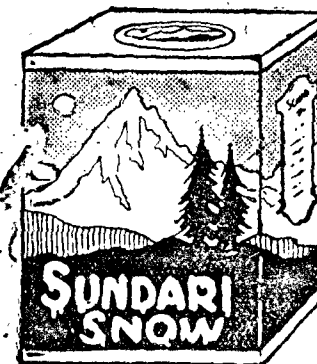


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Vol. XXVI

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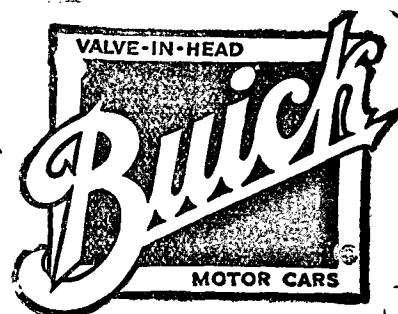
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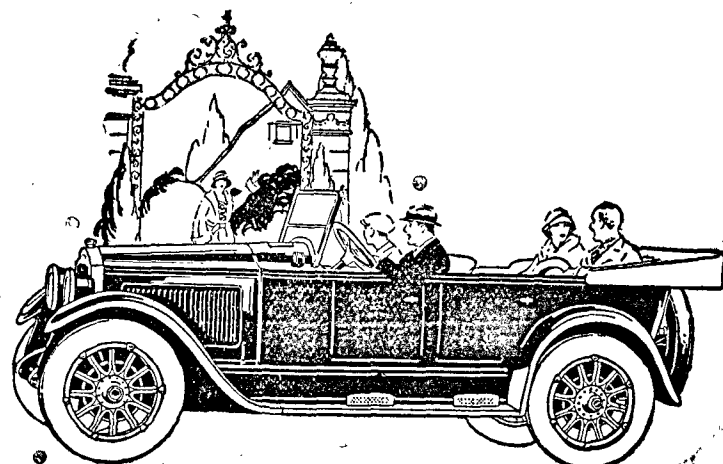
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No. 6.

GOVERNMENT'S CURRENCY POLICY

BY SIR PURSHOTAMDAS THAKURDAS, C. I. E.

THE Hon'ble the Finance Member of the Government of India said in the course of one of his speeches during the last session of the Legislative Assembly that

Currency enters into our everyday life in a way that scarcely anything else enters. We all know what a rupee and an anna look like. But I think, probably, it is a subject about which less is known than almost any other subject in India.

It is the apparent mystery of the problem of currency which has drawn the least attention to the harm done in the past by the inability of the Indian politician to fully understand the diseases of the rupee and its nature. For the last few months the attention of the Indian public has been unmistakably drawn to the currency problems of the country and the following analysis of the Exchange and Currency policy of the Government of India as revealed in the Budget Speech of the Finance Member may prove interesting to many.

The surplus in the Budget is actually higher by Rs. 2.56 crores in the general revenue budget and Rs. 1.25 crores in the Railway revenue budget, than if exchange were calculated on the basic rate of exchange at 1s. 4d. In taking exchange at 1s. 6d. for the next year, the Finance Member has to

some extent indicated, not merely his anticipation but also his intention. The Government have it in their power to get any rate of exchange ruling in the market in India between 1s. 4d. and 2 shillings so long as the hasty post-War two shillings legislation remains on the Statute-book, and so long as the balance of trade is favourable to this country, and the Government are in a position to remit from Rs. 40 to 50 crores a year, i. e., about four crores of rupees a month. The position of the Government in the exchange market in India is like the position of a Raja at a village fair, where, if he likes, he can buy everybody out. This perfectly artificial system the Finance Member has attempted to pass on both as natural and inevitable and as leading to the good of this country. But what is natural about it? With a large balance of trade in our favour, India suffers from high money rates, from depression of trade, with all the evils attendant on it. To name only one, unemployment of the middle classes. Is it possible that in the eyes of the Government the most natural condition for this country is that of impoverishment and want? Is India to believe that so long as factories

in the United Kingdom continue to receive the undiluted patronage of this country they are not alarmed that anything is wrong? But, this is one of those things in which the Government of India cannot please two interests. Having manipulated the Indian exchange to the satisfaction of monied interests abroad, the Finance Member cannot say: "This is the best thing for you". I am not reflecting, on the personal motives of Sir Basil Blackett, for whom I have regard, but I must, as a matter of clear duty to my countrymen, point out that the full effects of the policy which he has initiated, are disastrous to India.

The Finance Member in the course of his remarks tried to show two things. He claimed that a high exchange does not benefit the importer of goods from abroad at the expense of the agricultural producer in India. He has also tried to show that, if there is any effect, it is temporary. This is very much like the argument of the washer-woman who, when called upon to deliver the shirts which she had taken for washing, first of all said that she had not taken the shirts for washing at all, and when pressed further she said she had returned them. This is a species of logic which India did not expect from a financier of International repute like Sir Basil Blackett, and it only proves that no one is infallible. The people of India, including Swarajists are, with all our faults, not unwilling to be guided, but we cannot be guided, blindfold into a dangerous policy of exchange, when we know that more than anywhere else in the region of finance there is no magic, but there are hard and solid facts to face, and everything has got to be traced to a distinct and

proper foundation. The Finance Member claims that he will make in the next year in the general budget on exchange about Rs. 256 lakhs. This is a phenomenon which has got to be explained, and which he has not explained. As I pointed out in the course of my Budget speech in the Assembly in March last, the plain truth is this money will come from the pockets of the poor agriculturist of India, who, for his exports of raw produce, will receive less money in rupees, because he has to receive remittance from abroad, whereas the Government having to make remittances abroad, make a part of that money in rupees. Small as the matter appears, the exchange is the key to a good many problems in the economic life of this country. The exports from India represent that portion of the Indian produce which is wanted by foreign countries and which is paid for by them. These amounted in the last year to Rs. 348.60 crores, whereas the net imports during the same year were only Rs. 214.55 crores. If, therefore, the loss on the exports is counterbalanced by the gain on the imports, even then it must be recognised that with exchange at 1s. 4d., the agriculturists of India should receive about 12½ per cent. more in rupees on their produce, which is exported, than they would at 1s. 6d. I would go further and say that since, in the wheat, cotton, or rice, purchases for Indian demand are made side by side with purchases for foreign demand, without any distinction, the Indian cultivator receives so much less on his total crop with a high exchange, because the price of his produce is artificially depressed. He receives less, not only for the surplus exported for consumption outside India, but for his

total produce. Indeed the Finance Member himself admits this in paragraph 44 of his speech. We are told that though he receives less, every rupee that he receives goes further, because the prices keep steady and do not rise. But in the payment of interest on the debt, which the cultivator owes to the Sowcar would he require a smaller number of rupees? Or to make payment of land revenue, which he must pay to the Government, does he need less? While his charges and expenses in rupees do not diminish, the price the cultivator will receive less can be only due to Government's action. If we now take the agricultural population of the country as a whole the harm to the interests of the country is patent.

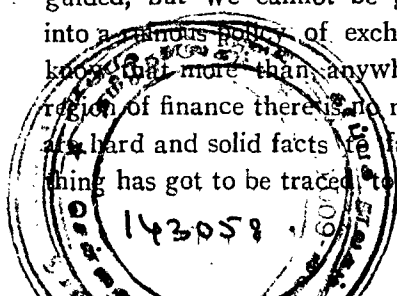
Money is, after all, a medium of exchange, and even Sir Basil himself says that:

The rupee in its quality as a measure of value is much more changing than a bale of cotton or a maund of rice, and we shall never be able to think clearly on questions of currency if we do not get hold of this fact.

On the foreign obligations of India, by using the exchange, the burden of the yearly drain is made as reckoned in produce greater than before. These abstract discussions as initiated by the Finance Member may be misleading. I shall put it roughly that the amount of money received by the jute cultivator of Bengal on a total crop of Rs. 64 crores at 1s. 6d. is less by about Rs. 7 crores. Let the inhabitants of Bengal, think of the extremely low standard of life of the cultivator, and what an additional amount of Rs. 7 crores for the people of Bengal would mean. The mainstay of the agriculturist against famines, floods, and other distresses, is the small amount that he can lay by, or the extent to which he can reduce debt during

good years. When the world prices for commodities have been rising, it is sad to think that the Indian cultivator has been deprived by Government's deliberate action from his just gains. When the world prices for the cultivators' produce go down at some time in future, will the Honourable the Finance Member come to their assistance? Will he fork out the surpluses he has pocketed, or will he promise to lower the exchange to prevent the farmer's loss, and to secure him steady prices? It is no consolation, it is almost in the nature of a bribe to go to the Assembly and say: "We have got so much surplus we are likely to have more surplus by the pursuit of the same policy; therefore do not try to disturb our exchange and currency legislation." So much, for the masses of whom constant mention was made in speeches from the Government benches.

None need try to reduce the exchange to any arbitrary figure, not even to the one shilling which the Finance Member triumphantly brought out during his Budget speech. All that is required is to prevent him from raising it artificially from the ratio which proved proper and useful for twenty years before the war. Not only is the war gone, but the disturbance after the war is also almost gone. All that we are therefore asking is the restoration of the proper parity. If I were to use the same logic as the Finance Member, I would ask him why he did not raise the exchange to 1s. 8d. and even to two shillings, because by doing so he would get, not the surplus which he claimed this year, but a surplus of eight to ten crores of rupees. He would then be regarded, by those who think only of revenue surplus, as a matchless finan-



cier, who has turned, by magic, deficits into surpluses.

Against this harm to the interests of the large number of people of this country we are told that the compensation is to be found in the imports. What is the compensation on the import side? Prices of imported articles in Indian currency are said to have remained lower as compared with their rise in the country of origin. I requested the Honourable Member to tell me how much of the total imports, in his expert opinion, go to the direct use of the agriculturists. I put a rough analysis of imports on the table of the Assembly on the 3rd March not as showing my estimate of what goes to the cultivator, but to provoke a discussion. I estimate approximately that not more than 40 per cent. of the total (85 crores of rupees worth for the last year), on a generous basis, can be regarded as going to the consumption of population in the mofussil, who may be assumed to be directly dependent on agriculture. But I will be prepared to accept the Finance Member's own estimate if he has one to offer. As against the loss of roughly 12½ per cent. on their total exports, the gain on the exchange would, on my estimate of 40 per cent. of imports being used by agriculturists, indicate a gain of about 3 per cent. The Government may think it very fine to take the twelve rupees, or if the Finance Member disputes any small items of exports eleven rupees, from the pockets of the cultivator and put Rs. 3 back there. I do not think so. Apart from this, we are told that the agriculturist consumes his own produce and therefore the fact that prices in India are steady is so much gain to the agriculturist. The Honour-

able the Finance Member may not have any acquaintance with Indian humour, but in our country we call it, "*hath me chan dekhana*," i.e., giving the child the moon which he asks for in the hand.

What is the other consequence of the high exchange? It is a direct encouragement to larger purchases abroad both by the people in this country and by the Government. When we read in English papers frantic appeals to promises after promises by party leaders to relieve English unemployment, to keep the factories going and to subsidise the export trade of England by trade facilities, and in every other way, and when we put two and two together with regard to the Government of India, a subordinate branch of His Majesty's Government, it would be more than human for us not to seek and find the proper explanation of Government's exchange policy in their desire to serve the industrial interests of the United Kingdom and this, at whose sacrifice? At the sacrifice of the agriculturists of India. When we think of the series of financial injustices to this country, over the capitation grant, over the expenses of the army for Imperial purposes abroad, over the continued purchases of silver at heavy rates for twenty years, of ruinous sterling borrowing, and all the elements of that drain, against which complaints have been made by Dadabhai Naorojee and Gokhale, we must tell the Finance Member that the more difficult task in administration is not the routine, but the policy, and in the matter of policy it will not do to fix on the policy first for some reasons bearing on conditions in another country, and then to issue an explanation of it in terms of the prosperity of the population of India.

As a further justification of high exchange the Finance Member referred to the price of gold in rupees, which has become cheaper. What is the consequence and effect of cheaper price of gold? All the savings of a large number of people in this country, which are invested in gold—which the Englishmen may not approve but which still survives—have in this way been depreciated by deliberate action of Government. What is the other consequence? England is reluctant to release gold for India, lest her own central reserves should be depleted. The public have not forgotten the raid which was made on India's gold in the interests of the maintenance of the American cross-rate the year before. As far as I am aware this gold has not still been replaced in the currency reserve. The circular of Messrs. Montagu and Company, dealing with this subject distinctly mentions that "the more gold India takes, the longer is the return of the United Kingdom to effective gold standard deferred." But a much more explicit statement was made by the FINANCIAL TIMES and that was "India's increasing absorption and South African minting of gold coinage are admittedly difficulties, but these should be overcome." What constitutes the demand for gold in India? Gold bullion in this country is asked for ornaments, etc. For this demand enough gold has been allowed to come. As a matter of fact, an attempt has been made to saturate India for this particular purpose with gold, which the United States has been induced to release. The continued fall in the price of gold has disorganised the bullion market, and a condition has been brought about in which heavier

imports of gold in the future are discouraged. But all this has been done to the exclusion of the other and larger demand for gold, which is for adding to the currency of the country. This demand has been shut out deliberately and by law, so that under the guise of cautious delay for world conditions to be restored to normality, the full benefits of a balanced budget are denied to India. No country is in a more favourable position to go off to a gold standard than India is to-day with her large favourable balances. But we are told "Don't take more gold. Take commodities." If the Financial Member wants confirmation of this, I will give him from the London City Correspondent of the TIMES OF INDIA who, after expressing a hope for the cessation of American demand for gold and her willingness to accept payment in full for exports and for interest due to her in goods and securities, says:

Having regard to the great demand for Indian produce a proportion of the new gold supplies will probably go to India for a time, but the increased buying power of India is already increasing her demand for cotton goods, and other manufactures, so that after a time the Indian demand for gold will also become less pressing.

He goes further:

Nevertheless the probabilities are that the embargo upon the export of gold from the country will not be removed until the pound has recovered to par and until so large an amount of gold has been received from abroad that the reserves of the Bank of England are so large that the Bankers of Great Britain will also be wistful to prevent the further import of gold into this country.

In other words, heroic efforts are being made at the other end to restore a free gold market in London and to re-establish London's financial supremacy in the world. In this direction any action by us would be resented in London, and therefore we must be told to wait for gold standard. In this

way, in spite of actually defeating the demand for gold for the largest purpose to which it can be put, *viz.* currency and banking reserve, the Finance Member says "I have made it as easy as you like to take as much gold at a cheaper price."

In rebutting the charge that a policy of high exchange leads to an increase in the burden of taxation, the Finance Member has claimed merits for his surpluses. When by imposing a duty you raise the price of an article, which the cultivator buys, such as salt, you tax him; I contend that when by raising the exchange you depress the price of the articles which the cultivator has to sell, you are imposing upon him as intolerable a burden as a tax, and you would be justified in doing so only if there was a great national emergency. As a normal expedient for replenishing your finances I cannot think of anything more objectionable than to impose untold burden on the people, for reasons which have no direct bearing on their life. The claim that taxes have become lighter is ridiculous, because the cultivator gets fewer number of rupees and he is made to pay the same amount of land revenue in rupees. According to his resources, the incidence of land revenue has certainly become great. The same applies to the charge which Indian produce bears in respect of railway freight.

The very apology of the Finance Member for his exchange policy proves the proverb "*qui s'excuse, s'accuse.*" I have done my duty of laying before the country the various considerations involved in this matter, and if any independent testimony as to the full effects of high exchange, not merely temporary effects, but the permanent bad effects of

high exchange, is required, I quote it from two Members of the Fowler Committee: The question before the Fowler Committee was which ratio should be put on the Statute in India, 16*d.* or 15*d.* Mr. Robert Campbell and Sir John Muir, in their Minute of Dissent, strongly recommended that the lower figure of 15*d.* was preferable. They said:—

The advocates of a 1*s.* 4*d.* ratio point to the fact that this rate has now been more or less effective for the last eighteen months, thereby establishing a *status quo*, which it would be unwise to disturb. This argument would have greater weight if the *status quo* had been arrived at in a natural way; but the circumstances under which it was reached have only to be considered to deprive it of any value. With no fresh currency otherwise obtainable, the monopoly rupee was in time bound to rise to whatever gold point the Indian Government choose to fix, and the fact of this having risen in five years to 16*d.* is of itself no more proof that 16*d.* is an equitable ratio than it would be in regard to 18*d.* or 20*d.* which could equally be reached in course of time. To arrive at a rate in this manner and then point to the accomplished fact as disposing of any question of its propriety is not convincing, especially if there is reason to believe that a rupee so greatly enhanced is calculated to have an injurious effect on the country's interests and to retard or even jeopardise the success of the Gold standard.

It is on this aspect of the question that we base our strongest objection to the 1*s.* 4*d.* ratio—its effect as an unfair tax on native production while conferring a bounty on imported goods. It is not a sufficient reply to this to say (as my Honourable friend has said) "that as imports are paid for by exports, the gain and loss to the community are equal. This is evident when we consider that the native producer is the class which loses, while the class which gains is the consumer of imported goods.....It can never be sound policy to handicap native industry, while giving a bounty to foreign imports and in the case of India with large foreign obligations, which can only be met by surplus exports of produce it would be a fatal course to pursue."

But beyond the effect on exports and imports, so far as they balance each other, it still remains that with a 1*s.* 4*d.* exchange the cost of providing at Rs. 15 each the 17 million sovereigns annually required for the Home charges is a tax which falls entirely on the producer. The more the rupee is enhanced—the lower the sovereign in valued in rupees—the more cheaply can the Government make its annual remittances. But this advantage is not obtained without being paid for and the question—who pays is not difficult to answer. It is the producer, who has to accept so many fewer rupees for the produce which he has to sell. If with a 1*s.* 4*d.* exchange the holder of a sovereign can only get Rs. 15 for it, he cannot afford to pay so many rupees for a ton of Indian produce, as, if with exchange at 1*s.* 3*d.* he could convert his

sovereign into Rs. 16. To deny that arbitrary enhancement of the currency is a tax and to argue that the producer is no worse off in the long run, that wages and other charges must in time adjust themselves to the altered value" (as my Honourable friend has done all through), "is to maintain the dangerous principle that Government may lighten its liabilities without injury to anybody by a step of this kind. Such a step is undoubtedly a tax on production, and if the Government plead that in the absence of any other available source of revenue trade must bear it, it is unwise to throw the whole of it on one side of trade, the side which is at least expedient to tax, and to penalise production, while giving a bounty to foreign imports.

I would like to point out one or two other crudities of the Government's case. While they are most anxious to secure justice with regard to the incidence of taxation on different classes of the people and have set up a Committee for this task, the Finance Member deliberately comes to this House and says what India loses on the exports she makes on the imports, but this loose talk involves behind it the injustice to certain classes in India who cannot have recovered a fraction of the losses. In other words those who benefit are different from those who lose. The displacement of burden in the course of a single year to the extent of so many crores is one whose full economic effect cannot be judged at this moment but would be evident if in any districts there were scarcity of rain, because the cultivator would have been deprived of his staying power and reserve and it would be no consolation to him then to be told that during the previous year he had at his door foreign luxuries at a cheaper price.

But, another effect of this high exchange would be to increase immediately as expressed in sterling the reward on investments in India by foreigners. The amount of foreign capital invested in this country has not yet been

estimated, but Mr. J. A. Wadia estimates that about Rs. 50 crores are annually remitted as profit by foreigners who in his words "are exploiting the country as traders, bankers, steamship owners and all other Joint Stock Companies in this country". If that is so, that portion of it which does not receive a fixed interest, has suddenly, by one stroke of the Finance Member's pen, been earning an extra revenue. Who pays for this extra earning of this class? A further effect of the high exchange is to reduce the purchasing power in the hands of the agriculturist. After all few are the luxuries he can get, but against whatever he has to buy he has got only a smaller number of rupees with him. In other words, he has a smaller rupee surplus after he has paid land revenue at the same rate as before, after he has paid the interest due to the Sowcar, and the total rural debt of British India with its population of 247 millions is estimated very tentatively at not less than Rs. 600 crores. The producer would have more to spend if the Government did not chip in this most artificial manner and destroyed a portion of his surplus. His purchasing power is reduced and to the extent to which he was purchasing materials manufactured in this country, his demand is slackened. His demand for imported articles is stimulated by the cheapening of price, but his demand for the locally manufactured article has slackened because local prices according to the Finance Member have kept steady.

The Finance Member claims great merit on the stability of prices in India. It is necessary to remember that the increase or the diminution of currency is at present an

absolutely arbitrary power in the hands of the Government. In order to be able to increase currency when the Government think it ought to be increased, Government have recently taken larger powers of fiduciary issue. Instead of increase in or diminution of currency being automatic in accordance with trade balances and other conditions, the whole matter is at present governed by the caprice of the Finance Member. He sits there on a high mountain until the trade supplicates to him to relieve the situation, and, then, with a majestic gesture, he says "it shall be so." No one will grudge the Finance Member any prestige coming from his high position, but I must say that we have found that the evil consequences have already set in while he has been proceeding to act. We have found that credit is restricted, calculations of every description upset and trade disorganised. The effect of this on the cultivator is the most direct. Any uncertainty in money rates and in the conditions of exchange reflect immediately through ten thousand centres where purchasing agents from the central markets are located. Notwithstanding this the Government claim that by purchasing sterling they release the rupees. Where do they release the rupees from? The rupees were already there in the central reserves of the Imperial Bank and the transfer of the rupees from Government account to the public cannot possibly have that direct effect which gold going into currency or being converted into rupees at the mint may have. The Government may decide how much opium shall go into consumption. That is bad enough; but when the Finance Member says "I shall

determine how much currency you shall have" I think that it is a task very much beyond his or any other human being's capacity and can only lead this country to disaster.

Few countries in the world are in the happy position in which the Honourable the Finance Member finds himself to-day. The exchanges of other countries have been demoralised owing to adverse balances of trade. India is in a strong position when she has for the last three years continued to have favourable balances of trade. The result of this favourable balance of trade ought to be prosperity in India and plenty. It ought to be India's liberation from the money toils of London. It ought to be the possibility of remission of taxes. On the other hand, what we find is that the choice which lies before the Finance Member is between a high and low exchange, and he goes and deliberately accepts the high exchange—a position for which there is some parallel with America, the richest country in the world. It is the irony of fate that the poorest country in the world is told that the example of America is good for her. Restoration to parity as it existed before the War disturbance came on, which is the cry all over the world, is not the aim of the Finance Member of India. An appreciated currency to my mind as provided from the United Kingdom to India means "Thou shalt make larger purchases of the products of my factories and thou shalt be paid less for the fruits of the toil of thy children." This perfectly arbitrary manipulation of the exchange finds no parallel in history and no justification in practice.

THE SANSKRIT DRAMA

BY

MR. K. S. RAMASWAMI SASTRI, B. A., B. L.

THE name of Professor Keith is itself a guarantee of accurate scholarship and penetrative criticism. He has ranged over wide fields of Sanskrit literature and has added new laurels to himself with every venture of his to reveal the ancient Hindu culture with insight and power. His latest work in this direction is his excellent and valuable book on *The Sanskrit Drama in its Origin, Development, Theory and Practice*.*

The Sanskrit Drama has been known to the West for nearly a century and a half. We have had excellent manuals on Sanskrit Drama by Professors Sylvain Levi and Horrnitz. But the works that we have had on the subject till now must yield in weightiness and comprehensiveness and value to this excellent and monumental work by Dr. Keith.

We may take it as two settled facts of scholarship that Indian drama was pre-Greek in its origin and was thoroughly indigenous and that it originated in religious solemnities and spectacles. But Dr. Keith has elaborately discussed the antiquities of the Sanskrit Drama in part I of his work and come to various important conclusions. He says at page 16, "There is, therefore, *a priori* no fatal objection to assuming that the period of the *Rig Veda* knew Dramatic spectacles, religious in character, in which the priests assumed the roles of gods and sages in order to imitate on earth the events of the heavens." We cannot expect to find, and we do not find, in the Vedas drama of

the type that we are familiar with in Kalidasa. But the germs of the drama were in the Vedas. The Indian tradition that Brahma created the *Natyasastra* as a fifth Veda and fashioned it taking from the *Rig Veda* the element of recitation, from the *Yajur Veda* the mimetic arts, from the *Sama Veda* songs and from the *Atharva Veda* sentiment shows that the dramatic spirit is a very ancient manifestation of the Indian culture.

Dr. Keith is thus quite right when he says that "the evidence is conclusive on the close connexion of religion and the drama and it strongly suggests that it was from religion that the decisive impulse to dramatic creation was given." The great epics of India clearly point to a time when the drama was well developed and was a distinct literary form. In the Ayodhya Kanda Chapter 69 verse 3, there is a specific reference to *Natakas*. In the same Kanda, Chapter I, verse 27, there is a reference to *Vijamirakas* which are dramas in combined Sanskrit and Prakrit. In the Mahabharata, Santi Parva, Chapter 140, verse 21, and Anusasana Parva, Chapter 33, verse 12, there is a reference to dramatic artists and dancers. Thus it seems to me that Dr. Keith is not right in saying that "the epics cannot be said to know the drama." They not only influenced powerfully the later growth of the drama but even in the Epic Ages the drama was well-known as a literary form and as a popular amusement.

The chapters on *Asvaghosha* and *Bhasa* are particularly valuable and deal with

* THE SANSKRIT DRAMA IN ITS ORIGIN, DEVELOPMENT AND PRACTICE. By A. B. Keith, D. C. L., D. Litt. Published at the Clarendon Press, Oxford.

new material which has come into view in recent years. Asvaghosa's three dramas have been got in fragments from the palm leaf manuscripts got by Professor Luders. His *Sariputraprakaraṇa* is a *Prakarna* or a secular play with an invented plot while a *Nataka* is a heroic play with a Puranic plot. It contains the figure of the *Vidushaka* who is such a familiar and inevitable figure in the later Sanskrit dramas.

The discovery of *Bhasa* was due to Pandit Ganapathi Sastri of Trivandrum under the enlightened and magnanimous patronage of the late H. H. the Maharajah of Travancore. Kalidasa's play *Malavikāgnimitra* refers to Bhasa as a famous earlier dramatist. Dr. Keith is entirely in favour of this theory of the authenticity of the plays but we must regard it as being still one of the unsolved and unsettled problems of Indian scholarship. Pandit Ganapathi Sastri says that Bhasa must have lived before the Patanjali's *Mahabhashya* and long prior to Katyayana and Panini (see his introduction to Bhasa's *Swapna Vasavadatta* and *Pratimanataka*).

Dr. Keith speaks in high terms about "the activity and originality of his (Bhasa's) talent." Jayadeva in his famous play *Prasannamaraghava* calls Bhasa the *hasa* (laughter) of the Goddess of Poesy. Bhasa excels in depicting humorous and heroic situations. His power of characterization is good and his style is simple and natural and excellent. He does not cling to, and he is not oppressed by, the rules of dramaturgy which later on hung like millstones round the necks of playwrights. The action in his plays has rapidity and directness. Dr. Keith

says: "The dominating influence on Bhasa's style was clearly that of the epic and in special of Valmiki, whose great work inevitably impressed itself on the minds of all his successors."

Pandit Ganapati Sastri is at great pains to show that Kalidasa owes much to Bhasa. Dr. Keith also refers to Kalidasa's "dependence" on Bhasa. But it seems to me that Kalidasa, like Shakespeare whom he resembles in many respects and surpasses in others, had no objection to borrow from others, but his borrowing led not to imitation but to such a transcendental enrichment that the thing borrowed became a new creation. We have only to compare his story of Sakuntala with that in the *Mahabharata* to realise how he has transfigured that story and made it a new creation. He has paid a just tribute to Bhasa but even where we find similarity between him and Bhasa in situations or in expressions, Kalidasa's artistic perfection is a thing all his own and unmatched by any one else.

