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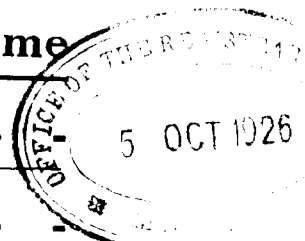
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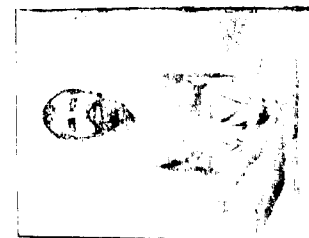
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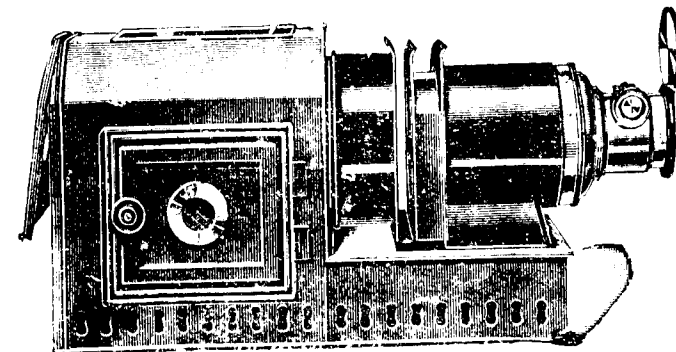
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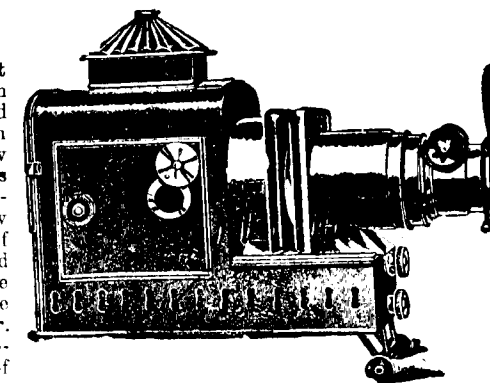
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[No 9.]

Stabilization Rate for the Rupee

By PROF. T. K. DORAISWAMI AIYAR

(University Professor of Economics, Madras.)

THE recommendation of the Royal Commission on Currency about which there is the greatest amount of controversy is the rate at which the rupee is to be stabilised. This question being highly technical, the public mind is confused by the arguments advanced clamourously by both sides. Let us view the question in a cold and scientific spirit and state briefly the main arguments for both sides.

It may be accepted on all hands that that rate should be fixed which will promote the general interests of the country. The interpretation of 'the general interests of the country' is, however, beset with difficulties. In the clash of interests between the exporter and the importer, the producer and the consumer, the capitalists and industrial workers, the debtor interest and the creditor interest, the tax-payer and the exchequer, it is very difficult precisely to lay hold of 'the general interests of the country.' Even in commercially advanced countries where the machinery for recording prices, wages etc., is in a high state of efficiency there is always a reluctance to examine from time to time the basis of the standard of value on account of the absence of a sure guide indicative of the general interests of the country. It is this consideration more than anything else that makes the average common-sense citizen look

askance at the expedients of experts to escape from the fluctuations in the value of gold by having resort to some commodity standard or one determined with reference to an index number of prices. The common-sense of the world, therefore, places its reliance on a definite quantity of gold as the basis of the standard of value for different countries from which a departure is made only with the greatest reluctance and under pressure of a dire necessity.

THE ARGUMENTS FOR 1s. 6d. RATE

The Currency Commission Report says: "We are *unanimous* in holding the view—and, indeed, it is a proposition which it would be difficult to controvert—that, if it can be shown that prices have to a preponderant degree adjusted themselves to the existing *de facto* rate, then that rate must be adhered to". The question whether substantial adjustment has taken place is, of course, a question of fact; but we are not completely equipped with the materials for finding out whether complete adjustment of all prices has taken place to the prevailing rate. It goes without saying that commodities that are exported from India, unless they are monopolies, have their prices fixed with reference to world conditions of supply and demand and their rupee prices speedily adjust themselves to the rate of exchange. The same is true

with regard to imported commodities. As regards commodities locally produced and consumed since we do not have any reliable figures relating to their supply we have not the means of determining the extent to which their prices have adjusted themselves to the rate of exchange. There must be a time lag in the adjustment of such prices, but the extent of the lag cannot be ascertained on account of lack of materials. Both the Report and the Dissenting Minute use the index number of prices and the rates of exchange between 1922 and 1926 in order to establish and controvert respectively the proposition that prices have adjusted themselves to the rate of 1s. 6d. For reasons already given it will be clear that while the prices of exports and imports have necessarily adjusted themselves we have no reliable data for authoritatively speaking about the adjustment of other prices. Since we have no trustworthy figures relating to the supply of commodities locally produced and locally consumed, it is not permissible to argue from the index number of their prices which suffers from imperfections about their having been adjusted or not to the 1s. 6d. rate. Besides in a country where prices of commodities are not artificially kept up by means of powerful trade union organisations the obstacle is not great for prices to adjust themselves to the prevalent exchange rate.

STEADINESS OF THE EXCHANGE RATIO

Another argument in favour of 1s. 6d. is that the steadiness of the ratio during the last one year points to equilibrium between the internal and external prices which was reflected in the prosperity of the general trade of the country. If internal rupee

prices were higher in relation to the exchange rate for the rupee the export trade of India should have suffered. On the other hand the general trade of the country did not suffer.

ADJUSTMENT OF WAGES

The Report says that there is no reason to believe that there is any general maladjustment in either agricultural wages or industrial wages. Only in the cotton industry the index figure of the wages of mill hands is 231 (as compared with 100 in 1914). This maladjustment in the cotton trade may be due to the fact that either the pre-War rate of wage was too low or the present rate is excessive. It is contended that whereas other wages have adjusted themselves to 1s. 6d. rate it is not proper to reduce the exchange rate with a view to reduce the maladjustment of wages in the cotton industry.

EFFECTS ON CONTRACTS

In favour of 1s. 6d. it is contended that contracts concluded prior to 1918 do not bulk more largely in the economic life of the country than those concluded during the subsequent 8½ years.

ARGUMENTS FOR 1s. 4d.

The rate of 1s. 4d. functioned from 1898 to 1917 and was departed from only very unwillingly under dire necessity. The statutory rate of 2s. adopted in 1920 is conspicuous for the failure of the Government to effectuate it. In these circumstances it is held that the pre-War ratio should be restored. It is also pointed out that where any country ultimately departed from the pre-War ratio it was not from a lack of will or desire to restore the pre-War rate but from a lack of power and resources. It is also held that if a long established rate is deliberately changed there

is nothing to prevent another change being made again at any time in the future.

ADJUSTMENT OF WAGES AND PRICES

The figures given by the Bombay Labour Bureau of the wages of labour in urban and rural areas of the various divisions of the Bombay Presidency point to wages not yet being adjusted to the cost of living. Whereas between 1913 and 1925 wages have increased about 100%, the increase in the cost of living is only about 50%. The conditions are similar in respect of wages in the cotton industry. It is also held, though proofs as we have already seen are difficult to get, that the prices of commodities produced and consumed locally have not yet adjusted themselves to the 1s. 6d. rate.

EFFECT ON CONTRACTS

1s. 6d. rate favours creditors. The real burden of agricultural indebtedness estimated

at about 600 crores increases by 12½%, if the rate is fixed at 1s. 6d. rather than 1s. 4d.

EFFECT ON RAW MATERIALS & FOODSTUFFS

It is held that the exporter loses if the rupee is fixed at 1s. 6d. This is true only so long as prices and wages do not adjust themselves to the rate of 1s. 6d.

EFFECT ON PUBLIC FINANCE

In reply to the argument that the Home Charges in terms of rupees will increase by 3 crores it is stated that the *ad valorem* customs will show an increase of 2 crores and the income-tax also will register an increased yield in rupees. It is also contended that the real burden of the rupee debt of the Government of India will be less by 12½ per cent. if the rate is 1s. 4d. instead of 1s. 6d.

THE CURRENCY BILL

BY MR. A. RAMAIA, M.A., F.R. Econ. S.

WITH a view to carry out the recommendation of the Currency Commission that the Rupee should be stabilised in terms of gold and in conformity with the decision of the Government of India that immediate effect should be given to such recommendation, Sir Basil Blackett has introduced his Currency Bill in the Legislative Assembly, and it is now pending discussion there. The Bill, after passing into an Act is expected to be put into force from the 1st of November next. As recommended by the Commission in para 175 of their Report, the Bill proceeds on the basis of an exchange rate of 1s. 6d. for the Rupee, and accordingly reckons the price of gold bullion at the rate of 8·47512 grains

per Rupee instead of 11·30016 grains, which has been the statutory ratio from 1920 until now. Whatever may be the difference of opinion—which however is very acute at the present moment—as to the rate at which our currency should be stabilised in terms of gold or foreign currencies, it cannot be denied that for restoring confidence and certainty in our economic relations with the outside world some sort of exchange stability is necessary, and that the present Currency Bill which aims at giving such stability is to be welcomed by all those who are interested in the industrial and commercial progress of India.

The main provisions of the Bill are (1) that the Government of India should under-

take to issue internal currency, Rupees, at the rate of Rs. 21-3-10 per tola of fine gold, to any one who tenders to it at its office at Bombay, Calcutta or any other prescribed place gold in the form of bars containing approximately 400 ounces each; (2) that the Government should undertake to sell at Bombay and Calcutta to any person who demands and pays the purchase price therefor for a value of not less than 400 ounces of gold, at its own option either gold at the rate of Rs. 21-3-10 or gold exchange payable in certain specified foreign countries at an equivalent rate plus the cost of transporting gold bullion from Bombay or Calcutta to the particular foreign country in which it is payable; (3) that both the sovereign and the half-sovereign should be demonetised, and there should be no gold currency for internal circulation.

It will be seen from this that the monetary standard sought to be established by the Bill is not a gold standard but a sort of Gold Exchange Standard of a somewhat better and more improved kind than that which prevailed in pre-War times. Before the war though the Government was supposed to be willing, whenever required, to sell Sterling Bills on the Secretary of State, and presumably maintained a Gold Standard Reserve for supporting exchange and though it was generally regulating the volume of internal currency with reference to the net balance of international payments, yet all this was a matter of mere administrative practice without there being any legal obligation on the part of Government to do any of these things. The present Bill aims at imposing a statutory obligation on Government so long

as it should continue in its management of the currency, to maintain the exchange ratio at the fixed rate of 1s. 6d. and facilitate and guarantee exchange with gold standard countries at that rate. It may seem at first sight that the Bill aims at something more than a Gold Exchange Standard, that in fact it aims at establishing a "gold bullion standard" in accordance with the recommendation in paras 59 to 66 of the Report of the Currency Commission. A little scrutiny will however show that in as much as the Bill does not impose any obligation on the part of Government to issue gold bullion in exchange for internal currency, but permits the Government to issue at its own option either gold bullion or gold exchange on foreign countries, it is hardly justifiable to call this a gold bullion standard. Under the Bill what the Government is to guarantee is only exchange facility with other gold or gold exchange standard countries at the fixed rate of 1s. 6d., and there is to be no obligation on its part, as in the case of England, to issue gold against internal currency for whatever purposes it may be demanded. If this be so, it is difficult to understand by what other name the system can be more adequately described than by the name of the Gold Exchange Standard.

It should not however be supposed from this that what is sought to be established by the Bill is in any way inferior to the gold bullion standard favoured by the Currency Commission. After all there is very little difference between the two standards. Under either, gold is not to circulate as money inside the country but only to be used for adjusting international payments. As even

under the gold bullion standard recommended by the Commission it is proposed to face the currency authorities from the task of supplying gold for non-monetary purposes. (*vide* para 12 of the official summary of the Report) the distinction between the two standards is one without any practical difference, and is possibly intended only to placate Indian public opinion by giving the system a name different from that of the Exchange Standard which on account of what the Government has done with it in the past, has become unpopular in the country. The opposition to a Gold Exchange Standard as such, is not however intelligent. There is nothing inherently defective in it. As I have pointed out elsewhere,* for a country like ours which does not hold a commanding position in the world money market, the most proper course is not to establish an independent gold standard but to have our currency based on some sort of Exchange Standard for maintaining stability of exchange. The defectiveness of the Government's currency policy in the past was due not to the adoption of an Exchange Standard but to its failure to regulate the volume of and stabilise the internal currency with reference to the net balance of trade and to that alone.

Now so far as the present Bill is concerned whether what it aims at is a gold bullion standard or a Gold Exchange Standard, there is one defect which may be pointed out *viz.*, that it contains no provision to guarantee the automatic regulation of the currency in internal circulation. Under a perfect Exchange Standard expansion and contraction of the

* In my book on "Monetary Reform in India" pages 42-54. Price Re. 1. (Published by Messrs. G. A. Natesan & Co., Madras.)

currency are automatically regulated by the expansion and contraction of the foreign balances. Under a real gold bullion standard, there will also be free expansion and contraction of internal currency on account of the undertaking of the Government to issue currency against bullion tendered and to take back currency against bullion demanded of it and given. Thus under either standard, it has to be noted that the working of the system is left to be automatically regulated and the currency is not to expand or contract in any other way. But under the standard sought to be established in India by the present Currency Bill, while the Government undertakes to issue currency against gold bullion tendered and take back currency against gold or gold exchange demanded of it and sold, there is no provision to control the power of Government to expand and contract the currency otherwise than in this automatic manner. The Government is still at liberty to manage the volume of currency in any way it pleases. In this connection it may be noted that the provisions of Paper Currency Act giving the Government free scope for controlling the paper currency, still continue to operate in full force.

Again the Bill as it stands does not provide for easy expansion of currency when export trade is active and large foreign balances are accumulating. Government's power of manipulation excepted, the only way in which under the provisions of the Bill internal currency can expand is by means of importing gold from the debtor countries and then offering it to Government and demanding rupees in return. This process however is cumbersome and uneconomical and takes a

longest time to work itself out, with an utter indifference to the urgent industrial and commercial requirements of the country. It may therefore be suggested that while sufficient safeguard should be taken in the Bill for preventing Government from managing the currency in any way it may please, provision should be made for the issue of internal currency also against approved gold securities that may be presented to Government by or through the Imperial Bank acting on its own responsibility.

On the whole, therefore, while the Bill is to be welcomed as a great step towards

the establishment of a sound monetary standard for the country it requires to be amended and improved in the two aspects mentioned above, namely (1) that it should provide for the issue of Rupees not only against gold bullion tendered but also against approved gold securities presented to Government and (2) that it should also include a provision for restraining Government from expanding and contracting the currency otherwise than in relation to gold bullion and gold securities offered to it, and gold bullion and exchange demanded of it respectively.

British Government and Indian States

BY MR. G. S. RAGHAVAN,

Lately Editor of "The Hindustan Times" and now of "The Hindu Herald," Lahore.

[The article on "Indian States and Ruling Princes" by Kazi Azizuddin Ahmed, C. I. E., Dewan of Datta, published in the July number of the *Indian Review* has provoked thoughtful criticism. The position of the States in any examination of Indian Reforms is also receiving considerable attention. We have received more than one contribution on the subject of the right relation that should exist between the British Government and the Indian States, and we propose to publish some of them in these pages. Ed. *Indian Review*]

THE recent publication in the Press of the reported ultimatum by the British Government to His Exalted Highness the Nizam particularly emphasises the need for an immediate definition of policy in regard to its relations with Indian States in general. True, the statements given currency to by THE INDIAN DAILY MAIL, have been impeached as exaggerated; the Nizam himself has attempted to slur over the issue in the course of a *communiqué*. But it is indisputable that his euphemistic language about the need for reform, his ready examination of the existing conditions and such other elaborate explanations do not minimise the fact that the British Government is pressing him close with reference to certain matters. The distress of the situation is apparent from the reports

which have appeared in the newspapers that His Exalted Highness had to requisition the services of various old servants, some of whom have excused themselves. Apart from the details of the case, it has long been evident to the public that the feelings between the Nizam and the Imperial Power have not been ideal. Many things are stated to be the cause of this circumstance. One hopes it is not uncharitable to conclude that matters were brought to a head by the attitude of His Exalted Highness towards the employment of European officials. It need not, of course, be contended that otherwise the Nizam's administration has been impeccable. Periodic revelations have demonstrated fully that it has been far from it. Absence of perfection, however, may categorically be

averred not to have been the head and front of the offending of His Exalted Highness. If it were and we can deduce therefrom the British Government has turned squeamish towards mediæval administration, that token will be sufficient to convict it of the offence of being accessory—by default of careful and effective superintendence, it may be—to high-handed rule in several States. For, it requires no laboured proof at this time that, judging by the canons of tolerable government, you have not enough number of good States in the whole country to count on the fingers of one hand. Nobody will be so foolish as to believe that the Political Department of the Government of India is not fully posted with the doings of the various Maharajahs and their advisers. Yet, things have continued in their own way notwithstanding the principle propounded by His Excellency Lord Reading in his much discussed letter to the Nizam. The Viceroy said therein that the British Government was ultimately responsible for the proper government of the States. He added that, as against that insuperable condition, it was in vain the Indian Rulers should bank on Treaty rights and pleasing descriptions such as, "Faithful Ally" etc. The legal and moral validity of Lord Reading's proposition has been widely canvassed. Opinions naturally have differed, but the political ascendancy of the British Government overbears all quibbles and disputes about absolute right and wrong. A large section which does not unduly concern itself with technicalities and constantly remembers an arbitrament which has so often in world's history and our own reigned supreme in the disposition of states and sovereignties will not be per-

turbed at the prospect of some fear of their subordinate position inducing the Indian Rulers to mend their ways.

Alike in the interests of the Indian States and of British India, this problem of their right relationship must be faced and tackled. The simple assertions by the British Government of its paramountcy, unless embodied in a clear-cut, open, acceptable policy, must obtain to render affairs infinitely worse than they are now. Narrow and isolated cases of strong action on the part of the British Government are calculated to have the effect of imperilling even the present safety we feel in the situation of these States. Ignoring the general misdoings of the rulers and pouncing upon some only when exceptional interests are attacked must result in the terrorisation of the remaining potentates who will be pleased to purchase their peace at a price ruinous to the country as a whole. The insistence of the British Government on European officials being maintained in high places in Indian States would seem to be grossly wrong. But the matter is one of greater complexity. The rule which Lord Reading enunciated that the Paramount Authority is responsible for the welfare of the subjects of the States has yet to be vindicated. When the usually non-interfering British Government despatches its forces, it is always to take the side of what is fantastically called "law and order." In North India such things have happened. And we have not heard so far that with the restoration of peace the dominant Power has investigated into the circumstances of the disturbances and taken action which a fair judge would. Thus, at the first touch of an ordered examination, Lord Reading's plea falls to the ground. It is, no doubt, again that a Viceroy who came to hold that the Princes must be protected by a stiffening of the law against critics remained to be convinced that it is their subjects who require protection. But how is that realisation followed up? One shrinks from supplying the answer. Perhaps it will not be long before a certain North Indian State is treated to courtesy similar to that accorded to the Nizam. There, the sub-

jects of the State say, the "rub" is European officialdom. Is, therefore, trouble to spring up only in the guarding of the interests of European officials or is a genuine regard for the welfare of the States' subjects, to decide the issue?

If the latter consideration is to prevail, it must clearly become the insurmountable policy of the British Government to compel the growth of responsible government in every one of the States. The meaning need not be blurred. It will, to invert the form of a famous Declaration, signify the gradual elimination of Indian States Rulership. Without taking that step, it is no use growing cheery at the eye-wash which several Princes are learning to provide. We hear of budgets, for example. What is the benefit of thus arraying figures when they can include an allotment of, say, Rs. 30,000 for education and three lakhs for the upkeep of motor-cars? Or, perchance, when the estimates can be made at the beginning of 1926 on the basis of collecting the coming year's revenue also twelve months or so in advance? These are details and really insignificant in comparison with the multitudinous misdeeds that are said to take place. All these can happen because the people have no voice in the direction of their own affairs. To offset the miseries of their people, some Princes have a provoking fondness for letting off wordy fireworks at Delhi in November or somewhere in Europe, where nobody can compare the implications of their eloquence with the ruling conditions where they hold the mastery. The earlier, therefore, these Princes lapse into pensioners the better. It is a radical thought and much open to criticism. Besides, the good will have to go with the bad. But then, the ruler of a State like Mysore stands on a different footing, for he has the honour and honesty to let his subjects come into their own. All praise to princes of that description, but, as I have said, they are rare finds.

The importance of getting these States into line with the rest of British India is as great to us as to the subjects of these States themselves. Lord Sinha recently wrote in THE

STATESMAN that, in any examination of Indian Reforms, the position of the States ought to command a premier consideration. The thought has been echoed elsewhere. I say the same whole-heartedly, but from a different point of view if His Lordship meant to convey the apotheosis of the princes' absolutism is not to be departed from. That, sooner or later, the States must be included to share the counsels of the rest of India goes without saying. But surely their representation cannot solely be left to their Princes. The spokesmanship must be entrusted to the popular representatives with a view to making the country a compact whole. In any other case, the States will operate as a dead-weight on us; hence, their progress, it will be seen, is as much our concern as theirs. Until and unless we handle this question satisfactorily, we are bound to have notions given vent to and conceivably acted upon, such as those preposterous ones Mr. Stanley Rice set forth in the pages of THE FORTNIGHTLY REVIEW in the near past. Even those who are not in love with the ways of the British Government in India will readily agree that, in comparison with life in most Indian States, we live in Paradise. This statement may be unfashionable, but it is God's own truth. Under the existing circumstances, the best that can happen to the subjects of the States is to get out of their bondage and approximate to our life. Then, politically, they would not be such an anxiety to us and in normal life, they will be much happier. One will not be so rash as to expect that things will take a definite shape for the better before the Statutory Commission comes to examine the Reforms,—and use the States as a stalking-horse. But in any event, a keen understanding of the conditions in the States and active interest in them is peremptory on our part. And the British Government, if it is faithful to its declared policy, must adopt the only way possible to eradicate the unspeakable things that prevail in most of these States. Meantime, the scheme of partial territorialisation is to be unequivocally condemned,

The Drink=Evil in British Guiana

BY MR. MUDHOO LALL BOSE

WITHIN the recent past a good deal of attention has been focussed on the Colony of British Guiana by reason of the fact that immigrants from India were again considered necessary in order to keep alive the languishing sugar industry.

By a strange irony of fate, the many thousands of Indian immigrants who are now domiciled in British Guiana and who have helped to produce sugar and its by-product—Rum—both of which form the principal export of the Colony, are to a great extent addicted to the rum drinking habit. Both Messrs. Pillai and Tivary and recently Kunwar Maharaj Singh who visited the Colony, were not slow to discover this fact and the recent report of Maharaj Singh made it conditional that if immigrants are again introduced from India, in all settlements which may be formed for their occupation, the sale of intoxicants must be banned entirely.

At the last census, the total population of Georgetown, the capital city of British Guiana, was returned as being in the vicinity of 60,000. Without the granting of any new licenses, the total number of licensed premises is practically 80, and this includes rum-shops, taverns, clubs, etc. Thus it would be seen that for every 700 of the population a paternal Government has allowed a place wherein spirituous liquors could be obtained. Apart from this number of licensed premises, every grocer's establishment both large and small are permitted to sell wines, malts, etc. but not for consumption on the premises.

Much the same ratio obtains in rural areas, and yet at the last annual meeting of the

Excise Board fully seventy licenses were recommended for new shops for the whole Colony. The Government is no doubt prompted by the best motives in increasing the number of shops, may be it is their desire to render the trade unremunerative and in this way allow it to die a natural death, or perhaps they are anxious to lessen the cost of the poor man's drink and so help to make life more cheerful for this class of citizens under the prevailing economic depression, or it may be that this is one of the means recently discovered whereby the population question could be solved and their health and happiness assured.

With the increasing competition in the trade, novel measures are being resorted to in order to create the necessary demand and ensure its success. One advertiser, a so-called Hindu by the way undertakes to safeguard the religious susceptibilities of his clientele, although the manner is not stated, but this would lead to the conclusion that indulgence in strong drink has the religious sanction of the community in question. Similarly it did appear at one time that the martyrs Hassan and Hosein were regarded as recognised saints by a certain section of the Christian community, considering the zeal and regularity with which a certain Muslim ceremony was promoted.

So remunerative seems to be the trade in intoxicants, that the wily traders have in some instances become embryo poets and their wares are described as nectar, but their motive, the burning desire for securing other people's cash, is, despite their poetic gift, all too apparent, as the following would show:—

SUPERIOR OLD RUM

The time has come for a merry spree,
Our liquors and you will quite agree,
So we invite you to give us a call,
And prove our liquor the best of all,
Come in friends we don't sell trash,
But only don't forget your cash,
For without money we can't buy more,
But with the money your grog is sure.

But if the superior old quality agrees with those who make merry the mild cured, strange to relate, brings trouble on sea and land, a situation hard to contemplate, considering that it is trade and not trouble which the quasi-poet contemplates:—

MILD-CURED RUM

Mild cured rum you will understand,
Is bringing trouble on sea and land,
Let others tell you they always say
Drink no other at no time of the day.
Cured with fruits and dainties from afar,
Upholds its reputation which no one can mar,
Repeating each dose it makes me feel,
Every one that drinks it has nerves of steel,
Day by day both morn and night.
Repeated orders meet the barman's sight,
Understand me friends it's not a fake,
Mild cured rum always takes the cake.

But in our opinion the one which certainly takes the cake is not the Mild-cured but the Milk-cured specimen, which probably is intended as a hint to some fond and over indulgent parents that owing to the milk which it certainly does not contain, the youngsters could be safely nourished on it! Surely under a pure food and drugs Act such as is to be found in operation in every civilised country, these wily traders should no longer be permitted to impose their will on an unsuspecting public.

MILK-CURED RUM.

(Trade-Mark; Milcuredum.)

Milcuredum has stood the test,
In every way it is the best,
Like min'rals pure without alloy,
Can you this Standard Rum deny?
Unless you taste it you can't say,
Rodrigues' Milcuredum wins the day,
Drink this pure stuff and you'll attest,
Upon its Quality you can rest,
Milcuredum surely beats the Rest.

But the virtues of "Mild Cured and Milk Cured" pall in comparison with the several blends prepared by one leading publican, although not expressed, yet it seems to imply that the mysterious Vitamines are all blended in the following varieties, Cherry Rum, Pine Apple Rum, Cocanut Jelly Rum, Guava Jelly Rum, Grape Fruit Rum and Cane Juice Rum.

Reformers in all countries and in all ages have assiduously preached abstention from spirituous liquors; in India from the time of Gautama Buddha to Mahatma Gandhi of to-day; likewise the Prophet of Arabia prohibited his followers from indulging in strong drink. In the Old Testament, Solomon one of the earliest poets, warned his hearers against the same and later we find the New Testament equally explicit on the great moral and spiritual danger which would accrue from indulgence in strong drink.

That Jesus did by miracle replenish the empty wine bottles in order to relieve the dilemma of his host at the marriage feast, is sometimes used as an argument by critics that he encouraged the habit of indulgence in strong drink, but it would be uncharitable to say that the wine which was made from such a harmless substance as pure water was of a spirituous nature; for one thing distillation was not yet in vogue at the time when the miracle was performed.

Of the moral and physical dangers resulting from the use of alcohol, every day experience is sufficiently convincing, so much so, that the highly industrialised states of the New World have seen the necessity of prohibiting the use of alcohol in order to ensure efficiency in the workmen. Modern Turkey has

reverted to the original Islamic injunction and has declared drink to be *Haram* and has enacted prohibition; Mahatma Gandhi has by moral pressure only, weaned millions from the use of the poison, and whenever a Nationalist Government should function in India, the peninsula would surely be numbered amongst the States in which total prohibition will operate.

In British Guiana, the Government had, years ago seen the necessity and the wisdom for prohibiting the sale of intoxicants to the

Aborigines. These are now a dying race and would soon be extinct; to *civilisation* with its refinement in food, drink and dress must be attributed the blame for the extermination by peaceful methods of a one time virile and noble race. The pages of history are full of similar incidents, ancient Babylon, Rome and Greece, all tell the same story, and the tragedy is being repeated even on a larger scale in the world of to-day, hence the desire on the part of certain nations to adopt courageous methods in stamping out the evil.

