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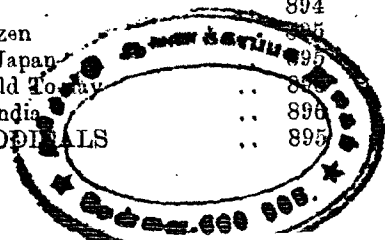
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THE INDIAN REVIEW

EDITED BY G. A. NATESAN.

Vol. XXVI DECEMBER, 1925:—DETAILED CONTENTS No. 12

THE NEW VICEROY	PAGE.	QUESTIONS OF IMPORTANCE	PAGE.
By Sir Valentine Chirol ..	833	Sir F. Whyte on Indian Reforms ..	897
TOLERANCE IN PUBLIC LIFE		UTTERANCES OF THE DAY	
By THE HON. SIR C. P. RAMASWAMI Aiyar ..	835	Mr. Johnston M. P. on India ..	898
THE NEW MENACE IN NATAL		INDIAN STATES	
By MR. C. F. ANDREWS ..	838	Mysore Village Panchayats ..	899
GREETING BY MRS. SAROJINI NAIDU ..	840	Railway Development in Baria ..	899
INDIA AND BRITISH LABOUR		Cochin's Excise Policy ..	899
By MR. SAINT Nihal SINGH ..	841	The Nizam College ..	899
DEMOCRACY IN AMERICA		The Maharaja of Jodhpur ..	899
By DR. RUSHBROOK WILLIAMS ..	844	INDIANS OUTSIDE INDIA	
SELF AND WORLD PEACE		The Deputation to South Africa ..	900
HON. KHAGENDRA NATH MITTER, M.A. ..	846	The South African Deputation ..	900
DAM CONSTRUCTION IN INDIA		Indians in Australia ..	900
By MR. D. G. HARRIS, C.I.E., M.I.E. ..	849	Mr. Andrews at Mombassa ..	900
FROM TAGORE (A POEM)		INDUSTRIAL & COMMERCIAL SECTION	
By MR. F. RAHMAN ..	854	Cotton Excise Duty ..	901
THE FAR EAST		New Cotton Exchange ..	901
By MR. V. B. METTA ..	855	Development of India ..	901
LIFE'S PARADOXES		New Form of Profit-sharing ..	901
By DR. JAMES H. COUSINS, D. Lit ..	859	AGRICULTURAL SECTION	
THE TREATY OF LOCARNO		Farming as a Profession ..	902
By MR. M. V. SUBRAHMANYAM, M.A. L.T. ..	862	A Potato Planting Machine ..	902
SIR MUHAMMAD HABIBULLAH		THE WORLD OF BOOKS	
By MR. C. SUBBA RAO, B.A., L.T. ..	865	The Making of India ..	903
THE MARVELS OF MODERN PHYSICS		A Passing Phase of Politics ..	903
By DR. H. PARAMESWARAN, M.A. ..	869	Katha Upanishad ..	903
SIR ABBAS ALI BAIG		History of the Jats ..	903
EDUCATIONAL ACTIVITIES OF ARYA		South Indian Guilds ..	903
SAMAJ By PROF. SRI RAM SHARMA, M.A. ..	874	BOOKS RECEIVED ..	905
MOSQUES IN THE WEST		DAIRY OF THE MONTH ..	904
By MR. YAKUB HASAN ..	877	DEPARTMENTAL NOTES ..	905
QUAINT LEGAL ENACTMENTS		PORTRAITS AND ILLUSTRATIONS	
By MR. S. JACKSON COLEMAN ..	885	Rt. Hon. E. L. F. Wood & Lady Wood ..	833
CURRENT LITERATURE		The Viceroy-Designate ..	833
By PROF. P. SESHADRI, M.A. ..	887	Sir Valentine Chirol ..	833
TOPICS FROM PERIODICALS		Mr. C. F. Andrews ..	838
The New Turkey ..	889	Dr. Rushbrook Williams ..	844
The Youth of To day ..	889	Hon. Mr. K. N. Mitter ..	846
The Cult of the Charka ..	890	Mr. D. G. Harris ..	849
The Hindu Widow ..	891	Lake Fil'e, Mutha Canals ..	850
Neo-Classical Economics in Britain ..	891	The Periyar Dam ..	851
Fighting must go! ..	892	Bariarpur Weir, Ken Canal ..	852
Woman in Politics ..	892	Bhandardara Dam, Pravara Canals ..	853
Turkey under the Nationalists ..	893	Dr. J. H. Cousins ..	859
Diet and Civilization ..	893	Sir Austin Chamberlain ..	864
The Status of Anglo-Indians ..	894	Lila Hans Raj ..	876
Human Progress ..	894	Prot. P. Seshadri ..	887
The Average Citizen ..	895	The Late Queen Alexandra ..	910
Dual Living in Japan ..	895	Hon. Sir Mahomed Habibullah ..	911
The Moslem World To-day ..	896	The Late Eugen Sandow ..	912
Law's delays in India ..	896		
INDIA IN PERIODICALS ..	895		



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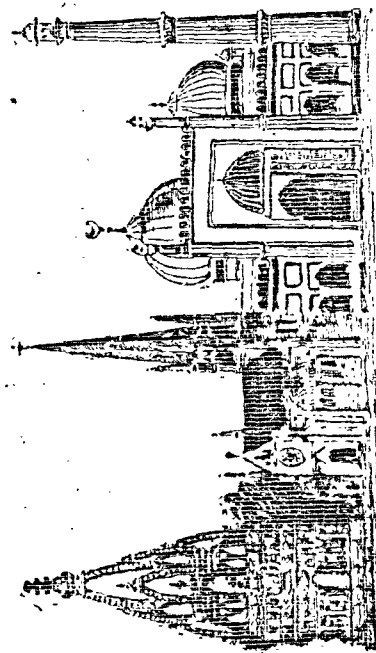
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Index to Advertisers in the "Indian Review."

	PAGE.		PAGE.
Abdul Hoossain Jeevjee & Co., Madras	... 47	Maharaja Trading Agency, Ludhiana	... 44
Addison & Co., Ltd., Madras	... 3, 8	Mhatre, Sandhurst Bridge Road, Bombay	... 9
All-India Astrological Society, Calcutta	... 41	Mohini Flute Co., The, Calcutta	... 18
All-India Occult House, Dacca	... 30	Mohin Bros., Calcutta	... 27
Amrita Bazar Patrika, Calcutta	... 31	Mohuntosh Brothers	... 37
Amritdhara, Lahore	... 20	Mul Raj, Babulal Jaini, Ludhiana	... 42
Amrutnjan, Madras	... 22	Murray & Co., Ltd., J., Bombay	... 2, 5
Anglo-Indian Drug & Chemical Co.	4TH COVER	National Harmonium Co., Calcutta	... 21
Aria & Co., J. R. Adyar, Madras	... 39	New Spectator, The, Delhi	... 30
Asiatic Petroleum Co., Madras	THIRD COVER	Payaniandi Pillai & Sons, Madras	... 18
Associated Hotels of India Ltd., Simla	... 11	Powell & Co., N., Bombay	... 14
Association Press, Calcutta	... 22	Punt & Co., Madras	... 18
Bagchi & Co., P. M. Calcutta	... 47	Quaker Oats	... 7
Bennett Coleman & Co., Ltd., Bombay	... 23	Rai Budree Das Bahadoor & Sons, Calcutta	... 38
Bhailal G. Patel	... 37	Rama Rao & Sons, Madras	... 40
Biswas & Sons, Calcutta	... 30	Ram Duth, D. A., Colombo	... 31
Biswas & Co., K. C., Calcutta	... 36	Ray & Co., S. N., Calcutta	... 27
Bona Bros. S. S. Hoshiarpur	... 47	Scindia Steam Navigation Co. Ltd.	... 11
Burn & Co., Ltd., Calcutta	... 4	Seller, L. H., Bengal	... 39
Calcutta Glass & Silicate Works Ltd.,	... 34	Sen & Co., B. L., Calcutta	... 13
Carr & Mahalanobis, Calcutta	... 19	Sett & Co., B. N.	... 28
Central Bank of India—Reading Matter	... 910	Sharma Banerji & Co., Calcutta	2ND COVER
Charles Morgan & Co. Ltd., Madras	12, 24	Shaw, M. L., Calcutta	... 10
Cocogem	... 6	Simpson & Co.,	FACING MATTER.
Commercial Union Assurance Co., London	... 13	Simson & McConechy, Madras	... 43
Crompton Engineering Co., Ltd., Madras	... 10	Sondhi & Co., B. R., Phagwara	... 39
Das & Co., K. M. Calcutta	... 37	Sons & Co., A. B. Calcutta	... 44
Dept. B. Chirollogical Society, Calcutta	... 17	South Indian Export Co., Ltd., Madras	... 17
Doodle's Weekly, Madras	... 32	Specific, Co., D., Bombay	... 22
Dravidian India	... 33	Spencer & Co., Madras	FACING CONTENTS.
Duraiswami Aiyengar, A. R.	FACING CONTENTS	Superior Watch Co., Madras	... 40
Durjodhan Herbal Home, Calcutta	... 35	Swarajya, Madras	... 45
East Bengal Store, Calcutta	... 46	Theosophical Publishing House, Adyar	... 21
English Electric Co., Ltd., The, Madras	... 12	Titagur Paper Mills Co., Ltd., Calcutta	... 15
Erasmic, London,	... 2	United India Life Assurance Co., Ltd., Madras	... 13
Foreign Affairs, London	... 28	Valeska Klein Madras	... 40
Forward Publishing Ltd., Calcutta	... 26	Venugopal Pillai, M., Kallakurichi	... 44
Ghosh & Sons, Calcutta	... 27	Wilson & Co., Madras	... 19
Gopal Sakhar & Co., Bombay	... 27	Zandu Pharmaceutical Works, Ltd., Bombay	... 14
Government of India Central Book Depot.	1ST COVER		
Guardian, Calcutta	... 46		
Habib Seth & Co., Ludhiana	... 38		
Hairs Indian Depot, Dr., Bombay	FACING 2ND COVER		
Higginbothams Ltd, Madras	... 24		
"Hindu," The, Madras	... 29		
Horlick's Malted Milk	... 5		
Howrah Kustha-Kutir	2ND COVER.		
India School of Accountancy, Calcutta	2ND COVER		
Indian Premier Scientific Company, Madras	... 42		
Indo British agency The, Calcutta	... 18		
Iqbal Bros, Ludhiana	... 38		
Ismail Sait & Co., M., Madras	... 38		
Jaswant Bros,	... 44		
Joshi & Co., E. B. Bombay	... 32		
Kashi Studio, Calcutta	... 40		
Kaviraj N. N. Sen, Calcutta	... 28		
Kerala Soap Institute, Calicut	... 33		
Khader & Yousuf Bros., Madras	... 4		
Kishori Lal Khetri, Calcutta	... 36		
Krishna Chemical Works, The, Calcutta	... 30		
Logard's Laboratories, Dr. England	... 31		
Mackinnon, Mackenzie & Co., Calcutta	... 25		
Madras & Southern Mahratta Railway Co.,	... 46		
Makaradhwaja Store, Calcutta	... 37		
Maniar, K. G. Calcutta	... 35		
Massey & Co., Madras	... 16		
Methodist Publishing House, Madras	... 16		

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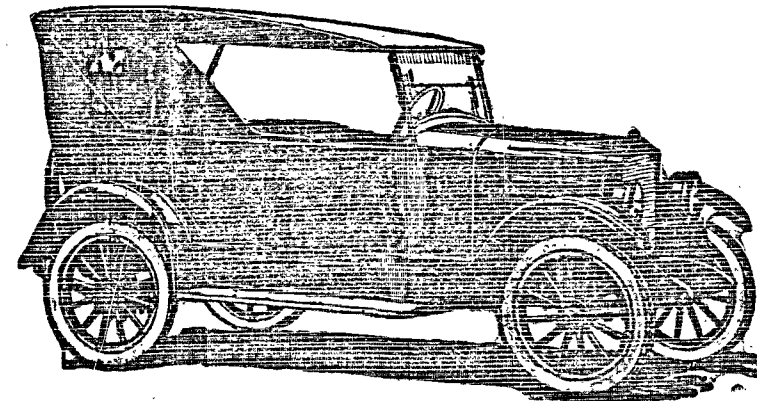
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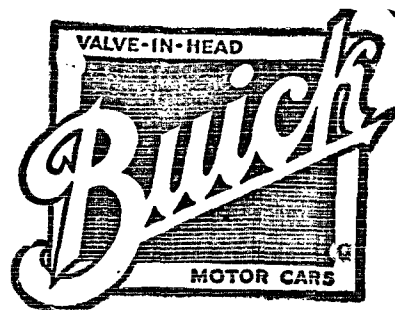
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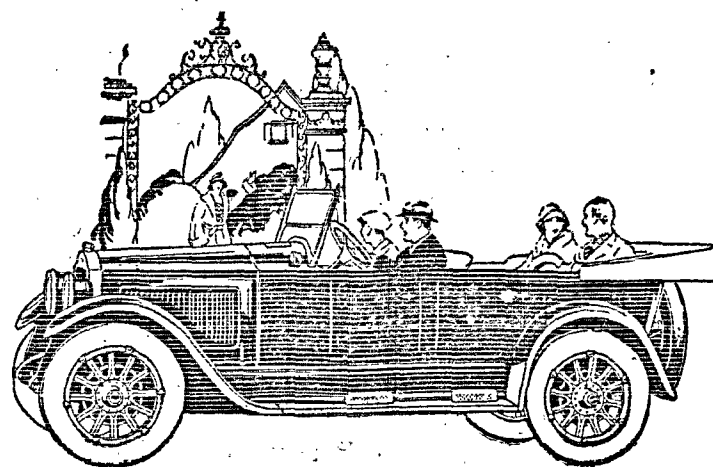
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The Rt. Hon. E. L. F. Wood and Lady Dorothy Wood at their home in Yorkshire.

THE INDIAN REVIEW

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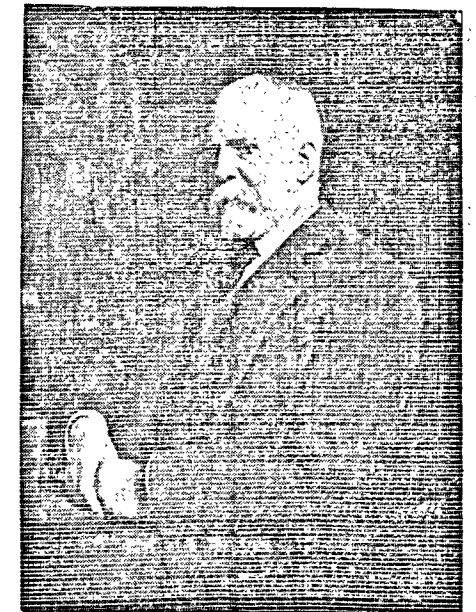
No. 12.

THE NEW VICEROY

By SIR VALENTINE CHIROL.

AS one could confidently expect from Mr. Baldwin, there is nothing melodramatic in the appointment of Mr. Wood to the Viceroyalty of India. But Indians as well as Englishmen will, it may be hoped, see in the selection of Mr. Wood a manifestation of the spirit of appeasement and good will which has been the keynote of the Prime Minister's policy at home and abroad since he returned to office as the leader of an almost unparalleled Parliamentary majority which might have turned the head of a less sagacious and broad minded politician. It was to all the better forces which in the welter of European unrest are striving not for conflict but for reconciliation that the British Foreign Secretary made his great and successful appeal the other day at Locarno, and it is to the same better forces in India that the new Viceroy will look for support in a similar endeavour to set a truce to Indian discords by rallying all parties to practical and constructive work for which there is no less ample scope in India than in Europe. Some may regret that he has no personal experience or knowledge of India, but in his administrative posts at home as Minister successively of education and of agriculture he has at any rate learnt to appreciate the importance of two great problems of national life which are even more urgent and in many ways more

complex in India than in this country, and in both departments he has acquired an admirable reputation for patient industry and sound judgment. The development



SIR VALENTINE CHIROL

of agriculture which is and must continue to be the greatest of all Indian industries cannot be allowed to lag behind the development of Indian manufacturing industries and in a country where 90 per cent. of the immense population depend directly or indirectly on agriculture for their bare livelihood the development of agriculture is closely bound up with the diffusion of popular education on



The latest portrait of the Viceroy-Designate taken after his appointment.

well-considered lines that shall not divorce the Indian *ryot* from the land to which he clings with even more tenacity than the peasantry of any European country. Then indeed there are two wide and fruitful fields which should provide abundant room for co-operation between Indians and Europeans outside the more barren if more spectacular arena of political controversies as to the revision of a constitution which, as Indians seem apt to forget, is barely yet five years old. In any case and whatever may be the arguments for or against acceleration, the statutory date appointed for revision, will it should be remembered, occur before the new Viceroy's tenure of office comes normally to a close, and it is upon him that will doubtless devolve the arduous task of preparing the way for the "Grand inquest of the nation" which is to inform the judgment of the British Parliament on the threshold of the next stage of Indian constitutional advancement to which the British people are now unalterably pledged. That is again a task for which, if there is anything in heredity, a Viceroy may well be regarded as pre-eminently fitted whose grandfather, Sir Charles Wood afterwards Lord Halifax took a leading part first as President of the old Board of Control before the Mutiny, and then as Secretary of State after the transfer to the Crown, in large measures of reform which found perhaps their most liberal expression of all in his Great Educational Despatch of 1854. For it was instinct with all the generous sympathy for the progressive elements in India which had done so much to bring the two races together in the first half of the 19th century before the Mutiny cast its dark shadow over India.

An English gentleman in the highest sense of the term, Mr. Wood stands for all that is best in British public life. Untouched by the faintest breath of political intrigue, he has never sought the lime light from which as Viceroy it will be difficult for him altogether to escape. He has none of the parvenu's love of pomp and circumstance nor the lawyer's facility for glib phrases which so often disguise the lack of courage required for coming to decisions and shouldering responsibility. He is universally credited with just those qualities of character which patriotic Indians like Gokhale used to recognise as typical of the best representatives of the British race in India, and his straightforward sense of duty is part of a simple religious faith—the same earnest Christian faith which inspired the love of India in some of the greatest British administrators who were his grandfather's contemporaries and collaborators and were not ashamed of believing that the governance of India was a great and pious trust committed to them by Providence. This is surely no mean title to the confidence of the people of India who pride themselves on being more spiritually minded than the modern nations of the Western world, and the restoration of Indian confidence in the sincerity of British statesmanship is perhaps the task supreme beyond all others in the India of to-day. If the new Viceroy can achieve that task, his selection for the most distinguished but also the most difficult position in this far-flung Empire of ours will be a boon for India and for England than which none could be more suitably associated with the Christmas Number of the INDIAN REVIEW.

TOLERANCE IN PUBLIC LIFE

BY THE HON. SIR C. P. RAMASWAMI Aiyar, K.C.I.E.

IT happens very often that a sojourner in a foreign country or a visitor to a great city sees more of it than the permanent resident. The reason is obvious. The one is on the search for new experience, the other takes many things for granted and is apt to imagine that the whole of his lifetime is available for seeing what the other has to observe within the period of his stay. It is equally the case that an Indian or an American visiting England is struck by certain aspects of social or political life which escape the perceptions of the native. One of these features which strikes the eye and captures the imagination of a foreign student of English conditions is the existence of many amenities in public life which may be summed up in the word "tolerance." When Emerson paid his second visit to Europe, he was much attracted by the simplicity and air of repose that appertained to the aristocracy of his day. It is, perhaps, open to question whether either those qualities or the aristocracy itself in its pristine form persist at this moment; but two remarks that are contained in one of the chapters in "English Traits" are worthy of note. The first is that the upper classes in England, having exercised great power and wielded great agencies through the centuries, "it happens that this power readily appears in the manners; and beneficent power *le talent de bien faire* gives a majesty which cannot be concealed or resisted." The other remark which is equally noteworthy is made in answer to a criticism. "The upper classes have only birth," say the

people of America "and not thoughts. Yes, but they have manners and it is wonderful how much talent runs into manners." It cannot be forgotten that even in the year of grace 1925, and notwithstanding the upheavals produced by the Great War and the obliteration of old social differences and the rise of new and disturbing social phenomena, the characteristics so shrewdly observed by Emerson are still those which signalise English life. Summing them up it may be said that in that society every man is allowed to be what he is and is safeguarded in the exercise of such right. The political fabric which is often the emulation and sometimes the despair of other countries is the direct result not only of a general social and political activity but the very early and continuous, though often unconscious, realisation by each individual of the sacredness not only of his own inner life but that of every other individual.

John Stuart Mill—one of the most essentially English of thinkers and one in whom an irrefragable logic co-existed with a wonderful justice of mind has described this endeavour to unite loyalty to the opinions which one accepts with fairness towards the opinions from which he differs in the following words contained in his Autobiography:

I was aware of the weak points in democratic opinions and therefore some of the conservatives, it seems, had not been without hopes of finding me an opponent of democracy. As I was able to see the conservative side of the question they presumed that like them I could not see any other side. Yet if they had really read my writings they would have known that after giving full weight to all that appeared to me well-grounded in the arguments against democracy, I unhesitatingly decided in its favour while

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recommending that it should be accompanied by such institutions as were consistent with its principle and calculated to ward off its inconveniences.

I prefer to contemplate the normal English attitude towards politics and social phenomena as exemplified in these words of John Stuart Mill and in the conduct and opinions of others who are his successors in the intellectual hierarchy—Huxley, Gladstone, Morley and Bryce. I would regard as uncharacteristic the recent Fascist ebullitions and the over-emphasis on regimentation which is a by-product of the war. I found it reported in an English newspaper that a few members of the Labour Party waxed wroth with Mr. Ramsay MacDonald because, when he became the Premier of England, he wore court-dress. Similarly have I seen it remarked by an indignant socialist orator that the whole of English politics is a sham and a fraud, a device by which certain members of what have been termed, the governing classes, have entered into an elaborate conspiracy to divide the political spoils between Tweedledum and Tweedledee. These remarks originated in the frank perplexity of a person who beheld to his amazement a prominent Liberal statesman and a rising Conservative proceeding arm in arm to dinner after a heated debate in the House. It would be an evil day for England primarily, and indirectly for the world, if the obliteration of values illustrated by this frame of mind were to seize hold of men's thoughts. Consciously in a few cases and unconsciously in a large number of instances, English politics have followed the path which has been chalked out in these words:

I learnt to obtain the best I could, when I could not obtain everything; instead of being indignant or dispirited because I could not have entirely my own way, to be pleased and encouraged when I could have

the smallest part of it, and when even that could not be, to bear with complete equanimity the being over-ruled altogether.

Immemorially old as our country is and sanctified by agelong traditions in philosophy, in literature and in art, our political life is young and the readjustments of our social environment still younger. It would be a pretence to argue that democracy as now understood was practised at all events after the annihilation of the Buddhist republics albeit the Chakravarthi or the Maharaja accounted it his duty (as it was the source of his power) to ascertain and follow public opinion expressed through Panchayats and Councils. But even this impinging of public opinion on the governance of the country has been lost or kept in the background for many centuries. The village community of old in conjunction with the social hierarchy established by the Dharma Sastras produced an orderliness of society which fulfilled itself in notable ways. But who would deny that neither that hierarchy nor that village unity can be revived in its original form especially now when India has been caught up in the maelstrom of modern life and when, necessarily the old beliefs and sanctions have vanished never to return, and what was regarded as inevitable has rightly come to be stigmatised as an injustice that will not be tolerated.

It is perhaps not pertinent here and now to discuss the scope of the republican Samitis of ancient India though it is as well that we should remind ourselves of their existence and the perils that confronted them. We hear of such Samitis or popular assemblies not only in the recital in story and Sastra of Janapadas or Gana Rajyas, but

even in the Rig Veda which in one place speaks of a monarch in the following words: "Like a true king going to the Samiti." These were experiments in democratic modes of life, definite perhaps in aim but local and rudimentary. Already however in those early days, Varsharaka, the Chancellor of Maghada had to warn the Buddha that the Vrijjis could be broken but only by mutual dissensions thus proving that the forces inimical to democracy were already experienced.

In the present complexity and in the endeavour to assimilate modern institutions, many societies have made the great mistake of grasping the implements of coercion, legal or social. The example, if recorded testimony thereof can be believed, of Soviet Russia, lies ready to hand and those who view with wonder and alarm the developments of Mussolini's policy in Italy are aware of another instance of the same kind. Indeed, by way of reaction against the belief in the potency and beneficence of democratic institutions, it may be said that to-day the faith in the strong man, the dictator, is on the increase. I am tempted in analysing this phenomenon to ascribe it, so far as India is concerned, to the dominance of the legal habit and the legal training in this country. Speaking in quite another connection, Morley observes:

For one thing the lawyer has to deal mainly with acts and to deal with them by way of repression. His attention is primarily fixed on the deed and only secondarily on the mind of the doer. And so a habit of thought is created which treats opinion as something equally in the sphere of coercion as action. At the same time it favours coercive ways of affecting opinion.

This is demonstrably true, in as much as the whole basis of the lawyer's view of society is the exertion of power by the law-maker and compliance on the part of the subject. To

me it seems that many social experiments recently made in India and many political shipwrecks have been due to this bias.

One result of intolerance is, speaking comprehensively, to produce hypocrites. As in the case of Galileo, penalties may be imposed, social or legal, on opinions and thoughts, on politics and on morals. Such penalties may affect outer conduct, they will not alter belief. It is thus a matter of supreme importance to us that we should discern that success in politics as in every other branch of life involves not only knowledge of the material dealt with but also the concession necessary to the inherent qualities of the material. This is not to involve the proposition that you may spare yourself the trouble of forming any opinion or as has been pithily expressed that you may merely indulge in weak convictions and loud disputes. It means, on the other, that one must not lose patience and quarrel with one's neighbours because they are slower to jettison old fashions and indue new garments than you are. Let us remember the observation of Sir Philip Gibbs describing the House of Commons.

It is a school that teaches tolerance and good temper which are the best qualities of our race and the foundation of our strength.

The true solution of many of our difficult problems is perhaps furnished in the Santi Parva where, dealing in the form of a dialogue between Vasudeva and Narada with the troubles of the Vrishni league and beginning with the words "Disunion leads to destruction," Vyasa says,

Nothing but tact and tolerance, nothing but control of one's personal tendencies, nothing but liberality are the qualities which reside in the wise man for successful leadership.

The New Menace in Natal

BY MR. C. F. ANDREWS

ONE of the difficulties in dealing with impending legislation is to make it intelligible to the ordinary reader, who cannot easily read a legal document and becomes



C. F. ANDREWS.

puzzled at once if you refer him backwards and forwards to different sections and clauses in a draft copy of a Bill, which is to be brought up in Parliament in order to be passed into law. I do not intend in this article to inflict this trial upon my readers, but rather to make clear to them what will actually happen to Indians in Natal, if the present Bill becomes an Act of Parliament signed by the King Emperor, and its different clauses are carried out by the administration with all the eagerness of those who are determined to exact, like Shylock, the utmost penalty that the law allows.

Let me take a simple instance first of all. When I was in Natal five years ago, I stayed at the house of a prosperous Indian at Lady-smith, near to the place where terrible en-

gagements had been fought between Boer and Briton in the Boer War. He came from the Punjab and had some little children. It was evident to me that both he himself and his family were thriving wonderfully well in the health-giving air of the Uplands of Natal.

In the future, if this Bill is passed into law the Governor-General of the South African Union may proclaim that no Indian may buy or lease land in these Uplands at all, but that all Indian property in land or shops, must be confined to a narrow strip along the coast, thirty miles broad, which scarcely rises above the sea-level and is often very unhealthy and also exceedingly hot.

It is reckoned that at least 500 to 700 Indian business premises and landed properties will be affected under this new clause in the Act. Further it is laid down that no Indian business or landed property outside the 30 mile coast strip can be sold or leased to another Indian. When the final reckoning comes it is not unlikely that as many as fifteen thousand Indians in all will be injured by this new measure.

Let me take another point which is easily intelligible to the Indian reader. In Durban I had always been accustomed to stay with my friend, Parsee Rustomjee, while he was alive, at 100 Field Street. Quite near at hand were many other Indian friends, who were carrying on a prosperous business. The majority of these were Mahommadans, from the Bombay Presidency. This quarter of the town is close to the great European centre of trade; and it is not an uncommon thing for poor people, who cannot afford the prices of

the European shops, to come to the Indian shops close at hand in order to get the same article much cheaper. Just as in Calcutta, people often go from the European shops in Chowringhee to the Indian shops in New market, so they have often done in Durban, when they went from West Street to Field Street.

But in future this is not to be allowed. Indians will have to buy and sell land for shops and houses in certain areas and in these only. These areas, as has been already shown in the Transvaal, are certain to be distant from the centre of the town and from the European quarter. All businesses now existing under lease in the European quarter will cease on the expiry of the lease or the death of the present occupant. Thus, in a very short time, Mr. Sorabji, Parsee Rustomjee's son, and all his fellow merchants in Field Street, Durban, will have to vacate their premises and occupy some distant place where their business will be ruined.

Indians, who own property, will only be able to lease their property to Europeans. Under the new conditions, this Indian property will not be taken up by Europeans at a fair rental.

But the worst effect of the Bill, when it is passed, will be that it will segregate Indians and crowd them together in 'ghattoes', where they will have very few of the privileges of the European quarter of the town. I have seen already such Indian 'ghattoes' in the Transvaal and know what a wretched life it is to live there.

A third feature of the Bill may be explained as follows. Indians have hitherto been accustomed to go backwards and forwards

freely to India and to bring back with them their legitimate wives and minor children and thus to live a happy family life. But now this is to be made as difficult as possible. In a large number of cases new regulations are imposed, which will make it impossible for an Indian to bring out his wife or his children. Also his own right of returning is being rigorously restricted, and by some way or other, in the meshes of the new regulations, an Indian is likely to be caught if he leaves South Africa. Then, when he returns, there will be immovable passport and other difficulties; and if the law is harshly administered, as it is likely to be, a very large number of Indians will lose their South African citizenship altogether.

Beyond and above this, there was one group, somewhat large, whose right of domicile was not clearly and legally defined, but at the time of the Smuts-Gandhi Agreement it was settled by correspondence, and a promise was given that the question should not be reopened. But now that the Gandhi-Smuts Settlement has been made into a 'scrap of paper,' all these doubtful cases are to be brought up under the new law and this will probably mean in the long run the legal deprivation of domicile of thousands of Indians, whose rights of residence had hitherto been regarded as secure and established.

Another clause in the Bill makes all Indians 'aliens' in South Africa, so that any rule applying to 'aliens' may be immediately applied to them. This condition has never been imposed in the past; and it is certain to lead to very serious consequences indeed if it becomes the law of the country.

Under the 'Colour Bar Bill' a further penalty is to be imposed. Up till now, Indians have been allowed to apply for a post in any industry for which they were suited by their own worth and merit. Now in future, any technical work or occupation, regarding special skill, can be declared illegal for Indians and natives. In this way, the higher branches of one profession after another may be closed to Indians, and they may be reduced to the lower and less skilled occupations.

