROM TOBY M. P.

Sir Henry Lucy, so well known as Toby, M. P. during his long and honourable journalistic career met almost everybody of note. He has already published one volume of "The Diary of a Journalist" and a second has now appeared. The foreword, however, says: "This is in no sense a residuum of reminiscence. It is simply a continuation of extracts from a diary kept throughout many years of a busy life and printed exactly as they were penned on dates attached. Exten-

sion of the record is due to the vastness of the stage in front of which Toby, M. P., was privileged to occupy a central seat in the past, and the multiplicity of the star actors who trod it." Below we give extracts from these most interesting reminiscences and stories.

Marquis of Salisbury.

Of Lord Salisbury Sir Henry Lucy remarks:—

Of Lord Salisbury Sir Henry Lucy remarks:—

"It is a bappy thing that, Premier in official rank, Lord Salisbury has no superior in debating power in the Lords. His style, alike in matter and manner, is nearly perfect. He never orates as Lord Beaconsfield did. He just talks to the House in natural manner, everyone listening recognising his superlative intellectual force. I noticed that when making his statement on the Anglo-French Agreement he had not a single note in his hand—a quite unusual thing with the most practised Parliamentary speaker when dealing with delicate questions of foreign policy. Rising from his seat in a casual way and lounging towards the table.

he began to talk in conversational but clear tone, setting forth a perfectly pellucid statement, pleasingly

tinged with cynicism."

Deceiving Ellen Terry.

A good story of Ellen Terry is: "Ellen Terry tells me a moving story illustrating the pitfalls which await the kindly-hearted whose purses are reputed to be full. Both she and Irving, their names being prominently before the public, are every day the recipients of innumerable begging letters. One day Miss Terry received one the simplicity and straightforwardness of whose tone attracted her. It related how the writer, a poor woman, the wife of an honest, hard-working but ill-requited clerk, was about to be confined. The wretched room she shared with her husband was bereft of furniture, and she did not know how to face the coming trouble, being practically without the necessities of life. Miss. Terry sent a postal order for a sovereign to the address given, and, other claims pressing upon her attention, forgot all about it. A week or two later she received another letter, in the same handwriting, announcing that the confinement was over, and 'it was twins.' 'I hesitate to encroach on your time,' the writer said, 'but as you were so kind as to show a personal interest in me, an utter stranger, I think, perhaps, I should tell you this.' Miss. Terry was smitten with poignant remorse to think that she had sent only a paltry sovereign to this suffering mother. And now, 'it was twins!' She hastily summoned her friend and secretary, made up a hamper of various comforts suitable to the necessity of the case. With a purse full of money and instructions to dis-pense whatever was necessary, the lady drove off to the address, a dingy little street off Drury Lane. She address, a dingy little street on Diary found the room, the nest of the newly born twins, and knocked at the door. It was opened by a dirty, disreputable, rednosed old gentleman, who was already in a fuddled state. Enquiry made it clear that he, sole occupant of the room, was the suffering mother, the successive birth of twins going forward through the revolving seasons with regularity and despatch. A. J. BALFOUR.

In 1891 Sir Henry notes in his diary of Mr. Arthur Balfour: "The House of Commons has now been in session six weeks, and has had time to form an opinion upon the question of Arthur Balfour's aptitude for the leadership. For fully five years this still-young gentleman has been an object of special interest. He has all the qualities that go to make a popular favourite. Young, well-born, rich, handsome, with a courtly manner and a cultured mind, he is an exceedingly attractive personality. His policy and administration of the Irish Office have through five years been hotly challenged and have created a feeling of profound resentment in circles favourable to the Irish National party. On the other hand, his firm attitude, his stern way of taking disorder by the throat and

holding it in relentless grip till it drops powerless in its lair, endeared him to the party of law and order, and made him the idol of the Conservatives."

THE KAISER IN 1891.