The Nervous Mechanism of Plants

BY MR. K. RAMUNNY MENON, I. C. S.

AT a recent luncheon party in London, Sir Jagadis Chunder Bose was described by Lord Lee of Fareham as the "Darwin of Botany." Such a compliment is particularly pleasing to Indians when it is remembered that Sir J. C. Bose was in his earlier days suspected of "Oriental Mysticism." Throughout his career this eminent Indian Scientist has worked on the principle that there is a fundamental unity in all manifestations of life and that it is wrong to regard the various branches of the study of Natural Science as mutually exclusive. It was this outlook of his that led to his being ostracised by the Scientists of the West some twenty years ago; but no one can afford to ignore the evidence of actual experimental data and the world of to-day recognises Sir J. C. Bose as one of the greatest authorities on plant physiology.

The results of Sir J. C. Bose's experiments have established the fundamental principle that there is no sharp dividing line, physiologically speaking, between animal-life and

plant-life and that the characteristic life reactions met with among animals are to be found among plants also. In his new book called the "Nervous Mechanism of Plants,"* Sir J. C. Bose has collected together the results of a series of experiments demonstrating this important principle and has shown that plants possess a nervous system far more perfect than is ordinarily believed. A superficial scratch on the stem of a plant produces a characteristic excitatory response similar in many respects to the nervous impulse in animals. The effect noticed in plants was explained by some scientists as due to certain hydro-mechanical causes on the supposition that escape of sap at the place where the stimulus was applied caused a hydro-mechanical disturbance. Sir J. C. Bose shows in his book that a scratch of minimal intensity unattended by any exudation of sap is effective in giving rise to an impulse and thus disproves this theory. He also demonstrates

* *The Nervous Mechanism of Plants.* A new book by Sir J. C. Bose, Published by Messrs. Longmans Green & Co., London.

that the alternative explanation put forward, namely, that these responsive movements are due to the movement of sap is untenable and concludes that the only deduction possible is that the impulse is physiological in character and similar to the nervous impulse in animals.

The particular tissue that conducts the excitation has been discovered to be the phloem and Sir J. C. Bose describes certain experiments with the "electric probe" which show that there are two different strands of this tissue—an "outer" and an "inner" phloem. In the animal there is a membrane intervening between one neurone and the fibre connecting it with another neurone as also between a nerve-ending and the muscle fibre supplied by it called the "Synaptic membrane"; and according to Sir J. C. Bose the transverse septa between the long tubular phloem cells in plants act as synapsoidal membranes. Owing to the intervention of the end-plate between the nerve and the muscle in the animal excitation passes only in one direction and the results summarised in Chapter V of the book show that a similar characteristic can be detected in plants also. Experiments are described showing that the contractile cells of the pulvinus in *Mimosa* can be stimulated without causing any closure of the leaflets proving thereby that conduction is irreciprocal as in case of neuro-muscular junctions in animals. Certain other results such as "fatigue," "facilitation" etc. which go to show that nerve conduction in plants is similar to transmission of excitation in animals are also described in this Chapter.

Accurate observations by means of sensitive instruments show that besides the mechanical

response as seen by the closure of the leaflets of *Mimosa*, all plants exhibit a parallel electrical response under stimulation. This electric response is diphasic in character, there being generally a preliminary positive effect followed by a more predominant negative effect. In Chapter XI Sir J. C. Bose describes certain experiments conducted by him with the isolated nerve of the fern. The photographic records of the effects noticed are strikingly similar to those obtained with the nerve of a frog and the conclusion is irresistible that the physiological mechanism is identical in both cases. The effects of the direction and intensity of an electric current on the transmission of excitation through the conducting tissue of a plant are analysed in Chapter XII and it is shown that the velocity of transmission is enhanced when against the direction of a feeble current and that the "after-effect" of a current is a transient conductivity-change the sign of which is opposite to that induced during the passage of the current. The fact that exactly similar variations are observed in the nerve of a frog supports the conclusion that the nervous mechanism of plants is similar to that of animals.

In the concluding chapters of the book Sir J. C. Bose gives the results of certain experiments with *Mimosa* which are highly significant. The pulvinus of *Mimosa* is shown to consist of four quadrants which act as four different "effectors", each quadrant being distinctly connected with a separate sub-petiole. Stimulation of a particular sub-petiole produces an excitation in the corresponding quadrant of the pulvinus. If the intensity of the stimulation is not too small, this impulse does not remain localised at the

centre but crosses over to the adjacent quadrant and manifests itself as an outgoing or "reflected" impulse. Thus, an afferent or "sensory" impulse produced by the application of external stimulus at the periphery gets converted into an efferent or "motor-impulse" after reflection at the centre. These characteristic features of the nervous reaction of *Mimosa* are astonishingly similar to the reactions observed in animals.

Many other interesting experiments dealing with the nervous mechanism of plants are described in this small volume of two hundred and odd pages and there can be no doubt that the results described advance our knowledge of the nervous system of plants considerably. A proper understanding

of the effects of external stimuli on plants may lead to the solution of many of our agricultural problems and the importance of the results obtained by Sir J. C. Bose cannot therefore be minimised. Apart from this, the deductions drawn by Sir J. C. Bose may be of help in unravelling many of the mysteries of animal-physiology and thus tend towards increasing our knowledge of ourselves. The book is well illustrated and its general get-up is thoroughly satisfactory. Each chapter contains a summary and there is also a general review at the end of the book. The language used is not too technical and the average reader ought not to find any difficulty in understanding the experiments described.

The Theory of Population

BY

MR. J. S. B. ABRAHAM, M.A.

MALTHUS in his "Essay on Population" said that in the absence of a check on the growth of population no plans for improvement in the condition of the mass of men had any prospects of success. His Essay is the starting point of all modern speculation on the subject. But the study of the growth of population in a more or less vague form has occupied the attention of men in all ages of the world. To its influence we can trace a great part of the rules, customs and ceremonies that have been enjoined in the Eastern and Western world. For example, amongst the Nambudris of Malabar, the eldest son alone is permitted to

marry. In Greece and Rome marriage was encouraged by public opinion. In later times in Europe there has been a regular ebb and flow of opinion as to whether the state should encourage the increase of population. Pitt, the Prime-Minister of the English, declared in 1796 that a man with a number of children had enriched his country and had a claim on its assistance for their support. In sharp contrast we have Quesnay, the Physiocrat, protesting against the increasing of the population of the State.

The first edition of Malthus' Essay appeared in 1798 and the second, with a more detailed statement of facts, in 1803. His

argument may perhaps be summarised thus :

1. In any country there is a *tendency* for the population to multiply in geometrical progression.

2. The means of subsistence increases only in arithmetical progression.

3. Therefore the subsistence available for each individual becomes less and less, particularly of the wage-earning class.

4. The tendency toward such an increase of population, if it is not counteracted by preventive checks *i.e.*, those which prevent children from being brought into the world, will inevitably bring about the action of the positive checks, *i.e.*, those which cut down the population already brought into the world.

Now let us examine these propositions.

The growth of population in a country depends on the excess of births over deaths. It is obvious that if conditions remain the same any such increase will be in geometrical progression. The birth rate depends upon (1) the reproductive age period, (2) age of marriage and (3) fecundity. Climate influences birth rate. The birth rate is also modified by social customs, such as late or child-marriages, widow remarriage, and the existence of polygamy and polyandry. It has also been noticed that the poor generally beget more children than the well-to-do. For a normally constituted population, Tausig estimates that 45 per 1000 is even less than the physiological maximum of births. The days of our years are three-score years and ten. If all preventive causes of death are done away with, Tausig says the death-rate of a normal population can be as low

as 15 per 1000. If such are the birth and death rates, numbers double every 23 years. In an estimate of this kind another important factor should be considered *viz.*, the migrations into and out of the country. There is more of emigration from old countries and more of immigration in new countries.

The produce which nature gives to man particularly from agriculture is subject to the Law of Diminishing Returns, *i.e.*, an increased application of labour and capital does not bring in a proportionate increase of produce. This is what Malthus had in mind when he stated that the means of subsistence increases only in arithmetical progression. But it should be noted in the first place that in calculating the effects of the law certain qualifications have to be accepted. These qualifications Malthus did not clearly mention. They are: (a) Not decreasing but increasing returns are obtained from the cultivation of most new lands. In an old country however such plots are rare. (b) New regions may be opened up through the development of transport etc., from which new supplies may be drawn. (c) An improvement in agricultural arts will increase the return which can be got from the land. (d) "While the part which nature plays in production shows a tendency to diminishing returns, the part which man plays shows a tendency to increasing returns," *i.e.*, large-scale production is more economic. This compensates to some extent for the diminishing return from land. In the second place we must observe that in the manufacturing industry we have relatively unimpeded increasing returns. A country whose chief industry is manufacture is in a position to

obtain through exchange an increasing quantity of subsistence from other countries even though the law of diminishing returns is operating unchecked in agriculture. In Malthus' days manufacture and transport were not developed as now. Is this the reason for his not mentioning this qualification to his proposition or is it because he was so cosmopolitan in his outlook? Thus the course of events has introduced important changes in Malthus' second proposition of his doctrine of population. But in its essence the statement is true, for the time must come when a proportionate increase in subsistence cannot be obtained. The Earth's surface contains according to Ravenstein, whom Marshall quotes, 28 million square miles of fairly fertile land and 14 millions of poor grass lands.

If population increases in geometrical progression and the means of subsistence increases only in arithmetical progression then the consequence is plain that the quotient available for each, if all wealth were divided equally, becomes less and less. But wealth is not distributed equally. Therefore while some are living in luxury others are in want. The wage-earning classes would feel the effects of increasing population most for (1) as we have seen, it is the poor who beget the most number of children and (2) excessive numbers are a danger to the labour organisations of wage-earners, which have proved themselves to be the most useful guarantee of satisfactory wages.

What is the remedy? The problem may be solved from three different directions. (1.) Wealth may be divided up more equally between the different classes of society. That

which is spent in luxurious waste and worse may be used to supply the needs of those in want. But this suggestion may seem too Utopian to some. (2.) The quantity of subsistence may be enlarged. Nature has to be exploited and its returns conserved with all available skill. We have seen that Malthus has underestimated the possibilities in this direction. (3.) Population may be reduced. Where the other two methods have failed, this is inevitable. One way is that which removes those already brought into the world by starvation, disease, war, infanticide, etc. This means an immense amount of suffering. The other method which varies in inverse ratio with this is that of preventing children from being brought into the world. Malthus advised late marriages. According to Dr. Ogle, whom Marshall quotes, if women in England postpone marriage for five years, then the birth-rate will be diminished by a fourth. But late marriages unless accompanied by increased moral firmness are dangerous to social purity. Malthus later also suggested the exercise of moral restraint after marriage. In Western Europe marriage rate has remained nearly stationary, but there are a smaller number of children per marriage. Partly this may be due to the fact that luxurious habits of living and severe mental strain diminish fecundity, and partly to deliberate abstention from propagation. The exercise of moral restraint in marriage with the idea of preventing the coming into the world of a family that cannot be sufficiently well brought up cannot but receive praise. But recently what is known as Neo-Malthusianism, *i.e.*, prevention of child-bearing by the use of contraceptives, has

not been without serious advocates. Whether it is right or wrong is a question that has to be left to the teacher of ethics and the physician.

How does the theory of population work out in India? The reproductive age period in India is roughly 14-40, in England 16-45. It is common knowledge that Indians marry early. In India 80% of the girls are married by the age of 20. Only 1% in England. But if births are calculated on the number of married women of reproductive ages the Indian figure is 160 while the English figure is 196 per 1000, i.e., Indian fecundity is less. The birth-rate per 1000 in India is 39, England 27, and France 20. There is practically no immigration into India from other countries. As for emigration the only important movements outside the country are the labour movements to Ceylon, the Straits Settlements and the Malay States. The white colonies are closed to the Indian. The movements within the country are those from Behar and Orissa and the United Provinces to Bengal, from Behar, Orissa, the United Provinces and Bengal to Assam, from the United Provinces, Bengal and Madras to Burma. The largest emigration is from the United Provinces. The death rate in India is 34 per 1000 and in England it is 15. The average life of a male in India is 22.5 years while in England it is 46 years. This is high mortality. Are the positive checks on population in operation? Part of the high mortality is due to such causes as insanitary conditions, lack of medical facilities, improper diet, improvidence etc. But the pressure of population on subsistence accounts for a great part of the balance. There is no room in India, conditions remaining the same, for an expanding popula-

tion. The average income per head of population in India is Rs. 30/- When famines and epidemics come the weakest are weeded out. What is the remedy for this high mortality? The suggestion that wealth should be more equally distributed appears Utopian. Increasing the productive power of the country is one line of improvement. 2/3rds of the population of India is scattered over a fourth of the total area of the country. The apparent inference is that there is considerable land awaiting development, but much of this land is hilly, jungle, waste or barren. Wattal shows that about 50% of the cultivable land is cultivated. The extension of agriculture is largely a question of irrigation. But there are very definite limitations on the extension of irrigation. Agriculture in India is conducted according to primitive methods. Scientific agriculture can, as the Indian agricultural departments have proved, increase considerably the quantity of produce which agriculture can yield. It is perfectly plain also that there are immense possibilities of India's industrial advance. The most urgent remedial measure however for our problem in India is the prevention of the growth of population. The social conscience must be awakened up to this demand. The age of marriage has to be considerably raised. Improvident Indians may also learn from Western society to exercise voluntary restraint after marriage to prevent the propagation of a family that cannot be sufficiently well brought up. Wattal thinks that moral restraint whether in the form of postponement of marriage or abstention from propagation after marriage is an irresistible necessity of existing conditions.

A Forgotten Soldier of Fortune: Xanthippus of Sparta ⁵⁶⁹

By MR. C. A. KINCAID, I.C.S., C.V.O.

OF all impostors in history the "World's Worst" is certainly Marcus Atilius Regulus. Orators have descanted times without number on his noble virtues. Roman poets and historians have proudly related his achievements, as worthy of the best Roman traditions; and myriads of wretched school-boys have written unnumbered essays to extol the fame of this high-minded Patrician, who would not break his parole.* Yet, taken at its highest what did Regulus' conduct amount to? Captured by the Carthaginians, he was sent by them on a mission to Rome to persuade the Senate to offer reasonable terms of peace. At Rome Regulus urged the Senate to continue the war. When the Senate had made their decision, he kept his word and returned to Carthage. This was, no doubt the conduct of an honourable gentleman; but hundreds of English and French officers would act no less honourably to-day. There was certainly nothing in Regulus' conduct to justify the extraordinary fame to which he thereby attained. Unfortunately the story of his mission to Rome appears to contain no truth whatever. The Greek historian Polybius, the contemporary and friend of Scipio the Younger, makes no reference to it; and as he was a fanatical admirer of the Romans he would certainly have told the tale had it been current in his time. Mommsen has rejected it and we may do likewise. What remains then of Regulus' reputation? As other beaten generals have done he, instead of dying sword in hand, surrendered to the enemy. Of this numerous and unfortunate class, Regulus is surely the only one who ever won immortal glory. On the other hand Xanthippus, the Spartan captain who defeated Regulus, has been almost entirely forgotten.

I shall shortly recapitulate the events that preceded the landing of Regulus in Africa. The invasions of Italy and Sicily by Pyrrhus

* 1. Even in heaven's Regulus' place is out of all proportion to his achievements. There he is a star of the 1st magnitude.

had led the Romans and Carthaginians to become allies. After Pyrrhus' return to Epirus, peace, if not alliance between the two powers continued. It was the Messina question that broke it. Bands of Campanian mercenaries had seized towns in Italy and Sicily and after murdering the citizens had divided among themselves the women and children. One such band had seized Rhegium (Reggio); another had seized Messina. The mercenaries of Rhegium were punished severely by a Roman general. The mercenaries of Messina, self-styled Mamertines or Sons of Mars, were about to suffer the same fate from the hands of Hiero, the Greek King of Syracuse, when it occurred to them to ask Rome for help. Such an appeal, after the punishment meted out to Rhegium, might seem to be a leap from the frying pan into the fire; but the Mamertine envoys were no fools. They convinced the Romans of the value of a bridgehead in Sicily and the Roman Senate decreed them assistance. Hiero and afterwards the Carthaginians declared war on Rome. The Punic wars had begun. (B. C. 264)

The Roman campaign opened brilliantly. Marcus Valerius overwhelmed the allied Syracusan and Carthaginian army and relieved Messina. Syracuse left the side of Carthage for that of Rome (B. C. 263); and the Carthaginian army could no longer keep the field. By 262 B.C. most of the Sicilian towns had been occupied by Roman garrisons. But to conquer Carthage was in ancient times harder than to conquer Spain. The Romans with the help of the Italian Greeks won the command of the sea; but nothing could stop the progress of the Carthaginian privateers. The Italian sea-ports were being slowly but surely starved to death. In 256 B. C. it was decided to attack Carthage in Africa. A great fleet of 330 ships under the command of the Consul Marcus Atilius Regulus, sailed for the coast. An equal Carthaginian fleet opposed them, but were beaten with the loss of 94 vessels. After this victory Regulus landed without opposition in the Bay of Clupea. At Adys he

destroyed a Carthaginian force and took Tunis. There he formed a great camp and arsenal. These and other conflicts with the Carthaginian troops established the superiority of the Roman arms; and the African allies of Carthage, never very loyal, joined the Romans in masses. They were soon to find out their error. If the Carthaginians were not pleasant masters, the Romans at this period were worse. Untouched as yet by Greek culture, save in isolated instances, they were utterly barbarous. Brought up in the strictest discipline, they had no individuality and every Roman was like every other Roman. They were grasping, unscrupulous and abominably cruel. In addition their manners were brusque and offensive and their personal habits uncleanly. They never bathed, save for a summer swim in the Tiber and their woollen garments, without soap to wash them, must have been dreadfully smelly. Instead of conciliating the local population as a French or English general would have done, Regulus sent no less than 20,000 to be sold as slaves in Rome. The kindly feelings of the rest vanished; his sources of information dried up or flowed in the direction of Carthage. Still the Carthaginians sued for peace; and had Regulus been wise, he would have offered reasonable terms and returned to Rome to enjoy a triumph. Nothing would satisfy the insolent Roman but the entire abasement of the rival city. She must surrender her fleet, cede Sicily and Sardinia and become the subject ally of Rome. The terms were indignantly rejected and the spirit of the Carthaginians once more rose. Their African allies were won back. Vast sums were spent on collecting Numidian horses. Hamilcar sent from Sicily some excellent local levies; and recruiting officers sailed for Greece, where there were always abundant supplies of mercenary soldiers. On the other hand Regulus, completely ignorant of the turn of events, allowed without a protest the recall of half his land army and nearly all his fleet. He awaited the spring with blind confidence, certain that with 15,000 infantry, 500 cavalry and 40 ships he could without difficulty capture Carthage.

His folly was soon rewarded. The Carthaginian recruiting officers returned in February, bringing with them large bodies of Hellenic Infantry and several experienced officers. Among these was a Spartan named Xanthippus who had seen a good deal of field service, probably in the Egyptian army. The sons of Sparta were often thick-headed rustics, but every now and then she produced a genuine leader, such as Brasidas or Gylippus; and Xanthippus was one of these. From the day he landed, he fell to studying the Carthaginian tactics and learnt their words of command. He also examined carefully the scenes of the recent fighting and came to the conclusion that the Roman successes were due to no merits of Regulus, but to the incompetence of the Carthaginian commanders. He not only formed this opinion but expressed it to his friends. This was a dangerous thing to do in a foreign country. His remarks were repeated and in a few days Xanthippus was summoned by the Suffetes to explain them. A lesser man might have been overawed by that terrible body, who never hesitated to crucify a Carthaginian, if his death would be helpful to the state; but the soldier of fortune had been brought up in the Spartan discipline and probably did not know what fear meant. He stuck to his words and told the Suffetes that they had done nothing but play the Romans' game. Their generals had drawn up their armies on hill-tops and in woods, where the Roman infantry man who excelled in open fighting had every advantage. In close country the Carthaginian spearmen could not use their spears, the Numidian horses could not gallop and above all the elephants could not use shock tactics.

A word as to the Carthaginian elephants will not be out of place. In the battle of Ipsus (301 B.C.), Seleucus with 500 elephants given him by the Indian Emperor Chandragupta, had destroyed the army of Antigonus and Demetrius. Since that date the Greek captains had continually used elephants. At first Indian elephants were the only ones used; but for the Ptolemies they were difficult to get. So they set out to tame Nubian elephants. Now there is only one race with the necessary

patience to tame both the elephant and the Englishman; and that is the Indian. Mahouts* were therefore obtained from India and Nubian elephants were trained to fight against the Indian elephants of the Seleucids. Then came Pyrrhus' campaigns in Italy and Sicily. In his victories his elephants had played a great part. The Carthaginians, who had never used elephants before, began to want them. In the forests of the Atlas Mountains roamed great herds, afterwards exterminated by the Romans for their ivory. The Carthaginians sent to India also for Mahouts and they duly tamed the monsters of the western mountains. Still it is one thing to tame an elephant, but quite another to use it in battle. The Indian has at all times been a poor tactician and the class from which mahouts are drawn can hardly be expected to know much of military matters. The Indian mahout, so far as he could talk with his employers at all, probably urged them to keep the elephants in the woods, where the visibility was poor and where escape from the terrible legionary was easy both for man and beast.

Xanthippus urged that in future the Carthaginians should fight in open ground where the phalangist could use his spear, the cavalry man could gallop and the elephants advance in a long and awe-inspiring line. The Suffetes were so struck with the Spartan's bearing and advice that instead of mounting him on a cross, they promoted him to the chief command. It might have been expected that the Carthaginian generals would have resented their supersession; but they yielded cheerfully to the moral ascendancy of the Spartan. The troops reserved judgment; but when the new generalissimo drew up his troops according to his own methods, but using the Punic words of command the whole line broke into cheers and called tumultuously on Xanthippus to lead them against the Romans. The morale of the Carthaginian army was restored.

In the meantime the early spring had partially dissipated the winter sloth of the

infatuated Regulus. He began to move his troops from Tunis with a view to storming Carthage, before his glory could be shared by any other Roman consul. The Suffetes never failed them at the advance of the legionaries; but the Carthaginian soldiery were so anxious that Xanthippus should lead them against the enemy, that the Suffetes gave him leave to attack. Regulus expected another easy victory. He was soon to be disillusioned. Xanthippus' tactics were quite new. Pyrrhus had used his elephants as a reserve. Xanthippus, who had a hundred, put them a little way in front of his phalanx. On both wings he posted his 4,000 Numidian cavalry. Regulus to meet the shock of the elephants massed his infantry together; but in so doing he narrowed his front and exposed himself to a flank attack. While Xanthippus' line of elephants assaulted in front, the Numidian cavalry charged home on both his Roman flanks. The 500 Roman horse were soon scattered. The legionaries fought bravely. The Roman left pushed past the elephants and overthrew the Greek mercenaries opposed to them; but this success contributed to the Roman defeat. The elephants and Numidians circled round the rest of the infantry and isolated them, while the Carthaginian phalanx fell upon the victorious Roman left and destroyed it. Then the entire Carthaginian army concentrated against the Roman right and centre. Outnumbered and outgeneralled, the invaders fought nobly until they were all but destroyed. Two thousand cavalry and light troops escaped to Clupea. Regulus with five hundred others surrendered. The rest of the Roman army perished. The Carthaginian loss was only eight hundred killed and wounded.

The news of the disaster for a time crushed the spirit of the Roman senate. They sent a fleet of 364 ships, not to land a fresh army but to relieve the fugitives at Clupea, who were holding out gallantly. The Carthaginian fleet opposed them but were defeated. The Romans embarked the Clupean garrison; but the fleet on its return journey was all but destroyed by a storm. 284 ships were sunk and with them the remains of Regulus' army. Regu-

* Polybius has no other word for Mahouts than Hoi Indoi-Indians.

lus' family were intensely annoyed at his defeat; and to gratify their spite, they tortured with such exquisite skill two high-born Carthaginian captives, that the very slaves ran shrieking from the house and called in the Tribune. He stopped the inhuman proceeding. Regulus was imprisoned at Carthage and died there. Before his death no glimmer of his future fame lit up the gloom of his prison house.

So much for Regulus. But what of the gallant Xanthippus? The Carthaginians in their joy offered him a perpetual command; but the wise Xanthippus knew how cordially Greeks and Carthaginians hated each other. He also knew too well the fate that had often befallen high-born Carthaginians to wish to share it. After all, he said, he was a mercenary soldier. He came on a certain wage to do a certain duty. He had done the duty. He would now draw his wage and set sail for Sparta. He left Carthage on excellent terms with his late employers. In a few months he had revived the courage of a beaten foe; he had made spearmen out of mud; and he

had in fair fight destroyed one of Rome's invincible armies. Better still he had delayed the collapse of Carthage for fifty years.

One could wish to follow Xanthippus' career to its very end; and fortunately we do not wholly lose sight of him. From Sparta Xanthippus went to Alexandria, where he entered the service of Ptolemy III, then about to invade the Seleucid kingdom. The campaign was successful and its success must largely have been due to Xanthippus; for before its close he was appointed Viceroy of Persia. There we must leave the gallant old mercenary, no unworthy occupant, if only as Viceroy, of the throne of Cyrus the King, the Achaemenian. He is now all but forgotten, as I have said earlier in this article. But at that no one can cavil; for oblivion has been the fate of others as great as Xanthippus. Nevertheless his destiny has been peculiar. His laurels have not really withered; but they rest not on the brows of him who won them, but adorn the wholly undeserving head of Marcus Atilius Regulus.

The Independent Congress Party

THE formation of the Independent Congress Party is a clear sign of the revolt of leading Congressmen against the policy and methods of the Swarajists. The Conference between Responsive Co-operators and Independent Congressmen recently held at Delhi which decided on this new organization was attended by leading men of both parties; and the new Party, we are told will elect Lala Lajpat Rai as President and Pundit Madan Mohan Malaviya as General Secretary. The text of the Resolutions passed at the joint Conference is published. The new Party resolved to work the Legislatures, defective though their Constitution is, and utilise them for accelerating the establishment of full Responsible Government, by accepting offices, provided the power, responsibility, and initiative necessary for the discharge of their duties are secured to the Ministers. The sufficiency of such power,

responsibility, and initiative is to be decided by a majority of the Party within the Legislatures concerned. The Party is of the opinion that the Swarajist policy of wholesale obstruction has failed and led the Swarajists into futile and harmful paths, and political opinion in the country has considerably changed since the Cawnpur Congress, in favour of accepting office.

Pundit Malaviya, in explaining the policy and programme of the newly constituted Party, pointed out at a public meeting in Delhi that Non-Co-operation both from within and outside the Councils had failed.

As the policy of the Swaraj Party during the last three years had been consistent, persistent wavering and inconsistency and their melodramatic walking-ins and walking-outs had seriously injured the cause of India, it was impossible to pin faith in a party which had deserted its post when a momentous legislation was being discussed in the Council,

The Autumn Session

BY

A STUDENT OF POLITICS

WITHIN a week the dying Legislative Assembly will be pronounced dead, by publication of the Warrant of dissolution in the GAZETTE OF INDIA. It is tempting to look back over the three years' work of this Second Assembly under the Montagu Chelmsford Constitution, but that is a subject outside the scope of the present review. The Autumn Session just concluded offers in itself sufficient food for reflection both politically and communally.

It had assumed considerable importance and had attracted widespread attention for the prospect of a battle royal over the Currency Bill. So vital was this Exchange issue and so material the consequences of a vote either way, that the Swarajists found themselves back on the green benches which had exercised considerable spell over them. At one time it was thought that with the temporary retirement of Pandit Motilal Nehru and under the leadership of Mr. Srinivasa Iyengar the question of Swarajist participation in the Currency Bill debate would be negatived but a hurried visit of one of the members of their Executive to Bombay proved big with hopes of considerable accretions to the Party chest, and so the fiat went forth that the faithful must gather in full strength at the heights of Simla to vote solidly for a sixteen pence ruppee.