When we come to consider what is likely to be the *whole* effect of these measures, when it is passed into law, it may be said briefly, that a very large proportion of Indians,—possibly half the number in South Africa,—may finally be driven out of South Africa by one or other of the clauses of these two new Bills. The rest, who remain, will be infinitely worse off than they are now. They will be reduced on every hand to becoming hewers of wood and drawers of water for the Europeans

and to living in separate segregated areas as if they were unclean. In the end, it would almost appear certain that the Indians in South Africa would be driven out of their occupations in that continent and would be obliged to embark on ship and go away elsewhere. So great and vast is the injustice, which is now being contemplated by the white settlers under the name of Law!

When this appears in print I shall already be in South Africa living with the Indians themselves and seeking in every possible manner to postpone the passing of the Bills into law. As I have contributed so often to the readers of the INDIAN REVIEW on this subject of Indians abroad I would ask for their special sympathy at their most difficult and anxious time not for myself alone in the work I have undertaken but for the many thousands of their fellow countrymen whose lives and families and homes are being menaced by a deadly peril.

GREETING!

BY

MRS. SAROJINI NAIDU

Standing on the threshold of my great mission of national unity I look back across the faded years and recall with gratitude the hospitality you were among the first to offer to the little lyrics of my dreaming girlhood. I send you greeting for the coming year and trust your journal will always be the true mirror of the nation's manifold activities and ideals.

INDIA AND BRITISH LABOUR

BY

MR. SAINT NIHAL SINGH.

I

FREED from the trammels of office, British Labour has once again professed its sympathy with the Indian movement for self-government. The terms in which its fellow-feeling found expression at the Conference which met at Liverpool at the end of *September* left little to be desired. The resolution moved by our friend Mr. George Lansbury affirmed the Indian people's right to manage their own affairs in their own way—their right not only to self-government, but also to "self-determination." By that phrase was no doubt meant the Indian right to determine the exact form of government under which our people are to live and to work. The motion, carried with a large majority, further asked for the withdrawal of all coercive measures in India. It also demanded the summoning of a conference "of representatives of the various Indian parties with a view to the immediate application of a Constitution in accordance with the wishes of the Indian peoples."

The opponents of British Labour who are now in power may well ask—and indeed are asking—why Mr. MacDonald and Lord Olivier did not hold such a conference while they were in office. Surely the proposal to hold a "round-table conference" did not originate after they were compelled to vacate No. 10, Downing Street and the India Office. So long as they had any authority they persistently refused to take a step in such a direction. They even permitted themselves to fall into the trap carefully set for them in Delhi,

which enabled the officials to produce a majority report sternly forbidding any constitutional progress of an appreciable degree. Inexperience cannot be brought forward as an extenuation for blundering. Lord Olivier had grown grey serving among "permanent officials;" while Mr. MacDonald had penned a book trouncing "public servants" who monopolise power in India so hard that they banned it from the country, and the ban was not lifted until he had been elevated to the office of Britain's Prime Minister.

It is all very well to profess that if Labour had remained in office a little longer it would have adopted the recommendations made by Sir Tej Bahadur Sapru and those members of the Muddiman Committee who signed the minority minute with him or even gone far ahead of that minority in the matter of giving India self-rule. Apologists for the inaction of the MacDonald Government in respect of Indian governance even added that had that Government not been driven out of office precipitately it would have tackled the Indian business immediately it had freed itself from the European tangle.

If British Labour did not know the precarious nature of its tenure of the India Office as well as of the other departments of State, such excuses might pass muster. Knowing full well that at any moment Mr. Lloyd George could tighten the noose that was tied round their necks, they even did not take the opportunity to get up in Parliament and declare in unequivocal terms that they were tired of the timorous,

reactionary Indian policy which their predecessors—whether they called themselves "Tory" or "Radical" or "Coalition" had followed, and that they meant to give Indians, at the first moment possible, the opportunity to self-determine their fate. On more than one occasion during their tenure of office India cropped up in either House, but neither the ex-permanent official placed upon the *masnad* of the Mughals, nor his chief, made a declaration which even I, who have known Mr. MacDonald for a decade and a half and have lent him support when his name was being dragged through the mud by the Bottomleys, could characterise either as bold or statesmanlike.

Not a single profession of Indian policy made by the Labour Ministers while they were in Whitehall is there that could be thrown into the teeth of the Tories now in power—to show those Tories how sadly they fall short of the Labour Government's Indian programme. On the contrary, there are many declarations made by them while they were in office—and even actions—which the Tories can—and do—throw into their teeth when some Labour person expresses warm sympathy with the Indian movement for self-government.

II

I have not the slightest intention to question the sincerity of our friends of the British Labour Party when they move and pass resolutions such as the one that was carried at the annual conference in Liverpool in *September*. Long residence in Britain which has brought me into contact with almost every class engaged in all sorts of professions and lack of professions has,

however, shown me that the industrial democracy which they claim to represent—and which holds most of them in fee—is as serious about giving us Home Rule as is the class which enslaves and exploits that industrial democracy.

The reason is that the British labouring man is as dependent upon the Indian market for his bread and butter as is the British capitalist for his cake. They both fear that we may self-determine to use our political freedom to become economically free were they to give us unfettered opportunity to organise our industrial system by building a high tariff wall, by giving bounties to industries, by lavishing money on technical education, and by adopting other measures which would tend to stimulate Indian industry. That fear clutches at their hearts.

The occasion on which the frailty of the British Labour Party in that respect came home to me with dramatic force was shortly after several Labour M.P.'s had stood up in the House of Commons and badgered Edwin Samuel Montagu because they declared that the provisions made in the Constitution he was giving us were not as liberal as they should be. Some of them had particularly pleaded that India be endowed with fiscal autonomy.

Mr. Montagu permitted me to be present at the time he received at the India Office a deputation sent by the cotton and allied industries in Manchester and contiguous counties to try to persuade him to order the Government of India either to cancel the provision made in the Indian Budget for the enhancement of the import duties on cotton or to raise the cotton excise to the level of

the enhanced duty. Britons who professed to speak in the name of British workers—who, in fact, had themselves been workers before they became trades-union officials—were, I found, far more voluble and violent in the attacks which they made upon the Secretary of State for letting the Government of India adopt a financial policy which was going to hurt the British textile industry than were the cotton magnates.

Montagu taunted those Labour leaders. "When the Indian Constitution was on the anvil," he said in effect, "you denounced me for giving so little. And now you are bitter because India makes use of a certain convention established by that timorous body known as the Selborne Committee, and ask me to over-ride the Government of India. I will not do it."

Mr. Tom Shaw, who afterwards served as the Labour Minister in the Labour Government, taking advantage of the opportunity presented by the moving of a vote of thanks to the Secretary of State for receiving the deputation, hurled defiance at Mr. Montagu. His language was so truculent and his attitude so menacing that I went back from the India Office to my home in South London convinced that British Labourites, in their heart of hearts, were no less inimical to handing over fiscal power to Indians than were their masters, the British capitalists. And fiscal power—possibly next to defence—is the most important attribute of self-government.

Since then I have taken more than one opportunity to ascertain the feeling in the industrial constituencies which depend upon India for their raw materials, or upon Indian

patronage, or both. Whether it was round about Manchester, or round about Dundee, or round about Birmingham, it was all the same. The men as well as the masters were determined to preserve, as long as possible, the political system under which the British have been able to capture the bulk of the Indian market.

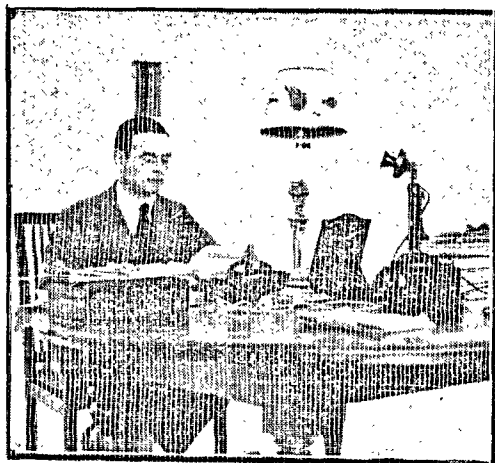
A few of our people are now beginning to say that it matters little if the industrial democracy of Britain is opposed to conceding India real power of self-government, so long as the political section of the British Labour Party sympathises with our aims. There never was a delusion more mischievous than this.

The persons who talk in that vein do not know—or at least ignore the fact that the "Labour politicals" would be nowhere but for the "industrial democracy." The "political levy"—that is to say, the mite contributed, week by week, by the British workers,—constitutes the heart of the British Labour system. Cut out that heart and Labour disappears from the arena of British politics. Few Labour politicians—recent converts like Colonel Wedgwood and Mr. Mosley excepted—could afford to be in politics if that system of weekly contributions by the workers were discontinued. And if the industrial democracy finds the money to keep the Labour political machinery going, it is not likely to permit that machinery to function as it may choose.

BY

DR. RUSHBROOK WILLIAMS.

THE Aristotelian definition of Democracy as the rule of the Many is among the earliest of the platitudes of politics.



DR. RUSHBROOK WILLIAMS.

Scholars may remind us that the Greek philosopher regarded Democracy as the perversion of Polity, just as Tyranny was the perversion of Monarchy; but to the ordinary man, Democracy stands without sinister connotation, for that form of popular government which the nineteenth century has made fashionable in the more advanced countries of the Western World. The classification adopted by Aristotle has been of late much criticised for its superficiality; and with justice. For plainly, it looks to externals alone, telling us nothing of the manner in which form of government operates, and of the spirit which inspires it. But not many of us realise that from the broad standpoint of history, this and all, similar classifications are worse than useless; they are misleading. I believe it was the late

Lord Bryce who first pointed out that the world has known only one form of government since human records began; and that is the government of the Few. What is Monarchy but the rule of those few advisers who surround the monarch and exercise power in his name? Similarly Oligarchy is the rule of the few who exercise power in their own name; and Democracy the rule of the few who exercise power in the name of the people. Nay more, this process is inevitable. Government by its very nature must be the task of the few. There is too much of it for any one man to wield unshared; there is too little for it to be parcelled out among an infinite number of persons. To come to more fundamental things, the essence of government is thought. No thought is the function of an organism. A body of leaders may constitute an organism; a mass of mankind cannot.

Viewed from the standpoint of these considerations, the basic problem of Government resolves itself into a single proposition. It matters very little whether the nominal head of the government be one, few, or many persons. What does matter is how the Few who will in any event exercise the real power are to be chosen, controlled, and made accountable. The theory of modern Democratic governments is that the Few are chosen by, and responsible to, the Many. This process is accomplished through the agency of a mysterious force called Public Opinion. But when we come to ask what public opinion is, we find that in practice it

is the creation of the Few. If public opinion demands one course of action rather than another, it is because the Few in one political camp have been more skilful than the Few in the other camp. In a country like the United States, it is easy to watch the manufacture of public opinion. Halls are hired; the cinema is set to work; the post is filled with literature; the newspapers strike up a chorus. I wonder whether this is not true of India also?

Of the many political leaders of various nationalities whom I have been privileged to meet, everyone has assured me of his desire to be guided by public opinion. But what each really meant was that he desired public opinion to be guided by himself. One and all unconsciously resented any attempt to lead public opinion that had not emanated from his own party. Any endeavour to create public opinion by his political antagonists, was denounced as propaganda. In short, there is everywhere a great deal of humbug talked upon the topic of public opinion. We profess to receive it as the Voice of God; and yet a few busy men and women work it up and shape it as they like. It is no accident that revolutions are the work of minorities. The Few, always the Few, prevail.

To reconcile Democracy, as conceived in America, with efficient government, is not easy. Good administration seems incompatible with the spoils system, rotation in office, the long ballot, and the doctrine that all men are equally competent to govern one another. This last, indeed, is the fundamental weakness of the democratic theory; and were it not for the merciful operation, in an inconspicuous fashion, of the law of natural selection, democracy would long ago have broken

down upon this count alone. For government is a science of the most intricate and technical character. Yet it is singled out by democrats as the one thing that demands no special skill or training on the part of those who carry it on.

What, then, is the main foundation upon which democracy rests? It is not by nature the most efficient form of government. It is not economical. It is not, if the lessons of history count for anything, the most stable form of government. Yet it possesses one great advantage, which far outweighs all the weaknesses which every impartial critic must admit to be inherent in it. Democracy is beyond question the form of Government which lends itself most readily to the rise of leaders from the ranks of the people; enables the whole latent talent of a nation to be called out for the service of the difficult and intricate work of governance; which can secure that the inevitable Few who direct the destinies of the Many shall be recruited, not in accordance with wealth, birth or environment, but with reference to their capacities and aptitudes. It cannot for one moment be asserted that all democracies operate in this manner; but that it is within their power to do so, alone among the various competing forms of government, is undeniable. And this same capacity, whether actual or potential for securing the rise of leaders from the ranks of the people, makes on the whole for the exercise of leadership in the people's interest. But let us be clear at least upon this point. Government is nowhere, and can never be, carried on by the masses. It is always, and everywhere, the work of the Few.

These observations are prompted by a perusal of the two books on my table:—

Personality in Politics, by William Bennet Munro Macmillan.

Politics; The Citizen's Business, by William Allen White, Macmillan.

I commend the former of these two books to the student of democracy in general. It contains many things that will make the most convinced democrat pause and think.

SELF AND WORLD-PEACE

THE HON. PROF. KHAGENDRA NATH MITTER, M.A.

IT is indisputable, I think, that the world to-day presents an appearance of inextricable confusion. Since the great world War of 1914, everything seems to be in a state of



HON. MR. K. N. MITTER

disturbed equilibrium. On all sides, there is hopeless chaos, and the world-conditions do not show any sign yet of returning to a normal state. The economic conditions are un-

But it will also send him upon his way with renewed hope and courage; for it assists him to lay the foundations of his creed upon the rock of fact rather than upon the shifting sand of theory. The second of the two books is of less permanent interest; but may be recommended to those who desire to study the inner history of the last Presidential campaign in the United States.

settled, the international affairs are in a muddle and the very structure of society and the state is shaken to its very foundation. Prices have gone up beyond all reasonable proportions and the struggle for existence is becoming more and more acute. Every country is faced with the economic crisis and it is getting harder and harder to adjust the tariff in such a way as to make the administration pay its own way. At the same time, different political units are vying with each other for supremacy. The cost of maintaining an efficient army is going up by leaps and bounds and war has become tremendously expensive both in men and money. The dreadnoughts and submarines, aeroplanes and air crafts eat up a very considerable part of a nation's revenues. Taxes are piled on taxes to meet the demands of the War-lord. The question of limitation of armaments has been raised now and then, but the proposal has been shipwrecked on the quicksand of mutual suspicion and jealousy.

Nations are composed of individuals; they are governed by the same psychological laws as individuals. What do we find among the

individuals? They are more often than not fighting against each other to gain their individual aims. Wherever there are communities of men, there are dissensions, and feuds, communal jealousies and tribal hatred. So are great nations contending against each other. Every nation is anxious to increase its army and its armaments; for whatever may be the treaty relations, every nation knows in its heart of hearts that a day of reckoning will come when it will perhaps be precipitated into the whirlpool of another world-war. In the secret councils of nations, it is acknowledged almost as an axiomatic truth 'every nation for itself and the devil take the hindmost.' So long as this attitude prevails in the Councils of Nations, the International Court of Justice or the League of Nations will seek in vain to bring peace on earth. For the League of Nations was established with the object of securing "the acceptance by its members of obligations not to resort to war." But how can one nation trust another? So the international relations are becoming more and more intricate and gloomy and the hope of securing world peace is more distant than ever.

As in the relations among individuals, so in the affairs of nations, a temporary unity may be secured by mutual contract, agreement or treaty; but in order to be enduring and lasting, it must be broad-based on moral principles. Self-seeking merely separates; it has no potentiality for permanent union. In order to secure unity, peace and harmony, the parties to it must be prompted by good will. Good will is a moral quality. It cannot be created by an Act of Parliament or a Convention of the League of Nations. An eminent

European philosopher said that there is nothing good in this world but good will. Where is the good will which can put a stop to war? Where is the training or *Sadhana* which enables man to regard man as his brother? The founder of Christianity preached the universal brotherhood of man nearly two-thousand years ago and that ideal seems to have forsaken the world and taken refuge behind the sacred cross which He bore for the sake of man.

The world is governed by a different principle now. It is the principle which Bentham pointed out *viz.*, the principle of self. Bentham boldly and frankly enunciated the truth that the motive spring of our actions is self-interest. Man does not raise a little finger of his, if no selfish end is to be secured thereby. This is, undoubtedly, the underlying principle of man's moral code at the present moment, all over the world.

The distinction is often made between the East and the West, that the West is Materialistic and the East is Spiritualistic, little knowing what these two terms really connote. To my mind the East is no less materialistic than the West. If we are prepared to face facts, we are sure to find that in the East there is the same self-seeking spirit as in the West; only we in the East have not been able to attain the same amount of material progress or even anything like it. But this does not mean any discredit to the West. By their inventions and discoveries which are no doubt the result of their untiring efforts, they have succeeded in ensuring, for themselves as well as for others, a great deal of material prosperity. Naturally the West is intoxicated with success. Both in the East

and in the West, men are dominated by one desire viz., to fulfil the self. Sometimes, no doubt, we hear of self-realisation or self-perfection as an ethical ideal. But here as in everything else the true emphasis is on the self and not on realisation or perfection.

Unless the spell of this 'self' can be shaken off, there is no possibility of establishing good-will and co-operation. We are prone to talk of 'co-operation' and 'good-will,' but if the use of these words is preceded by a little searching of hearts, we will find that they are no better than unsubstantial vapourings. You can never secure true co-operation, if 'self' constantly peeps in behind that expression.

In India, if we ever have autonomy or self-determination, the question will invariably arise as to whether it is the Hindu Self or the Muhammadan Self, the Brahmin Self or the non-Brahmin Self, the capitalist Self or the labour Self &c. I think that in the present state of our country more good will be done by proper moral education than by the forcible infiltration of alien ideas.

We have no doubt, our ethical Code; the Hindu ethical ideas have had a long history. But whatever their apparent diversity, one thing seems to be pretty certain that they made virtue and not prudence the basis of their social and national fabric. Just as the laws were spoken of by a Greek philosopher as the ramparts of a city, so morality was regarded by the Hindus as the pillar of Society. (*Dharma dharayati praja*) The distinction between man and the lower animals is not rationality but morality (*Dharmena hinah pashuvih Samanah*). What does it mean? It means that although the

lower animals possess the semblance of reason and many other human qualities, there is one quality in man which is unique, and that is morality.

Morality is just that quality in us by virtue of which we evaluate conduct with reference to a certain standard. It has been developed by a natural evolutionary process extending over ages of the race's existence. This is what gives us an ideal and expands our horizon beyond the all too narrow limits of the self and its surroundings. The narrow cave of Self-interest does not permit us to see the Sun's light, to borrow a simile from Plato. This world, its success or failure, is not all. This self—its pleasures and pains—are not everything. The cocoon of individualism must burst and our education, culture and training must all converge towards that end. Otherwise there is no chance of securing stable conditions of peace and prosperity for man. Human spirit frets to shake itself free from the maddening tumult of passions and impulses which weight it down into the mire. Man must rise to the height of his stature and realise his true destiny. He must for once realise that this world is not the limit of his potentialities. Desires and inclinations he shares with the other animals. His true essence does not lie there. (*Pravrittih Sarvabhutanam Nivrittistu Mahaphala*) *Nivritti* or renunciation is that which possess great merit. This is not the Ethics of ascetism, but of self-sacrifice. Let man truly realise and practise the virtue of self-sacrifice; the problem of world peace will come nearer and nearer to a solution.

DAM CONSTRUCTION IN INDIA

849

BY MR. D. G. HARRIS, C. I. E., M. I. E. (Ind), I. S. E.

(Officiating Consulting Engineer to the Government of India.)

FOR nearly a century India has held a foremost place among the countries of the world in the realm of hydraulic engineering. Her irrigation canals and river control

such, in the Chingleput district, which still irrigate a considerable area, are referred to in inscriptions of the 8th and 9th centuries. The tradition has been carried on, and numerous embankments of this kind have been constructed by Government during the past seventy years, ranging from small *bunds* to enormous banks over a hundred feet in height. It is, however, not with dams of this class but with masonry dams, that it is proposed to deal in this article.

Masonry dam construction was, in the first instance, to some extent forced upon India. It was in 1869 that Colonel Fife, of the Royal Engineers, proposed the construction of the earliest work of magnitude of this class in India. Its object was two-fold, the protection from famine of a very precarious tract in the Poona District and the assurance of a supply of potable water to the town of Poona and to the cantonments at that place and at Kirkee, and no other type of work appeared capable of meeting the conditions to be faced. Poona was, at that time, a city of 90,000 inhabitants and was also the headquarters of the Bombay Army. Its sole source of water supply was a pool on the Mutha River, into which the main sewer of the city discharged, and, in the circumstances, it is hardly to be wondered at that the Government of the Presidency were prepared to welcome any measures, however heroic, which gave promise of ameliorating the conditions. At the time when the work was proposed, the construction of high masonry dams was new, not only to Indian but also to English engineers. Such dams had,



MR. D. G. HARRIS.

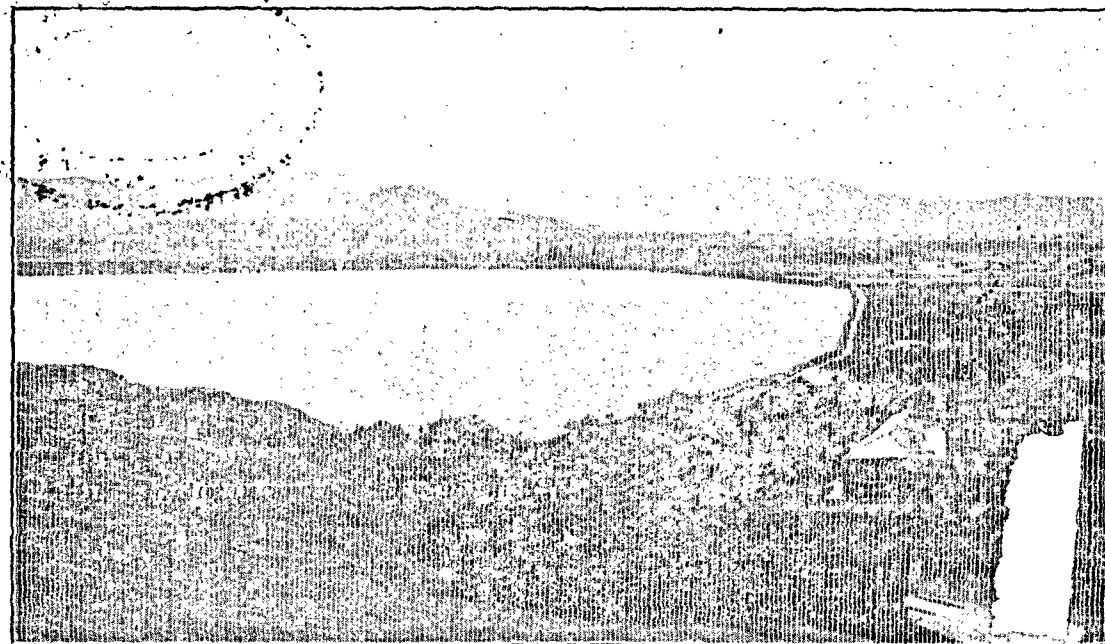
works have never been rivalled elsewhere, but it is, perhaps, not generally known to what extent she has always been in the forefront in the sphere of dam construction, and some account of this branch of the activities of the Irrigation Department of the Government may be of interest to the general reader.

Strictly speaking, dam construction in India is probably nearly as old as agriculture itself. In Southern India innumerable tanks are found, formed by throwing earthen embankments across local drainages, which are undoubtedly of great antiquity. Two

however, been successfully built in France, Italy and Spain, and it was only after an exhaustive study of the principal examples in those countries that the project for the Mutha Reservoir was brought forward.

The dam and waste weir, which are together just short of a mile in length, stretch across a deep valley, the dam being 99 feet high above the river bed and 107 feet high

Although it no longer ranks among the largest of the Indian dams, the construction of the Mutha Dam was an important landmark in the history of irrigation. It was in the nature of an experiment on a gigantic scale, and to the credit of all concerned, it was entirely successful. One may well imagine that Colonel Fife would sooner have tested his skill, and that of his staff, on some-



LAKE FIFE, MUTHA CANALS

above foundation level at its highest point. It is built of uncoursed rubble masonry, a type of construction which, advocated by Colonel Fife, was only adopted after considerable discussion among the experts who examined the design. Experience has, however, proved the soundness of Colonel Fife's proposal, and uncoursed rubble is now being used in the far higher dams at present under construction in other parts of the Deccan,

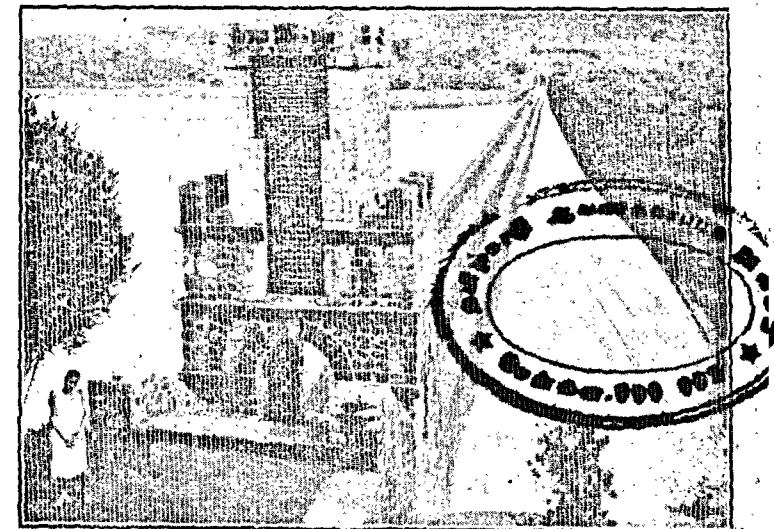
thing smaller in this line of construction first, but the size of the enterprise to be faced has never daunted the Indian irrigation engineer, as witness Colonel Sir Proby Cautley's Ganges Canal, which was built with no previous example as guide and yet still counts as one of the largest and finest in the world. The Mutha Dam, moreover, was valuable from other points of view than that of the immediate advantages obtained from its

successful completion. It showed the possibility of conserving water in large quantities during the monsoon for use in the following cold weather, a system which gave promise of solving, to some extent at least, the difficult problem of famine protection in Central India.

The provision of a large masonry dam is, naturally, an expensive matter and the addition of the cost of such a work to that of a canal system is always apt, except where circumstances are special, to militate against the productivity of the latter. The development of this class of work might, therefore, have been considerably retarded but for the acceptance by Government of a policy which permitted the construction of financially unproductive projects for protective purposes. It was in pursuance of this policy that, in the eighties, the dam at Bhatgarh, 127 feet high, which stores water for the Nira Canal in Bombay, and that at Parichha, 60 feet high, which supplies the Betwa Canal in the United Provinces, were built.

Madras was the next province to enter the field of masonry dam construction, and, in 1887, work was commenced upon the Periyar Dam in that Presidency. The main feature of the irrigation system in which this dam is the principal factor is the diversion across the Indian Peninsula, into the Bay of Bengal, of a large river which nature had ordained should flow into the Arabian Sea. To effect this, it was necessary to construct

a huge dam in an inaccessible gorge 3,000 feet above the sea in the middle of almost impenetrable and malaria-ridden jungle, and



THE PERIYAR DAM

to carry the river from the lake thus formed by means of a tunnel bored through the main watershed of the country. The difficulties which had to be surmounted, both engineering and those due to the climate and to the inaccessibility of the site, were prodigious. The site of the dam was 90 miles distant from the nearest railway. Rain fell almost continuously from June to November, on an average on four days out of five, and even during the remainder of the year sudden floods were frequently experienced. As the river flowed through a narrow gorge there was no possibility of diverting it elsewhere during the period of construction, and the laying of the lower levels of the masonry was one continual struggle with the river, the cofferdams erected to enclose it being washed away time after time. Malaria attacked officers, subordinates and labour

alike, and both the hospital and mortality statistics were sorry reading. Labour was, consequently, extra-ordinarily difficult to procure, and extra-ordinarily difficult to retain, even when procured. Seldom, possibly, has any work in India been prosecuted in an atmosphere of greater anxiety regarding the forces of nature, the prevalence of sickness, and the supply of labour than was the Periyar dam.

Yet it was successfully brought to completion in 1895. Of the benefits conferred by its construction there can be no two opinions, as it has rendered one of the most precarious tracts in Madras practically free from want. The dam is 173 feet high from river-bed to crest, excluding parapets, and stores more than 15,000 million cubic feet of water which yield an unfailing supply to 176,000 acres of land.

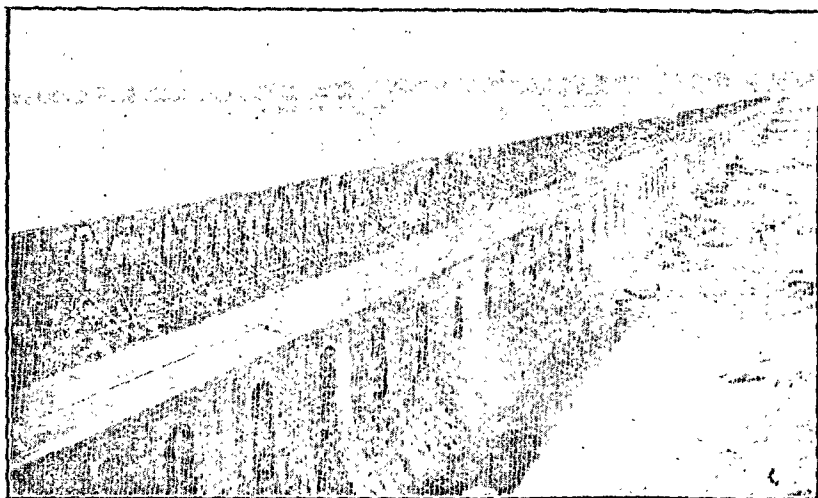
A further stimulus to the construction of masonry dams was given by the report of the

function of this Commission was to suggest a policy for combating famine and their recommendations were in favour of the construction of a large additional number of protective works, of many of which masonry dams have proved indispensable components. Of such works completed mention may be made of some of the more important. In the Bombay Deccan, there is the dam, 140 feet high, on the Girna, and that, 92 feet high, on the Godaveri. In the United Provinces there are two dams, both 54 feet, on the Dhasan, and others on the Ken, 52 feet high, on the Betwa 57 feet high, and on the Ghagar, 68 feet high. All these are engineering feats of the first magnitude; several smaller dams, but still of considerable importance, have also been constructed.

The conditions to be fulfilled by a good dam site are so numerous and exacting that the number of possible sites is strictly limited.

