

In 1910 a movement was started by prominent Hindu and Mohammedan leaders to raise funds for the purpose of establishing two independent universities, one under Hindu and the other under Mohammedan auspices. The Government agreed to grant charters provided a sum was collected equal to four million dollars for each institution. In 1914 the money had been raised and the Maharaja of Durbhanga and the Raja of Mahmudabad went to the Government at Simla and made application for the charters. Sir Harcourt Butler, Minister of Education, refused to grant the charters except under conditions by which the Government would appoint the *instructors*, and in fact *control* the universities in every respect. This was a great disappointment. After much discussion the Government induced the Hindus to accept the conditions, but the Mohammedans up to this time have refused.

In the past two years several hundred private schools have been closed by the government under various pretexts. Instead of increasing education it is being diminished. After one hundred and fifty years of British rule not more than 10 per cent. of the inhabitants know how to read and write.

After the above, it is hardly necessary to deny that England has done anything toward preparing the Hindus for self-government. India is ruled by a viceroy who gets double the pay of the President of the United States. The Council of the Viceroy contains some Hindu members, but the majority are always Englishmen and the Hindu members consist of princes and title holders who are not sympathetic with the people. The government is strictly autocratic. The masses of the people have nothing to do with it except to obey its mandates. In Civil Service there are only 65 Hindus employed as compared with 1200 Englishmen, or slightly more than 5 per cent. In fact, the policy of the government is to prevent the idea of self-government arising among the people.

The United States came into the possession of the Philippine Islands and after some fifteen years of occupation 60 per cent. of the Filipinos are educated according to the most improved methods. The product of their work formed one of the most superior educational exhibits at the Panama-Pacific International Exposition. Congress has definitely adopted a programme which will lead in a few years to complete self-government in the Philippines. Industry there is being reconstructed according to most modern methods, and the Filipinos are looking forward to a career of prosperity and freedom.

On the other hand, after one hundred and fifty years of opportunity England has done nothing for India, and the land lies desolate in poverty and ignorance. During the past fifty years the Hindus have begged England to change her policy and begin to do something for India's benefit. Since the only response is the same old policy of pretence and suppression, they are at last rising in revolt. No promises of reform will be of any avail; the fire of liberty is spreading and sooner or later the country will be free.

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THE FAMINE WIND

(For the *N.Z. Tablet*.)

The land lay alone in the twilight,
And ever each hill and slim spire
Fell the quiet ash of the darkness
From the sun's long embers of fire.

The peasants in every cottage
Built their fires of peat,
Singing the songs of their country,
Fierce, and lonely, and sweet.

From out the four corners of twilight,
A wind blew in from the shore,
A wind so great and so dreary
Had never been known before.

It cried at a window in Antrim,
It caught at a Connacht hasp,
It sobbed to a fisher in Munster,
And startled his net from his grasp.

And the land alone in the twilight
Heard the innocent terror of men,
And the question of birds and of children
And she knew not the answer then.

But when in the day of her hunger,
She saw 'neath the stricken skies,
The pale, dead mouths of the striplings,
And the children's hollow eyes.

She remembered the moaning twilight,
And the wind in the furze and trees,
With its strange and pitiful warning
Of unspeakable agonies.

And she knew that the King of sorrows,
With His sceptre of pain and loss,
Had touched her brow as an equal,
And said, "Thou must bear the Cross."

Then remembering the olive garden,
And the hours of His passion blind,
He had come to earth in His grieving,
And wept along the wind.

—E. D.

THE NEGRO NUNS OF NEW ORLEANS.

One of the most picturesque sights of the *Veux Carre* of New Orleans is the Negro nun. Come upon her where you will and as often as you may, she is ever a fresh delight. Her demure, downcast face, her severe garb, and, above all, that snowy bonnet, in striking contrast with that black face, make something so vastly different from what we are accustomed to in the women of her race. One of the Sisterhoods is that of the Holy Family, domiciled in Orleans Street, in the great grey brick building not a stone's throw from the blossomy Close of the St. Louis Cathedral. The building used to be the Orleans Theatre. In its great rooms were held famous quadroon balls. But ring the bell of that door now, and, as at her invitation you walk across the tessellated hallway, it is impossible to so wrench the mind as to realise that vanished past—so sharply drawn is the difference between it and the present. This particular Order was founded before the war by three rich, intelligent free women of color. Its work is altogether good. Its first care is that of orphaned children, then of those whose natural guardians are neglectful or cruel. Very sensibly these Sisters do not pay over-much attention to book education. The catechism, of course, but after that a little learning in their opinion goes a long way. They strive to give the children a good industrial training, and it is a matter of common report that the Catholic-bred Negro is generally the most trustworthy of all domestics.