This made Sir Basil Blackett tremble; he had counted on a safe majority of the kind that Sir Alexander Muddiman enjoyed to his heart's content on his Press Bill and the other debates which the Swarajists did not attend. Canvassing of a most exceptional kind went on for three days and the Whips on both the sides were after their jobs in feverish heat. Just the evening before the fateful sitting, when the Bill was to be read a second time, the two sides met, one in the room of Mr. Jinnah and the other in the Executive Council hall and took stock of the situation. They found that the respective forces—those who were definitely committed to the either ratio—stood evenly divided. Under the circumstances fight was risky and both were willing to retire from the arena honourably. Sir Bhupendranath Mitra who has of late been used for peace missions exchanged views on the subject privately with Mr. Jinnah and it was agreed that postponement of the debate must be unanimous. And so it was. Sir Basil Blackett has so often pushed his measures through with the ready

assistance of the Viceregal certificate that some explanation is needed why he did not try the same trick this time. Firstly he is now dealing with a new Viceroy, one who is anxious not to create misunderstanding as far as he can help—and in this matter Lord Irwin felt that a constitutional crisis could be avoided—and secondly Sir Basil knew that the Exchange ratio was of minor consequence when viewed from the larger angle of the whole scheme of currency reform which the Hilton Young Commission has propounded and which holds out a prospect of leading India on to the path of simultaneous self-government in this important sphere of governmental activity. To start on the road with a feeling of prejudice and bitterness would risk his whole scheme.

The Assembly rightly made short shrift of the Todhunter Report. Lobby conversations had determined that the Assembly must not convert itself into a debating society and Sir Basil Blackett's elaborate statement hardly helped to create any appetite for a discussion, for he gave the Report a place no higher than that it was a "guide" to the study of taxation system in India. He enunciated his own scheme of federal finance which showed a most competent analysis of this vital problem and Sir Basil quietly described the Todhunter suggestions on the subject as Will o' the wisp! Any re-arrangement that must take place, he asserted, can come only after the extinction of the existing contributions from the Provinces. Absolute division of the sphere of taxation between local, provincial and central authority and the gradual reduction of central taxation were his main aims though on the matter of distribution of taxation he did not hold out hope of radical alteration. At the same time by promising a share in income tax receipts on a basis which will act as a stimulus to provinces to become more and more prosperous he encouraged the idea of a scientific scheme of federal finance, as being foremost in his mind.

Though these two debates which were awaited with considerable interest did not come on, Sir Alexander Muddiman had enough up his sleeves to keep the session busily engaged. He sprung upon the House a Press Bill intended to prevent circulation of inflammatory literature in the same way as seditious literature. The Swarajist withdrawal had left the attenuated House to his mercy and while professing willingness to hear

the appeal from influential quarters he did not accept even the modest proposal of Mr. K. C. Roy for a Select Committee and was equally opposed to limiting the operation of the Bill to 2 years. There probably never was felt so keenly Swarajist absence as during the discussion on this bill, for if Swarajists had asserted the rightful weight of their numbers, the scales would have definitely been turned against the Home Member. The Swarajist betrayal of the popular interest on this occasion was, to say the least, criminal. If only the elector were more educated he would never allow himself, on this issue alone, to be waylaid any more by Swarajist hyperbole. Then again Mr. S. R. Das and his barrister friends were happy, for the vakil element was so weak that they mutilated the Bar Council Bill with Sir Alexander Muddiman abetting them in this process. The solid vakil strength on the Swarajist side would have drowned the voices of Dr. Gour and Mr. Kabiruddin. Even the minor change introduced in the Bill by Mr. Rangachariar and Mr. Neogy was deleted.

In the debate on the communal situation too, the absence of Swarajists made the movers of the various proposals, namely Mr. Mohamed Yakub, Mr. Rangachariar and Mr. K. C. Roy withdraw their propositions urging an All-India Conference, for the official benches were adamant. Sir Denys Bray's speech on the occasion was considered in the lobbies a bid for Home Membership. He handled the Swarajists mercilessly, decried their participation for a material—a sordid—issue and lamented their absence from this debate touching the very spiritual well-being of India. Sir Denys did not remain content with that. He went further and declared solemnly that "unless India can rise superior to these piteous communal troubles this House is vain, all hopes that are concentrated in this House are vain and all that this House stands for is vain". This was a serious threat and Pundit Malaviya and Lala Lajpatrai took up the challenge and retorted that no permanent solution was possible without the grant of Self-Government which will open wide the field to fulfil aspirations of all the communities for service of their motherland.

The Session ended befittingly with a tribute of admiration and respect to the services rendered by the Hon'ble Mr. Patel in the Chair. Mr. Rangachariar the Deputy President who led the way paid his rival, who he said, had been favoured by "chance and luck" only a left handed compliment. Sir Sivaswamy Iyer could not brook this and followed with a tribute without reservation

mental or otherwise, and wished that Mr. Patel's election both in his constituency and to the Chair of the House would be uncontested. It was pleasing to find Sir Walter Willson and Sir Abul Qiyum following the Father of the House in wishing Mr. Patel well and promising him full support. Sir Alexander Muddiman was moderate in his language, but did not lag behind in placing his bunch of roses on the President's table. Lobby whispers that followed showed that Government too would back Mr. Patel whose re-election to the Speakership of the House therefore seems certain. Mr. Patel's reply was dignified though a little tinged with Swarajism. It was however an irony of fate that the very friends who elevated him to the Chair were not present to join in the tribute. It however augurs well for the future of our Parliamentary institutions that all parties should have forgotten their past opinion and unanimously paid Mr. Patel a common homage. Thus ended a session which though brief was of considerable importance. Its repercussions will be felt in the constituencies. The Swarajists already afraid of serious landslide are anxious for peace with the Malaviya-Jayakar group, for the Nehru-Lajpatrai controversy has caused a serious breach in the Swarajist armour. The November elections are being watched with anxious interest for on the constitution of the new legislatures and their conduct will depend materially the verdict of the Statutory Commission. Lord Irwin, as his opening address to the Legislature showed, is sincere to the core. It is for electors to return such men as will enable him to champion the cause of India when the die is cast in 1929.

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WORLD EVENTS: AUGUST

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BY DR. A. J. SAUNDERS, M. A.

THE British Coal Dispute still pursues its weary and leisured way, but the latest news gives the assurance that a settlement draws near. The dispute as now developed has three issues: there is a constitutional question between the miners' organisations themselves, have the individual districts the right to negotiate a settlement without consulting and receiving the sanction of the National Federation? Leaders like Mr. Herbert Smith and Mr. A. J. Cook deplore the break away from the Federation on the part of some of the districts, and a campaign has been going on during the past month directed to maintaining a united front against the owners.

Another matter has been trying to find satisfactory terms of settlement. Among many suggestions that have been made are these which are beginning to find acceptance, and which may yet lead to a way out of the deadlock: Wages to remain as they were in April last before the dispute began; a working day to be 7½ hours; this arrangement to last for seven months, during which time negotiations are to proceed with a view to finding a permanent settlement to the trouble. On this basis hundreds of miners are returning to work, and the settlement at least for the present seems to be in sight.

The next move which we all hope will take place this month is the calling of a Conference at which representatives of the Government, the owners, and the miners will sit with power to negotiate a settlement. The Government as expressed in a recent speech by Mr. Churchill, Chancellor of the Exchequer, is ready to receive from the miners fresh proposals. The owners heretofore have not been in favour of a national agreement, but on that point the miners' officials are adamant, and it may be that the Government will have to use all their power to persuade the owners to concede that demand. The Miners' National Delegates Conference by a large majority has voted to empower the Miners' Executive to proceed with negotiation for a national agreement for settling the coal dispute. The Executive asks for plenary powers and an open mandate to make the best terms possible, and if that power is given to them the indications are that a settlement will be reached this month probably along the lines as stated above.

THE LEAGUE COUNCIL

All Europe is deeply interested in the present meeting of the Assembly of the League of Na-

tions, when the question of the composition of the Council will be decided. That Germany will be elected a permanent member of the Council is a foregone conclusion, but the question of dispute is whether any others will also be admitted as permanent members of the Council. Spain and also Poland have put in strong claims, but the Sub-Committee has recommended only Germany for admission to the Council. Poland has since withdrawn her claim, but Spain has threatened to sever her connections altogether with the League.

The chief interest now centres in the non-permanent seats on the Council. Lord Cecil has submitted a plan which is receiving a good deal of support. One suggestion is to have nine non-permanent members of the Council, three of whom will sit for three years, three for two and three for one year, and to meet the French amendment re-eligibility for election may be allowed. Another suggestion is to increase the membership of the Council to sixteen and abolish the non permanent seats. We shall await with great interest the decision of the Assembly in these matters.

COBHAM'S GREAT FLIGHT

The hero of the moment is Mr. Alan Cobham, who has safely completed his flight of 13,000 miles from England to Melbourne, Australia, and is now on his way homeward again. His average speed was 95 miles per hour. His previous long flights from England to Rangoon and Capetown and back prepared us to believe that Captain Cobham is good for any flight. He is not the first aviator to make the Australian trip; the Smith brothers and the Italian airman Marchese Di Pinedo had already made successfully the flight to Australia, but Cobham will be the first airman to fly from England to Australia and back. It was a great relief to the intrepid Cobham when he reached Port Darwin after his many and trying experiences, and especially the loss of Elliot. He had deliberately chosen the worst time of the year to make the trip for the purpose of demonstrating the feasibility of air travelling. At Port Darwin Mr. Cobham said that the main object of his trip was to stimulate public interest in aviation, and to show that flying is not a 'stunt,' but a sound commercial proposition when properly organised.

A great welcome awaited Captain Cobham when he reached Melbourne on Sunday, August, 15th. The landing took place at Essendon, where a

crowd numbering 180,000 had assembled. It was one mile through the crowd, and there were thousands of motor cars. The official welcome speeches and response by Cobham were to have been broadcasted, but the immense crowd broke the wires, and made it impossible to connect up. The aviator himself had great difficulty in getting through the crowd and the plane was mobbed. Mr. Bruce, the Prime Minister, telegraphed on behalf of the Government and people of Australia congratulating Mr. Cobham on the successful accomplishment of the first half of his flight to Australia and back. The Prime Minister said: "You have made a very valuable contribution to British aviation."

INDIAN CURRENCY REPORT

General satisfaction is expressed in England on the recommendations of the Royal Commission on Indian Currency and Exchange. Sir Stanley Reed, formerly Editor of *THE TIMES* of India in Bombay, and who knows India well, writing in *THE FINANCIAL NEWS* says that the proposals which were unanimously made merit unwavering support. The Commission has gone right down to essential principles, when laying down that "gold is the standard of the Indian currency at a fixed ratio, and that the currency authority admits it, and must maintain it," and also that currency and credits must be under the single control of a Central Bank.

There are only two points where a real difference of opinion has arisen: whether the Imperial Bank should be converted into a Central Bank, and the rate of exchange. Sir Stanley takes the position that it would be better to make the Imperial Bank the Central Bank for India than to set up a new institution, and he is in favour of stabilising the rupee at 1s. 6d.

THE LONDON TIMES of August 5th. favours a new Central Bank for India, and says of the rupee ratio: "The fixing of the rupee at 1s. 6d. is approved by those who will gain by it, such as the importing interests, and opposed by the exporters and manufacturers, who would have gained from a 1s. 4d. ratio. Naturally great satisfaction is expressed in Manchester with the recommendation to stabilise the rupee at 1s. 6d. and it is hoped that it will lead to a revival of the cotton trade with India". *THE ECONOMIST* of August, 7 says: "To India and to the world at large it is of the utmost importance that she should be provided with a currency system which will give her inhabitants confidence in their money, cure them of their inveterate habit of burying gold, and train them in that of investment and the

use of credit instruments. "It seems likely that the Government of India will adopt the Report, and put into effect these sane and balanced proposals".

GERMAN COLONIAL AIMS

Perhaps it is not too much to say that one of the greatest misfortunes to Germany as a result of the War is the loss of her Colonies, and one of the chief reasons why the German people are desirous of getting a permanent seat on the Council of the League of Nations is to secure for herself mandates, and to oppose with all her power the annexation policy of other mandatories. It is pretty certain that soon after Germany gets into the League she will raise the mandate question.

A little time ago there was held the German Colonial Congress at Hamburg, when the German Colonial policy was discussed at length involving the question of mandates. Formerly Germany was not much concerned about colonies; she was ambitious to carve out for herself a strong European power. But within the last quarter of a century her policy has changed, and now since the War, for economic as well as political considerations Germany desires colonies.

The colonial movement is found throughout Germany and is highly organised: it is known as the "Korag," and numbers 30 societies and corporations of which the German Colonial Society is the largest with about 30,000 members belonging to its 250 branches. Its object is to co-ordinate all the colonial societies and other large bodies with colonial interests throughout the country. Most of the ex-governors and officials of the former German Colonies belong to the "Korag," as well as the Colonial Committee of the Reichstag.

Among the most important items in the policy of the "Korag" should be mentioned: the mandate system must be retained so long as Germany's colonies are not returned to her; recognition that all protectorates excepting South West Africa, New Guinea and Samoa, form a complete administrative area and are not part of the territory of another State; these protectorates must not be united to foreign colonies for administrative purposes; and that German trade must be placed on a footing of equality in all colonies, especially in the former German Protectorates. There is one thing however which the colonial movement and also the Government are determined to prevent, and that is any strangement between Great Britain and Germany over the question of mandates.

Three Great Educational Movements

BY

MR. GOPAL KRISHNA, M.A.

Headmaster, M. B. High School, Shajjar, (Dist. Rohtak.)

ALL Educationists are unanimous on the point that a system of education that does not work out the harmonious development of the child is not only crippled and defective but may, in some cases, prove definitely injurious and do more mischief than any good. It is also a fact which cannot be denied that in most schools in this country the chief aim kept in view is to cramp the mind with the requirements of a public examination and turn out feeble-bodied and worthless mechanical beings stamped with the common Trade Mark, "Matriculate," instead of useful citizens imbued with human feelings.

Rai Bahadur Mr. Atmaram, M.A., I.E.S., the enlightened Divisional Inspector of Schools, Punjab, realized this supreme need. He felt that enough was being done everywhere for the mental development of school children, but (i) their physical growth (ii) their nutrition, and (iii) their finer feelings and nobler sentiments were not looked after, rather sadly ignored. An ingenious person as he is, he devised his own means of solving the problem and started a vigorous campaign to modify the existing system and undo the evils. He has been giving his schemes a fair trial in the schools in his division, under varied circumstances, but with uniformly successful results since 1920, when he was deputed to this division as its Educational Head.

He introduced three movements to make up for the three chief needs. A detailed description of their organisation cannot possibly be given in the limited scope of this article, hence I shall try to present only the working principle in such a manner that details could be worked out according to the local circumstances of a school.

The first movement is *Play-for-All*.

Every school in this country provides games for its students and in some schools there must be A-I Teams, such as reflect credit on the institutions and may be perhaps by far better than any in this division. But the principle followed at such places is, "Those who have more, get more." Only those students who are pushing and who know how to play, join or are allowed to join the teams. I/XI's. Young boys having natural tendency towards games join teams meant for junior boys. There must be, notwithstanding, a sufficiently large number of boys in every school, who have, on account of their passive habits, become averse to any out-door game and would play none unless forced to do so, just as there be boys who are averse to books and would read none unless made to read; such boys are certainly ignored. The movement, "Play-for-All," as its name implies, has this peculiarity in it that every individual boy on the rolls of a school is made to play with a regularity one game or the other, just as he attends any other subject of his class. Games are a part of the school time table and every teacher on the staff of a school is responsible for the play of a group just as he is responsible for the teaching of a subject. The basis of classification for games is different from that of the ordinary class system. Boys are grouped in teams according to their sizes and physical strength.

Numerous difficulties and hindrances were brought to the notice of the Divisional Inspector, when he first launched this scheme in 1920. Some complained about paucity of funds to meet the increased demand for sports gear, some said they had not sufficient grounds to provide play for all, others called it impracticable in other ways. The

cheerful and optimistic originator of the movement was not dismayed. He did not get the expected response, yet he persisted. He gave the headmasters in his division his suggestions to remove their individual difficulties with the result that now there is perhaps not a single secondary school in the Ambala Division, where 'Play-for-All' is not being worked upon, and all schools in the division are neither endowed with extensive playgrounds nor indefinite funds. Games played are of two kinds, major and minor, and a regular timetable is cast making adequate provision for the play of each group. *Espirit de corps* of I/XI's is also maintained.

The second movement is *Refreshment-for-All*.

The evil of making boys remain at school for five or six hours without providing any refreshment for them in the interval is peculiar to India. In all Western countries, where children are regarded the backbone of the nation, they are not allowed to remain hungry during long working hours of a school. The sympathetic personality that made play for all boys compulsory at once realised that no game would attract a hungry child and even if he played it willingly or unwillingly, it would not do him any good. He was also of opinion that even their secular education in the last two hours of a school-day suffered a good deal on account of hungry stomachs. In the matter of refreshment as well, as in the case of sports, all are certainly not without provision, sons of rich parents perhaps get too much, others eat things they ought to avoid. There are many who, for one reason or the other, remain quite unprovided. Like the principle of "Play-for-All" this movement also has its speciality in making a systematic and organised provision for every individual child on the rolls of a school. At present in schools, where this movement is not at work, the whole thing is disorganised, a few get the right thing, some spend more and get less, many get injurious eatables and the rest get nothing.

Objections were raised and difficulties pointed out when the movement was introduced for the first time. The question of funds and the communal differences seemed insoluble to many; but thanks to the untiring zeal of its exponent, he overcame them all, one by one. Now in very many schools of the division the movement is working very successfully and economically. Some schools can provide a decent refreshment, fairly nutritious and in sufficiently large quantity, at the modest charge of Rs. 1-1-0 per month per boy. Lower rates are also charged in some schools. Variety of diet is also observed. Two poor boys are helped out of the 'Poor Boys Fund' maintained by the school authorities.

The third movement is *Music for All*.

Having done with the above referred to two movements and brought them to a successful issue, he only last year promulgated in his division that no education could be said to be complete which ignored music, that being the art which appealed more directly to our artistic sense than any other. Feeding the soul, he opined, was more important than feeding the body or the brain, if cultivation of fine arts leading to feelings was to be the aim of education. As usual he met with vehement opposition; a few very old and experienced headmasters gave out publicly that the movement would prove pernicious and tell upon the character of boys, others (of course Muhammadans) would not accept it on religious grounds and so forth. But Nature seems to have endowed this Educationist with the rare gift of not yielding to the difficulties but overcoming them by working them over. He persevered and about twenty schools in the division including one or two Moslem schools have already taken to the movement. It is yet in an experimental stage but the results achieved so far are very encouraging and the day is not far when the whole division may accept it just as it is at present following the other two. It has been introduced in the school,

of which I am the head, and from my personal experience I can say that it has a very healthy influence upon boys and that misgivings and doubts about its introduction are only superficial if it is properly guarded and put in right hands. Here, "the teacher is the key to success."

It may be relevant to state that the introduction of these movements has always been optional. The aim of their originator has always been "deriving" instead of "driving." Let me warn the sceptic reader that they are not mere theories but tried educational devices that can be seen working in full swing in any school of the Ambala division, worth the name.

Secular Education and other educational activities *e. g.* scouting, and clubs etc. did not suffer in

any way on account of their introduction, rather they all received an impetus thereby to better work. The division as a whole has shown steady progress as regards the quality and quantity of successful students at public examinations, and is second to none in the province in other educational enterprises. The average attendance of boys at schools in localities, where malaria does havoc every year, does not now fall abnormally as it used to do before the introduction of these movements. They have done incalculable good in the division (Ambala, Punjab) and are bound to prove equally useful, if adopted by any other school in the country, whose salvation, whenever it may come, shall come through her schools.

HINDU INDIA

BY PROF. JADUNATH SARKAR, M.A., C.I.E.

Vice-Chancellor of The Calcutta University.

MR. Chintaman Vaidya, a Poona Vakil, set to himself the task of writing a detailed history of Hindu India from 600 to 1200 A.D.,* and he has brought it to completion in this third volume of 500 pages, which cover the last two centuries of the period chosen. "The Downfall of Hindu India," as he rightly entitles the volume, is naturally a theme of absorbing interest and one provocative of thought to every educated Hindu. The time is now ripe for treating the subject with the fulness of accurate details and sound reflections based upon the bed-rock of unassailable facts,—because the labours of three generations of archaeologists since the days of James Prinsep (*circa* 1835) have placed at our disposal a vast mass of inscriptions and coins for the purpose. At the same time, the literary sources have been exhaustively searched and duly corrected in the

* *History of Mediaeval Hindu India*, Vol. III by C. V. Vaidya, M.A., LL.B. (Poona), Price Rs. 7-8.

light of epigraphic and numismatic evidence. Even the readings of many old inscriptions have been now placed on a truly reliable footing as the result of revision and criticism by a succession of scholars.

Mr. Vaidya has woven the information supplied by the inscriptions into a long texture of narrative; he has also added several short chapters describing the administration, state of religion, society, literature &c., and giving his own view of why Hindu India fell before the Muslim onset. Thus, he has formed a correct estimate of what such a history ought to contain and he has evidently devoted much industry to his self-chosen task.

If, however, the result of his toils is disappointing, it is a misfortune not only to the author, but also to the public, as the work will have to be done over again and by another hand.

From the nature of the subject, the materials

for such a history are scattered over an immense number of books and periodicals,—the journals of all Asiatic Societies, the reports of the Archaeological Survey of India, and stray monographs. It is only a man with immense leisure and working capacity and access to all such publications from several continents, that can piece together the extant information and construct an exhaustive and correct narrative of events. But Mr. Vaidya's equipment is insufficient and out-of-date. He is particularly weak on the *other side*,—namely the Muslim peoples who impinged on India. His plodding summary of the *Epigraphia Indica* is rather heavy reading. But this need not be considered a very serious drawback in an oriental work, if the true scholar's spirit of detachment and freedom from prejudice were present. Unfortunately, Mr. Vaidya is nothing if not a Hindu champion,—a learned vakil for every Rajput clan's suit at the court of caste purity or precedence. He even flies off at a tangent and makes a long digression (pp. 106-110) to prove that Shivaji was not a bandit! A tone of exaggeration for everything Hindu, an uncritical enthusiasm to import parallels from European history where none exists in fact,—detract from the value of his descriptions and inferences from facts.

It is not possible to examine the various historical inaccuracies of this book in a review that is not professedly orientalist. The Knighthood conferred by Mr. Vaidya on Vincent Smith is a little premature. Only one example will be given here to show that this learned Vakil is not in the habit of weighing evidence like a judge. On p. 109 n, he asserts that the great Shivaji did not instigate the murder of Chandra Rao More and that the latter escaped with his life when his home Javli was stormed. What are the real facts?

(1) Krishnaji Anant Sabhasad, the favourite historiographer of Shivaji's favourite son Rajaram wrote in 1694 that Shivaji did instigate the

murder, saying "*Chandra Rao Moriyas Maralya virahit rajya sadhat nahin.*" Does Mr. Vaidya think that all the readers of his English volume are ignorant of Marathi?

(2) In a letter written by Jai Singh in 1665 and preserved ungarbled in such distant places as Paris, Delhi and Benares (in old copies), that great general says that a More came to his camp asking to join him and avenge the murder of his father Chandra Rao by Shivaji. So, Shivaji's murder of C. R. More, if it was a myth, must have been a myth invented only nine years after the alleged event and yet accepted as a fact in the Poona district in Shivaji's life-time!

We draw the readers' attention to pp. 360-372, where Mr. Vaidya gives his own causes of the downfall of North India before the Muslims. His remarks on p. 115 on Hindu superiority are most unconvincing to those who have read extensively and reflected deeply.

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Ideals of Rural Reconstruction 581

BY MR. R. KRISHNA SASTRY, B. A. (HONS.)

INDIA is essentially a land of villages. There are 6,85,665 villages and 2,316 towns having respectively a population of 286.5 millions, rural and 32.5 millions, urban, out of a total population of 320 millions. The prosperity of India, thus, depends upon the prosperity of her villages and yet to-day the condition of the villages in India is deplorable; the misery of the inhabitants beggars all description. The Indian peasant is a prey to poverty; his ignorance is the enemy of all progress; disease and dirt have undermined his strength and life; all the ills that humanity is heir to have made an abiding home in his rural hovel.

In this, as in other spheres of activity "we can never know what India can do in the future unless we know what India has done in the past". It is in the light of our past history and tradition that a scheme of improvement is outlined here for the revival of such of the indigenous institutions as are conducive to our national progress and the adoption of such other methods which foreign countries have profitably utilized for bringing about their own speedy advancement.

In India the village is the unit of Local Self-Government. So was it in the past, so should it be in the future in any wise scheme of Swaraj framed by the people of India. Speaking about the village communities of the past in India, Sir Charles Metcalfe says:

The village communities are little republics, having nearly everything they can want within themselves and almost independent of any foreign relations. They seem to last where nothing else lasts. Dynasty after dynasty tumbles down; revolution succeeds revolution; Hindu, Pathan, Mughal, Mahratta, Sikh, English and all masters in turn but the village communities remain the same.

This union of the village communities, each one forming a separate little state in itself has, I conceive, contributed more than any other cause to the preservation of the peoples of India, through all the revolutions and changes which they have suffered, and is in a high degree conducive to their happiness, and to the enjoyment of a great portion of freedom and independence.

Village officials were elected by and responsible to the villages. They were remunerated by grants of rent-free land or assignments of grain at harvest time. Gradually with the advent of the British, the whole system underwent a change and those who were formerly the servants were transformed into the tyrants of the village community. The great havoc and untold misery wrought by this tragic blunder has been acknowledged by Lord Ronaldshay in these words:

It is, I think, a not unreasonable deduction from the knowledge which we now possess of the theory and practice of Government in Ancient India that if, instead of creating municipal and district boards of the Western type, we had begun by re-creating the village organizations which were congenial to the people, local self-government would have made more satisfactory progress than has actually been the case. This salutary return in the direction of the ancient indigenous system is breathing new life into local self-government.

The existing machinery should be abolished as soon as possible, and village officials should once more be made responsible to the people whom they serve. Pending this salutary change every village should have a village council, elected by the people, which would serve as an effective check on the administration of the village under the existing system. Till the attainment of full responsible government, such institutions will serve the purpose of ascertaining and formulating public opinion, voicing their grievances, developing among the rural population a spirit of corporate action without which no nation can evolve its destiny. The council should divide itself into various executive committees, each entrusted with a particular department of reconstructive activity. Thus, the agricultural improvement committee should place before the general council, such schemes as would make for the prosperity of the village. The educational committees would deal with the diffusion of knowledge. The council should enable the people of the village to pool their best thoughts for their own improvement, and experience the exhil-

arating impulse of a common bond of fellowship, uniting all in the loving service of a common mother. The village assemblies should be autonomous bodies, entirely free from outside interference. They should be self-contained, no doubt, but not self-centred. Men, who are irresponsible to the people, and ignorant, or worse still, indifferent to the local needs should be removed and replaced by responsible and capable leaders. In the long run, these assemblies, will form the base of the future edifice of Indian Swaraj.

Agriculture is the main industry of the people. There should, therefore, be an agricultural improvement committee in each village. In ancient times India was not only able to supply her own needs, but to export the surplus products to other lands. At the present, owing to a variety of causes, the apathy of the Government, and the lack of initiative on the part of the people, India is the poorest country in the world. The unscientific and antiquated methods of cultivation, the insufficiency, uncertainty and unequal distribution of rainfall, the gradual depletion of the fertility of the soil, due to insufficient manuring, a system of land-tax, which scarcely leaves a bare subsistence allowance to the farmer, the disruption of the joint family system, which necessitates a partitioning of the family property among its members with the result that each portion dwindles in size into a small holding of a few acres or fractions of an acre scattered over a large area, all these are some of the causes which have contributed towards the poverty of the Indian peasant. Under such circumstances, it is not surprising that the average yield per acre is so poor. The Irish peasant faced with a similar situation solved it by the formation of the Irish Agricultural Organisation Society under the leadership of Sir Horace Plunket.