In regard to the famous play of *Mrichakatika* (Mud Toy-cart), Dr. Keith doubts the alleged authorship of King Sudraka. He shows how the first four Acts are a reproduction of Bhasa's *Charudatta*. He says: "To the author we may ascribe the originality of combining the political and the love intrigue, which give together, a special value to the play."

I am afraid that on the whole Dr. Keith has done less than justice to Kalidasa. He seems to be inclined to favour some date later than 350 A. D. as the date of Kalidasa. Kalidasa's date is one of the puzzles and problems of Indian literary chronology.

I see on the whole no insuperable objections to the acceptance of the traditional date viz., 56 B. C. A very important fact is that the Bharata Vakyam in Kalidasa's *Malavikāgnimitra* refers to King Agnimitra as reigning then. The present tense is used in that passage (*Samvatsyate Na Khalu Goptari Agnimitre*). The *Prastavana* of the play refers to Kalidasa as a contemporary poet (*Vartamana Kavi*) Agnimitra, the son of Pushpamitra, seems to have belonged to the first century B. C.

Dr. Keith refers in glowing terms to Kalidasa's excellence in depicting love and pathos and his perfection of style. But I find it difficult to appreciate his strictures upon "the narrow range imposed on Kalidasa's interests by his unfeigned devotion to the Brahminical creed of his time." He says further: "Assured, as he was, that all was governed by a just fate which man makes for himself by his own deeds, he was incapable of viewing the world as a tragic scene, of feeling any sympathy for the hard lot of the majority of men, or appreciating the reign of injustice in the world. "It was impossible for him to go beyond his narrow range." He says also: "In the deeper questions of human life Kalidasa has no message for us". This view is utterly wrong. A poet who makes King Dushyanta issue a royal proclamation in the 6th Act of *Sakuntala* that whosoever suffered a bereavement or sorrow would find in him a helper and comforter is certainly not wanting in sympathy. It is Dr. Keith that shows himself unable to appreciate the true bearings of the Indian doctrine of Karma or the wonderful balance and sweetness of Kalidasa's nature. As my scope in this review is very limited, I

refrain from pursuing this interesting topic further. Kalidasa was the most universal of the world's poets and playwrights in more respects than one, though his range is more limited than that of Shakespeare as a dramatist in some respects.

Dr. Keith has shown due appreciation of the plays of Harsha and Bhavabhuti and of Visakhadatta's *Mudrarakshasa* which is a drama of political intrigue. He says, "Visakhadatta's diction is admirably forcible and direct; the martial character of his dramas reflects itself in the clearness and rapidity of his style". Bhatta Narayana's *Venisamhara* also is forcible and dignified and excels in depicting heroic situations. Krishna Misra's *Prabodhachandrodaya* is an allegorical drama and is of great beauty and abiding value.

From the time of Murari downwards we enter upon the period of the downwardness and degeneration and decadence of the Sanskrit drama. The dramas of Murari, Rajasekhara, and others often show cleverness and literary merit but no high dramatic quality or power. The drama got into the hands of literary coteries and it ceased to have real and effective popular appeal.

It was composed by Pandits for Pandits and not by poets for the people. The growing power of Moslem rule led to the decline of Hindu Kings who were the steady patrons of Indian learning. Further the laboured rules of dramaturgy which were formulated by builders of æsthetic systems hung like millstones round the necks of intending playwrights. When the Moslem power began to decline and the Hindu Renaissance began the vernaculars began to displace the Sanskrit as

media of expression. Great works had been composed in them and they acquired force and flexibility. Vernacular dramas began to have great vogue and popularity. Though Pandits went on writing manuscript dramas, —and they are writing them even to-day— Sanskrit drama ceased to be a living force. The late Bhatta Sri Narayana Sastri who died only a few years ago is said to have written nearly one hundred plays. But except perhaps in the limited field of devotional drama which will be a living force as long as Aryan religion is a living force, Sanskrit drama cannot be newly written so as to have a living force as a means of representing love or heroism.

Thus Sanskrit drama has been one of the finest of the universal literary forms and has achieved notable successes in presenting social and moral beauty and power to the spirit of man. It had no tragic power; its humour was farcical and was not that combination of sympathy and hilarity which we have learnt from Shakespeare as the high water mark of humour; and its range was not very wide. But making all these concessions, its record is admirable and unique. It is no wonder that Kalidasa won the generous and unstinted praise of Goethe, the greatest poet of the nineteenth century. He is the supreme poet of the supreme period of India's self-realisation. Even to-day the great dramas above referred to are staged all over India and are a potent factor in the creation of national unity and self-consciousness and regeneration. They are and will be the models of the future Indian drama. They will always have a prominent niche in the temple of universal dramatic-art.

Dr. Keith has added to the value of his work by his two chapters on Dramatic Theory and Practice. But he finds in Sanskrit Dramatic Aesthetics suggestions of Greek influence. There is however no sufficient warrant for this view. This branch of Indian cultural achievement has not received the admiration and attention that it richly deserves.

On the whole Dr. Keith has laid India and the world of scholarship generally under considerable obligations by his valuable work on the Sanskrit drama. His work abounds in instances of defective sympathy and insight. Again and again he tilts at the Indian doctrine of Karma. As a matter of fact that doctrine supplies a far better dramatic *motif* than the Greek theory of Fate and Furies and Nemesis. I have already admitted the defects that Sanskrit drama is wanting in tragic power and that its range is limited. But Dr. Keith takes a malicious pleasure in tilting at the Brahminical caste system and says that to the Brahmin ideal individuality has no appeal. On the other hand the Brahmin ideal is rising from the lower individualism through socialisation of life to the highest individualism. Dr. Keith is wrong in saying that Indian drama depicts types and not individuals. How he could say that after reading *Sakuntala* and *Mrichakatika* and *Mudraraksasa* it is difficult to understand. But making all allowance for such defects due to defective sympathy and insight, Dr. Keith's work deservedly commands our homage and admiration for its depth as well as its breadth and for its monumental scholarship and its excellent presentation.

Quaint Legal Punishments

BY

MR. JACKSON COLEMAN, BAR-AT-LAW.

(Quain-Prizeman in Comparative Law.)

ARE we going to enter into a new era of punishments? There are indications on every hand that this may be so. In every part of the world there are improvements being made with regard to the methods of dealing with the criminal after conviction. Generally speaking, needless degradation is neither regarded as good for the criminal nor for the individual. Punishment—often severe punishment—is necessary for good government, the law, and order of the state, as well as the well-being of the community at large; but it must not be overlooked that the wise judge not only allows the punishment to fit the crime but also the punishment to fit the criminal. Thus it was that the magistrate at the Thames Police Court said to a prisoner some months ago: "We are trying to educate this neighbourhood up to use better language. I am constantly recommending men to read the British classics; will you take a course?" And when the man said he would, the magistrate commented: "I think that is as heavy a punishment as I can inflict in the circumstances. You can go." The sentence of ten minutes' imprisonment imposed on a prisoner a short time ago is therefore only one of the many curious punishments related from time to time. Why, not so long since, a man in Chicago was arrayed for beating his wife. One of the solicitors in court asserted that the prisoner was not fit to kiss his wife's foot. The judge, however, thought otherwise. He accordingly ordered him to do so. The wife-beater looked wildly round for a chance of escape, but there

was none. So he slowly got on his knees and twice smacked his lips against his wife's shoes. When he rose, the judge said, "Now you are on probation." Again, a new form of punishment for profiteering was discovered sometime ago by the Czecho-Slovakian legislature. Observing that threats and moral appeals were waste of time, the legislature decided that profiteers must sweep the streets for periods of one month to a year. The culprits, they decided, who had been giving the public the dirty end of the stick must forthwith handle it for a while themselves. Further, in 1922, the Communist leaders at San Remo, Pigno and Alassio were arrested by Fascisti. The only punishment, however, that they received was that they were each required to swallow a strong dose of castor oil, after which they were allowed to go!

Let us, however, consider the legal punishments of bygone days. Less than a century ago the pillory was a familiar sight in the English market-place and possibly no other method of punishment was more generally employed. Nevertheless, the 30th of June 1837, saw the final abolition of this old-world punishment, which is supposed to have existed in England even before the Norman Conquest. A perjurer named Peter James Bossy was the last man to stand in the London pillory, and he stood his hour on the 22nd June 1830, the last victim of this form of punishment. Butchers were put into the pillory for exposing unwholesome meat, which was burned under their noses. Authors and publishers were often

nailed by the ears to the pillory, and when ready to be set at liberty, the ears would frequently be cut and left on the post of the pillory. Eminent men have been pilloried, for this was the punishment most in vogue for libellers of the Government. Hence Prynne, Bastwick and Defoe all suffered it in turn, but in their case the friendly mob gathered round, and the usual tribute of rotten eggs and garbage was not offered. Pitt claimed to have persuaded the Government from the too frequent use of the pillory while the famous Lord Thurlow was eloquent for the preservation of this mode of punishment which he described as "the restraint against licentiousness, provided by the wisdom of past ages." It was no uncommon circumstance for offenders to be killed on the pillory by reason of the pelting to which they were customarily subjected by the crowd.

The stocks were a much milder form of disgrace, and were generally employed for the punishment of petty offences. The culprit condemned to an hour in the stocks was placed on a bench, and then his ankles were fastened in holes under a movable board. It was by no means a pleasant way of passing a bright spring morning, but it was nevertheless Paradise itself compared to the pillory. In the reign of Edward III the House of Commons prayed that stocks should be placed in every village, and this accordingly was done, and in later times every parish had its stocks the dread of the drunkard, the vagrant and the pilferer. The stocks were not only used as a mode of punishment but also as a means of securing offenders. The constable by common law might place persons in the stocks to keep

them in hold, but not by way of punishment. Possibly the most notable person to be placed in the stocks for drinking freely, but not wisely, was Cardinal Wolsey.

Scotland boasted her own particular form of pillory, called "Jougs". This was nothing more than an iron ring, fastened by a chain of a few links to the wall in some public place, such as a church door, or prison door, churchyard gate, or market cross. The ring opened by a hinge, so as to enclose the culprit's neck, when it was secured by a staple and a padlock. It would appear that jougs were employed in Holland and most probably in other European countries. Its history in Scotland may be traced back to the 16th century. It was a popular means in Scotland for enforcing ecclesiastical discipline and it was brought into requisition for punishing persons guilty of the lesser civil offences. It is to be feared that true domestic bliss scarcely existed in olden times and a child apparently did not presume to speak or sit down without leave in the presence of its parents. Disregarding parental authority in Scotland in this respect was therefore a frequent cause of young folks being punished by the jougs.

For drunkenness, in bygone days, men were driven up and down the streets of Newcastle with a great beer barrel as a cloak. At the top and bottom were holes for their heads and legs, while holes on the side were provided for their hands. There are many traces of this kind of "Drunkard's Cloak" or "Spanish Mantle" to be found in the legal sanctions of Europe, especially in Holland and Denmark, for other offences than the abuse of strong drink. The early English

settlers in America, it is interesting to observe, obliged drunkards to wear a large capital letter "D" painted in red on a board or card, and suspended by a string from around the neck.

Scolding women in England's olden days were treated as offenders against the public peace. For their transgressions they were consequently subjected to several cruel modes of punishment which were enacted according to the regulations obtaining in the Corporations of the mediæval towns and varying considerably in different parts of the country. Those who have read Boswell's "Life of Johnson" will recall how the burly old doctor, in reply to a remark by a celebrated Quaker, observed "Madam, we have different modes of restraining evil—stocks for men, a ducking stool for women, and a pound for beasts." Scolds, in short, were placed in an arm chair and plunged into the water and in some instances the ducking was carried to such an extent as to cause death. The early English settlers in the United States introduced the ducking stool. The Grand Jury of Jersey City, in fact, caused quite a sensation in 1889 by indicting as a "common scold" a married woman by the name of Mary Brady.

The Brank or Scold's Bridle was another method by which scolds were punished and is usually regarded as of European origin. The "Brank" may be described as an iron cage or framework that was placed on the head, and in front of which was a blade of iron, either sharpened or covered with spikes so situated that if the victim attempted to move her tongue in any way whatever it was certain to be shockingly injured. With the Brank on her head she was conducted through

the streets, led by a chain held by one of the town's officials, an object of contempt, and subjected to the jeers of the crowd.

One of the most barbarous and cruel of the statutory punishments of old-time England was that distinguished by the name of *Peine forte et dure*, or pressing to death with every aggravation and torture. Boiling to death was quite common both in England and on the continent of Europe before its precise enforcement by the Act of Henry VIII. Beheading as a mode of punishment has an early origin and was regarded amongst the Romans as a most honourable death. Hanging, drawing and quartering, with their attendant horrors, have been termed "godly butchery" on account of the Divine authority which was adduced for their continuance. Burning to death was a frequent method of punishment, especially for uprooting heretical nations. From the records of King's Lynn, however, it is gathered that a woman was burnt in the Market Place in 1515 for the murder of her husband, while another was burned to death in the same town in 1590 for witchcraft. There is an account of burning at Lincoln in 1722. Now-a-days, however, civilisation has so curbed the primitive spirit of vengeance that it is capital punishment as a deterrent rather than as a punishment that we support. That it is the greatest possible deterrent is surely indisputable. People may say that they would rather be executed than sent to penal servitude; but Shakespeare more truly revealed the heart of man when he wrote:—

The weariest and most loathèd worldly life
That age, ache, penury, and imprisonment
Can lay on nature, is a paradise
To what we fear of death.

A National System of Taxation

BY PROF. A. J. SAUNDERS, M.A.

THE subject of taxation is receiving a good deal of attention in these days, and rightly so for the system and burden of taxation is a pretty good indicator of the political and social status of a country. This little book* does not claim to be a profound study of the subject; it has its limitations, but it shows a good deal of research work and hard thinking on the part of a busy vakil, who is making a serious study of a national system of taxation. The author has a great admiration for the work of Dr. Alfred Marshall of Cambridge, and before the manuscript went to the press, sent a copy of the thesis to the aged economist, who owing to extreme old age stated that he was not able to give any help by way of suggestion and correction, but had found the manuscript an interesting and suggestive contribution on the subject.

Mr. Ramaiya says: "Having a profound faith in the validity of the doctrine that the end and aim of all state existence and activity is the promotion of the well-being or good-living of the members of the community for whom it exists, I have tried in these pages to trace in outline, the path along which the logic of the doctrine, in so far as it may apply to the taxative policy of a modern national state, appears fairly to lead. The theory of taxation, discussed on the basis of the doctrine, points to certain important conclusions regarding the conditions and construction of a national system of taxation, which, though they may require further

investigation at the hands of research students are well worth the attention of all finance ministers and National Legislatures."

The study deals with: Non-Tax sources of Revenue, Justification of Taxation, Distributional Principles of Taxation, Exemption of the Minimum of Subsistence, Construction of the Tax System, and Conclusion. There is nothing new or novel in the treatment. The author advocates the imposition of additional taxation to meet the growing needs of India, that everyone should be willing to bear a share of the tax burden, and that the principle should be a "steep form of progressive taxation." In discussing the exemption of the minimum of subsistence the author makes a strong point for the principle, namely, "the universal enforcement of a national minimum standard of life for all people in the State." This no doubt is a very desirable thing, but the author does not attempt to say how it may be done. In connection with customs duties Mr. Ramaiya's position is to make the foreigner pay as far as possible. Of the two kinds of goods, necessities and non-necessaries, the latter should be taxed heavily, and relief afforded as much as possible to the former, for they are goods which the poor must have. The author certainly has a forward look when with certain qualifications he advocates an inheritance tax for India, unearned profits tax, and the nationalisation of land.

Mr. Ramaiya has produced a serviceable little book, and I take pleasure in recommending it as an Introduction to the study of a national system of Indian taxation.

A NATIONAL SYSTEM OF TAXATION. By A. Ramaiya, M.A., B.L., F.R.E.S. (LONDON.) Published by P. S. Mahadeva Iyer, Madura, 1924. Price Rs. 5.

FREE LANCES IN THE PUNJAB

BY PROF. JAGMOHAN LAL, M.A.,

Randhir College, Kapurthala.

TWO discoveries both made by the French, are believed to have played a very important part in the conquest of India. The first was the utter inadequacy of undisciplined hordes to stand before a handful of regularly trained and disciplined troops; the second was the adaptability of the Indian fighting material to the European system of drill and discipline. The early struggles of the English and the French in the Southern Peninsula had over and over again demonstrated the superiority of drill and discipline over rash and untrained courage. The ease with which the Indian soldiers picked up the new methods of warfare and the fact that they became almost as efficient soldiers, specially when officered by Europeans was more surprising still.

Of course it was the British East India Company which turned these important discoveries to the greatest account and drove the French out of the field. Without the help of the Indian soldiers and without this important discovery it would have been very difficult for England to face their determined rival in India, at a time when her hands were already too full on the Continent. But the lesson was not altogether lost on those potentates who were mainly used as pawns in the great game of Empire Building by the rival English and French Companies. Scindhia, Tippu and many others employed European officers to train their men but none perhaps profited so well from their services as the great Maharaja Ranjit Singh.

One has only to compare the brave but

undisciplined Khalsa Dal of the early day with the trained and disciplined Khalsa Army of the Sikh wars to realise what valuable services these free lances had rendered to Ranjit Singh and his nation.

An apparently trivial incident brought about this change. Lord Metcalfe had been deputed to Amritsar on a political mission and unwittingly gave offence to the Akalis who made a dash at his camp. Forthwith the strange looking but well disciplined Poorbia escort rallied round their officer and successfully repulsed this sudden attack. Ranjit Singh had watched all this and he never forgot the incident. He was anxious to have his own troops drilled and soon secured the services of a certain Dronkal Singh who claimed to be proficient in drill and bayonet exercise. It was an humble beginning and not much relished by the Khalsa but the Maharaja stuck to his purpose and tried to popularise these innovations by personally attending the parades and distributing gifts of money and presents to those who showed special aptitude or willingness to learn the new methods. His admiration went even so far as to make him substitute the sepoy cap for the turban in spite of its obvious inconvenience to the Sikhs. But here he had gone too far and the men refused. He had to give way though he compelled the drill instructor to wear the cap and would not enlist new recruits unless they promised to obey his orders in this respect. The innovation, however, seems never to have been popular and was probably dropped quietly after some time,

But it was artillery training that the Sikhs needed most. Following perhaps a national bent and to some extent the traditions of the land, they had developed admirable skill in the use of the sword and the bayonet but both infantry as well as artillery had been neglected. To make up this deficiency he drafted into his service trained European soldiers of various nationalities.

By far the most important of them all was General Ventura, the ablest of Ranjit Singh's white officers and the commander of the "Fauj-i-Khas" or the model brigade of the Khalsa Army. He was, according to Prinsep, an Italian by birth and served as a colonel of the infantry in the French army under the Napoleonic regime. Ventura rendered valuable service to Ranjit Singh in the organisation of his army and in consideration of these and other services on the battlefield, he received the title of General and a salary of Rs. 2,500 a month besides several jagirs, though it must be owned that the pay was often in arrears. In 1825 when he married at Ludhiana he received handsome gifts from the Maharaja as well as the courtiers while on another occasion the great Maharaja assigned two villages as a special gift to his young daughter Victorine. It was only in his and General Allard's case that he relaxed the last of the three conditions to which all European officers had to agree at the time of entering his service, namely, "not to eat beef, not to shave their beards, and not to smoke tobacco." The tomb of Anarkali which now accommodates the Punjab Secretariat and was once occupied by Prince Kharak Singh, was assigned to General Ventura for his residence.

It must not be supposed, however, that the shrewd Maharaja's favour could be cheaply won. He exerted himself day and night for the great end which the Maharaja had constantly in view—the expansion of his territory and the consolidation of his conquests. As early as 1823 only about a year after his joining the service he gave proof of his military skill in the battle of Nowshera. The Afghans had occupied a very strong position on the right bank of the river Kabul and were besides in very large numbers. It was a severely contested battle but victory lay with Ventura and Allard. He also took part in various expeditions under the famous Sirdar Hari Singh Nalwa and with princes of the royal blood, to whom the supreme command was usually entrusted in order to avoid jealousy and friction. In 1831 he was sent to Multan to collect the tribute and his presence at Peshawar in 1847 had been of great value to the Sikh cause. In fact there was hardly any of the numerous expeditions in which he did not take part. "Space does not permit me" says the editor of Col. Gardener's memoirs to detail Ventura's military achievements in the service of Maharaja Ranjit Singh. Suffice it to say that he served that exacting master faithfully to the end of his life and after the Maharaja's death he in like manner served his successors! But the most important service that he rendered was "the conversion of his main strength from irregular cavalry to infantry of a very high class," a task then fraught with peculiar difficulties.

Next to Ventura must be mentioned the name of General Allard—Jean Francois Allard, a native of France who had seen

considerable service in Italy and Spain and won the crosses of the Royal Spanish Order and of the Legion of Honor, before coming to India. The death of his patron Marechal Brune interrupted his career and he was persuaded by his friend Ventura to try his fortune in the East. They went first to Persia and thence came to the Punjab. He was "commissioned to raise a corps of dragoons who were to be armed and disciplined like the cavalry of the European armies." Lieutenant William Barr who accompanied Wade in the Khaibar Pass expedition bears testimony to the excellent work of Allard and notes with agreeable surprise that they were no whit inferior to the Company's own cavalry.

Shortly after Allard had begun his work, the Sikh army had to cross the Indus. A large number of Ghurcharaks were swept away by the current but his disciplined cavalry crossed the river without any loss. This exhibition of skill and discipline won for Allard the rank of General and a pay equal to that of Ventura. Like Ventura he also served in almost all the campaigns and was much esteemed by the Maharaja. He was "a man of high character, of polished manners and of a most amiable disposition." He died of heart disease on January 23, 1839.

Avitabile, the third of Ranjit Singh's Generals is better known to us on account of the more or less detailed descriptions of the man and his methods by Sir Henry Lawrence and Sir Henry Havelock.

He served in the artillery of the army of Joseph Bonaparte and after him of his successor Murat. He retained his rank and command after the fall of Napoleon and the

restoration of the Naples to the Bourbons. In 1820 he entered Persian service but discontented with his prospects came to Ranjit Singh and was soon made Governor of Wazirabad. He remained Governor of Wazirabad till 1834 when he was transferred to the newly conquered territory of Peshawar. This Neapolitan whose manners and ways formed a strong contrast to other European officers succeeded in overawing the notoriously lawless people of Peshawar, by a reign of terror. According to Sir Henry Lawrence the most lenient view of him that can be taken is, to consider him as set in authority over savage animals—not as a ruler over reasonable beings—as one appointed to grind down a race who bear the yoke with about as good a grace as a "wild bull in a net," and who catching the ruler for one moment asleep, would soon cease to be governed. But the ground of complaint alleged against him is that he acts as a savage among savage men, instead of showing that a Christian can wield the iron sceptre without staining it by needless cruelty—without following some of the worst fashions of his worst neighbours,.....

Still General Avitabile has many of the attributes of a good ruler. He is bold, active, and intelligent, seeing every thing with his own eyes, up early and late. He has, at the expense of his own character for humanity, by the terror of his name, saved much life.

Believed to fear neither man nor devil, Avitabile keeps down by grim fear, what nothing else would keep down, the unruly spirits around him, who, if let slip, would riot in carnage. He was well-known for his lavish hospitality and Sir Henry Havelock describes him as "a frank, gay, and good

humoured person, as well as an excellent ruler and a skilful officer, "besides being a man of princely habits."

He rendered very valuable services to the Company by facilitating the passage of the English troops through Peshawar and in various other ways, including a total advance of about ten lakhs of rupees to the British field treasury, for which the Court of Directors subsequently presented him a sword worth 300 guineas. In 1843 his governorship of Peshawar was at an end and he retired to Naples, his native city (*via*) British India.

General Court is not so well-known, though the remarkable improvement in the Sikh artillery, a very important arm and one in which the Sikhs were very deficient, mainly stands to his credit. He had seen short but distinguished service in the French army and took part in the campaigns of 1813 (Saxony), 1814 and 1815. He resigned his command in 1818 and entered the service of Ranjit Singh in 1827. He was a man of simple habits and married an Indian wife as most European officers were required to do. He was also Superintendent of the gun factory and the extent to which he had perfected the Sikh artillery may be judged from the following remark in Barr's Journal of a march through the Punjab—"when it is considered that all we saw was the work of the General's own knowledge and when we reflect on the difficulties he had to surmount, it is a matter almost of wonder to behold the perfection to which he has brought his artillery." He and Ventura supported the claim of Prince Sher Singh to the throne and took a prominent part in the siege of Lahore fort which Col. Gardener so courageously defend-

ed. For some reason not known, he was disliked by his own soldiery and his own troops attacked his residence, compelling him to seek the protection of his friend Ventura who had to use his artillery to defend their position. He then crossed the Sutlej and went over to the British territory, whence after some time he retired to France.

Not less interesting or less important is the part played by that romantic soldier of fortune—Colonel Alexander Gardener. "I went to Peshawar," writes Gardener, "in the month of August 1831 and remained there until the spring of the following year, 1832, when a letter was received by the Sultan Mohammad Khan from Maharaja Ranjit Singh desiring my services. I myself would have preferred to remain at Peshawar, but Sultan Mohammad dared not refuse the Maharaja." He soon became the favorite of the Maharaja who appointed him "instructor of the artillery" and was much patronised besides by Raja Dhyani Singh the Prime Minister and his brothers Gulab Singh and Suchet Singh. He took part in a number of expeditions against the Bannuities and the frontier tribes and was handsomely paid for his services. It is interesting to note what he says about the Maharaja: "Much as I had heard about the significance of his appearance, it at first startled me; but the profound respect with which he was treated and the extraordinary range of subjects on which he closely examined me, speedily dispelled the first impression. The Maharaja was indeed one of those master minds which only require opportunity to change the face of the globe."

In the confusion that followed the death

of the Maharaja, Gardener played an important part, on the side of Dogras, of course. In 1841 when Gulab Singh and Chand Kaur took refuge in the fort of Lahore, the defence as well as the command of Gulab Singh's Dogra troops was entrusted to Gardener. He has left us a very interesting account of the Lahore siege as well as the intrigues and diplomacies of the Dogra brothers.

The Yankee diplomatist Dr. Harlan who acted as the ambassador of the Maharaja to Dost Mohammad and applied all his skill for intrigue in the Maharaja's favor and subsequently losing his favor went over to Dost Mohammad, induced him to declare war against the Sikhs, so that, to use his own proud words "the proud king of Lahore quailed on his threatened throne;" Van Cortlandt who served in a number of frontier campaigns, was for sometime Governor of Dera Ismail Khan and was transferred to the British service in 1849; Colonel Ford who met a tragic fate when the Sikh army mutinied

during the reign of Maharaja Sher Singh and the unfortunate Colonel Foulkes who despite warnings stuck to his post, only to meet a far more terrible death at the hands of the soldiery; Captain Argoud the best drill instructor of Ranjit Singh who with his fiery temper and amusing habits could hardly stay long at one place; Colonel Canora "a rude uncultured man but brave and loyal" who fell a victim to the wrath of Chhatar Singh; Col. Mouton who despite his narrow escape in the mutiny of the Sikhs, returned to India in 1844 and "remained in the Punjab until the outbreak of the first Sikh war;" gallant Col. Hurbon, the only European officer who fought with the Sikhs against the British and planned the earthworks at Sobraon; and several others too numerous to be mentioned in detail.

It was with the willing help and assistance of these men that the Maharaja had completely reorganised his army and made it a fit instrument for his ambitious designs.

COTTAGE INDUSTRIES

BY

MR. JAGADISH CHUNDRA MUZUMDAR, M. A., B. L.

OUR serious and best thoughts should now be directed to find out a solution for the Indian poverty problem. Most of the evils from which we suffer are directly or indirectly the outcome of our poverty. Enormous death rate, ignorance, inefficiency, and even our slave mentality may be traced to this.

Various means and methods have been suggested to increase our material prosperity. The one which has found much favour is

the introduction of capitalistic production. Capitalistic production means large scale production with expensive machinery. As such production requires vast capital to build and equip a factory, it is so named. Here work is done by labourers in a factory under the supervision of a manager. It indirectly implies the introduction of costly machinery.