The Germin Emperor was always troublesome. June 21, 1891. "As the period for the visit of the German Emperor approaches, the trouble it occasions in high places increases. He is a truly imperial personage, in the sense of indifference to other people's convenience. When any wish occurs to him, he forthwith takes steps to have it gratified without troubling himself with concern of how it may affect others. His Royal grandmother, herself not lacking in this attribute, may possibly gain a useful lesson from observing its operation from another point of view. She is said to be daily on the verge of revolt from the whole business. It all began with the young Emperor who proffered himself as a guest. When the offer was somewhat deliberately accepted and the date fixed, he coolly altered it. Next he nentioned that the Empress would accompany him, an announcement which involved an entire readjustment of the reception in extent and degree incredible to the multitude. There will be profound rejoicing in a distinguished family circle when the happy event is concluded and the wayward guest turns his face homeward."

STORY OF A PRINCE.

A story concerning a young prince in the Royal Family is found under the date June 4, 1891. "If a story just now told about the eldest son of a member of the Royal Family be true, there is every hope of his making his way in the world. H. R. H. having had a sovereign bestowed on him, got rid of the tip with truly royal alacrity. When it was all gone, he wrote to his mother asking for more. She replied with grave remonstrance upon his extravagance. The young Prince, flying at higer game, wrote to the Queen soliciting what we have grown accustomed of late in the House of Commons, to speak of as a supplementary vote. Her Majesty, doubtless following a cue given her by his mother, replied in the same strain, warning the youth against the consequences of forming extravagant habits in early youth. The small boy replied.

Dearest Grandma,

I received your letter and hope you will not think I was disappointed because you could not send me any money. It was very kind of you to give me the good advice, and I sold your letter for £4 10s."

ANOTHER STORY.

Few could better the delightful story told of another small boy—a story which might almost have come straight from Sir J. M. Barrie.

"Do you think," asked a small boy of from three to four years of age emerging from a mood of profound meditation, "that when I go to Heaven God will let me go with Him when He goes out at night to light the stars? Because you know," he added, after a moment's further consideration, "I could carry the oil-can."

What a picture is here conjured up beyond the imagination of the practised poet or the art of the weirdest painter—the Almighty walking through space in the dead of night, lighting up the stars as He passes through long alleys, and besides Him toddles a little child carrying an oil-can!

BARRIE'S FORTUNE.

As far back as August 1898 Barrie was making a fortune from his plays.

August 26. "Since Barrie wrote letters for a provincial paper he has had wide experience of varied

scales of remuneration for literary work. He made a pretty good thing out of his novels. But the publishers' fees are trumpery concerns compared with his income from the stage. I am told on authority that carries weight even for so startling an announcement, that up to June 30 in the present year—1898—he had netted a sum of £50,000, being royalties on account of his stage rights in The Little Minister. Mention of the sum would take Shakespeare's breath away, if it had not centuries ago flickered out."

RANDOLPH CHURCHILL.

In October, 1900, in reference to the biography of Lord Randolph Churchill, the author notes: "It is probable that Lord Randolph's son, Winston, may, at no distant date, undertake the task. His correspondence, recently published, in the columns of the Morning Post, descriptive of the Soudan campaign, shows him to be endowed with considerable literary, aptitude. It would be a great pity if the story of the life of one of the most brilliant individualities of the latter half of this century were not recorded."

Sir John Gorst, a colleague of Lord Randolph Churchill, on returning in 1902, sent the following letter to Sir Henry Lucy:—Queen Anne Mansions, August 8, 1902—"Dear Lucy, Thank you for the very kind letter you wrote me on the 19th which I got abroad where I went to cycle off the fatigues of politics.

I think I have been delivered from a false position in which I have blundered about for seven years. The position of a free critic is preferable to that of a sham Minister. I have never reached the grapes, but I have sniffed them near enough to know how unripe they are.

With kindest regards to Mrs. Lucy, I am yours ever, John E. Gorst.

LORD ROBERTS' ACTIVITY.