A Co-operative Credit Society should be started and all the available resources should be strained to equip the farmers with the necessary amount

of capital needed for purchasing labour-saving machinery, agricultural implements, seeds, fertilizers and other household needs. The middlemen, the bania or the sowcar, should be eliminated and all purchases made or sales effected should be through the Society. The farmers can increase their profit by adapting a good system of marketing for disposing of their wares. Thus much money can be saved by this method. At present the Agricultural Department of the Government has no vital connection with the people. The farmers' associations all over the country should drag these officials from their isolation, seek their aid to enlighten them on novel and scientific methods of cultivation and induce them to hold demonstrations in their midst. The agriculturist is responsive to new ideas whenever he is convinced of their utility. Seed-depots should be opened at convenient centres. The yield cannot improve unless the soil is enriched by using large quantities of natural and artificial manure. What is needed is intensive rather than extensive cultivation. Wherever it is possible a *Society* should take a lease from the landlords and start collective farming. No labour should be spared in the repair of existing irrigation works, such as tanks, spring channels, canals etc., either by seeking the aid of the Government by applying for *thakavi loans* or by raising voluntary contributions of labour or money. The bullocks employed, at present, for cultivation are ill-kept and worse fed. Better methods of cattle-rearing and fodder-growing should be adopted. Grazing grounds may be secured by applying to the Government to allot select areas out of forest reserves. To safeguard against the uncertainty of rainfall due to the failure of the monsoons, big irrigation projects and hydro-electric schemes should be undertaken by the Government to save the people from starvation and certain death. Land-tax, which is a sheet-anchor of the Indian Revenue, is very

high and is drawn from the poorest of the poor. Besides it is collected at inconvenient periods before the farmer has time to reap his harvest. Land-tax should be reduced and liberal remissions granted during bad seasons. Habits of thrift should be encouraged among the farmers and a Savings Bank opened in each village. Grain may be stored sufficient in quantity to stave off the adverse effects of a bad season and the consequent failure of crops due either to floods or famine.

There is no freedom for our people unless there is economic freedom. Agriculture occupies the peasant but a part of the time in the year, varying from six to eight months. In ancient times, the farmer used to supplement his income by taking to cottage industries. The ancient industries of spinning and weaving should be revived and khaddar manufactured on a large scale. Cotton should be grown which would suffice to clothe the family of each farmer. Forest industries, matting, basket-making, and other articles of domestic use may be encouraged. Manufacture of butter and ghee, dairy-farming will prove fruitful sources in supplementing the income of the peasant. One can drive a flourishing trade by cattle breeding, rearing flocks of goats and sheep and the manufacture of *cumblis*. Pigs and poultry may be reared and eggs exported to the markets for sale. Fishing in places along the sea-coast and around large lakes should be encouraged. There is a great scope for vegetable and fruit-growing. Centres for the manufacture of agricultural implements, carpentry and furniture should be established. But, without an efficient organization for marketing these goods, no lasting gain can redound to the agriculturist. As indicated above, the corporate spirit must again be manifested in collective marketing.

Sir Thomas Munro observes that at the beginning of the nineteenth century every village in India had its school in which the three R's were taught. The school-master had a definite place

in the village polity and was generally remunerated by the grant of rent-free lands and presents in kind or money at harvest seasons and at certain festivals. The appalling illiteracy of the people at the present day is a glaring contrast to our condition in the past. No sacrifice is too great which would aim at the establishment of a school in every village. Our task is mainly twofold: existing schools should be maintained and wherever possible new institutions should be started.

The administration of Justice was in the past entrusted to the Village Panchayat. The council of elders tried civil as well as criminal suits. At present in Madras the village Bench Courts are administered by the Village Munsif himself or a bench consisting of three, two of whom are chosen by the parties themselves. The village headman can take cognizance of minor criminal offences such as abusive language, petty assaults, and trespasses. He can try civil suits of the value of Rs 20 or Rs 200 with the consent of the parties. The powers of these Panchayats might with great profit be enlarged by statute and the parties be encouraged to resort to them. When the parties agree, no limitation should be imposed upon the value of civil suits triable by these courts; all compoundable criminal cases may similarly be entrusted to them. The panchayat promotes a sense of fair play among the people, whereas litigation leads to the ruin of the peasants dragging them from court to court for many years. The chief advantage of a Panchayat according to Dr. Mathai lies in the obligation which the very nature of the tribunal throws upon the parties and witnesses to tell the truth. "In a small concentrated community it was not likely that any one who cared to live a comfortable life would venture an untruth before a council of his fellows. Again these are the only tribunals of any competence to deal out justice in out of the way villages. Very often the decisions are prompt and seldom do

they go wrong. These local courts save a lot of unnecessary expense. Besides they aim at conciliation and arbitration rather than adjudication which leaves a rancour in the minds of the parties. The ancient Caste Panchayats also should be revived for settling disputes relating to caste without at the same time perpetuating superstitious and pernicious beliefs. Conciliation Boards should be established for the purpose of rooting out factions and establishing harmony among the different communities of the village. Hindus and Muslims should live and love each other as brothers.

Every effort should be made to wean the people from the evil habit of drinking intoxicating liquors and taking to opium. Not only do these impoverish the people but they render them brutal. The professions of the Government that their excise policy is based on the principle of deriving the maximum revenue with the minimum consumption cannot be seriously considered. Increase in revenue has kept pace with increase in consumption. The ideal of teetotalism should be fostered and a vigorous anti-drink campaign should be started in every hamlet and all devices short of force should be adopted to induce men to desist from drink. Income derived by encouraging vices among the people is immoral and patriots and statesmen should never rest till it is abolished. The hospitality of the Indian is proverbial. Choultries and temples were maintained in the past out of the income derived from religious endowments and contributions in kind and money from the villagers. The poor and the infirm should be taken care of and provided for by the people.

The curse of untouchability should be removed; it constitutes a blot on Hinduism. In ancient times the law laid down for their welfare is as follows :—

There will be a Kovil or a small temple for the Panchamas, free homesteads, free grazing ground, small plots of land set apart for their use, right to cut

jungle wood for fuel and to take jungle produce for manure, right to take jungle timber for house buildings and generally all the claims which the labouring population has in other villages. Every one of these facilities should be granted to the Depressed classes to ensure the speedy realisation of our national salvation. (Dr. Besant in her book "The Indian Village System")

The suggestions outlined above present in brief but a few of the salient aspects of a scheme for village improvement in our country. We are faced with a life and death struggle. Reformers and statesmen must devise speedy remedies lest the whole fabric of Indian civilisation should perish. The resuscitation of rural life is the most crying need of the times. The village is the fountain of Indian national life and the prosperity of the country is inextricably bound up with the diffusion of culture in widest commanalty spread in rural areas; every effort should be made to promote the comfort, intelligence, happiness and progress of the peasant. This is at once the noblest and the most practical of all enterprises. A glorious task thus awaits both young and old which should inspire them to dedicate their lives in the service of the motherland.



HEAD OFFICE :—ESPLANADE ROAD, FORT, BOMBAY
Exp. Nov. 1926.

THE PEACE OFFERING 585

(A PLAY IN THREE ACTS)
By SRIMATI SVARNA KUMARI DEVI.

CHARACTERS :

THE KING OF DEVAGIRI	RENU	
THE QUEEN	ALO	
THE GENERAL (Her brother)	CHHAYA	} Queen's maids
THE PRINCESS KALYANI	NILA	
THE JESTER	ANILA	
MATANGINI (The Queen's favourite lady-in-waiting)	SUGANDHA	} Flower-girls
HASHI (The Princess's maid-of-honor)	MADHUGANDHA	
LATA	DIRUVAKUMAR (A soldier)	} Afterwards Maids of the Princess
PATA	TARU A poor girl	
PHUL	TARA A gentlewoman	

(Continued from the last issue.)

Scene II.

(The front scene that was used for the prologue can be used again for this, if the 'Props' are changed)

The princess, all in white, with a single diamond star in her hair emblematic of her royal birth and a veil with graceful folds and flowers in it, is seated on a low ornamental seat, with Jasmine creepers twined about it, under a flowering Champaka Tree. She is singing and playing on a guitar. The ground at her feet is strewn with fallen Jasmine flowers.)

PRINCESS (sings) :

In the blue and radiant sky,
Golden shines the day's bright eye.
Lovely Earth doth seem to sigh,
In Love and beauty's ecstasy.
All things that on her bosom lie,
Do glow and thrill with dawning love's delight.
Wafted fragrance of the flower,
Dew-washed freshness of the bower,
Breezes from the southern tower,
Ceaseless springs with songful dower,
Streams that murmur hour by hour,
All sing the Lord's own gladness and His might!

(Enter Hashi, running from R, carrying a flower-basket).

HASHI—(taking out the lotus) Princess, here it is! I have brought you the lotus you wanted to worship your God (offers lotus reverently).

PRINCESS—(delighted, takes the lotus and fastens it in her veil).

HASHI! Where did you get it?

HASHI—(putting the basket down) Madhugandha found it for you and she and her sister Sugandha send you their respects with these flowers (garlands the Princess).

PRINCESS—Lovely flowers! (looks at Hashi and seeing that she looks sad). But why is your face not smiling like this lotus, Hashi? Has anything happened? Sit down and tell me, dear—
HASHI—(sitting near her feet.) It is that ogress, Madam! I met her and she,—Oh! but I gave it to her, hot!

PRINCESS—(shaking her head sadly) That is not well, Hashi. You may have to suffer for it, little friend.

HASHI.—But Madam, she wanted to take your flowers!

PRINCESS.—Flowers are not essential to God's worship. Truth and Justice, those are the things really dear to Him. The offering of flowers is but the outward symbol. Allegiance from the small created soul to the great Universal Soul is shown best in the performance of good deeds.

HASHI.—Princess, I know neither Heaven nor Hell. I know but you.

PRINCESS.—And you will assist me in my work, dear child?

HASHI.—Whatever you do, that is my work, where you go there lies my path also. (looking off L) A lady seeks audience of your highness, madam and is standing there.

PRINCESS.—Bid her enter Hashi. (Hashi goes out and returns followed by a woman becomingly dressed in a silk sari, saluting the Princess; she stands before her.)

PRINCESS.—(gently.) What would you, my sister? Who are you?

STRANGER.—Revered Princess, my name is Tara, an ill-starred woman, I come to lay my sorrows at your feet.

PRINCESS.—Speak, sister, and if it lies in my power to relieve your woes, I shall deem myself fortunate.

TARA.—Princess, the General's cow came into our garden and was munching the vegetables, and our servant not knowing whose it was, tied it up. My husband was in his shop and knew nothing of this, but they have put him in prison and confiscated all our belongings.

PRINCESS.—Oh sister! had I the power, I would release your husband this moment!

TARA.—If you do not take pity on us, Madam, to whom are we to turn?

PRINCESS.—Alas, I am more helpless than you are.

TARA.—One word to the King—

PRINCESS.—(gently raising a hand to stop her). Since the death of my mother, I have been exiled from my father's presence.

TARA.—(passionately). Our divine Princess sacrificed to her step-mother's greed? What wonder that the kingdom is going to rack and ruin? But we of the people will not have it. We—

PRINCESS.—(shocked at the woman's vehemence). Hush my good woman, hush! (A slight pause.

The stranger bows her head as if ashamed of speaking so loud in that gentle presence.)

TARA.—Where shall I go with my little ones? We have not a single morsel to eat nor a bit of ground to stand on.

PRINCESS.—So long as I have a morsel to eat, you shall not starve. So long as these rooms are mine, you shall not be altogether homeless.

TARA.—Oh, most noble princess, you are a haven of refuge in our troubles. May the Lord Krishna preserve you!

PRINCESS.—Go friend, and fetch your children. (with a reverence the stranger-woman goes off down R.) When I think of these high-handed acts of lawlessness, Hashi, my heart is filled with anguish beyond words.

HASHI.—Gracious Lady, your sweet sympathy does much to right the wrong.

PRINCESS.—(shakes her head:) No, Hashi, I am helpless. Oh, that I could trample all this down like mighty Parvati in her divine wrath! Oh God, is man mightier than Thou, Wrong greater than Right, and brutal cruelty more powerful than Thy Divine Mercy?

HASHI.—(looking off L. where the poor woman of the first scene appears.) Madam, here is a poor girl who was seeking Matangini. I know her—her name is Taru, and she begs audience of you.

PRINCESS.—Bid her approach, friend.

HASHI.—(goes to the poor girl who is standing timidly down stage.) Fear not girl, our noble Princess bids you come near.

TARU.—(Kneeling of the Princess.) Oh Princess, mother!

PRINCESS.—What is it, child?

TARU.—I have no more gifts to offer—

PRINCESS.—(raising her gently). Gifts? There is no gift so precious in my eyes as the gift of your sorrowful story. Speak without fear.

TARU.—The General's Orderly was passing along the street when my father was watering it. He

did not see him and the water fell on the Orderly's boot and, O, Mother!—

PRINCESS.—(gently). Tell me, my daughter.

TARU.—(sobbing). He kicked my poor father till the boot got torn, and father was taken to the hospital.

PRINCESS.—(with righteous indignation). But surely he was punished!

TARU.—Oh yes, my father was punished.

PRINCESS.—Your father? and what for?

TARU.—The Judge said father had no business to have such a weak constitution, that a few kicks should bring him to Death's door. So as a penalty we had to find the murderer a pair of new boots, which cost us every farthing we possessed.

HASHI.—Fancy! a brand-new pair for an old worn-out one?

PRINCESS.—Murderer, did you say? Is your father then no more?

TARU.—(sobbing.) Alas! even as I sought Your Highness, my little sister brought word that he is dead.

PRINCESS.—(putting her arm tenderly round the sobbing girl.) Dear, I will be your Mother. Go with good Hashi here into my guest-rooms. There shall you and your little sister make your home.

HASHI.—(rising the sobbing girl.) Come with me, dear, all will be well with you here, with our good Princess. Come! (Hashi takes her out.)

PRINCESS.—(taking her instrument again play and sings.)

Save us from this monstrous gloom,

Save us from our daily doom,

Raise us from our living tomb.

Call us to the joy and bloom

Of Thy world, and leave no room

For grief and suffering, sin, remorse and pain.

Clay is e'er our spirit's mate,

Life is crossed and riven with hate.

Thou hast made our human state

A cup of joy and grievous Fate.

Why we ask Thee, Oh, Thou, Great,

Oh God, on Thy creation, why this stain?

(Enter Hashi, quickly, looking a little scared)

HASHI.—Madam—Madam.

PRINCESS.—(looking up at her) What now?

HASHI.—'Tis the General, our Queen's brother, Highness, who craves an audience

PRINCESS.—An audience with us? The General?

HASHI.—Shall I show him in, Madam?

PRINCESS.—You would not have me see him, Hashi? My ears have but just been wounded with tales of his cruelty and injustice

HASHI.—(timidly). Yet perhaps for that very reason it would be as well not to make an enemy of him, Madam. Who knows?—He might strike at your Highness next.

PRINCESS.—Am I to cringe to a tyrant? Go, Hashi, tell him my doors are only open to the humble and the poor. The General can have no petition to make to me, that I could grant!

HASHI.—(doubtfully and fearfully). But Madam—PRINCESS.—You have my answer, (Hashi, after making one mute gesture of entreaty turns to go. The Princess with closed eyes, prays.)

Oh, God. . . Oh, Thou Lord of Earth and Heaven, hear Thou my prayer. Inspire me with the love of good works. Bless me and give me strength. Dwell forever in my heart, and help my poor endeavours. (She then chants the following hymn with closed eyes).

Oh Thou, my Master, pour power into my being,
And grant me thy boon of fulfilment.

Vouchsafe success unto my striving hands.

Fill with resolve my trembling heart,

Bestow on me faith without limit,

An ever-increasing wisdom.

Oh Thou, my Master,

Grant me Thy boon of perfection.

Attune my feeble voice to the music of Thy lyre,

Revive my drooping spirits with fire immortal.

Cleanse my sight with Thy pure healing touch.
Kindle the light with Thy touch-stone ever
bright.

Enrich my heart with Thy divine bliss.
Oh, Thou, my Master,
Grant me the gift of Thy undying,
Thy ever-living love!

(She sits with closed eyes yet a minute more,
her lips moving in silent prayer before Hashi runs
in again; the girl stops reverently when she sees
her mistress praying, but the Princess quickly,
opens her eyes and looks questioningly at her)
HASHI.—Madam, an old man craves your High-
ness's grace.

PRINCESS.—Show him in. (Hashi signs to him to
enter, and stands back.)

(Enter an old peasant belonging to the unpriv-
ileged Sudra caste).

OLD MAN.—O, kind princess! have compassion
on us.

PRINCESS.—What has happened, my friend?

OLD MAN.—My son—my boy—(weeps).

PRINCESS.—Do not weep, good man. Tell me
what has happened!

OLD MAN.—My son, my child has fallen into evil
ways, Mother, or why should we come to this
pass?

PRINCESS.—Evil ways?

OLD MAN.—Yes Madam. He was servant to a
holy man, who not only taught him to read and
write but made him a Pandit.

PRINCESS.—A very good thing.

OLD MAN.—Good, say you? And you so wise?
While the Holy Man still lived it was good,
but after his death my boy came home and all
day long he pored over the Shastras.

PRINCESS.—Your son is a good man.

OLD MAN.—Madam, it is a sin for one not a
Brahmin to read the sacred books!

PRINCESS.—A sin? Who calls it sin?

OLD MAN.—When the High Priest heard of it, he
threatened to take away the privileges of our

caste, and forbid us to enter the temple along
with the high-caste aristocrats; and we are
doomed.

PRINCESS.—(aside) How shall I control myself
and keep my indignation within bounds?
(aloud) Bring your son here, my friend. He
will chant hymns in my temple.

OLD MAN.—How can we dare be so arrogant!
We servile natives as they say, mother.

PRINCESS.—Surely there is no one who does not
serve his fellow-beings in one way or another.
He is the best king who serves his kingdom
well, and we who are born in this country, are
we not all natives? If that be an offence, it
applies to us all.

OLD MAN.—Well it is an offence, and a grievous
one, for us to look up so high.

PRINCESS.—Don't be afraid, my friend, your son
is above caste rights and creeds. He is a
Sadhu—above any uncultured Brahmin tainted
by selfish thoughts; no one will molest him.
He shall be a chanter in my temple, and you
yourself shall serve as bell-ringer. Go and
bring him here.

OLD MAN.—You know best, Madam; you are our
guardian angel. (The old man salutes and goes
out muttering prayers in deep gratitude.)

PRINCESS.—O you grand Aryans! Knew you no
other way of proving your superiority and
preserving your greatness but by enslaving
others? Alas! even the abode of the gods is
closed by you against these unfortunate crea-
tures? What expiation will wash away this
sin? Not on your own heads alone are
you calling down destruction, but you are
bringing shame and ruin upon the whole
nation.

(Enter HASHI.)

HASHI.—Madam, Madam, two more suppliants
for your grace.

PRINCESS.—Bring them in, Hashi. (Hashi bids
them enter and stands aloof, watching)

(Two men enter. The first is a soldier belong-
ing to the middle classes, and the second of the
low Pariah caste).

THE SOLDIER.—Your Highness, mother, listen to
our pleading.

PRINCESS.—I will listen to you both in turn.
(Turning towards the Pariah.) Will you please
tell me your troubles first, my son?

PARIAH.—(coming forward) O Princess! I was
chased by a soldier—

PRINCESS.—Chased? And why?

PARIAH.—A tiny bird of brilliant plumage was
stuck in front of my turban.

PRINCESS.—Yes, yes—you live by hunting.

PARIAH.—He wanted to snatch my precious jewel,
and I struggled with him. In the effort to
save my bird, I struck him.

PRINCESS.—He deserved it.

PARIAH.—He chased me—and I took refuge in
the Temple of Bhawani—Oh, I know that I
did wrong!

PRINCESS.—Wrong to seek refuge from tyranny
in God's Temple?

PARIAH.—I am a Pariah. The Care-taker beat
me black and blue and threatened to make me
a soulless demon.

PRINCESS.—Be not afraid. I engage you as chief
servant in my Temple. You shall decorate the
image of God and help me when I worship.

PARIAH.—Oh Mother, it would be a sin! If I did
so, I should be born a dog in my next life, I,
who am born a Pariah in this!

PRINCESS.—My child, those rules were made by
man to further his selfish ends. You are not
unclean. Cleanliness of mind is the only true
cleanliness, and God accepts the worship of a
pure heart. Ramchandra the Just, renowned
King of Oudh, took food from the hands of a low
Chandal, for it was offered with reverence and
love. The Brahmins who act thus arrogantly are
unworthy, but not you. Go and bring flowers
for the temple with a clean and pure heart.

PARIAH.—As you will, Mother. We are ignorant
low people and know no better. I am but your
servant. (Bows low and goes out).

PRINCESS.—(to the soldier) And you, son, what is
your wish?

SOLDIER.—I ask nothing for myself, Princess, but
for my fellows. We are slighted and treated
with scorn by our high-caste comrades in arms.

PRINCESS.—High caste is not always high breed-
ing, my son. It is for you to prove that truth
to them by your courtesy.

SOLDIER.—We are always ready to bow down to
superior knowledge, but why should we be
denied the privileges granted to them?

PRINCESS.—Do they deny that?

SOLDIER.—We may not enter into open competi-
tion with them. We are debarred.....

PRINCESS.—I am glad your thoughts are working on
this problem. It is one of moment to our race...

SOLDIER.—A young Colonel of ours opened our
eyes to the injustice of our position.

PRINCESS.—His generous soul had risen above
inborn prejudices? He is a great man, my son.
Bring him here to me.

SOLDIER.—Alas, Princess, as soon as his opinions
became known, he was censured and degraded
to the rank of a mere Captain. I beseech you
to intervene and have him re-instated!

PRINCESS.—My son, my word has little weight
with the King my father.

SOLDIER.—The General, the Queen's brother, is
the man who has power to right this wrong,
Madam. Could you not intercede with him?

PRINCESS.—(rising, constrained.) The General?
But he is the source of much that I deplore, he
is himself a tyrant.

SOLDIER.—He is a man of power and ambition,
and at a word from your Highness.....

PRINCESS.—From me? What control have I over
the General? The Queen's brother?

(Hashi moves from her resting-place and comes
forward.) She makes a sign to the soldier which

he doesn't see, as if she knew what he was about to say and wanted to stop it.)

SOLDIER.—Why Madam, they say, (sticks, and sees Hashi making signs.)

PRINCESS.—What can they say of me and (with great contempt) the General?

SOLDIER.—(embarrassed and therefore blurring it out.) They say, Madam that,—that he would ask your hand in marriage.

PRINCESS.—(startled out of herself.) Marriage, with him!

SOLDIER.—(finishing his sentence.) He is the Queen's brother!

PRINCESS.—(makes a movement of horror and Hashi comes hastily forward.)

Oh!

HASHI.—Madam, Madam! (to the soldier) Go!

SOLDIER.—(with an obeisance is about to go when the Princess makes a gesture.)

PRINCESS.—(faintly). One moment, (weakly and stammering as she struggles for control). This generous Captain, his name?

SOLDIER.—His name is Dhruva Kumar.....

PRINCESS.—(faintly). Dhruva Kumar, I shall remember that name, Leave me, son.

SOLDIER.—(with a deeply reverential bow, goes out.)

HASHI.—Madam.....

PRINCESS.—(lifting her head with renewed strength) Hashi, I have dishonoured my innate power with tears and vain regrets. Only by using for good every power we possess, do we attain to the true realisation of life. Work alone is holy, and true worship consists in righteous deeds. (Bell heard chiming). The bell is calling us to prayer. Come let us go to the temple to worship the God Krishna with the Five Lamps which we shall light at the fire burning within our hearts. Come Hashi.

(Both go out hand in hand; then enter four Girls, Panjabi, Bengali, Greek and Hindustani, and sing. Six others wait their turn in the wings.)

SONG for ten girls.

PANJABI.

Oh, who is she whose fairy face
Is lit with such a heavenly grace?

BENGALI.

Her eyes are wells of tenderness,
Like southern winds she comes to bless
GREEK & Hindustani.

Wherever she goes, in every place,
Sweet smiles enwreath her fairy face.

ALL FOUR.

'Tis Kalyani, our dear Princess,
The mother of the motherless.
(Enter Madrasi, Gujarati and Maratha Girls.)

MADRASI.

Who is this, beauteous and divine?
Her gracious arms like vines entwine.

GUJARATI.

Her precious heart is firm and true,
So all must pay their homage due.

MARATHA.

Her rosy feet are a shrine,
Who is this beauteous and divine?

ALL THE GIRLS.

'Tis Kalyani, our dear Princess,
The mother of the motherless.

(Enter Parsi, Nepalese and Burmese Girls.)

PARSI

Oh who is she with Vina bright?
A woman, yet a Goddess quite?

NEPALESE

Her heart is as a fragrant flower,
Her voice has music's magic power.

BURMESE.

The true and good in her unite,
This goddess with the Vina bright.

ALL THE GIRLS.

'Tis Kalyani, our dear Princess,
The daughter of the regal race,
As fair in mind as fair in face,
The mother of the motherless.

CURTAIN.

(To be continued.)

The Story of My Experiments with Truth

By MAHATMA GANDHI.

[Another instalment of Mahatma Gandhi's Autobiography which we are printing regularly in successive issues of the INDIAN REVIEW since March is published in this Number. Mr. Gandhi narrates in these pages how he was forced to fight for the Indian cause in South Africa, though at first he went there on professional work. Ed. I. R.]

CHAPTER XI

CHRISTIAN CONTACTS

The next day at one o'clock I went to Mr. Baker's prayer-meeting. There I was introduced to Miss. Harris, Miss. Gabb, Mr. Coates and others. Every one kneeled down to pray and I followed suit. The prayers were supplications to God for various things, according to each person's desire. Thus the usual forms were for the day to be passed peacefully or for God to open the doors of the heart.

A prayer was now added for my welfare: 'Lord, show the path to the new brother who has come amongst us. Give him, Lord, the peace that Thou hast given us. May the Lord Jesus who has saved us save him too. We ask all this in the name of 'Jesus.' There was no singing of hymns or other music at these meetings. After the supplication for something special every day, we dispersed, each going to his lunch, that being the hour for it. The prayer did not take more than five minutes.

The Misses. Harris and Gabb were both elderly maiden ladies. Mr. Coates was a Quaker. The two ladies lived together and they gave me a standing invitation to four o'clock tea at their quarters, every Sunday.

When Mr. Coates and I met on Sundays I used to give him my religious diary for the week, and discuss with him the books I had read and the impression they had left on me. The ladies used to narrate their sweet experiences and talk about the peace they had found.

Mr. Coates was a frank-hearted staunch young man. We went out for walks together and he also took me to other Christian friends.

As we came closer to each other, he began to

give me books of his own choice, until my shelf was filled with them. In pure faith I consented to read all those books and as I went on reading them, we discussed them.

I read a number of such books in 1893. I do not remember the names of them all, but they included the *Commentary* of Dr. Parker of the City Temple, Pearson's *Many Infallible Proofs* and Butler's *Analogy*. Parts of these were unintelligible to me, some things in them I liked and some things I did not like. I always shared my impressions with Mr. Coates. *Many Infallible Proofs* were proofs in support of the religion of the Bible as the author understood it. The book had no effect on me. Parker's *Commentary* was morally stimulating but it could not be of any help to one who had no faith in the prevalent Christian beliefs. Butler's *Analogy* struck me to be a very profound and difficult book, which should be read four or five times to be understood properly. It seemed to me to be written with a view to converting atheists to Theism. The arguments advanced in it regarding the existence of God were unnecessary for me, as I had then passed the stage of unbelief; but the arguments in proof of Jesus being the only Incarnation of God and the Mediator between man and God left me unmoved.

But Mr. Coates was not the man easily to accept defeat. His affection for me was great. He saw round my neck the *Vaishnava* necklace of *Tulsi* beads. He thought it to be superstition and was pained by it. "This superstition does not suit you. Come let me break the necklace."

"No, you will not. It is a sacred gift from my mother."

"But do you believe in it?"