The advocates of this system base their reasons generally first on its cheap products and secondly on its success elsewhere. Here

it ought to be noted that the above reasons are subject to much correction.

First capitalistic production does not imply cheapness. Cheapness of machine-made goods depends on the peculiar circumstances of the country in which they are made. Everywhere there is a struggle between capital and labour. The cheaper of the two succeeds in a particular case or under particular circumstances. So if a thing can be made cheaper by hand than by machinery, hand-made goods would be in that case in the market and *vice versa*. In the peculiar circumstances of our country, labour is very cheap. A young able bodied man can be had at Rs. 10 a month. However inefficient he may be, he is by far cheaper than an English or American day labourer whose monthly earnings are over six times as that of an Indian of the same class. But capital is scarce and shy in India. Capital for industrial purposes bears a very high interest here. In Western countries where capitalistic production has succeeded, the situation is quite reverse. There labour is very dear whereas capital is very cheap. So it is hazardous to conclude that machinery or capitalistic production will turn out cheaper goods here also in India.

Secondly something is to be said about the nature of its success elsewhere. The word "success" is an ambiguous term, what are we to mean by success? All are agreed that we want more wealth in India. But a more difficult problem remains to be considered. Do we want that every individual should be better off or that the country as a whole, without any attention to the individuals composing it, should be better off? The one is

equitable distribution of wealth and the other is concentration of wealth. The one does not necessarily imply the other.

In the Western countries, capitalistic production has tended to make the country richer by concentrating wealth in a few hands, but it has not helped much in the equitable distribution of wealth. It tends to divide people into two classes with opposite interests *viz.*, the capitalist and the labourer. Labourers are considered to work solely for the benefit of the capitalists and the capitalists are deemed to exist to make money through the exploitation of labourers. A few are to live in luxury, while the enormous majority are to toil in dungeons for their daily bread. This is not an enviable condition either for the country or for the people. Most of the evils, existing now in the West are due to this industrial system. Hence the present day thinkers think more of the equitable distribution of wealth, than of increase in the aggregate national wealth when they come to consider an economic problem. We want that every individual should be better off. We do not want wealth in a few hands. Influence of capitalistic production is not much to be coveted in this respect.

A few words more on capitalistic production and we leave it off. It can be introduced through Joint Stock Companies in a poor country like India. The past of the Indian Joint Stock Companies is not a very happy reading. Most of them have failed. Few have well trained practical men to guide them. Experts have been generally raw graduates from foreign universities with little or no experience. Directors have no business knowledge. Many are briefless

lawyers who have joined the directorate only for the fees. Some others are only for ornamental purposes. As a rule in Joint Stock Companies, self-interest is not much operative. Under such circumstances even if we wish, we cannot hope much within a short time from capitalistic production in India. The day for such methods has not yet come for India. The day will come when here labour will be dearer, capital will be cheaper and the men more business like. Such a day is desirable only when various means for the welfare of the labourers have been the order of the day or when the Government is more socialistic.

So we cannot rely much on capitalistic production. Some other means should be found out to better the condition of the people and to increase our national wealth. The best solution of this lies in the introduction of cottage industries on up-to-date lines. The word "Cottage Industry," explains itself. It refers to small industries carried on in the homes of the labourers. The capital required is very small, so the labourer is also the capitalist here.

The following advantages among others may be claimed for the Cottage Industry:—

(i) Self interest is the most influential human force. In cottage industries, the cottager sees that he can produce anything, he gets the whole benefit of it. So self-interest has the most active play here. Production under this system tends to increase as much as possible per individual and consequently the wage tends to rise. In capitalistic production the labourer's interests are to do as much less as possible for the wage he gets.

(ii) Indian women shun going out for employment, they would rather starve themselves in their own homes than go out for employment outside. Cottage industries will be a boon to them. They will be able to work for their bread without injuring their respectability.

(iii) Leisure time can be well utilised in a poor family by these means. Those who have other

vocations in life, may increase their income in their spare time. A child may even help his family in this way.

(iv) The fact that the capital required is very small, is also an advantage in such a poor country like ours. There will be less difficulty in procuring capital and hence more facility in introducing these industries. The cottager may easily borrow the Capital on his own credit or may have it through some co-operative Societies.

(v) Cottage industries have no evils like over crowding, insanitary conditions and immorality. Evils of private warfares arising from strikes and lock-outs are also absent here, for all these are peculiar consequences of capitalistic production.

But one draw back of the cottage industries is the difficulty of finding markets for their products. If the product is a thing of local consumption (*i.e.*, a thing for which there is a demand in the locality), the matter is very simple. The cottager has simply to bring the thing to the local market. But if the thing has not much local demand, a very great difficulty arises in disposing these products. The cottager individually is a poor man. He has not resources enough to advertise his goods or to open a selling agency in some suitable place. The only happy solution that suggests to us consists in opening co-operative societies for this purpose by the cottagers. These societies would advertise the goods and would open branches for the sale of the articles. The societies may also arrange to export products.

In conclusion, it may be said that cottage industries are not here regarded as the only solution for the chronic poverty of the Indian millions. Agricultural improvement, social reform, co-operation, socialistic legislation and many others are urgently needed.

The Romance of Empire

BY

DR. L. F. RUSHBROOK WILLIAMS.

THE aim of the author has been to present in picturesque narrative and in compendious form, the process by which the British Empire has been built up. Much has already been written upon this subject; but there remains a distinct place for a book* of this kind. Sir Philip as a journalist of note, with a wide acquaintance of men and things, is well qualified to discharge the task which he has set before himself. He is sufficient of a historian to aim at an impartial standpoint. He does not ante-date the rise of the Imperial idea. He quite frankly admits that the men who made the Empire were not driven on by the urge to imperialism, so much as by the more immediate objectives of political and religious liberty, of fat flocks and pasture-lands, and of good red gold. But he also pays due tribute to the zest for adventure, and to certain nobler impulses which the cynic is too apt to overlook. In these days when there is a great and not undeserved reaction against the "white man's burden" theory, many writers have succumbed to the temptation of concluding that the British Empire is the product of land-grabbing upon a large scale, a mere monument of enlightened selfishness. Sir Philip bids us remember that such a conception is inadequate to explain the facts of the case. We have to account, not merely for the rise of the Empire, but for its continued existence. This is a problem which will always baffle those who do not take into

* The Romance of Empire, by Sir Philip Gibbs. Hutchinson & Co., 10/6.

consideration the element of idealism which however overlaid with more material considerations, lies at the root of the average Britisher's conception of the Commonwealth to which he belongs. Even the man who dreamed of fat sheep, and the adventurer who sought red gold, carried somewhere at the bottom of his heart a sentiment for the ties of race and for the honour of the flag. It is when the Empire is in danger, that these ties have shown themselves strongest. To sneer at the trader and the farmer is easy; but it is well to remember that they have not been the last to step into the ranks of fighting men when need there was.

The author has been concerned to present the personal and adventurous side of the history of the British Empire; but he has based his facts upon sound material; and the result is a piece of work worthy of the attention of serious students.

The Publishers announce this as a "Revised and Enlarged" edition but we cannot pay a very high tribute to the alterations which have been made. The pages on the World War are very scrappy, and add little of value to the book. India has been treated with less than the due courtesy. We are astonished to read that the Viceroy still resides at Calcutta, and that he "is aided by a consultative Council of "seven persons, and a Legislative Council, consisting of the former members, with six to twelve additional nominees!" We earnestly trust that this most culpable piece of carelessness will be corrected at the earliest possible moment,

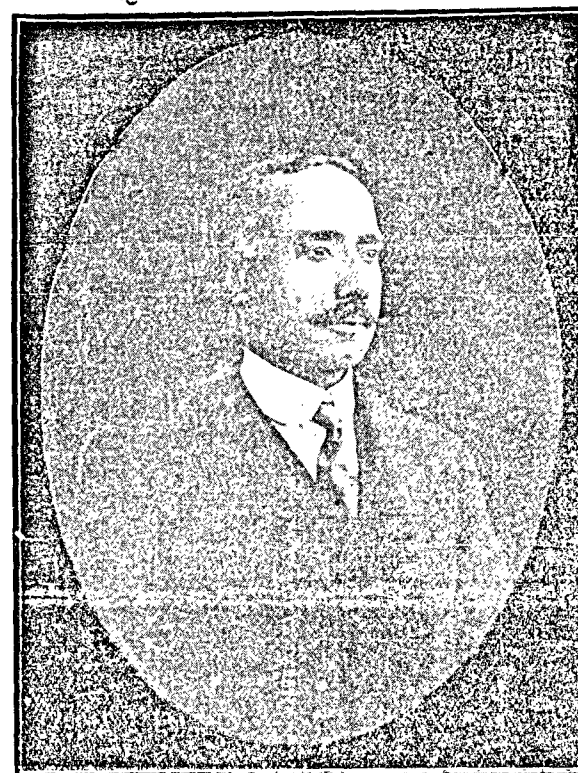
Mian Sir Muhammad Shafi*

FAMILY HISTORY

MIAN Sir Muhammad Shafi belongs to the well-known Mian family of Baghbanpura in the District of Lahore, members of which own extensive landed and house property in the Districts of Lahore, Montgomery, Sheikhpura, Lyallpur, Muzaffargarh, Mianwali, Dera Ismail Khan, Simla and Delhi, as well as in the Bahawalpur State.

EARLY LIFE

Mian Muhammad Shafi, who is the only surviving son of the late Mian Din Muhammad,



MIAN SIR MUHAMMED SHAFI

was born on 10th March 1869. As is the custom in most respectable Muslim families, he was first placed in a local Mosque under

* Condensed considerably from a Sketch prepared for a forthcoming volume, EMINENT MUSSALMANS—to be issued by the publishers G. A. Natesan & Co. Madras.

one Maulvi Alah Din, a strict disciplinarian, in order to learn the Quran and the rudiments of Muslim Theology. Thereafter, he entered the village school, from which he passed the Vernacular Middle School Examination. Proceeding thence to Lahore, he joined the Central Model School. In 1886, having passed the Matriculation Examination of the Punjab University, he joined the Government College at Lahore; and two years later, being attracted by the magnetic personality of Dr. J. C. R. Ewing, Principal of the Forman Christian College and Vice-Chancellor of the Punjab University, he transferred himself to the latter Institution, where he received instruction under that great educationist for a period of 18 months. In August 1889, he left for England in order to study for the Bar, a profession for which he had a great natural aptitude.

LEGAL

Having been enrolled as an Advocate of the High Court at Allahabad and of the Punjab Chief Court at Lahore, he started practice on 1st October 1892, at Hoshiarpur, with a view to acquiring practical experience of Original Court work before commencing practice in the Chief Court at Lahore. During his stay at Hoshiarpur, he published a Commentary on the "Punjab Tenancy Act, 1887," and by the end of 1894 acquired a leading position in the District Bar. On 1st May 1895, he shifted to Lahore and began practice in the Chief Court. He was soon marked out as a junior who would some day rise to a prominent position in the profession. In 1896, the late Mr. Justice Rivaz, before proceeding on leave to England, suggested to him the desirability of publishing an annotated edition of the "Provincial Small Causes Courts Act," on which no commentary had been published up to that time and left his own private notes with him for that purpose. That work was published by Mian Muhammad Shafi in the following year. * * * Some four years after the publication of his "Commentary on the Provincial Small Causes Courts Act," he compiled and published an original

work on "The Law of Compensation for Improvements in British India." * * * By 1916 he had risen to the position of the acknowledged leader of the Punjab Bar and in the beginning of 1917 was elected President of the Chief Court Bar Association and, as such, became the *ex-officio* President of the Punjab Bar Council,—a position which he continued to occupy after the Chief Court was raised to the status of a High Court and until his appointment as a Member of the Executive Council.

In the July of 1919 Mian Muhammad Shafi's professional career was suddenly cut short by Sir Sankaran Nair's resignation of his office of Education Member in the Government of India and the acceptance of that post by the subject of this sketch which has removed him temporarily from one sphere of usefulness to another sphere of equal usefulness and of greater responsibility. After holding the office of Member for Education and Public Health until the end of 1924, he was appointed to the office of Law Member of the Government of India, of which he assumed charge on 2nd January 1923, and thus attained the highest rung of the legal ladder open to a member of the profession in this country.

POLITICAL

The educational backwardness of Indian Mussalmans, due to causes into which it is unnecessary to enter for our purposes, inevitably led to their political backwardness.

After the death of the late Sir Syed Ahmed Khan, the younger generation of educated Indian Mussalmans were becoming restive of the political inaction which was a noticeable feature of Muslim life in India. In September 1901, Mian Muhammad Shafi wrote a series of leading articles in the "OBSERVER" in which he advocated the formation of a political organization among the Indian Mussalmans for the safeguarding of the community's interests, sketched its constitution and suggested that it should be called the "Indian Muslim League." The events which took place between that date and the ultimate formation of the All-India Muslim League are well-known to all leading Mussalmans.

When presiding over the Lucknow anniversary of the All-India Muslim League in March 1913, Mian Muhammad Shafi said:—

Now the Indian Mussalmans consist of two sections. Firstly those who, themselves being descendants of the pre-Aryan aborigines and of Aryan settlers in India, were converted to Islam during the long centuries of Muslim ascendancy in this country and, Secondly, those who are descendants of the Muslim conquerors from the West. It is obvious that the former are as much Indians as our Hindu brethren, and the latter, having settled in India centuries ago and having made it their permanent home, have as vital a stake in the material prosperity and political progress of their Motherland as any other section of the Indian population. But there is, in this connection, a fact of great political importance which must not be lost sight of. The majority of Indian Mussalmans belong to agricultural or quasi-agricultural classes and are, therefore, relatively more identified with the permanent Indian interests than the other classes of our population. Under these undeniable circumstances, it is but natural that the warm blood of Indian patriotism courses through the veins of Indian Mussalmans with the same vitality as is the case with those articulate classes whose patriotic spirit finds loud expression from the public platform and in the press.

But the very fact that they are Indians is naturally, in their case, productive of an ardent desire to play, on the Indian political stage, a role to which they are, by reason of their important position, legitimately entitled. And so long as the evolution of a common Indian nationality, which all genuine well-wishers of the country must sincerely long for, does not become an accomplished fact, it is obviously natural, on the part of the Indian Mussalmans, to seek to protect their communal interests by securing their due share in the administrative and legislative machinery of the country. Why should anybody grudge us that share, I have never been able to understand. Why should we be looked upon as separatists because we claim but what is our due, passes my comprehension. A joint family system in which the junior member must be content to sink his individuality and to remain under the permanent tutelage of the *Karta* is foreign to our religious, political and social traditions. Our Hindu brethren ought to realise that a discontented member, smarting under a conviction that he is being deprived of his natural rights, is but a source of weakness to the family as a whole.

Mian Muhammad Shafi abstained from taking part in the activities of the Indian National Congress. But when on the publication of the Montagu-Chelmsford Report on Indian Constitutional Reforms that organization split into two, the Liberal and Moderate element in it accepting the Reforms as a step towards the ultimate realization of Responsible Government in India, and the Extremist section rejecting it as absolutely

unacceptable. Mian Muhammad Shafi telegraphed his warm support to the first Moderate Conference held in Bombay under the presidency of that "Hero of a Hundred Battles" Mr. (now Sir) Surendra Nath Bannerji, and was elected a member of the Council of the National Liberal Federation. Since then he has worked in close harmony and co-operation with the Liberal Party in the service of the country.

LEGISLATIVE

When still a comparative junior at the Bar, Mian Muhammad Shafi began to take a keen interest in the work of legislation. His series of articles on the Punjab Courts Bill, the Punjab Alienation of Land Bill and the Punjab Pre-emption Bill, published in the columns of the "OBSERVER," marked him out for a career of usefulness in the Legislative Councils. Towards the commencement of 1909, he was nominated to represent the Punjab Mussalmans on the Provincial Legislative Council. * * * In December 1911 about the time of the announcement of the Durbār administrative changes, including the transfer of the Capital of India from Calcutta to Delhi, Muhammad Shafi was elected to represent the Province on the Imperial Legislative Council. On the 10th January 1912, he took his oath of office in the last Session of that Council held in Calcutta. And at its very next meeting, held on the 23rd February following, he took part in the Debate on Mr. (now Sir) Maneckji Dadabhai's Resolution on Income Tax, when the Hon'ble Mr. N. Subba Rao, the Hon'ble Mr. G. K. Gokhale and himself were constrained to oppose that Resolution.

At the next sitting of the Council, held on the 27th February, he again took part in the Debate on the late lamented Mr. Bhupendra Nath Basu's Civil Marriage Bill, and opposed the measure from the point of view of Muhammadan Law.

In the beginning of 1917, Mian Muhammad Shafi was again re-nominated a member of the Imperial Legislative Council as representative of the Muslim community in the Punjab.

By his contributions in debate as well as his work on Select Committees, Mian Muhammad Shafi won a prominent position in the Provincial and Imperial Legislative Councils. His greatest achievement in this legislative career was his successful advocacy of India's claims for representation on the Imperial Conference.

Mian Muhammad Shafi's last contribution to the Imperial Legislative Council debates before his appointment as a Member of the Executive Council was in the Spring Session of 1919, when, in common with Indian representatives like Mr. (now Sir) Surendra Nath Bannerji, Mr. (now Right Hon'ble) Srinivasa Shastri and others, he strongly appealed to the Government of India to refrain from passing the Rowlatt Bill. The country was then ardently longing for the fulfilment of the solemn pledge made by His Majesty's Government on 20th August 1917, the proposed enactment was entirely unnecessary and inadvisable and the consequences of passing a measure like that in the circumstances then existing in the country would be disastrous. Had the earnest advice of sincere well-wishers of the British connection and of the country been listened to on that occasion, India would undoubtedly have been spared the painful experiences through which she has had to pass during the last 5 years of what cannot but be looked upon as the most critical period in her history.

EDUCATIONAL

From the very commencement of his public career, Mian Muhammad Shafi began to take active interest in educational matters.

In 1897 he was nominated by Sir Thomas Gordon Walker, the then officiating Lieut. Governor of the Punjab, as a Fellow of the Punjab University and when Lord Curzon's University Act came into operation, he was elected as a Fellow, securing the largest number of votes in the elections held on that occasion. He continued to be a Fellow of that University throughout his non-official career and even after his appointment as Member of the Executive Council.

Soon after his return from England in 1892, he also began to take keen interest in the Aligarh educational movement founded by the late Sir Syed Ahmed Khan. From 1892 onwards, he almost regularly attended the annual gatherings of the All-India Muhammadan Educational Conference held in different places in India and on various occasions presided over the Female Education and other sections of that Conference. Of the Muhammadan Anglo-Oriental College at Aligarh, the great seat of Muslim learning in this country, he was elected a Trustee in 1898 and was a member of the first Syndicate of the College. That Institution had, of course, been founded by the late Sir Syed Ahmed Khan with the ultimate object of its being raised to the status of a Muslim University. And when, after the death of its venerable founder, the College having reached the acknowledged position of the best Residential Institution in India, the movement for its elevation to the status of a University assumed an active form under the leadership of His Highness the Aga Khan and the late Nawab Vikar-ul-Mulk, the then Secretary of the College, Mian Muhammad Shafi was elected a Vice-President of the All-India Muslim University Association as well as Honorary General Secretary of its Provincial Branch in the Punjab. By his indefatigable efforts, extending over nearly two years, he collected a sum exceeding three lakhs in his Province, himself contributing Rs. 5,000 to the University Fund. He was a member of the Deputation which waited on Sir Harcourt Butler, the then Education Member in the Government of India, with a view to a discussion of the scheme with him and was one of the three spokesmen who were then elected to address the Hon'ble Member on behalf of the Deputation. Who could have foreseen at that time that he himself should ultimately frame the Muslim University Bill and pilot it through the Imperial Legislative Council as Education Member? In recognition of his long and valuable services to the cause of Muhammadan education, Mian Muhammad Shafi was elected as President of the All-India Muhammadan Educational Conference

held at Aligarh during the Christmas of 1916 and thus gained the unique distinction of being the only Muhammadan public worker in India who has had the honour of presiding over all the three All-India Movements, i. e. the All-India Urdu Conference, the All-India Muslim League and the All-India Muhammadan Educational Conference.

It was in the fitness of things that, on the resignation of Sir Sankaran Nair in June 1919, a public man of Mian Muhammad Shafi's long and intimate acquaintance with and experience of educational institutions and movements in this country should have been called upon to assume office in the Government of India as its Education Member.

OFFICIAL CAREER

Mian Muhammad Shafi assumed charge of the office of Education Member at Simla on the morning of the 28th July 1919. At that time, the particular portfolio, of which he was appointed the head, consisted of business connected with the administration of Education, Local Self-Government, Archaeology, Epigraphy, Census, Records Office, Imperial Library, Copyright and certain other subjects. Towards the beginning of April, 1920, the Department of Public Health which had till then been in charge of the Home Member was also transferred to him. When subsequently Sir Thomas Holland resigned his office as Member of Commerce & Industry, Mian Muhammad Shafi was, for a short time, placed in charge of that portfolio in addition to his own. And on the retirement, owing to ill-health, of Sir Tej Bahadur Sapru from the Law Membership, His Excellency the Viceroy appointed Sir Muhammad Shafi as Law Member. He had, thus, during the tenure of his office as Member of the Viceroy's Executive Council, been in charge at one time or another of three portfolios—a fact unprecedented in the history of the Government of India. On the retirement of Sir William Vincent towards the end of November 1922, Sir Muhammad Shafi was appointed Vice-President of the Viceroy's Executive Council and occupied the same position till he retired in January 1925. He was in addition, the Chairman of the

Employment (Demobilised Soldiers) Board, Chairman of the General Committee of the Lady Reading Fund, and was President of the Indian Soldiers' Board. Moreover, he was a member of the Military Requirements Committee, was an ex-officio member of the Standing Committee of the Princes Chamber and was also a member of the Reforms Inquiry Committee presided over by Sir Alexander Muddiman. He was also a member of various Sub-Committees of the Executive Council and had worked on a number of Select Committees of the Legislature. In November 1922 he was appointed Leader of the Council of State, which position he occupied with distinction until the termination of his period of office. In the winter of 1922, he was, along with Sir William Vincent, deputed to hold a confidential enquiry along the North-West Frontier Province and Waziristan, the nature of which has never been divulged to the public.

As Education Member it fell to his lot to carry out the recommendations of the Sadler Commission and, as a result Teaching and Residential Universities were established at Dacca, Rangoon, Lucknow, Aligarh, Delhi and Nagpur, and legislation for the reform of Allahabad and Madras Universities was sanctioned by the Government of India. In recognition of his valuable services to the cause of education, the Aligarh University conferred the Honorary Degree of Doctor of Literature and the Delhi University that of Doctor of Laws and H. E. the Viceroy appointed him Pro-Chancellor of the latter University in his own personal capacity. In the matter of Indianization of the Indian Educational Service, the results achieved during the short period of 3½ years of his Education Membership must be gratifying to all advocates of Indianization of our Services. There were only 29 Indians in that Service when he assumed charge of his office; the number rose to 120 by the time he transferred his activities to the Legislative Department, 36% Indianization having thus been achieved in 3½ years. Equally satisfactory were the results obtained during the 2 years

and 9 months he was in charge of the Department of Public Health. For the first time in the history of the Government of India Secretariat an Indian was appointed to the Medical Headquarters in the Government of India as Asst. Director-General, in the Indian Medical Service. And, similarly, for the first time an Indian was appointed as permanent Chemical Examiner in the U. P. as well as to the post of Principal, Medical School, Agra. In the Department of Records an Indian was for the first time appointed as Keeper.

In their letter dated the 9th March 1921, addressed to the Secretary of State, the General Council of Medical Education and Registration of the United Kingdom, dealing with the subject of the recognition of medical diplomas of the Indian Universities, threatened to withhold recognition of the medical degrees and diplomas of the Indian Universities owing to the alleged deficiency in midwifery training in India. The action taken by Sir Muhammad Shafi in that connection gave entire satisfaction to the members of the Central Legislature. It was, as a result of his prompt as well as strong action, that ultimately the General Medical Council postponed the execution of the threat given by them, sent out a representative of their own to India for investigation of the problem, and finally a satisfactory solution of the problem was arrived at between the Government of India and the Medical Council.

Mian Muhammad Shafi has always realised the urgent need for the spread of primary education among the masses. * * * As Education Member, therefore, he took steps towards the revision of the policy of the Government of India in regard to compulsory education, and Provincial Governments were given full liberty to introduce in their Provincial Legislative Councils such legislation as the conditions in the Provinces justified. The various enabling Acts passed in the Provinces authorising Municipal and District Boards to introduce compulsory primary education within their respective areas, should

they so think fit, are the results of the action taken by Sir Muhammad Shafi.

Mian Muhammad Shafi had, as a result of his close study of the educational system obtaining in the country, come to the conclusion that a system of purely secular education divorced from all religious and moral instruction had been the source of grave injury to the people of this country. Soon after his appointment as Education Member, he turned his attention to this problem of vital importance to the welfare of his countrymen. The result was that the Government of India revised their policy in regard to this important matter and the embargo upon the introduction of religious and moral instruction in our public schools was removed, leaving it to the Provincial Governments to take such steps as, consistently with local conditions, they considered advisable in this direction.

It will be within the recollection of our readers that the passing of what was known as the Rowlatt Act, against which Mian Muhammad Shafi voted as a non-official member of the Imperial Legislative Council, led to Mr. Gandhi's adoption of the *Satyagraha* movement. The action taken by Sir Michael O'Dwyer's Government against Messrs. Gandhi, Kitchlew and Satyapal led to a violent riot in Amritsar and to *hartal* in the principal towns including Lahore. The evidence recently recorded in the case of Sir Michael O'Dwyer *vs.* Sir Sankaran Nair has disclosed the fact that when, on the morning of 11th April 1919, Sir Michael O'Dwyer summoned a meeting of the leading Hindu, Muhammedan and Sikh representatives present in Lahore on that occasion, Mian Muhammad Shafi advised against the adoption of a strong policy and advocated the adoption of measures calculated to bring about co-operation between the Government and the popular leaders. Subsequently, having been summoned as a witness during the main conspiracy trial before one of the Martial Law Special Tribunals, in which Messrs. Harkishen Lal, Dhuni Chand, and others were accused of conspiracy to subvert British Rule, he gave straight and fearless evidence. Lord

Chelmsford's statement in the O'Dwyer—Nair suit has now made it clear that, according to His Lordship, all the facts relating to the happenings in Lahore and other places were not known to the Government of India until after July 1919. It is a fact full of significance that Mian Muhammad Shafi assumed charge of his office as a Member of the Viceroy's Executive Council towards the end of that month. It is further significant that it was some five months after his coming into the Government of India that the vast majority of those convicted of various offences in connection with the Punjab troubles, including political leaders of the position of Harkishen Lal, Dhuni Chand and others, were released as an act of amnesty. And finally when the Hunter Committee inquired into the unfortunate occurrences in the Punjab and submitted their Report, Mian Muhammad Shafi, who at that time was the only Indian Member in the Viceroy's Executive Council, gave signal proof of his independence by dissenting from the rest of the Government in regard to the main findings of the Hunter Committee and of the Government of India regarding the existence of rebellion in the Punjab. The evidence given by him in the O'Dwyer—Nair case again shows how deeply he feels the wrong done to the Punjab in the unwarranted charge of rebellion brought against a Province which has, from the time of the Mutiny of 1857 onwards, on all occasions both inside and outside India, given signal proof of its loyalty to the British connection.