Consequently, as dam construction progresses, the engineer finds himself forced to tackle more difficult propositions. The two great dams now approaching completion in the Bombay-Deccan are good examples of this. Reference has already been made to the dam on the Nira. It was found

that, if additional storage could be obtained a large new area of land on the right bank of



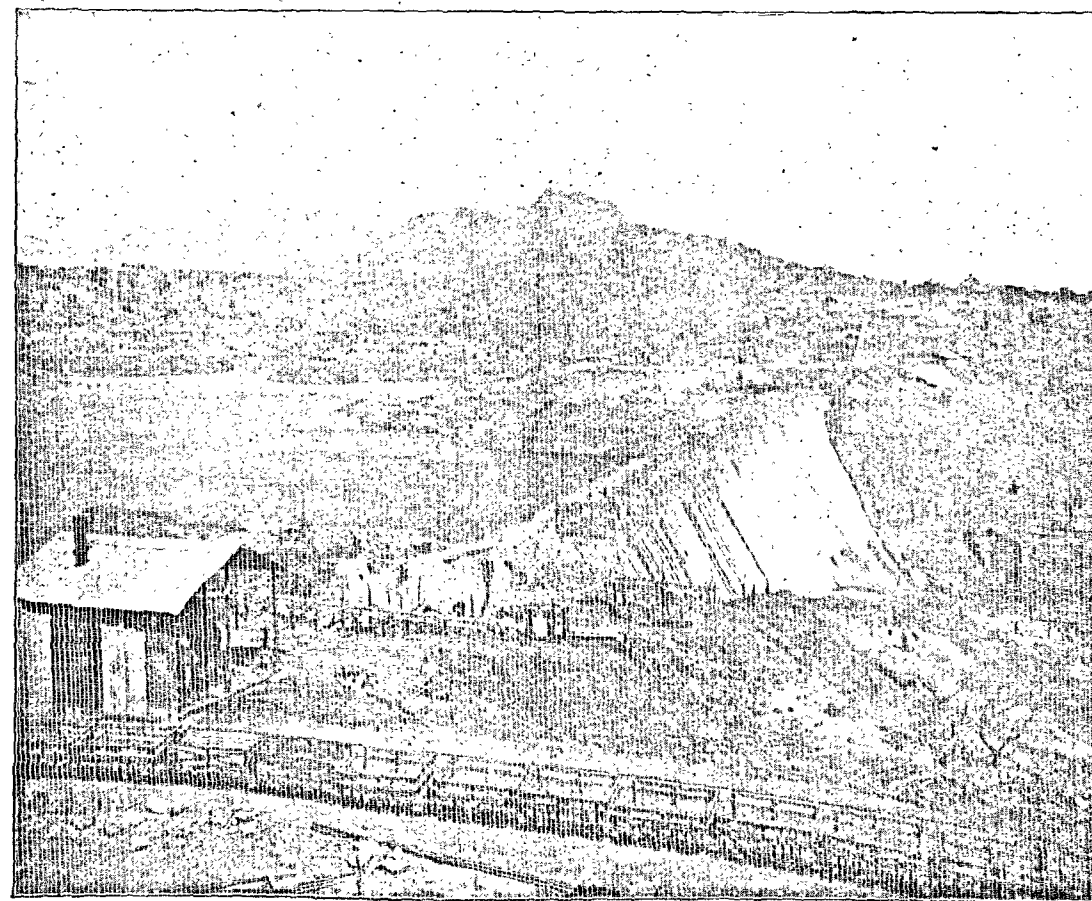
BARIARPUR WEIR, KEN CANAL.

Indian Irrigation Commission which sat at the beginning of this century. The principal

the river could be brought under irrigation, and the question of enlarging the existing dam was taken up. This, however, was found to be undesirable on technical grounds and a huge new dam has been constructed to increase the capacity of the Bhatgarh

contents of any dam yet built, not excluding the Assuan Dam in Egypt.

The second great work referred to in the preceding paragraph is the Bandardarra Dam on the Pravara River. Built across a narrow gorge, it is short in comparison with



BHANDARDARA DAM, PRAVARA CANALS.

reservoir. This new dam, which is over a mile long, has a maximum height of 187 feet, and stores 24,000 million cubic feet of water. The structure comprises no less than 21½ million cubic feet of masonry, which is believed to be greater than the masonry

that at Bhatgarh, but what it lacks in length it makes up for by its enormous height, which, from river-bed to crest, is 270 feet. Higher dams have been built in America but their advertised height often includes great depth of foundations below ground

level which, owing to the excellence of the rock, was unnecessary at Bandardarra. In so far as depth of water stored is concerned, the Bandardarra Dam is, so far as is known, the highest in the world.

The construction of two more dams has recently been sanctioned. The larger of these will be built on the Cauvery, at Metur; it will be 201-feet high and nearly a mile and a quarter long and will store 90,000 million cubic feet of water, forming thus by far the most capacious reservoir in India. The smaller, a dam 112 feet high and half a mile long, will be constructed at Vir on the Nira, thereby still further extending irrigation in the Nira Valley.

There is probably no class of work which requires greater technical skill and more unremitting attention to detail than masonry dam construction. In most countries, works of this magnitude are closely associated with the names of their designers and builders but, except in one or two special cases, there are few who can tell the names of the engineers responsible for the great dams in India. The officers who have such structures to their credit rest content with the knowledge that they have erected worthy monuments to their profession, monuments which will endure for long ages to come and be of lasting value to the countryside.

FROM TAGORE

BY MR. F. RAHMAN.

The thickening clouds do gather, but, my Love,
Thy door 's quite deaf to my entreaties vain;
How dark the night! How lone! What ravening clouds!
How throbs my weary heart with secret pain!
I share the troubles of the toiling crowd,
When fiercely shines the golden sun all day;
But in this night—so dark, so bleak, so chill,
I come to bask in thine soft beauty's ray.
How shall I pass these dreary rainy hours,
Denied the happiness of seeing thee?
The chill drops bite my flesh—Do open, Love,
Ah! turn not thou away with scorn from me.
My wandering gaze doth meet the sable sky,
My wailing heart doth wander with the gale;
The night is dark, thy inky clouds do gather,
I sit before thy door—worn, sick, and pale.

THE FAR EAST

BY MR. V. B. METTA.

LONG before the Christian era, the Mongolian peoples were famous for their fighting qualities. Ancient Persian history is full of the wars between the Aryans and the Turanians. If, according to Persians the Aryans won, it is certain that their victory was short-lived. For, in the early part of the Christian era, the Huns, a Mongolian people, over-ran the world. One of their leaders, the redoubtable Attila, advanced within a striking distance of Paris: he was also thinking of reducing Rome to a dust-heap, but death prevented him from doing so. Of the thoroughness of the great Hun leader in whatever he did there are many stories and legends to be found in the folk-lore of Central European and Scandinavian peoples. The Huns also over-ran the Middle East and penetrated farther into India than Alexander the Great had done. Then the Mongols burst over the world under the marvellous Chinghiz Khan, than whom the world has produced no greater conqueror. The conquests of this Man of Destiny extended from Mongolia to the borders of Poland on one hand to the borders of India on the other. One of his grandsons, Batou Khan carried the Mongolian arms into Germany, crushing a German army at Leignitz. A century later, appeared Timur the Tartar, who conquered an empire larger than that of Alexander the Great. The descendants of Timur founded the brilliant Moghul Empire in India. The Ottoman Turks, also a Turanian people, possessed in the days of Soliman the Magnificent an empire which stretched from Hungary to the

borders of Persia—as well as a great part of Northern Africa.

The Far East remained practically unknown to the West until less than a century ago. There were of course a few Europeans—like Voltaire—who thought very highly of the wisdom of the Chinese, but the majority of them regarded the Chinese with anything but respect. The Celestials were looked upon by the average Westerner as an extremely cruel people, who ate food which no other people in the world would dream of touching! Their physiognomy was disliked, and their pigtail ridiculed. So recently as in the nineties of the last century, the majority of cultured Western peoples took for granted that there was nothing worth considering in Chinese art, and that it was impossible to write good poetry in a monosyllabic, ideographic language like the Chinese. The Japanese were almost wholly unknown to the West till 1853, when Commodore Perry forced them with his guns to open their country to the world. And until the China-Japan war was fought, the Western peoples regarded the Japanese as nothing more than a small people, who produced pretty things on a miniature scale, smiled, fanned themselves, and took tea incessantly.

The value of the Mongolian civilization to humanity is being recognized now. The Western agnostic or atheist is glad to find that the Far East was never really dominated by a priesthood at any time in history. Confucianism is the deification of common-sense and humanitarianism. The mystic turns with rapture to Taoism, a religion or a system

of philosophy akin to Indian Vedantism. The scientist has to admit that modern civilization rests upon such essentially Chinese inventions as the mariner's compass, gun-powder and the art of printing. The Platonists find that China and India were the only two countries ruled by wise men—the first by the Mandarins and the second by the Brahmins. The socialists find the seeds of their creed in China of the pre-Christian times. The impartial historian finds that the Chinese and perhaps even the Japanese had discovered America long before the days of Columbus, as there are traces of the Far-Eastern civilization to be found in the civilization of the Aztecs, and other Red Indian tribes. Chinese arts are now given a very high place among the arts of the world. The Chinese can teach the modern world how to be industrious without being mechanical. The Chinese have attained a sense of tranquillity the true mark of civilization which is still unknown to the neurotic West. The Chinese still revere knowledge for its own sake—a thing becoming unknown in the commercialized West. The Far East is changing perhaps more rapidly than any other part of the East. Japan saw, very soon after the arrival of Commodore Perry in her waters, that if she wanted to retain her self-respect, she must learn Western methods of warfare and commerce. With a perseverance and genius for assimilation—which have never been equalled in human history, she has become up-to-date. She has also shown Eastern nations how to wake up from their sleep and make themselves respected by Western nations. The victories of Japan against Russia in 1904-'05 awakened the

whole East. Three years after the battle of Tsushima was fought, Abdul Hamid, the much-dreaded tyrant of Turkey was deposed, and a constitutional sultan was girded with the sword of Osman. Persia also established a constitutional form of government at about the same time. The Nationalist Movement in India was started and bombs began to be manufactured and used by young Bengalis. A little later, the Manchu Dynasty in China was overthrown and the republic proclaimed.

Japan has become the leader of Asia. All Oriental nations look up to her with respect and admiration, and desire to follow in her footsteps. What makes Japan unique among modern nations, is her capacity to combine the perseverance and tenacity of the Anglo-Saxon and Teutonic peoples, and the sense of art of the Latin peoples. The poet and the business man somehow manage to live side by side in the heart of every Japanese.

The attitude of the Japanese towards Western nations cannot exactly be called "respectful." If anything, it is contemptuous. Every Japanese thinks that the Western nations are decadent, and that his nation is destined to surpass them all. While they admit that the Germans are their superiors in science, they are convinced that they could have defeated the Germans in spite of their science in 1914-5, when the Germans were at the height of their military glory. Why? Because they feel that Europeans are not the equals of Orientals in sheer bravery. At present, Western nations conquer the Eastern peoples, because of the superiority of their arms, but they could not do so in ancient times, when both sides fought

with more or less the same types of weapons. The Japanese are taught from their childhood to remember how the phalanxes of Alexander the Great were turned back by Indians, how the Roman legions fled before the Persian and Arab armies, how in eight crusades out of nine, the Arabs and Turks defeated the Europeans, and how they themselves have defeated the Russians and Germans in the Far East.

China is also changing. But her change is less rapid than that of Japan, because big nations cannot modify their modes of life and thought as quickly as the smaller nations can. And then again, nations which have been the fountain-sources of a great civilization, as China has been of the Far Eastern civilization, find it difficult to adopt new institutions. Their view of life is too fundamental, their grasp of human nature too real to enable them to delude themselves that the newer institutions will bring them perfect happiness. They adopt new institutions, because they are forced by the spirit of the times to do so—and not because they feel that those new institutions are really better than the old ones. They know that all institutions are based upon some lofty ideals, but that these institutions invariably bring discontent and misery to people—because it is human beings and not angels who work them!

The spirit of the times is however moving China. The old pigtail of the Chinaman has disappeared. Chinese students flock to Japanese and Western universities in thousands to learn the new arts and sciences. Many of the Celestials don Western clothes. They are establishing schools and colleges of the Western type all over their country.

Gigantic factories for producing iron, steel, and other articles are springing up everywhere. With the patience, perseverance, and the business acumen of the Chinese, one never knows what they might not do in future!

But though apparently free, the hands and feet of China are tied by Western Powers. Her Railways, her Post Office, her customs are controlled by Western Powers in some form or other. Enraged at the way the Western nations were treating her, she tried to drive them out in 1900, but not being trained and armed for modern warfare, she failed: and what is more, she a poor country, had to pay heavy indemnities for her patriotic effort to be free!

The position of Japan with regard to China is peculiar. She knows that her salvation and the salvation of the whole Far East depends upon her friendliness towards China. But at the same time she knows that there are Western Powers in China who are there for their own benefit and for nothing else. China is a good market for any industrial country, and she is also rich in mineral wealth. If Japan stops her domineering policy towards China, it does not follow that the Western Powers will do likewise. There is no alternative therefore for Japan but to do what the Western Powers are doing. Japan wishes to establish a sort of Monroe Doctrine for the Far East. And if she succeeds in doing so, China, will get the opportunity of developing rapidly and unhampered along modern lines. When blaming Japanese militarism, Western nations should remember that it is their imperialism which has brought about the rise of Japanese

militarism. Had the Western Powers not gone to the Far East, for enlarging their territories or markets, Japan would probably still have been a politically obscure country.

The civil wars in China are not of great importance, because it is only a very small percentage of the Chinese population which does the fighting. What does matter, however, is the way in which foreign Powers treat her, for upon that depends her ultimate salvation. The Soviet Government of Russia has taken the lead in treating the Chinese Republic as an equal. A Russo-Chinese Agreement was signed on 31st May, 1924, by which the Chinese Eastern Railway has been handed over to China by Russia. The Soviet Government has also agreed to evacuate Mongolia, and abolished extra-territoriality for Russians in China. Russia claims no tariff-privileges now, and has relinquished that portion of the Boxer Indemnity which has not yet been paid. All the leased lands and settlements belonging to Russians in China have also been given up. Finally, the Russian Legation at Peking has been elevated into an embassy. There is every probability that the Japanese Government will follow suit and abolish extra-territoriality for Japanese subjects in China, and elevate the Japanese Legation into an embassy. It will then make co-operation between China and Japan possible.

The present rising in China is not essentially a Labour rising—as many people think. No doubt conditions in factories in China are appalling. Thirty years ago, China knew next to nothing of modern Industrialism. But now she is becoming rapidly industrialised. Ten years ago, there were about 500 factories

of the modern type in the country; but at present there are 1400 of them. In 1903, there were only 2 cotton mills in China, but at present, there are 83 of them. And in these mills, which are mainly owned by foreigners, the workers are over-worked. In some of them, the mill-hands work from 16 to 20 hours a day. Even children 7 years old are employed there, and they work for 14 hours a day! It is terrible. But it is fortunate that the greater portion of China is still agricultural.

Nor is the present rising due solely to Bolshevik propaganda. The Chinese do not like the Russians for having occupied Mongolia; but at the same time they do not mind accepting whatever help the "Reds" give them against foreigners. It is a nationalist rising. China wants to assert herself and take her place among the truly sovereign nations of the world. She has revolted against Western domination—as the Turks, the Persians, the Afghans, the Moors, and the Egyptians have done.

The one fact worth noting in this Chinese rising is the way General Feng is behaving. He is a Christian, but still patriotism makes him regard European Christians as his enemies. Old religious differences are sunk in the East in these days of Nationalism. The Copts and Mahomedans have sunk them in Egypt. The Mahomedans, the Bahais, and the Zoroastrians are forgetting them in Persia; and the Hindus and Mahomedans are doing the same in India. It is the birth of a new era in the history of Asia.

LIFE'S PARADOXES

BY

DR. JAMES H. COUSINS, D. LIT.

A paradox is a statement that is contradictory in expression but quite clear as to meaning. It is also called an Irish bull. When an editor in Ireland, introducing



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a new magazine, wrote: "Truly in the path of duty the waves run contrary, blowing in opposite directions," he made an appalling Irish stew of the three spheres—litho, hydro and atmo (as I have indicated by italics), but everybody sympathised with his sentiment.

But life, as well as letters, has its paradoxes, its episodes in which truth moves under the garments of absurdity, and since I am writing what is practically a Christmas article for what is practically a Hindu magazine (which circumstance is itself a paradox), I shall recount, as a beginning, a

paradox of life that overtook me at a Christmas season in Ireland nearly a quarter of a century ago.

For some years my wife and I had been enthusiastic propagandists of vegetarianism, and had resuscitated a lapsed society in Dublin to a point at which it had a complete organisation. And here comes another paradox which was no part of my first intention. At some time in the history of the society we had a group of officers, excellent and eminent people, and declared abstainers from flesh-foods, whose names (through a grim joke of destiny) were taken from the cooked aspect of the animal kingdom. The President was Henry Ham; and two Vice-Presidents were Mrs. Hogg and Miss Joynt. Naturally the Press took full value out of the paradox.

Well it happened that at the annual meeting of the Vegetarian Society about December 22 of the year (I think) 1912, I was elected president as a recognition of the notoriety I had achieved through crusading all over the three Kingdoms against the carnivorousness of the people.

Christmas Eve came a day or two after my election. During that day and until late at night shopping is brisk with the purchase of presents to be given by friend to friend on Christmas day. The shop windows have been seductively gay for a month, but there is always something forgotten or left to bargain-time; in any case a last look at the decorations must be had. Everybody goes "down town" especially in the afternoon. This means fatigue, hence refreshments. The social instinct drives the hungry and thirsty in friendly groups into one of the Cafes in the crowded shopping streets, and jokes, good wishes and a friendly quarrel as to who will have the pleasure of paying the bill are common.

My wife and I were heading for a Cafe when she suddenly stopped at a corner exclaiming *Oh!* I have said that we were

vegetarian enthusiasts. But we were not bigots. For ourselves, we were out-and-outers, and would have died of starvation rather than fall below our ideal. But for others we recognised limitations. We were like the little girl vegetarian who one night, when saying her prayers, added—"and please, God, make everybody vegetarians to-morrow" and then her feminine instinct of domestic economy led to a quick reservation, and she added—"except a few to eat up what's left." My wife's exclamation was such a reservation. Personally we would celebrate the birthday of "The Prince of Peace" in the spirit of "peace to all beings." But our "domestic assistant" (the new name for "servant") was one of the large body of persons who could not possibly keep Christmas without eating a slaughtered fowl: it would be a sin against that more than sacred thing, Custom. We could not impose our own practice on her—all sorts of ugly consequences might ensue to her. Remembering this, my wife decided to buy the girl a chicken (ready for cooking); and since the hour was late and means of delivery impossible, it was decreed by Destiny that I should carry the dead fowl home—that I should be a hearse carrying a flayed corpse to its cremation ground confined in a newspaper:—not much of a joke for Christmas Eve and a birthday celebration, yet it showed its humorous side in a short time.

We went to our favourite cafe and soon were immersed in the personal interests aroused by meeting friends, exchanging the season's greetings, and acknowledging the congratulation of mutual abstainers from flesh foods (a number of whom had sought the same favourite cafe) on my being paid the highest compliment in the gift of their national organisation.

Then something happened. I think it was when my wife and I gathered up our parcels to take our departure for home that a smile went round a circle of friends, broadened to a grim, and broke in hearty laughter. I saw that the lines of laughter converged to the parcel under my arm. I had assumed that the parcel was quite unidentifiable; but I

had counted my chicken before it was delivered. The Comic Muse had seen to it that the head and neck of the deceased rooster should work its way through the paper cover; and its open beak seemed to join in the laughter at the sight of the paradox of the newly elected President of the Irish Vegetarian Society carrying home a Christmas chicken.

Explanation was useless: more, it was undesirable, for there is nothing more obnoxious to an Irishman or woman than the killing of an absurdly funny situation by a rational explanation.

Paradox again overtook me in the early summer of 1925. It is said that all roads lead to Rome. Mine did, for on Saturday, April 25, my wife and I were standing under the great dome of St. Peter's, absorbing the architectural, sculptural and pictorial wonders that Michelangelo, Bernini, Raphael and their immortal kindred in the arts had assembled there to the glory of God and the scarcely less glory of man. Yet (and here is a paradox of history, a preliminary to the one I am going to tell) the building of this vast Catholic Church turned out to be the creation of the burial vault of Catholicism as a catholic universal Religion. Up to the laying of the foundation stone of the basilica of St. Peter at the centre of Christendom in 1506 and for the 120 years of its construction, the Church wielded universal power both spiritual and temporal in Europe and dreamt of world dominion. But the completion of the vast edifice called for more money than was obtainable by normal means, and "indulgences" (remission penalties to sin) were granted on a large scale for contributions to the building fund. This brought the required money. It also brought the Reformation. A friar called Martin Luther nailed a protest against indulgences on a church door, and by that act signalled the setting free of the human spirit in the Protestant movement that broke the dominion of Catholicism in Europe and dissipated its dream of world-empire.

I was gazing at the roof of the great chancel (having put my back to Bernini's altar whose twisted pillars offended something

in me) when a young man greeted me by name, and in a mixture of what to him seemed pleasure and to both of us was surprise, told me that he had met me ten years previously in the house of his parents near Liverpool. He was then a boy of twelve feeling out to expression. He had heard I was a poet, and had obtained copies of some of my books, and had put a halo of romance around them and me. He was now an art-student on a tour of northern Italy. The circumstance seemed absurd enough to develop into paradox—the dragging of a Protestant-born Irishman from Hindu Madras to Catholic Rome to let him know that the poetry of his youth was remembered in Liverpool. But we could not follow the whimsy of destiny further just then, as Signor Cook (we were on a privately guided tour by that excellent house) was giving us distant hints that even in the heart of "the eternal city" there is a thing called time.

Through this semi-paradox of Saturday we passed to the complete paradox of Sunday. Our guide's duties ended on Sunday afternoon. Three subsequent events were open to us—Wagner's opera 'Parsifal', Beethoven's Choral Symphony, or the Papal Benediction. Signor Cook solved our dilemma by reminding us that while we might hear the two musical works elsewhere at other times, we could never see the Pope except in St. Peter's and we could not even have seen him on this occasion only that he was coming specially to bless the thousands of pilgrims who had come from all parts of the world in this, the Holy Year. We saw the uniqueness of the occasion. We saw also that it was our duty, as members of the Theosophical Society (which sees all religions as paths towards spiritual realisation) to represent the Society at a function in the chief church of Catholic Christendom in the presence of its supreme Pontiff. So we secured seats in a reserved enclosure on the south side of Bernini's altar, and an hour before the opening were packed as microscopic entities among at least forty thousand people who had been expeditiously shepherded to their places by polite and alert

ushers in resplendent uniforms. We spent the interval in a further study of as much of the basilica as was in our view (enough indeed for a year) with frequent glances at the wonderful costumes of the Swiss guard and the various grades of Church nobility who assembled. At intervals groups of pilgrims broke into hymns that disengaged themselves from the general murmur as of a sea washing in caves, shaped themselves into clouds of sound that floated and clung about the overhead spaces and spilled in a shower of crystalline fluid melody from the inverted chalice of Angelo's dome.

These interludes of devotional song gave a touch of sanctity to what was getting perilously near the borderline between the solemn and the sensational. Section by section the chancel was lit up by groups of electric light, until it took on the guise of a brilliant proscenium for a theatrical performance. The murmur of the congregation became sharp with an expectation that had lost all inwardness and was entirely in the eyes and on the earth. When a trumpet-march was sounded at the distant entrance accompanied by clapping and cheering, all sense of religion disappeared from the crowd, and with it all trace of good manners whose sign is thought for others. A number of people, men and women, stood up in the front of our enclosure, not on the ground as an act of reverence might have demanded, but on the seats in a mere reversion to the primitive desire to satisfy their own desire for sight. Some of those behind entered a protest. A country priest of ascetic countenance near me tried in vain to get the offenders to sit down. Others mounted the seats all round us, leaving my wife and me and the priest in a hole whose rim was craned necks and staring eyes. The priest rebuked the crowd for mistaking the church for a theatre. Words failed me at the spectacle of selfish stupidity, for any baby could see that even were we seated on the floor we should have an uninterrupted view of the Pope being carried in his chair above the heads of the attendant cardinals. I felt that I too would have to become as stupid as the rest; but

some touch of the Lutheran spirit moved me to at least one attempt at protest, and before I quite knew what I was doing I had, not one umbrella handle but two (I was holding both my wife's and mine) digging at the ankles of a hefty woman in front of me, like a shepherd trying to drag a silly sheep from error in the hope that the others would follow. But the effort was useless. I might as well have tried to dislodge one of the pillars. The look on my wife's face told me that paradox was about, and I had a momentary flash of realisation of the absurdity of a male Ulster Protestant trying to hook recalcitrant female Catholic ankles in St. Peter's but I had not time to chew the sweetness of humour out of the occasion, as the papal procession was now within sight, and I became as ferociously determined as everyone else to get my eyeful of benediction from the uplifted right hand of the pontiff, and elbowed a place for two, on a bench side by side with the ascetic-faced priest who also had reached that height of spiritual humiliation.

The trumpet-march was blaring out what seemed to me a poor dance-tune. The cheering had accompanied it along the crowded nave like an enormous sound-monster that swelled as it drew into itself the acclamations of the people and at length engulfed our transept in a wild whirlpool of clapping, handkerchief waving, hurraing and cries of "Papa! Papa!"

When the Pope reached the chancel the demonstration subsided. Music began—a

beautiful blend of organ and male voices rising and falling, advancing and receding, like St. Cecilia's angel seeking incarnation in the joint souls of the great multitude. I assumed that the tumult of personality was past, and that the super-personality of religious devotion had arrived; and I gave myself up to the holy ministration of music as a Jacob's ladder by which the soul may ascend from earth to heaven. The generalised rustle of forty thousand individuals, being inevitable, was no drag on my ascent; but something behind me seemed to pluck at the skirts of my consciousness. It became so insistent and strident that I lost my hold on the ladder and fell into realisation that in that sacred place and at that sacred service a man and a woman were loudly talking trivialities. I tried to get accustomed to the irreverent and ill-mannered intrusion, and to get my feet once again on the rungs of celestial sound. But my effort was in vain, and my outraged sensibility sought to get rid of the nuisance by open rebuke. I turned sharply with a *hish!*—and found that the offenders were not gadding tourists, as I had dimly thought, but a priest and a nun! My sudden smile must have given them a bigger shock than my rebuke; but the smile was not for them; it was for the humour-devas who had gone to all that elaborate trouble to stage the paradox of a Nonconformist Belfastman (a one-time member of an Orange Lodge) rebuking a priest and a nun for irreverence at a service in St Peter's in Rome under the eye of the Pope!

THE TREATY OF LOCARNO

By MR. M. V. SUBRAHMANYAM, M.A., L.T.

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IT is within the knowledge of students of Foreign Affairs that last year the British Government refused to accept the Geneva Protocol. Since then Mr. (now Sir Austin) Chamberlain has made no secret of the fact that the security problem could be solved only by an arrangement which would prevent troubles arising from the area where they are

most likely to spring. In other words, Sir Austin desired to bring about a better state of affairs on the Western frontiers of Germany, and if that was secured, so he thought, a great step would have been taken to establish general peace. It is this policy that is enshrined in the Treaty of Locarno, for the treaty guarantees the inviolability of

the frontiers between Germany and Belgium, and Germany and France.

The first article of the treaty guarantees the inviolability of the frontiers between Germany and France, and Germany and Belgium, and maintains the territorial status quo which these frontiers establish.

In the second article Germany and France and Belgium give an express undertaking not to make an attack on the other. But if Germany makes vast preparations for war in the demilitarised area in the Rhineland, France is empowered to declare war on Germany.

The third article deals with the peaceful methods to settle disputes between Germany and France and Belgium. Justiciable questions—questions involving rights in the strict sense of the term—are to go before a competent tribunal, and the decision of that tribunal is binding on the parties concerned. Other disputes arising out of the conflict of political or economic interests are to be referred to a conciliation commission, but if the decision of the conciliation commission is not satisfactory to one of the parties, the matter should go before the Council of the League whose decision is final.

Article four is of special importance to us, as it affects Great Britain. In case France is attacked by Germany, or Germany by France, the attacked power is to report it at once to the Council of the League, and if the Council is satisfied that the attack has been made, it authorises Great Britain to go to the assistance of the attacked party. Again if the guarantor, say Great Britain, feels that there is a breach of the Treaty of Locarno, and that delay is dangerous to the attacked party it can immediately go to the assistance of the attacked power without the League's sanction. But when the Council of the League after going into the question of who broke the Pact gives its decision, that decision is binding on the guarantors, namely, England and Italy.

Article five contains the guarantee of the arbitration conventions between Germany and France and Belgium.

Article six does not invalidate any special

rights enjoyed by any party under the Treaty of Versailles.

Article seven is also of importance as it makes it clear that the Treaty of Locarno does not undermine the authority of the League of Nations. As we have seen above, (Refer Article 4) in case of attack, an allegation that such an attack has been made is to be reported to the Council of the League, and the Council after going into the question of who is aggressive, would authorise the guarantors to help the attacked power. If it takes time for the Council to meet and arrive at a decision, the guarantors can proceed to help the attacked party, but as soon as the decision of the Council is communicated to them, they must abide by that decision. Again as we saw above (Refer Article 3) justiciable questions should be referred to a competent tribunal within the League, and other disputes to a conciliation commission or the Council of the League. The Treaty of Locarno does not therefore weaken the position of the League; but on the contrary, as the preamble says, "provides supplementary guarantees within the framework of the League."

Article eight deals with the duration of the Treaty of Locarno. When the Council of the League feels that the League is strong enough to protect the parties to the Treaty, the Treaty will have served its purpose, and its existence can be terminated.

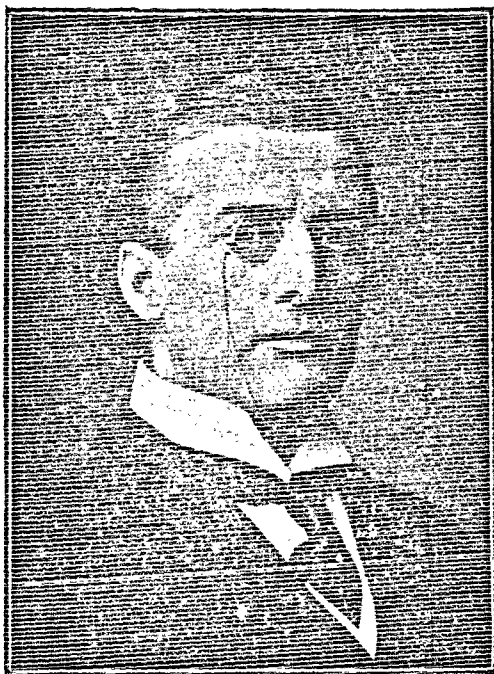
Article ten says that Germany's entry into the League of Nations is a *sine qua non* for the success of the Treaty. The Treaty will not therefore come into force unless and until Germany enters the League.

At Locarno arbitration treaties between Germany and Poland, and Germany and Czecho-Slovakia were also drawn up.

The details of the Treaty (as given above) were drawn up at Locarno by the representatives of Great Britain, France, Germany, Belgium, Italy, Czecho-Slovakia, and Poland, and the Treaty was signed at London on December 1. The Treaty has been ratified by the British Parliament, and by the German Reichstag. We can therefore well believe that

the Treaty of Locarno supplies a longfelt want in European politics.