"I do not know its mysterious significance. I do not think I should come to harm if I did not wear it. But I cannot without sufficient reason give up a necklace that she put round my neck out of love and in the conviction that it would be conducive to my welfare. When with the passage of time it wears away and breaks of its own accord, I shall have no desire to get a new one. But this necklace cannot be broken."

Mr. Coates could not appreciate my argument, as he had no regard for my religion. He was looking forward to delivering me from the abyss of ignorance. He wanted to convince me that no matter whether there was some truth in other religions, salvation was impossible for me unless I accepted Christianity which represented *the* truth and that my sins would not be washed away except by the intercession of Jesus and that all good works are useless.

THE PLYMOUTH BROTHERS

Just as he introduced me to several books he introduced me to several friends whom he regarded as staunch Christians. One of these introductions was to a family which belonged to the Plymouth Brethren—a Christian sect.

Many of the contacts for which Mr. Coates was responsible were good. Most struck me as being God-fearing. But during my contact with this family, one of the Plymouth Brethren confronted me with an argument for which I was not prepared:

"You cannot understand the beauty of our religion. From what you say it appears that you must be brooding over your transgressions every moment of your life, always mending them and atoning for them. How can this ceaseless cycle of action bring you redemption? You can never have peace. You admit that we are all sinners. Now look at the perfection of our belief. Our attempts at improvement and atonement are futile. And yet redemption we must have. How

can we bear the burden of sin? We can but throw it on Jesus. He is the only sinless Son of God. It is His word that those who believe in Him shall have everlasting life. Therein lies God's infinite mercy. And as we believe in the atonement of Jesus our own sins do not bind us. Sin we must. It is impossible to live in this world sinless. And therefore Jesus suffered and atoned for all the sins of mankind. Only he who accepts His great redemption can have eternal peace. Think what a life of restlessness is yours, and what a promise of peace we have."

The argument utterly failed to convince me. I humbly replied:

"If this be the Christianity acknowledged by all Christians, I cannot accept it. I do not seek redemption from the consequences of my sin, I seek to be redeemed from actual sin itself, or rather from the very thought of sin. Until I have attained that end I shall be content to be restless."

To which the Plymouth Brother rejoined: I assure you, your attempt is fruitless. Think again over what I have said."

And the Brother proved as good as his word. He voluntarily committed transgressions and showed me that he was undisturbed by the thought of them.

But I already knew before meeting with these friends that all Christians did not believe in such a theory of atonement. Mr. Coates himself walked in the fear of God. His heart was pure, and he believed in the possibility of self-purification. The two ladies also shared this belief. Some of the books that came into my hands were full of devotion. So although Mr. Coates was very much disturbed by this latest experience of mine, I was able to reassure him and tell him that the distorted belief of a Plymouth Brother could not prejudice me against Christianity.

My difficulties lay elsewhere. They were with regard to the Bible and its accepted interpretation,

CHAPTER XII.

THE FIGHT FOR THE INDIAN CAUSE

Before writing further about Christian contacts, I must record other experiences of the same period.

Seth Tyab Haji Khan Mahomed had in Pretoria the same position as was enjoyed by Dada Abdulla in Natal. There was no public movement that could be conducted without him. I made his acquaintance the very first week, and told him of my intention to get in touch with every Indian in Pretoria. I expressed a desire to study the conditions of Indians there and asked for his help in my work, which he gladly agreed to give.

My first step was to call a meeting of all the Indians in Pretoria and to present to them a picture of their condition in the Transvaal. The meeting was held at the house of Seth Haji Mahomed Haji Joosub to whom I had a letter of introduction. It was principally attended by Memon merchants though there was a sprinkling of Hindus as well. The Hindu population in Pretoria was, as a matter of fact, very small.

My speech at this meeting may be said to have been the first public speech in my life. I went fairly prepared with my subject which was about observing truthfulness in business. I had always heard the merchants say that truth was not possible in business. I did not believe it then, nor do I now. Even to-day there are merchant-friends who contend that truth is inconsistent with business. Business, they say, is a very practical affair, and truth a matter of religion; and argue that practical affairs are one thing while religion is quite another. Pure truth, they hold, is out of the question in business, one can speak it only so far as is suitable. I strongly contested the position in my speech and awakened the merchants to a sense of their duty which was twofold. Their responsibility to be truthful was all the greater in a foreign land because the conduct of a few Indians was the measure of that of the millions of their fellow-countrymen.

I had found our people's habits to be insanitary as compared with those of the Englishmen around them and drew their attention to it. I laid stress on the necessity of forgetting all distinctions such as Hindus, Mussalmans, Parsis, Christians, Gujaratis, Madrasis, Punjabis, Sindhis, Cutchees, Surtees and so on.

I suggested, in conclusion, the formation of an association to make representations to the authorities concerned, in respect of the hardships of the Indian settlers, and offered to place at its disposal as much of my time and service as was possible.

I saw that I made a considerable impression on the meeting.

TEACHES ENGLISH

My speech was followed by discussion. Some offered to supply me with facts. I felt encouraged. I saw that very few amongst my audience knew English. As I felt that knowledge of English would be useful in that land, I advised those who had leisure to learn English. I told them that it was possible to learn a language even at an advanced age and cited cases of people who had done so. I undertook, besides, to teach a class, if one was started, or to instruct personally individuals desiring to learn the language.

The class was not started but three young men expressed their readiness to learn, at their convenience, and on condition that I went to their places to teach them. Of these, two were Mussalmans,—one of them a barber and the other a clerk—and the third was a Hindu, a petty shop-keeper. I agreed to suit them all. I had no misgiving regarding my capacity to teach. My pupils might become tired, but not I. Sometimes it happened that I would go to their places only to find them engaged in their business. But I did not lose patience. None of the three desired a deep study of English, but two may be said to have made fairly good progress in about eight months. Two learnt enough to keep accounts

and write ordinary business letters. The barber's ambition was confined to acquiring just enough English for dealing with his customers. As a result of their studies two of the pupils were equipped for making a fair income.

I was satisfied with the result of the meeting. It was decided to hold such meetings, as far as I remember, once a week, or may be, once a month. These were held more or less regularly and on these occasions there was a free exchange of ideas. The result was that there was now in Pretoria no Indian I did not know or whose condition I was not acquainted with. This prompted me in turn to make the acquaintance of the British Agent in Pretoria, Mr. Jacobus de Wet. He had sympathy for the Indians, but he had very little influence. However he agreed to help us as best as he could and invited me to meet him whenever I so desired.

I now communicated with the railway authorities and told them that even under their own regulations the disabilities about travelling under which the Indians laboured could not be justified. I got a letter in reply to the effect that first and second class tickets would be booked for Indians who were properly dressed. This was far from giving adequate relief, as it rested with the station-master to decide who was 'properly dressed.'

The British Agent showed me some papers dealing with Indian affairs. Tyab Seth had also given me similar papers. I learnt from them how cruelly the Indians were hounded out from the Orange Free State.

In short, my stay in Pretoria enabled me to make a deep study of the social, economic and political condition of the Indians in the Transvaal and the Orange Free State. I had no idea that this study was to be of invaluable service to me in the future. For, I had thought of returning home by the end of the year, or even earlier if the case was finished before the year was out.

But God had disposed otherwise.

CHAPTER XIII

WHAT IT IS TO BE A COOLIE

It would be out of place here to describe fully the condition of Indians in the Transvaal and the Orange Free State. I would suggest that those who wish to have a full idea of it may turn to my *History of Satyagraha in South Africa*. It is however necessary to give here a brief outline.

In the Orange Free State the Indians were dispossessed of all their rights by a special law enacted in 1888 or even earlier. If they chose to stay there, they could do so only to serve as waiters in hotels or to pursue some such menial calling. The traders were driven away with a nominal compensation. They brought forward representations and petitions. But theirs was a cry in the wilderness.

INDIANS CANNOT WALK ON FOOT-PATHS

A very stringent enactment was passed in the Transvaal in 1885. It was slightly improved in 1886 and it was provided under the amended law that all Indians should pay a poll tax of £3 as fee for entry into the Transvaal. They might not have land excepting the locations set apart for them, and in practice even that was not to be ownership. They had no franchise. All this was under the special law for Asiatics to whom the laws for the coloured people were also applied. Under these, Indians might not walk on public footpaths, and might not move out of doors after 9 p. m. without a permit. The enforcement of this last regulation was elastic so far as the Indians were concerned. Those who passed off as 'Arabs' were, as a matter of favour, exempted from it. The exemption thus naturally depended on the sweet will of the police.

I had to experience the effect of both these regulations. I often went out at night for a walk with Mr. Coates, and we rarely got back home much before 10 o'clock. What if the police arrested me? Mr. Coates was more concerned about this than I. He had to issue passes to his negro

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servants. But how could he give one to me? Only a master might issue a permit to a servant. If I had wanted one, and even if Mr. Coates had been ready to give it, he might not have done so, for it would have been fraud.

So Mr. Coates or some friend of his (I forget which) took me to the State Attorney Dr. Krause. We turned out to be barristers of the same Inn. The fact that I needed a pass to enable me to be out of doors after 9 p. m. was too much for him. He expressed sympathy for me. Instead of ordering for me a pass, he gave me a letter authorising me to be out of doors at all hours without police interference. I always kept this letter on me whenever I went out. The fact that I never had to make use of it was a mere accident.

Dr. Krause invited me to his place and we may be said to have become friends. I occasionally called on him and it was through him that I was introduced to his more famous brother, who was Public Prosecutor in Johannesburg. During the Boer War he was court-martialled for conspiring to murder an English officer and was sentenced to imprisonment for seven years. He was also disbarred by the Benchers. On the termination of hostilities, he, Dr. Krause, was released and being honourably re-admitted to the Transvaal bar, resumed practice.

These connections were useful to me later on in my public life and simplified much of my work.

KICK WITHOUT WARNING

The consequences of the application of the regulation regarding the use of footpaths were rather serious for me. I always went out for a walk through President Street to an open plain. President Kruger's house was in this street,—a very modest, unostentatious building, without a garden and not distinguishable from other houses in its neighbourhood. The houses of many of the millionaires in Pretoria were far more pretentious and were surrounded by gardens. Indeed President Kruger's simplicity was proverbial. Only

the presence of a police patrol before the house indicated that it belonged to some official. I nearly always went along the footpath past this patrol without the slightest hitch or hindrance.

Now the man on duty used to be changed from time to time. Once one of these men without giving me the slightest warning, without even having asked me to leave the footpath, pushed and kicked me into the street. I was dismayed. Before I could question him as to his behaviour, Mr. Coates who happened to be passing the spot on horseback hailed me and said:

"Gandhi, I have seen everything. I shall gladly be your witness in court if you proceed against the man. I am very sorry you have been so rudely assaulted."

'You need not be sorry,' I said, 'What does the poor man know? All coloured people are the same to him. He no doubt treats negroes just as he has treated me. I have made it a rule not to go to court in respect of any personal grievance. So I do not intend to proceed against him.'

'That is just like you,' said Mr. Coates, but do think it over again. We must teach such men a lesson.' He then spoke to the policeman and reprimanded him. I could not follow their talk, as it was in Dutch, the policeman being a Boer. But he apologised to me, for which there was no need. I had already forgiven him.

But I never again went through this street. There would be other men coming in this man's place, and ignorant of the incident and they would behave likewise. Why should I unnecessarily court another kick? I therefore selected a different walk.

The incident deepened my feeling for the Indian settlers. I discussed with them the advisability of making a test case, if it were found necessary to do so after having seen the British Agent in the matter of these regulations.

I thus made an intimate study of the hard condition of the Indian settlers, not only by reading

and hearing about it, but by personal experience. I saw that South Africa was no country for a self-respecting Indian, and my mind became more and more occupied with the question as to how the condition might be changed.

But my principal duty for the moment was to attend to the case of Dada Abdulla.

CHAPTER XIV

PREPARATION FOR THE CASE

The year's stay in Pretoria was the most valuable experience in my life. Here it was that I had opportunities of learning public work and obtained some measure of my capacity for it. Here it was that the religious spirit within me became a living force, and here too I acquired a true knowledge of legal practice. Here I learnt the things that a junior barrister learns in a senior barrister's chamber, and here also I gained confidence that I should not after all fail as a lawyer. It was likewise here that I learnt the secret of success as a lawyer.

Dada Abdulla's was no small case. The suit was for £ 40,000. Arising as it did out of business transactions, it was full of intricacies of accounts. Part of the claim was based on promissory notes and part on the specific performance of promise to deliver promissory notes. The defence was that the promissory notes were fraudulently taken and lacked sufficient consideration. There were points of fact and law enough in this intricate case.

Both parties had engaged the best attorneys and counsel. I thus had a fine opportunity of studying their work. The preparation of the plaintiff's case for the attorney and the sifting of facts in support of his case had been entrusted to me. It was an education to see how much the attorney accepted and how much he rejected from my preparation, as also to see how much use the counsel made of the brief prepared by the attorney. I saw that this preparation for the case would give me a fair measure of my powers of

comprehension and my capacity for marshalling evidence.

I took the keenest interest in the case. Indeed I threw myself into it. I read all the papers pertaining to the transactions. My client's ability was great and his confidence in me was absolute and this rendered my work easy. I made a fair study of book-keeping. My capacity for translation was improved by having to translate the correspondence which was for the most part in Gujarati.

Although, as I have said before, I took a keen interest in religious communion and in public work, and always gave some of my time to them, they were not then my primary interest. The preparation of the case was my primary interest. Reading of law and looking up law cases, when necessary, had always a prior claim on my time. As a result, I acquired such a grasp of the facts of the case as perhaps was not possessed even by the parties themselves, in as much as I had with me the papers of both the parties.

I recalled the late Mr. Pincutt's advice—facts are three fourths of the law. At a later date it was amply borne out by that famous barrister of South Africa, the late Mr. Leonard. In a certain case in my charge I saw that though justice was on the side of my client, the law seemed to be against him. In despair I approached Mr. Leonard for help. He also felt that the facts of the case were very strong. He exclaimed, 'Gandhi, I have learnt one thing, and it is this, that if we take care of the facts of a case, the law will take care of itself. Let us dive deeper into the facts of this case.' With these words he asked me to study the case further and then see him again. On a re-examination of the facts I saw them in an entirely new light, and I also hit upon an old South African case bearing on the point. I was delighted and went to Mr. Leonard and told him everything. 'Right,' he said, 'we shall win the case. Only we must bear in mind which of the judges takes it.'

When I was making preparation for Dada Abdulla's case, I had not fully realised this paramount importance of facts. Facts mean truth and once we adhere to truth, the law comes to our aid naturally. I saw that the facts of Dada Abdulla's case made it very strong indeed and that the law was bound to be on their side. But I also saw that the litigation, if it were persisted in, would ruin the plaintiff and the defendant, who were relatives and both residents of the same city. No one knew how long the case might go on. Should it be allowed to continue to be fought out in court, it might go on indefinitely, and to no advantage of either party. Both therefore desired an immediate termination of the case, if possible.

I approached Tyeb Seth and requested and advised him to go to arbitration. I recommended him to see his counsel. I suggested to him that if an arbitrator commanding the confidence of both parties could be appointed, the case would be quickly finished. The lawyers' fees were so rapidly mounting up that they were enough to devour all the resources of the clients, big merchants as they were. The case occupied so much of their attention that they had no time left for any other work. In the meantime mutual illwill was steadily increasing. I became disgusted with the profession. As lawyers, the counsel on both sides were bound to rake up points of law in support of their own clients. I also saw for the first time that the winning party never recovered all the costs incurred. Under the Court Fees regulation there was a fixed scale of costs to be allowed as between party and party, the actual costs as between attorney and client being very much higher. This was more than I could bear. I felt that my duty was to befriend both parties, and bring them together. I strained every nerve to bring about a compromise. At last Tyeb Seth agreed. An arbitrator was appointed, the

case was argued before him and Dada Abdulla won.

But that did not satisfy me. If my client were to seek immediate execution of the award, it would be impossible for Tyeb Seth to meet the whole of the awarded amount, and there was an unwritten law among the Porbander Memons living in South Africa that death should be preferred to bankruptcy. It was impossible for Tyeb Seth to pay down the whole sum of about £ 37,000 and costs. He meant to pay not a pie less than the amount and he did not want to be declared bankrupt. There was only one way. Dada Abdulla should allow him to pay in moderate instalments. They were equal to the occasion and granted Tyeb Seth instalments spread over a very long period. It was more difficult for me to secure this concession of payment by instalments than to get the parties to agree to arbitration. But both were happy over the result, and both rose in the public estimation. My joy was boundless. I had learnt the true practice of law. I had learnt to find out the better side of human nature and to enter men's hearts. I realised that the true function of a lawyer was to unite parties driven asunder. The lesson was so indelibly burnt into me that a large part of my time during the twenty years of my practice as a lawyer was occupied in bringing about private compromises of hundreds of cases. I lost nothing thereby—not even money, certainly not my soul.

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INDIA'S FOREIGN TRADE

DOES INDIA BENEFIT THEREBY?

By MR. S. G. WARTY, M. A.

THE growth of Indian trade during recent years has been enormous. This fact in itself is being pointed out by our rulers as an indication of India's prosperity and progress. It is proposed to discuss here whether India is reaping at present the full advantages of her bulky foreign trade. At the very first sight it would appear next to impossible that India does not benefit materially from the extensive and growing international trade which she commands. I would entirely leave out at this stage the consideration of the question as to whether it is good in the interest of India that such enormous quantities of her raw materials should be exported to other countries. There is no Indian who would not desire to keep his home-fires burning, to convert these raw materials into finished products for his own consumption and if possible for export after the internal demand is met. It is not the loss that India sustains by reason of her not being able to manufacture a large portion of her raw materials into finished products, that I wish to dwell upon here. I desire only to point out that even the advantages of her foreign trade such as they are or ought to be even under her present circumstances, are materially lost to her. It is a well-known fact that India's exports far exceed her imports and leave a large balance of trade in her favour. This visible balance of trade in India's favour, was about Rs. 61 crores in 1924-25. Does the whole of this amount reach India? If not, why not? The reason is that this visible balance of trade is different from the balance of all visible and invisible exports and imports, which is the balance of international payments. The principal "invisible imports" comprise mainly: (1) interest on foreign capital invested in India, (2) payment for shipping services, and (3) financial and insurance services.

Let us calculate roughly, just with a view to have an idea, what true balance remains in favour of India after taking into consideration the "invisible imports" also. Let us take the year 1924-25, wherein as we have stated the visible balance of trade was roughly Rs. 61 crores. From this we have to deduct the amounts under the different items of "invisible imports". These amounts under the various heads were very carefully calculated by Mr. G. Findlay Shirras in a statement specially prepared by him for the Government of India for the year 1922-23. As there cannot have occurred much variation within two years, we may accept these calculations here for our rough examination. The figure in respect of interest on foreign capital is calculated at Rs. 26 crores, the figure in respect of shipping services is calculated at Rs. 22 crores, and that in respect of finance and insurance charges is calculated at Rs. 9 crores. Besides these principal invisible imports, there are some miscellaneous items which also are to be classified under invisible imports, and these are altogether calculated by Mr. Shirras to amount to Rs. 4 crores. Thus the total amount of invisible imports under all items, comes roughly to Rs. 61 crores. In other words, during the year 1924-25, the whole of the visible balance of trade, namely Rs. 61 crores, is wiped out by an equal amount of invisible imports, leaving nothing in favour of India. Therefore, India during the fiscal year 1924-25 reaped no benefit at all from her large foreign trade. The calculations made here are of course rough and large allowances will have to be made for error, to arrive at correct results. But the calculations are sufficient for our purpose here and give us a fair idea of the true position.

It is thus plain that in spite of the fact that exports very greatly exceed the imports

in the case of India, India does not get the benefit of this excess, but has to sacrifice the whole of it. It is open to anybody to argue that the benefit of this excess India has to sacrifice because of services rendered to her. True, but the effect is the same and that is what matters after all. India may be said to be in a very peculiar or rather anomalous position in regard to her foreign trade. The major part of this trade is managed by non-Indian hands so that the profits go out of India. The carrying trade is almost entirely non-Indian on which account we have to pay a substantial amount of about Rs. 22

crores a year, for shipping services. India has not her own mercantile marine and has therefore to pay the penalty. It is a double loss. For if we had our own mercantile marine, not only would this amount of Rs. 22 crores have been saved to us, but a considerable number of Indians would have found employment in the carrying trade. Similarly, if we had enough capital in our country or if the capital already existing had been mobilised, so as to be of service to the promotion of industries, Rs. 26 crores to be paid as interest annually would remain in the country. The same is the case with the financing of trade and insurance.

Composition of the League Council

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

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THE admission of Germany as a permanent member of the League Council was almost a certainty in March last. But unexpected difficulties cropped up. Spain, Brazil and Poland claimed permanent seats for themselves and put a veto on Germany's entry to the League. Germany, therefore, could not become a member of the League, and what was worse, Spain and Brazil whose application for permanent seats was refused, announced their resignation from the League Council of which they had been elected temporary members; and Brazil has gone to the length of announcing her withdrawal from the League itself.

A crisis has therefore been reached in the affairs of the League. The question centres round the composition of the Council and this is engaging the serious attention of publicists and politicians. The admission of Spain, Brazil and Poland as permanent members will not be welcomed in Germany. Germany would see in them a Latin-Slav bloc against her under the leadership of France, and would refuse to become a member of the League and Germany's refusal to enter the League would be a fatal blow to the League and would endanger the Locarno structure.

A Committee was appointed to go into the question of the re-organisation of the League Council. Under the revised rules upon which provisional agreement has been reached, the Council will no longer be divided into two categories of permanent and temporary elected members, but into three. The Great Powers, England, France, Italy, Japan and Germany (on admission) will be permanent members. Then there are to be temporary elected members. Finally there are to be semi-permanent members, that is, States elected to the Council for another term.

The re-organisation of the Council as outlined above has not satisfied Spain and Brazil. Spain wants a permanent seat in the Council, for she considers herself to be a Great Power. For the purposes of the League of Nations, a Great Power is one whose influence is powerful and widespread. England, France, Italy, Japan and Germany are Great Powers because their influence on the world is such that the League cannot afford to ignore it. But Spain is so isolated from Europe as to have small concern and little interest in international politics. Nor is her claim to represent the Latin-Americans recognised by the

latter. If no case is made out for Spain's admission to the permanent section of the Council, the claims of Brazil for a permanent seat are even worse. Brazil is too small a state to deserve a permanent seat in the Council. Poland at least has a strong claim to be represented in the Council as a temporary member. With 27½ million inhabitants, she is far and away the biggest of the new states. Occupying as she does the central part of Europe, and maintaining friendly relations with both the Finnish-Baltic Group of States to the North, and the Little Entente to the South, Poland will be a valuable asset to the League in the solution of Central European problems. It would be nothing short of folly to admit Spain, Brazil and Poland to the permanent section of the Council. If those states desire to get into the Council, they can do so as elected members and if they show a record of good work, they can be re-elected for a further period.

The Composition of the League Council has become, of late, so important that the International Law Union took it up for consideration last month at the Sorbonne in Paris. The Law Union was of opinion that much of the discontent with the League was due to the League being predominantly *European* in character. The Union decided unanimously in favour of re-arranging the League on a regional basis, but within the framework of the existing Covenant. In other words, subordinate organisations on a regional basis might be established without in any way affecting the universal authority of the League and the unity of international law. The Union has appointed a Committee to study (1) the best means of co-ordination with the League of the regional organisations (2) the reform of the Composition of the League Council based upon the election of its members by regional groups, and (3) the question of unanimous or majority decisions of the Council and Assembly.

Without anticipating any of the conclusions of the Committee appointed by the Law Union, I would suggest that a frank recognition of the regional system, which in fact, already exists, would enable the League to function efficiently. The Council should consist of permanent and temporary members. The permanent members should necessarily be the Great Powers like Great Britain, France, Italy, Japan and Germany. The non-permanent section should consist of seven members, elected on a regional basis and in the following manner. Spain, Portugal, and the Central and South American Nations forming together a group of 21 states, should be given three seats; the European small states including Norway, Sweden, Denmark, Holland, Belgium, and Switzerland should be represented by one member; the East European new state group consisting of Finland, the Baltic States, Poland, the Succession States and the Balkans should be given two seats; and the Eastern nations should be given one seat though already they have a permanent member in Japan. This arrangement would give roughly one seat in the Council to every group of seven nations in the League. It may be noted that this is the proportion in which the British Empire with seven votes in the Assembly and one in the Council, is already represented.

Such a Council consisting of permanent members and temporary members elected on a regional basis, should be vested with the power of creating subordinate regional organisations, one for America, another for Western Europe, a third for Eastern Europe and a fourth for the East. These organisations would tackle problems within its area subject of course to the control of the League Council. The complaint against the League is that the nations of one hemisphere are not only largely ignorant of the problems of the other, but unwilling to assume serious responsibilities for their peaceful settlement. The scheme of devolution outlined above will remove that complaint.

TOPICS FROM PERIODICALS

The Crisis of Kemalism

THE ENGLISH REVIEW for August describes the opposition to Kemal Ghazi Pasha consisting of his personal enemies, the clericals and the reactionaries, the ex-members of the old Committee of Union and Progress self-dissolved after the Armistice, and the secessionists of 1923 and 1924 who sought to form a constitutional opposition. These 4 sections are inextricably mingled and represent three distinct tendencies, the blood-feud, the policy of rebellion and the *coup-d'état* and a Parliamentary and national opposition more or less on the Western model. The Kemalists have been regarding every sort of opposition as a form of *lese majeste* and even *lese patrie*, the subtler as it clung more to constitutional form. The Progressivists were the real target of the persecution; and their importance lay in the fact that they represented an alternative Government. At present the Jacobin element seems to have been baffled. It says:

To the mass of the nation the alternative to Kemalism is either Sultanism or anarchy; an intensification of the present dictatorship might end in a preference for either. It is this which the Jacobins regard as their best security, but which makes the saner elements realize the need for a constitutional opposition. But, being constitutional, it will not make the removal of the present President its first act. Now that the Progressives have been in peril of their lives their extremist elements have been strengthened, and the task of the party of conciliation, which really includes the best brains in Turkey, is extremely difficult. A united Turkey is essential, not merely for the safety of the Republic, but also to realize the most elementary progress. The Smyrna trial has definitely served the cause of disunion. It is possible that this is realized, but it is difficult to admit error and reverse policies. Yet such a course is the essential preliminary to a union of any real sort, and not a union secured by elimination of all opponents. The dilemma—democracy or dictatorship—is difficult to resolve, but a solution—either by force or by compromise—must be found. Both sides—apart from the fanatics—are anxious to find it, and the temptation to do so by provoking foreign complications cannot fail to be great. A prominent Turkish statesman is credited with the remark that a foreign attack on the Republic would be a godsend, for it would wipe out the past at a blow and render a subsequent union natural and complete. That is an aspect of the post-Smyrna situation which is giving Western statesmen some food for thought.

Colour Prejudice in South Africa

According to D. D. T. Jabavu who writes in THE INTERNATIONAL REVIEW OF MISSIONS, there is a fundamental difference in the attitude of the whites towards the blacks in the Cape and the three provinces of the Union which constitutes the core of the native question. The Latin races of Southern Europe tend to grant equality wherever they govern black people. In South Africa the blacks outnumber the whites by four to one and are denied the franchise except in the Cape Province. The blacks are of all grades of civilisation; nearly two millions live under primitive conditions of tribal life in Zululand, Pondoland and Bechuana, while a little over half a million live in urban areas and come in direct contact with the white man's civilisation.

Europeans have endeavoured to solve the problem in three ways: (1) By the Cape policy that grants equal political and industrial rights to all civilized men, throwing open the door of equal opportunity and upward development for white and black in the same territorial and economic spheres. (2) By the northern repressive idea that in order to enable the white man to remain dominant the black should be kept down in a position of inferiority as servant to Europeans and be prevented by artificial legislative barriers—e.g. the colour bar in industry—from attaining to the white man's standard of life. (3) By the Hertzog compromise of equality of opportunity for white and black in separate territorial and industrial spheres.

The policy of repression is impracticable and fraught with supreme danger. As regards segregation, opinion is divided; industrial segregation of natives is impossible in South Africa; and the key to the whole question lies in territorial segregation which is hotly opposed by European farmers of the North.