The passing of the Rowlatt Act and the unhappy occurrences in the Punjab immediately preceding and following the declaration of Martial Law in certain districts of that Province had created a widespread stir throughout the length and breadth of India and had deeply wounded the Indian sense of self-respect to an extent which, we fear, is not even now fully realised in certain quarters. Even the passing of the Government of India Act, 1919, did not succeed in healing that wound and, indeed, a great many of the politically-minded Indians who might have accepted the Chelmsford-Montagu

Reforms and co-operated in making them a success, had these been introduced in normal times, declared them as inadequate and unacceptable simply because they still left real power in the hands of the Executive and did not prevent the recurrence of similar events in the future. And when, following in quick succession, came the Treaty of Sevres, with all its over-stringent Turkish Peace Terms, the resentment as well as sorrow among the ranks of His Majesty's Indian Muslim subjects was profound and sent a large section of them into the arms of Mahatma Gandhi. In addition to these, certain leading figures in the Indian Muslim world who had joined Mr. Gandhi's Non-Co-operation Movement preached that India was a *Darul-harb*, no longer fit for any Mussalman to live in. And this preaching gave rise to the *Hijrat* movement, as a result of which thousands of uneducated and illiterate Muhammedans sold their houses and lands and migrated to Afghanistan. Had any untoward step been taken by Government during this crisis, the results would have been disastrous. But the Government very wisely adopted the policy of non-interference in respect of all these activities of the Non-Co-operators. Indeed, they went further. When the vast majority of *Muhajirins*, after suffering untold hardships in Afghanistan, returned to this country, the authorities gave every possible help in restoring their property to them and in seeing them peacefully re-settled in their homes. His Excellency Lord Chelmsford and, subsequently, His Excellency the Earl of Reading, adopted in relation to the near-Eastern problem a far-sighted policy which had a profound effect in this country. And finally, the action taken by Lord Reading in February 1922 in respect of the lines on which the Treaty of Sevres should be revised, the publication of the telegram embodying those views and the subsequent resignation of Mr. Montagu as a result of that publication had a profound effect in soothing the disturbed feelings of His Majesty's Indian Mussalman subjects.

That Sir Muhammad Shafi had a considerable share in the adoption by the Government of India of this wise and far-sighted

policy is now conclusively established by what His Excellency Lord Reading said in this connection in his speech proposing his Health at the Farewell Banquet given by His Excellency in the Viceregal Lodge at Delhi on Friday the 14th November, 1924. Sir Muhammad said His Excellency was of the greatest and most valuable assistance to me during that difficult period and, I may also say, to the community of which he is so distinguished a member."

As has been mentioned in the earlier portion of this sketch, Sir Muhammad has, during his tenure of office, sat on many Sub-Committees appointed to inquire into military expenditure and military affairs generally. Moreover, he was, along with Sir William Vincent, deputed to make inquiries into Frontier affairs, and more particularly in Waziristan, the nature of which has never been disclosed. He was also appointed President of the Indian Soldiers Board in succession to Sir Malcolm Hailey on the latter's elevation to the Governorship of the Punjab. He took a leading part in bringing about the reduction of the military expenditure from 72½ crores in 1920-21 to 63 crores gross and 60·25 crores net in 1924. From what Sir P. S. Sivaswamy Aiyer, who himself was a Member of the Military Requirements Committee, said at the Farewell Banquet given to Sir Muhammad by the Members of the Council of State and the Legislative Assembly at Simla on the 22nd September 1924, one may legitimately conclude that Sir Shafi must have played an important part in bringing about this reduction. "Shortly after my entry into the Assembly," said Sir Sivaswamy, "it so happened that we were both members of a very important Committee about three years ago, the details of which I am not at liberty to go into, but in which our close association for a period of three months, almost day by day, impressed me with a high sense of his merits. I found that his heart was in the right place; that he was a true Indian and a true patriot. The impression that I formed during those months of close intimacy has been deepened by my experience of him during the years that have passed since."

As a Leader of the Council of State, he won a well deserved popularity by his tact and broadminded statesmanship in that House. It may not be quite out of place here to point out that on the last day of the September Session of 1924, when the House bade him farewell, member after member, belonging to European, Hindu, Muhammadan, Sikh and Parsi communities, bore eloquent testimony to his patriotism, ability and tact.

As Member of Council, Sir Muhammad Shafi was closely associated with the Reforms Inquiry Committee. What part he played in initiating within the Government the movement which led to this inquiry cannot obviously be known now. But he was, as Law Member, the leading figure in the first stage of the Inquiry. And when the further development of association of non-officials with the Inquiry took place, his term of office was extended by nearly six months and he was appointed a member of the expanded Committee. On the publication of the Report it was found that Sir Muhammad had signed with the majority; but he subsequently (when freed from the trammels of office) expressed himself in favour

of the Minority Report. We may conclude this sketch with the words His Excellency the Viceroy said during his speech at the Farewell Banquet. The Viceroy concluded his appreciation of Sir Muhammad's services by saying:—

He gave proof, during that period, of special qualities. Among his many qualifications for membership of my Council, his judgments were characterised by shrewd intelligence, keen political insight, a deep sense of loyalty to the causes he espoused, a high idealism tempered by practical considerations, devotion to the interests of India and an all-abiding belief in the higher destiny of India within the Empire. * * * Sir Muhammad never failed to represent the Indian aspect to us, to portray the Indian sentiment with all the force at his command.

Sir Muhammad has retired from office after 5½ years and the number of farewell banquets and parties given in his honour at Simla, in Delhi and in Calcutta, and the welcome entertainments given in his honour at Lahore and Amritsar on his return home, furnish conclusive proof of the high regard in which he is held by officials as well as by non-officials irrespective of caste, creed or colour.

He was created a C.I.E. in June 1916 and a K.C.S.I. on 1st January 1922.

NO EAST NOR WEST

BY SWAMI PARAMANANDA

When thou journeyest westward thou canst not leave east behind;
Nor canst thou part from north when thy feet are turned to the south.
The ray of the sun toucheth all quarters
And bestoweth on all its living, warming balm.
The light of the soul knoweth no boundary lines;
It hath no east nor west, north nor south.
Yea, the light of the soul shineth everywhere,
Save when we keep our doors shut—
Alas, when we keep our doors shut!

The Message of the East.

Temples, Churches and Mosques

III HINDU TEMPLES.

By MR. YAKUB HASAN.

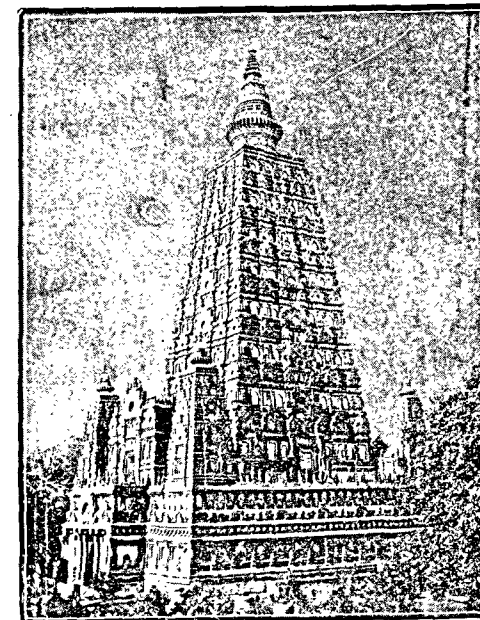
IN the 2nd article we have described the four periods of Hinduism—of Vedas, Brahmanas, Upanishads and the legalistic period of Manu,—and we have observed that it was only in the last period (250 B.C.) that temples and temple priests were first mentioned in the sacred scriptures of Hinduism, and that idols were first clearly referred to in Manu. Then followed a description of Buddhist monuments, and we concluded the article with the remark that “when Brahmanism expelled Buddhism from the country of its birth it expelled the pure original spirit of that religion but retained the *but* (idol)-worship to which Buddhism had degenerated in the last days of its existence in India.”

BUDH-GAYA TEMPLE

It is, therefore, in the fitness of the thing that the edifice which is most probably the first temple of its kind built in India—at any rate the oldest temple of importance that has so far been discovered in this country, happens to be the Buddhist Temple, (Fig. 20), erected at Budh-Gaya in the sixth century of the Christian era in front of the celebrated Budhi-tree under whose shade Buddha is said to have attained complete “enlightenment” a thousand years before. This is the only temple that was ever erected in India and dedicated to Buddhism. A Brahman is said to have raised this edifice being warned by Maheswara (Siva) in a vision to execute this work; and it was constructed over the spot where at one time stood a small vihara built by Asoka. In this building the Brahman placed a statue of Buddha, seated cross-legged, with one hand pointing to the

earth. This attitude is known as “Bhumiparsa mudra,” in which Sakyamani sat when he attained supreme knowledge.

After the so-called “restoration” of the building by the British Government (1880-81,)



20. TEMPLE AT BUDH-GAYA

the Mahant of the neighbouring monastery appropriated the renovated temple for his Vaishnava followers and consecrated the image of Buddha by applying to it the *tilaka* or frontal mark of Vishnu, so that it might be worshipped as that divinity!

Great controversy is now raging over the question of the possession of this temple. The Buddhists of Ceylon claim the property for the purpose of Buddhist worship, but the Mahant believes in possession being 9 points in law and is defying both the Buddhists and the Government.

The temple is a straight-lined pyramidal nine-storeyed tower-like building 160 ft. high and 60 ft. wide. Though considerably altered in later times by successive restorations the building we now see before us is substantially that erected in the 6th century A. C. The high platform that surrounds the main building with 4 corner towers is however a recent addition, for it does not appear in the earlier photograph taken by Mr. Peppe and reproduced in Fergusson's *History of Indian and Eastern Architecture*.

Budh-Gaya temple stands alone in its style and forms a unique and beautiful piece of Architecture—"anomalous and unlike anything else we find in India, either before or afterwards, but probably the parent of many nine-storeyed towers found beyond the Himalayas, both in China and elsewhere."*

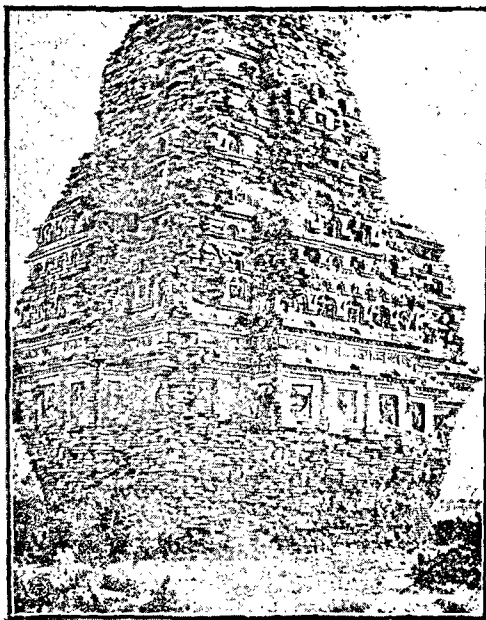
THE OLDEST TEMPLE IN INDIA

The brick temple of Bhitargaon (Fig. 21) in the Cawnpore district, judging from the style, cannot, according to Cunningham, be placed later than the 7th or 8th century, and is probably even older. Mr. J. Ph. Vogel has, however, reason to assume that the Bhitargaon temple is at least three centuries older than the date mentioned by Cunningham. He says:—"We do not know for how long this peculiar style of carved brick work remained in vogue, but we may safely assume that it flourished during the rule of the great Gupta Emperors, i.e., the 4th and 5th centuries."† If the latter point is conceded to, the Bhitargaon temple marks a very early stage in the evolution and development of Temple Architecture in India.

* Fergusson's *History of Indian and Eastern Architecture*. Vol. 1 p. 79.

† Archaeological Survey Report 1908-9.

The temple is built on a square plan with doubly recessed corners, and contains a cella, 15 ft. square, and a porch or anteroom nearly 7 ft. square which are connected by a passage. Above the sanctum there is an upper chamber of less than half its size. In the early fifties the spire was struck by lightning with the result that the top portion



21. TEMPLE AT BHITARGAON

was thrown down and the upper room became exposed to the sky.

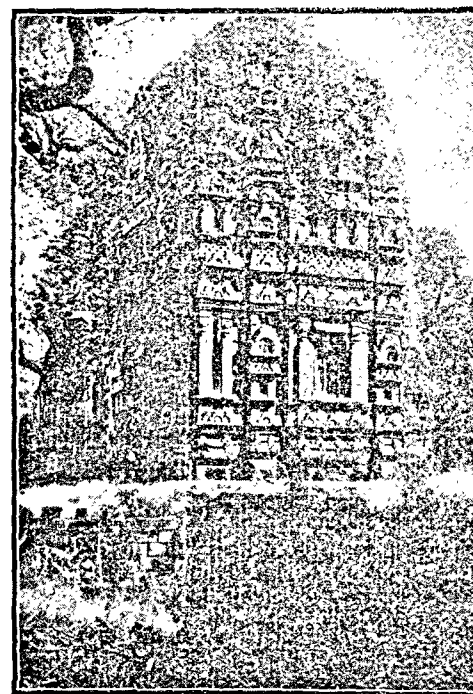
The outer ornamentation of terra-cotta sculpture is certainly the most striking feature of the Bhitargaon temple. The walls rise in bold mouldings, their upper portions being decorated with a row of rectangular panels alternating with ornamental pilasters.

All other brick temples in the Cawnpore and Fatehpur districts are of as late a date as 10th century A. C. and exhibit a style which is entirely different from that of the

Bhitargaon temple. They present in general the same appearance as the temple of the *sikhara* type. Usually they consist of a single temple tower with a small porch in front, and contain a square cella covered over by a double dome. Their plan is either polygonal in outline or square with recessed corners.

Of the latter description is the temple at Parauli 2 miles to the North of Bhitargaon which is built on sixteen sided polygon externally. A peculiarity of this temple, not found anywhere else, is the shape of the cella, which is circular instead of square.

Between the Bhitargaon and the Parauli temples intervene in point of time, the brick temple at Sirpur (Fig. 22) in the Central Pro-



22. TEMPLE AT SIRPUR

vinces. The date of this temple is not known but on purely architectural grounds it

would appear to date from the 7th or 8th century A.C.

SIKHARA THE CHARACTERISTIC FEATURE OF THE INDIAN TEMPLE

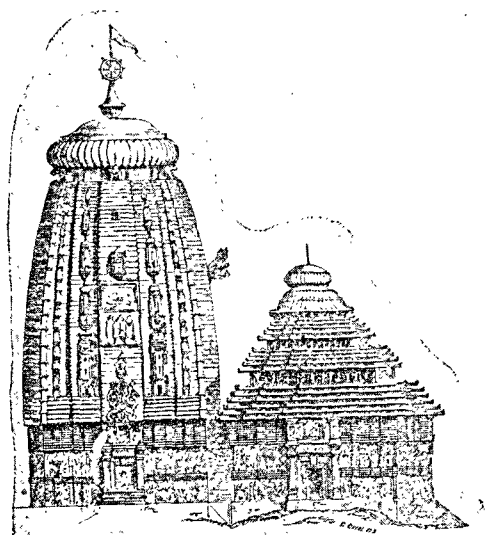
In India as elsewhere a temple, is a building constructed for the only purpose of housing an idol or any other object of worship or reverence. There is no congregational worship in the building itself. A worshipper has only to look at the figure through the open door, make his obeisance, and place his offerings, if any, at the threshold and pass on. The housing of an idol does not, therefore, require much room and the building over it, if of ordinary style of construction, cannot be of an imposing character. In Chaldea a shrine was placed on top of a storeyed platform to give it a very high elevation and prominence. In Egypt an imposing pyloned gate-way led the worshippers through a large hypostyle hall to the shrine, which was itself insignificant compared with the building that preceded it. The Greeks made their temple a real work of art by arranging exquisitely proportioned columns with beautiful capitals in front and on both sides of the temple, and decorating the entablature with fine sculpture. The sanctum itself in the Greek and Roman temples was a small room in the centre of the building generally closed to the public. Hindus have shown greater ingenuity in their temple-building than Chaldeans, Egyptians, Greeks and Romans. They pulled up the roof, telescopically as it were, to a great height, decorated it with niches, windows, panels and sculpture, and made the whole building from basement to the pinnacle a work of architecture which is unique in its

conception, skilful in its execution and most magnificent and imposing in its appearance.

Sikhara is neither a tower nor a spire, and it cannot be said to be a mere roof surmounting the cella. It is a peculiar architectural device of grand and stately proportions.

ORISSAN STYLE

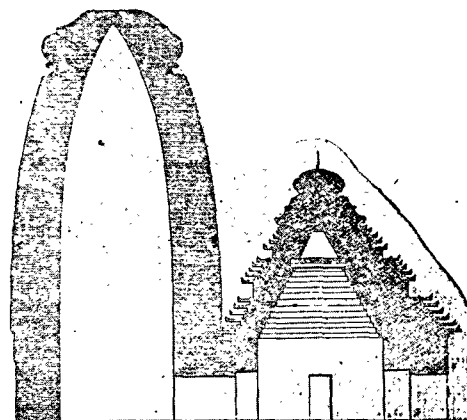
The sikhara of the Budh-Gaya temple is a nine-storeyed tower, and that of the Bhitargaon has a triangular chamber over the domed roof of the cella. These are, however, solitary examples which were not fol-



23. BLACK PAGODA AT KANARAK

lowed in the later buildings. For a sikhara of an original type constructed in a manner peculiarly its own we must turn to the temples in Orissa. The illustration (Fig 23) of the celebrated Black Pagoda at Kanarak in Orissa and a section of the temple (Fig. 24.) taken from Fergusson's History of Indian Architecture will give a better idea of the constructive principle of the sikhara than

any pen description. "The upper part of the tower, to some extent, overhangs its base. It bends inward towards the summit and is surmounted by what is called *amalaka* a massive circular coping stone which supports a vase called *amritakalasa* i. e. "dew vessel." Its peculiar corrugated form occurs frequently in old examples as a sort of blocking course dividing the sikharas horizontally into numerous small compartments, and it seems as if what is used there in a straight-lined form was employed as a circular ornament at the summit. It is a very beautiful architectural device, and was, as far as I can see, adopted only because it was so, and contrasted brilliantly with the flat orna-



24. BLACK PAGODA—SECTION

ments with which it was employed... This amalaka is generally surmounted by a flat dome of reverse curvature, in the centre of which stands the *kalasa*, *karaka* or pinnacle, in the form of a vase, generally of a very beautiful and graceful design.*

* Fergusson's History of Indian and Eastern Architecture Vol. I,

The Orissan style is almost entirely astylar i.e., not having columns, and among the 100 or 150 original shrines at Bhuvanewar scarcely a pillar is to be found. As a rule every shrine has in front of it a porch or *antarala*, generally square in plan, and surmounted by a pyramidal roof of varying pitch.

Fergusson gives the date of the oldest temple in the town of Bhuvanewar as the 7th or 8th century and that of the great temple in the same town as of the 9th or 10th century. The date of the building of the Black Pagoda is more certain as the reign of its builder lies between 1238 and 1264 A. C.

STAGES OF DEVELOPMENT

"Another curious and perplexing circumstance regarding the sikharas," observes Mr. Fergusson, "is that when we first meet them, at Bhuvanewar, for instance, on the Bay of Bengal, or at Pattadakal in the 7th century, near the West Coast of India, the style is complete and settled in all its parts."* Since this remark was written, investigations and researches of the Archeological Department have placed before us materials that enable us to trace, with fair amount of success, the development of the style. In the little village of Aihole in the Badami taluka of the Bijapur district are preserved temples that distinctly mark the various stages of development. Ladkhan temple that was built in about 450 A.C., and 3 others of the same age and type, that have no sikhara, to the group of the Durga, Meguti (634 A.C.) and Huchchimalli-gudi temples in which we find sikharas of the most primitive type, then

*History of Indian and Eastern Architecture Vol. I.

to the neighbouring Papanatha temple at Pattadakal, "the outline of the tower of which is not unlike that of the Parasurameswar temple at Bhuvanewar with which it was probably contemporary—Circa 700 A. D.*" "If from this temple at Aihole we pass to the neighbouring Saiva one at Pattadakal we find that we have passed the boundry line that separates the ancient from the mediaeval architecture of India."†

Ladkhan temple is perhaps the oldest at Aihole, for the matter of that oldest in India. It is a square building the roof of which rests on pillars which are arranged in three squares one within the other.

The flat roof on the 4 central pillars rises, like a tower, above the sloping roof around it and the latter is again higher than the sloping roof that covers the outmost square. There is a porch at one end of the building and the object of worship was placed in a small enclosure at the other end of the building. One is inclined to believe that the building was simply a *matha* or hall, in which, by an after-thought, a shrine was inserted to convert it into a temple. In the similar temples of the Kout Gudi group of later dates shrine is evidently built into the original construction itself and is not a later insertion.

"Its general massiveness, the simplicity of its construction, its plans, and details have much more in common with cave architecture than with that of later mediaeval temples. The walls are not walls in the ordinary sense of stone masonry; they are composed of posts at intervals, joined up by screens and lattice windows. The flat roof, and want of elevation of the same, are cave like characteristics.

* Fergusson's History Vol. II, † Ibid Vol. I,

But perhaps more than anything else are the massive square pillars, with roll bracket capitals, which proclaim a simpler and more dignified style than many of those in (neighbouring) cave III at Badami (578 A. D.), and are doubtless older.....Taking all these points together, and noting the total absence of anything like a *sikhara*, the roof having been closed over entirely with flat slabs, I feel constrained to give this building an earlier date than that of Meguti (634 A. D.), and should consider about A. D. 450 not far out. The Cave III at Badami is a distinct advance upon this in the decorative evolution of the style, and the Meguti temple a very considerable advance upon it in both plan and details."*

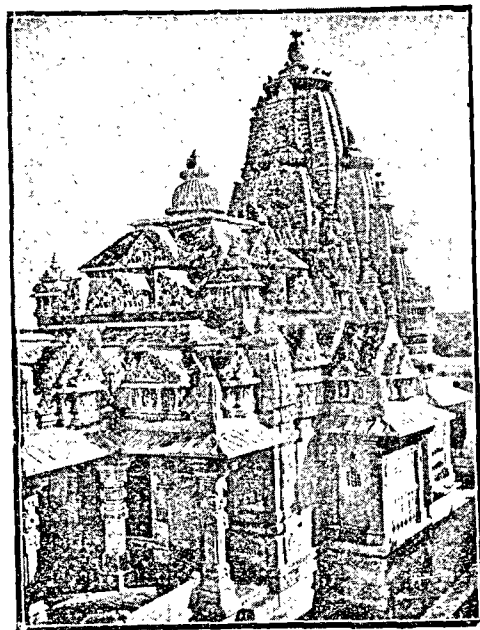
"The Durga temple is, without doubt, the finest and most imposing temple at Aihole; and it is one of the most unique in India, in that the plan follows the lines of the apsidal cave *chaitya* of the Buddhists, the place of the shrine occupying that of the *dagoba*. And, like its prototype, two rows of columns separate the body of the hall into a centre nave and two side aisles. Stone, as the building material, at a time when constructive arching was unknown, determined that the roof should be flat and not arched, but sufficient likeness to the *chaitya* was obtained by making the central roof lofty and that of the side aisles low and sloping, the slope being the nearest approach to the half vault of the *chaitya*. The deep entablature, sculptured with friezes of figures, foliage, and arabesque, reminds one forcibly of the same as seen in the cave *chaityas*, above the pillars, such as that in cave XXVI at Ajanta. There

* Mr. Henry Cousins in Archaeological Survey Report 1907-8.

is an added outside verandah, all round the central hall."*

"As in the case of the Durga temple, the shrine of Huchchimalli-gudi is surmounted by a *sikhara* of the northern type, yet not so simple in design as might have been expected for so early a type of temple. But since we find them the same on all these old temples, not only at Aihole, but at Pattadakal as well, we must accept them as part of the original design."†

Mention has been made above of northern temples to which the *sikharas* of Aihole temples very nearly resembled. We here reproduce only one example (Fig. 25) from the



25. TEMPLE AT KHUJARAHO

group of temples at Khujarahoh in Bundelkhand which according to Fergusson rank next in interest and extent to the Bhuvaneshwar

* Ibid

† Ibid

group in Orissa which we have noticed before this. This was built in Circa 1000 A. C.

It is a pity the sacred city of Benares has no old temple, the one that is pointed out to you as not only the most holy but the oldest of the sacred edifices there is that of Visveswar and that temple as it now stands was erected from the foundation in the 18th century.

All the temples that we have so far described, with the exception of Aihole temples, represent a type of architecture called North Aryan, and the Aihole temples are classed Chalukyan after the dynasty that ruled in that part of Western India.

JAIN TEMPLES

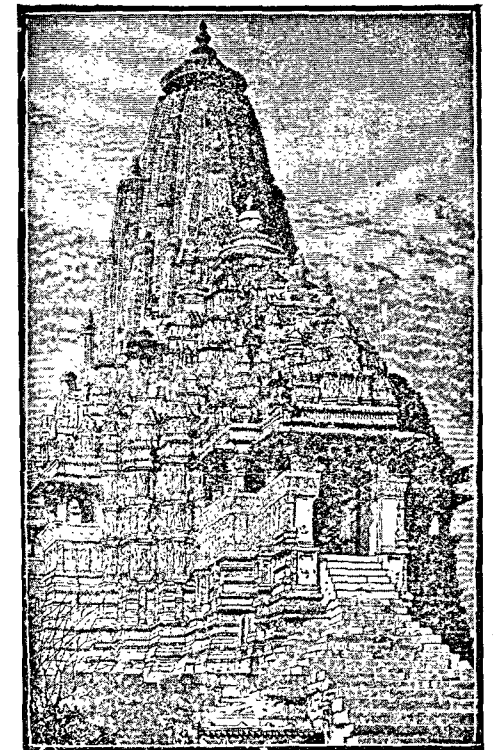
We will now turn to Jain architecture of which the oldest temples are to be found at Osia in Rajputana situated 32 miles North-North-West of Jodhpur. Here is illustrated the temple of Mahavira (Fig. 26) the latter of which, it is correctly ascertained was built in the time of Vatsaraja who flourished about 770-800 A. C.

Jain temple architecture reached its zenith of perfection on Mount Abu which "during the age of Jaina supremacy was adorned with several temples two of which are unrivalled for certain qualities by any temples in India. They are built wholly of white marble.*

The older temple was built by Vimala, a Minister or Governor, in the year 1031 A. C. The entrance is through a domed portico, facing which is a square building supported by six pillars, and containing ten statues of elephants. Behind it, in the centre, is a Samosaran of three tees as usual. The

* Fergusson's History Vol. II.

principal object here, as elsewhere, is a cell lighted only from the door containing a cross-legged seated figure of the Jina. The cell terminates upwards in a *sikhara*, or pyramidal roof, which in these Abu temples, however, are too low to be properly designated spires. To this is attached a Mandapa or closed hall, and in front of this a portico, surmount-



26. TEMPLE AT OSIA

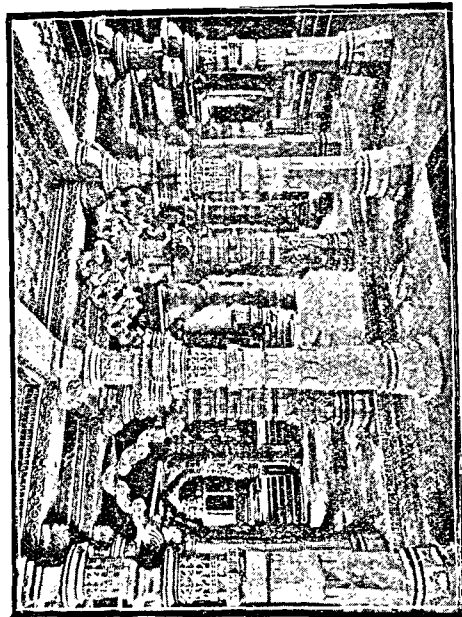
ed by a dome resting on eight pillars, which forms indeed the distinguishing characteristic of the style, as well as its most beautiful feature. The whole is enclosed in an oblong courtyard, 128 ft. by 75 ft. inside, surrounded by a double colonnade of smaller pillars, forming porticos to a range of cells, as usual fifty-two in number, with some extra chapels in

the South-West corner; these enclose it on all sides, exactly as they do in Buddhist viharas.

Externally the temple is perfectly plain, and there is nothing to indicate the magnificence within, except the spire of the cell peeping over the plain wall, though even this is the most insignificant part of the erection. The external porch, too, is insignificant, so that one is totally unprepared for the splendour of the interior.