Lord Roberts' activity at the age of 70 is commented on "In spite of an arduous life and his three-score years and ten, 'Bobs' is still full of fight and bodily vigour. His slight, spare figure is as upright as ever, his step as free, his eye as bright. He attributes his unbroken health to the regularity of his habits. Except on rare occasions, when social or public duties compel variation, he goes to bed at half past ten, rises at six, and does a good day's work before ordinary men muster at the breakfast table. At first he felt the effect of the unwonted sedentary life at Pall Mall, and pined for active field service. He has now grown accustomed to the change, and makes it bearable by putting in as much horse-riding and walking as office duties permit.

"He is comforted at the War Office by the comforted at the War Office by the companionship of his old friend, subaltern, and comrade, Ian Hamilton. They served in India together. When Lord Roberts assumed active command in South Africa, one of his first actions was to withdraw Ian Hamilton from his command at Hythe School of Musketry and call him into that active service wherein he did such brilliant work."

The first reference to Mr. Lloyd George is under the date of March 22, 1908.

"In the brief course of Campbell-Bannerman's administration nothing has been more remarkable then the position attained by Lloyd George. When he was nominated to Cabinet rank with the Presidency of the Board of Trade, despair, result of the General Election, deepened in the minds of the country gentry. They knew the Member for the Carnarvon District as a bitter-tongued debater, who did not fear to stand up in the House of Commons and speak disrespectfully of

Arthur Balfour and Chamberlain. He was for the disestablishment of the Church, the abolition of the House of Lords, one man one vote, and other undesireable things.

MR. LLOYD GEORGE AT BOARD OF TRADE.

"It is not the first time in modern history that the responsibility of office has mellowed an apparently irrepressible person. If, three years ago, anyone had foretold that, within a space of time slightly exceeding two years, Lloyd George would be regarded on the Opposition side of the House and by Unionists throughout the country as one of the most reliable and popular members of the Liberal Government, he would, in the interests of domestic and public safety, forthwith have been haled to a lunatic-asylum. Yet the fact remains that the firebrand of three previous Parliaments has in the fourth carned for himself a position as a statesman and an administrator second to none on the Treasury Beuch. He is confidently talked about as Chancellor of the Exchequer in a reconstructed Ministry."

ASQUITH.

"I find from an entry on an earlier page of this Diary that eighteen years a to, in 1890, Asquith dined with us at Ashley Gardens, Lord Randolph Churchill being another guest. On retirement of the ladies, we talked Parliamentary shop over our cigars and coffee. One are two names of private members of the House of Commons prominent in debate were mentioned, and their problematical future discussed. Asquith quietly interposed with the startling remark, 'I mean some day to be Prime Minister.' He was at this time a private member with no visible prospect of promotion even to a Lordship of the Treasury. Presently, when he left us to go down to the House, Lord Randolph and I talked over this sudden confidence from a man who does not wear his heart upon his sleeve nor is given to vain boasting."

The above is a small selection of anecdotes from Sir Henry Lucy's book, in which, as a matter of fact, there is not a dull page from start to finish.

-The Statesmen

Miscellaneous.

Some Calcutta Impressions.

By J. S. R. SARMA.

Calcutta, like Madras, is a city of distances and it is perhaps the only common feature. Madras cannot claim to compare favourably with Calcutta in more respects than one. The latter is reputed as the second city in the Empire. It is indeed a city of palaces not only by reason of its several palatial buildings but because of its enormous industrial, commercial and mercantile importance and institutions, though by no means this estimate affects the equally premier city of Bombay. The navigable Ganges, locally known as the Hoogly, does faithful duty for sea, always being studded with launches and steamers, not to speak of ordinary boats and crafts. The city, composed as it is like the other provincial capitals, does not appear so hopelessly bad as Bombay where the only prospect of expansion of the city seems to lie in invading the aerial regions as far as possible; but Calcutta is capable of expansion both on land and in air. The City Improvement Trust is busy acquiring the houses in several places, with a view to straighten up curves and corners, to form new avenues and to enable big mansions to rise in spots once occupied by hovels and insanitary dwelling houses. This process of demolition and reconstruction is systematically going on obviously, but to a