What then is our hope? In our view the Cape liberal policy proves itself the best. It has stood the test of time, giving the maximum satisfaction to both white and black. The Transvaal policy satisfies only the Kruger party and engenders an anti-white feeling in the hearts of the Natives, a feeling that will ultimately recoil disastrously on the whole country. The black man does not ask for much, only for justice, justice in land distribution, justice in economic opportunity and justice in political representation. This is no excessive demand.

Enforced Widowhood

"Sir Ganga Ram has published a valuable table giving the number of widows throughout India with subsidiary tables for each province," writes Mr. Gandhi in the pages of the *YOUNG INDIA*. "The tables should be in the hands of every reformer. The figures he has given us are truly appalling, 'Who will not weep' he asks, 'over the figures which show the misery caused by child marriages and enforced widow-hood.' Here are the figures of Hindu widows according to the Census of 1921 :—

Widows of age up to 5	11,892.
" from 5 to 10	85,037.
" from 10 to 15	232,147.
Total	329,076.

The figures are also given for the two previous censuses. The total of 1921 is a triple higher than for the two decades. The widows of the other classes are also given. They only demonstrate still further the enormity of the wrong done to Hindu girl-widows. We cry out for the cow protection in the name of religion, but we refuse protection to the human cow in the shape of the girl widow."

The New Europe

The ideal founded on mere individualism is slowly giving place to a newer and loftier ideal. It is neither democratic nor capitalist, says Mr. Robert Sencourt in the *ATLANTIC MONTHLY*. That ideal will not be attained until the state becomes "that immortal feature of loveliness and perfection that Milton saw with a young man's vision.

Instead of viewing men as divided, it sees them merged into families and interests. Instead of an abstraction, a man is one among many workers. Instead of stampeding herds, society is a complex, mobile, and subtle body, in which each constituent whole has a unique and necessary function.

Its fabric is not the result of primitive forces of heterogeneous numbers, but of producers, learning their true advantage from the governing genius of wiser minds. Its principles are not the laws of supply and demand, but the dominance of right and reason. Its example and its end are not the play of natural tastes and passions, but the City of God.

It realises that no government can unaided make men perfect, and its heroes are those saints who, though poor, are making many rich. Its theme is not liberty, equality, and fraternity, but learning and justice and mercy. Its privilege is not idleness, but work."

Heathenism

In the course of an interesting article in *THE OPEN COURT* under the above title, Lily Strickland Anderson has questioned the desirability of forcing Christianity upon the so-called heathens. She writes:—"Fully ninety per cent. of the inhabitants of India are 'children of the soil and sun', and live such simple, happy and pastoral lives, that it would be tragic, if not criminal, to substitute for their satisfying philosophy, the perplexities fostered by abstruse conceptions of convictions of sin; of repentance; conversion, and entire sanctification.....The Protestant Missionary's plan of religion is not a happy one. It savours too much of the methods of the Inquisition, a Christian and outstanding monument to Intolerance. A creed or dogma cut to a narrow cloth and offered with the alternative of accepting it or being eternally damned, is infinitely more cruel and barbarous than anything heathens could conceive of. For, to an intelligent being, it is incredible to imagine that to every handful of people saved, there are millions damned. This is the main plank in the platform of orthodox Christianity that should be removed before one attempts to convert the heathen."

The Folk Art of India

The humble villagers of India are makers of decorations and designs on walls and floors with powdered and damped rice, called *Alpana* in Bengal, *Kolam* in Madras and *Jhunti* in Orissa. This decorative folk-art of India, described by Mr. Phanindranath Bose in *THE THEOSOPHIST* is used for ceremonial purposes as well as for domestic decoration and is not a survivor of an aboriginal art that preceded the great classical age, but the direct descendant of the classical art which began to decline from the 9th century onwards. The tradition of the art is simply in the imaginations of generations, first of artists who carried the tradition from Ajanta to the courts, and then from the courts to the villages and then by the women in whose hands it has remained for many generations.

Those who see the folk art of India for the first time, not in reproductions, but in its own environment with its traditional accompaniments of reverence and human joy, are generally surprised at the sense of mastery that it shows. Yet it is an entirely freehand art, and the lady artists have had no instruction in drawing or design save that of observing their elders carry out a domestic duty of religion or custom which they themselves will in due time have to take up. It is, indeed, noticed, that when brothers trained in schools of art make experiments in *alpana*, they produce stiff and lifeless work compared with that of their sisters.

The folk art of India is mainly connected with religious festivals. On the festival of the Goddess Lakshmi, almost every house in Bengal and Orissa is decorated with *alpana*. Designs supposed to be specially pleasing to the Goddess of Good Fortune are put on the ground. Some designs contain the footprints of the Goddess as she is supposed to enter the house. In Orissa these decorations are also found on the walls of almost every cottage. During the month of *Margashirsa* (part of November and December) *alpana* is made every Thursday, this being a day sacred to Lakshmi Devi. Festivals and days of other Gods and Goddesses have also their appropriate *alpana*. On other occasions designs are made to illustrate stories concerning the divinities; they are also used in marriage ceremonials.

Essentials of Political Success

John Maynard Keynes writes in *THE NEW REPUBLIC* :—

The political problem of mankind is to combine three things; economic efficiency, social justice, and individual liberty. The first needs criticism, precaution, and technical knowledge; the second, an unselfish and enthusiastic spirit; which loves the ordinary man; the third, tolerance, breadth, appreciation of the excellencies of variety and independence, which prefers above everything to give unhindered opportunity to the exceptional and to the aspiring. The second ingredient is the best possession of the great party of the proletariat. But the first and third require the qualities of the party which, by its traditions and ancient sympathies, has been the home of economic individualism and social liberty.

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Divine Miracles

Swami Paramananda, writing in the MESSAGE OF THE EAST, says that miracles should be analysed not with the superficial intellect, but with the higher rationalism and spiritual powers that we possess. These forces when directed through higher channels will bring the opposite fulfilment. Not knowing this we fail to recognise them and look upon such things as supernatural and miraculous. Miracles might easily be discarded as vague and indefinite imaginations of men's minds, but man has never been able to imagine anything other than what had existed somewhere sometime.

Our thoughts are constantly revolving around those things which pertain to the flesh, to bodily life, thus limiting the adjunct of our mind as well as the possibilities of our intellectual and spiritual faculties. As a result of this, all our experiences are centred on the material plane, and because we are meeting them every day and in every turn, we call them the fulfilment of natural laws. If some one comes with a different viewpoint, with a different standard, with different hopes and expectations, and brings about another set of results, we are not able to account for them. We are astonished, we are bewildered, and we call them miraculous happenings. There is, however, only one law which is operating in life, eternally operating,—the law of the divine Principle. When we learn to understand and to abide by this Principle, we find the natural fulfilment of that great law. For instance, hope, faith, love, spiritual fervour,—when ever a person exhibits these qualities he brings about conditions which seem to be miraculous.

Patriotism

"When I read some browbeating bombastic patriot' saying this and that, I begin to wonder what *pro patria* really means," writes Frances Countess of Warwick, in the CENTURY MAGAZINE.

"I believe the essence of patriotism to be the exaltation of one's country; the abolition of those vices that tend to destroy a nation and its power for righteousness; the clearing of all slums, no matter the cost; the employment of every man, not as a slave or casual outcast, but as a man—a producer of things clean and pure; for peace, not war, for progress, not reaction; the children cared for and truly educated for the joys of knowledge, and that they may become worthy citizens

rather than physical and mental machines, working under the vilest conditions, to become eventually less than dust.

"Yes, I am a patriot because I want to see the aged, the widow, the sick, the helpless recognised by the State; they, in turn, proud of the word—not, as now, too often associated with flag-waving big heroics, empty platitudes, and deceptive slogans.

"And I most earnestly appeal in reason's good name for a new dispensation, when, 'may be' become 'shall be,' and citizenship shall symbolise all that is best in the life of the community and the State, and not, as to-day, too often the worst; when ugliness and squalor, disease and misery shall cease to ruin a nation in spite of the pose of the too often self-interested and ambitious politician who promises but never intends to realise, and cries, 'Peace, peace all is well,' when it is not.

"Let me conclude with this. I would that all men and women, irrespective of class distinction, religious and political convictions, should examine dispassionately and fearlessly "what is and what could be."

"Aye, and what will be—" when the day breaks and the shadows flee away, the day, *der Tag* indeed, of a sanity in economic and social order within and without our country."

Evolution of Evolution

THE VEDIC MAGAZINE for August tries to show that the theories of Darwin and Spencer and others have been disproved, that a bio-genesis is an unproven hypothesis, the evidence for the transformation of species is unconvincing and there are many facts which do not yield to the formulae of Struggle for Existence, and Process of Natural Selection and that Eternal Rectilinear Progress is a comforting myth. Learned anthropologists say, like Dr. Elliot Smith, that the theory that useful arts once acquired could not be lost is a most fallacious one, and that progress is the exception

rather than the rule in the history of human societies and biological analogies to cultural evolution are misleading.

Not only do the theories of Spencerian anthropologists like Tyler about "animism," "independent evolution," and "psychic unity" stand discredited but scholarship is veering round to the view that the civilization of the world was inspired by the Ancient East by means of transmission. Early in the 19th century Von Humboldt called attention to the striking similarities in early American and Asiatic civilizations and drew the conclusion that "if languages afford only feeble proofs of the Ancient communications between the Old World and the New the connection is revealed in an indubitable form by the cosmogonies, the monuments, the hieroglyphs, and the institutions of the peoples of America and Asia." Prescott in his *Conquest of Mexico* reinforced this view and even Tyler in *The Early History of Mankind* accepted it. This was the view of Fergusson, Park Harrison, Miss. Buckland and Rivers. Says our author:—

It is an unquestionable fact that there is a unity in the inspiration of civilization. The widespread diffusion of culture from the Ancient East, which eventually encircled the globe, did not begin much before 3,000 B. C.

If Asia is the inspirer of World-Civilizations, India will easily be recognised as the fount of Ancient Culture.

The Missionary Passion

IN THE EAST AND THE WEST, the Bishop of Western New York likens the missionary passion to God's love for the human race and says that it is the chief part of the Church's Catholic character. For the effective operation of missionary forces the Church must be at one with itself and its home constituency must exhibit a higher type of Christian life and character. The 19th century missionaries planted Sectarian Churches all the world over; but a spirit of co-operation is most needed and unnecessary controversy must be avoided. The ideal of unity as expressed in the Lambeth Appeal must be adhered to. The following is a historical summary of the missionary activities.

Thanks to the religious orders mission work had never ceased, though it had fallen to a low ebb in morals and spirituality. The Brothers Minor had continued their work in the Holy Land where they had been since St. Francis' visit in 1219. Foothold was maintained in China where Latin Christianity was established in 1293. Work in South America was begun in 1542, and St. Francis Xavier began his work in Japan in 1549. But it was not until 1622 that

mission work took that central position in the Roman Catholic Church which it has held ever since. At that time Gregory XV. founded the Congregation for the Propagation of the Faith whose missionaries in every country to-day number 12,712 priests, 4,015 indigenous priests, 4,018 lay helpers, 832 indigenous lay helpers, 24,102 sisters, 11,158 indigenous sisters, and 65,641 catechists and teachers.

It was not until a later date that the various national and sectarian churches took up their missionary responsibility—the Church of England by the S. P. C. K. in 1698, and by the S. P. G. in 1701, beginning in her own colonies; in 1732 the Moravians in their Mission to the West Indian slaves; the Presbyterians in 1795, under the stimulus of William Carey, blossoming out as a great missionary church; the Baptists in 1792, and the numerous other sects following.

The Influence of Islamic Culture

THE ISLAMIC WORLD contains an account of the influence of Islamic culture on Europe in the fields of astronomy, optics, medicine, surgery, physics, chemistry, fine arts, household articles etc, architecture and other matters and says that the modern spirit of toleration was a reflex of the glorious toleration practised in Muslim countries towards men of other religions. The Mussalmans occupied the central position between the civilisation of the Khosroos of Persia and the Cæsars of Rome; and they preserved "the most precious life-sustaining elixir on the steep ascent of progress" for many generations, and the seed of modern European civilisation was derived from the Muslims.

Dr. Clemen Klem says: "It was due to the Muslim culture alone that the progress of civilisation was not interrupted at a time when the energies of Europe were slackened.....The culture of the Arabians was not without influence on Europe: the young nations of Europe did not remain long unacquainted with the splendour and polish of the Caliphs' Empire." That the civilisation of the Muslims hastened the advent of Modern Civilisation will be the verdict of impartial history. Researches in all the departments of European culture will bring forth incontrovertible proofs of the debt of Europe to Islam. Europeans have, in spite of their researches, failed to give Muslims their share in civilisation.

Nor can Muslims be exonerated from blame in this connection. Researches which follow in the wake of serious study have not been sufficiently apparent in Muslim countries. Only a faint glimmer is visible on the horizon and it behoves all serious students of Islamic history to delve in this subject and find out more elaborate proofs of the nature and extent of the debt of European culture to Islam. It is a subject of deep interest and scholars should be coming in to investigate the matter more thoroughly.

The Instalment System

We in India have no conception of the extent to which the system of purchases by instalment prevails in the United States. Mr. Henry Ford took occasion recently to preach a sermon to the American people on their utterly reckless method of purchasing on credit. THE NEW STATESMAN commenting on the speech writes :—

Of the motor-cars made in 1925 not less than 80 per cent. were sold on this basis. Probably the sales of secondhand cars are not materially different, and what is true of motor-cars is true also in America of practically all articles of luxury—musical instruments, jewels, furs and the like—and of a large part of the necessities of daily life.

'Debt in the United States has become a national industry,' says Mr. Ford; 'the American people no longer buy; they are backed into a corner and are sold, and it is bad business alike for creditor and debtor.' The situation, Mr. Ford believes, will bring a jolt, which in due time will bring the American people back to a cash basis.

The banks which deal in instalment paper have been prospering and expanding, and their boast is that they need for their protection an insurance fund that is relatively very small, while their methods of collection are proving extremely efficient.

All this is doubtless true; but it is obvious that the first serious check to American prosperity must shake the entire fabric of instalment credit.

Indian States and Princes

Lt. Col. A. A. Irvine, C. I. E. writes in the CHAMBERS' JOURNAL on the progress that Indian States have made during recent times. His description of the State of affairs in the States is not very encouraging. Even justice could not be available in the States. He says :—

Justice, twenty or thirty years ago, in some of the more old-fashioned States was a very haphazard affair. High officials were often exempt from personal appearance before the State Courts; they could not be summoned even as witnesses to be cross-examined; and such evidence as they might choose to give regarding a case was written down at their private houses with results which may be imagined.

In such circumstances it was not beyond the range of possibility to find that a high official was the secret head of a gang of dacoits against whom his own department was supposed to be operating; or to learn later that his sentence of imprisonment, inflicted after a protracted trial, had been out short by a free pardon and appointment to a post even higher than the one from which he had been degraded.

Old-fashioned ways of punishing the humbler class of offender, if drastic were certainly effective. He might be punished twice over—once on his own account, and once in place of his absconding accomplice. He might be confined in a cage with a rope attached to his manacles, which his guards had orders to jerk every two hours to prevent him from getting too much sleep. If he were a known bad character in a village, his presence in his house during the night hours would be assured by constant visits from the village watchman howling outside his door, 'Oh, Din Mahomed, art thou at home?' There were methods of silencing the local Dogberry; but they, too were unpleasant.

The financial position of most of the States are far from satisfactory. Some of the Indian Chiefs were, till recently, spendthrifts. About their way of spending Mr. Irvine says :

An old Nawab many years ago, nettled by the remark of a shop assistant that a rifle he was exhibiting was 'rather expensive,' straightway purchased the entire contents of the shop of a Calcutta gunsmith. In order to show that money was no object to him. And there was an extremely youthful Raja who used to amuse himself occasionally by shooting rupees at birds from a catapult.

Lavish expenditure in the cause of Oriental marriage ceremonies is quite understandable; but the Raja of a small hill state who, some years ago, married four wives at the same time must have had a pretty bill to pay! His two former wives had died; but whether, in doubling their number, he took for his motto, 'Safety in numbers,' or was merely acting on the principle that one cannot have too much of a good thing, he alone could tell us.

It is only fair to add that much of this extravagance was due to the direct encouragement of touts from European firms, who used at one time to infest the States. An ostensible firm of photographers would traffic also in pedigree bulldogs and Imperial Tokay; and the money squandered on photographs would sometimes reach a scandalous total.

Labour in India and Japan

In the August Number of the LABOUR GAZETTE (Bombay) there is an article on "Industrial Conditions and Labour Legislation in India and Japan." It is based mainly on a report recently published by the International Labour Office. The article aims at summarising the report and gives, wherever possible a comparative idea of labour conditions in Japan and in India. It says :—

It is pointed out that the number of operatives in Japanese factories has more than doubled itself since the year 1909 and that in India in spite of its larger population the number of operatives in factories is actually smaller than that in Japan. One interesting feature of the Japanese factory population is the high

Foreign Capital for India

The latest number of the INDIAN JOURNAL OF ECONOMICS publishes a thoughtful article from the pen of Mr. C. Gopal Menon, M. L. C. (Madras.) Mr. Menon in his article pleads for the restriction of the flow of foreign capital into India. He quotes the instance of England where no one believes in allowing foreigners to get hold upon the country's economic life. He says :—

There is not a single considerable investment in England for which a foreigner can lay claim. Of her total national debt of £7,500 millions, more than 85 per cent. is supplied by her own nationals, and the external debt amounting to 2800 millions cannot be traced in the factories of Manchester or Birmingham, but in the battle-fields of France and Russia. Her total foreign investment is on a rough estimate in the neighbourhood of £4,000 millions scattered over both the Hemispheres in North and South America, Canada, Australia, South Africa, China and India.

But in India Foreign Capital stimulates to a great extent development of industries. It is also admitted on all hands that Indian Capital is shy, inadequate and panicky.

There is no reason for shame and despair. Germany in the beginning of the 19th century was in the same condition. It was admittedly an agricultural country; there was lack of capital; the habit of investment in industrial enterprises was unknown; banking facilities were lacking and there was lack of experience and knowledge in industrial matters.

Mr. Menon suggests the following proposals for stimulating the healthy growth of Indian finance and restricting the inflow of foreign capital :—

Concurrently with the imposition of restriction on the free influx of foreign capital it should be our endeavour to tap all indigenous sources of industrial capital. There is no doubt that India possesses a large amount of capital waiting to be mobilised. The fact that between the years 1913-14 and 1923-24 the Government Re-loans increased from 145 to 358 crores a similar rise from 80 to 154 crores and that the net imports of gold and silver since 1913 amounting to 482 crores, proves that the potential capital resources of India are far from being negligible. The question then is how to increase the facilities for deposit and investment. Firstly, by the multiplication of Banks with greater co-operation and co-ordination between them and the Imperial Banks; secondly, by the extension of public debt office facilities to the more important commercial centres outside the Presidency town; Government can help in very large measure the mobilising of indigenous capital by pioneering industries and by helping the floating of sound under-writing institutions and discount houses.

proportion of women engaged. Particularly in the textile factories more than 80 per cent. of the employees are women while the figures of all factories show that 49.34 per cent. of the operatives are men while 50 to 60 per cent. of the operatives are women. In India on the other hand 84 per cent. of the operatives are men and 16 per cent. women.

As regards Labour legislation, the Indian Government took steps in the matter much earlier than the Japanese Government. In Japan it was not until the year 1916 that the order for the enforcement of the Factory Act of 1911 was issued. Recently, however, Japan has made some progress in respect of factory legislation and the Factory Act Amendment Act of 1923 has actually come into force only from the 1st July 1926. The GAZETTE gives the following further details of the working of the Factory Act :—

As regards rest periods in factories, in Japan for women and children, 30 minutes' rest is compulsory in the case of all work exceeding 6 hours per day and 1 hour's rest in the case of work exceeding 10 hours per day. Speaking generally, the Indian Factory Act makes a much more generous provision for rest intervals. For adults a period of rest of not less than 1 hour at intervals not exceeding 6 hours is prescribed and for each child working for more than 5 1/2 hours in any one day, a period of rest of not less than 1/2 an hour arranged in such a manner that no child shall be required to work continuously for more than four hours. In respect of night work also the Indian Factory Law makes very generous provisions particularly for women and children. In Japan, according to the Factory Act Amendment Act of 1923 which has just come into force, young persons under 16 years of age and women cannot be employed between the hours of 10 p.m. and 5 a.m. In Indian factories on the other hand, no woman can be employed in any factory before 5-30 in the morning and after 7 o'clock in the evening.

As regards hours of work, Japanese factory legislation makes no provision for the restriction of the working hours of male workers in the factories. The latest factory law lays down that women and children under 16 years of age shall not be allowed to work for more than 11 hours per day.

In the matter of the organisation of Trade Unions, Japan has made a much greater progress than India. There are about 500 Trade Unions in India with a total membership of 222,206. These unions, in addition to aiming at the maintenance and improvement of working conditions, help their members by giving pecuniary relief or by founding employment exchanges to secure employment.

The Japanese Government has made provision for social insurance and attempted to solve the unemployment problem firstly by taking a census of employment and secondly by starting employment exchanges of which there are no less than 177 working at present in Japan.

Migration and Group Settlement

THE UNITED EMPIRE has a very good article on the dangers of isolated immigrants each working by and for himself. Isolation is a solid bar to migration and settlement in too many cases. The group system meets and solves the difficulty. The aim should be at settling groups rather than at settling individuals; a group should consist of a selected number of families gathered from any and every part of the United Kingdom without too much regard to anything but their adaptability and general suitability for life overseas, gathered together and settled in a group with one or two families of local experience interspersed. The author describes the following scheme for group settlement as adopted in Western Australia:—

"The scheme provides for the free grant of holdings of 160 acres to each settler, on which is charged office and survey fees of about £13, plus the Agricultural Bank's value of the improvements, stock, implements, &c. Temporary huts are provided pending the erection of cottages. Each group of about 22 families works under an experienced and qualified foreman. The basic principle is to promote the speedy settlement by co-operative effort of these rich forest lands, dairying being the primary industry. The work done in each holding of 160 acres comprising the development of 25 acres, of which 20 are partly cleared and laid out to pasture and five used for more intensive culture, the erection of cottages, fencing, road making, and the provision of water supply. When this work is done the farm is, with the necessary plant and stock, in the producing stage. Until the settlers take over their own block, which should be at the end of from 24 months to three years, they are paid a sustenance allowance of 10s. per day worked. Piece-work after three months is being discussed by the authorities. If any settler draws less than the amount the difference is credited to the block

finally allotted to him. A set of simple and reasonable rules governs the administration of labour, and supply of equipment, practical conversion of certain bank advances and so forth. Medical treatment and educational facilities are provided. Up to the end of February, 135 groups, nearly 10,000 people, had been established, and the total expenditure to date was £2,900,342. This may prove to be a sound investment, but I think it ought to be done for less. Doubtless, operations in the future will be less costly, for the men responsible for the work have gained experience, and the lessons of the past will not be lost. But, this, like other aspects of our general problem, is one to be dealt with by Statesmen rather than financiers."

INDIA IN PERIODICALS

TENDENCIES IN BENGAL LITERATURE. By Rama Basu. ["The Visva-Bharati Quarterly" July 1926.]

A CALL TO INDIAN MUSICIANS. By D. Rudhyasa. ["The Hindustan Review Quarterly," July 1926.]

THE PLACE OF THE FORESTS IN INDIAN LIFE AND INDIAN LITERATURE. By K. S. Ramaswami Sastri, B.A., B.L. ["The Rural India," July 1926.]

BREEDS OF INDIAN CATTLE. By W. Smith and R. W. Littlewood. ["The Agricultural Journal of India," July 1926.]

INDIA AND THE LEAGUE OF NATIONS. By Jyoti Swarup Gupta. ["The Modern Review," August 1926.]

SOME ANCIENT INDIAN KINGS. By Dr. B. Charan Law, Ph. D., M.A., B.L. ["The Modern India," August 1926.]

THE FATHER OF INDIAN JOURNALISM. By S. Sanial. ["The Calcutta Review," August 1926.]

INDIAN AND EUROPEAN IN FIJI. By A. W. Millan, B.A., ["The Youngmen of India," September 1926.]

An Appeal to Mr. Gandhi

An appeal was addressed on 5th September to Mr. Gandhi over the signatures of Dr. Syed Mahomed, Messrs. Gopal Das, Saifuddin, Kitchlew, B. F. Barucha, S. V. Kavajgi, S. A. Brelvi and R. K. Sidhava requesting Mr. Gandhi to resume the leadership which he voluntarily surrendered. The signatories affirmed their belief in the central basis of Mr. Gandhi's war against the present system of Government. After tracing the recent political events, the appeal emphasises the necessity of his unquestioned leadership of the Indian people, emerging from his seclusion at this critical juncture. Fear is expressed that if the people's representatives are threatened with wholesale disintegration as evidenced by recent attempts at party mongering, the anti Nationalist majority will be overwhelming in the next Assembly and Councils. Though the signatories realise that Mr. Gandhi too will not be exempt from liability to censure if he adopts the suggestion mentioned above, the appeal assures him that his motives are above suspicion and that his action is bound to be national in the highest sense of the term.

Replying to this appeal Mr. Gandhi invites the signatories and others who regard themselves as his followers to follow the lead of the charka, on which for better or for worse, he has staked his all. Mr. Gandhi says:

"The millions for whom the signatories have claimed to write are uninterested in party complications which are above their heads. For them there is only the spinning wheel, to paraphrase the celebrated proverb, 'the wheels of God spin slowly, but most effectively.' I am engaged in attending to these tiny wheels of God. Let the signatories and others who care, note that they are ceaselessly moving, their efficiency is daily and visibly growing and when the storm is blown over, the parties are united Hindus and Mussalmans, Brahmins and non-Brahmins and the sup-

pressors and the suppressed have joined hands, they will find that the country has been prepared by silent hands. For effective, not punitive and violent, boycott of foreign cloth, the nation must exhibit some universal strength and power, be they ever so little. That is the boycott of foreign cloth. If the signatories regard themselves as my followers, I invite them to follow the lead of the charkha. I have not ceased to lead that little simple wheel which daily hums to me the distress of the masses. For better or for worse, I have staked my all on the charkha, for it represents to me the *Daridra Narayana*, God of and in the poor and in the down-trodden."

World Disarmament

An international anti-conscription manifesto is issued in London, urging the League of Nations to propose abolition of compulsory military service in all countries as a first step towards true disarmament. Among the signatories are Messrs. Gandhi, Lajpatrai, Tagore, C. F. Andrews, Dr. Annie Besant, Messrs. Norman Angell, Mrs. Margaret Bondfield, Mr. Einstein, Lord and Lady Parmoor, Messrs. George Lansbury, Arthur Ponsonby and Philip Snowden. The Manifesto says:

"We call for some definite step towards complete disarmament and the demilitarising of the mind of civilised nations. The most effective measure towards this would be the universal abolition of conscription. We therefore ask the League of Nations to propose the abolition of compulsory military service in all countries as a first step towards the disarmament."

It is our belief that conscript armies, with their large corps of professional officers are a grave menace to peace. Conscription involves the degradation of human personality, and the destruction of liberty. Barrack life, military drill, blind obedience to commands, however unjust and foolish they may be and deliberate training for slaughter, undermine respect for the individual, for democracy and human life."

The Viceroy on Constitutional Reform

H. E. Lord Irwin in opening the Central Legislature at Simla on the 17th August said that many obstacles imposed by history, circumstances, and nature would need to be surmounted before India's claim to Self-Government could be fully realised. Touching the question of further constitutional reform he said :

"Within the next three years at the most from now, the Statutory Commission will be appointed to conduct an investigation, on behalf of the British Parliament, into the working and the results of the constitutional reforms in their widest aspect. The purpose of this enquiry will be to ascertain the degree of efficiency or otherwise with which the policy of 1919 has proceeded. I am well aware that in various quarters, the existing scheme has been criticised and that there has been, and will be, sharp disagreement as to the character and occasion of further progress. I would permit myself, however, to hope that if difference there must be, it shall be such difference as will not make us unwilling to admit the sincerity of those whose views on these subjects differ from our own. For my own part, I trust that I shall always be ready to acknowledge in those whose political views I cannot share, the same honesty of conviction which I claim for myself and for those whose duty it is to speak for the Government, and I should be the last to desire that in taking their share of a common task for the service of India, any should be required or expected to abandon, a principle which they revere. For peoples as for individuals, the qualities which are needed to shoulder responsibilities are qualities which would be strangled by the denial of individuality, and it is no part of the British purpose to seek to force India into a mould unfriendly to the main features of Indian life and character."