The marble dome in this temple is of great beauty from its very rich carvings. In the roofs of the corridors also there is a series of carvings of most complicated ornamental designs that are quite unrivalled anywhere else.*

The Tejahpala's temple (Fig. 27) which stands to the north-east of the preceding is of



27. TEMPLE AT MOUNT ABU

later date being built about 1230. A. C. and more magnificent than the former in every way.

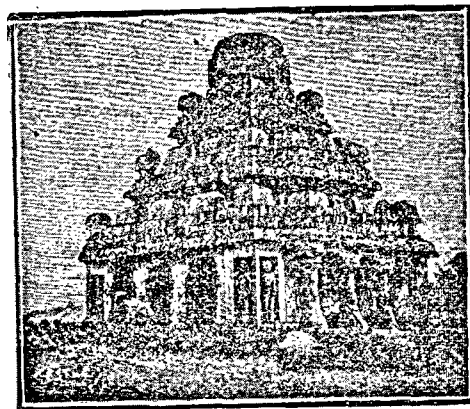
* Adopted from Fergusson's History of Indian and Eastern Architecture. Vol. II.

DRAVIDIAN STYLE

Temples in Southern India are of a style which is quite different from that of the temples in the North. Dravidian structural buildings are erected after the models chiselled out of living rocks. The "raths" or the "Seven Pagodas," as they are called at Mamalapuram on the Madras coast, the prototypes of the later structural type, are the oldest examples of the rock-cut temples in India as they date back to as early as the 7th (Christian) century.

Unlike the Buddhist excavations, these raths are not mere interior chambers cut in the rock, but are models of complete temples, such as might have been erected on the plain. In other words, the rock has been cut away, externally as well as internally.

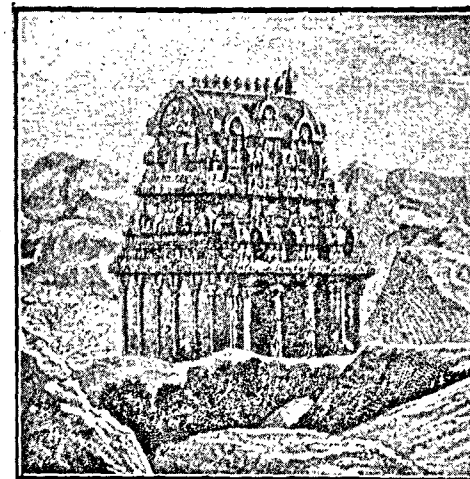
Dharmaraja Rath of Mamalapuram (Fig. 28) consists of four storeys piled up in the form



28. DHARMARAJA RATH

of a pyramid. Square raths, like Dharmaraja, are the originals from which all the *vimanas* in Southern India are copied, and continued to be copied nearly unchanged to a very late period.

The Ganesh Rath (Fig. 29) gives a fair idea of the form the oblong temples eventually took. Though small it is a singularly elegant little temple. It is in three storeys with very elegant details, and of a form very common afterwards in Dravidian architecture for Gopurams or Gateways. The roof has a straight ridge, adorned at the ends by *Saiva trisulas*, and similar emblems crowned the



29. GANESH RATH

dormer windows. The ridge was ornamented by nine small pinnacles, which also continue to be employed.

At Elura, in the Nizam's Dominions, "we have a perfect Dravidian (rock cut) temple, as complete in all its parts as at any future period, and so far advanced that we might have some difficulty in tracing the parts back to these originals without the fortunate possession of the examples on the Madras shore. Independently, however, of its historical or ethnographical value, the Kailas is itself one of the most singular and interesting monuments of architectural art in India.*

* Fergusson's History, Vol. I.

Cognate temples at Mamalapuram were hewn out of the boulders of granite found lying free on the shore; but at Elura, no insulated rock being available, a pit was dug around the temple in the sloping side of the hill, about 106 feet deep at its inmost side, and half that height at the entrance or Gopuram, the floor of the pit being 160 ft. wide and 280 ft. in length. In the centre of this rectangular court stands the temple, consisting of a vimana, 96 ft. in height, preceded by a large square porch, supported by 16 columns; before this stands a detached porch for the Bull *Nandi*, reached by a bridge; and in front of all stands the gateway, which is in like manner connected with the last porch by a bridge, the whole being cut out of the native rock. Round the court there is a peristylar cloister with cells, and above are some halls, "which give to the whole a complexity, and at the same time a completeness, which never fail to strike the beholder with astonishment and awe."*

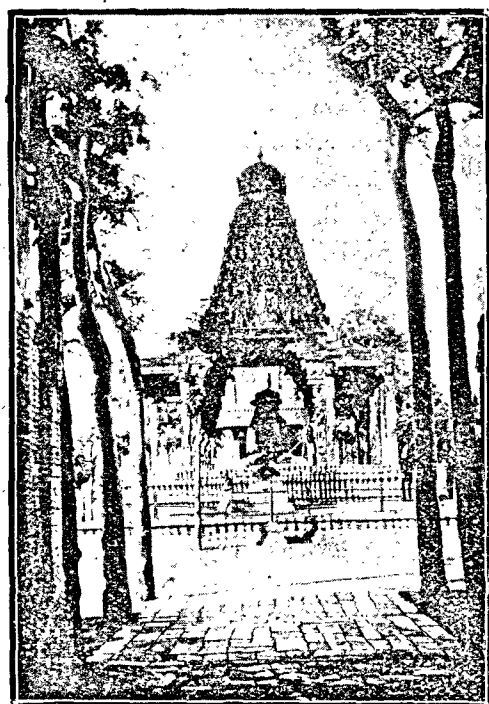
It has been ascertained that the Elura Kailas dates from the 8th century.

The great structural Dravidian temple at Pattadakal, in the Dharwar District of Bombay Presidency, is, in plan, almost exactly a duplicate of the Elura Kailas. It was built by one of the Queens of the Chalukya King Vikramaditya II, who ruled from 733 to 747. The *sikhara* is a square pyramid, divided into distinct storeys, and each storey ornamented with imitation cells, alternately oblong and square. Their ornamentation is coarser or more archaic than that of the later Chalukyan style, and the dominical termination of the spire is less

* *Ibid* Vol. I.

graceful. The temple is built of very large blocks of stone closely jointed and without any cement. The base is elaborately carved; the large panels in the walls are numerous representations of Siva in various forms.

Kailasanathar Temple at Conjeeveram built in the latter half of the 7th century must be noticed before we pass on to the later and modern temples in the further south. We have no space to illustrate all the famous



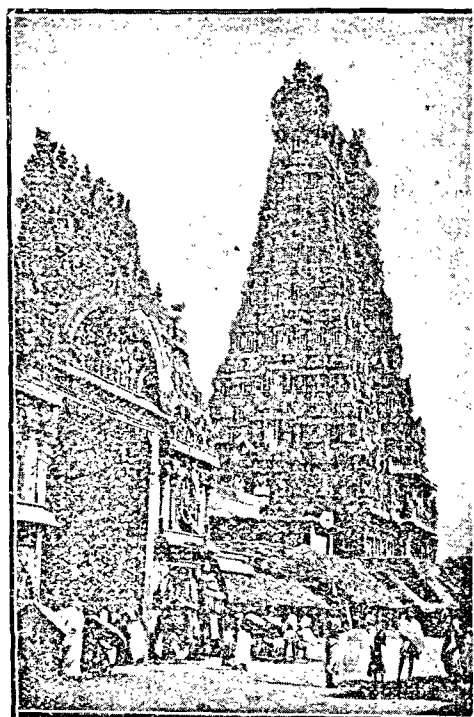
30. TEMPLE AT TANJORE

temples at Tanjore (1000 A. C. Gopuram 16th century), Tadpatri (16th century) Srirangam, Madura, Kumbakonam, and Rameswaram (all of the 17th century) which dazzle the even the casual visitors with their sumptuousness, magnificence and grandeur.

The pyramid of the temple at Tanjore (Fig. 30) rises in thirteen storeys to the sum-

mit, which is crowned by a dome said to consist of a single stone, and reaching a height of 190 ft. The porch in front is kept low, and the tower dominates over the Gopurams and surrounding objects in a manner that imparts great dignity to the whole composition.

In other temples, however, lofty Gopurams (Fig. 31) form the principal attraction. They

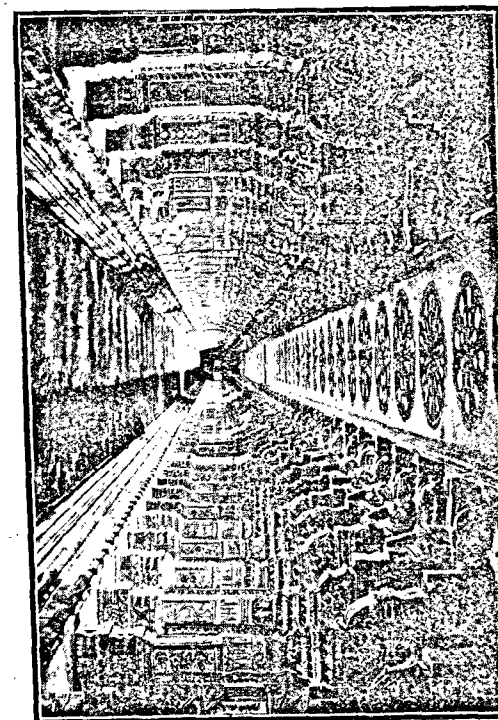


31. GOPURAM OF THE MADURA TEMPLE

are irregularly spaced in great blank walls that surround the shrine proper while the latter is quite small and insignificant. Except that its dome is gilt the central Sanctuary at Srirangam has nothing to distinguish it from an ordinary village temple. There are four courts, one within the other. The fourth or outmost enclosure is the most magnificent and contains a hall of 1000 columns. The

Seshagiri Rao Mandapam is the most elaborately carved hall in the temple. It is supported by pillars with rearing horses and other figures in front. Looked at from a distance the fourteen or fifteen great gate towers do produce certain effect, as that of separate buildings but as parts of one whole, the arrangement cannot be said to be effective.

"If it were proposed to select one temple which should exhibit all the beauties of the Dravidian style in their greatest perfection, and at the same time exemplify all its characteristic defects of design, the choice



32. CORRIDOR OF RAMESWARAM TEMPLE

should almost inevitably fall on that of Rameswaram in the island of Pamban. In no other temple has the same amount of patient industry been exhibited as here, and in none, unfortunately has that labour been so

thrown away for want of a design appropriate for its display. While the temple at Tanjore produces an effect greater than is due to its mass or detail, this one, with double its dimensions and ten times its elaboration, produces no effect externally, and internally can only be seen in detail, so that the parts hardly in any instance aid one another in producing the effect arrived at."*

The glory, however, of this temple resides in its corridors. These extend to nearly 4000 ft. in length. The general appearance of these corridors may be gathered from the illustration (Fig. 32) but no photo block can convey the impression produced by a display extending to an uninterrupted length of 690 ft.

* Fergusson's History Vol. I.



HEAD OFFICE:—ESPLANADE ROAD, FORT, BOMBAY.
Ex. Sep. 1925.

HIS ANCESTORS

SIR ALI IMAM* who succeeded Mr. (now Lord) Sinha as Legal Member of the Governor-General's Executive Council and was later appointed by H. E. H. the Nizam of Hyderabad as the first President of his Executive Council, was born at the village of



SIR ALI IMAM

Neora, a small station on the East Indian Railway, near Patna, on the 11th of February 1869. He comes of a distinguished Syed family, who justly take pride in the purity of their blood, his ancestors having come to India before the Moghul Empire was founded. In fact one of his ancestors Mallah Saad was tutor to the Emperor Aurangazeb. Mallah Saad's son, Nawab Syed Khan, rose to be a Wazir of the Empire. One of the forefathers

* Condensed considerably from a Sketch prepared for a forthcoming volume, **EMINENT MUSSALMANS**—to be issued by the publishers G. A. Natesan & Co. Madras.

of the subject of our sketch, Nawab Mir Askari, was Commander-in-Chief under the Nawab of Bengal in the time of Lord Clive; Sir Ali Imam's great-grandfather, Khan Bahadur Syed Imdad Ali, retired as a Subordinate Judge of Patna, while his son, Khan Bahadur Shams-ul-ulama Syed Wahid-ud-din was the first Indian to be made a District Magistrate and a District and Sessions Judge. From 1854 to 1858, Mr. Wahid-ud din was the District Magistrate of Monghyr (Bihar), and towards the end of his service he became the District and Sessions Judge of Shahabad. Sir Ali Imam's father, Shams-ul-ulama Nawab Syed Imdad Imam, was for some time Professor of History and Arabic in the Patna College and well-known all over Bihar for his great facility in writing Urdu poetry and his vast and varied scholarship. The Shams-ul-ulama is known throughout as a brilliant poet, a versatile scholar and a voluminous writer, alike upon literary, scientific and agricultural subjects. One of his philosophical treatises, called "Mirat-ul-Hukama," has been translated into Swedish and the learned author received some years back a letter from the late King Oscar of Sweden in appreciation of his work. Sir Ali Imam's younger brother is the well-known Mr. Hasan Imam of Patna who was for some time Judge of the High Court of Calcutta and subsequently President of the Special Congress of 1918.

EARLY CAREER

Ali Imam received his early education in the Arrah Zilla school and afterwards in the Patna College. With a view to complete his education he went to England in September 1887, and was called to the Bar by the Middle Temple in June 1890, in which year he returned to India.

CAREER AT THE BAR

Returning to India, Mr. Ali Imam devoted himself almost exclusively to the practice of his profession. His whole-hearted devotion was attended with early success. He had not to wait and watch and hope as most juniors have to do. He was engaged in almost all the celebrated cases, civil and criminal. During

his later years, Mr. Ali Imam acquired such a fame as a "case-winner," that suitors came to regard their case half won when the services of Mr. Ali Imam had been secured. At the time he left Bihar he had been frequently entertained by the Crown, and Government retained him to conduct on behalf of the Court of Wards the case for the defence in the now well-known Dumraon Raj Adoption Case before the special Judge at Arrah. During the last years of his professional career his practice was so large that even a seat on the bench of the High Court did not offer him sufficient temptation to make him think of changing the Counsel's gown for the robes of a Judge. His appointment as Standing Counsel in 1909, therefore, was but a mere recognition of his legal abilities. His success as a lawyer has helped him in becoming conspicuous in other walks of life also.

PUBLIC WORK

He was for six years a member of the Patna District Board and of the Patna Municipality and for about six months he acted as the Vice-Chairman of the Municipality in place of his uncle, the late Khan Bahadur Syed Fazal Imam. He was elected a Trustee of the Aligarh College in 1903 and his interest in the education of his co-religionists has always been an abiding one. Besides donating handsomely to the funds of the Aligarh College he has taken a keen and an active interest in the affairs of the Mahomedan Educational Conference. His nomination as a Fellow of the Calcutta University, in 1909, recognised the good work he had done in this direction. In April 1908, he was unanimously elected President of the first session of the Behar Provincial Conference. In the Commissioner's Conference to which the Bengal Government invited him during the latter part of his professional career, as a non-official member, he proved a staunch and undaunted people's advocate, while his notes on the separation of the executive and judicial functions, prepared about the same time, gladdened the hearts of all, including the Congressmen.

PRESIDENT, MUSLIM LEAGUE.

His co-religionists recognised his talents by

nominating him, in 1910, to the Presidentship of the Amritsar Session of the All-India Muslim League. It is unnecessary to write more of his Presidential address than to remark that it brought him at once into the front rank of Indian public men. The Indian Press deservedly characterised it as a highly meritorious performance, though the appreciation was naturally qualified by disapproval of some of the opinions contained therein.

GOKHALE AND MR. IMAM

Mr. Ali Imam attended the second session of the Bihar Provincial Conference, held at Bhagalpur during the Easter of 1909, and it was there that the memorable 'Conference' between Mr. Imam and the late Mr. Gokhale took place. The many long interviews which took place between these two gentlemen resulted in a resolution, which was unanimously accepted by the Conference, supporting the Government's scheme of mixed electorates open to all classes, with some special electorates open to Mussalmans only. Mr. Ali Imam seconded the resolution, which was proposed by Mr. Deep Narayan Singh. Mr. Gokhale formed a very high opinion of Mr. Ali Imam's abilities. Mr. Gokhale and Mr. Imam parted as the best of friends; their so-called "compromise" at Bhagalpore was for weeks the subject of acrimonious discussion in the Press, principally in the section conducted by Mussalmans. Lord Morley was apparently favourably impressed with his personality. And no wonder, when Mr. Sinha resigned he was nominated to the high place of Legal Member of the Viceroy's Council.

A STURDY LIBERAL

In politics, Mr. Ali Imam may be described as a sturdy Liberal. In his address at Cambridge, he declared that Indians had realised that "Government of the people, by the people, for the people, was a very natural adjunct to Government by the British."

His ideal for India is "Self-Government within the British Empire." His utterances at the Indian Union were still more outspoken. Introduced by the President, Mr. D. C. Ghose, as an "Indian first and Mahomedan afterwards," and as one whom "the Hindus also claimed as a leader," Mr. Imam declared

that he "was pleased to be described as first and foremost an Indian." He then proceeded :—

The sectarian aggressiveness which was rampant in the land was the great danger to the country, and all thoughtful Indians ought to put their foot down upon it, for the danger was not so much from without as from within. Mahomedans ought to recognize that they should be Indians first and Mahomedans afterwards, and Hindus that they should be Indians first and Hindus afterwards.

MEMBER OF THE VICEROY'S COUNCIL

He spoke in a similar spirit at the banquet given him on his appointment to the Viceroy's Executive Council in October, 1910.

In the faithful discharge of my duties, I cannot lend myself to partnership, sectarian prejudices or denominational bias. My placement of the Indian view has to be an honest portraiture of the true and existing conditions of the political and social life of the country. My treatment of the subject has to be from the standpoint that subserves the greatest good and contributes to the happiness of the largest number of my fellow-countrymen.

Sir Ali Imam's work on the Viceroy's Council was greatly appreciated and H. E. Lord Hardinge gave public recognition of his great services in the speech he delivered at the Council Chamber at Delhi in March 1915 previous to Sir Ali Imam's retirement. Sir Ali Imam in his parting speech at Simla in October of the same year made touching reference to the Viceroy's appreciation and added: "I am proud to have received such notice from the King's Representative, but I am prouder still in that I may without any vanity, regard these words as the title of my country to the inclusion of her sons in the Indian Cabinet." The position of an Indian Member of the Viceroy's Council, he said, is not without its difficulties.

It is true that he has to be grateful for many things without which his position might have been harder, yet it would be an affectation to hold that his path is strewn with roses. There are inherent causes that sometimes leave him isolated in the discharge of his official duties. This is in no way attributable to any unkindness on the part of any one. As a minister of the Crown, the first and foremost duty of the Indian Member is to do all in his power to strengthen the foundations of British Rule in India. But his difficulties do not begin here for a little reflection will satisfy him that the foundations of that rule can rest secure only in the increasing prosperity and contentment of the people of India and that whatever he can do in the direction of securing this object is the very essence of real and true loyalty to the Sovereign whose confidence he has the privilege to enjoy. The ready willing acceptance of this principle by his colleagues

is a source of great inspiration and strength to him, for it is an agreement on the very first principle of the relations of England and India. To me, personally, the conviction that duty to my Sovereign is in absolute and complete keeping with my duty to my country, has been a great support and a sustaining force of incalculable value.

And he concluded with a fervent appeal to all classes and communities irrespective of their religious denominations, to unite in the name of India and serve the cause of their common-country.

As Indians, it is the duty of all of us, in whatever station of life we may be, to take out full share in the building up of the national life. We have to set ourselves a programme of work in which true and unadulterated nationalism should be the mainspring of action. Nationalism is a much misunderstood word in India. I have come across people who are scared at the very mention of it as if it were a bogey. What I understand by Indian nationalism is the supersession of all sectarian and communal bias in the growth of the political life of the country by territorial patriotism based on loyalty to the Sovereign, pride in the Empire and love of the country. Gentlemen, this is a political creed which is catholic enough to embrace within its fold all those that love India. Here is work for all the numerous communities that inhabit our country. The Hindu, the Mahomedan, the Parsi, the Indian Christian, the Anglo-Indian, and all unite to raise India and secure for her a seat of honour in the assemblage of nations.

JUDGE OF THE PATNA HIGH COURT

In November 1917, Sir Ali Imam joined the Patna High Court Bench in succession to Mr. Justice Sharf-ud-din who retired in the previous September. So far as the Patna High Court was concerned, his was the first appointment to the Bench from the Members of the High Court Bar. Commenting on the appointment the PATNA LAW WEEKLY observed that he would be an acquisition to the Bench. PRESIDENT, NIZAM'S EXECUTIVE COUNCIL

In June 1919, H. E. H. the Nizam of Hyderabad decided upon establishing an Executive Council and whom could he choose but Sir Ali Imam for the first Presidentship of his Council? Sir Ali Imam brought to the conduct of the Nizam's new Council all the varied experiences of his high offices in British India. But in October of the next year Sir Ali Imam was selected by H. E. the Viceroy to represent British India in the League of Nations. He was thus the first Indian representative to sit at the first meeting of the League of Nations. His Exalted Highness

concurred with the Viceroy in his choice and Sir Ali Imam's absence from the Nizam's Dominion was treated as not on leave but on deputation. On his return to Hyderabad he took over charge of his office. But suddenly in the first week of September 1922 a *firman* was published announcing Sir Ali Imam's resignation of his high office and the Nizam's acceptance of the same. No reason was given but the *firman* added that Sir Ali Imam was to be paid the honorarium for the rest of the period contracted for. The resignation, whatever might be the cause, was much regretted by the public; and Sir Ali Imam commenced practice at once at Patna.

THE BERAR QUESTION

It was not long before H. E. H. the Nizam requisitioned the services of Sir Ali Imam again. This time it was in connection with the Nizam's efforts to regain his sovereignty over the Districts of Berar. These districts had been administered by the British Government on behalf of the Nizam since 1853.

The present Nizam has been making strenuous efforts towards the recovery of these Districts and Sir Ali Imam was sent in the middle of 1923 to England to pave the way for an understanding with the Home Government. Sir Ali Imam, besides interviewing influential members of Government, on this subject, did splendid propaganda work by interesting British journalists in the Nizam's claims over Berar and it was mainly through his efforts that several English Magazines and newspapers became interested in the question.

RECEPTION TO KENYA DEPUTATION

Sir Ali Imam also took advantage of his stay in England to participate in all functions calculated to promote the interests of his countrymen in British India. When the Rt. Hon. Sastri returned to England from Kenya, Sir Ali Imam gave a reception to the Indian Delegation at the Hotel Cecil in August 1923 and expressed himself in complete agreement with Mr. Sastri in regard to the Cabinet's decision.

The Kenya decision has given a rude shock to that ideal. It has plainly told us that the present British Cabinet does not recognise equal political rights between Europeans and Asiatics within the Empire. * *

I much fear the Kenya decision will give a turn to political thought in India that is bound to overrun the bounds of moderation, unless side by side with that decision immediate steps are taken to give India Self-Government.

THE REFORMS

Sir Ali Imam, during his stay in England, took the opportunity to instruct the British public on the real nature of the situation in India. In March 1924, he addressed the Indian Parliamentary Committee, defending the Swaraj leaders against the charge of irresponsibility and childishness hurled at them by the greater part of the British Press because of their rejection of the Budget.

Sir Ali Imam returned to India about the end of 1924 and in an interview with the Associated Press at Bombay, urged "a moderate measure of constitutional reform, within the bounds of safety." He emphasised the urgent need for reforming the Indian constitution, in view of *Dyarchy* having been wrecked in two Provinces and in view of the unyielding obstruction in the Assembly.

The last general election was fought on the Swaraj cry and it returned to the Provincial and Central Legislatures the protagonists of immediate Self Government in overwhelming numbers. Obstruction in the Councils signified a united demand for a more satisfactory constitution. In his opinion it would be folly not to recognise the robust assertiveness of the new movement. A moderate measure of reform, within the bounds of safety, could impair neither the British overlordship of India, nor damage the individual classes.

In Sir Ali Imam's view the Reforms should not be deferred. For, the breakdown of the democratic machinery set up by the Government of India Act of 1919 "has created a situation of serious political gravity." In a communication to the Press in the first week of June 1925 Sir Ali Imam pointed out how imperative it was that the next step in the Reforms should be taken at once, without further delay:

The urgency of a further Constitutional advance should not be judged by the text of a Parliament Statute nor by the argument that a period of five years is negligible in the life of a Nation. It is very doubtful whether the language of the Act of 1919 is a bar, but even if so, it should be subordinated to the urgent and insistent dictates of public policy and, in consequence duly amended. The plea of time is equally inapplicable. Moments make eras as much in the life of an individual as of a country. A slumber of centuries may not call for any action, but inaction

during the awakened hours of a people may cause disaster. A political crisis brooks neither Parliamentary Statutes nor measured march of time. The real issue is: Is India on the verge of a political crisis? If she is, an ostrich policy will be a crime against civilization and a blow to Imperial unity.

Sir Ali Imam also warned the rulers of the futility of mere "bogus expressions" of generous sentiment towards the aspirations of Indian people, as in the past. They might have served their purpose at one time: but they can no longer hold good. Political and social thought has advanced too far in the country to tolerate camouflages of the kind indulged in by men of mawkish sentimentality. Extraneous world events like the Russo-Japanese War and the recent armageddon in Europe and the story of the American Independence, the South African Self Government, the struggle for freedom in Ireland and Egypt and the Emancipation of Turkey have produced far-reaching consequences in India. The lesson of these efforts is not lost on India.

Add to it the momentum created by recent political awakening in the country.

During the progress of the great War sentiments conceived in terms of Empire gave currency to such expressions as "Comradeship," "Imperial Citizenship", but on the conclusion of that great struggle appeared, as an antithesis to India's loyalty, the Rowlatt Act, the proclamation of Martial Law, the Amritsar Massacre, the unjust and invidious Kenya decision, the drastic dispersion of bands of passive Akali dissenters and the repeated exercise of the power of certification in opposition to the popular will. It is only human that confidence has been shaken and a great distrust has taken its place. There is no political party in India that does not entertain serious doubts and suspicions regarding the bona fides and sincerity of England towards her. This is a malaise of evil potentiality and must be removed in the best interests of the British Commonwealth by deeds and not mere repetition of assurances couched in high-sounding and generous phraseology. Political conjuring with words has ceased to have any meaning, and the only rational solution of the difficulty is a further and immediate constitutional advance if there be a genuine desire to restore that spirit of confidence that governed India's conduct during the last World War.

Wise words by a wise Indian—rich in practical statesmanship!

SLEEP FOR A LITTLE HOUR

BY MR. M. FATHULLA KHAN.

My child, sleep for a little hour, till the stars be set
And the first rays of glory gild the dawn.
I know Sorrow has been your bedfellow too long
And you have oft trod the thorny paths with Pain;
Lo, I bring you now Wine and Youth and Song;
And greet you with Laughter and Love.

My child, safe as the New Moon cradled on Night's breast
I hold you. The world's alarms shall not assail the fortress of my arms.
Sleep on child, for a little hour and take your rest.

Economic Condition of India

In a well-informed and sympathetic article in the NATION, Mr. Savel Zimand writes about the growing poverty of India. He is of opinion that the present unrest in India is due more to the misery of the masses. He quotes the following interesting statistics to substantiate his statements.

According to the 1921 census figures, 75 per cent. of the population—which means 219 million people—gain their livelihood from the soil and 12 per cent are engaged in industries of various kinds; over thirty-four million are hand-workers, artisans and mill-workers of various kinds, while there are about two million employees in some 7,000 large industrial establishments. In 1924 reliable estimates put the average annual income per head in India at \$15. The statistical branch of the Madras Department of Agriculture worked out the average income per head for the 423 million inhabitants of the Madras Presidency as being \$34; but this maximum figure should be discounted to a great extent by the reduced purchasing power of the rupee.