"The Treaty of Locarno" remarked Sir Austin Chamberlain in the House of Commons, "is a treaty aimed at none, threatening none. It is a Treaty of Mutual Guarantee among the powers concerned to preserve peace on their



SIR AUSTIN CHAMBERLAIN.

frontiers and between themselves." It therefore seeks to establish an atmosphere of peace in an area where troubles are most likely to spring. Victor Hugo once said of the Rhine, "For thirty centuries, it has seen the forms and reflected the shadows of almost every warrior who has tilled the Old World with that tool they call the sword." Students of European History know how often great historical dramas ghastly in their nature were enacted near the Rhine, and students of the Post-War period know how near the Rhine a tragedy was enacted, namely the occupation of the Ruhr by France. The western frontier of Germany has been from remote times, the

battle-field of Europe. Since the nineteenth century France has been possessed with the fear of Germany. It was fear of the future that was at the bottom of the French occupation of the Ruhr. What the Locarno Pact does is to give an assurance of peace and security to the nations who thought themselves most threatened and insecure. In so doing the Locarno pact has paved the way for a general desire for disarmament—a question which will be taken up shortly by the Council of the League.

Another merit of the Locarno Pact is that it strengthens the authority of the League of Nations. We have already pointed out when discussing Article 7 how effective the authority of the League becomes by the Locarno Pact.

Perhaps the most important feature of the Treaty is that it has enabled Germany to join the League of Nations. Germany was hesitating for a long time to join the League, but now that her security is assured by Great Britain and Italy, she has no objection to join the League.

The Locarno Pact by establishing peace on the Western and Eastern frontiers of Germany, has prepared the way for a general peace in Europe. The success at Locarno was mainly due to the labours of the English Foreign Secretary. Rightly therefore has he been knighted by His Majesty the King-Emperor in recognition of his services at Locarno. But it should be noted that a friendly atmosphere between Germany and France was created by Mr MacDonald a year ago at the time of the London Conference. What Sir Austin did was to take due advantage of this friendly atmosphere and come out with his Locarno Pact.

The Locarno Pact is thus a great landmark in the history of British diplomacy. The Treaty makes war infinitely more difficult and makes it far less possible for war to break out on some trivial or even important issue. That is the achievement of Sir Austin Chamberlain, the hero of Locarno,

SIR MUHAMMAD HABIBULLAH

865

BY MR. C. SUBBA RAO, B. A., L. T.

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A SCION OF THE CARNATIC FAMILY

THE Hon'ble Khan Bahadur Sir Muhammad Habibullah, K. C. I. E., Kt. is a son of the late Mr. Aushukh Hussain Khan Saheb, a scion of the famous and ancient Carnatic family. He was born on September 22, 1869, and after completing his education in the "Zilla" High School, Saidapet, prosecuted his studies for law for which he had an ardent liking, and joined the Bar at Vellore in July 1888. He soon attracted the attention of the authorities, and was appointed to the various honorary offices open to the Non-Officials in the mofussil.

LEADER OF THE VELLORE BAR

For a period of 13 years he commanded an extensive practice as a Vakil and was recognised to be the leader of the Bar. He laboured much for the welfare of the public; and in 1901 he devoted all his attention to public affairs to the entire exclusion of his legal practice, and thoroughly acquainted himself with the administrative and legislative details of Local Self-Government. He was elected as Non-Official Honorary Chairman of the Vellore Municipality in July 1895 largely through the suffrages of his Hindu brethren on the Council. In this capacity for a period of three years he guided its affairs, with consummate tact for administration.

MUNICIPAL AND ADMINISTRATIVE WORK

After giving up a very lucrative practice at the Bar, he accepted the office of Secretary of the Municipality in September 1901 and made the great personal sacrifice involved thereby continued in that Office until September 1905, when he was made its paid

Chairman. He was specially chosen by the authorities for these Offices as, before he became the administrative head of the Municipality, its affairs had been in such a notorious state, that the Government had found it necessary in the interest of the taxpayers to dis-enfranchise the Municipality in 1900. From the year 1905 till 1919 for a period of over 14 years, he filled the Office of Chairman and showed remarkable industry, zeal and public spirit in the administration of the Municipality. It was during this period that the town secured the benefit of a protected water supply, which eradicated the scourge of cholera to which the city fell a victim every year, as also a Drainage Scheme. He was able to launch these schemes by wise and judicious handling of the finances of the Municipality. He laboured hard to improve the amenities of life in the town and was very keen on improvement schemes for which he was able to obtain appreciable financial aid from Government. He was no less responsible for bringing into existence an up-to-date Hospital in the place of an old and ill-adapted building which served the purpose. He brought about numerous improvements in the city and it is no exaggeration to say that it was due to him that Vellore was recognised as a model Municipal City. A full-size oil painting of Sir Muhammad, which was unveiled by the Hon'ble the Chief Minister to the Madras Government in 1923, adorns to-day the Lakshmanaswami Town Hall of the City as a reminder of his beneficent activities.

HONOURS AND GOVERNMENT RECOGNITION

In recognition of his disinterested devotion to public weal a certificate of Honour was awarded to him by the Government in 1897 on the occasion of the Golden Jubilee of Her late Majesty Queen Victoria and the title of "Khan Bahadur" conferred upon him in 1905. As the Vice-President and President of the Vellore Taluk Board and subsequently as Vice-President of the North Arcot District Board he earned a reputation for administrative capacity and was in 1917 elevated to the position of the first Non-Official President of the District Board, North Arcot. As an active and vigilant member of the pre-Reforms Legislative Council from 1909 to 1912, he shared in the discussion of many important questions concerning his electorate and was noted for the courage of his conviction. He was regarded as the best orator on that body next to Sir Arthur Lawley, the then Governor of Madras. It is noted to his credit that he was elected to the Madras Legislative Council by a mixed electorate consisting of mostly Hindu voters, representing North Arcot, Chingleput and Nellore Districts. Such was his popularity among the Hindus that they vied with one another in giving their votes to him, in preference to other rival Hindu candidates.

He attended the Coronation Durbar of H. I. M. King George V in December 1911 as the guest of the Madras Government, and was one of the few who was chosen for that rare privilege of paying homage to His Majesty on the occasion of the Coronation. He had also the honour of being presented to the King Emperor at the Royal Court held at Calcutta after the Coronation.

In his Council work, as in other fields of public activity, there was not a single Committee or Conference convened by Government, in which his participation had not been secured, nor was there any administrative or legislative measure of importance in which his advice was not sought by the Local Government and the District authorities, showing the great regard in which his views were held by them.

AS MEMBER OF COUNCIL

It was in the year 1919 that his exceptional merits found suitable recognition when he was appointed by that sagacious and shrewd statesman Lord Willingdon as Temporary Member of the Executive Council during the absence of the Hon'ble Sir P. Rajagopala Achariyar on leave for 6 months (July 1919 to January 1920) and in that capacity he held the portfolio of Local Self-Government with credit. On the expiry of this period, in view of his wide knowledge and long experience of Local and Municipal Administration, he was nominated as expert member to steer the District Municipalities Bill through the Legislative Council.

MADRAS CORPORATION

In April 1920, he was appointed Commissioner of the Madras Corporation and was the first Non-Official to be chosen to that Office under the Madras City Municipal Act of 1919. In June of the same year he was the recipient of the title of C. I. E. in recognition of his meritorious services as Temporary Member of the Executive Council which His Excellency publicly acknowledged in his speech at Vellore, in reply to the address of the Municipal Council.

BACK TO THE COUNCIL

On the introduction of the Reforms in

December 1920, he was appointed permanently to the position of Member of the Executive Council and took his seat on December 17, 1920. He held charge of the Revenue portfolio and inaugurated far-reaching reforms in the Land-Revenue Administration of the Presidency. By his frequent tours, he came into touch with the land-owning and agricultural classes and solved the problems affecting their welfare at first hand. He endeared himself, in particular, to the people of the Ceded Districts by his sympathetic and humane famine measures during the years 1921 to 1923 which were suitably acknowledged by the representatives of these Districts in the Legislative Council. Although Sir Muhammad assumed charge of the most important portfolio in the Provincial Government without any previous training or experience of the intricate and complex problems of Land Revenue administration, yet it must be said to his credit that he left the Department with an impress of his efficient, tactful and sympathetic management of its affairs.

He has always held independent and authoritative views on all matters of administrative import. He gave valuable evidence before the Royal Commission on Decentralization and the Islington Public Services Commission and was appointed as the Provincial representative of the Indian Reforms Committee.

Further honours were in store for him. A Knighthood was conferred on him in June 1922.

MEMBER OF THE VICEROY'S COUNCIL

Sir Muhammad was a member of the Royal Commission on Superior Public Services in India presided over by Viscount Lee during

1923-24 and he contributed not a little to the Commission's main recommendations on Indianization and Provincialization of Imperial Services. He returned in March 1924 for a few months, as Senior Member and Vice-President of the Madras Executive Council; and in December 1924 was elevated to H. E. the Viceroy's Executive Council as Member for Education, Health and Lands to fill the place vacated by the Hon'ble Sir Muhammad Shah. He has been since appointed as Pro-Chancellor of the Delhi University. In June 1924 he was made a K. C. I. E. It is confidently anticipated that he is destined for further honours and distinctions at the hands of His Majesty the King Emperor.

A POPULAR OFFICIAL

He is a 'persona-grata' with the people of Madras. On the eve of his departure from Madras in December 1924 to Delhi, there were numerous public demonstrations and entertainments, to give expression to the feeling of esteem and affection in which he is held by the Europeans, Hindus, Muhammadans and Indian-Christians alike. At a public dinner given in his honour on the 18th December 1924 at the Moore Pavilion, Madras, responding to the toast to his health proposed by the learned Chief Justice Sir Murray Coutts-Trotter, and seconded by the late Sir P. Thyagaraya Chetty, the Hon'ble Sir Muhammad made a characteristically eloquent, modest and graceful speech, instinct with a feeling of deep attachment to the Province of his birth. After expressing his grateful thanks for the honour done to him, he concluded:—"Of course on an occasion like this when I am leaving my old friends, my familiar en-

vironments, the fields of labour where I have toiled and milled, and all that is near and dear to me in this Province, to take up a position of responsibility by no means less than the one that I now fill, in a place where I have yet to make friends, to environments with which I have yet to become familiar, I feel seized, as it were, by a certain degree of trepidation. But the consolation that I feel on an occasion like this is that my friends are encouraging me while I am yet at the threshold of that office. They are assuring me of their continued goodwill towards me. They give me the hope that, wherever I may be, I can always rely upon their comradeship, their cordial relationship with me and their help and assistance. And above all, I have got also this consolation that when I am going, I do so with the pride that my friends who are wishing me good-bye to-day, elated probably by the fact that I have not so far disappointed them in my performances, are wishing me god-speed in my new sphere of work. May it be that that Providence which has given me until now strength, courage, health and life to shoulder the responsibilities which had fallen upon me, will continue to give me the same courage, the same fortitude and the same common-sense, so that I might shoulder those future responsibilities also with courage and firmness! Can you not imagine, my friends, with what a heavy heart I go? But let me assure you that although I am going to what may be regarded as the heights of Olympus, the Madras Presidency will still continue to occupy a warm corner in my heart. Further this Presidency being not only my land of birth, but also my first and foremost love, will continue to demand from

me special attention, and I can assure you that whenever opportunity offers itself, or rather to be quite plain with friends, I shall create opportunities as often as I possibly can, I will try to see my friends often and enjoy a warm shake of hands with them.

I am afraid I cannot at this juncture say anything as to what I will do or will not do in my new position. As I am now Member-designate of the Viceroy's Executive Council. I have not yet entered upon my duties, and I shall therefore not venture to make any promises as to my future performances, but will only rely on your confidence that in my present and past careers I have not disappointed the expectations of my friends, (Hear, hear). I rejoice in the fact that by my accession to the Viceroy's Executive Council, Madras shall have the honour of claiming a majority on that Council. That, indeed, is a gratification in which Madras may well indulge. And I fervently hope that when I come back after laying down the reins of my future office, I shall still have the pleasure of knowing that I have not disappointed my friends." (Loud cheers).

An eloquent speaker and a trenchant writer, gentle and alert in appearance, catholic and large-hearted, highly thoughtful and cultured, known alike for his devotion, courage, sympathy and insight, this distinguished nobleman enjoys in a pre-eminent degree the respect and confidence of Government and the love and affection of the people, as it is given to few in the illustrious roll of public men in India. As an administrator and statesman, he has made a name; and as a premier Muhammadan nobleman of India, he is held in universal esteem.

Referring to his public career the *TIMES OF INDIA*, Illustrated Weekly, dated 23rd January 1923, in the course of a brief review, paid a tribute to him with something of a prophetic insight, in the following words:—

"An accomplished speaker, courageous in his convictions and sympathetic in his outlook, he has made his mark as an administrator and statesman; and not yet has he reached the pinnacle of his political career."

From a seat in a Municipal Council to one in the Cabinet of the Indian Empire, the

record of this distinguished public servant is a shining example to every public worker and patriot. In the words of the Earl of Rosebery—"These great men form the pedigree of nations; and their achievements are their country's title-deeds of honour. The dark mass of humanity passes to the grave, silent and unknown. It is these men, who stand forth and mark the march of generations. Here stands one who embodies honest faith, honest toil and honest devotion to duty."

The Marvels of Modern Physics

By DR. H. PARAMESWARAN, M.A., Ph.D., D. SC., F. INST. P.

Professor of Physics, Presidency College, Madras.

THE recent contributions of physics to the advancement of our knowledge of things have been so many and so varied that it may well be said that it has satisfactorily solved, most of the difficulties that barred the progress of the sciences towards the close of the nineteenth century. And when one attempts to give a popular exposition of the subject in its modern form one is sure to come across difficulties of an unprecedented nature. Not only has a systematic survey of the difficulties to be made but also a mass of complicated experimental and theoretical evidence accumulated during the last twenty-five years that has enabled us to solve these difficulties has to be presented in a concise and connected form if people are to realise the marvellous progress made in the science. This is specially difficult in dealing with some of the fundamental concepts of physics which are not chance inventions of a single inventor but a slow growth as a result of years of painstaking research by a large number of

physicists apparently engaged on so many diverse problems. The difficulties of the task are further increased when one is tied down to a popular exposition of the subject.

McCabe an able writer in popular scientific matters has attempted this rather difficult task in writing the present volume on the marvels of modern physics.* From the title one is perhaps tempted to find in it a popular version of the spectacular triumphs of modern physics such as X-rays, wireless telegraphy, etc. But actually McCabe in writing this little book seems to have set himself to do more by trying to present in addition, the really marvellous triumphs of physics in arriving at the true fundamental concepts of physics, by the direct measurement of quantities, bodies, and forces of infinitesimally small magnitudes. The discontinuous structure of all matter made up of aggregates of elementary electrons and protons, and the etherial

* The Marvels of Modern Physics, by Joseph McCabe, London Watts & Co., Johnsons Court, Fleet Street, London, E.C.4. 128 pp. 2s. 6d.

medium in which so much of action is going on and about which so much of controversy is still in the air, are all clearly discussed and explained.

By the nature of the case for a good understanding of the mass of information given in the book some amount of preliminary knowledge of the subject is essential. At the same time it cannot be denied that the

author has treated a rather difficult subject about which many laymen are so anxious to have some understandable information in as clear and simple a language as is possible in the circumstances. As a concise resume to help junior students of physics to have a comprehensive view of the present state of our knowledge of the subject, this book seems to be specially valuable.

SIR ABBAS ALI BAIG

SIR ABBAS'S ANCESTORS

MIRZA ABBAS ALI BAIG, who succeeded Syed Husain Bilgrami to the India Council, comes of an old military family, who trace their descent back to those sturdy sons of the mountains, the Chaghatais, who under their illustrious clansman, Mahomed Zahiruddin Baber, overthrew the Pathans and established their dominion in India in 1526. Mr. Baig's ancestors came down with the Imperial Army to the Adilshahi Kingdom of Bijapur, when it was wrested by the Moghuls from the feeble grasp of Sikander Adil Shah, and one of them, Mirza Imam Ali Baig, was in command of the Bijapur forts just before the establishment of British Sovereignty in the Deccan. Mr. Baig's father was a Commissioned Officer in the British Army and fought under the British flag in the Afghan, Sikh and other wars, and in the Mutiny, and had his breast covered with medals.

THE MIRZA'S EARLY CAREER

Mr. Baig received his education at the Wilson College, Bombay, where he held a Senior Scholarship throughout his career. He graduated in 1878, topping the list of

successful candidates from his college. In January 1882, Mr. Baig was appointed Deputy Educational Inspector for Muhammadan schools in the eleven districts of the Central and Southern Divisions of the Bombay Presidency. During his tenure of office, Muhammadan education received a great impetus, the number of schools nearly doubling in three years' time. Schools for girls were established at the more important centres of Muhammadan population, and the training of teachers was placed on a sounder basis.

AS DEWAN OF JANJIRA

In March 1886, his services were lent by Lord Reay's Government to the Janjira State to serve as Dewan to Nawab Sir Sidi Ahmed Khan. When he took charge of his new post, the State Treasury was quite empty, and corruption and mismanagement were rampant in almost every department of the administration. His administration was characterised by vigour and efficiency, both unknown so far in the annals of that maritime State. Every branch of the administration was reorganised; the finances of the State were placed on a sound basis; municipalities, and

dispensaries were established in all the principal towns; the Victoria Water Works, which have so greatly improved the health of the capital town, were started; the number of schools was increased; and, though several vexatious imposts were abolished, the revenue was considerably augmented. Year after year the administration received the warm commendation of the British Government, and when Mr. Baig relinquished his post in 1889 on being appointed a Statutory Civil Servant by the Marquis of Lansdowne, the State Treasury had a balance equal to a year's revenue, and the State was considered to be quite as well administered as any part of the adjoining British territory.

A BOMBAY CIVILIAN

On his admission into the Statutory Civil Service, Mr. Baig was posted to Thana, where he served for three years with distinction as Assistant Collector and Magistrate, passing all his Examinations with credit, and heading the list at the final test before his confirmation in the service. In 1892, he was transferred on special political duty to Kathiawar to serve on the Prabhas Pattan Commission. In 1893 he acted for a brief period as a Presidency Magistrate in Bombay, and in June of the same year he was appointed Oriental Translator to Government. In 1901, the post of Reporter on the Native Press and Registrar of Native Publications was merged in his office. He became soon after Secretary to the Civil and Military Examinations Board and to the Central Committee for Departmental Examinations. Mr. Baig was appointed a Fellow of the Bombay University in 1887 and a Justice of the Peace in 1894.

The designation "Oriental Translator" does not perhaps convey an adequate idea of the multifarious responsibilities devolving on this official in Bombay. He had, in addition to his other duties, to assist the Political Department in all ceremonial matters, such as Durbars, State visits etc., to advise the authorities as to the social status of the native gentry desirous of entering the portals of Government House for attending certain social or State functions, to report on the eligibility of the aspirants for presentation to Royalty or the Governors, and to serve as the medium of communication between the representatives of the King-Emperor and those of the Native Chiefs who were not familiar with English. He had also to report on the entire Native Press of the Presidency, and to extract the essence of all Press criticisms on the policy and measures of Government and to condense the grievances of the ryots for such action as might be called for. Needless to say that these extremely delicate functions call for the exercise of exceptional tact and judgment, as any lapses from the strictly right course might give offence to the susceptibilities of the public or arouse the disapproval of the authorities.

Mr. Baig is known to have satisfactorily discharged all the duties of this onerous office during the period of eleven years he was in charge of it. He worked very hard during the last visit of His Majesty as Prince of Wales to India.

AS DEWAN OF JUNAGADH

His services were lent to the Junagadh State, in 1906, where he was serving until his appointment to the India Council, in 1910. That State during his Dewanship

made good progress. Within the quinquennium he was privileged to be at the helm of affairs there, he evolved order out of confusion, prosperity out of impending bankruptcy and initiated progressive schemes in all directions. As a writer who examined the conditions before and after the Mirza's four years' Dewanship of the State truly pointed out: "He inaugurated progressive schemes in every direction. Large schemes of irrigation were tackled and, as a consequence, the area under cultivation was greatly extended and larger crops insured. Scientific conservation of forests was begun, and over 50,000 trees were planted by the road-side. Railways, roads, bridges, water-works, markets, and hospitals were built or projected. Impetus was given to industrial life. The annual value of trade rose from Rs. 4,000,000 to Rs. 11,000,000. The prosperity brought about by these economic measures enabled the Dewan to increase the annual revenue from Rs. 1,900,000 to Rs. 3,200,000. Mirza Abbas Ali Baig did not hoard the surpluses that accrued, but spent them upon building public works and upon extending education."

"I have been looking," said H.E. Sir George Clark, the Governor of Bombay, when he visited Junagadh, "into the Administration Reports of Junagadh and I cordially congratulate Your Highness upon the position to which you have raised this important State. The facts speak for themselves. In all that implies thoughtful care for the happiness and advancement of the people, there has been steady progress. The results are plainly to be seen in a prosperity which nothing but exceptionally bad seasons could check. The growth

of the cultivable lands and the increase of production under well and canal irrigation are most noteworthy, while the development of trade to the extent of an average annual increase of 33½ lakhs is an example of prosperity for which it would be difficult to find a parallel. I am specially glad to know that there is now an organised Forest Department. Unquestionably the rainfall of parts of Kathiawar has been diminished by reason of indiscriminate cutting and the conservation of forest areas on scientific lines is essential, although we find it very difficult to make our people realize the fact. The surpluses of a revenue that proved a record last year are being expended on public works of permanent utility and are exactly calculated to advance the health and happiness of the people, while the feeder railway, which I am to have the honour to open to-morrow, will promptly stimulate trade and agricultural development. A fair future lies before Junagadh under the beneficent rule of Your Highness. All that His Highness owes to the wise and beneficent administration of Mr. Baig."

IN THE INDIA COUNCIL

Though the Mirza was a successful administrator in two Native States as well as in British India and was very popular with those immediately concerned his name was not familiar to the rest of India. Indeed, when in 1910 he was suddenly appointed by John Morley to take the place of Mr. Bilgrami on his Council, the appointment was by no means much favoured. Commenting on the appointment the PIONEER wrote: "Until the other day it would have seemed passing strange that anyone on hearing of an

appointment to the Council of India should have to stop and ask who the Member was." Evidently John Morley's intention was to preserve the balance between Hindus and Mahomedans in his Council. That a Mahomedan should be appointed for the place vacated by Mr. Bilgrami was understood in the then prevailing temper of Muslim thought in India. But the public desired that the Secretary of State should have the benefit of a Councillor selected from among the more prominent public men, in the wider arena of Indian public life. Why go to an obscure Native State and for an officer in the routine of the services? In the Mirza's case however the experiment proved a success principally because of his own exceptional abilities. THE TIMES OF INDIA welcomed the appointment and congratulated the Secretary of State on his choice of "so able, experienced and independent a representative" of the Mahomedan community for his Council. And events fully justified the choice. For during the seven years that he spent in Whitehall—the last year as Vice-President of the Council—Mirza Ali Baig championed the Indian cause against traducers and reactionaries. In persuading the Secretary of State to go ahead with progressive measures, in winning the acquiescence of civilian colleagues with pronouncedly reactionary opinions, he brought to play all the tact and experience he had gained in the Native States. He could be firm, fearless and independent and at the same time tactful and courteous. For several long intervals, says one who knew him, Mr. Baig was the only Indian on the Council, and his strong and persistent advocacy of the Indian cause was of exceptional

value. Not unoften he was opposed by a solid phalanx of Anglo-Indians on the Council but he continued to exert his influence though in a minority.

"Mirza Abbas Ali Baig's presence at the India Office was particularly useful during the last three years, when grave questions affecting India's destiny arose for consideration and settlement. Among these problems were the Indian demand for Self-Government, the Indianisation of the higher branches of the Administration, the partnership of India in the British Commonwealth of Nations on a footing of complete equality, the abolition of indentured labour, and the treatment of Indians in the Self-Governing Dominions."

Those services naturally won him the regard and esteem of his countrymen. Nor were the Government unmindful of his great work on the Council. For, soon after his retirement from the India Council, after serving his full seven years' term, His Majesty the King bestowed on him the insignia of a K.C.I.E.

A FINE SCHOLAR

Sir Abbas is a fine scholar of Persian and is acquainted with eight Oriental languages. The Glasgow University in recognition of his scholarship conferred on him in June 1912 the Degree of LL.D. *in causa honoris*.

LADY BAIG

The present Lady Baig, for Sir Abbas married a second time, is a cultured and accomplished lady. "She is a progressivist in thought, speech, and action, vitally interested in movements of reform, and withal a devoted wife and mother and a careful housewife."

Educational Activities of Arya Samaj

BY

PROF. SRI RAM SHARMA, M. A.

OF all the indigenous societies working in the cause of education, the Arya Samaj has the largest amount of work to its credit. Of course, the credit for showing the way in this direction belongs to the missionaries whose work began very early. Yet the Arya Samaj has copied their methods and sometimes improved upon them so successfully that we cannot withhold our admiration for the wonderful work that they have achieved.

Swami Dayanand had a foresight which allowed him to see farther than most of the reformers of his day. He gave the spread of knowledge a prominent place in the ten principles of the Arya Samaj and in his own lifetime made some efforts to achieve something in that direction. But it is to his death that the Arya Samaj owes the impetus to educational work. It was decided to commemorate his name in a great educational institution at Lahore. On June 1, 1886, was opened the Dayanand Anglo-Vedic High School at Lahore, under the honorary Headmastership of L. Hansraj, B.A. Within a year's time it became so popular that the number of students on its roll rose to 500. In 1889 the Intermediate classes were opened, their success was followed by the starting of the B.A. classes in 1894 and M.A. in Sanskrit in 1895. This institution has now developed into a gigantic organization. Besides the Arts College affiliated up to the M.A. on the Arts side and B.Sc. on the Science side, there are a College of Hindu Medicine unique in its attempt at combining a knowledge of the Ayurveda with modern science, a College of Divinity which bids fair

to revive the traditions of ancient preachers, a Research Department which in unearthing many valuable treasures of our ancient lore, an Industrial High School which combines liberal education with a training in handicrafts, and a High School which occupies the topmost position in the Province. In all these departments 3006 pupils are receiving instruction under 110 teachers. The annual expenditure of the Dayanand College Society comes up to Rs. 2,07,556 while its assets including cost and buildings amount to a little over Rs. 2,000,000.

Had the Arya Samaj done nothing else its claim to the gratitude of the country would have been sufficiently overwhelming. But then its work would not have differed every much from the work of other educational societies, the Deccan Educational Society, for example. But the Dayanand Anglo-Vedic College began a series and sums up an argument. While all this work was being accomplished at Lahore efforts were being made in other localities to start similar educational institutions. These efforts have been successful beyond measure. At this time there are, big and small, 350 educational institutions in the Punjab run by the Arya Samaj. The number of students receiving instruction in these schools comes up to 36,964. The Arya Samaj in maintaining fifty one High Schools, many more than the Punjab Government with the resources of the whole Province at its back can claim to its credit. It should be remembered that the total number of the High Schools in the Punjab on April 1924 was 237. Their record thus remains

unbeaten either by any other denominational body or by the Government itself. In one district alone 52 schools are being maintained and that is a record which even the missionaries with far larger resources at their command have not been able to surpass. In this district (Hoshiarpur)—thanks to L. Devi Chand, M.A.—the Arya Samaj is maintaining 23 Anglo-Vernacular Secondary schools of which 9 are High Schools. This is such a fine record of services as no other organization public or private can claim to its credit.

But the educational activities of the Arya Samaj are not confined to the Punjab alone, though it is there that their best work is being done. In the neighbouring Province of Agra and Oudh, in Bengal, in Bombay, in Madras, in the North Western Frontier Province, in Baluchistan, in Burma, in the Native States, in the Central Provinces and in Behar and Orissa, wherever an Arya Samajist can be found, you are certain to find an educational institution as well. The following table gives an idea of the number of educational institutions in different Provinces:—

No. Provinces	No. of Institutions	No. of Students
1. Punjab	350	36964
2. United Provinces	127	8991
3. N. W. F. Province	22	3421
4. Delhi	14	2433
5. Bihar and Orissa	11	409
6. Bombay	9	1429
7. Burma	9	500
8. Rajputana	6	1045
9. Jammu & Kashmir	18	525
10. Madras (Malabar)	5	545
11. Bengal	4	745
12. Central Provinces	2	30
13. Baroda	1	10
14. Bhopal	1	70
15. Haidrabad	2	200
16. Punjab States	6	331
17. Kolhapur State	5	1072
Grand Total	592	58720

From the above table it would seem that Assam is the only Province where the edu-

cational mission of the Arya Samaj has not yet reached. Otherwise all the Provinces are represented in this work. This work is being done with an annual expenditure of Rs. 2,005,541. This is a little less than what the Punjab Government spent on its Government Schools and Colleges in the year 1923—1924. But with its scrupulous care in spending money, this expenditure in the hands of the Arya Samaj goes a much longer way.

This is in brief outline the story of the work that the Arya Samaj has accomplished so far. But ever since the foundation of the D. A. V. High School in Lahore on June 1, 1886, the educational mission of the Arya Samaj has been expanding. We can hope that this expansion would continue in the future and the good that the Arya Samaj is doing would be increased from year to year.

There are certain features of the educational mission of the Arya Samaj which needs be emphasised before we can bring this study to a close. In the first place all these institutions are managed completely and staffed entirely by Indians. When the work was begun in 1886, it was impossible to think of any more gigantic task than the one imposed on itself by the D. A. V. College Society. Yet the last forty years have proved that self-sacrifice and devotion to a cause can carry a man through many more scrapes than he is aware of. This example in Swedeshism was set at a time when it had not yet become the popular creed and therefore the success of the Arya Samaj is all the more encouraging. The money spent on raising this huge edifice, moreover, has mostly been collected from the middle classes. Very rarely has the Arya Samaj received princely donations from

the public or generous grants-in-aid from the Government. Thus this work in the second place represents an amount of self-sacrifice which is rarely to be met with elsewhere. But most important of all, the lead of the Arya Samaj in the Punjab has saved the education in that province from degenerating into a godless education at the same time preventing the rise of an anti-national atmosphere that poisons denominational institutions elsewhere. It can be said without any fear of contradiction that if you scratch a public man in the Punjab, you will find him a D. A. V.



LALA HANS RAJ.

The educational institutions of the Arya Samaj have produced in the youths of the Province a feeling of pride in their past which is not to be surpassed. It is also necessary to emphasise that these educational institutions

have fostered a spirit of self-sacrifice and self-reliance. They are being managed by honorary workers some of whom have to devote regularly a large part of their time to its work. The order of life members—working on a mere pittance—started in 1902 at the suggestion of Lala Hans Raj, the honorary principal of the D. A. V. College, has been expanding and its membership stands at well above two dozens at this time. The Arya Samajists have refused to look to others for inspiration or guidance. The work that these schools have done in popularising Hindi and Sanskrit in a province where Persian was so strongly entrenched also deserves praise. It is well worth recalling that in 1892 only 16 students appeared in the different examinations of the Punjab University taking Sanskrit as their classical language.