He then appealed for joint Indian and British effort, pointed out the effect the recent communal

troubles in this country would be sure to have on the Statutory Commission, and warned the country that Government would in no case countenance violence. He said :—

"Events in the interval between now and the Commission's enquiry cannot fail to exert great influence upon the conclusions at which that body will arrive and, in this connection, I cannot refrain from referring to the feeling which still prevails between communities. This unhappily, remains the burning question, and I have anxiously watched for any signs that the responsible members of the two communities are approaching it in that spirit of mutual tolerance which alone can put an end to discord. I am not so sanguine as to think that the temper of whole communities can be changed in a moment. Time is required to lay its healing hand on the wound that is now wasting our civic life ; but meanwhile we have obligations to law-abiding citizens."

* * In times of communal tension, untenable claims of rights and exaggerated opposition have from time to time, caused great anxiety to the authorities and the maintenance of the public peace has been a difficult task. The antagonism which some members or sections of the communities concerned have recently displayed towards the observance of others appears, to some extent, to be based not so much on traditional loyalty to an old creed as on new assertions of abstract rights which it is sought to invest with the sanctity of ancient principles. This tendency has been more marked in the recent troubles than at any previous period in the British administration. It cannot be too clearly emphasised that the Government have no intention whatever of allowing any unjust or unreasonable claims, still less any violence or threat of violence, to deter them from their clear duty of maintaining the public peace and, so far as is compatible with the rights of others, the right of the individual citizen to pursue unhampered his lawful avocations."

Baroda in 1924-25

The Administration Report of the Baroda State for 1924-25 gives as usual an interesting account of that advanced State. The financial condition of the State is sound and it stands out in marked contrast with some of the Provincial Governments in British India. The revenues realised from various sources in the year 1924-25 mounted up to the total of Rs. 2,44,25,894—a figure never reached before—while the expenses and disbursements were only Rs. 1,94,31,175, thus leaving a surplus of over fifty lakhs at the end of the year. Thus the cash balances of the State now exceed one crore and thirty-two lakhs and are being safely and securely invested. This result is all the more remarkable as it has been achieved without in any way starving the nation-building departments. The Land Revenue receipts went up from Rs. 1,47,32,468 to 1,18,33,271, the increase being due to the recovery of arrears in the Baroda and Kadi districts and to the sale of land in the Baroda District.

On the whole the year under report is a prosperous year for Baroda. The State managed to have a surplus budget in spite of growing expenditure in various departments which are carrying on steady developing activities.

Future of Indian States

In view of the coming reforms to be granted to British India in the year 1929, already a great stir is going on in the various Indian States in the country. The British Indian Provinces are quite alive to the situation and are doing the needful. The Ruling Princes are taking time by forelock and already His Highness the Maharaja of Bikanir has summoned a conference to which he has invited representatives of Ruling Princes.

The Dewan of Mysore and Mr. C. S. Bala-sundaram Iyer who were placed on special duty in connection with the proposed constitutional changes went to Bikanir to attend the Conference.

State Bank in Travancore

The Travancore Government is starting a State-aided Bank in the State as the result of the report made by a special officer who, on the recommendations made by the Sri Mulam Assembly, was deputed by the Government to study institutions in Baroda and Mysore. The bank is to be controlled by non-officials. The Government aid will take the form of a substantial deposit, a part of which will be free from interest, while the other part will carry favourable interest. Among conditions which are to control the constitution of the bank are that it should, as far as possible, make its investment within the State and it should transact only the several kinds of business specified by the Government. The bank should not enter into operations connected with foreign exchange unless expressly authorised to do so by a resolution of the general meeting of the shareholders and also of the Government in writing. The capital of the bank is to be 30 lakhs to be divided into shares of Rs. 50 each.

H. H. The Prime Minister of Nepal

The citizens of Khatmandu celebrated the 64th birthday of H. H. the Maharaja Chandra Sham Shere Jang Bahadur Rana, Prime Minister, last month. The improvements effected by His Highness during the year 1925-1926 include the aerial ropeway, covering a distance of about 25 miles, the erection of a military hospital at Khatmandu, the construction of the irrigation canal at Saptary, and of the motor road from Beerganj to Bhimphe, all of which were carried out at an expenditure of several lakhs of rupees. To these may be added the project of the construction of the State railway from Raxaul the nearest railway station on the B. N. W. R. to Amlekhganj, a distance of about twenty miles, a work which is already well advanced, and the work of slave emancipation which has recently reached its completion.

Indians in America

"The recent decision of the United States Supreme Court that a native of India is not eligible for American citizenship has created a curious position for those Indians," says the London correspondent of the MADRAS MAIL. Fortunately not very numerous had previously been granted papers of naturalisation. So far as the State Department is concerned, they "revert to their former British status." But things are not managed as light-heartedly as that in this country. A man cannot renounce and resume his nationality like an old coat.

The British law declares that a subject who willingly renounces British nationality by naturalisation in any other country, cannot revert automatically to British citizenship. He must regain his status by due process of law, after having lived at least five years in some British territory. But without a passport, to which they have no legal claim, these denaturalised Indians cannot reach British territory in order to begin to qualify for naturalisation. They are men without a country. But it is with some relief we learn that a Bill has been recently introduced into the American Senate by Senator Copeland, of New York, to define Indians as "white persons," thereby making them eligible for American citizenship. According to Senator Copeland, his Bill is not aimed at altering the Immigration Law, but at improving the status of Indians already in America. Under the Immigration Law enacted in 1790, white persons and those of American nativity or descent are eligible to become American citizens. For a century or so the phrase "white peoples" was interpreted to include Indians. But in 1923 Justice Sutherland ruled that the words "free white persons" must be interpreted literally, and since the decision an effort has been made in certain quarters to cancel the citizenship papers of many Indians already naturalised, thus causing

them a good deal of hardship. "The Bill is calculated to remove a grievous wrong done to our countrymen in America," says the INDIAN SOCIAL REFORMER, "and to establish more friendly relations between India and America."

The S. African Conference

As has already been announced in these pages a Conference will meet in December at Cape Town, by which means touch can be maintained with the opinion of Indians resident in South Africa, and the Government of India it is hoped, in due course, will announce the personnel of the Indian delegation which will satisfy the public. At the same time, in order to enable representatives of the various political parties in South Africa, to appreciate India's point of view and to strengthen the better understanding created by the visit of our deputation to the Union, the Government of India extended and the Union Government have accepted an invitation to send a deputation to this country. Referring to this, in his speech on August 17th H. E. the Viceroy said:

"This exchange of visits will, I am confident, do much to give to the peoples of the two countries the real desire to appreciate and appraise one another's difficulties, which is the first step to the discovery of means by which conflicting claims may be brought into harmonious relation. For, however strong on every ground we conceive our cause to be, we do no service to it if we deny the existence of or underrate the difficulties confronting those who are the responsible spokesmen of South African opinion. Least of all do we ~~achieve~~ our purpose if we affect to treat any question such as this, of which the roots lie more deeply bedded in human nature than our philosophy can easily discern, as one susceptible of easy decision by some application of coercive force. Any solution that is to deserve the name and to stand the test of time must be based upon mutual accommodation and carry the free assent of both communities."

The Currency Bill

The Indian Currency Bill, a summary of which appeared in our August number (vide page 528) came up for discussion before the Legislative Assembly on August 23. Sir Basil Blackett affirmed that the Commission was unanimous that the rupee must be at once stabilised at a ratio which would at once be statutory and effective and that there should be a statutory obligation imposed on currency authorities, never before imposed, to maintain that ratio in all circumstances. The Government came before the Assembly with this Bill so soon after the publication of the Report, because otherwise, the threat of a sudden and catastrophic fall of the ratio from 1s. 6d. to 1s. 4d., as a result of voting by the Assembly might be handing over the head of money market and the Government might later be accused of having insulted and flouted non-official public opinion. So, Sir Basil was for the immediate consideration of the currency measure.

Mr. T. Rangachariar moved an amendment for the postponement of the consideration of the Bill. The Government thought it discreet also to support Mr. Rangachariar's motion if that was the general sense of the Assembly. Sir Alexander Muddiman, therefore, hastened to point out to the Assembly that the Government did not wish to proceed with the measure and would agree to postponement if non-officials so agreed with Mr. Rangachariar. This found further support from Mr. Jinnah and Sir Sivaswami Aiyar and the Bill was eventually postponed till the next Delhi session in order, meanwhile, to elicit public opinion and give time to the Assembly members to study the Report together with the big five volumes of appendices. A Press Communique dated 24th says:

"Doubts have been expressed in certain quarters as to the Government's intentions in the matter of maintaining the exchange at 1s. 6d. to the rupee in view of the postponement of consideration of the Currency Bill in the Legislature. The Govern-

ment of India desire to make it clear that in accordance with the announcement made in the Press Communique of the 4th August 1926, they will continue to take such steps as may be necessary to prevent any undue fluctuations in exchange with fluctuations in the exchange value of the rupee in order to confine movements of exchange within approximate upper and lower gold points as calculated on the basis of 1s. 6d. gold rupee, namely 1s. 6 3/16d. and 1s. 5 1/2d. respectively."

Banking in India

In the Council of State Sir Ibrahim Jaffer moved on 22nd August for an inquiry into the question of desirability of legislating with a view to place Indian banking on a sound footing. It will be remembered by our readers that this motion was discussed in the Delhi session on the 10th March.

Sir Phiroze Sethna (Bombay), in supporting the motion, said that in Canada they regarded investments in banks and insurance companies as requiring protection by law. It was necessary that an Indian banking system should progress on right lines with the help of right legislation. No doubt, India had its own banking system for centuries, but with the growth of Western education and with commercial advancement along with other nations of the world, it was necessary that they should improve the system and the Government of India should do all they could to further the cause of banking in this country.

Mr. Jukes accepted the motion on condition that if the enquiries now in progress and about to be undertaken did not provide sufficient material for a decision as to the desirability of banking legislation, then the Government would be prepared to institute further enquiries. In any case, if the result of the enquiries made was to indicate the need for legislation, the Government would certainly take legislation in hand. The resolution was carried by a majority.

Agricultural Statistics of India

The Agricultural Statistics of British India for the year 1924-25 reveal the following figures:- The total area of British Provinces (excluding Indian States) is 668 million acres according to professional survey or 665 million acres according to village papers. Of the latter area, 238 million acres represent uncultivable area, comprising forests (87 million acres) and other area not available for cultivation (151 million acres) 153 million acres represent culturable waste other than fallow and 47 million acres, the area left fallow during the year. The remainder 227 million acres was the net area actually sown during the year. The total area irrigated amounted to 45 million acres, canals irrigating 27 million acres, wells 10 millions, tanks 6 millions and other sources 5 million acres. Food crops occupied 211 million acres of the total area sown, of which rice represented 30 per cent.

These figures afford good food to the Royal Commission on Agriculture which is to commence its work next month.

American Cotton in the Punjab

The Indian Central Cotton Committee have announced that they have received from the Director of Agriculture, Punjab, the report of a survey for purity of over half a million acres of American cotton. The survey was carried out with the object of ascertaining the extent to which the mixing of Punjab-American cotton with *Desi* takes place in the field; and the extent to which such mixing takes place after picking and in the ginning and pressing factories. The result of the survey showed that over the whole of the Province 70 per cent. of the American cotton is grown practically pure; and that 82½ per cent. contains less than 10 per cent. of *Desi*. In the lower Chenab Canal colony, 76 per cent. of the cotton as grown contains less than 5 per cent. of *Desi* and 87 per cent. contains less than 10 per cent. *Desi*.

A Big Irrigation Project in Madras

We understand that an irrigation project of great importance, involving an expenditure of between Rs. 4 and 5 crores is now before the Government, awaiting sanction. The project will be known as the Upper Bhavani Irrigation Project.

The scheme contemplates the irrigation of 160,000 acres of first crop and 260,000 acres of second crop. To obtain first hand knowledge of irrigation practices obtaining in other parts of India, Mr. Macmichael, I. C. S., senior member of the Board of Revenue, visited the Punjab, where various irrigation projects are now in progress.

Artificial Ripening of Fruits

Experiments undertaken at the Agricultural College of the University of Minnesota in co-operation with two wholesale fruit houses, demonstrated that green bananas and tomatoes exposed to small proportions of ethylene gas ripened in a shorter time and with much smaller loss than in the usual course of commercial ripening. The flavor was found to be a considerable improvement over that customarily found in fruits ripened off the tree or vine. This is ascribed by Dr. R. B. Harvey to the fact that ethylene increases the sugar content of the fruits exposed to it.

Experiments are in progress to ascertain the possibilities of ethylene with other fruits such as melons, pineapples, and peaches that have to be picked green to stand shipping to northern countries.

Indianisation of Forest Service

We welcome the step taken by the Government of India in deciding to make India self-contained in the matter of education of forestry by raising the standard of education at Dehra Dun which will obviate the necessity of Indian candidates for training in England for entering into the higher ranks of Indian Forestry Service. A resolution of the Government of India to this effect, puts a stop to a long-drawn-out controversy on the subject.

[SHORT NOTICES ONLY APPEAR IN THIS SECTION.]

Money: By Professor R. A. Lohfeldt, D. Sc. (London) Oxford University Press.

This is a small text-book dealing with the outlines of monetary history and monetary theory. While the book does not confine itself to the mere elements of the subject, it has compressed into 112 pages a description of the various aspects and functions of money which to a beginner for whom the book is apparently intended, must be bewildering. In particular, the postponement of the discussion of the quantity theory of money to the end, after dealing with the various systems of note issue, price-changes, the monetary cycle and foreign exchanges, must necessarily cause some confusion in the mind of the beginner and delay his understanding of the subject.

The book will, however, be welcomed by beginners as an easy and lucid presentation by a well-informed writer of a rather dry subject.

Municipal Efficiency. By S. N. Pherwani, Blavatsky Press (Hyderabad Sind). Price Rs. 4. (Available of G. A. Natesan & Co., Madras.)

Municipal efficiency, says the author, can be defined as the scientific management of municipal activities, so as to lead to greater and better municipal achievement. The author points out several instances of disproportionate and wasteful expenditure in municipal administration in this country with special reference to the province of Bombay and shows how this waste can be avoided by establishing standardised and scientific methods. The book is replete with detailed instances in which municipalities lack efficiency. Besides it supplies to councillors and citizens, ideas, programmes and tests for the improvement of their municipal service and civic life.

Synopsis of English Fiction. By Nora I. Sholto-Douglas, George G. Harrap, London.

These stories, each giving in the briefest possible form the gist of a classical novel, are intended to supply the want of the many people who have no time to read the originals in their entirety.

The author has done for the English classical fiction what Lamb did for Shakespeare in his famous "Tales." There are in all 75 stories representing no less than 52 authors and there is an elaborate index of characters at the end.

On The Road to Delhi. By W. H. Peyton, Thacker & Co., Bombay.

This is a collection of reflections on Indian life and politics, originally contributed to the Press. Most of the writer's observations have a topical bearing and are marked by considerable shrewdness and detachment. We must however point out that the papers still bear in this revised form all the marks of "newspaper hurry." A well-known couplet of Matthew Arnold's (which by the way is misquoted) is attributed to Sir Edwin Arnold!

BOOKS RECEIVED

INTERCOURSE BETWEEN INDIA AND THE WESTERN WORLD. By H. G. Rawlinson, Cambridge University Press.

CHRISTIANITY AS BHAUTI MARGA. By A. J. Appasawmy, M.A. Christian Literature Society for India, Madras.

THE CHARACTER OF GAWAIN, (Dacca University Bulletin). By B. K. Ray, Oxford University Press, Madras.

MODERN INDIAN WORTHIES. By N. Narayanan, B.A., B.L., L.T. Macmillan & Co., Ltd, Madras.

REPORT OF THE IMPERIAL INSTITUTE OF VETERINARY RESEARCH, MUKTESAR, Govt. of India Central Publication Branch Company, Calcutta.

A BRIEF SURVEY OF ENGLISH CONSTITUTIONAL HISTORY. By D. G. E. Hall, M.A., George G. Harrap & Co., Ltd., London.

PATHS TO WORLD PEACE. By B. C. Waller, B.A., George Allen and Unwin Ltd., London.

VOICES FROM WITHIN. By Jitendriya Bonnerjee, 11, Pashupati Lane, Calcutta.

KNOWLEDGE AND DREAM and other Poems. By Colin Tolly—Hodder and Stoughton, London.

LIMITATIONS OF VICTORY. By Alfred Fabre Luna, George Allen and Unwin Ltd., London.

August 13. A Deputation of non-official members of the Assembly waited on the Viceroy to-day in connection with the Bengal Government's sanction against Pandit M. Malaviya.

August 14. The Governor-General of Portuguese India, Senhor Massano De Amori arrived to-day in Bombay by S. S. KAISER-I-HIND.

August 15. Sir Samuel O' Donnell is appointed Acting Governor of the United Provinces.

August 16. Summons was served on Dr. Moonjee at Nagpur for disobeying the order of the Presidency Magistrate of Calcutta.

August 17. H. E. Lord Irwin opened the Central Legislatures to-day at Simla.

—The Karachi Municipality presented an address of welcome to Mr. Muhammad Ali.

August 18. Her Highness the Maharani Gaekwar of Baroda opened to-day the Exhibition of Indian paintings in Bombay.

August 19. The cases against Pandit Malaviya and Dr. Moonji were withdrawn.

August 20. Lord Sinha is appointed member of the Judicial Committee of the Privy Council.

August 21. A bloodless revolution has been effected by General Kondilis in Greece.

August 22. Death is announced of Rudolph Valentino the famous film-star.

August 23. The motion to consider the Currency Bill in the Assembly has been postponed to the next Session of the Assembly.

August 24. Lala Lajpat Rai has resigned his membership of the Swarajya Party.

August 25. General Kondilis forms a temporary Greek Cabinet.

August 26. Mr. R. D. Tata of Messrs. Tata Sons Ltd., died to-day at Hardelot.

August 27. The Legislative Assembly passed to-day the Bar Councils Bill.

August 28. Abdel Krim has departed for his exile in Reunion by S. S. ABDA.

August 29. Sir T. Vijayaraghavachariar opened to-day the Canadian National Exhibition.

August 30. The Andhra University was inaugurated to-day at Bezwada by H. E. Lord Goschen.

August 31. Sir Austen Chamberlain departed for Geneva to-day.

September 1. The Legislative Assembly passed the Removal of Sex Disqualification Bill.

September 2. A Russo-Afghan treaty of neutrality and mutual non-aggression is signed to day at Pagan.

September 3. H. H. The Maharajah of Bhutan died to-day.

September 4. H. H. The Maharajah of Kapurthala arrived in Geneva to-day with his suite to attend the meeting of the Assembly of the League of Nations.

September 5. Mr. S. Srinivasa Iyengar is elected President of the 41st Indian National Congress.

September 6. The Assembly of the League of Nations opened its session to day.

September 7. The League Assembly elected M. Nintchitch of Yugo-Slavia as President by 42 out of 48 votes.

September 8. The League Assembly unanimously admitted Germany into the League of Nations.

September 9. The Egyptian Government prohibited by a statute all cultivation of poppy.

September 10. It is announced that Sir Denys Bray, Foreign Secretary, India Government goes on leave.

September 11. Spain formally announces her withdrawal to-day from the League of Nations.

September 12. The South Seas Conference met under the Presidency of Baron Side Hara.

September 13. Germany and Rhineland entered into an agreement with regard to their territorial extent.

September 14. Dr. Rabindranath Tagore arrived in Berlin to-day and was entertained by Prof. Einstein.

Literary

The Anagarika's Autobiography

At the request of a large number of friends, the Anagarika Dharmapala has undertaken to write his autobiography. No Buddhist of the present day has had a more eventful life as the Anagarika. The book, it is needless to say, will be hailed by



ANAGARIKA DHARMAPALA

the whole Buddhist world and will be a source of inspiration to his fellowmen for whose welfare he had devoted all his life.

We may add that Anagarika Dharmapala is not unfamiliar to readers of the INDIAN REVIEW as he has now and then contributed to these pages.

The Study of the Bible

Answering to a correspondent who enquires why he reads the Bible and not the Gita to the students of the Gujarat National College and who asks whether he has not been found out as a Christian in secret, Mr. Gandhi says in the course of an article in YOUNG INDIA :

I must give preference to that which the boys lawfully want over what I or others may desire. When they invited me to give them an hour per week I gave them the choice between reading the Gita, Tulsidas's Ramayana and answering questions. By a majority of votes they decided to have the New Testament and questions and answers. They have every right to read the Bible or to have it read to them. I hold that it is the duty of every cultured man or woman to read sympathetically the scriptures other than our own. For myself I regard my study of and reverence for the Bible, Quran and other scriptures to be wholly consistent with my claim to be a staunch Sanatani Hindu. The charge of being a Christian is not new. There is nothing in the world that would keep me from professing Christianity or any other faith the moment I felt the truth of and need for it. Let me own this. If I could call myself say, Christian or Mussalman with my own interpretation of the Bible or the Quran I should not hesitate to call myself either, for then Hindu, Christian and Mussalman would be synonymous terms.

Rural India

We have received the first two numbers of the RURAL INDIA, a monthly magazine in three languages,—English, Telugu and Tamil—published by the Madras Forest Panchayat Banking Union. Forest Panchayats have already given a good account of themselves particularly in Madras, and the Journal is calculated to afford a good medium for the Panchayatdars to exchange mutual views. We wish the new journal every success.

The Hindu Herald

We understand that Mr. G. S. Raghavan whose article on "British Government and Indian States" appears in another page has now taken over the editorial conduct of a new paper that is being started at Lahore. This new paper will be called THE HINDU HERALD, and is expected to be published from the beginning of next month.

Mr. Raghavan, it will be remembered, was for some time Editor of THE HINDUSTAN TIMES, Delhi.

Educational

Sir B. N. Seal's Advice to Students

Addressing the Convocation of the Bombay University, on August 17 Sir Brajendra Nath Seal said: "What is University but an installation of the temple of truth where eternal universe of ideas first dawns on youthful imagination, nay the temple of life in which youth first beholds its mystery of life unveiled. To-day the cult of humanism is the cult of youth. It is the youth of the world, youth is dreamer of impossible dreams, seer of sightless visions, they are the apostles of humanism. I am a humanist teacher and hail them as my teacher. * * * * *

"India is fitted by her faith in unity, the gospel of 'Ahimsa' and Maitri, to make, by her age long material contributions, this synthetic cultural nationalism, and to international concord and peace. The ancient Indian national policy which was evolved to suit a composite society was the polity based on Dharma, social duty and not on Adhikara or right. The old concept of Dharma failed because of its compartmental tendencies and its rigid stereotyped character. Our new Dharma, the national Dharma of the new age must be based on social equality and social justice. But it is this binding force of mutual duties and obligations (including duties of self, the atman in every person or group) that must be the special message of gospel of nationalism to a heterogeneous and composite society."

Study of Sanskrit

Presiding over the All-India Sanskrit Conference on the 28th August at Calcutta, Pandit Kuppaswamy Sastri described the greatness of Sanskrit as a potent vehicle of culture. He exhorted the people to bridge the gulf separating the representatives of modern culture from the eminent pandits, to promote the cause of Sanskrit education by giving greater prominence to certain aspects of it, to arrest premature research and get

the evils of it remedied by sound Sanskrit specialists themselves becoming acquainted with modern methods of research and trying to displace noisy charlatancy by sound reliable research in various departments of Oriental learning, to introduce improved methods of teaching Sastras so as to broaden undue narrowness and to broaden the Sanskrit learning as far as possible without detriment to the profundity in one or two branches and cultivate an enlightened, generous and sympathetic attitude towards those seeking to benefit themselves by Sanskrit culture irrespective of caste, creed and without prejudice to the essentials of Sanatan Dharma.

Sir A. P. Patro's Views

The Hon. Sir A. P. Patro delivered the Convocation Address to the successful candidates of the University of Madras on the 18th August. In the course of his speech he said:

"For long time past there has been a sort of intellectual segregation in India. Students have not had sufficient training in their own culture; and therefore the great powers of initiative and originality of mind have not found proper or full expression. They have allowed others to do the thinking for them. On the face of it, this may seem to be too sweeping a statement; but I have no doubt that there will be a general agreement in the view that the Universities have not produced a bold thinker like Ram Mohan Roy or Vidyasagar to emancipate the country from old traditions and customs, nor do we perceive the evolution of a better social conscience and a higher standard of social duty. It is the sacred duty of men educated in modern Universities to undertake the essential task of intellectual and social reformation; but this is yet to be well performed. We look in vain at the present day for any true social reformer—a great thinker and worker in the cause of society, issuing from the Universities as an earnest and eloquent exponent of the true spirit of social reform,

Legal

A United Indian Bar

The Legislative Assembly passed on the 27th August the Bar Councils Bill which provides for the constitution of Bar Councils in the various parts of India. The Bill is the result of five years' discussion and it is the direct outcome of the recommendations of the Committee appointed under the chairmanship of Sir Edward Chamier.

Sir Alexander Muddiman, in moving for its consideration, pointed out that the Bill attempted the creation of a united Indian Bar by removing the distinction that existed in status between Vakils and Barristers.

The Barrister members, headed by Sir Hari Singh Gour vigorously opposed the inclusion of two clauses which sought to deprive Barristers of their long enjoyed rights of seniority and pre-audience over Vakils in the Indian High Courts. On the other hand the Vakil members contended that the legal discriminations existing either under the Statute or by practice was the essence of the Bar Committee's recommendations.

Sir Alexander thereupon undertook to consult the High Courts concerned regarding Barristers' seniority and pre-audience and to bring in an amending Bill if necessary.

Opposition to the rest of the measure then subsided, though a few Barristers protested against any attempt to destroy the individuality of members of the English Bar which contained the best traditions of the Bar in India.

Before the Bill as amended passed the Third Reading Sir Alexander Muddiman emphasised that the success of the working of the Act depended on their goodwill and not on the trade union jealousy of those leading Barristers and Vakils who would man the various Councils.

Later the Council of State also adopted the Bill by a large majority as passed by the Assembly.

Appointments to Privy Council



LORD SINHA

H. M. The King has approved the appointment of Lord Sinha and Sir John Power Wallis to be Members of the Judicial Committee of the Privy Council. Sir John, it may be remembered, was Chief Justice of the Madras High Court from 1914 to 1921.

Operations of the I. P. C.

Colonel Day asked the Under-Secretary for India in the House of Commons on July 29 the number of proceedings instituted under the Indian Penal Code during the six months preceding the last convenient date, the number of convictions obtained, together with the minimum and maximum amount of sentences inflicted. Earl Winterton replying said that statistics of trials in the Courts of Justice in India are not prepared for periods of less than a year. But the latest year for which figures are available is 1924, and the following statement gives the number of cases brought to trial under the Indian Penal Code in that year and the number of persons convicted in those trials. The sentences range from the lowest possible fine or imprisonment up to the penalty of death

		Cases brought to trial	Persons convicted.
Madras	...	75,169	39,088
Bombay	...	44,881	21,740
Bengal	...	83,458	37,324
United Provinces—			
Agra	...	67,971	34,205
Oudh	...	22,764	9,328
Punjab	...	69,604	31,087
Behar	...	35,223	18,717
Burma	...	55,306	37,995
Central Provinces	...	20,009	11,659
Assam	...	16,928	7,855
N. W. Frontier Province	...	9,230	4,644
Total	...	500,543	253,642

Medical

Diseases in India

Some disquieting disclosures were made at a meeting held at the Madras Medical College on 13th August when arrangements for the coming visit of a Deputation of the British Social Hygiene League were suggested. Colonel Bradfield, Superintendent, General Hospital, Madras, declared that 35 per cent. of the patients in any General Hospital in India are found to be suffering from venereal diseases, which are also responsible for 30 per cent. of still births. "One of the principal objects of the Delegation's visit," says THE MADRAS MAIL, "is to help to change this general attitude. It is hoped to rouse public opinion against the diseases, to popularise treatment among those infected, and generally to bring venereal disease out of the category of a thing not to be spoken about, to be tolerated but ignored, into the list of evils to be recognised and fought against."