Referring to the housing conditions of India he quotes Sir M. Visvesvaraya who said that eighty per cent of the cultivators live in mud huts sheltered by thatched roofs. He gives some striking figures regarding the percentage of literates in India:—

India is a country where ninety-four out of every hundred are illiterate. Out of the 247 million inhabitants of British India, where education is more widely diffused than in the Native States, only 8,380,000 are under instruction. And as the Educational Commissioner with the Government of India tells in his "Progress of Education for 1917-1922," only a small percentage of the boys who enter primary schools complete the course, and a considerable number of those who complete their course are found after a few years to be unable to read or write.

These figures, however, give only a faint idea of the misery prevailing in India. And these statistics remain meaningless if we don't interpret them in terms of human life. Wherever I went in India I found the masses under-fed, badly housed, and illiterate. The causes of these evils may lie in the economy, the education, and the habits of the people. It should be remembered that in the last fifteen years the population has increased over 54 per cent.

He also shares the view that the Government has neglected primary education till now because an educated people would assert more ardently the rights of India. He gives the following other causes also for the increasing poverty of India,

When the British first came to India, the hand-made cotton goods, manufacture of which was a main occupation of the people, sold at such low rates that Britain imposed a heavy tariff on Indian cotton in order to protect its own manufacturers. And later, by putting very low import duties on its own manufactures, it created a monopoly for British goods and gave no protection to Indian craftsmen.

The agricultural output of the country has been increased by large irrigation schemes. In British India as a whole 67,000 miles of canals irrigate 28,000,000 acres and new schemes under construction will increase the irrigated area to 40,000,000 acres. The co-operative societies promoted by the Government have been of great help to the cultivator. But bigger schemes are necessary for the improvement of agriculture. The prevalent land tax is antiquated, burdensome, and requires a change. Tractor ploughing is used by very few, good roads are rare, sanitation is on a low level, and prevailing illiteracy is a great handicap.

Railways have been built under British rule which extend from one end of the country to the other. But the forests and the natural resources of India are so far undeveloped.

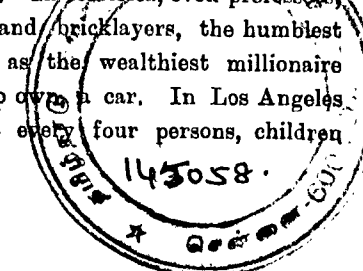
Industry and commerce have not been sufficiently encouraged. The main industrial enterprises are not Indian but British.

The writer of the article subscribes also to the allegation that the wealth of the country is being reduced because a large part of the income of the British people of India is spent in England. "Upon civil and military pensions alone," says Mr. Ramsay MacDonald in "The Government of India," "the Indian tax-payer has to find for claimants living in England something like 3,500,000 to 4,000,000 pounds a year. And these dead charges under a foreign government are doubly serious, for they are not only drawn from Indian production but are withdrawn from India itself."

America to-day

Mr. H. A. L. Fisher has given in the "SCRIBNER'S MAGAZINE" an account of America as he saw it, on a visit after an interval of fifteen years.

In England Cabinet Ministers cannot afford to keep motor cars. In America, even professors, students, typists and bricklayers, the humblest operative as well as the wealthiest millionaire owns, or appears to own, a car. In Los Angeles there is a car to every four persons, children also included.



Indian Reforms

Writing in the pages of the *HINDUSTHAN REVIEW* on the Reforms Enquiry Committee Report, Mr. T. V. Seshagiri Aiyer, ex Judge of the Madras High Court commends the Minority Report and says :—

"It has been said of the Minority Report that it is halting and vacillating. I am sure that had I been in the Committee, I could not have been more thorough. The defects of the existing system have been pitilessly exposed; the financial difficulties well brought out; the so-called educative value of dyarchy has been proved to be imaginary. The constant conflicts between the reserved and the transferred departments have been pointed out. What more could they do? They were not out to make a new constitution. That was not within their province. They could only show, and they did show, that dyarchy has not given the Ministers any real voice in the Government of the land.

I only wish they emphasized more the utter dependence of the Ministers on the votes of officials for their very existence. In Madras, it is abundantly clear that the Executive Councillors are the king-makers. They could throw out the Ministry, if they chose, to-morrow. This dependence creates a sub-conscious inclination in the Ministers to move with the Executive Councillors. I doubt whether Mr. Montagu believed that by this system, he was creating not a popular ministry, but one which in a sense acts as the subordinate caretaker of a portion of the work hitherto done by the Executive Councillors."

He is of opinion that the next step towards Responsible Government should come from the British Parliament itself. As an immediate objective he favours the appointment of a Royal Commission to enquire into the revision of the present Constitution.

"The country has spoken with one voice, Swarajists, Congressmen, Liberals and Independents are agreed that dyarchy is a huge failure. There is no

need to placate public opinion here, unless it be to proclaim the shortcomings of every party but one's own. That can well be done eighteen months hence. To-day we must concentrate all our efforts on educating our masters. (I am afraid I am using an expression which would be regarded as indicating my servile spirit). Great Britain is uneasy. The Secretary of State is summoning the big men to enlighten him. We should not, surely, allow judgment to go by default. We must organize and agitate. It is absurd to take up the attitude of Achilles and remain in the tent unless summoned with apologies and offerings that would expose us to great danger. I hope the Minority which have done such excellent work would follow it up by carrying the agitation to the doors of Westminster."

World Peace

In the course of an article on the Covenant of the League of Nations, in the *NATIONAL REVIEW* the Duke of Northumberland declares that Mr. Austen Chamberlain's recent speech at Geneva "marks the end of a chapter in the history of our post-War foreign policy." Its significance lies in the fact that the British Government for the first time makes it quite clear that it regards the Covenant as worthless for guaranteeing the peace of the world. He says :—

"The League has been put to the test and has failed. It was founded on the assumption that the interests of all nations are really identical. If this identity of interest really exists no great difficulty should have been found in inducing them to place their armaments at the disposal of the League. It has been found impossible to do simply because this identity of interest does not, in fact, exist. Two determined attempts were made to make the League a reality, and not only have they failed, but the British Government has said quite plainly that the peace of the world depends not upon the League, but upon a pact or combination of the Powers outside the League."

India's Rural Policy

Prof. J. N. Gangulee, Khaira Professor in the Calcutta University, points out in the *ASIATIC REVIEW* how a Royal Commission is necessary to get at the root causes of India's poverty and to indicate the manner in which a comprehensive rural policy might be formulated both in the interest of furnishing the stages of representative Government with stable economic foundations and in making India a more valuable Imperial asset. Official documents need be supplemented by evidence from other sources and there would be abundant material for examination by a Royal Commission. The pessimistic outlook that the problem of India's poverty is insoluble owing to the rapid increase of population should be answered only by an emphasis on the agricultural possibilities of the country which have not as yet been realised, much less fully explored. The appointment of a Royal Commission with a view to finding out how best the interests of the masses may be protected, cannot offer any insoluble constitutional difficulties and its findings will be of great assistance to the Parliamentary Statutory Commission of 1929. Another difficulty is thus explained away by the writer :—

One fully realizes the importance of the regional factor in economics. While it exerts a considerable influence in moulding the character of economic development, the more primary determining factors are those inherent in the very organization of modern civilization, and to these organized and largely mechanical forces the unorganized rural life in India must adjust itself.

The first step, therefore, towards formulating a comprehensive rural policy is to discover the principles which are fundamental in determining the direction in which the economic regeneration of the country must proceed. For this purpose the presence of varied conditions in different parts of India will not offer a formidable obstacle.

Author of Hindu-Muslim Troubles

Sir Theodore Morrison, ex-principal of Aligarh College contributes an article to the *CONTEMPORARY REVIEW* in which he compares the religious persecution of Aurangzeb to that of Louis XIV of France. He is of opinion that Muhammadanism was not responsible for Aurangzeb's fanaticism which was after all his individual freak. He leads us to believe that Hindu-Muslim troubles are a heritage of that last Moghul. He continues :—

The evils of Aurangzeb did live after him and his dynasty. When a hundred years after his death the English extended their dominion to northern India and re-established material order, they were unable to impose a moral peace. The age-long feud between Hindus and Muhammadans which Aurangzeb had envenomed was still inflamed, and it has not yet healed. There are probably more causes than one which prevent the growth of a national feeling among the peoples of India but without question the most conspicuous and the most important is the enmity between Hindus and Muhammadans. Nationality has been defined as a community of historical antecedents, as the common memory of sufferings endured and of triumphs achieved side by side. In the history of their country the Hindus and Muhammadans of India cannot find this common memory.

The Muhammadans feel a justifiable pride in the splendour of the Mughal Empire. To the Hindus the Mughal Empire is associated with the name of Aurangzeb and evokes memories of humiliation and suffering; for a past in which they can take pride they have to go back to the almost legendary days of Asoka, in whose renown the Muhammadans have no lot or part. Had the tolerant policy of Akbar, Jehangir and Shahjahan been continued by Aurangzeb, the Hindus might have joined with the Muhammadans in a common pride in one of the most splendid epochs of Indian history, and on this basis an Indian nationality might have been established. It is the memory of Aurangzeb which still marshals Hindus and Muhammadans into separate and hostile camps.

England's Debt to India

In a paper read at the East India Association and printed in the ASIATIC REVIEW, Mr. Stanley P. Rice says that England is mainly responsible for the network of railways, the network of canals, the cables and wires, the storage reservoirs of water, and the many other material advantages which India now possesses. These have of course generally contributed to an enormous expansion of trade, so that India is easily the most important customer of the United Kingdom.

The total trade, imports and exports, with the British Empire, as in the official accounts of seaborne trade, for the six months ending September, 1924, was £111,773,400 or in the same ratio for the year about £225,000,000, and of this total Great Britain claims £70,000,000 and £140,000,000 for the same periods. This result is doubtless due very largely to the existence of a stable Government, to expenditure on works of public utility by the British, and to the general development of the country by the world improvement in transport.

Referring to the decent career which India has offered to many thousands of English boys and hundreds of English girls Mr. Rice says:—

A boy goes to India to earn his living. He may take service under Government; he may go out to an established firm, or he may enter a firm in England which has business in the East and which claims that its employees shall go where they are sent. But in every case he chooses his career because it is attractive, and when it loses its personal attraction it ceases to be attractive at all.

The full stature of India can only be attained by co-operation; and if the idea of Non-Co-operation seems wrong-headed, a perversion of an ideal and a fantastic dream, let us also remember that England too cannot work the ship alone, clad against all storms in the outer wrappings of efficiency.

Spiritually each has something to give to the other. As long as India gives, so long is her vitality sure; as long as England gives, so long will her Empire endure in the land and in the hearts of her Indian people. Surely those who love India must admit that, if they have given her their life's work, they have received something from her, be it only the sense of an abiding affection and the memory of happy days.

Purdah in India

Dr. Aziz-ud-Din Ahmed writing in the pages of the MODERN REVIEW says that Purdah was not prevalent in Ancient India and that it came into vogue only after the Mahomedan invasion.

"During the first few years of Mahomedan conquest, when the country was held in military occupation, there was not much love lost between the conquerors and the conquered. And this was but natural. Racial hatred and political subjection embittered the relations between the Hindus and Muslims. At such a time and under such circumstances the Hindus could not, with any fairness to themselves, allow their women to move freely among their Mahomedan conquerors, especially among soldiers, who were, as it is only too common to a victorious army, generally lawless and devoid of all sense of social decorum and moral influence. The superior Mahomedan officers also could not allow their women to move freely among the soldiers who were generally recruited from rude and barbarous tribes, nor could they allow their women to move freely among the Hindus whom they naturally looked upon as inferior beings. Seclusion of women thus became a necessity both for the conquerors and the conquered. Nor was this all. Besides this well-marked distinction between the Hindus and the Muslims, as the conquered, there were many other differences of caste and creed, religion and race. All these differences combined to create a gulf of separation between the Hindus and Muslims. The male members of both the communities could not but come in close, and direct contact with one another, but the weaker sex was jealously guarded by both the communities."

Thus, Purdah which was once instituted as a necessity when the Muslims held the country in military occupation, became a fashion for both the communities to keep the women to Zenana and thus make them mere toys for pleasure.

The Indian Situation

Mr. Harry F. Ward has contributed an article to the New York NATION on the present political situation in India. The article deals with the present transfer of political leadership of the Nationalist movement from Mr. Gandhi and his Non-Co-operators to the Swarajya Party under the leadership of Mr. C. R. Das. Referring to the adoption of the recent repressive measures in Bengal in spite of popular protests, and the consequent loss of England's moral prestige among the Indian people the writer says:—

Formerly the word of an English official was a rock of refuge for the common people of India in the shifting currents of her unstable life. But to-day the masses of India have lost confidence in the integrity of Great Britain. This distrust was formerly confined to the intellectuals, but to-day it has spread through the whole of the population. The War took thousands of Indians to Europe and brought them back to their villages and cities after they had seen a new world and breathed a new air. Then the Gandhi movement put the consciousness of Swaraj into them. After that, the failure of the Non-Co-operation movement to realize its promise of speedy independence became, as in part it truly was, the failure of England to fulfil the promises made in the stress of the War when she needed India's help. Hence to-day Great Britain has no moral authority in India except with that section of the landlords and capitalists whose unjust privileges, with no intention of hers, are made more secure by her rule. It is common talk in India that the word of many of her present officials is not like the word of those who were there in the earlier days.

It is time for England to realize that this loss of moral prestige added to the increasing capacity for sabotage on the part of India means not simply the death of the Reforms but the impossibility of the continuance of her control. Her situation is like that of the man who had the bear by the tail and could neither hold on nor afford to let go. Unless England will soon decide the time and manner of her leaving India, another Ireland is likely to develop in Bengal; and after Bengal there is the Punjab, with its more martial race, and that will be another story.

India and Shakespeare

"Shakespeare is extremely popular among Indians, although few people think that his popularity is so great," writes Mr. R. J. Minney in the pages of the EMPIRE REVIEW. Mr. Minney asserts that the Indian, able to read and write English, is an ardent admirer of Shakespeare just in the same way as the greatest Shakespearean scholar in England. He says the Indian is peculiarly qualified to admire Shakespeare.

"The Indian mentality has a curious craving for poetry. The magic of Shakespeare's imagery that changed every garden and wood into a wonderland of colour and fairies, stirs the Indian in a strange way, so that his Shakespeare is a book that is as inseparable from his bedside as the pious Christian Bible. The Indian, spends little time over his own scriptures. If he is learned at all he is learned in English, and English to him means little more than Shakespeare. That the Englishmen around him in the larger towns of India do not set their words after the order to be found in the plays of Shakespeare concerns him little. It causes him no hesitation through a fear that the Elizabethan tongue may have become archaic as Sanskrit has done. He knows Sanskrit to be the medium of utterance of the gods, and for that reason it is sacrosanct, to be spoken purely if it is spoken at all. The English of Shakespeare is accordingly the only English that matters, and the student strives, by dint of memorizations of the more mellifluous of Shakespeare's phrases, to speak as men did in the days of Drake and Raleigh, and this lends to the utterance, the characteristic sing-song of the Babu."

The Indian possesses an inordinate love for reciting Shakespeare. For, every student of Shakespeare in India makes an effort to memorise as much as he can of the writings of the great dramatist Poet.

The Future of the Labour Party

In the FORTNIGHTLY REVIEW Mr. Bernard Shaw holds forth—in a dialogue between himself and Mr. Archibald Henderson—upon the future of the Labour Party. He says:—

It will be complicated by its composite and contradictory character as partly Socialist, partly Trade Unionist. Trade Unionism is the Capitalism of the working classes: its method is to get as much out of the employer and give him as little in return as possible, precisely as the employer's method is to get as much out of his employees and give them as little in return as he can, without killing the goose that lays the golden eggs. Two centuries of Capitalism have corrupted the wage-worker as deeply as the employer: both, like a certain American financier now deceased, have been trained to play for their own hands and damn the public. When trade unions were little local or sectional affairs, their strikes were not severally or widely felt; but now that they enlist millions instead of thousands, and cover whole industries, the big coal strikes and transport strikes have become national calamities.

The Socialist remedy is compulsory labour; but as it is compulsory labour for everybody, just like compulsory military service, no exemption being permissible on the score of "independent incomes," the rich who want to be free to idle, oppose it as fiercely as the poor, who want to be free to strike, and have a dread of "slavery," just because they are as effectively enslaved under so called "free contract" as soldiers or slaves.

But in the Labour Party the division is very definite: there is a Socialist centre, a right wing of old Trade Unionists, and a left wing of young Anarchists who absurdly call themselves Communists, but in action are undisciplined Trade Unionists. These essentially Capitalistic, Individualistic, Anarchistic wings make for violent dislocations of social order. The Socialist centre has to hold the fort against them, and will get a good deal of prudent support as the only remaining bulwark against revolution. This situation is all that can be foreseen of the future—by which I suppose you mean the future troubles—of the Labour Party.

A new Sense

Dr. David Katz writing in TILSKUEREN points out that the notion that mankind is endowed with only "five senses" is an error. He says:—

It is not possible in the present state of our knowledge to say how many senses we possess, but it may be asserted positively that they number more than a dozen. Scientific psychology still recognises the "sight," "smell," "taste" and "hearing" of popular psychology, as independent senses, but the sense ordinarily described as "touch" is found upon close investigation to be divisible into several distinct senses, as the sense of pressure or touch, the sense of warmth, of cold and of pain. And not merely has the existence of those several senses been scientifically established, but there is reason to suspect that other senses as yet unidentified have their seat in the muscles and sinews. Recent investigation has shown that in the inner ear are the organs of a static sense through which we maintain the equilibrium of the body in rest or in motion.

Such sensations have not been altogether overlooked by science—they have been studied by neurologists—but they have always been regarded rather as curiosities than as sensations, as useful as other sensations for obtaining a knowledge of our surroundings. If it is asked where in the body the sense of vibrations is situated, Dr. Katz answers that the vibrations of a tuning-fork can be felt all over the body, but most plainly where bones are close to the skin, or where the skin is stretched tight. It is probable, Dr. Katz thinks, that the sensations of vibration we receive from the larynx have an important role in speaking and singing correctly. They have their use, too, in teaching deaf-mutes to learn sound-speech; there are deaf-mutes who can understand words spoken against the hand. Hellen Keller, who is deaf, dumb, and blind, is yet sensitive to what is going on around her; she is even capable of enjoying music.

Date of Kautilya's Arthashastra

Dr. R. Shama Shastri, writing in THE CALCUTTA REVIEW, contests the reasons put forth by Drs. Jolly, Schmidt and Winternitz assigning a later date to the Arthashastra* than the early Mauryan epoch. He says that a consideration of the reasons set forth by these scholars will show that instead of establishing a later date to the Arthashastra they tend to involve it in considerable doubt. One of the reasons set by them is that the date of the importation of the KAMANDAKIYA NITISARA into the Island of Bali has not definitely determined the mere priority of the Arthashastra. But nothing is positively known regarding the date of Kamandaka. Again there is no positive proof that Yagnavalkya versified the rules of Kautilya. Dr. Shastri opines that as no celebrated Indian writer of antiquity has escaped being represented in a supernatural garb, there is no reason why Kautilya should be classed among mythical personages, while Panini, Patanjali and others pass for historic figures. The matter of non-coincidence between the accounts furnished by the Arthashastra and by Megasthenes should not be pressed too far, as the problem of personal equation is ever insoluble in these matters. Whether Kautilya was a Southerner and changed his home to the North and whether he was a Pandit or a statesman are points which have nothing to do with the question at issue. As to the question of Kautilya speaking of his own opinion in third person, it is an ancient custom with Indian writers to speak of themselves in the third person. The writer goes to show how the dates of the Arthashastra and the Smritis of Yagnavalkya and Narada can be determined on the basis of the currency system of their times beyond dispute.

KAUTILYA'S ARTHASASTRA. Translated by Dr. R. Shama Sastry. With introduction by Dr. Fleet. Price Rs. 6. G. A. Natesan & Co., G. T. Madras.

Had the Arthashastra been written in the third or fourth century A. D., it would have certainly related the currency system of the Sakas, the Andhras or the Guptas and never at all referred to that described in the Sutras of Panini. From all this, he concludes that the work is of the Mauryan period; and the name of Chandra Gupta has no logical connection with a literary work meant to be of universal application.

Age of Consent

STRI DHARMA writes the following with regard to the raising the age of consent in Dr. H. S. Gour's Bill to 16 years and the ultimate rejection of the Bill by the Assembly. It characterises as heart-breaking the action of our legislators who are supposed to be India's leaders to guide her to the promised land of Self-Government, but who showed marked apathy towards raising the status of the child-wives. It adds:—

To talk of consent in the case of a child of thirteen is a frightful abuse of language. Perhaps the public would awake if one could broadcast some graphical illustrations of the agonies suffered by girl mothers in delivery, the deaths that result, in the case of some, the weakening of the body and the consequent life-long depression in spirit of others, the physical degeneracy of the children and the race-stock, born of such child-mothers in consequence. * * *

No political move could do India more harm in the eyes of the outside world than the attitude towards its young womanhood taken by the Select Committee. Other countries protect their girls until sixteen and they consider any nation barbarous in which a girl is entrusted into a man's hand before that age. India will be lowered in the eyes of all by such disclosures as are published in the Committee's Report. It is still possible for the Assembly and the Council of State to pass the Bill in its original form. We call on them to do so. Every woman-society ought to call on them to do so and save the girlhood of the nation.

Economics in the Curriculum

Mr. R. M. Joshi of the Sydenham College of Commerce, writing in the *INDIAN JOURNAL OF ECONOMICS*, declares that the elements of politics and economics ought to form a compulsory part of a good scheme of general secondary education. With reference to economics, the secondary or intermediate teacher who knows his subject, can dispense with the text-book altogether for the purpose of his lecture and leave the learned jargon of diagrams, discussions, curves, mathematical formulae etc., for a later stage of study and aim merely at opening the eyes of his students to a common sense explanation of the economic activities going on around them and draw out the fundamental principles underlying those activities. Economics thus conveyed will become a very live subject in the mind of the student. In the special degree course, though there might be room for hair-splitting discussions of what might be called pure theory, they should not be over emphasized even in that course. The course at this stage should cover a more detailed study in special subjects by themselves, like Currency and Banking, organisation of internal and external trade, Railway and shipping transport, Public Finance, statistics etc. Stress must be laid on the comparative study of economic development in the various modern countries. After the degree course the student may undertake in greater detail the investigation of any economic problem by means of two years' systematic work in a well-equipped library and should submit a really good thesis showing a systematic intelligent and critical handling of a particular problem. Such a thesis should suffice for a Master's degree in Economics. A doctor's degree should be reserved for a genuinely original contribution. In such a scheme there would be a wider diffusion of economic knowledge than we have at present.

The Outcastes and the Missionary

Dr. Henry Whitehead, the ex-Lord Bishop of Madras, writing in the pages of the *NINETEENTH CENTURY AND AFTER*, says that the outcastes are joining the Christian fold in increasing numbers. He also appeals to the missionary to take notice of these new adherents who are very docile and serviceable.

Instancing the case of the Diocese of Dornakal, in South India, the Bishop says: "We see a strong Christian Church of 120,000 members drawn almost exclusively from the out-castes, increasing at the rate of 12,000 a year, with over 1000 primary schools, thirteen boarding-schools, two high-schools and one college, educating in all over 24,000 outcaste Christian pupils and staffed by over 1000 teachers, all raised up from the out-castes. And this large progressive Church is ministered to and governed by about eighty ordained priests and deacons, drawn from the out-castes, parochial, district and diocesan councils, mainly composed of Indian members drawn from the same community, the whole presided over by an Indian Bishop. There has been no violence on the part of the outcastes against their masters. On the contrary, bitter, unjust persecutions have been borne with surprising patience. And in many cases, the hearts of the masters have been changed from hostility to goodwill by the honesty, sobriety, and faithfulness of their Christian servants."

INDIA IN PERIODICALS

HINDU MUSIC. By M. Dell. ["The Theosophist," May 1925.]

ANCIENT INDIAN ENGINEERING PHILOSOPHY. By Rao Saheb K. V. Vaze. ["The Vedic Magazine," May 1925].

Questions of Importance

The Independents' Programme

MR. JINNAH'S REPLY TO PUNDIT NEHRU

Mr. M. A. Jinnah leader of the Independent Party in the Legislative Assembly has issued a statement to the Press in reply to the series of articles by Pundit Motilal Nehru criticising Mr. Jinnah's lead to the Independents.

"The great need of the hour is a common understanding between the different political parties and if possible to unite them. As regards the part played by the Independents in the Assembly in the last session I maintain that they acted rightly and I can satisfy every unbiased critic that the Independents supported or opposed the Government on a consideration of each question on its merits and as they considered that public interests demanded. The Independents do not claim infallibility, but I do claim on their behalf that they are sincere minded patriots and yield to none in their resistance for bureaucracy as it impedes progress to Swaraj"

A SWARAJIST TURNING POINT

In my opinion Mr. Das's speech at Faridpur marks a turning point in Swarajist politics. Self-reliance is an unexceptionable principle. No party can have any objection on principle to the test of all its programmes within the legislatures, or without, by that standard. What is urgently needed is the co-ordination of all national activities within the legislatures and other public bodies and in the country. The education and organisation of the electorate, the prosecution of a broad based constructive programme and the organisation of an intensive, political and educative campaign are matters in which all parties can effectively co-operate. But the enunciation of a common policy is needed to render united action possible.

In my view, a policy of "opposition or support of measures, as national interests may demand, on a consideration of their intrinsic merits" within the legislatures, while refusing to accept the present constitution as defective

and unworkable and protesting against its continuance and an intensive prosecution of a broad-based constructive programme offers a common ground for the co-operation of all parties. Let 'self-reliance' be the guiding principle and 'education, agitation and organisation' the programme. I submit that Swarajists can have no objection on principle to the policy I have just enunciated for it does not exclude from its purview parliamentary obstruction.

A COMMON PROGRAMME

A common policy needs a common platform. Suggestions have been made that Nationalists should join either the Swarajya Party or the Liberal Party as a step towards unity. In my view, the Congress alone, as the premier political body, offers a suitable medium for the union of all parties on a common platform. This can, however, be done only by the Congress participating directly in political activities which function it has delegated to the Swaraj Party. The yarn franchise also raises difficulties. In the circumstances, the immediate course open to different parties is to co-operate with one another to the extent a common programme permits united action, while continuing to make efforts to reunite all progressive sections of the people on the Congress platform.

The common programme is as follows:—

1. A vigorous prosecution of a broad-based constructive programme through legislative and independent efforts.
2. The co-ordination of activities within the Legislatures and public bodies and in the country.
3. The pursuit of a policy of opposition or support of measures as national interests demand on a consideration of their intrinsic merits in the legislatures and public bodies.
4. The organisation of the electorates.
5. The organisation of an intensive educative political campaign in support of the policy enunciated above."

Col. Gidney on Anglo-Indians

A meeting of Anglo-Indians was held at the Empire Theatre, Calcutta on May 13, Mr. H. Hounde presiding. It was resolved to send a Deputation of leading Anglo-Indians to Europe to enlist support to the movement. Col. Gidney who is to lead the Deputation said in the course of his speech:—

"Many changes have taken place not only in the community's status, its nomenclature, its education, but in its utility and its strength. There seemed very little reason for anxiety even though it was recognised that Reform Scheme would lead to a large increase of the Indian element in the administration; but there were numerous assurances that this change would be gradual and that all the vested interests would be unaffected and all the responsible parties admitted that it was in the help and co-operation of the services that the success of the Reforms must depend. It was laid down as an axiom that there must always be a large British element in the administration and most members of the services actually believed this, showing a sad lack of knowledge, not only of the politicians but of human nature. It was expected that the political Indians would co-operate with the British, but what co-operation is there possible between the two different races of two such different ideals? That the grant of full Self-Government can no longer be delayed is certain. For it is obvious that the Reforms are inadequate and that in order to secure peace and contentment in India it is necessary to extend a more liberal reform scheme to her and the question naturally arises, what will this more liberal reform scheme mean to us, the Anglo-Indian community and other minority communities? Even though it has been recognised that the minorities in India are entitled to special protection and that we, as Indians, are one of her minority communities, we ask how is that protection to be afforded to us in the new India and we must obtain the answer."