We can say, in conclusion, that the Arya Samaj has been doing a very great national service in bringing education to the door of even the poorest in the land and in spreading it to different nooks and corners of the country in general and the Punjab specially. This work has been built with very great labour by workers who have sacrificed themselves to this cause.

Eminent Orientalists.

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MOSQUES IN THE WEST

BY MR. YAKUB HASAN

MOSQUE ARCHITECTURE

AS Mussalmans were required to pray five times a day, and congregational prayers were more meritorious than individual ones, a mosque was more necessary to Mussalmans than a Synagogue to the Jesus, a Church to the Christians, a Fireplace to the Zoroastrians or a Temple to the Hindus, Buddhists, Confucians and Shintoists.

A mosque was the simplest of all religious structures. It required only a blank wall so that when the congregation is facing Kaaba, the wall should shut out of the ken of worshippers the passers-by and other objects that may detract their attention. The Edgah, or place where the population of the whole town assemble on the two Eed days, has only a plain wall without any shed, but smaller congregations, of course, require a roof to protect them from sun and rain. The roof rests at one end on the wall towards the Kaaba and at the other end on pillars, beyond which there is open platform, for the overflow congregation specially on Fridays.

As the space on both sides of the *imam* or leader of the prayers was wasted when he stood within the building in advance of the first line of the devotees, a niche was cut in the centre of the wall for the Imam to stand in. A pulpit, generally of 3 steps was placed near the niche for the Imam to stand upon when delivering a sermon on Fridays. A minaret was added to the building so that the *muezzin's* call to prayers may be heard to a greater advantage from an elevation higher than the roof of the surrounding houses. The niche, the pulpit and the minaret have,

therefore, become the special features of the mosque architecture.

THE FIRST MOSQUE AT MEDINA

The first mosque—Musjid-e-Nabvi or the Prophet's Mosque—was built at Medina as soon as the Prophet migrated to that town from Mecca where he was persecuted by the people on account of the new religion that he preached to them. This mosque ranks second in sanctity, the first being, of course, the Masjid-ul-Haram that surrounds the Kaaba at Mecca. The walls of the Medina mosque were of unbaked bricks and rough stones, and trunks of date-trees supported the palm thatched roof. For about 2 years the devotees used to face the northern wall towards Jerusalem just as the Jews and Christians did, but afterwards when the Kaaba was ordained to be the Qibla of the Mussalmans they faced towards the south.

In the seventh year of the Hijrat in the Prophet's time the building was enlarged and made a square of 100 cubits. Ten years later it was again extended to 140 x 120 cubits. At length, Islam, grown splendid and powerful, determined to surpass other nations in the magnificence of its public buildings. In A. H. 88 Al-Walid the First, twelfth Khalifa of the Bani Umayyah race, after building the noble Jame Musjid of the Omniads at Damascus, determined to display his liberality at Medina. All the surrounding houses were cleared and a building 200 by 167 cubits was constructed. A minaret was erected at each corner of the mosque and it was finished in A. H. 91.

The room adjoining the original mosque, in which the Prophet lived with his favourite wife *A'isha* and in which he was buried after death, was now taken into the mosque when it was extended on all sides.

A century later Mahdi and Mamun the Banu Abbas Khalifas of Bagdad made further additions to the mosque. This 4th mosque was destroyed by fire, and consequently the construction of the fifth mosque had to be commenced in 654 A. H. The piety of three sovereigns—the last Khalifa of Bagdad, the chief of Yaman and the Baharite Sultan of Egypt completed the work in A. H. 688. This building was enlarged and beautified by the princes of Egypt and lasted upwards of 200 years. As this mosque was struck and destroyed by lightning, Kaid Bey the Mamaluk King of Egypt built the 6th mosque in 888 A. H. almost as it stands now. The dimensions of the premises now are 245 feet east to west, and 420 feet north to South. In the tenth century Sultan Suliman the Magnificent erected the minaret that bears his name. There are now five minarets, one at each corner of the oblong building and an extra one in the eastern wall near the principal gate called Bab-ul-Rahmet—"The Gate of Mercy."

MASJID-UL-HARAM AT MECCA

In the fifth chapter we have given an account of the Kaaba, the first House of God, that Abraham and his son Ishmael built at Mecca 2500 years before the birth of Prophet Mohammad. The second House of God was built by King-Prophet Solomon at Jerusalem in the year 1000 before Christ or 1000 after Abraham. This temple, or Masjid Aksa as it is called in the Quran, became the Qibla or

the turning place of the Jews. Jesus Christ also taught in this temple (Luke 21: 37) about which he foretold that "the days will come, in which there shall not be left one stone upon another, that shall not be thrown down." (Luke 21: 6). Titus the son of the Roman Emperor Nero invaded Jerusalem and penetrated the outer walls, and many of the Jews retired to the Temple which resembled a fortified place. A soldier threw a blazing brand into the building and the legionaries flung each his torch into the midst of the splendid pile and the temple was consumed by flames, and not one stone was left upon another.

Like Christ, Prophet Mohammad did not, also at first, desire to found a new religion. He invited all the Arab unbelievers as well as "the people of the book," i.e. Jews and Christians, to the religion founded by their common ancestor Abraham.

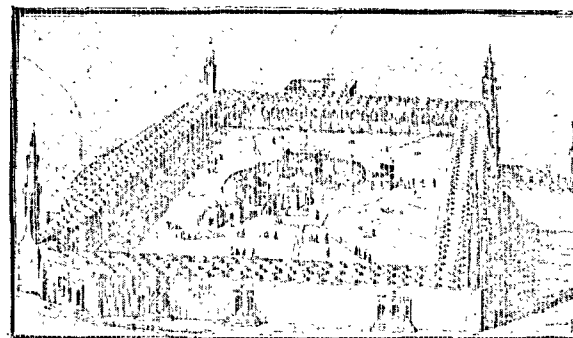
"(O Mohammed) say: O people of the book! come to an equitable word between us and you that we shall not serve aught but Him, and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims." III 7: 1.

For nearly fifteen years the Prophet and his followers therefore continued to turn their faces in prayers to the sacred spot in Jerusalem where Solomon's Temple once stood. It was because there was bitter opposition, instead of response, from these people of the book that a revelation came ordering the Mussalmans to turn their faces towards the house built by Abraham and not to the house destroyed by the curse of Christ.

When Mecca was retaken by Prophet Mohammad in A. H. 8 (630 A. C.) the Kaaba again became the centre of annual pilgrimage for the true believers from the four quarters

of the earth. As many as a hundred thousand of new converts assembled there next year when the Prophet made his first and last pilgrimage as a Mussalman from outside Mecca, from the "Town of the Prophet"—Medina.

The Kaaba stands in an oblong open space, 645 by 435 feet. (Fig 48.) This square is



48. MASJID-UL-HARAM, MECCA.

enclosed on the four sides by colonnades, the pillars, with pointed arches supporting domes over them, stand three deep in the eastern side and four deep in the other sides. Seven paved causeways lead from the colonnades towards the Kaaba in the centre. Round the Kaaba is a pavement of marble, which is outlined by thirty-two slender gilt poles, seven lamps are suspended from a rope between every two poles. Beyond the poles is a second pavement 8 paces broad, and then another 6 inches higher and 18 paces broad. Upon this last pavement stand several small buildings, and beyond it is the gravelled ground.

The small buildings are the 5 *maqams*, the well of Zamzam, the arch called Bab-us-Salam and the *mimbar* or pulpit. Opposite the 4 sides of the Kaaba stand 4 other small pavilions where the Imams of the four orthodox

sects—the Hanafi, Shafii, Hambli and Malaki—take their station and lead the congregation in their prayers.

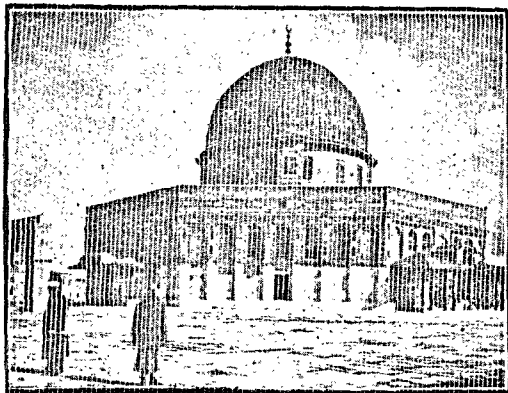
The azan is called out from 7 minarets that are erected at the various corners of the masjid, and there are 19 gates for the ingress and egress of the worshippers who flock there five times a day from all parts of the town.

JERUSALEM MOSQUES

As pointed out before, Jerusalem as the City of David and Solomon, where the second House of God was built, is held in as much reverence by Mussalmans as by Christians and Jews. It is called Beit-ul-Mukaddes, "The Holy City," by Mussalmans. "Glory be to Him who made His servant (Mohammed) to go on a night from the Sacred Mosque (in Mecca) to the Remote Mosque in Jerusalem of which we have blessed the precincts, so that we may show to him some of Our signs; surely He is the Hearing, the Seeing." (Quran XVII 1: 1)

When the second Khalifa Omar conquered Jerusalem in 637 A. C. he found in the *Haram-us-Sherif*, commonly called the Temple Square, nothing but ruins, dirt and rubbish. Over the rock, where David is said to have built an altar, and near which King Solomon built the first temple, the splendour-loving Omaide Khalifa Abdul Melik built a magnificent dome in 688 A. C. *Kubbat-es-Sakhra*, the Dome of the Rock, also called the Mosque of Omar, (Fig. 49.) rises in the form of a mighty octagon from a platform 10 feet high to which a flight of marble steps surrounding the entire building forms the ascent. Each of the 8 sides is 65 feet long, and overlaid in the lower part with marble and higher

up with blue Persian fayence tiles, at the upper end of which Quran texts are artistically entwined. Above the flat roof the mighty cupola is seen soaring beyond the drum into which the windows are let in. Of the four



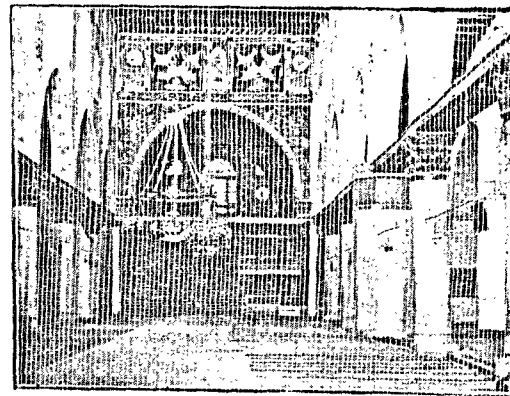
49. DOME OF THE ROCK, JERUSALEM.

portals corresponding to the points of the compass, the southern one forms the principal entrance and is provided with a portico.

An overwhelming impression is conveyed by the interior of the mosque with its uniform majestic calm, its splendid architecture and wonderful brilliance of colouring. The entire space measuring 175 feet in diameter, is divided into three naves by concentrically placed rows of columns and pillars, the inner row of which supports the cupola which is about 100 feet high. At a height of 15 feet above the cupola the crescent is placed.

Muslims have never destroyed any Christian churches but have utilized the buildings for what they were intended i. e. prayers. The basilica to which the name of Masjid-el-Aksa, the "Remote Mosque," was given (Fig. 50.) had, in the course of time, undergone so many transformations and received a number of additions that the architec-

ture on the whole can only be characterized as Muslim. We pass through a vestibule with 7 arches into the imposing interior which contains 7 naves each 260 feet long and in all



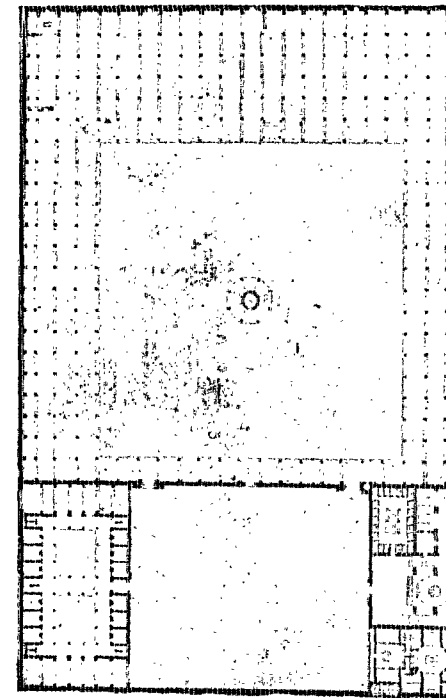
50. EL-AKSA MOSQUE, JERUSALEM.

180 feet broad. Above the transept is the arch of the wooden cupola, which is covered with lead on the outside, and on the inner was ornamented by Saladin with beautiful mosaic on a gold background.

EGYPTIAN MOSQUES

The earliest of the Muslim buildings in Egypt of which any portion still remains is the mosque (Fig. 51.) at old Cairo built by Amr the General of the 2nd Khalifa Omar who conquered Egypt. It was built about A. C. 643 but has been frequently restored, greatly altered and added to. It was originally about 225 feet long and 45 feet wide. Between 642 and 868 A. C. the mosque was enlarged twice and it was almost entirely rebuilt by Abdul Malik and Walid, the builders of the mosques of Jerusalem and Damascus. The plan of this mosque resembles that of the Medina mosque and has the form of a vast parallelogram measuring 390 ft. deep and 360 ft. wide. The eastern *liwan* is the real

place of worship and has naves, the colonnade on the adjacent 3 sides being only 4 pillars deep. There is an open square in the middle



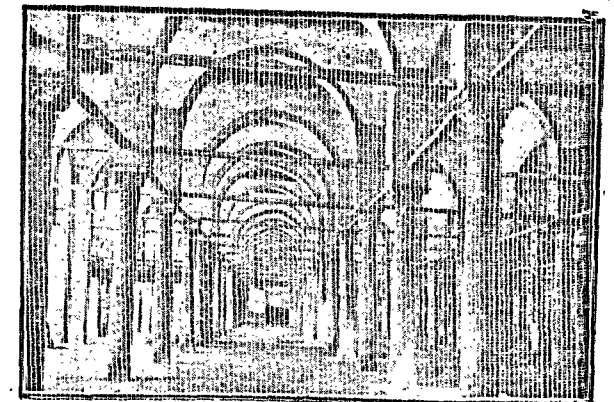
51. MOSQUE OF AMR, CAIRO—(PLAN).

The same plan is followed in the mosque of Ibn Tulun (868-878 A. C.) This mosque is preserved in a wonderfully complete state at the present-day. "The whole style of the mosque shows an immense advance on that of its predecessor, . . . and the Saracenic architecture appearing complete in all its details, the parts originally borrowed from previous styles having been worked up and fused into consentaneous whole. . . . The style in Egypt at last takes its rank as a separate and complete architectural form"* "The open court is about 300 feet from side to side. The east or the qibla side has five naves but the other sides have 2 each. No

* Fergusson's Architecture Vol. II,

pillars are used in its construction, except as engaged corner shafts and all the arches, which are invariably pointed, are supported by massive piers. "It is the earliest instance," says Mr. Lane Poole in his *Art of the Saracens*, "of the use of the pointed arch throughout a building, earlier by about two centuries than any in England." "The external openings are filled," writes Mr. Fergusson, "with that peculiar sort of tracery which became as characteristic of this style as that of the windows of our churches five centuries afterwards is of Gothic style." The mosque has a tower, outside of which is a spiral staircase which serves the purpose of a minaret.

The most important mosque in Cairo is Al-Azhar, "the splendid," (Fig. 52) which

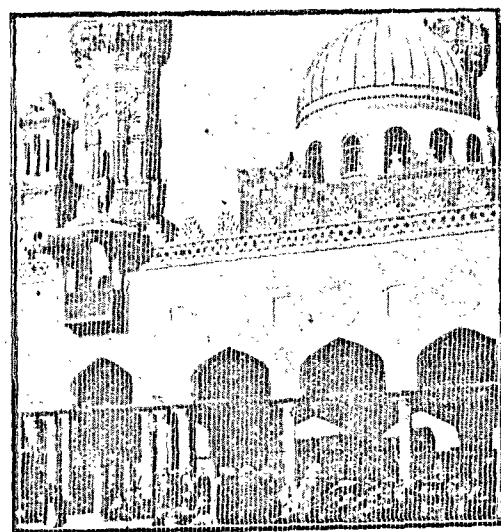


52. MOSQUE OF AMR, CAIRO.

was begun in 969 and finished in 3 years. It shows a great advance in elegance of detail over that of Tulun. The mosque was turned into a University in 988 and at the present time it is the largest University in the Muslim world. 7,000 to 9,000 students are taught there by 200 professors. The *liwan* contains 9 rows of pillars, and there are extensive com-

partments on the other 3 sides of the open court. It covers an area of nearly 9,000 square yards. It has 5 minarets and 6 doorways. 700 marble columns uphold the roof. "The effect is most striking. It would be difficult to imagine a grander and more harmonious arrangement than this forest of columns."

As the mosques described before are surrounded on all sides, like the Mecca mosque, with dwelling houses there is no facade to any of them. Mosques built in later times are,



53. JAME AZHAR, CAIRO.

however, detached buildings standing independently and present an imposing frontispiece. On approaching the superb Mosque of Sultan Hasan, finished in 1362 A. C., one is struck with the height, the majestic beauty and the magnificence of the walls, dug out in long vertical grooves with eight rows of windows, which are crowned by an imposing cornice having five rows of stalactites. The largest arch in this wall is 90 feet high and 70 feet

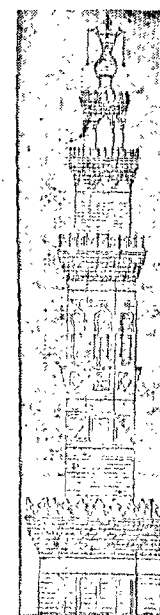
wide. The edifice, the total length of which is nearly 500 feet, is dominated by a lofty cupola 180 feet high raised over the tomb of the Sultan who lies buried underneath. An immense minaret (Fig. 53.) 280 feet high with three galleries occupies the south-west corner. The smaller one standing on the eastern front is of later date and replaces the minaret which fell down in 1659.

THE MOSQUE IN SPAIN

As soon as the Muslim rule was well established and consolidated in Spain, Abdur Rehman laid the foundation in 786 A. C. of the Mosque which rivalled, nay surpassed, in magnificence those of Bagdad, Jerusalem and Damascus. His son Hisham (788) carried the work and completed it in 10 years. Additions were made from time to time. For generations, architects, designers, artists, masons and metal workers had lovingly toiled to produce a triumph of art. When Almanzor died the Mosque was 742 feet in length from north to south and 472 feet in width from east to west. It was encompassed by battlemented walls with towers of irregular height. The south wall was the highest and it had 19 towers. The total number of the watch towers was 48. This barrier of stones is over 6 feet thick and can withstand the most violent battering.

We first enter, through a gate that has replaced the old minaret, the Court of Oranges. It is over 400 feet long and more than 200 feet in breadth. We then enter the mosque. A quadrangle of 750 feet by 425 feet is entirely covered and the roof is held on 2000 columns. I cannot describe the building (Fig. 54) that I visited in 1912 better than by quoting Mrs. Elliot.

"When world wonders were reckoned, surely the Mezquita should have been added! It is so marvellous, adjectives are altogether superfluous. In sheer despair one says nothing. For such a splendour I was not prepared, nor for such vast size. Photos had

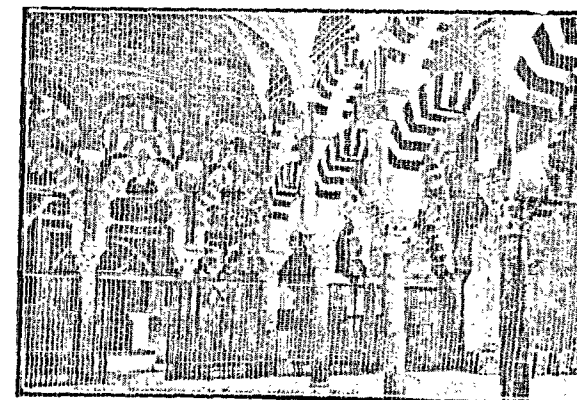


54. MINARET OF SULTAN HASAN, CAIRO.

familiarised me with the eccentricity of double rows of horse-shoe arches hung in air like ribbons, but I did not realize that I was to wander in the mazes of an architectural wood, pillared with marble boles, thick and measureless as in a virgin forest. No windows visible and the lights dim..., not aisles, but avenues of pillars, and those aerial arches, striped red and white, hanging to each other one knows not how. No central space at all, but interminable vistas which the eye follows for a while assiduously, then puzzled and weary, turns to find itself involved in the intricacies of another and another until the brain reels! Nineteen avenues traversed by

thirty-two others, the whole upheld by nineteen hundred monolithic pillars, nowhere uniform. Jasper here, porphyry there, verde antique, pavonazzo. Neither shafts, nor diameters equal. Some too long and sunk into the floor; others too short, and the deficiency, supplied by a higher capital."

The old minaret of the Cordova mosque has been pulled down and in its place a bell tower has been erected. At Seville, however, the grand mosque itself was razed to the

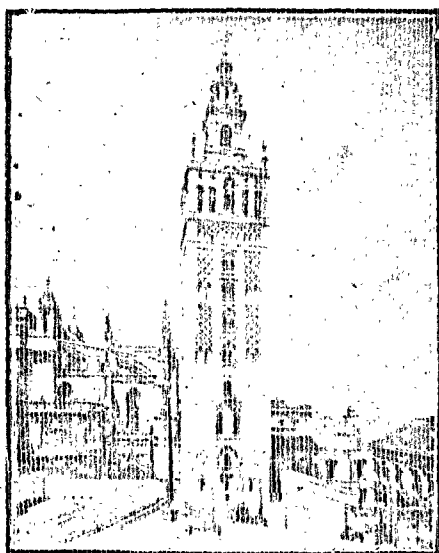


55. MOSQUE AT CORDOVA.

ground by Spaniards and on its foundations the present cathedral was erected, but here they allowed the minaret to remain intact. This minaret is used as the bell tower for the cathedral by surmounting a huge bell on the top of it. (The Giralda, as the minaret is called, (Fig. 56) "is not only the most important and famous of minarets but is reckoned among the three or four most remarkable towers in the world. It is more to Seville than Giotto's campanile is to Florence; it rivals in fame the now vanished campanile of St. Marks (Venice)"* of both of which and the other square towers the Giralda appears to be the

* Seville by A. F. Calvert p. 20.

prototype. The Giralda is quadrangular in section and covers a space of 128 square feet. At a height of about 50 feet above the ground begin those decorations in stone which lend such elegance and beauty to this stout structure. They consist in vertical series of windows, some with the horse-shoe, others



56. THE GIRALDA, SPAIN.

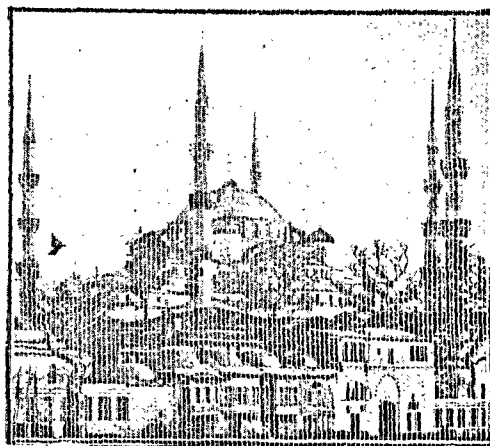
the pointed arch, flanked on either side by broad vertical bands of beautiful stone tracery, resembling trellis-work.

The tower appears to have been crowned by a small pinnacle or turret. This has been removed and a new part was built up in Renaissance style in which the bell is hung.

TURKISH MOSQUES

In Turkey the Byzantine Church of S. Sophia at Constantinople was turned into a mosque. That building thereafter supplied the model and the style for all the Turkish and at least one of the later Egyptian mosques. The Mosque of Sultan Ahmed (Fig. 57) is one of the great edifices of

Constantinople, till recently the seat of the Khilafat of Islam, Constantinople is the most picturesque town in the world, and the domes and minarets of the splendid mosques that crown the numerous hills and overlook the Bosphorus, the Golden Horn, the Sea of



57. MOSQUE SULTAN AHMED, CONSTANTINOPLE.

Marmora and the famous waters that surround the late Turkish Capital, add not a little to the picturesqueness of the whole.

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QUAINT LEGAL ENACTMENTS

BY MR. S. JACKSON COLEMAN, BAR-AT-LAW.

(Quain Prizeman in Comparative Law.)

CHILDREN in Great Britain are very fond of a game called "Touch Wood" wherein they enjoy a certain immunity in placing their hands upon anything constructed of timber. Few recognise in this game, however, a caricature of what was long ago

part of the legal constitution of Great Britain known as "Sanctuary." This was originally a place to which a wrong-doer might flee for safety. Churches in fact were in everyday use for this purpose until the time of Henry VIII. who reduced the number of "Sanctuaries," and denied the privilege to baser offenders. Not until 1724 the law abolished in this respect.

"Benefit of clergy" was more abused, perhaps, than any other legal custom. Originally it was designed for the purpose of providing a ring for clerical offenders a trial conducted by ecclesiastics, the penalties in this case being very much lighter than those imposed in ordinary courts. Under Henry VII a person who claimed "Benefit of Clergy" for a light offence was branded with a "T," and it would appear that Ben Jonson was thus branded. After many restrictions and clippings, this custom finally and for ever disappeared from the Statute Book in 1841.

Sumptuary laws were those regulations by which the dress and food of the King's subjects were nicely controlled in bygone days. It was a sort of official Mrs. Grundy. Perhaps few things now-a-days strike us more than the calm way in which the Englishman's ancestors submitted to what are known as "sumptuary laws." There was a hard-and-fast

line then drawn between class and class which none might overstep, and the apparel must agree with the wearer's position and income, and not with individual taste. Only those in possession of a certain sum per annum might indulge in silks and furs, or gold and silver ornaments; and woe betide the unlucky wight who disregarded these stringent regulations.

Fashion regulations for men in particular were laid down on very precise lines, and the changes in their attire occurred much more frequently than in women's. Very different is now-a-days the case in Great Britain! It must not, however, be overlooked that in those days the dress of men was bright and even gaudy. Long hair we find was the regulation prior to the year 1104. Nevertheless, in that year, Henry I, of blessed memory to barbers, had all the locks of his subjects ruthlessly shorn off. The next important edict of this character was that of Edward III. who insisted that no one should have more than two courses for dinner or supper, except on the eighteen holidays in the year, when the King's lieges might eat and drink at will. Servants, indeed, were allowed fish or meat once during the day.

A remarkable Act of Parliament was passed in 1670 to the effect that

all women, of whatever age, rank, profession, or degrees, whether virgins, maids or widows, that shall from after the passing of this Act impose upon, seduce, and betray into matrimony any of His Majesty's male subjects, by scents, paints, cosmetics, washes, artificial teeth, false hair, Spanish wool, iron stays, hoops, high-heeled shoes, or bolstered hips, shall incur the penalty of the laws now in force against witchcraft, sorcery, and such like misdemeanours, and that the marriage, upon conviction, shall stand null and void.

Some times the laws passed in those bygone times appear a bit absurd according to modern reasoning. London was very small in the 16th and 17th centuries compared with its size to-day. Nevertheless its size and growth somewhat alarmed those in authority in those centuries with the result that numerous Acts were passed commanding those who had no business in the city to retire to their country homes. Kings and Parliaments apparently feared not only that food would fail but also that the inhabitants would become too numerous to govern.

Handkerchiefs, curiously enough, are square by law. Until Marie Antoinette chanced to remark to Louis XVI that it would be more convenient if only the square forms were employed, handkerchiefs were of any shape that fancy dictated. On the 2nd January 1785, therefore, the King of France issued an edict decreeing that "the length of handkerchief shall equal their width throughout the kingdom." And that is simply the reason why they are square to-day.

In 1695 a tax of two shillings had to be paid by the parents of every "little stranger" born in England except by people on receipt of alms. This tax fell heavily on the masses to whom a florin meant a great deal more than it does to-day. Furthermore, the nobility and the gentry found the tax very irksome, for it increased according to rank, the birth of a duke adding £30 to the Revenue.

So solicitous for man's moral and spiritual welfare was the State in what are known as the "good old days" that several Acts of Parliament were passed in the English Parliament enforcing attendance at Church on Sundays. In 1603 a law was made indict-

ing a fine of one shilling on all persons over nine years of age who were not present at their parish churches on Sundays. Churchwardens were compelled, under a penalty of £20 to enforce this law, and to present an annual list of all persons who had broken it.

Although there is no law in Great Britain to compel a man to work, if he chooses to do without it, and can manage, an old enactment declares that to "do or exercise any worldly labour, business, or work of your ordinary calling on Sunday" renders you liable to a fine of 5s., or to be put in the stocks for two hours on Monday morning. By a statute of Charles II, however, exception is made "for the crying or selling of milk before nine of the clock in the morning, or after four of the clock in the afternoon." And by a law of William III, mackerel are permitted to be sold on Sundays before or after divine service; a provision afterwards recognised by an enactment of George III. in favour of fish-carts travelling on Sundays.

These curious enactments, many of which are forgotten and unrepealed, come as a reminder of the lessons of history back to early Greek and Roman days that sumptuary laws are powerless to overcome human foibles. Laws of a distinctly sumptuary character went by the board in Great Britain during the house-cleaning that was occasioned in the first year of the reign of James I. Since that time, however, as we have just seen, much legislation was placed on the Statute Book that unnecessarily deprived the subject of his liberty and as such has long since been relegated to the lumber room of legal anachronisms and consequently become to all intents and purposes inoperative.

CURRENT LITERATURE

BY

PROF. P. SESHADRI, M. A.

"THE things which touch us most", writes Anatole France in his delightful sketches of *Life and Letters*, "which appear the most beautiful and most desirable, are precisely those which appear vague, and



PROF. P. SESHADRI.

some degree mysterious. Beauty, virtue and genius will for ever keep their secrets. Neither the charm of Cleopatra, the sweetness of St. Francis of Assisi, nor the poetry of Racine shall ever be reduced to formulae, and if these things spring from Science, it is from Science mingled with Art, intuitive, restless and always incomplete. This science, or rather this art exists: it is philosophy, morality, history, criticism; in short, the whole beautiful romance of humanity." There have been many attempts at the pursuit and

grasp of this elusive spirit of Beauty, from the days of Plato to those of Croce of our own times, and we are not surprised that Mr. J. H. Cousins should have turned to an analysis of the *Philosophy of Beauty* (Theosophical Publishing House, Adyar. Rs. 2) in his latest literary venture. Mr. Cousins does not pretend to have evolved any new philosophy of beauty, nor could he be expected to deal exhaustively with the various theories of beauty, in the course of a slender volume of less than a hundred pages. The special value of Mr. Cousins' volume consists, it seems to us, in pleading effectively for a synthesis of Eastern and Western notions of art and beauty, either of them being inadequate for a comprehensive appreciation. A useful part of the book is the brief summary of the history of western æsthetic theory which it contains, serving as an introduction to a more elaborate study of the science.