superficial observer like me, not well informed particularly on the subject, it does not seem that the Trust or the Calcutta Municipal Corporation for the matter of that, has erected any model dwelling blocks anywhere on a large scale to relieve the congestion and provide bousing facilities for the people deprived of of their humble and in several cases old ancestral, buildings. It is a matter for consideration whether the policy and programme pursued by the C I. Trust tends really towards city, improvement. Of course, capitalist landlords and men of that speculative ilk may benefit by this scheme, but it seems open to doubt whether it affords any relief to the bulk of the poor and penniless, the homeless and helpless residents of Calcutta. As is always the case, the poor are allowed to shift for themselves and never disturbed in the enjoyment of their privilege to become poorer, while it is the pride of the rich to grow richer. All this by the way.

Calcutta, like Madras is a typical city which would seem to suit all sorts and conditions of men. Unlike Bombay which appears to abound in invariably monotonously elaborate and massive buildings, one comes across modest looking houses side by side with several storcyed mansions, scattered all over the city. Municipal sanitary, watering and lighting arrangements are far more up-to-date and efficient than in Madras. But Madras can't help being so perhaps, because of its learned poverty, its corporation's poor finances, and a lack of apparent enthusiastic sustained and disinterested solidarity-of action and efforts on the part of the city fathers. Madras can take a leaf from Calcutta to her great advantage.

To a cursory observer, the average Bengali as a rule, seems to be thrifty. A dhoti and a shirt are recognised as sufficient dress for offices, though some wear coats also. Heads are generally bare. Of course, instances are not wanting of persons wearing a uniform with hat on. Very few use caps. Ordinarily, hat seems to be the headgear where a covering for the head is contemplated. Purgrees, turbans and things of that indigenous national sort have gone out of vogue.

Nor is the typical Bengali irreligious at heart. His religiosity may not be of a clemant character. He is a devout worshipper of Kali or any other deity according to his pursuasion, though tuftless cropped heads and blank foreheads without any distinctive caste mark of Hinduism, and legs with boots on do not necessarily affect the solemnity and sincerity of his worship. Fashion is the ruling deity everywhere, hypnotising persons and denationalising nations. Bengal like the rest of India, must come under its influence, and indeed has come; it certainly cannot lag behind.

Living is doubtless costly; the house-rent is prohibitive. The fate of the Madrasi particularly in regard to his housing, is very hard. Calcutta claims on the whole, a large number of Madrases among its population; but these Madrasis are scattered all over the city and its suburbs. Convenient houses at moderate rents cannot be easily had. It has not yet struck any opulent and philanthropic Madrasi to think of the unenviable lot of the Madrasees over here and try to provide some fairly comfortable accommodation for them. It will certainly be a paying concern to invest capital on house-building, say, blocks of houses of different grades suited to different classes of employees. But the capitalist never bothers his head about these base requirements of middle class men.

The tramway service in Calcutta is far more efficient than Madras. There are always two tramcars which run together (1st and 2nd class)—Madras can as well do so. But the system of maximum fare irrespective of distance might look like a hardship.

The University of Calcutta is far more advanced and fortunate than the Madras University-(I am not referring to its poor finances) in that it has had big endowments for research and post-graduate courses, from philanthropic and enthusiastic citiznes. The Madras University has yet to boast of a Tarakanath Palit or a Rash Behari those-to mention but a fewbenefactors. It has learnt to remain content with its fame as a University with a stiff and severe syllabus aiming at a high standard of intellectual efficiency. Professors C. V. Raman and Radhakrishnan should have their places in Madras, properly speaking. It is Calcutta that has appreciated and is utilising their

Existence of park squares and tank squares is an agreeable feature of Calcutta. The absence of sea or any similar enjoyment-affording facilities is made up for by the scheme of maintaining these squares. They afford a recreation in the evenings and are ordinarily well frequented and availed of.

But there is one thing in Calcutta which Madras is yet happily free from. Daring day-light Taxi-cab dacoities in busy and pubic throughfares bid fair to become matters of common occurrance in Calcutta. Possibly, this is not dissociable from the life of a modern-civilised city of the magnificence and importance of Calcutta which bears the enviable reputation of being the Second city in the Empire.

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