THE UNEMPLOYMENT PROBLEM

"Indianisation too, in its exclusion of us, Anglo-Indians, studied or otherwise from every department of the Government, has been responsible for unemployment. I readily admit that this had to come with the introduction of the Reforms and the awakening of the national consciousness of the Indians and that if India is to be free and have dominion status she must be entitled to employ her own servants. But we can never subscribe ourselves to the interpretation of Indianisation as connoting the dismissal of one Indian and his substitution by another Indian. This has been the chief reason of unemployment and this is why I place the blame on the heads of the Government, who to satisfy the legitimate rights and aspirations of the Indians, did so at the expense of their brother Anglo-Indians. We should point out to the Government that as they are also largely responsible for our present-day unemployment, it should be the first duty of the State to relieve this distress, to immediately stop any further recruitment in England to posts which can just as efficiently be filled and administered by Indians. * * * *

"The points to be placed before the British Parliament and the British nation and others by this Deputation are, amongst others, the demand for equal treatment, equal consideration, equal recognition and equal representation in all matters, both civil and military, with the other two great communities Hindus and Muslims, to make it clear to the powers that be in England that although we are acknowledged to be Indians the interpretation and practical application of the term "Indianisation" is still largely used with and in its exclusive significance and does not comprehend, as it should, the Anglo-Indian, the process of either exclusion of us, or the dismissal of us to make place for the Indians being only too evident in all departments of the Government."

The Maharaja of Gwalior

Sir Madho Rao Sindhia, Maharajah of Gwalior who died in Paris on June 5th was born in the year 1876. He ascended the *gadi* while he was only 10 years old. During the War he purchased the hospital ship "Loyalty" and presented the same to the British. His troops fought with distinction in France, East Africa, Egypt and Mesopotamia. In recognition of his services he was granted a hereditary salute of 21 guns. We offer our sincere condolences to the Maharani who acts as Regent during the minority of her son.



KHAN BAHADUR KAZI AZIZUDDIN AHMED
Dewan of Datia who has been made a C.I.E.

Peoples' Bank in Kapurthala

Lala Harkishen Lal recently paid a visit to Kapurthala and opened a branch of the Peoples' Bank of Northern India, Limited, on May 21 this being the first branch since the Bank was opened in Lahore more than a month ago. Speaking on the occasion, the Lala thanked the Maharaja of Kapurthala for purchasing shares worth a lakh of rupees.

The Nizam's Jarceda

An Extraordinary *jareeda* has been issued by H. E. H. the Nizam regarding the reduction of expenditure in the Civil and Military Departments. "I have passed orders for the reduction of expenditure in the Civil Departments. The Military Department will not be brought under reduction as the Military are loyal and at all times prepared to serve even at the cost of their lives, and only recently this department has been granted increases. On the other hand, the reductions made in the Civil Department are just and essential."



SIR A. R. BANERJI C. S. I., C. I. E.
Dewan of Mysore who has been recently Knighted.

Indore Legislative Council

We understand that the Indore Government have decided to appoint a Legislative Council of 9 members, of whom 7 are to be elected. The Council will have the right of introducing Bills, but the Maharaja and his Ministers reserve the right of vetoing the Bills passed by the Council.

Education in Rajpipla

His Highness the Maharaja of Rajpipla State has made Primary Education free and compulsory in his State and has offered Rs. 7,500 per annum for technical and compulsory higher education.

Colonisation of the Andamans

In January last Captain Amber obtained the lease for 99 years of the Red Skin Island in the Andamans and recruited a couple of Anglo-Indians and three ex-convicts and cleared the jungle to some extent. After this, he built some huts. Finding that land was virgin soil and there was good prospect of cultivation, he came to Calcutta, laid his scheme before the Unemployment Committee and offered to take five young Anglo-Indians back with him at his own cost and teach them agriculture and farming and support them while there. Should the men fulfil his expectations, he would then be willing to sublet them portion of his land for the purpose of carrying on independently.

The men were selected by Captain Amber himself and were equipped with the necessary clothing by the Unemployment Committee.

Indians in Burma

A well-attended meeting, representative of the various Indian communities, was held in the Rice Merchants' Association Hall, Rangoon, on May 30 for the purpose of forming an Indian Association.

Dr. Sir H. S. Gour, who presided said that he was glad indeed to find that Burmans had organised themselves into an association. Indians should follow their lead and with these two Associations in existence there would grow a fraternal feeling between the two communities for the betterment of both. He advocated the creation of an association for the sole and single purpose of recording the views and at times ventilating the grievances of the Indians who had settled and made Burma their home. Finally he said that if they wished to start an association they must each one of them make it their personal duty and personal concern that the association lived, thrived and developed.

After speeches by several other speakers the proposal was carried unanimously and it was

decided that the association should be called the Indian Association of Burma with its headquarters in Rangoon. The office-bearers of the new association were then elected.

Committees were also appointed to draft a constitution and collect funds.

Indians in Kenya

The following telegram was sent to His Excellency the Viceroy by the Imperial Indian Citizenship Association, Bombay, on May 14.

"The Imperial Indian Citizenship Association desires to bring before Your Excellency the undesirability of sending out any Indian official to discuss the possibility of a site being offered in the lowlands for Indian colonisation in accordance with a clause in the White Paper.

Our Association would venture to point out that the Indian claim on the highlands of Kenya was for the right of sale and purchase: it was not for the grant of large areas of Crown lands in the Colony.

Our acceptance of grants of Crown lands in the Lowlands at Kenya is certain to be regarded as finally invalidating the right of sale and purchase in the highlands, which Indians claim is still legally theirs.

Our Association trusts that on these grounds, the offer implied in the clause in the White Paper, will be refused and no official will be sent out for such a purpose."

Parsees in Persia

A party of Bombay Parsees headed by Sir Hormusji Cowasji Dinshaw, sailed by the S. S. *Vasna* for Basrah last month with a view to looking into the prospects of Parsee colonisation in Persia and to investigate the conditions, generally of Zoroastrians in Persia.

The party, it is expected, will travel overland to England through Russia and Germany.

State aid for Industries

The Government of Madras have sanctioned a loan of Rs. 10,000 under the provisions of State Aid to Industries Act to Messrs. Kelkar Brothers, Managing Agents of the Canara Rice and Saw Mills, Coondapoor, South Kanara district. The application for aid was made in March, 1924, by the Managing Agents who submitted along with it the prospectus, memorandum and articles of association and the reports of the Directors and auditor together with the balance sheet. The Director of Industries forwarded the application to the Board of Industries explaining that the loan was for the purchase of a vertical band saw with automatic travelling carriages for extending the operations of the mills. The consideration of the application was postponed by the Board of Industries pending a technical report from the Chief Forest Engineer regarding the prospects of the scheme and the suitability of the machinery proposed to be installed. Further information was also required with regard to the adequacy of the security offered. After satisfactory reports on these points had been received, and as the application had the support of the Forest Department who are desirous of encouraging the establishment of saw mills, the Government sanctioned the grant of the loan, the amount being required to be applied for the purchase of the saw which should have the prior approval of the Chief Forest Engineer.

New Motor-Tyres

It is reported that an unpuncturable motor-tyre of a new type has been tested in Berlin. One of the tests was to fire three shots from a military rifle through the tyre, and the punctures thus caused, stated, immediately closed up. Unlike previous similar inventions, the matter in the tube is sticky, and can be injected through the valve. It is also claimed that the substance lengthens life of the rubber and substantially reduces the heat generated in travelling.

Protection for Magnesium Chloride

The Tariff Board's Report regarding the claim for protection for magnesium chloride is published. The Report holds that the claim for protection is not justified, firstly because the industry has not proved that it is able eventually to stand on its own legs, and secondly, because 70 per cent duty alone could give the industry a fair chance of protection. Such a duty would be a heavy sacrifice without any compensating advantage to the country, because the industry is not of any national importance. If, for any reason, supplies from Germany were cut off, there would be no difficulty in restarting the industry at short notice. Only a small capital of one and a half lakhs has been invested in the industry, which has already twice repaid by previous profits.

New Railways for Madras

A discussion regarding the future policy in respect of the branch lines of the Madras and Southern Mahratta Railway Company was held recently between the representatives of the Railway Board, the Government of Madras, and the Railway Company and it is understood that the railway authorities have since submitted proposals to the Government of India for the construction of the Nidadavole-Narasapur broad gauge and Gudivada-Bhimavaram metre gauge branches. Proposals have also been submitted for the immediate re-investigation of a number of other projects including the Guntur-Gunjala, Cocanada-Kotipalli and certain other branches. It is hoped that it may be possible to commence the construction of the Kistna delta branches during the current year.

Synthetic Methyl Alcohol

The newly discovered German process of manufacturing methyl alcohol synthetically from carbon dioxide and hydrogen is causing considerable excitement in the United States, because it is seriously threatening the American wood alcohol industry. There is therefore a movement in the United States for raising the protective duty.

Cattle Insurance Societies

The Government of Madras have had under their consideration for some time past, the question of forming cattle insurance societies on a co-operative basis in the Presidency. In 1919 they directed that as an experiment an attempt should be made to organise a few societies in selected localities. The question was discussed at various co-operative conferences as a result of which it has been decided to start societies in the Chingleput district in three villages where co-operative societies of the ordinary type have been successful and where the unions to which they are attached are working satisfactorily. The Registrar of Co-operative Societies recommends in this connection that a measure of Government aid should be given at the outset in case the total amount available with the societies is found insufficient to meet the indemnities due, and he reports that the maximum liability that is likely to be required in respect of all the three societies should not exceed Rs. 1,000. In view of the importance of the experiment, the Government are pleased to accept the recommendation and have included a sum of Rs. 1,000 in the budget estimate of 1925-26 to enable the registrar to make advances, to the three insurance societies which it is proposed to organise.

India's Rural Problem

In the course of a paper read on May 18th before the East India Association Professor Gangulee pleaded for a Royal Commission to inquire into the problems of Indian Rural Life. He dwelt on the smallness of agricultural holdings in India, which resulted in chronic unemployment of cultivators, and also dealt with problems like the heavy indebtedness of the Indian peasantry, better marketing facilities for agricultural products and the exhaustion of soil resulting in an average yield of wheat in India of only twelve bushels of wheat per acre, compared with 37 in Belgium, 32 in the United Kingdom and Germany, and 26 in Egypt.

Poppy Cultivation

In the House of Commons replying to Mr. Campbell, on May 25 Earl Winterton stated that in 1922 the total area under poppy cultivation in British India and Indian States, respectively, was 141,000 and 64,000 acres, compared with 116,000 and 57,000, respectively, in 1920. The figures for 1923-24 were not available. Opium exported from India in 1924 under direct sales agreements between the Government of India and the Government of the importing country opium auctioned in Calcutta and exported on the League of Nations import certificate from the Government of the importing country was valued at Rs. 2,68,77,000 in 1928, while 71,200 lbs. weight of opium was exported to Britain in 1924 for medical and scientific purposes at 27d. of one per cent. morphine content.

Agricultural Engineering

Dr. D. Clouston, Agricultural Adviser to the Government of India, in his latest "Review of Agricultural Operations in India," devotes a special chapter to agricultural engineering, the work of which, as he rightly observes, is directed mainly towards developing and increasing the water-supply from wells by sub-artesian bores and designing and testing agricultural implements. The increase and development of water-supply is attempted by boring and by pumping, from wells. In the matter of pumping, attempts are made to introduce power pumps for water-lifts* driven by bullock or man power. This part of the programme was first successfully carried out in Madras largely by the initiative and sustained endeavours of Sir Alfred Chatterton. But its rapid extension seems to be a question of capital which few cultivators are able to provide. It is gratifying that the United Provinces are now taking a lead in this respect and during the past year as many as 48 power pumping plants were put down.

* LIFT IRRIGATION. By Mr. A. Chatterton. 2nd Edition. Price Rs. 2. To Subscribers of "I. R." Re. 1- G. A. Natesan & Co., Publishers, George Town, Madras.

[SHORT NOTICES ONLY APPEAR IN THIS SECTION.]

The Population of India. By Prof. Brij Narain. Rama Krishna & Sons, Lahore.

In this interesting book Mr. Brij Narain examines the influences which have a bearing on the growth of population in India. A study of the statistics of various countries reveals the appalling death rate of India and the comparatively shorter duration of life in this country. India has the largest number of children below ten years and the smallest number of persons above fifty. The author finds reasons for this deplorable condition, reasons fortified by many illuminating observations on the sources of national wealth in India. At bottom the population problem in any country is essentially an economic problem. The author's contention that the real income of the ordinary cultivators has not increased—"it has probably decreased" is challenging. But the possibilities of the soil under intensive cultivation and the possibilities of industrial development open out new vistas for the future. "The rate of growth in the future must be chiefly determined by the degree of success attained in developing agricultural as well as non-agricultural sources of income and thus augmenting national income per capita?" Thus the author holds that the solution of the population problem in India depends on the solution of the problem of poverty.

Author and Printer. By W. H. Warren. Christian Literature Society for India, Park Town, Madras.

The author of this useful little book has written it with a view to give a fair idea of what happens to the manuscript till the matter is finally struck. From the composing-room to the machine-room the reader is acquainted with all the processes that are undergone in the printed page, and we are sure the book will throw much light on the difficulties under which the printer in this country labours. The book, we are sure, will serve as a good guide to the novice in the art.

Hardy's Novels. (Indian Edition) Macmillan & Co., Ltd. Price Rs. 2 each. Can be had of G. A. Natesan & Co., George Town, Madras.

Thomas Hardy is a rare instance of an author becoming a classic to his own generation. He is already classed among what is known as the "Immortals." His works luckily have not shared the fate of many "immortals" reposing undisturbed in dusty shelves. They are as fresh and vital as ever and Messrs. Macmillans have done well to issue this popular edition of the Wessex Novels for Indian readers. The series include "The Trumpet Major," "The Mayor of Casterbridge," "Under the Greenwood Tree," "The Return of the Native" and "Far from the Madding Crowd." Each one of these is supplied with a judicious introduction and a map.

The Indian Year Book 1925. Bennett Coleman & Co., The Times of India Buildings, Fort, Bombay.

The publication of the Census Report of 1921 has enabled the Editors to revise the important sections of the Year Book and bring it up-to-date. That is the striking improvement in the present edition the contents of which are rearranged in a more logical way than in the previous editions. The accuracy and comprehensiveness of the contents must make the book valuable for general reference. We congratulate the Publishers on the comparatively early date of its issue and hope that in future the book will be published in the beginning of every year.

Chemistry to the Time of Dalton. By E. J. Holmyard, Oxford University Press.

Mr. Holmyard has attempted to construct an intelligible account of the development of Chemistry in its main outlines from the earliest times to the establishment of the Atomic theory at the close of the 18th century. Attention is very properly directed to ideas than to substances and the author has done well to emphasize the continuity of chemical thought during the centuries.

May 17. Sir George Lloyd has accepted the offer of High Commissionership of Egypt in succession to Lord Allenby.

May 18. Sir John Lawrence Baird is appointed Governor of Australia in succession to Lord Forster.

—Mrs. Baldwin, the mother of the Premier is dead,

May 19. Sir A. C. Chatterji has been elected Vice-President of the Government group of the Labor Conference.

May 20. The German Reichstag rejected the Socialist motion of no-confidence in the Government by 214 votes to 129.

May 21. Hon. Mr. Lalubhai Samaldas has been appointed temporary Member of the Bombay Executive Council.

May 22. The House of Lords rejected by 80 votes to 78 the 2nd reading of Viscount Astor's Bill to enable Peeresses to sit and vote in the Upper House.

May 23. The Earl of Ypres (Lord French) is reported dead.

May 24. Another serious earthquake occurred in Japan resulting in heavy casualties.

May 25. The fifth session of the Conference of the subjects of the Indian States met at Poona under the presidency of Mr. B. S. Kamat.

May 26. In the House of Commons Mr. Snowden's motion to reject the Budget was defeated by 331 votes 139.

May 27. Sir Edward Grigg has been appointed Governor of Kenya.

May 28. The Maharajah of Kapurthala gave a lunch party to Lord Reading at Savoy Hotel.

May 29. Sir A. C. Chatterjee and Mr. Joshi attended the Geneva Labour Conference.

May 30. Mahatma Gandhi visited Rabindranath Tagore and discussed the social problems of the day.

May 31. The French Senate has passed the Budget by a large majority showing a surplus of 280 million francs.

June 1. The Prince of Wales arrived at Bethlehem (Orange Free State.)

June 2. The Geneva Labour Conference adopted a resolution to undertake an enquiry into the condition of Labour in Asiatic countries.



THE MAHARAJAH OF MAHOMMADABAD.

June 3. The title of Maharajah has been conferred on the Rajah Sahib of Mahommadabad.

June 4. Lord D'Abernon presented on behalf of the Allies the Disarmament Note to Dr. Luther of Germany.

June 5. The Maharajah of Gwalior died to-day at Paris.

June 6. Martial Law has been declared in Samos (Greece.)

June 7. The Persian Parliament has passed a Bill making Military Service compulsory.

June 8. Lord Macdonnell is dead.

Literary

The Bengalee

Sir Surendranath Banerjee who has become again the Editor of the Amalgamated Newspapers, THE BENGALÉE, THE NEW EMPIRE and the vernacular SWARAJ writes in THE BENGALÉE thus:—

"I desire, now that I re-enter the old, familiar and trodden path of journalism, to re-assert my faith in my old principles, which will be the aim of THE BENGALÉE to follow and enforce in our public life and the Government of the country.

"I appeal to all true friends of the Liberal Party, and all genuine lovers of the country to rally round the banner which once again I venture to raise and follow and tread the path of true Liberalism, which I am confident will culminate in the fulness of time in the establishment of Dominion Status for India."

The Hindustan Times

Mr. Jairamdas Doulatram who has been appointed Editor of the HINDUSTAN TIMES writes:—

"The responsibility is heavy, especially at this juncture but I am cheered up by the fact that I can count upon the co operation of the entire staff. Mr. G. S. Raghavan with his great industry, natural powers and cordiality of temper, will be for me a valuable comrade. He with his experience of journalistic life has brought the HINDUSTAN TIMES safely through rough weather. With our combined efforts and aided by an efficient staff, it is hoped the HINDUSTAN TIMES will continue to render such service to the Motherland as a newspaper can in these times."

The Indian Daily Mail

Mr. F. E. Holsinger, Managing Editor of Mr. Jebangir B. Petit's paper, the INDIAN DAILY MAIL announces that owing to his political differences with the Proprietor, he has requested the latter to relieve him of his responsibilities as the Managing Editor, on the 30th June,

BOOKS RECEIVED

SELF-EXPRESSION: THE PERFECT REALISATION. By E. Geraldine Owen. L. N. Fowler & Co., Imperial Arcade, Ludgate Circus, London.

AGRICULTURAL CO-OPERATION IN INDIA. By Dr. John Matthai, Christian Literature Society for India, Madras.

THE POPULATION OF INDIA. By Brij Narain—Ramakrishna & Sons, Anarkali, Lahore.

EVOLUTION OF WORLD HUMANITY. By K. C. Chakravarti. Saraswati Library, 9 Ramanath Mazumdar Street, Calcutta.

GORA. (Indian Edition.) By Rabindranath Tagore Macmillan & Co., Madras.

PRIMARY EDUCATION ACTS IN INDIA. By J. M. Sen. The Education Committee. Y. M. C. A. Calcutta.

FROM DAWN TO DUSK. By R. Dwivedi—Captain-ganj Association, Basti.

DAYANAND BIRTH CENTENARY PUBLICATION. Edited by Sri Ram Sharma. A. P. P. Sabha—Lahore.

THE PHILOSOPHY OF BEAUTY. By James H. Cousins. Theosophical Publishing House, Adyar, Madras.

FOREST MEDITATION. By James H. Cousins. Theosophical Publishing House, Adyar, Madras.

DACCA UNIVERSITY BULLETINS. Nos. 1, 2, and 3 Oxford University Press, Calcutta.

LOKORTI KOSHA. By Vishwambarnath Khattri 99, Harrison Road, Calcutta.

ENGLAND'S EDUCATIONAL POLICY IN INDIA. By V. V. Oak. B. G. Paul & Co., Broadway, Madras.

GRAMMAR OF THE SHINA LANGUAGE. By T. Grahame Bailey, Royal Asiatic Society, London.

INDIA'S PARLIAMENT VOL. 9. Government of India, Central Publication Branch, Calcutta.

AUTHOR AND PRINTER. By W. H. Warren. The Christian Literature Society, Madras. P. T.

DIVINE INDIFFERENCE AND OTHER STORIES. By Shyam Sundar Lal Chordia. The Indian Press Ltd., Allahabad.

SEEKINGS AND OTHER POEMS. By Shyam Sunder Lal Chordia. The Indian Press Ltd., Allahabad.

A COUNTERFEIT COIN. By M. M. Gidwani. Art Publications, Hyderabad (Sind)

RAS O-NIAS By Von. H. Kazemzadah—Iranschahr, Berlin.

Educational

The New Vice-Chancellor

Sir R. Venkataratnam Naidu the new Vice-Chancellor of the Madras University who has succeeded Rev. Dr. Macphail, C.I.E. has had a distinguished educational career extending over nearly 30 years and, for a long time, has been actively associated with the management of the Pithapur College in the Godavery District. He



SIR R. VENKATARATNAM NAIDU

has distinguished himself in the cause of education and Hindu social reform. As an educationist he has exercised considerable influence for the good over a generation of young men who have passed through his hands. He has taken a deep interest in University Reform and has been associated with the work of the Madras University for many years.

The Andhra University

Mr. R. M. Statham, the special officer appointed by the Government of Madras, in connection with the Andhra University Scheme, has submitted an interim Report. The Report adumbrates the scheme which primarily seeks to obviate the difficulties experienced in the practical application of the Madras University Act, and therefore, lays down as a first essential that the Andhra University is to concentrate at one university centre, with a view to obtain a proper university life, which will be of immense educative value to the students.

This concentration, the Report says is found to be impracticable at one single centre in view of the vast extent of the Andhra Province, and it is, therefore, proposed to select three centres at Vizagapatam or Rajmundry, Bezawada or Guntur, and Anantapur.

It is further proposed that these centres alone should be permitted to develop first grade and university colleges, the ultimate object being that these later on should develop into separate university scheme. Residence in the College hostel is to be made compulsory for all students reading in any college or institution located at one of the three centres. A course of technical studies is recommended, but only such technical studies as are directly bearing on industrial potentialities of Andhradesa. The vernacular is to be the medium of instruction for Arts courses.

Study of Philosophy

We note with satisfaction the establishment of the British Institute of Philosophical Studies of which Lord Balfour is to be the first President. Courses of lectures are to be arranged dealing with all the important aspects of philosophy; and people engaged in business, professional and kindred avocations, are to be encouraged to study the subject systematically, both as pure theory and in its applications to politics, industry, and social life.

Legal

Trial by Jury in Japan

A delegation of distinguished Japanese Judges and counsellors paid a visit to the Old Bailey, London, on January 13 to study the jury system as applied to criminal cases, as Japan has decided to try the experiment of trial by jury in criminal matters.

The Recorder (Sir Ernest Wild, K. C.), in welcoming them, said as Japan had passed an Act to adopt the new system in 1928, and with that meticulous attention to detail that distinguished their talented race, they had sent over the delegation to find out how this country got on with its well-established jury system.

"I have had the somewhat novel experience this morning", the Recorder went on with a smile, "of undergoing a somewhat severe cross-examination—which I hope I came through satisfactorily—as to my personal views about the matter. They were particularly anxious to know how we got on with women on juries, and I gave them my opinion in favour of a certain number of women on juries because I have found in the three years I have sat here that they are of the greatest assistance.

"Japan does not propose to try the experiment yet because in that country women have not yet got the vote. I explained that when women had the privilege of voting they should also have the liabilities that accompany citizenship. My advice was that when women had the vote they should serve on juries."

The Madras High Court

We understand that proposals are being sent to the authorities concerned for sanction for the creation of a new appointment, namely, "Master" in the Madras High Court, to deal with a large volume of quasi-judicial work which is being done by the Registrar and the Deputy Registrars.

Not one Law for the Rich

It was Judge Manle who thus counselled a poor man convicted before him of bigamy: "What have you to say why sentence should not be passed upon you?" "Well, my lord, my wife ran away five years ago with a hawker, and as I have never seen her since, I married this other woman. What was I to do?" "Prisoner, I shall tell you what you should have done. First of all, you should have brought against the hawker an action for *crim. con.* This would not have cost you more than £200. Then you should have instructed your proctor to sue in the ecclesiastical courts for a divorce *a mensa atque thoro*. I cannot think that this could cost you more than another £400. To be sure of your next necessary steps—your appearance by counsel before the House of Lords for a divorce *a vinculo matrimonii*—should be opposed, you will probably have £1,200 more to pay. You will plead, no doubt, that in all your life you never possessed 1,200 farthings, but with this I have nothing to do. Sitting here as a British Judge, my duty is to tell you that in this country at least there is not one law for the rich and another for the poor!"

The Art of Cross Examination

Sir Walter Schwabe, K. C., addressing the Solicitors' Clerks' Association last month said:—"Ask nothing without a definite object, and never ask a question without knowing what the answer will be. In India it had become the practice to find out in cross-examination what the witness's motive was for giving evidence. In one case before him in India, a witness was asked, "Are you the son-in-law of the plaintiff's maternal uncle's second wife." He was trying to work out the relationship when the witness answered "No." Mr. Commissioner Kerr, who sat at the City of London Court, said on one occasion, "David in his haste, said that all men are liars; I have sat here for forty years and I say it at my leisure."

Medical

Cancer

SCIENCE PROGRESS draws attention to a paper on 'Cancer' read by Mr. H. W. S. Wright, F.R.C.S., at Shantung Christian University, Tsinan.

It maintains the seeming paradox that cancer is easily curable by surgery—if taken in time. There are four stages: (1) The pre-cancerous stage, in which there is generally some chronic local irritation; (2) the early cancer stage, before the neighbouring lymphatic glands become involved, during which stage, the author thinks, 90 per cent. of the cases can be cured by surgery; (3) the stage in which the neighbouring lymph glands are involved—in which about 30 per cent. of the cases are still curable by surgery; and (4) the last and inoperable stage—in which 40 to 50 per cent. of all cases are found to be when they first seek medical advice. The author rightly urges that everyone over forty years of age should be regularly examined twice a year for precancerous or early cancerous conditions.

Madras School of Indian Medicine

Local Boards of the Madras Presidency are permitted to depute their own stipendiaries for study in the school of Indian Medicine at Madras subject to the conditions that the students belong to the area of the local board concerned and bind themselves to serve the Board for a period of not less than seven years at a specified rate of salary to be paid by the Board from its own funds.

A New Stimulant

A new drug which is said to inspire courage and fortitude in facing danger and enduring suffering had a place in the Chemists' Exhibition recently held at the Holland Park Hall. The effect of this drug is said to be immediate, but it is followed by exhaustion and sleep. It comes from America, and is stated to have been discovered on the Amazon. Its name is Caspi.

Regional Anæsthesia

A new method of what is known as Regional Anæsthesia has been under observation for some months past, and is now becoming part of the routine practice of the Westminster Hospital.

The new anæsthetic makes it possible for the first time to operate on the very infirm, on diabetics, and on those suffering from heart, lung, and kidney trouble. Hitherto only palliative methods have been practicable. It now becomes feasible for the surgeon to intervene when under ordinary conditions the patient would inevitably have died owing to the operation.

It consists in the injection of the group of local anæsthetics known generally as novocain directly on to the nerve supplying the part to be operated on, and among the special advantages claimed for it are the following:—

It establishes a complete barrier between the brain and spinal cord on the one hand and the part that is being operated on whereas in the case of general anæsthetics the pain is transmitted by a sort of barrage fire to the brain, even though this is unconscious, and shock results.