Mr. Cousins has utilised to admirable advantage his stay in India. His literary inspiration has been unflagging, in spite of the fact that he is not amidst his native Irish environment, and not a season passes without some valuable contribution to English verse from his pen. Poetry has always been the nursling of the forest and the latest volume of Mr. Cousins is a book of *Forest Meditation* (The Theosophical Publishing House, Adyar, Rs. 2). Like a true child of the Irish School of verse, Mr. Cousins has his mind always steeped in an atmosphere of legend and romance, notwithstanding his busy life as Principal of the Brahmavidyasram, a visiting professor at a Japanese University and an

occasional lecturer at various educational centres in India :

She sings no passing wind or tree,
She sings their haunting mystery.

It is an effective description by the poet of the nature of his verses and also the statement of a high ideal of an important aspect of the spirit of poetry. To him at least, the poetry of the earth is never dead :

Heed not their word who say,
The moon rolls far away,
A dead thing round the earth,
Dead to our grief or mirth,
And adventitiously,
Shines through the blue-gum tree.

We are prepared to overlook the ponderousness and the harshness of sound of 'adventitiously,' and also put up with the baldness of the blue gum-tree (reminiscent perhaps of the poet's stay in Ootacamund), because of the essential soundness of his poetic spirit. Mr. Cousins is not entirely oblivious of the human problems around him and it is not difficult to read a deeper meaning in his lines below the surface, bringing his muse nearer the life of to-day, as in his *Paradox* :

One who on earth had plenitude of power
Said, "See, the sharp disclosure of the sun
I shut in darkness" . . . Lo, the self same hour
Ten thousand stars in glittering protest run.
"See, with my wand I smite and chase away
This ocean galling me with widening rings"
Lo! far and near come stirrings through the clay,
And dry earth bubbles with ten thousand springs.
So through God's paradox creation goes;
Death flowers to life, and loss is root of gain;
The captive Titan, laggard in repose,
Is driven towards freedom by his clanking chain.

Bold indeed must be the literary aspirant of to-day who will attempt to imitate the manner of the Elizabethan dramatists and write plays in the romantic strain chronicling episodes of knights of chivalry rescuing love-sick maidens immured in the walls of convents. Mr. Douglas J. Boyle however attempts the task in his *When All is Well*,

or *The Flower of Ainsty*, (The Author, West Hill Stepney Road, Scarborough).

Sir William Fairfax out on a hunt one day saw Isabel, a wealthy orphan girl living in the nunnery and fell in love with her at first sight and as on many occasions in "The spacious times of Elizabeth," he rescued her from the convent and married her. Even the Abbess is reconciled to it in the end, Isabel's appeal for forgiveness all round concluding the play :

That is all past.
Did we the wrongs we suffered all remember,
Keep in our heart the searing smiles of hatred,
We never should find peace, but like the mad,
Live in a self-made torture of dislike,
Distrusting all and hating all, unhappy.
Of all created things most piteous.
But from their griefs great men do comfort take,
Delight in all things fair, and what may please.
They early wake the winds of Dawn to breathe:
They give a glorious lifetime every day.
Such men forgive: do you?

In spite of the adventurous nature of the episode, one misses the energy and fire which the Elizabethan playwrights would have put into it. Mr. Boyle's verse is tame and is unable to bear the weight of the theme.

It is an easy transition from this imitation of the Elizabethan playwrights to a genuine Elizabethan masterpiece, the *Midsummer Night's Dream* which forms the subject of a careful analysis by Mr. U. C. Nag, M.A. of the Dacca University (Oxford University Press.) This is "a study in dramatic technique to illustrate the idea of balance in plot making" with reference to the *Midsummer Night's Dream*. The study is perhaps too close an imitation of Moulton's *Shakespeare as a Dramatic Artist* and some of the observations are over-drawn in the usual manner of American methods of criticism, but the paper is a useful contribution to the subject.

Topics from Periodicals

The New Turkey

Mr. G. Sherwood Eddy, writing in the current issue of the *YOUNG MEN OF INDIA*, details some significant changes that have come over the New Turkey. He observes that it was an almost unbelievable contrast

to recall that on a recent visit I had seen the last of the Sultan, the Caliph of all Islam, the palaces of the unspeakable Abdul Hamid, the powerful Shaik-ul-Islam, the frowning foreign battleships and the effect of the sinister imperialistic diplomacy of the great powers that had so often made the Christian communities catapaws of their selfish designs. All this was now gone and Turkey was free for the first time in a thousand years to enter the modern world.

He next draws a contrast between Turkey's new Nationalism and the old Ottoman imperialism and its entangling interference in the world affairs of pan-Islam.

A score of the lands and dependencies that had suffered under the misrule of her corrupt Hamidian regime have been torn away, and the present Government is glad to concentrate on the efficient rule of their own people and abandon the ancient misrule of conquered dependencies. Her new nationalism demands a new compact unity of all as loyal Turks. Leaving religion as a matter of personal choice, it refuses, as does America, to permit hyphenated communities which are disloyal agents for the interference and intrigue of foreign powers.

Referring to the New Turk Mr. Eddy says that he found him well advanced in civilization. He is most effectively setting his house in order and has abolished the corrupt 'tithe' system of tax-collectors. He is a good soldier and farmer, and individually, the educated Turk is a most winsome and attractive gentleman. His desire is to secularize education, separate church and state and combine Turkish culture with Western civilization. The new woman of Turkey has taken the place of the veiled inmate of home and harem.

The women in the cities, especially the younger generation, are eagerly availing themselves of their new liberty. We found, in Constantinople, in place of the c' seraglio, women now entering the university, the legal, medical and teaching professions. We even passed a Turkish woman driving her own motor car. Although Muhammad and the *Koran* permit four wives and permit polygamy and concubinage, Turkish law now enforces monogamy and forbids polygamy. The new woman is indeed coming to her own in Turkey.

The new law codes of Turkey are no longer based on the *Koran* but upon the Code of Napoleon and the best practices of the West. In fine, Mr. Sherwood Eddy, sums up in one sentence that "Turkey has turned right-about-face from the past to the future, from the East to the West, from religious authority to secular, from imperialism to nationalism, from autocracy to democracy."

The Youth of To-day

The aftermath of the war has been a time of pessimism. Mr. H. C. Chatfield Taylor, writing in the *CENTURY MAGAZINE*, says that he too has been seized by the malady that has entered most hearts: and he shows that all is not well with the youth of to-day. There seems to be need for youngmen, he says, "who will fight not in kaki uniforms but quietly and persistently in every day clothes."

"Tolerance should be their aim, not hate nor fanaticism; their weapon should be fair-mindedness, not propaganda; and their war should be waged in a spirit of modesty rather than of braggadocio."

"The ideal of these warriors of a younger generation than mine should be not the bringing about of the millennium by the passing of resolutions, but rather the instilling within their own hearts of what Lord Moulton called 'obedience to the unenforceable.' 'This,' said he, 'is the obedience of a man to what he cannot be forced to obey. He is the enforcer of the law upon himself' 'Law and Manners,' this English jurist and statesman called the address in which these words occur; 'and it must be evident,' he said 'that Manners must include all things which a man should impose upon himself, from duty to good taste. * * * I am saddened by the thought that 'something, at any rate, has gone from the world, that the world will never see again.' Many things have gone from it, I fear; but those that I miss most are the respect of youth for age, home ties, and the gentility that in other days was born of faith and tradition."

The Cult of the Charka

The Charka still continues to be the subject of ceaseless controversy. In our *October* Number we gave a summary of Sir Rabindranath Tagore's criticism of the Cult of the Charka. Since then two articles of outstanding interest have appeared in the press in defence of it. Mahatma Gandhi writes in the pages of *YOUNG INDIA* an argumentative essay in which he replies to the criticisms of the poet.

Let the public understand that the Poet does not deny its great economic value. Let them know that he signed the appeal for the All-India Deshabandhu Memorial after he had written his criticism. He signed the appeal after studying its contents carefully.

What then is the meaning of the Poet's attack? Mahatma Gandhi says that it is the privilege of the Poet to exaggerate things and his criticism is an expression of that poetic license we have learnt to associate with such sayings, as "that Solomon in all his glory is not arrayed like one of them (lilies)" or that "it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven." To take the poet's denunciation literally will be doing him an injustice. Mahatma Gandhi says that the poet has criticised him without first hand knowledge of his writings on the subject. There is no point in imagining all sorts of virtues for the Charka which its advocates never claimed for it, and then denouncing it as incapable of such potency. The fact is the poet has picked up in his table talks certain facts regarding the Charka movement and on the strength of such knowledge has ventured a wholesale condemnation.

He thinks for instance that I want everybody to spin the whole of his or her time to the exclusion of all other activity, that is to say that I want the poet to forsake his muse, the farmer his plough, the lawyer his brief and the doctor his lancet. So far is this from truth that I have asked no one to abandon his calling, but on the contrary to adorn it by giving every day only thirty minutes to spinning as sacrifice for the whole nation. I have indeed asked the famishing man or woman who is idle for want of any work whatsoever to spin for a living and the half starved farmer to spin during his leisure hours to supplement his slender resources. If the poet span half an hour daily his poetry would gain in richness. For it would

then represent the poor man's wants and woes in a more forcible manner than now.

The many things about the Charka which he has ridiculed I have never said. The merits I have claimed for the Charka remain undamaged by the poet's battery.

He concludes with an enumeration of the manifold benefits of the Charka for the mass of the people. "Round the Charka, that is, amidst the people who have shed their idleness and who have understood the value of co-operation, a national servant would build up a programme of anti-malaria campaign, improved sanitation, settlement of village disputes, conservation and breeding of cattle and hundreds of other beneficial activities. Wherever Charka work is fairly established, all such ameliorative activity is going on according to the capacity of the villagers and the workers concerned."

The other article is by Mr. Richard Gregg in the *MODERN REVIEW*. Mr. Gregg vindicates the Charka on more than one ground. He finds it economically sound, and morally and spiritually uplifting. It is, according to him, a source of love and compassion, the bringer of peace and joy, of courage and hope to the nation. For Khaddar is an expression of our love and solidarity.

Charka enables persons to help themselves; to be economically self-supporting. To-day there are thousands of Indian widows whose sole means of support is the Charka. Working eight or ten hours a day they can from their yarn earn 6 or 7 rupees a month, and thus provide a bare sufficiency of food and also slowly accumulate enough additional yarn to clothe their bodies. Before the Charka was revived, they were utterly destitute,—objects of charity,—pauperized and becoming morally and spiritually degraded by their pauperization.

So far as our buying Khaddar enables the spinners and weavers to remain in their villages, their lives are far healthier and happier than if they went into city industrial life. Village life may be bad in some respects to-day, but it certainly is not as bad for the poor people as city life. To help them to stay out in God's open country, in pure air and natural surroundings, is an act of kindness and love. Charka is the instrument, Khaddar a means.

These are practical, material exemplifications of love. And they touch our neighbours, all the brotherhood and sisterhood of India. St. John wrote to some of his disciples, "Little children, let us not love in words, neither with the tongue, but in deed and in truth." Supporting the Khaddar movement is loving in deed and in truth.

Nay more, he thinks it is an instrument of international unity. The unity of different peoples can only be on the basis of mutual respect and self-reliance in the economic essentials of life. In promoting this, "the Khaddar movement is helping to provide a sound basis for international unity."

The writer concludes that the things of the spirit make a profound appeal to all Indians. Because of the inherent moral and spiritual qualities and meanings of Charka and Khaddar, "these two may rightfully call for the complete devotion of all who call India their home. It is necessary not merely to perceive and contemplate these spiritual and moral aspects of Charka and Khaddar, but also to set about to realise them in action."

The Hindu Widow

The Hindu widow is a creature of infinite pathos. Writing in the *EMPIRE REVIEW* Miss Cornelia Sorabji observes:

"When the little lady in a zenana has been luckless and is widowed life is at an end for her. She may not, if orthodox, marry again. She is a God-made, fate-made devotee. The Hindu religion prescribes how her days must be spent—long hours of fasting and prayer, only one meal; what she should wear—only one coarsely woven, white, winding sheet; what ceremonies she should perform... for this last is allowed her. She is not too unlucky to pray for the soul of her husband, and by her austerities and self-denials to gain him a place of honour in re-birth.

The majority face the new conditions with sainthood, devoting themselves to a service of the living in which self, and every thought of self, is not so much trampled upon as just non-existent, and to a service of the dead which is without reproach or question, or accusation, or heart-throb in life. Nor is this devotion made to appear myrtyrdom; it is the cheerful giving which is true love."

Neo-Classical Economics in Britain

In the course of an article in *THE POLITICAL SCIENCE QUARTERLY* Mr. J. A. Hobson says that neo-classical economics in Britain dates from the time of Stanley Jevons who first tilted the balance in value theory from cost to utility, applied mathematics to the supply and demand curves and conceived the project of building with elaborate statistical material an exact science. He attempted to treat Economy as a calculus of Pleasures and Pains, but he did not link up into a single calculus the pleasures and pains of the processes of production and consumption. How far the definitely hedonistic turn of the utilitarianism which Jevons had taken on from the Mills and Bentham, would have served him for a satisfactory art of human welfare, may be open to discussion.

The followers of Jevons might have applied to the production or the supply side of the equation of value the same subjective analysis as was applied to the consumption or the demand side. The next step would have been an orderly correlation of the results of this double analysis—a setting of the human costs of production represented by a stock of concrete goods against the human utilities of their consumption—a profit and loss account. This analysis would inevitably have led to a new orientation of the problem of distribution; since the total amount of satisfaction, enjoyment, welfare, attaching to any quantity of wealth would vary with the ways in which the efforts of making it and the enjoyments of consuming it are apportioned among the members of the community.

Costs and utilities of any set or classes of goods cannot be discovered by a separate analysis of the processes of producing and consuming these goods; they associated with others derived from other sets of goods in a standard of production and a standard of consumption. An advance along these lines would produce a subjective science and art of economic welfare.

Fighting must go!

Under the caption 'The new Age' Sir Rabindranath Tagore contributes an article to the November number of the *WORLD TO-MORROW*. He points out how the various human races have come close together in the present age and how their differences in language, tradition and degree of strength are so apparent as to be a commutative. He says:—

Our first meeting has only recognized these differences, and in the place of geographical barriers, has thereupon set up the barriers of mutual misunderstanding. Even the religious ministers, sent by the West to the East, whose profession it is to preach brotherly love, have in their sectarian pride and prudence emphasized and exaggerated these differences more than any other body of men. They have produced the psychology which makes it comfortably easy for the military and the mercantile powers of their community to carry on their mission of depredation in alien countries helplessly open to their inroads.

The poet is of opinion that in no period of human history has there been such an epidemic of moral perversity, such an universal churning up of jealousy, greed, hatred and mutual suspicion. Every people, weak or strong, is constantly indulging in a violent dream of rendering itself thoroughly hurtful to others. The poet passionately appeals to give up fighting as a definite profession. He writes:—

The division between those who waste their life in cultivating the art of killing and those who labour to sustain them must be removed, and the full flow of humanity through our social organism must not be obstructed. That is to say, fight and reconciliation, acceptance and rejection, which taken together are the constant and natural features of life, must not be separated into technical departments, but, through moral tradition and training, be allowed to function over the whole of society. The development of intellectual and moral sympathy for his fellow-being, the spirit of service and sacrifice, and the dauntless attitude of rejection towards evil of all kinds in the face of danger, and death, must form the principal part of education for every one.

Material force has its power in the physical blows it can inflict and therefore emulation goes on endlessly augmenting the means of dealing such blows. It can only come to a natural stop, when man asserts the dignity of his spirit and says: "I am not afraid." In our weakness we maintain a material power which dominates us; the power which is spiritual dwells in our strength, in our fearlessness, fortitude and spirit of sacrifice.

To-day, more than ever before in our history, the aid of this spiritual power is needed, and therefore I believe its resources will surely be discovered in the hidden depth of our being. Pioneers will come who will take up this adventure and suffer and through suffering will open out a path to higher elevation of life in which lies our safety.

Dr. Tagore concludes the article with the following fervent appeal:—

I ask you, once again, let us—the dreamers of the East and the West—keep our faith firm in Life that creates and not in the Machine that constructs, in the power that hides its force and blossoms in beauty, and not in the power that bares its arms and chuckles at its capacity to make itself obnoxious. Let us know that the Machine is good when it helps, not so when it exploits life; that science is great when it destroys evil, but not when the twain enter into unholy alliance.

Women in Politics

Mrs. Emily Newell Blair, Vice Chairman of the Democratic National Committee, writes in *HARPER'S MAGAZINE*:—

"Women have passed no laws. They have made no changes in Party procedure, in campaign management or tactics. They have affected to a slight degree the choice of candidates for important offices. They have not influenced Party platforms or performances. Few have been elected to political offices. Few are placed in appointive offices of power.

I know of no woman to-day who has any influence or political power because she is a woman. I know of no woman who has a following of women. I know of no politician who is afraid of the woman vote on any question under the sun.

Have women in business made any difference in the ways of offices, their atmosphere and their manners? Have women buyers and women clerk made any change in stores? Have they made any change in the professions, in industry, in the arts? So much, and no more can they be expected to make in politics."

Turkey under the Nationalists

In another page we have given Mr. Eddy's impressions of New Turkey. Another writer, Mr. Charles Woods, gives in the pages of the *CONTEMPORARY REVIEW* a different, and by no means flattering account of the situation in Turkey. He has no good word to say of Mustapha Kemal's administration. The Government is Nationalistic and anti-clerical in the extreme. He describes the way that the aggressive nationalism of the administration works against foreigners:—

"Its Nationalism takes the form of attempts to get rid of all foreign influences, to hamper the work of foreigners in Turkey, and to prevent the importation of foreign goods even where these are practically necessary to the welfare of the people. Money is urgently required for the conduct of the State, but no attempts are made to attract foreign capital, because the Nationalists fear the conditions to be imposed and because they boast that sooner or later loans will be easy of acquisition. Every sort of difficulty is placed in the way of foreigners who have always done, and who desire to do, business in the country; all sorts of measures are taken to pry into such business, and during the summer a regulation was introduced under which all business-men are compelled to become members of the Turkish Chamber of Commerce, the real, though not the avowed, objects of this measure being to enable the authorities to secure more control and to amass funds of which they are in such need. And, lastly, whereas Turkey is not in a position to manufacture many of the things of which she is in need, and whereas she may not openly raise her import duties for five years from the time of the signature of the Treaty of Lausanne, regulations are introduced which practically prevent the importation of such necessities as patent medicines, and which increase the prices of other things to an extent which seems distinctly contrary to the interests of the majority of the people."

Kemal Pasha's anti-clerical leanings and his anxiety to Westernise Turkey is another cause of trouble. He has scant regard, to the Khilafat or the ways of Islamic tradition. His sartorial regulations are still provoking a mild excitement in various parts of Turkey. The writer says:—

In addition to the abolition of the Caliphate, to the suppression of the Sheikh-ul-Islam, and to the closing of many of the religious institutions, the religious Courts have been done away with and their work is now carried on by the ordinary tribunals. For the moment the Religious Law exists, but a scheme has been framed for its replacement by a modern civil code which will govern even such questions as marriage, divorce, and inheritance, which have always been sacred in Turkey.

Diet and Civilization

Various causes have been assigned to the downfall of great empires and civilizations but Sir Arbuthnot Lane's views on the subject are novel to a degree. In the course of an article in the *FORTNIGHTLY REVIEW*, the writer says that after all a great deal might be due to the simple matter of wrong feeding.

"If we see primitive races leading primitive lives we find that the black, brown, and yellow peoples have as a rule good hair, perfect eyesight, strong, straight bones, well-developed jaws full of perfect teeth, roomy noses and throats, and a perfect digestion and excretion.

On the other hand, the civilised have generally poor hair, poor eyesight, weak bones and jaws, and their teeth, throats, and digestive apparatus are a disgrace. If the civilised and the uncivilised show such startling differences from the physical point of view, it is only fair and reasonable to conclude that they must differ as greatly with regard to the incidence of disease.

The civilised races are unfortunately apt to become the victims of their own civilisation. That is the lesson of all history. The great civilisations of Babylonia, Egypt, Greece, Rome, and many other countries were destroyed by barbarians. Ingenious writers have traced their downfall to lack of patriotism, the disappearance of the fighting spirit, and to various other causes. Very likely their disappearance was due to wrong feeding. In ancient Babylonia, Egypt, Greece, and Rome people learned to live on over-refined food and they had to pay the penalty."

The Status of Anglo-Indians

Lieut.-Colonel H. Gidney, F.R.S., I.M.S. (Rtd.) the leader of the Anglo-Indian Deputation which waited on the Secretary of State some time ago, writes in the *ASIATIC REVIEW* Quarterly about the present status of Anglo-Indians under the Reforms scheme. He traces the history of the Anglo-Indians from the year 1870 when the Government, realising and appreciating the fact that the community was mainly dependent both politically and economically upon it, found it absolutely necessary to pass a Parliamentary decree, giving European descendants in India the definite status of "Statutory Natives of India." This privilege enabled them to enter the Provincial Government Services.

Mr. Gidney then recalls the position of the Anglo-Indians in the pre-Reform days. The Anglo-Indians were then looked upon and treated in most matters as British. Consequently the community lulled itself into a pseudo-security. Now the Reforms have altered the situation. He narrates the effects of the Reforms thus:—

The years 1920-21 saw, however, the introduction of the Reform scheme which, when put into practical effect as far as the Anglo-Indian community is concerned, is this: The 1870 Parliamentary Statute defines us as "Statutory Natives of India"; the Reform scheme specifically classifies us as "Anglo-Indians," vide paragraph 346 of the Montagu-Chelmsford Report; while the Army defines and accepts us in the auxiliary force as "European British subjects." The confusion resulting from the enjoyment of this mixed nomenclature must be obvious even to the most disinterested observer; but we, after having been given this trinity of existence, are now asked to choose between our status as Indians or Europeans, upon the choice of which our position either with the Indian or the European will depend. When, however, as Anglo-Indians we make any demands we are told by the Government of India that we are Statutory Natives of India for occupational purposes; but if we claim our rights as such, the Indian on his part questions our inclusion in his percentage of employment, and further demands that we should openly declare ourselves Indians before he is prepared to consider our claims, and this in spite of the fact that we are officially recognised as the Anglo-Indian community, that our Members in the Legislative Council are entered as representing the community, and that our electorates are also officially recognised as such. We, therefore, ask whether our pre-Reform status as "Statutory Natives of India" still obtains technically and legally, or whether the post-Reform term "Anglo-Indian" nullifies it?

With the steady devolution of power from the European to the Indian the time is not far off when, if the Lee Commission's recommendations are to be carried out in its entirety, within a quarter of a century 60 to 75 per cent. of all administrative and executive appointments including those in the I. C. S. and the Police, will be held by Indians. In fact every department will be manned by Indians in future. Commenting upon this the Colonel says:—

In plain language, the Indian and not the European will be the dominant factor in the administration of India, and it will be to the Indian we, Statutory Natives of India, shall have to look for our share in those appointment and percentages—fact which must be taken into serious consideration by Anglo-Indians in their attempt to be established in a recognised status. On the other hand the choice to throw in our lot with the European either as European British subjects or Statutory Natives would and could not satisfy our economic needs under the terms of the Lee Commission. As we are situated to-day, there would seem to be no place for us in the sun of Reformed India, and so it appears vitally necessary to the interests of the community that the Government who has placed it in this very anomalous position, should deem it a matter not only of justice, but expediency, to make a definite pronouncement on the status of the Anglo-Indian community. The glaring fact, however, remains that neither the European nor the Indian is willing to accept us on an equality with him when sharing the percentages of employment, and this renders our position as far as our economic status is concerned a great delusion.

Human Progress

Pessimists tell us that society is disintegrating, says Prof. E. G. Conklin in the *SCRIBNER'S MAGAZINE*, "that there will never be a League of Nations, that wars will never cease, that the human race is degenerating, and that our civilisation is going the way of ancient Egypt, Assyria, Greece, and Rome."

"But though nations have risen and fallen, and cultures have waxed and waned, the major movements of human history have been forward. After civilisation had once been attained it never completely disappeared from the earth. The torch of culture was handed on from Egypt to Greece and from Greece to Rome, and from all of these to us. One often hears of lost arts and civilizations of the past, but the best elements of any culture are immortal."

The Average Citizen

In a striking article in the *CONGREGATIONAL REVIEW*, Mr. Lloyd George asks "What constitutes the wealth of a Nation?" and answers that real wealth lies in ideas and ideals rather than in mere material possessions. And these ideas and ideals have been inspired by writers and poets and men of Science

Rousseau lit flames that scorched Europe and caused the French Revolution. Shelley, the greatest revolutionary, paved the way to the reforms of the nineteenth century. Hassan said: The people who forget poetry shall themselves be forgot."

He points out how history is a record of nations dying out of sheer want of the moral virtues. The Empires built on pomp and splendour have crumbled into dust

The Roman Empire was founded on the simple stoical virtues of early Romans. When prosperity destroyed these, the Roman Empire died with them and succumbed before a more primitive and virile civilisation. Greece, Persia, Byzantium, Spain all tell the same story.

Each Empire vanished when it ceased to make its contribution and departed from the simple faith and habits of its fathers.

But above all, the greatness of states could be no greater than the character of the average citizen:—

If the citizen is humane, sober, industrious, determined, self-sacrificing, to that extent does the nation play its great part in human progress. Wealth lies not in veins in the earth, but in the hearts and spirit of the people; not in frantic arithmetic of trade statistics, but in simple Faith. The periods of greatest prosperity in this country were the periods of a conception of great destiny and insistence on moral ideals. Prosperity always follows fidelity to moral qualities and seldom precedes them.

"What is the future of the British Empire? Why have we survived? The answer is, because we stood for great conceptions of Empire namely, love of liberty, justice, free institutions for the people. The expansion of Empire should always mean the expansion of liberty for subject races. Great Britain must lead in every crusade. In politics a party without a moral appeal is dead. So is it with Nations,

Dual Living in Japan

Mr. T. Hoshino, writing on the above subject in the *November* issue of the *YOUNG EAST*, tells us that it is very difficult for an individual other than European to acclimatize himself to Western civilization completely. Indeed western civilization has headed its way into all the countries in the East and the question of living half and half in European and native style could be anything but a successful endeavour on the part of an individual. "This kind of living," says Mr. Hoshino:

is extremely uneconomical as it requires one to keep two kinds of wardrobe, entirely different one from the other, down from overcoats to shoes. It accompanies much waste of time, requiring, as it does, frequent changes of clothes every day. It is unhealthy, as there is a great difference in temperature between foreign and Japanese houses, especially in winter, when the former is well—often over—heated, and the latter can never be properly heated.

Relating his own experience in trying to live the style of a Westerner, he puts forth all the hardships he had to endure in building a home with two kinds of rooms one after the European style and the other purely Japanese, and how his family preferred their native environments to that of the alien and so forth, till in the end he was forced to arrive at the following conclusion:—

It is my earnest desire that, when my eldest boy becomes the master of this house, and a young lady brought up in a more 'civilized' atmosphere, takes the place of my wife as mistress these foreign rooms may discharge their proper functions. Until that time comes, they will be our luxuries just to look at and admire.

INDIA IN PERIODICALS

- HINDU ETHICS THROUGH AMERICAN EYES. By Dr. Ganganath Jha, M.A. "The Hindu Review."
- OPIMUM AND INDIA. By C. F. Andrews, ["The Social Service Quarterly," October 1925.]
- THE ARTHASASTRA OF KAUTILYA AND THE NITISASTRA OF SUKRA. By Ajit Kumar Sen, M.A. ["The Calcutta Review," November 1925.]
- SOCIAL REFORM AND THE INDIAN ASSEMBLY. By Surendra Mohan Dattatraya, ["The Young Men of India," December 1925.]
- THE SOURCES OF MAHOMEDAN LAW. By P. Sharfuddin, M.A. B.L. ["The Law College Magazine," November 1925.]

The Moslem World To-day

Mr. John B. Mott, in *THE MOSLEM WORLD OF TO-DAY*, alludes to the "unmistakable evidences of the weakening or disintegration of Islam." This is true politically. Generally speaking, nationalism is taking the place of Pan-Islamism. The Turkish Moslem, for example, is becoming more Turk than Moslem :

"The abolition of the Caliphate has had a profoundly disturbing effect, not only in Turkey, but also throughout the Mohammedan world. There are signs on every hand of the weakening of the social hold of Islam. This is illustrated in the changing position of women, especially in the cities; for example, in the postponement of marriage and the greater freedom of choice on the women's part, in attendance of women at lectures and entertainments, in the formation of women's clubs, in the larger liberty in the use of the veil, and in the evergrowing demand for education. The spread for Western industrialism and the startling development of the material aspects of modern civilisation have had a marked disintegrating influence.

Intellectually great changes are observable. On every hand one encounters a hunger for knowledge. A new mentality is being developed as a result of contact with Western science and civilization during the war. Above all, one is impressed with the religious unsettling among Moslems. Many are sorely perplexed, and do not know where they are going.

There are multiplying evidences of rebellion against tradition and external authority. Much of the old bigotry and fanaticism have gone. There is a spirit of inquiry abroad, combined with a determination to make the most of themselves and of the new day."

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Law's delays in India

Writing in the latest number of the *HINDUSTAN REVIEW QUARTERLY*, Mr. C. M. Agarwala, Barrister-at-Law, summarises the main causes of delay in Civil Courts as follows :

- "(a) Corruption of the ministerial staff and the process servants;
- (b) the dilatory habits of the litigants;
- (c) the unpreparedness of the lawyers; and
- (d) the omission of the Courts to exercise more frequently the penal powers which they already possess."

With regard to the first, the writer says that nothing but adequate pay, constant supervision and drastic action against the offenders will remove the trouble. The other evils can be minimised by more co-operation between the Bench and the Bar. With regard to co-operation between the Bench and the Bar the Committee recorded that in the district courts the members of the Bar are apt to resent anything that makes for strictness. As a result, attempts made by the presiding officers to take a justifiably strong line are met, in many instances, by an application for transfer of the suit to another court. Mr. Agarwala agrees with the findings of the Committee for stricter exercise of the discipline in the lower Courts. He says :

"The remedy for this seems to be that when a subordinate officer takes a strong line, which is really justifiable, he should receive the backing of the superior authorities. The Report contains many useful suggestions for the devolution of the powers of superior courts to subordinate courts and rightly emphasises the importance and popularity of "Panchayat" courts in places where they exist."

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Sir F. Whyte on Indian Reforms

In the course of an article in the *EVENING NEWS*, Sir Frederick Whyte, the first President of the Legislative Assembly writes :—

Having watched the changing panorama of Indian politics for five years, I am bound to say that, judged by this criterion, the Indian politician has been not ungenerous in his attitude to the Government. The co-operation which Lord Birkenhead demands has in large measure been given; and you have only to look back across the proceedings of the Legislative Assembly (and, I should also add, of the Legislative Councils of Madras and Bombay, to single out the two most successful) to see that there is ample evidence of the truth of my statement.

In the first two years of the new Constitution the Assembly deliberately increased many taxes on the proposal of the Finance Member in the hope of balancing the Budget; and thereby undoubtedly incurred much unpopularity.

Moreover, in not one case but in many, individual Indian Members or groups stood courageously by the Government when it would have been only too easy to attack the official policy. As it would be invidious to mention names, either on the Government side or on the Opposition, for obvious reasons, I must leave this credit as a general reward to the Assembly as a whole.