The League's Health Activities

The Second Committee of the League of Nations, at its sitting at Geneva, on September 12 discussed the question of organising the Health Bureau at Singapore. The Japanese and Indian delegates emphasised the importance of the Bureau, and urged the League to run it. Sir C. P. Ramaswamy Aiyar, on behalf of India, said that the League should not rely on philanthropists, but should support the work itself.

Institute for Water Cure

Pandit Shrotriya Krishna Swarup, B. A., LL B. has built an institute for water-cure at Bynor in U. P. called the Kuhne Asram, the first of its kind in India. It was opened on 30th August, 1926. Pandit G. V. Krishna Rao, B. A. of Andhradesa, who had been to some of the famous Hydropathic institutions in Germany and America has now come over to Bynor to work at the institution as the Physician-in-Chief.

Vitamins

Lt.-Col. R. McCarrison C.I.E., I.M.S. who is now directing the deficiency diseases inquiry in India, delivered an interesting lecture on 'vitamins' at the Indian Institute of Science Bangalore, on August 18. In his lecture Col. McCarrison explained, what vitamins really are and how they are closely related with the phenomena of life and growth. So far the lecturer said, five vitamins have been discovered. He divided the latter part of his lecture into two broad divisions, the occurrence and the distribution of the various vitamins and the specific influence of each of them on life and growth. Lastly, he gave an account of causes of Beri-beri as being due to the very high polishing of rice during milling which not only removes all vitamins, but also other nutritive ingredients like phosphates. He concluded his lecture by saying that wheat and milk form an ideal diet and that the use of jam, margarine and preserved meat are very injurious to the body as they contain poisonous preservatives like sulphurous acid, boric acid etc.

Hygienic Hints.

- (1) Warm water with salt in large quantities forms a quick emetic in cases of poisoning.
- (2) Headaches can often be relieved by rubbing the temples with a slice of lemon.
- (3) Insomnia—Dip a serviette or handkerchief in cold water, wring it out, and lay it across the eyes. Eating lettuce produces sleep.
- (4) A cup of water with a tea-spoonful of salt, taken upon rising in the morning, will act, as an excellent tonic. It will give you buoyancy, cheerfulness, vigour and enthusiasm throughout the day.
- (5) Salt—"You can keep your teeth clean with it, keep your eyes bright and strong by daily salt baths, gargle with salt water to strengthen your throat; throw a handful of common salt into your bath for toning up the system generally, and bathe your feet in salt water to prevent chilblains."

Science

Experiments by Sir J. C. Bose

A snapdragon, plucked on the way to the lecture room, enthralled an audience of physiologists and botanists in London, last month, who were enabled to watch its life and death struggle



SIR J. C. BOSE

by means of the wonderfully delicate apparatus built up by Sir Jagadish Chandra Bose,* whose experiments revealing that plants have hearts have aroused world-wide discussion. One of the sensitive instruments Sir Jagadish has evolved for recording the heart-beats of a plant, was shown for the first time. The plant's reactions were recorded on a sensitized plate.

Sir Jagadish placed the stalk in potassium bromide and it drooped.

Then as a restorative the musk drug was applied. The "writing" changed, and the simple flower was seen to react in a manner that was almost human.

Holding that the life mechanism of plants is similar to that of animals, Sir Jagadish claimed that his experiments have made possible human experiments that do away with the necessity of the vivisection of animals.

In order to carry out his work, he had to go beyond the point where microscopic vision failed. He had to go into the invisible and record movements smaller than any wave-length of light.

* SIR J. C. BOSE'S SPEECHES & WRITINGS. Rs. 3. To Subscribers of the Indian Review. Price Rs. 2-8-0 G. A. Natesan & Co. George Town, Madras.

The Limits of Science

Science, says Vernon Kellogg, in the WORLD TO-DAY, has not enlightened me to any satisfactory degree about my consciousness or my conscience; has not told me why I can compose or play or deeply enjoy music—except that it says part of the reason is that my father or mother or other ancestors could, that is, that I inherit this capacity which is only pushing the original question back to be asked about the musical ancestor.

"Science has not told me why I love my little girl so extravagantly; nor why I can write poetry—if I can; nor, and perhaps this is the question I put to it most often and most insistently and most want answered, whether I have an immortal soul or not."

Late Dr. Hall Edward

Doctor Hall Edward, pioneer and specialist in X-Ray died on August 16th. Following on experiments conducted when the true nature of these rays had only been partly understood Dr. Hall Edward contracted X-Ray Dermatitis and had to have first his left arm and then four fingers of the right hand removed. He had artificial limbs fitted and continued his work, acquiring amazing dexterity with them. He served as consulting radiographer during the War and has since continued scientific researches until health made further work impossible.

Science activities

This year's meetings of the British Science Association show that women are participating more in scientific inquiry, but they are better analysts than creators.

Perhaps the most curious feature of the sectional meetings has been Professor Macdougall's demonstration of the intelligence of rats which can move fourteen different catches separating them from food locked in a box. Professor Macdougall believes that rats have intelligence similar to man's and that the intellectuality of later generations of them can be increased, but the general view is that rats are cunning enough already.

Personal

Sir T. V. Achariar

Sir T. Vijayaraghavachariar, opened the Canadian National Exhibition, on August 30th. There were many thousands of spectators including a parade of 7,000 war veterans in uniform.

Sir T. Vijayaraghavachariar in a stirring speech stressed the spirit of loyalty within the Empire, the solidarity of which would be developed under



SIR T. V. ACHARIAR

the policy of allowing the Dominions autonomous development according to individual needs and desires. He urged closer trade relations between Canada and India, and referred to the necessity of cementing the links of the Empire throughout the overseas Dominions. He said: "the majority of my people believe, that the true destiny of their country lies in co-operation with the British Empire."

In conclusion, he referred to the common sacrifices and heroism of the Dominions in the Great War and declared, "India would do it again."

The Late Mr. A. V. V. Iyer

We deeply regret to record the death of Mr. A. V. V. Iyer of the Indian Finance Department, last month. Mr. Iyer rose from the ranks by dint of ability and application to the high position which he occupied in the Department. He was appointed Secretary to the Royal Commission on Currency, but he was suddenly taken ill and had to go on long leave.

Mr. Rangachariar moved a vote of condolence in the Legislative Assembly on August 31, in connection with the death of Mr. Iyer and paid a glowing tribute to the deceased. He said that the loss to the country was great.

Sir Basil Blackett, Finance Member, associated himself in this tribute of respect to Mr. A. V. V. Iyer. He said Mr. Iyer was one of the first officers of the Finance Department with whom he came into touch when he came out as Finance Member as he was the chief budget officer. "His loss is one which the Finance Department felt most extremely" acknowledged Sir Basil Blackett, "just at a time when they were looking forward to recovering his services, which were lost to them during the time Mr. Iyer was sent as Secretary to the Royal Commission in order that the Department might benefit by his advice and wisdom in the work that has to be done in carrying through the Report of the Royal Commission."

The Late Mr. R. D. Tata

We regret to record the death, in France, of Mr. Ratan D. Tata of Messrs. Tata & Company. "Even those who had their differences with Mr. Tata could not help confessing that in whatever he said and did he was always actuated by one motive—the industrial regeneration of his motherland, which he loved with a passion rarely excelled," says the KAISER-I-HIND. Bombay knows how he struggled to keep her industries going and with what great self-sacrifice. Mr. Tata's death leaves a void which is very difficult, if not impossible, to fill.

Political

President-Elect of the Congress

Mr. S. Srinivasa Iyengar, President of the Swarajya Party in Madras has been elected to preside over the forth-coming Indian National Congress to be held at Gauhati in Assam. Commenting on his election Mahatma Gandhi writes in the pages of YOUNG INDIA as follows:

"Sjt. Shrinivasa Iyengar's election as President of the forth-coming Congress was a foregone conclusion. The Congress Committees were bound to elect an avowed Swarajist. If Sjt. Shrinivasa Iyengar is a fighter, he is also an idealist. He is



MR. S. SRINIVASA IYENGAR

impatient and his impatient zeal often takes him into waters too deep for ordinary men. He plunges without giving a second thought. He comes upon the responsible office at a time of un-

exampled difficulty. But Sjt. Iyengar has faith in himself and his cause. Gods have been known to help those who believe in themselves. Let us hope that they will not prove false in this case. Sjt. Iyengar will need all the help that Congressmen can give him. We have learnt the art of giving passive loyalty. But time has come when we must learn to give active loyalty. Difficult as his task is, it would be quite easy, if Congressmen will carry out policies and resolutions to which they themselves become party. This is the least that is expected of members of any organisation that is to make any progress. I tender Sjt. Iyengar my congratulations for the high honour that has been conferred upon him and I tender my sympathy for the extraordinary difficulties that face him and pray that God will give him the strength and wisdom to overcome them."

Gen. Hertzog and the Flag

General Hertzog's speech on September 7, at a meeting in the City Hall, Cape Town, on the eve of his departure to attend the Imperial Conference dealing with the "Flag Bill," has foreshadowed a compromise. The General, says a Reuter's message, declared that if the Committee on the Flag Bill, should recommend the inclusion of the Crown in it, he was confident that the Government would approve it. General Hertzog denied that he intended at the Conference, to demand a written constitution and said that he intended to urge that steps should be taken so that South Africa's national status, which was equal to that of Great Britain and the other Dominions be entitled to international recognition, and should be so published and declared to the world.

Women and Assembly

The Legislative Assembly, during its Autumn Session last month, has passed a resolution removing the ban on women becoming members. The effect of it will be that only women from Madras and Bombay will be eligible for membership of the Assembly, as only the Provincial Councils of Madras and Bombay have lifted this ban.

General

Indian Christian Deputation

In refreshing contrast to the clamour of each community for special recognition is the attitude of the Indian Christians, who, though in a minority, have never held aloof nor demanded



RAJA SIR HARNAM SINGH

special representation or privileges. They have been content to be merged in the non-Mahomedan constituencies and more than that their leaders have avowedly held that communal representation in the legislatures have accelerated rather than retarded communal tension. At a time when the country is pestered with dissensions of every kind, Hindus quarrelling with Moslems, Swarajists wrangling with Responsivists, etc. it is wholesome to read the address presented to the Viceroy the other day by a Deputation of the leading Indian

Christians at Simla. The Deputation was led by—Raja Sir Harnam Singh. The address very rightly drew attention to the importance of the Christian community in India in spite of its being in a minority and touched with justifiable pride in the social and educational progress attained by that community. But it drew pointed attention to the situation created by the introduction of a communal bias both in the Legislatures and in the Services.

We regret that the extension of the principle of communal representation to the public services has also been accepted. We would urge upon your Excellency that merit should constitute the main condition for admission to, as well as promotion in, Government service. In the case of the backward classes, in the opinion of our community, it is incumbent on Government to provide those educational facilities which will enable their members to compete equal terms. To us the efficiency and purity of the public services is a guarantee that the humblest of His Majesty's subjects in India can continue to live without let or hindrance, and we express the hope that a high standard, irrespective of communal considerations, will be preserved intact.

H. E. the Viceroy's reply was equally outspoken. Lord Irwin agreed with the Deputation that as regards the Legislatures no such proposals involving alteration of the present system would be made without full consideration of the just claims of the Indian Christian and every other community.

Passing to the question of the representation of communities in the public services His Excellency said :—

You slightly misunderstood the intention of Government. As I pointed out to a deputation the other day it is impossible to fix a definite share of posts to be given to any particular section of the people. The most we can do is to watch for and if possible, rectify any marked preponderance of particular communities in the personnel of the public services, but this does not mean that we fail to share and appreciate your desire that merit should always be the condition of appointment to, and promotion in, service, under Government, for I am in warm agreement with you as to the importance of maintaining a high standard for the public service. We live in a time when the social conscience is daily becoming more alive to the clamant needs of modern life. In such circumstances I cannot doubt that the standard exacted for this service will be to an increasing degree decisive as between the success or failure of whatever efforts Government may be able to make to serve this commonweal.

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Steamers.	Tons.	Sailing About.	Steamers.	Tons.	Sailing About.
Kashmir	8985	11th Sept. 1926	Hazmak	10,602	2nd October 1926
Devanha to Aden	8,155	18th	Rawalpindi	18,619	9th
† Mooltan from Aden	20,847	25th	† Maloja	20,837	16th
Rajputana	16,568				

* Through steamer from Australia. } have limited accommodation for passengers from India.
† Terminates voyage at Marseilles

P. & O. CALCUTTA TO LONDON.

Steamers.	Tons.	Sailing About
* Nankin	...	8th Oct. 1926
Nagoya	7,000	19th Nov.

*Calls at Madras and Marseilles.

BRITISH INDIA SAILINGS FROM CALCUTTA & MADRAS TO LONDON.

Steamers	Tons.	From Calcutta About
Malda	9,000	18th September 1926
Mashobra	8,324	16th October ..
Dumana	8,428	30th Sept. ..

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STRAITS, CHINA AND JAPAN—Fortnightly.
FREMANTLE, ADELAIDE, MELBOURNE AND SYDNEY—Monthly with additional sailings as required.

MAURITIUS VIA COLOMBO—About every four weeks as inducement offers.

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STRAITS SETTLEMENTS—Every alternate Wednesday at 5 p. m.

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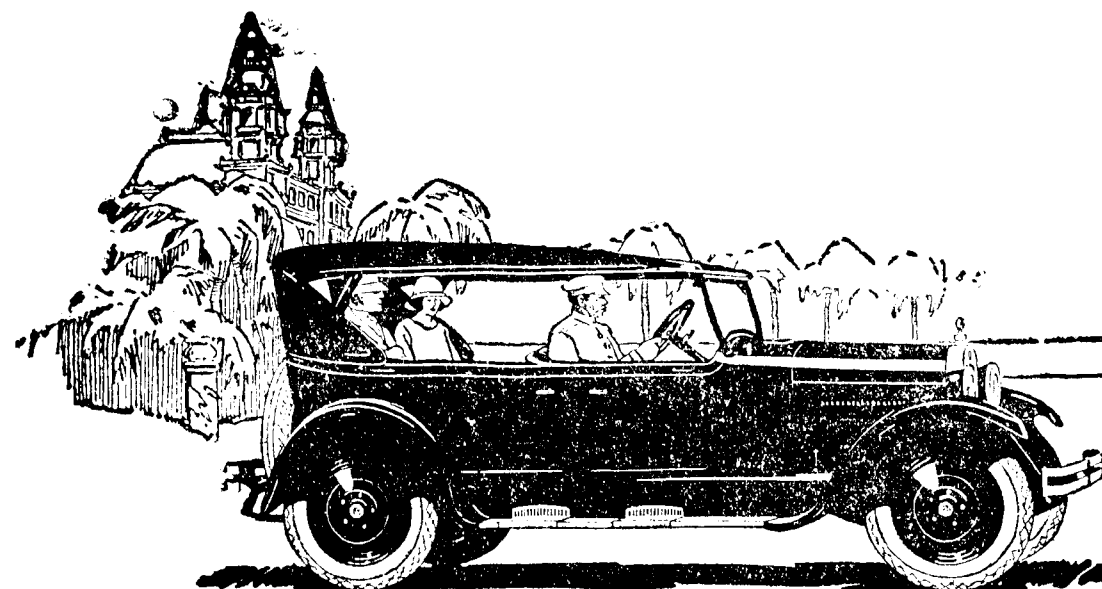
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It is hereby notified that the following fairs and festivals will take place at the dates and places shown against each during September 1926 :—

Date.	Nearest Ry. Station.	Name of festival.
October 6th	Trivellore	Purattasi New Moon
" 7th to 16th	{ Via Bangalore City for Mysore } { Via Arsikere for Mysore }	Dasara at Mysore.
" 10th to 17th	Devargudda	Mailarlingam feast
" 16th	Cocanada	Dasara
" 16th to 23rd	Bhimadol	Sri Venkateswara Swami Kalyanam
" 23rd	Tiruttani	Kirthigai.

E. April '27.

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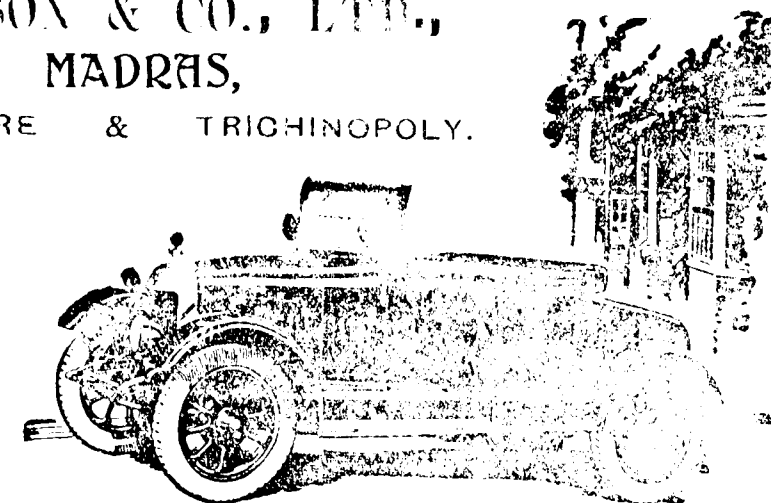
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FOOT-BALLS!		Physical Literature	EXERCISERS	CARROMBOARDS ETC.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																							
 Our own make goods are guaranteed for keeping proper shape, weight and durability. FOOT-BALLS (complete) <table border="1"> <tr> <th>No.</th> <th>5</th> <th>4</th> <th>3</th> <th>2</th> <th>1</th> <th>R. 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A.	8	8	6	4	0	5 School League	8	8	6	8	4							4 Bengali Paltan	7	4	5	4	4							5 Junior Match	6	8	4	12	4							4 Khokhan	4	8	3	0	3							3 " 3-8; & 3	0	2	2	8	2							2 " 1-12; & 2	0	1	0	14	0							No.	5	4	3	2	1	R. A.	12	8	4	0	5 2-12; 2-8, 2-4 & 1	12	8	4	0	0						4 2-0; 1-12 & 1	8	0	6	0	0						3 1-8, & 1	4	0	9	8	6						2 " " "	0	8	9	8	6						1 " " "	0	8	9	8	6						EXERCISERS INFLATERS:- Rs. 1-4; 1-12; 2-8; 4-8 & 6-8. JERSEYS:- From Rs. 36-0 to 54-0 per dozen. Half Pant Rs. 3-0; 3-12 & 4-8. CARROM BOARDS:- (Specially made for Scientific Game.) <table border="1"> <tr> <th>Set</th> <th>R. A.</th> <th>13-8</th> <th>15-0</th> <th>22-8</th> <th>32-8</th> </tr> <tr> <td>Ranjan Set</td> <td>Rs.</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Bina Set</td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Tosh Set</td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>'Mohun' Set</td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> </table> When ordering for heavy goods like Carromboards, Dumbbells and Developers please send some advance.	Set	R. A.	13-8	15-0	22-8	32-8	Ranjan Set	Rs.					Bina Set						Tosh Set						'Mohun' Set						CARROMBOARDS ETC.  DUMB-BELLS (complete with chart in a cardboard box.) SANDOW (complete) <table border="1"> <tr> <th>Set</th> <th>R. 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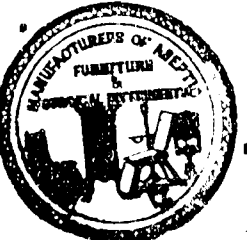
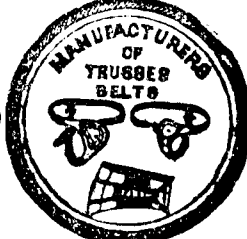
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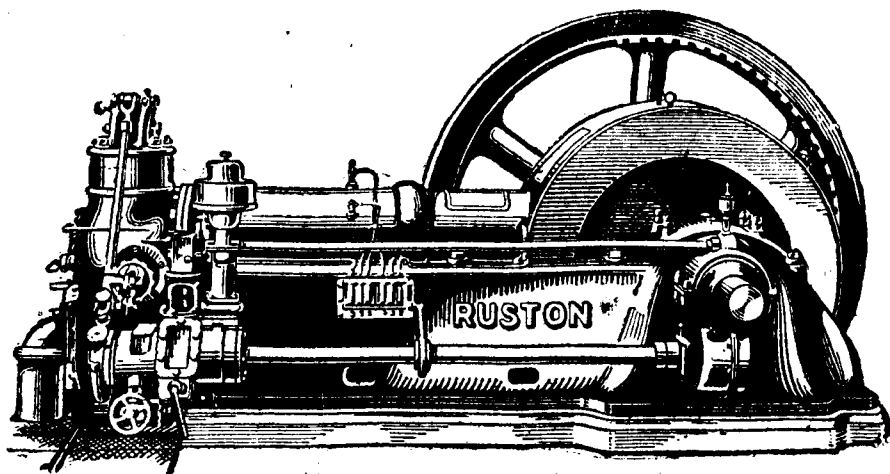
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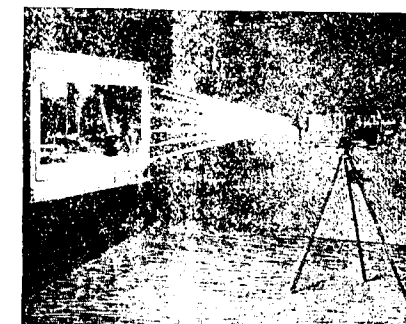
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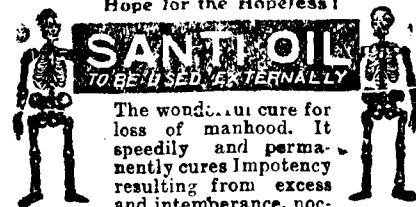
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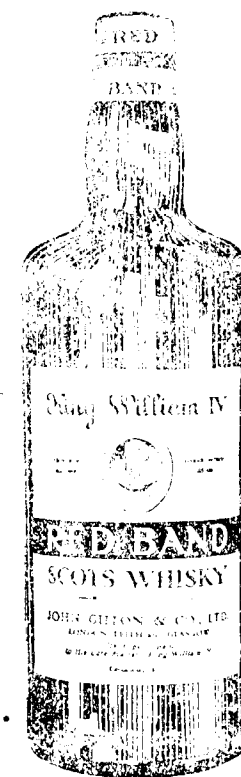
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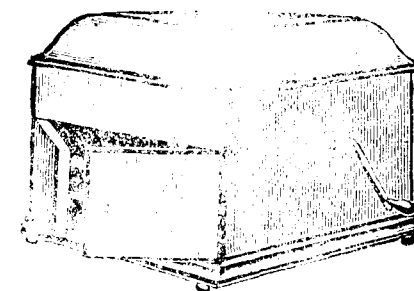
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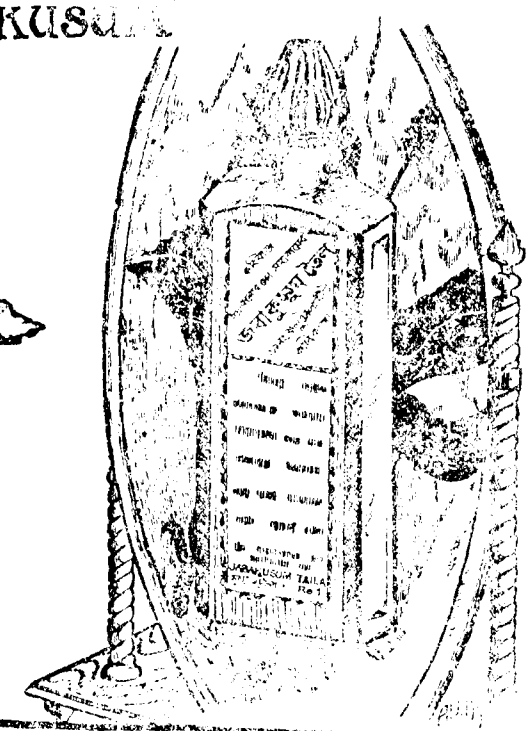
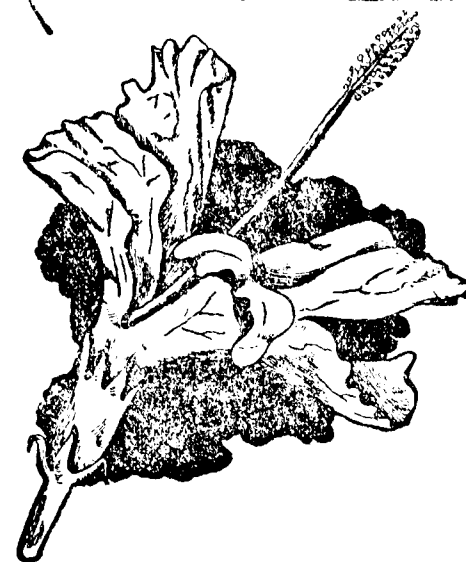
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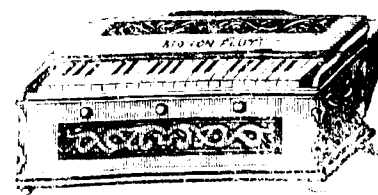
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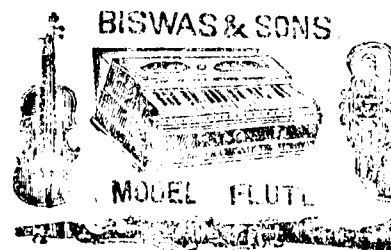
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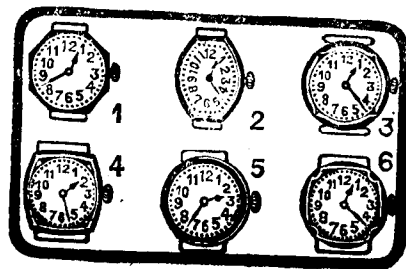
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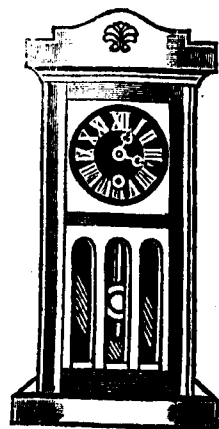
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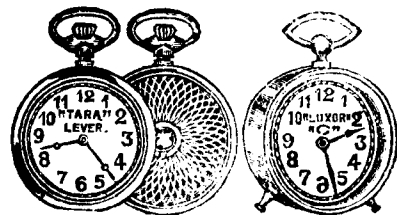
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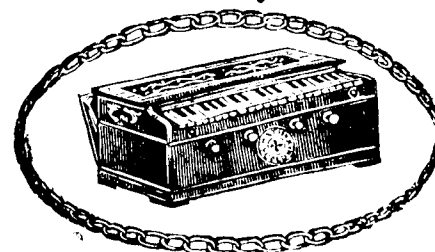
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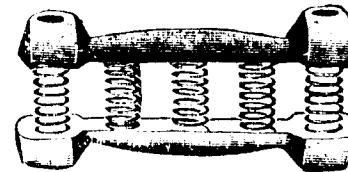
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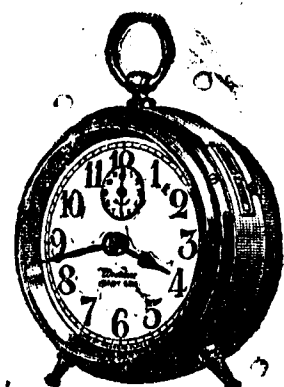
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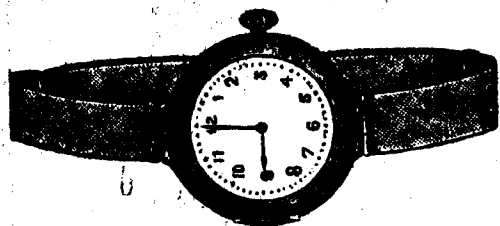
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