It reduces the operation death-rate in certain types of operation where this is inevitably high, the indication being that in some such cases the percentage of death rate is from 30 to 3.

Preventives for Goitre

Dr. Donald K. Tossler, of the U. S. Bureau of Fisheries, has found that oysters are rich in iodine, containing approximately 200 times as much as beefsteak or milk, while the shrimp contains about 100 times as much. These results should be of the greatest significance in regions where goitre is endemic. Mme. Randolin, chief of the French Institute of Food Hygiene, reported recently to the Academy of Science of Paris that oysters are a preventive and a quick and certain cure for scurvy. This is due to their high vitamin content.

Science

International Congress of Photography

The 6th International Congress of Photography is to be held in Paris from the 29th of June to the 4th of July of this year. During the Congress an exhibition showing the "Development of Photography" will be held in the building of the French Photographic Society, 51 rue de Clichy, Paris, and at the same time the centenary celebration of the discovery of photography will also take place at the Sorbonne.

The Congress will be divided into 4 sections:—

1. the scientific section.
2. the technical and artistic section.
3. the historical section.
4. the cinematograph section.

Age of the Earth

Many attempts have been made to determine the age of the earth. Edmund Hailey, the astronomer, endeavoured to calculate the age from observations of the amount of salt at intervals of one or two centuries.

Professor Joly recently estimated the age of the earth to be 80 to 90 million years, from the amount of sodium in the sea, judged by the rate at which the rivers pour saline waters into the oceans to be slowly concentrated during the ages.

The temperature of the earth increases towards the centre, and from the temperature gradient Lord Kelvin calculated that about 100 million years ago the earth was a molten mass.

Sir Ernest Rutherford estimated that a mineral known to be very old had existed 240 million years. Professor Joly is responsible for another recent method—one which depends on the fact that colour changes are brought about in minerals by radio-active substances. Microscopic-haloes are to be seen surrounding minute particles of uranium and thorium. Professor Joly has estimated the age of the haloes in Irish mica to be from 200 to 400 million years.

The World's Thunder

At any one moment, statistics show, there are on an average about 1,800 thunderstorms in progress in the world, giving 360,000 lightning flashes an hour, or 100 a second.

These are among the figures contained in a report issued by the Air Ministry Meteorological Office on "The Distribution of Thunderstorms over the Globe," the author being Mr. C. E. P. Brooks, M. Sc.

Mr. Brooks explains that, on the whole, the earth will experience 16,000,000 thunderstorms a year, or 44,000 daily.

From more than 3,000 stations observations are being made of thunderstorms. At certain tropical stations where, in rainy seasons, storms are severe at certain times of the day, distant thunder is so common that it simply does not occur to the observer to enter it in his register. He may not, in fact, consciously be aware of its occurrence.

Java is probably the most thundery region of the earth, and this, Mr. Brooks points out, should be taken into account in planning air routes to Australia.

Filming the Sea Floor

An expedition of scientists, under the leadership of a French archeologist, hope to make a moving picture of a sunken Roman city in the Mediterranean with a newly-invented under-sea camera. They also hope to salvage treasures.

In some parts of the Mediterranean it is possible to distinguish objects 100 feet below the surface. This makes it ideal for the taking of submarine pictures. The operator, lowered over the ship's side in an ingeniously constructed armoured cylinder, works a camera and a powerful light projector.

An artificial screen has been devised to make the objects stand out clearly in submarine photography, by filtering a chemical fluid into the water from above. It reflects the artificial light, which otherwise would be lost in the darkness of water.

Personal

The Late Sir A. Mukerjea

The first anniversary of the death of Sir Asutosh Mukerjea was the occasion for an impressive demonstration of affection and regard for the illustrious educationist. In his beautiful speech at the meeting of the Calcutta University



SIR ASUTOSH MUKERJEA

Sir Ewart Greaves in laying a wreath of flowers on the bust of Sir Asutosh said: "The flowers will fall and fade and die, and we who stand here will pass away, but his fame and his memory will ever remain." He was deeply moved when he recalled the work and worth of the departed leader. "Whenever at the meetings of the University, I sit as Vice-Chancellor in the chair which he occupied for so many years, my thoughts invariably turn to that impressive figure, and I wonder what advice he would have given, or what solution his acute and penetrating intellect would have devised for the particular problem under discussion."

The Late Lord French

Field Marshal John Denton Pinkstone French, the 1st Earl of Ypres, died on May 22 after protracted illness. He entered the Army in 1874 and served in Soudan Campaign, of 1884-1885, with 19th Hussars.

He commanded Cavalry Division in Lord Robert's forces throughout the operations ending in the capture of Bloemfontein and Pretoria. He was in charge of the left wing of Lord Robert's forces in the battles east of Pretoria on the 10th and 12th June, 1900. He led operations against rebels in Cape Colony up to end of the war. In 1913 he was Field Marshal and appointed Chief of the Imperial General Staff, 1911-14. In the late War he led the Expeditionary Forces in France and won renown. Lord French was Lord-Lieut. of Ireland, from 1918-21.



SIR C. P. RAMASWAMI IYER
Member, Executive Council, Madras, who
becomes a K. C. I. E.

Political

Mr. Lalubhai Samaldas

Consequent on the four months' leave granted to the Hon. Mr. Chunilal Mehta, Member,



MR. LALUBHAI SAMALDAS

Bombay Governor's Executive Council, the Hon. Mr. Lalubhai Samaldas has been appointed temporary Member of the Governor's Council.

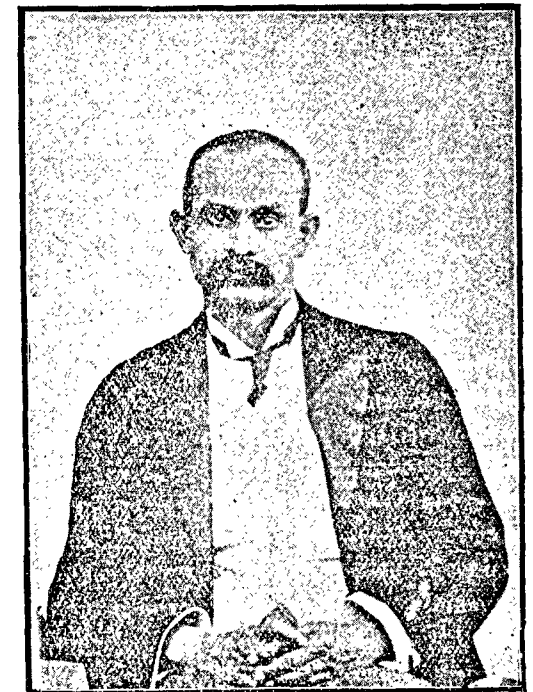
Mr. Gandhi on Mr. Das's Speech

Mr. Gandhi explains in the pages of YOUNG INDIA, Mr. Das's position as he understands it. He says:—

"So many people have asked me what is at the back of his manifesto. I put to him (Mr. C. R. Das) the question on behalf of the inquirers. His answer was emphatic and characteristic. He declared: "My manifesto and my address are in reply to the challenge of the European friends. I have repeatedly told them that I abhor violence. I believe that India's freedom can only be attained by non-violence. They asked me to say the same thing in public in emphatic and unequivocal language. I had no objection and no hesitation. This

is the whole history of the manifesto and my address. In them I have condemned both the violence of the revolutionary and the repression of the Government, which is but another name for violence. I have also stated the terms on which as a self-respecting man I can co-operate. Let any reasonable man examine them dispassionately and if he discovers any flaw in them or in the statement of my position let him point it out to me. It now rests with the Europeans and the Government to take the next step."

Mr. Gandhi adds:—"The address is remarkably brief, lucid and temperate. There is a studied attempt not to wound anybody's susceptibilities. His condemnation of violence is beyond cavil. If I were asked to subscribe to it, I should do so without perhaps altering a single word or phrase."



HON. SIR ABDUR RAHIM,
Vice-President of the Executive Council, Bengal
who is made a K. C. S. I.

General

The Vaikom Struggle

Writing on the correspondence between the Commissioner of Police, Travancore and himself, Mr. Gandhi says:—"The correspondence shows unmistakably that the Travancore Government favour the reform, and that they are also pledged to carry it out at the earliest opportunity. Satyagrahis must fulfil the letter of agreement by not over-stepping the boundary line until a settlement is reached."

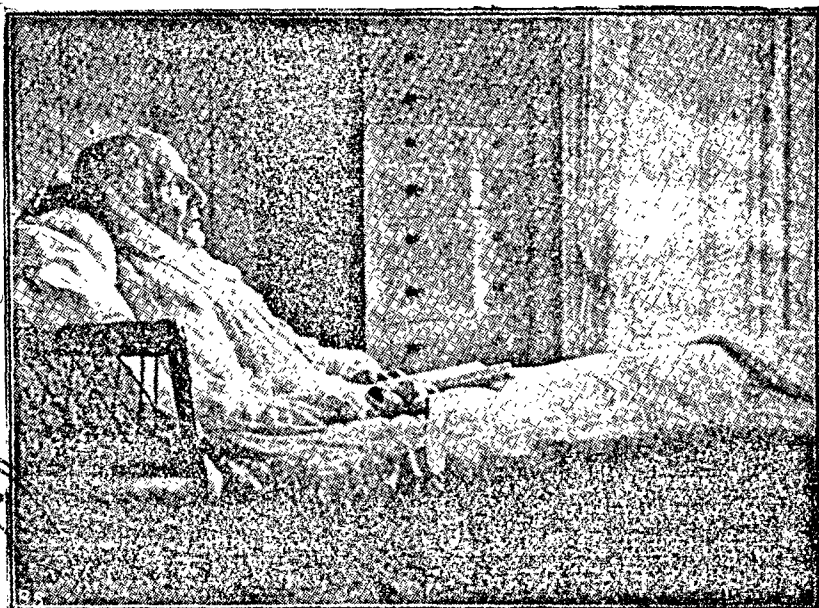
"Pariah" becomes "Adi-Dravida"

The following Army instruction (India) dated 30th April has been issued:—The Government of India has decided that the term "Pariah" (Depressed) should no longer be used in official correspondence and the word "Adi-Dravida" will be substituted for it.

Mr. Gandhi's Expenses

Who pays Mr. Gandhi's expenses? Is he expensive? Mr. Gandhi himself answers these questions in the YOUNG INDIA:—"I do make the claim, 'that I attempt to act as I preach. But I must confess that I am not as inexpensive in my wants, as I would like to be. My food since my illness costs more than it should. By no means can I call it a poor man's food. My travels too cost more than they did before my illness. I am no longer able to travel long distance third class. Nor do I travel, as I did before, without a companion. All this means not simplicity and poverty, but the reverse of it. I draw nothing from the A. I. C. C. or the Gujarat Committee. But friends find my travelling expenses including food and clothing. Often during my tours railway tickets are purchased by those who invite me and my host everywhere covers me with kind attention."

THE LATE MRS. HALDANE.



Mrs. Mary E. Haldane, the mother of Viscount Haldane, celebrated her 100th birthday at Clone, Auchterarder, Perthshire, recently.

By Courtesy of Daily Express,

The world-known, well-renowned Talisman,
Self-distrust is the cause of most of our failures. In the assurance of strength there is strength, and they are weakest, however strong, who have no faith in themselves, or their powers.

BISWA-BIJOY-KAVACH

If you are put into any kind of difficulty and are heavily suffering from the influence of angry planets which always, in every respect, stand in your way, and never allow you to do any work as you like, you should at once wear this wonderful Talisman Biswa-Bijoy-Kavach to overpower these evil influences. Wearing it you will at once notice its wonderful effects daily.

This Talisman has unlimited and undaunted power to undo the evil influence of all the planets and without fail to bring you all kinds of success, peace and worldly happiness in life.

Biswa-Bijoy-Kavach is prepared purely, obeying all the rights of Sastras. To have this Talisman prepared singly it costs Rs 50 but as we prepare many at a time, for the benefit and welfare of the general public, we only charge the bare necessary expenses, which is a nominal sum of Re. 1-5 for the Kavach and postage extra.

We can assure you, with a true faith in heart for this Talisman; wearing it any person of any rank will perceive its wonderful action. This Talisman will give you success in business, Trade, Examination and litigation, cure of all sorts of diseases, Premature death, Remove pecuniary difficulties, bring increment of pay, Honours from Government. There is no restriction; it can be worn by all castes, either Hindu, Mussalmans, Christians, Parsi or of any faith.

Price, for single Kavach Re. 1-5; postage extra. In taking 3 Kavach as one will be sent free of charge, that is four will be sent taking value of 3 Kavach as Silver cover Talisman Rs. 2-8, Gold cover Talisman 5-5, Red corals Re. 1 per pair.

A few unsolicited testimonials are given below.

1. *Amrita Lal Mukherjee, [Additional District and Sessions Judge, Midnapur] writes—This is to certify that the "Biswa-Bijoy-Kabach" of the Jogmaya Asram, Kunda, Deoghur has done me immense good by its use. My family is greatly indebted to it as it has ensured it its health, and success in secular ventures. Can safely recommend it to the general public, as I trust similar benefit will accrue to them by its proper use.*

2. *K. C. Chatterjee, M. A. [Prof, Benares Hindu University, formerly Extra. Asst. Commissioner and Magistrate, C. P.] writes:—I have great pleasure in certifying the efficacy of the Biswa-Bijoy Kabach. Myself and my friends have derived great benefit from its use.*

3. *Mr. S. N. Lala, M. B. T. A. I. S. A. (London) F. E. I. (Birmingham), Prof. Scottish Churches College and Calcutta University, writes. "The Biswa-Bijoy Kavach is really a wonderful instrument. I had several occasions to see its divine influence."*

4. *Well-experienced doctor Akshaya Kumar Chatterjee, the medalist, the late medical officer of S. S. Apkar—"By using this Talisman I have got unexpected results and herewith I am sending some money for spending it in offering Puja to Goddess."*

5. *The poet Harishchandra Niyogi, the Zaminder*

of Bagbazar, the honorary magistrate of Sealdah Court, and Commissioner of the Municipality, writes with his own hand—"By using the Biswa-Bijoy Kabach I have got unexpected result."

6. *Si Jatindra Mohan Mukherjee, M. A., B. L., Vakil, High Court, Calcutta, writes:—"The person for whom I brought the Biswa-Bijoy Kabach has got good results from its use. Herewith I send money for worship of the Goddess. Kindly send per V. P. 3 more Kabachas at your earliest convenience.*

7. *Jogesh Chandra Gupta, the Head Master, Tippera, writes: "I had procured Biswa-Bijoy Kabach for my daughter. Kindly worship the Goddess in the name of my daughter. Herewith I am sending the usual Puja for the Goddess."*

8. *Sj. Hari Lal Ghose, Mongaldoi, Assam, writes: "I am sending money for the worship of the Goddess in the Yogamaya Asram which I determined in my mind to offer for a long time. Kindly worship the Goddess with it."*

9. *Adhar Brahmachari, Postmaster, Kamaksya Dham, Kamrupa, Assam, writes: "Having received unexpected result by using your Talisman I am now sending you order for 8 more. I have used many Talismans but none gives so good result to me as the Biswa-Bijoy Kabach. Kindly send kabach as early as possible."*

Biswa-Bijoy-Kavach

"Jogmaya Asram," Deoghar P. O, Baidyanath Dham E. L. R.

E. June '25 B. A. A.

Weak, Anaemic & Nervous

Young Girl's Sufferings from Indigestion Palpitation, and Dizziness. Sound Health restored by Dr. Cassell's Tablets.

Miss Florence Parker, 11, Aspinall Street East, Siddal, near Halifax, Eng., says:



"It is two years since I fell ill. I just lost strength till I was as weak as a kitten. My nerves became frightfully shaky and food I never wanted to touch; the very sight of it made me feel ill. My mother did everything she could to tempt my appetite with dainty things, but it was always an effort to eat at all. Very often I had palpitation, and sometimes a dizzy feeling that made me afraid to cross the street. I trembled from head to foot, and in fact was just a bundle of nerves. During the day I lay about weak and wretched, and everybody thought I was not long for this world, I looked so white and anaemic.

"No medicine did any good until Dr. Cassell's Tablets were tried. Then it was wonderful how I picked up. My appetite came back and my nerves grew steady, and so I went on improving fast, till in a few weeks I was able to go to work strong and well again. Nothing has ever troubled me since; I am in splendid health and feel ever so right and active."

Dr. Cassell's Tablets

Awarded
Gold Medals
and Diplomas
at 4 Leading
Pharmaceuti-
cal Exhibitions

Dr. Cassell's Tablets are the recognised modern home remedy for

Nervous Breakdown	Anaemia	Heat Lassitude
Nerve Paralysis	Kidney Disease	Wasting Diseases
Infantile Paralysis	Indigestion	Palpitation
Sleeplessness	Stomach Disorder	Loss of Flesh

Specially valuable for prevention of Fevers and Dysentery, also for Nursing Mothers and during the Critical Periods of Life.

Distributing Agents for India, B. K. Paul & Co., Ltd., Calcutta, and Narotam Girdhar & Co., Ltd., Bombay.

Messrs. M. G. Shahani & Co., Karachi; Agents for the Punjab, Karachi, and the North Western Provinces.

E. June '25.

From Chemists
and Bazaars
in all parts of
India, & from
J. Murray
& Co., Ltd.,
Box 303,
BOMBAY.

PAINTS, ENAMELS, COLOURS, VARNISHES, ETC.

MANUFACTURED BY

JENSON & NICHOLSON (INDIA) LTD.

English Portland Cement "Maltese Cross" Brand.

Ridges, Roofing, Ceiling and Flooring Tiles.

Peacock Brand Linseed Oils. Raw, Double and Pale Boiled.

Cobra Brand Paint Oil.

Manila, Coir, Hemp and Cotton Ropes.

Twine Best Quality

Indian Make.

West Australian

Jarrah Wood

Sleepers and
Scantlings
All Sizes.

OBTAINABLE FROM:-

BINNY & CO. (MADRAS) LTD.

SUNDRIES DEPARTMENT,

MADRAS.

E. Aug. '25.



Restore the natural
pearly lustre to
your teeth

Gritty dentifrices scrape and scour the teeth to obtain an artificial whiteness; they harm the priceless enamel and leave the teeth exposed to ache and decay.

Kolynos Dental Cream is absolutely free from all grit. It has a soft creamy consistency unknown to any other dentifrice. Kolynos polishes without scratching, and gently restores all the natural lustre of the teeth. Test it on your watch, rub it over the gold case, you will find that it cleans with no trace of a scratch. Kolynos is economical too—100 brushings in each tube. Always look for the yellow tube in the yellow box.

KOLYNOS
DENTAL CREAM



D57.

E. Nov. '25. N.E.A.

Inflamed Skin

**Intense Pain in Both Legs. Couldn't Walk.
Speedily Cured by Germolene.**

Germolene Marks a New Era in Skin and Wound Treatment.

Mrs. Walters, 24, Stewkins, Wordsley, Stourbridge, Eng., says: "I cannot find words to express my gratitude for Germolene; it is truly wonderful how it soothes and heals. About two years ago I began to suffer with a strange tingling and burning in my legs, which soon became intense pain that nothing I tried would relieve. There were red patches all over both legs from the foot over the knee; in fact, the skin was all inflamed. I couldn't walk with it, and latterly became so ill that I had to lie on a couch all day, unable to move without help. I had been suffering for over a year and was practically helpless when I got Germolene. I had tried so many things in vain that I had almost lost hope, but Germolene was different. It soothed at once. Very soon the redness and inflammation were gone entirely, and all the terrible pain with them, and now my legs are quite well and natural."



Mrs. Walters.

SOOTHES AT A TOUCH!

ECZEMA RASHES PILES CUTS AND BURNS RINGWORM PRICKLYHEAT
SORIASIS ULCERS ITCHING SKIN ERUPTIONS PIMPLES STINGS AND BITES
AND ALL CUT, BRUISED, ITCHING, OR ULCERATED SURFACES.
Guaranteed free from Animal fats. Never touched by hand.

Free from
Animal Oils
or Fats.
Never touched
by hand
during
process of
manufacture.

From Chemists
and Bazaars
in all parts of
India, & from
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Germolene

The Aseptic Skin Dressing

Distributing Agents for India, B. K. Paul & Co., Ltd., Calcutta, and Narotam Girdhar & Co., Ltd., Bombay,
Messrs. M. G. Shahani & Co., Karachi; Agents for the Punjab, Karachi, and the North Western Provinces.
E. June '25.

Preserves
the
natural



beauty
of the
complexion.

"ERASMIC"
The Dainty SOAP.

For Refinement & Purity.

ERASMIC. Perfumers. LONDON. PARIS.

To Be Obtained From All Stores & Dealers.

E. Dec. '25.



**Can your child
play like this?**

YES, if you feed it a
porridge of **QUAKER**
OATS regularly. Doctors
throughout the world
recommend it for grow-
ing children. It's a won-
derful muscle-builder.
One pound of **QUAKER**

OATS builds as much
muscle as three pounds
of meat. And how chil-
dren love its taste! So
smooth and delicious. Di-
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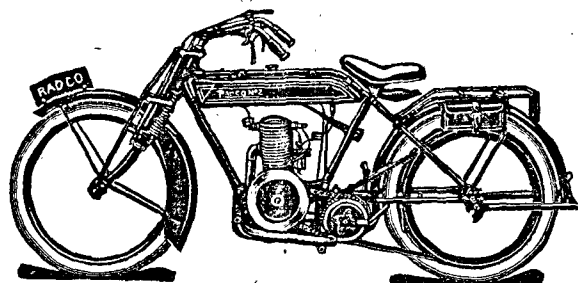
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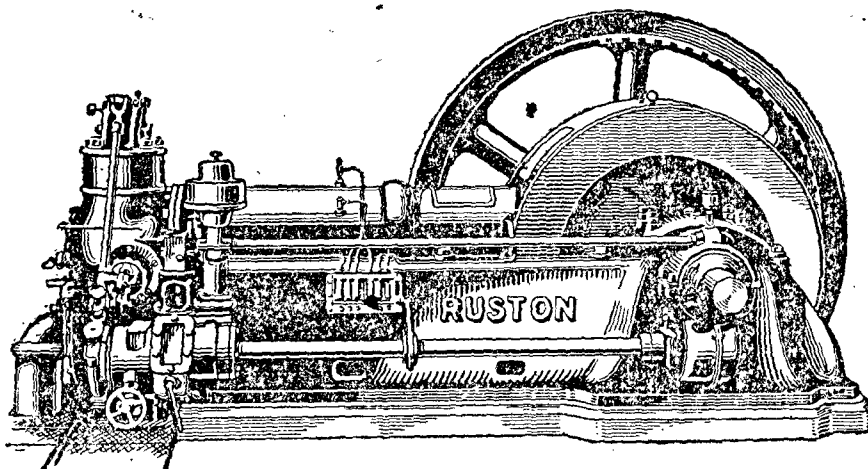
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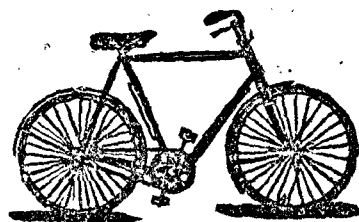
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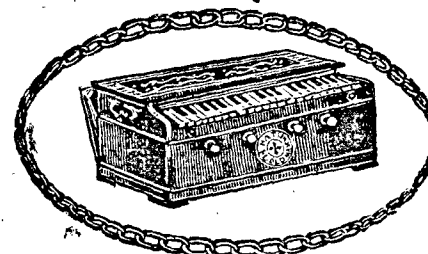
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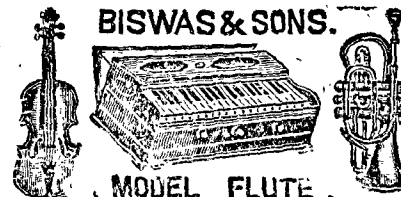
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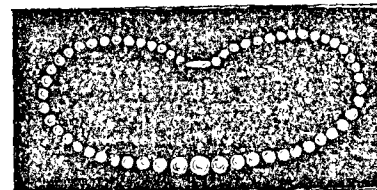
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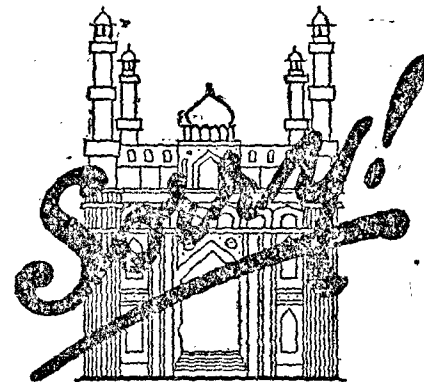
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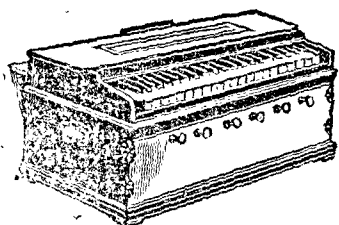




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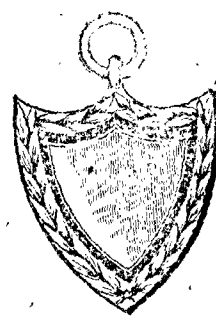
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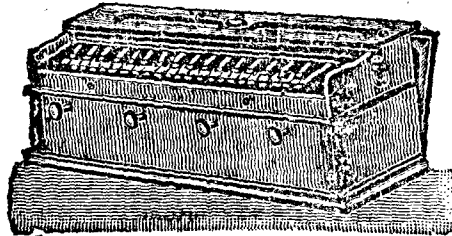
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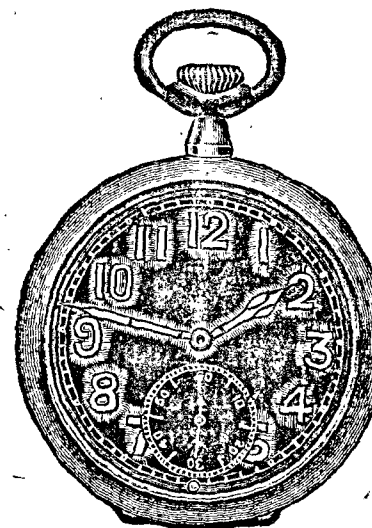
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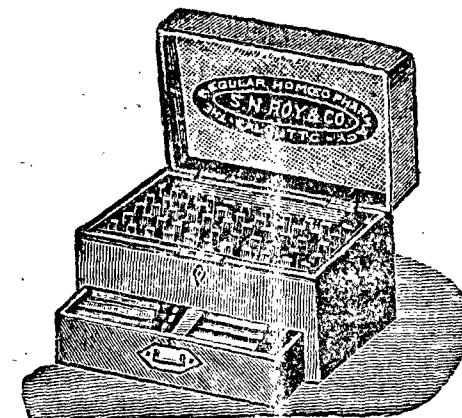
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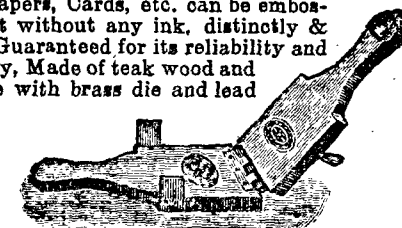


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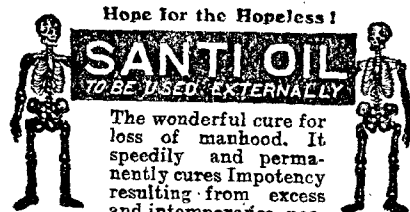
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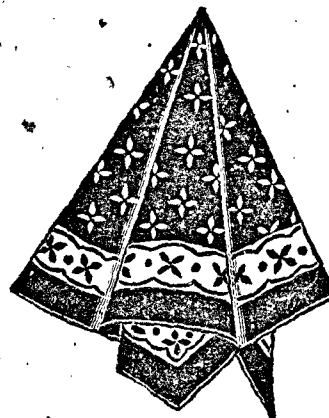
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