But, it may be said,—what about Mahatma Gandhi and his non-co-operators? Well, what about them? Has there ever been a country ruled by an alien Government whose people, if they were worth their salt at all, did not protest against the presence of the alien? It would take too long to examine all the grounds of Mahatma Gandhi's protest on behalf of Indian nationalism, but the essence of it is that India shall be governed according to Indian ideas. * * *

Englishmen of long Indian experience usually conclude from this that India cannot govern herself either now or hereafter. No such con-

clusion is justified. We have held almost every responsible post in the Civil Service and in the Army in our own hands throughout the last 150 years; and only recently has any Indian reached high office in his own country.

We have, therefore, stood in the way of the Indian who wished to learn the meaning of political responsibility and we are not entitled to say that Indians as a whole are unfit for responsibility until we have given them much larger opportunities of proving their quality.

It is here that I believe the present Constitution falls short of the adequate test. Both on account of the comparatively limited scope which the Legislative Councils possess in the transferred subjects and on account of the unfortunate lack of money which during the first three years severely restricted the energies of Ministers, the test of responsibility imposed by the Act on the Indian Legislative Councils has been inadequate.

It is true that Bengal has miserably failed to use even the opportunities offered by the Act; but, on the other hand, Madras, Bombay, the United Provinces (to a more limited extent), and the Punjab have by their proceedings justified the claim which I now make, that, before any man, Indian or European, presumes to pass judgment upon contemporary political India, he should give Indian public men more generous scope to show what they have in them.

I am well aware that the growth of responsibility is a slow process, and that in the endeavour to prove whether Indians possess the larger capacities necessary for Self-Government, the patience both of England and of India will be sorely tried. Let us in England remember that peoples placed as the Indians are to-day have always been impatient, and would not possess the capacity for political growth if they were not impatient. Let Indians, on the other hand, remember that they have still to prove whether Western institutions of the kind which we have set up in India are appropriate to the East.

Mr. Johnston M. P. on India

Speaking at a Calcutta meeting presided over by Mr. Sen Gupta, Mr. Johnston, Labour M. P. said :—

I have asked every Britisher, who occupies a prominent position here whom I have met: "What is your excuse? How do you justify this system of deportation which must have been good enough under the Russian Government under the old Czars, (hear, hear) which the German Kaiser was accused of doing—a system which is a barbarous system (hear, hear)—a system which no civilized country in the world dare tolerate one moment longer than they can throw it off from their shoulders." I have asked every prominent Britisher I have met in Calcutta: "How do you justify this?" I have never heard one word of justification. One man, you have seen in the press, one man came to my hotel and gave me a long rigmarole about Gandhi, about C. R. Das, the late Mayor of Calcutta and all the other desperadoes like them. (Laughter.) He told me a most fantastic series of tales as to how necessary it was that there should be deportation without trial. I said: "Well, I have listened to your story. I have written down your story. Will you meet the Mayor of Calcutta, Mr. Sen Gupta, in my presence and repeat the allegations?" He said he would. I rang up the Mayor on the phone. I asked him if he would come to reply to these allegations in my presence. He said he would. A day was fixed. The place was fixed. But when the hour drew near the other gentleman rang me on the phone to say that on further consideration as he did not know the facts, he thought (cries of 'shame') that it would be inadvisable for him to meet the Mayor, Mr. Sen-Gupta, in my presence. (Laughter.) Well, he did not know the facts. Why then did he come to my hotel and tell me what are not facts? If he did not know the facts and if he had got no justification

for these deportations then he is just exactly in the same boat as the old Czar (cries of hear, hear) in the pre-war Russia. He, a British subject, is seeking by underhand, secret and unjustifiable methods and tittle-tattle and unfounded tales—he is seeking to justify a system which every honest British subject must hang his head in disgrace when he heard of it. If these men or any of them have broken the law, let them be tried in open courts by their peers. That is the right of every British subject. If they have been guilty let them be punished. But no man, no Jack in office, no collection of jacks in office, have a right to seize the Chairman, myself, the humblest of individuals that lives under the British Flag, or intern or imprison people without public trial. When I go back to the Labour Party at home I propose to tell them that I found no one in Calcutta who would come to me even privately and give me any reason or excuse or justification as to why these deportations should continue. I propose to ask the Labour Party in the House of Commons to do its utmost by every possible means in its power to compel the Government to cancel the Bengal Ordinance and set free every man whom they do not dare to bring before a public trial. (Cries of hear, hear.)

The other day, I was talking to a big businessman and I said to him, "I believe you are an honest man. What is your view about the struggle of Indians to have control of their own affairs—to have self-determination, within the Empire?" Here was his answer to me: "If the Indian people have not the courage to struggle to get Swaraj, if they have not the courage to struggle for Home Rule or self-determination, they would be of no use inside the Empire—they will not be worth keeping, because it is only the people who demand the right to be free, whom we want to have as co-partners and friends within the British Empire." (Cries of hear, hear.)

Mysore Village Panchayats

The Village Panchayats Bill recently introduced in the Mysore Legislative Council provides for the enlargement of the powers of the Panchayats and thus gives to the Mysorians a further instalment of the rights of local self-government. There are many provisions made in the bill. Women are to be enfranchised, though they are yet debarred from election. The chairman of a Panchayat will ordinarily be nominated by the Mysore Government but the privilege of electing the chairman can be conferred on special Panchayats. The Bill transfers elementary education to the management or supervision of the Panchayats. The right of levying taxes on houses, shops and vacant sites is also conceded to them.

Railway Development in Baria

A State banquet was given by the Raja of Baria to H. E. the Governor of Bombay in the course of the latter's tour in Gujarat last month.

His Excellency, replying to the toast, referred to the question of Railway development in the State and observed that comparatively short lines tapping a restricted area stood a much smaller chance of financial success than those covering a wider field. He did not desire to discourage the State in carrying out schemes devised, but he would advise His Highness to consult neighbours both in other States and British India and to endeavour to agree upon a project in which all could participate.

Cochin's Excise Policy

During the budget discussion in the Cochin Legislative Council the excise policy of the State was subjected to severe criticism and a motion for reducing the allotment for the distillery establishment by one rupee was carried despite Government opposition. Non-officials desired that the State should embark on a bold and definite policy of restricting consumption and working towards prohibition.

The Nizam College

The Nizam College, Hyderabad held its annual prize giving at the College, the Nawab Wai-i-ud-Dowla Bahadur, President, H. E. H. the Nizam's Executive Council, presiding. Mr. K. Burnett, M.A. (Oxon), the Principal of the College, made several interesting statements in his report regarding the progress of the College. He said that the last five years had seen a 100 per cent. increase in the number of students in spite of the rival attraction of the Osmania University College.

His Excellency Nawab Wai-i-ud-Dowla in the course of a short speech said that the College was the first institution which had opened the gates to Western knowledge and culture for the aristocracy of the State. From its portals a large number of the nobility and gentry of Hyderabad had passed, during the last half century, many of whom had attained eminence and fame. The excellent results in the University examinations speak volumes for the efficiency of the College, for which Mr. Burnett and his colleagues deserve hearty congratulations.

The Maharaja of Jodhpur

The Maharaja of Jodhpur, who is staying with Lord and Lady Belhaven in England figured in the role of a miner recently.

Clad in a white polo suit he descended the pit near Wishaw to a depth of 600 feet, says an English paper, and went along the road, 700 yards long and four feet high, to a point where shot was being fired. His next adventure was to scramble into a seam of 21 inches high where he hacked out big pieces of coal with a new pick-axe, the gift of the mine officials. The pick and a piece of coal are to be taken to India as mementoes.

The Maharaja chatted with the miners down the pit. One of the officials remarked that he would make a fine miner.

Indians Outside India

The Deputation to South Africa

The Deputation which the Government of India decided to send to South Africa with the concurrence of the Union Government sailed from Bombay on November 25. It is led by Mr. Paddison, Labour Commissioner of Madras and includes the Hon. Mr. Raza Ali and Sir Devaprasad Sarvadhikary. Mr. Bajpai of the Government of India is acting as Secretary.

"The sole object of the Government of India in sending a deputation to South Africa," says a communique, "is their sincere desire to improve the situation of Indians resident in that country, and their chances of securing this end would have been seriously jeopardised if it had been decided to delay sending the deputation. The decision to send a deputation to South Africa at the present juncture is of great importance, as offering the best and perhaps the last chance, before the Union Government take up their projected Asiatic legislation, of arriving at a better understanding with the Union Government regarding the position of Indians in South Africa."

The South African Deputation

Here is the full list of the Deputation that has come to India from South Africa:—

1. Dr Abdur Rahman.
2. Mr. Sorabji Rustamji.
3. Sjt. B. S. Pather.
4. Seth G. Mirza.
5. Seth Amod Bhayat.
6. Mr. James Godfrey.
7. Seth Haji Esmail.
8. Sjt. Bhawani Dayal.

This is a representative deputation of persons well-known in South Africa, says Mr. Gandhi, in *YOUNG INDIA*. "They can speak for the different groups and interests among our countrymen in South Africa. Dr. Abdur Rahman, the head of the deputation, is South African born, as for that matter are some others."

Indians in Australia

Senator Reid, Member of the Commonwealth Parliament of Australia, interviewed at Madras, had many things to say about Inter-Imperial matters and on the position of Indians in Australia. Referring to the position of Indians in Australia, Senator Reid said that, in the last Session of the late Parliament, they passed an Act enfranchising all the Indians in Australia, both the men and the women, giving them equal political rights. That Act also accorded the citizenship rights of receiving one pound per week of an old age pension at the age of 65, if the financial condition rendered it necessary. And the women receive it at the age of 60 on the same conditions. It was also provided that any one, unable to earn a living, will receive a pound per week on the certificate of a Doctor and at the time of the birth of any children, they will receive 5 pounds per every birth. "That applies of course only to Federal or Commonwealth Laws. Of the six States which comprise the Australian Commonwealth, some of them have not yet granted the full franchise."

Mr. Andrews at Mombassa

On landing at Mombassa Mr. C. F. Andrews was met by representatives of the Indian community. In the course of an interview with the press he said he found that although European anti-Indian agitation had decreased, the general situation was not altered for the better. It was rather the silence before a fresh storm. There were evident signs of preparations of a renewed European agitation against Indian immigration after the new census to be taken early in 1926. In every respect the East African Government was drawing nearer South Africa's Indian policy.

The Kenya Governor suggested an early visit to South Africa to consult the Union Government. Every Indian in East Africa was convinced that what had happened in the South would happen in the East later.

Industrial and Commercial Section

Cotton Excise Duty

For the first time a Viceregal Ordinance has commanded wide-spread approval. In fact the suspension of the Cotton Excise is long overdue and we congratulate His Excellency on his bold statesmanship. The next best step is to stop it altogether.

Already the effect of this beneficent ordinance is seen in the resumption of mills that have stopped work. It is also gratifying to note that the unemployed have gone back to work. The Viceregal statement concludes:—

"It is the intention of my Government, unless the financial position as disclosed in the budget estimate for next year substantially fails to confirm present anticipations, to place before the Legislature at the time of the Budget proposals for the abolition of the duty."

This will be an act of bare justice.

New Cotton Exchange

An important step in the development of cotton trade of Bombay was taken on Dec. 1. when His Excellency Sir Leslie Wilson formally opened the new Cotton Exchange of the East India Cotton Association, Ltd, at the new cotton depot in Sewree (Bombay). The new Cotton Exchange, which is six times the size of the old Exchange at Colaba, is an up-to-date building of imposing appearance, costing over Rs. 10 lakhs containing over 200 rooms and a big hall where all kinds of transactions will hereafter take place. There was a large and distinguished gathering of those interested in the cotton trade present.

Mr. Haridas Madhavadas, Vice-President of the East India Cotton Association, read the message from His Excellency the Viceroy congratulating the Association on the opening of the Cotton Exchange.

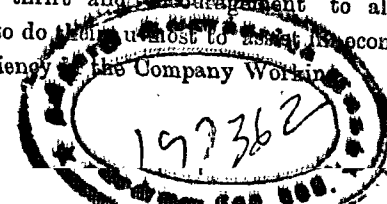
Development of India

In the course of an address before the Royal Society of Arts, dealing with the organisation of scientific research throughout the Empire and referring particularly to Empire cotton growing and the question of protection, Sir Thomas Holland expressed the opinion that India was now being "doped" with fiscal protection instead of being prepared by industrial training to develop her own resources in a healthy way. If the present course was followed, India would become still more dependent on outside sources for manufactures.

India would be forced to go outside for its requirements in some forms of food as it was doing already on a large scale for sugar. Natural indigo had already been displaced by a chemical product of European science. What science had done for Europe, it should be able to do still better in a country with natural climatic advantages but not by processes translated unmodified from other countries. Improvements in agriculture and process of manufacture must be based on research in India under Indian conditions, not on reports on samples sent to the Imperial Institute. Unless research workers were specialists, they were dangerous and a requisite number and variety of specialists could be maintained only by the co-operation of all provinces.

New Form of Profit-sharing

The P. & O. Steamship Company has instituted a new form of profit sharing for the benefit of its employees. The scheme differs from other profit-sharing experiments in that shares are not given to employees. It is left to them to invest their own earnings at an advantageous rate of interest, which increases in proportion to annual dividend. It is thus deemed to be a direct incentive to personal thrift and encouragement to all employees to do their utmost to assist in the economics and efficiency of the Company working.



Farming as a Profession

Sir Mahomed Habibullah opened the annual meeting of the Board of Agriculture at Pusa on the 7th instant. Dr. Clouston, Agricultural Advisor to the Government of India, presided. In the course of his opening address Sir Mahomed referred to the imperative necessity of encouraging our young men to realise that agriculture also affords an opening for an honourable and prosperous career in life. He continued :

"I do not refer now to their legitimate ambition to take up appointments in Agricultural Departments, but to the desirability of their taking up farming as a profession. The underlying aim of our Agricultural Colleges is not merely to provide recruits for our Agricultural Departments, but, mainly to turn out good scientific and up-to-date farmers. We desire that students in our Agricultural Colleges, after completing their course, should utilise the knowledge they have thus gained by taking to agriculture as a profession. After all, very few of those who pass out of Agricultural Colleges, can be absorbed into Government Departments. Moreover, there is great need in our country for a nucleus of educated men, who have made farming their profession, and it is these men who can, by their example, disseminate among their less fortunate brethren, a knowledge of modern improvements in agricultural practice. Hitherto the Governments in India, through their demonstration farms, have tried to do this work, but the resources of no Government can be so large as to undertake such a gigantic task. There is wide field for private effort in this essential direction."

After appealing to big landowners to co-operate with the Government in this laudable sphere Sir Mahomed concluded :—

"The agricultural prosperity of England, while it was still a predominantly agricultural country

as India is to-day, is largely due to the efforts of her big landowners, and is it, therefore, too much to expect that big landowners in India will realise their responsibilities and serve as pioneers in raising the standard of agricultural practice, and, by force of their example, influence the masses of the rural population to follow in their work."

The burden of the Presidential address was to emphasise the desirability of developing India's basic industry, agriculture, by scientific research, a view fully endorsed in the recent pronouncements of the Secretary of State for India and His Excellency the Viceroy.

A Potato Planting Machine

The potato has spread over the whole world with amazing rapidity, says the *PLANTERS JOURNAL AND AGRICULTURIST*,—a fact which gives an indication of its value. In Central and Eastern Europe, it was compulsorily introduced 150 years ago during a period of severe famine and has in this short space of time grown to be the chief article of food of whole peoples. It is, therefore, obvious that there is an eager demand for machines which facilitate the planting of potatoes and which also do away with the very tiresome work associated with the continual bending of the body. There are several machines for this purpose available on the market, but the one that seems to be the most simple and practical is the so-called "Lesseria" manufactured by the Eydt-Lesser Machine Factory. This machine not only makes the holes in which the potatoes are to be dropped but, in the same operation, plants them and again covers up the holes with earth. The construction is the simplest possible. In the entire mechanism for the planting of the potatoes there are no chains or joints or springs whatsoever. All the parts are rigid and the durability and efficiency of the machine are thereby assured.

[SHORT NOTICES ONLY APPEAR IN THIS SECTION]

The Making of India By Mr. Yusuf Ali, A and C Black Ltd., London. (G. A. Natesan & Co., Publishers, Madras. Price Rs. 7-14 0.)

We welcome this useful hand-book of Indian history. Mr. Yusuf Ali has in this volume analyzed the different factors that have gone to the making of Modern India. His appeal is threefold : To his own people, to look upon India as a whole, rather than upon their own sectional India ; to Great Britain and her Dominions and Colonies, to understand India as an important and organic factor in the Empire ; and to the world at large, to realize India's point of contact with general history.

A Passing Phase of Politics. By N. C. Kelkar, Published by S. W. Awati, Poona City.

Though a Non-Co-operator himself Mr Kelkar has been an outspoken critic of that movement since its inception. He has not hesitated to criticize Mr. Gandhi himself from time to time and a recent controversy with Pandit Motilal Nehru brings in relief the point of view of a powerful minority in the Swarajya camp. Mr. Kelkar is the brain of the Mahratta party and his powerful and trenchant writings in the *MAHRATTA* have ways reflected the views of a strong and growing minority. *The Passing Phase* contains some of Mr. Kelkar's thought-provoking contributions to current politics and they are characteristically fearless and outspoken.

Katha Upanishad. By R. L. Pelly, Association Press. 5, Russel Street, Calcutta.

The Katha Upanishad holds a very high place among the ancient scriptures of Hindu religion. Its fame is due to the charming story of the adventures of Nachiketas in its first Valli, the abiding human interest of its central topic "what is there after death?" and the sincerity and insight with which it faces the mysteries of the universe. The book under review attempts to give a fairly accurate English translation after imitating the original in Nagari character.

History of the Jats Vol. I. by K. R. Qanungo, Lucknow University—with a Foreward by Prof. J. N. Sarkar, Vol. I. M. C. Sarkar & Sons, Calcutta.

This book traces the part played by the Jats in the 18th century during the decline of the Mughal Empire. Mr. Qanungo goes fully into the origin of the Jats, rejecting the theory of their Indo-Scythian origin as well as the theory of the Jathan origin of the community. He accepts tentatively the alleged Yadava origin of the Jats, they being rather a confederacy of tribes than a single homogeneous tribe. It was the Hindu reaction caused by Aurangazib's impolicy that led to the rise of the Jat political power under Gokla Jat. The story of the part that Chahaman Jat played in the reigns of Farrukh-Siyar and Muhammad Shah, and of how the Bharatpur State was founded by Bhadan Singh and Suraj Mall, the subsequent turns in the fortune of Bharatpur in its relations with the ubiquitous Marathas is well told, though very diffusely in places and amply supported by references. The narrative is carried down to the death of Mirza Najaf Khan.

South Indian Guilds. With a note from the late Dr. A. Marshall. By K. R. R. Sastry. The Indian Publishing House, Limited, Madras.

In this book the author attempts to show the individuality of our South Indian trade-guilds which have been a feature of our industrial and commercial life for long ages. The *Pancha Brahma Sabhai* of the associated crafts of the carpenter, the goldsmith, the stone-mason, the blacksmith and the brass-smith with its officials, fund, panchayat and regulations is held up as typical. Corresponding guilds among other communities are also described. The author, after describing the rural guilds, rightly indicates the lines of resuscitation of these indigenous guilds, so that the conservative guild economy may prosper among modern industrial conditions.

- Nov. 3. The Executive Council of the All-India Swaraj Party met at Nagpur.
- Nov. 4. Mr. T. Johnston a British Labour M. P. arrived in Bombay.
- Nov. 5. The Rt. Hon. Edward Wood, the Viceroy-Designate, had audience with H. M. the King.
- Nov. 6. The French Chamber of Deputies has passed a vote of confidence in the Government on the Syrian troubles.
- Nov. 7. Riza Khan assumed the Royalty of Persia.
- Nov. 8. The French prepare a big encircling movement against the Damascus rebels.
- Nov. 9. The King and the Queen of the Belgians returned to Brussels to-day.
- Nov. 10. The Angora Assembly passed a vote of confidence in the Government of Ismet Pasha.
- Nov. 11. Mr. C. F. Andrews left to-day for South Africa by S. S. *Karoo*.
- Nov. 12. The rebels surrounded Damascus and provoked a general up-rising.
- Nov. 13. The great gold crown of Tutankhamen has been discovered at Luxor.
- Nov. 14. The Belgian Cabinet has resigned.
- Nov. 15. Abdel-Krim has sent an emissary to the French at Rabat proposing peace terms.
- Nov. 16. Sir George Lloyd has taken the title of Baron Lloyd of Dolobran.
- Nov. 17. The Locarno Treaty came up for discussion in the House of Commons.
- Nov. 18. Zaghlul Pasha has issued an appeal to the people of Egypt to remain calm.
- Nov. 19. Shafi Ahmad and Dighe, convicts in the Bawla murder case were executed to-day.
- Nov. 20. Queen Alexandra died to-day.
- Nov. 21. Hon. Sir Mahomed Habibullah Member of the Viceroy's Executive Council resumed charge of office to-day.
- Nov. 22. The Indian Historical Records Commission met at Lahore.
- Nov. 23. The Royal Commission on Currency held its first meeting at the Secretariat, Delhi.
- Nov. 24. The South African Indian Deputation has sailed for India.
- Nov. 25. Dr. Besant arrived in Bombay from England.
- Nov. 26. The King of Siam is dead. —The Indian Deputation left for S. Africa to-day.
- Nov. 27. The French Cabinet has resigned.
- Nov. 28. M. Briand has formed the French Cabinet.
- Nov. 29. The German Reichstag has passed the third reading of the Locarno Bill by 291 votes.
- Nov. 30. H. E. the Viceroy has issued an Ordinance suspending the collection of the Cotton Excise duty with effect from to-day.
- Dec. 1. The Locarno Pact was signed at the British Foreign Office by the Powers.
- Dec. 2. The Begum of Bhopal was received to-day by the Prince of Wales.
- Dec. 3. Sir John Simon has left for India.
- Dec. 4. The German Cabinet has resigned.
- Dec. 5. The Bombay Provincial Hindu Conference met to-day under the presidency of Lala Lajpat Rai.
- Dec. 6. The Constituent Assembly was opened to-day by H. H. Riza Khan Pehlevi the temporary ruler of Persia.
- Dec. 7. Sir Mahomed Habibullah and Dr. Clouston addressed the meeting of the Board of agriculture at Pusa.
- Dec. 8. Lala Lajpat Rai has been elected to the Assembly.
- Dec. 9. Sir Devaprasad Sarvadhikary, third member of the Paddison Deputation left for South Africa to day.
- Dec. 10. The Indian Merchants Chamber, Bombay gave evidence to-day before the Currency Commission.
- Dec. 11. Lord Meston arrived in Bombay.
- Dec. 12. Medina fell to the forces of Ibn Saud.
- Dec. 13. The Indian Deputation from S. Africa were entertained by Mrs. Sarojini Naidu.
- Dec. 14. Riza Khan becomes king of Persia.

Literary

Annuals and other Periodicals

We have received a number of Christmas annuals and new periodicals to which we should like to draw the attention of our readers.

THE TIMES OF INDIA ANNUAL

First among these is, of course, the TIMES OF INDIA ANNUAL for 1926, which more than maintains its usual standard of excellence. We congratulate the conductors of that Journal on their enterprise in securing a striking article of "Diplomatic Reminiscences" from the pen of that great statesman—Lord Hardinge of Penshurst.

THE CALCUTTA MUNICIPAL GAZETTE

The publication of Municipal periodicals is perhaps a novelty in this country. But the experiment so successfully carried out by the energy and enterprise of Mr. Amal Home in conducting the CALCUTTA MUNICIPAL GAZETTE, must sooner or later appeal to all municipal enthusiasts in other parts of the country.

THE LAW COLLEGE MAGAZINE

THE LAW COLLEGE MAGAZINE is a vivacious little monthly and the first Number opens with a cheering word from the Chief Justice of Madras.

THE SCHOLAR

Yet another bright Journal is the SCHOLAR, an illustrated monthly conducted by the young men of Palghat. The first two numbers are on our table and their contents are varied and interesting.

THE MAIL SUPPLEMENT AND ANNUAL

As we go to Press a prodigious bundle is handed to us. It is the Christmas supplement of the MADRAS MAIL—which will serve as a sort of local directory to Christmas shopping in the city. The MAIL Annual, is another attractive volume full of brightly written articles and pictures.

BOOKS RECEIVED

- THE OCEAN OF STORY. Vol. IV. Translated by C. H. Tawney, Chas. J. Sawyer Ltd., Grafton House, London.
- LALITA SAHASRANAM. With the commentary of Bhaskararaya. By R. Ananta Krishna Sastri. Price Rs. 4. (G. A. Natesan & Co., Madras.)
- A SKETCH OF THE HISTORY OF INDIA 1758-1918. By H. Dodwell, Longmans Green & Co., Bombay.
- MALATI LATA. By D. Madhava Rao, Heath Cranton Limited, 6 Fleet Lane, London.
- DOSTOEVSKY. Translated from the French of Andra Guide, with an Introduction by Arnold Bennett, J. M. Dent & Sons, Ltd., London.
- MODEEN THINKERS AND PRESENT PROBLEMS. By Edgar A. Singer. G. Harrap & Co., London.
- THINGS AND IDEALS. By M. C. Otto. George G. Harrap & Co., London.
- JAMSEMI NUSSEERWANJI TATA. By F. R. Harris, Oxford University Press, London.
- INDIA IN 1924-25. L. F. Rushbrook Williams, Govt. of India Central Pub. Branch, Calcutta.
- BROKEN TIES AND OTHER STORIES. By Dr. Rabindranath Tagore, Messrs. Macmillan & Co.
- VANISHED HOURS. By P. Seshadri, M.A. The Indian Press, Allahabad.
- THE ORIGINAL ORDER OF SHAKESPEARE'S SONNETS By Sir Dennys Bray. Methuen & Co., London.
- KORAN SHERIFF. By T. Narayana Rao, Sri Sujana Ranjani Press, Rajahmundry.
- PERSONALITY AS A BUSINESS ASSET. By I. B. Wolcott, G. P. Putnam's Sons Ltd., London.
- SELECTED CZECH TALES. Translated by Marie Busch. Oxford University Press, Bombay.
- HUMANISM AND TECHNOLOGY, AND OTHER ESSAYS. Oxford University Press, Bombay.
- POEMS, MORAL AND RELIGIOUS. By V. Vembu Sastri, B.A. L.T., Published by K. Ramachandran, 15, Agraharam, Nungambakam, Madras.
- KRISHNA: THE SAVIOUR. By T. L. Vaswani, Ganesh & Co., Madras.

Educational

Teaching of Law in Schools

At the opening of the new session at University College, London, Prof. De Montmorency in the course of an address on "Law and the Faculty of Arts", pleaded for the teaching of law in the secondary schools of that country. Lord Justice Atkin favoured the view that law is a desirable school subject. But the teaching of law is apparently very difficult. Justice Atkin says:—

"It is not the law of the practitioner that it is proposed to teach. It is simply the main principles that underlie the Common Law. Given good and simple text books any person who is qualified to teach history would be qualified to give school instruction in law. But Professor De Montmorency's proposal would overcome even this technical teaching difficulty, since he would make the principles of the Common Law a compulsory subject for the Arts degree, and in this way train up a generation of teachers technically qualified to give instruction. The University of London has already taken a preliminary step in the direction suggested. Law is already one of the optional subjects for the Arts examination. But, in fact, this will carry the matter a very short way. Candidates for the degree of the Bachelor of Arts are conservative, their school training is conservative, and very few indeed will take the optional subject. A bold acceptance of the principle, that the Common Law should become a compulsory subject, would at once place the proposal on a practical basis. The plea that there is need for such subject in these times is unanswerable, but some may contend that law has a faculty of its own and is not an Arts subject. Law was a prime subject in the Ancient Roman schools, and it should become one in our modern schools. Rome strengthened her Empire by the universal study of the elements of law, and we should do the same."

Dr. Rutherford's Message to Students

Dr. Rutherford, Member, Advisory Board of the British Labour Party and Ex-Member of Parliament, who is touring South India, has issued the following message to Indian students:—

"I have taken a profound interest in India for forty years and endeavoured to further her cause both in the House of Commons and outside it. This is my second visit to your beloved country and it is a good joy to me to find that some progress has been made in your national evolution which to ardent aspirants after freedom may appear trifling. As education is the natural and best foundation to national service and national greatness, I have been particularly pleased with the development of Schools, Colleges and Universities in your midst. Those you are using for bringing out all that it is highest in your characters for fitting you not only for struggle for existence but for the still higher and nobler purpose of serving your day and generation, for spreading the truth for illuminating the people who live in darkness, for emancipating yourselves and your fellow countrymen from social, economic and political evils and for leaving India and its throbbing populations better and happier by your self-sacrificing services."

Spread of Education in Japan

The national system of education in Japan begins at the Kindergarten, taking children from three years of age to six. At the age of six the children are required to go to elementary Schools and stay there till twelve. The elementary education is compulsory. There are to-day about 30,000 such schools with 9,000,000 children. It is reported that 99 per cent. of the boys and over 98 per cent. of the girls of school age are now actually going to School. Very few Japanese are found unable either to read newspapers or to write simple letters.

Legal

The Punjab Jails

In a letter to the Press Prof. Ruchi Ram Sahan gives a lurid account of the treatment of political prisoners in the Punjab. He says:—

For want of accommodation in the cells or barracks a number of moderate sized tents were put up in the compounds of certain jails. Each tent was meant to provide sleeping accommodation to twelve 'political prisoners' lying down in two parallel rows so that the feet of the men in the two rows nearly touched each other. An iron ring was put on one leg of each prisoner. A chain was then passed through all these rings, and where the two ends of the chain met, an iron lock fastened them together. For the 'convenience' of the prisoners, two chamber pots were kept in each tent for necessary purposes one for each row within easy reach of the outermost man in each row. If someone then wanted to use the pot at night, he had to ask for the help of his companions in the same row to pass it on to him from hand to hand. After use, the pot had, of course, to be returned to its place in the same manner. The men chained together as they were, could only turn a little to the right or the left. They had to lie the whole night practically on the board of their back till they were unchained in the morning. The foul smell emanating from the pots and the frequent interruptions in sleep are minor inconveniences as compared with the humiliation of being chained together.

The Communist Trial

The trial of the 12 Communist leaders at the Old Bailey has resulted in all the accused being found guilty. Five, namely Inkpin, Rusk, Pollitt, Galacher and Hannington, were sentenced to 12 months' imprisonment in the second division. Others refused to be bound over and were sentenced to 6 months' imprisonment in the second division.

The Judge in passing the sentence said that it was obvious from the evidence that they were members of an illegal party carrying on illegal work in England, and it must be stopped. Five who were sentenced to 12 months had been convicted before. The Judge said he was not anxious, if he could avoid it, to send the other seven to prison, and those who promised to have nothing more to do with this association would be bound over to be of good behaviour. The Judge asked each of the seven whether he would be bound over, and each replied emphatically in the negative. There was no gathering outside the Court.

The Liberal and Labour Press protest against this legal threat to freedom of speech. A motion signed by Messrs. Ramsay MacDonald and J. H. Thomas is tabled for debate in the ensuing session of the Parliament.

Dominion Appeals to Privy Council

At the annual meeting of the Canadian Bar Association, Quebec, Lawyer Cannon, reviewing the development in the expansion of the jurisdiction of Canadian Courts in respect of appeals to the Imperial Privy Council, said that the latter's recent adoption of new rules of practice would come into effect from January next, by which no appeal would be allowed unless it was granted by the Dominion Court from which appeal was taken or by the special leave of the Cabinet. He thought there would be few cases hereafter for appeal to the Privy Council, and, those would be mainly constitutional cases. Mr. Cannon hoped that Canadian Courts would discourage such applications, and help the Privy Council to adopt a policy of restricting the exercise of its prerogative to most important constitutional cases. The speaker characterised the changes as evidence of intelligence and skilful diplomacy on the part of those who were presiding over the destiny of the British Commonwealth.

Medical

Cancer Research

Professor Blair, Director of the Cancer Research at the Liverpool Infirmary, has told the Toronto Academy of Medicine of a number of cases of cancer which have been cured in Liverpool by injections of lead. One was the case of a woman admitted five years ago to the Liverpool Infirmary before childbirth as a hopeless case. She was now quite well, and had since given birth to two more healthy children. Another case was of a woman who had been given only a few weeks to live, and who had been restored to health by lead injections.

Doctor Adami, Vice-Chancellor of the Liverpool University, who was interviewed on the subject, said that Professor Blair's declarations had been forced as a result of the astounding cures of the number of cases that had hitherto been regarded as inoperable. So many of these cases had been cured that the matter could not be kept private any longer.

Eradication of Malaria

Over 25 years ago, Sir Ronald Ross, (who is coming to Ceylon in connection with the campaign against malaria) made the discovery of the carrier of this disease, and although successful application of his discovery has rendered certain tropical areas healthy, proportionately little progress has been made throughout the tropical and semitropical countries.

Sir Ronald Ross recently proposed a scheme calling for the co-operation of all plantation companies in Ceylon, believing that it should be possible within a short time to drive malaria out of that Colony. In certain parts of Malaya, Southern India and Assam, groups of plantation companies are dealing effectively with malaria. But if the coming mission succeeds, it will not be a question of small areas being cleansed, but the whole country.

The Leprosy Scourge

Some important discussions on the results of leprosy research occurred at a Conference of the Medical Committee of the British Empire Relief Association with Colonial Medical Officers.

Sir Leonard Rogers suggested a scheme to distribute to all tropical colonies in 1926 the seed of the *Hydnocarpus Wightiana* and *Hydnocarpus Anthelmintica*. Dr. Muir had discovered that the pure ripe seed of the former, which grows very abundantly in Southern India, yields such pure oil that it can be injected without conversion to Ethyl Esters, almost painlessly and with results at least as good as with Esters and at one-tenth the cost. The tree furnishing this oil will bear fruit in tropical lands in five or six years, and for eight months in a year.

Salt Water for Teeth

"The best thing to use for the daily cleansing of the teeth is salt water—a teaspoonful of kitchen salt in one-third of a tumbler of water," said Sir Harry Baldwin, surgeon dentist to the King, in a lecture to the People's League of Health.

Pastes and powders might be used for occasional polishing of teeth, he added.

"You will never have pyorrhoea if you keep the edges of the gum tight and hard by daily friction." The gums should be rubbed with a tooth-brush, vigorously but with a light hand, night and morning. Every part of the gums, back and front, should be brushed.

Pyorrhoea did not cause pain, but was a serious disease which might eat through the bone of the jaws and penetrate to the nose.

Decay of the teeth was caused by the destructive action of acids resulting from stagnation of starchy food in the mouth.

Nature provided an alkaline saliva as an antidote to the acid and what we should do was to stimulate the formation of this healthy saliva. That was a most excellent thing for the purpose, and it also cleansed the teeth.

Science

Sir Bose on Science and Progress

Sir J. C. Bose's address at the eighth anniversary of his Institute is remarkable for the revelations it gives of the wonders of plant life. It is also an inspiring call for India's scientific and industrial advancement. In the concluding portion of his address he strikes a note of warning against what he considers to be a grave danger threatening the future of the country. He says:

Science aims to lighten the borders of humanity. It would be foolish to expect agriculture alone to be sufficient for the economic welfare of a vast continent like India; there must always be the two complementary activities, industry and agriculture. The great potential wealth of the country can be fully developed by utilizing the services of a large number of young men, who could be specially trained in India in the most advanced methods of science.

Sir P. C. Ray on Modern Chemistry

In the course of his address on "Makers of Modern Chemistry" at the Ashutosh Buildings, in Calcutta Dr. P. C. Ray briefly outlined his subject and traced the growth of the science of chemistry from the earliest Hindu times up to the present day, making particular reference to the illustrious masters, namely, Nagarjun, John Mayow, Faraday, Lavoisier, Humphrey, Davy and others. Incidentally, he referred to the existing curriculum of the University of Calcutta and remarked that it was a great misfortune that the Arts students of the University were as ignorant of the elements of chemistry as a newborn babe. This was not so when the speaker was a student. At that time a student studying for the F. A. corresponding to the present Intermediate course, had to know something of chemistry and other sciences. The neglect of the different branches of studies, he concluded, was retarding the progress of science in Bengal.

Cutting Steel under Water

In a method of cutting steel under water recently developed in America the equipment used is known as an electro-gas-burning torch. It consists essentially of a fiat carbon electrode with two holes through its centre. This electrode is set in a combination holder that connects the carbon to the electric lead wire and the holes with a gas hose, both of which come down to the diver's position in a single manifold. This, with a life-line and air hose complete the diver's underwater equipment. Current for the torch is supplied by a generator, and tanks of oxygen furnish the gas.

Where gas and electricity are used in combination the cutting action is first the striking of an arc by touching the electrode to the point at which the cutting is to be done. Then the carbon is pulled away quickly, until a long electric arc remains between the end of the electrode and the metal. When used under water the result of this electric arc is the formation of a pocket or globe of water vapour round the arc, so that the oxygen gas that flows through the pipes in the carbon to the tip of the electrode is forced through a vapour area directly upon the metal to be burned.

Radio Earthquakes

Wireless has been blamed for causing many unpleasant phenomena. The latest charge to be laid at its door is made by Dr. Nakamura, an eminent Japanese scientist who has just completed a research of the district of Sanin.

Dr. Nakamura says that the earth, instead of contracting as it cools towards the centre, is expanding on account of wireless activity setting up an internal pressure. Pressure such as this from the interior of the earth causes earthquakes.

Other Japanese seismologists, while agreeing that earthquakes are the result of internal pressure and dislocations of the earth, ascribe the latter to the peculiarities in the bed of the ocean off the coast of Japan.

Personal

The Late Queen Alexandra

The sudden death of Queen Alexandra on Friday the 20th November in her ripe old age of has been lamented all over the Empire. Queen Alexandra, the eldest daughter of King Christiana



THE LATE QUEEN ALEXANDRA.

IX of Denmark, was born on the 1st of December 1844. She was married to King Edward VII, then Prince of Wales, on March 10, 1863. On King Edward's succession to the throne in 1902, she was crowned with him in Westminster Abbey. On the death of King Edward in 1912, Queen Alexandra for a time retired from all public activities and spent her days in quiet retirement. Queen Alexandra's appearance in public again after ten years of retirement was an occasion for public rejoicings. She took an active interest in all the movements calculated to relieve the suffer-

ings of the sick and the distressed. She was the President of the London Hospital. She has given innumerable proofs of her interest and pity for sorrowing and suffering humanity. During the War she threw herself heart and soul into the relief work for the disabled and the distressed. She visited many hospitals and institutions as they were being organised to deal with the war victims in 1915; and she was among those who took the keenest interest in the work of the Red Cross Society.

Lord Oxford on Mr. Lloyd George.

Lord Oxford recently paid a graceful and witty tribute to Mr. Lloyd George. Referring to the question of Liberal unity, he said: "The Liberal Party in the House of Commons possesses an asset of great and, indeed, immeasurable value in the leadership of my friend, Mr. Lloyd George. (Loud cheers.) It is, I think a great achievement of nature, perhaps I might add of grace, to have a sufficiently complex personality to interest not only your contemporaries but posterity. It is the men about whom it is possible to have two or even more than two opinions who are the permanently arresting figures in history—that misunderstood characters—Richard III, (laughter,) Henry VIII, (renewed laughter,) Napoleon, and, indeed, Mr. Gladstone himself. Might I not say with your universal assent that in the great free tabernacle of Liberalism Mr. Lloyd George will always be regarded as having been an honoured and an illustrious inmate from the inventiveness and resourcefulness of his mind, from his possession in an exceptional degree of not a few of the instincts and some of the methods both of the seer and the gladiator, from his happy endowment of temperament which can both create and catch enthusiasm, and, above all, and, I am glad to say, dominating all, the sleepless interest in and unfailing sympathy with the needs of the common people." (Loud cheer-)

Political

Lord Hardinge on the Partition

Lord Hardinge's review of Lord Curzon's posthumous work, "British Government in India," affords interesting reading. Lord Curzon was the author of the Partition of Bengal and all the consequences that followed that ill-fated measure. It was he, says Lord Hardinge, who "sowed the seeds of agitation and discontent, "of which his successors reaped the whirlwind"

"On my arrival in Calcutta towards the close of 1910, I found a very serious situation, dacoities murders and assassinations of police and officials being almost of daily occurrence. Everybody agreed that they were due to the partition and nobody could foresee any immediate prospect of their cessation. Six months later the member of my Council responsible for the Home Department, Sir John Jenkins, a very remarkable and capable man of great experience warned me that a revision of the partition of Bengal was essential, but that a settlement, to be satisfactory and conclusive, must be so clearly based upon political and administrative expediency as to negative any presumption that it had been excited by clamour and agitation."

On Obstruction

One still hears a good deal of the Swarajist programme of persistent and continuous obstruction in the Council—a programme wisely confined to newspapers and platforms. It is interesting to record what the Speaker of the British Parliament said of such tactics. In July 1877, Speaker Brand declared "that any Member wilfully and persistently obstructing public business without just and reasonable cause, is guilty of a contempt of the House, and would be liable to such punishment, whether by censure, by suspension from the service of the House, or by commitment, as the House may adjudge."

Egyptian Parliament

The new electoral law, of Egypt enacts that every male, 30 years and over, will have an unrestricted right to vote. Nobody under 25 will have a vote and between 25 and 30, the right to vote depends on the possession of a Secondary Education certificate or the ownership of immovable property paying a tax of at least £1 annually or the proprietorship of a house of an annual rent of at least £12.

Every group of 20 voters has a right to elect an elector delegate. Under the old law groups of 30 elected an elector-delegate and every male over 21 had an unrestricted right of vote.

The New King of Persia

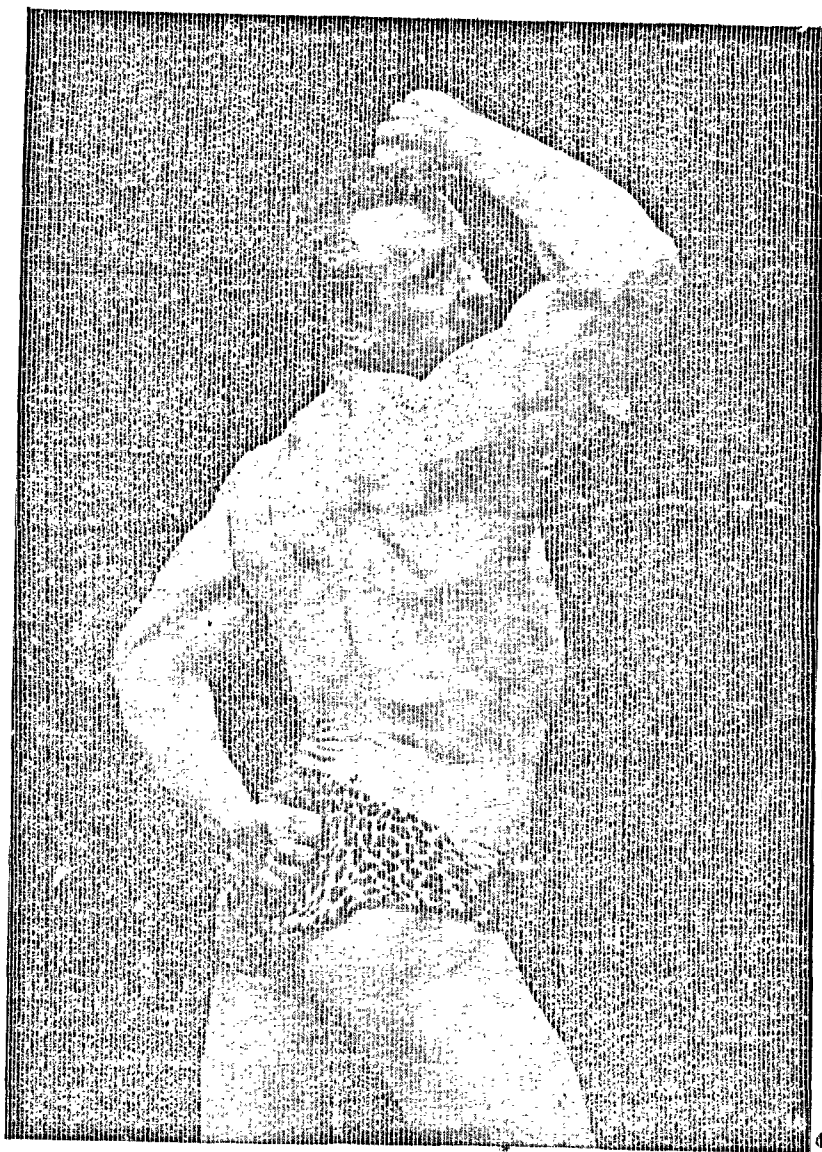
With extraordinary magnificence and grandeur, His Majesty Reza Shah Pehlevi performed the ceremony of taking the oath of his office before Members of Parliament on the 15th December.

In his opening speech, His Majesty promised to do his utmost for the future welfare and progress of Persia.



HON. SIR MAHOMED HABIBULLAH.
Resumed charge as Member of the
Viceroy's Council on Nov. 21.

General



The Late Eugen Sandow

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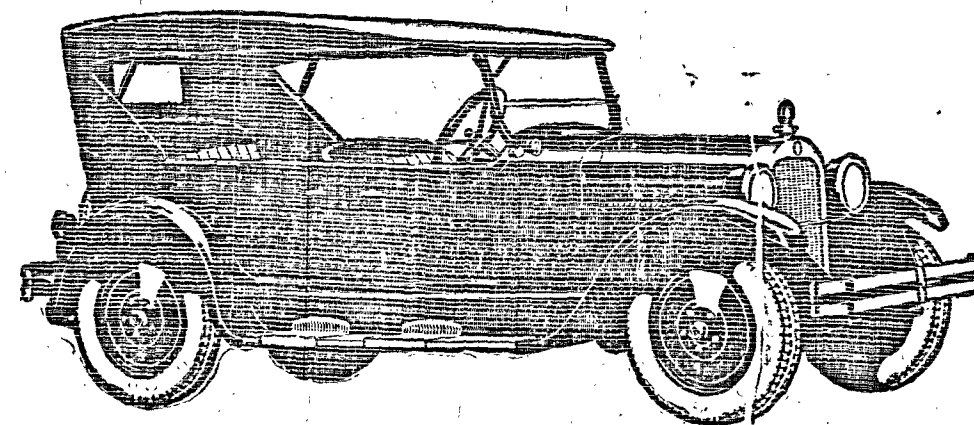
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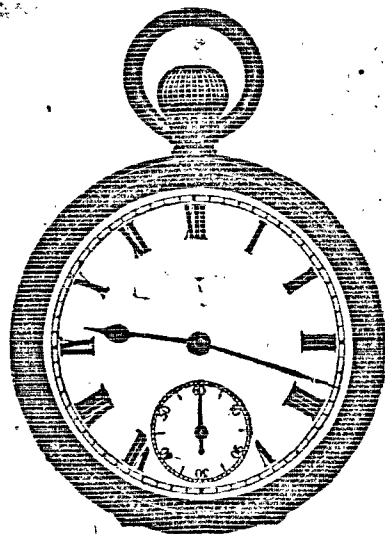
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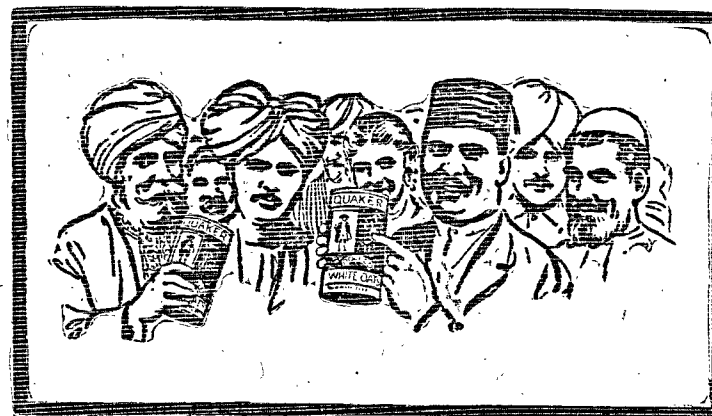
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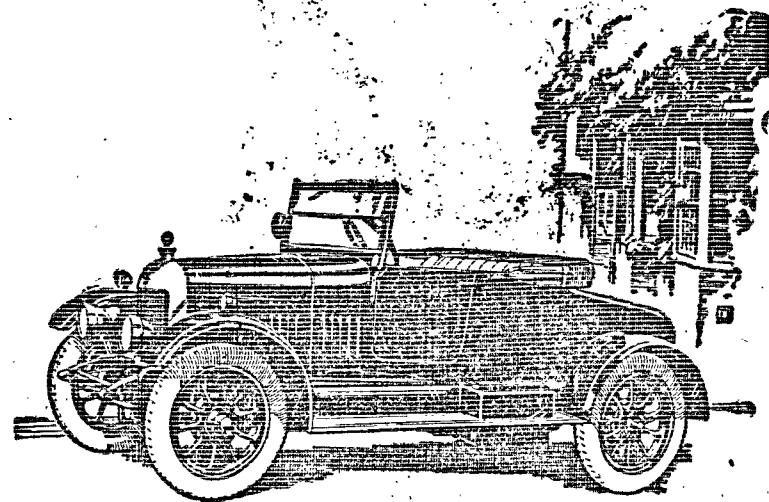
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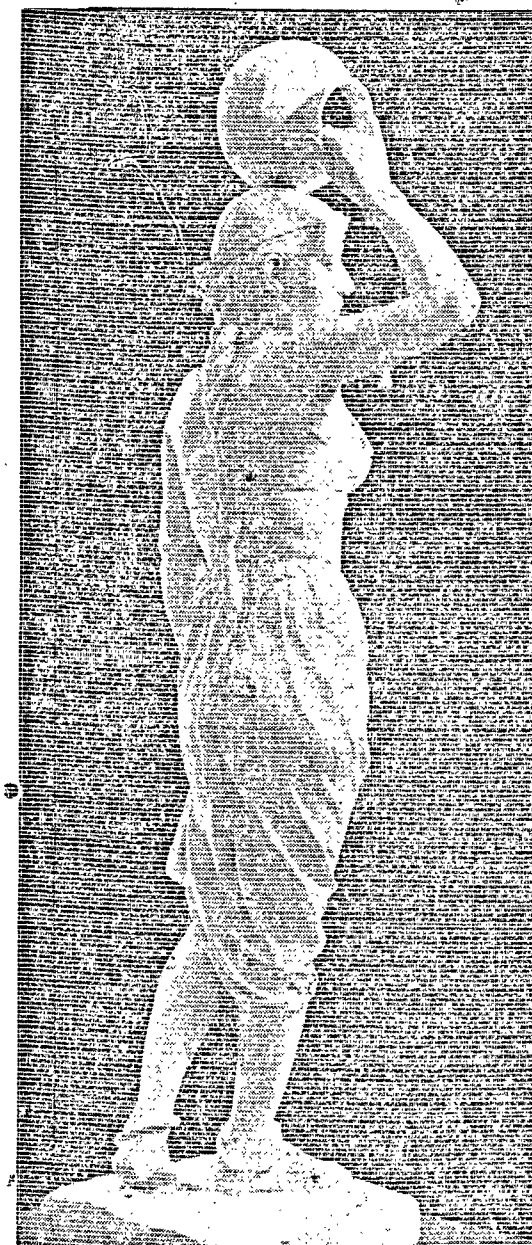
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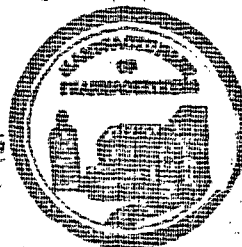
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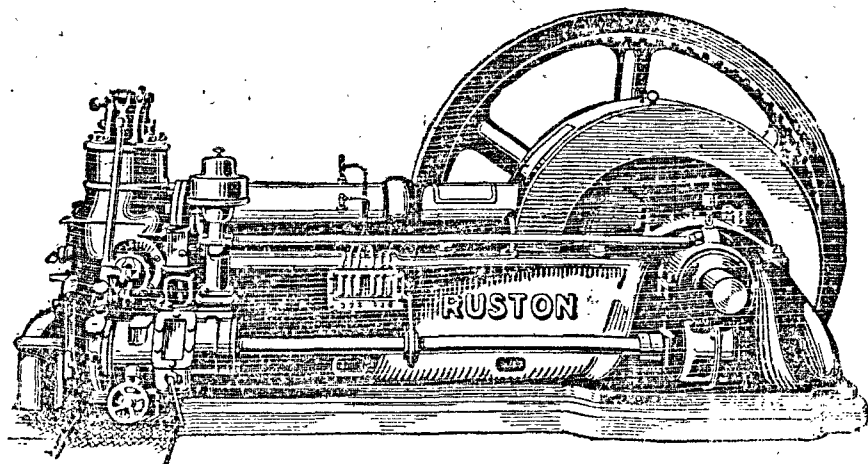
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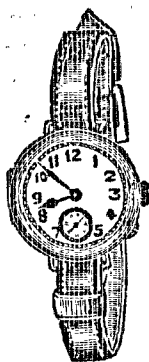
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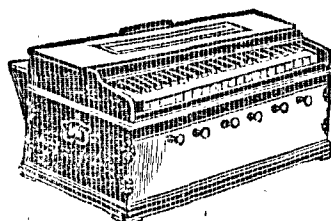
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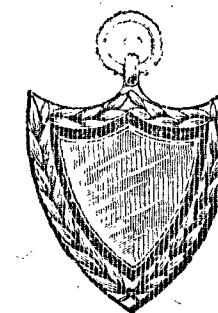
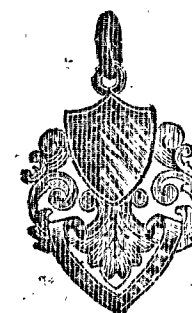


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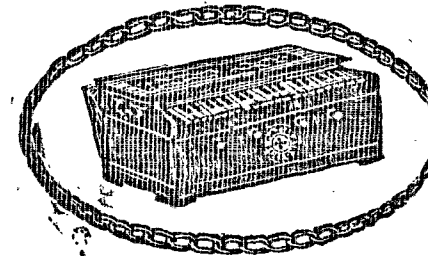
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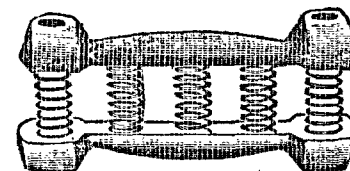
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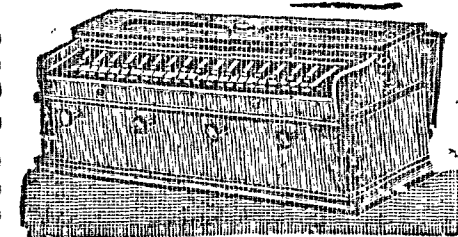
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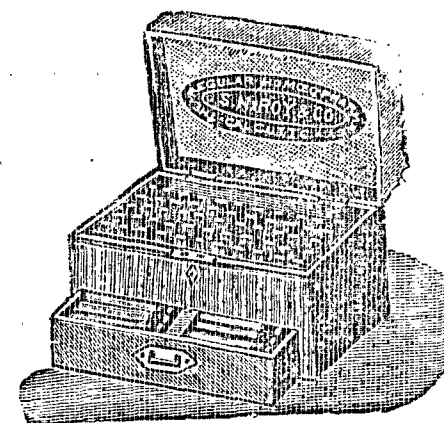
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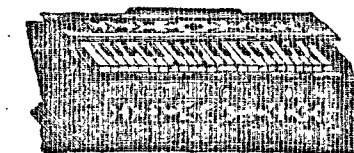
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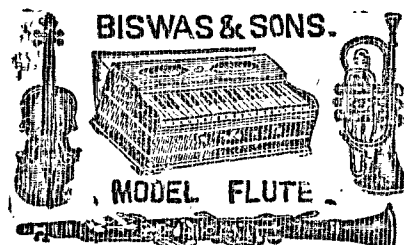
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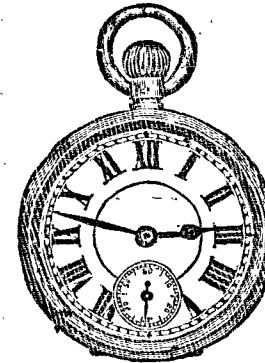
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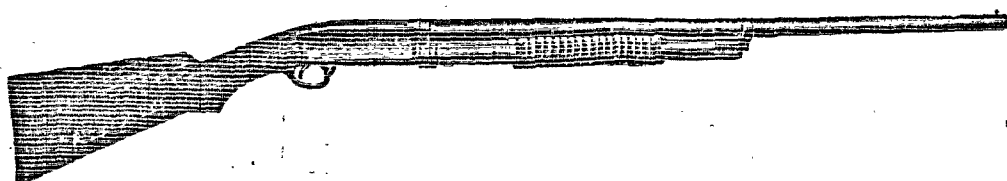
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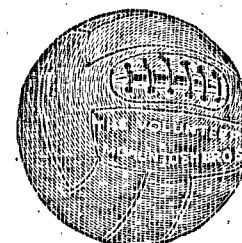


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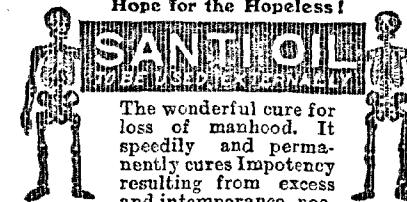
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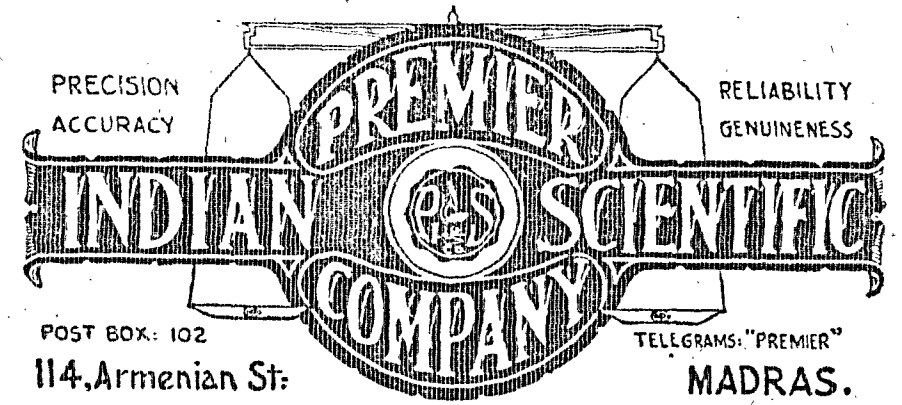
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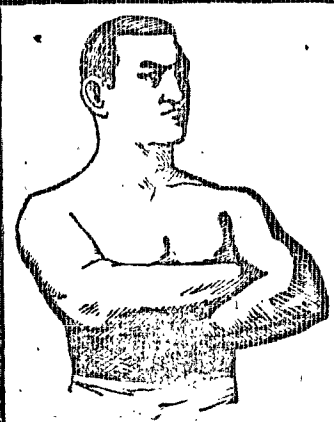
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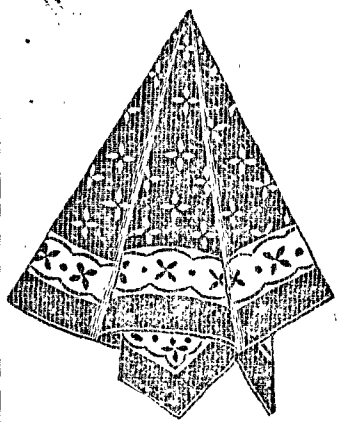
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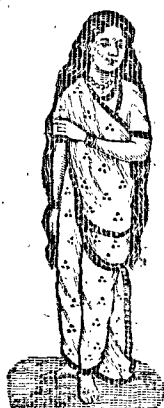
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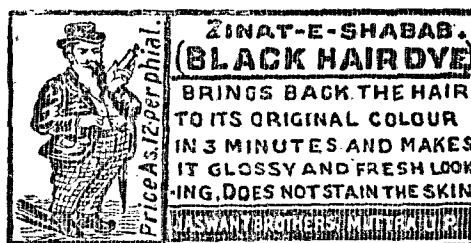
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" 12th to 16th	Via Hotgi for Sholapur G. I. P. Railway	Sankramana at Sholapur
" 13th	Nidvanda	Makarasankramana Jatra
" 13th	Trivellore	Grand Thai New Moon
" 14th	Cocanada	Cholangai Amavasya
" 17th	Jejuri	Morgaon
" 17th	Karad	Ghadge boar's fair
" 19th	Villivakkam	Thai Tuesday
" 21st & 22nd	Bhattiprolu	Rathasapthami at Velattur
" 23rd	Tiruttani	Kirthigai
" 26th	Villivakkam	Thai Tuesday
" 27th to 29th	Jejuri	Magha Pournima
" 28th to 30th	Bellary	Sri Malleswara Swami Car Festival
" 29th to 7th Feb. '26	Niraj	Urus
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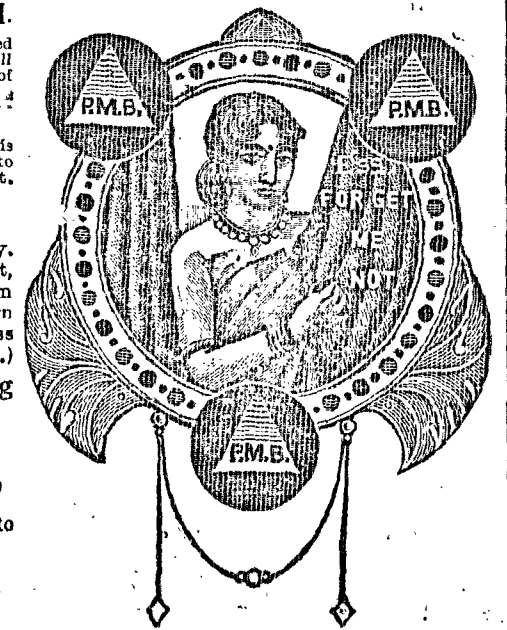
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