

EMINENT MUSSALMAN

This book is a welcome addition to the biographical literature now extant in India touching the lives and achievements of many Mussalman patriots who have in recent years contributed to the intellectual and social development of their countrymen. In the making up of our composite nationality we find no less than Hindus and Parsis have taken a leading part and an attempt is made in this volume to put on record not only the lives and doings of many leaders of thought in India but also to mark their distinctive contributions to the evolution of our polity and culture. Among such have been men of marked eminence in various ways—reformers, statesmen, judges, writers, poets, lawyers and politicians. Beginning from Sir Syed Ahmed, the story of our work is brought down to this day.



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		Prof. P. Seshadri
		Ramsay Macdonald
		H. H. the Gaekwar of Baroda
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environment and in Mr. Gandhi a mixture of us to see much that his countrymen That mixture of candour and simplicity is revealed as in a mirror the opening chapters touching the home life of the Mahatma. Mr. Gandhi is writing in his vernacular, but Mr. Mahadev Desai's English rendering retains all the grace and simplicity of the original and reads with the ease and naturalness of the Mahatma's own English writings. In this the first volume are collected together the first 12 chapters of the autobiography ; and it is offered for a small price with a view to place it within easy reach of all readers. The next part containing about as many chapters as this will be issued shortly at the same price.

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ALL-INDIA TEACHERS' FEDERATION

The first Conference of the All-India Federation of Teachers' Associations was held at Calcutta, on the 28th December with Prof. P. Seshadri of the Hindu University in the chair. A large number of representatives of Teachers' Associations of British India and the Indian States assembled and a provisional constitution for a Federation of Teachers' Association was adopted. A strong and representative Executive Committee was also elected.

Prof. Seshadri in his address defined the aims of this new association: 'To safeguard and advance the interests of the teaching profession



PROF. P. SESHADRI,

in India and to secure for it, its legitimate place in national life'. After discussing the need for an organization to co-ordinate the working of the various associations in different Provinces Mr. Seshadri—reviewed the progress of education in the three presidencies and also in the Indian States and referred to the menace of unemployment. He urged an All India enquiry.

The Conference passed a number of resolutions touching various aspects of School life. One resolution recommended the feeding of poor

children during school hours, another urged that students should be made to answer their papers in their mother-tongue; a third approved of the principles of the Teachers' Registration Council in England and urged the adoption of the same in India. Yet another resolution pointed out that Liberal education would be incomplete without teaching in music and painting. The need for making primary education free and compulsory and for an extensive programme of adult education coupled with adequate attention to physical training was equally realised. One of the resolutions drew attention to the increase of unemployment and the need for making one subject like weaving, agriculture or carpentry compulsory in High Schools. The last two resolutions ran as follows:—

That the Government of India be requested to recognise the All-India Federation of Teachers' Associations.

This conference regrets the prevailing insecurity of service in most non-Government educational institutions and the friction between the heads of institutions and their managing committees and appoints a committee to make an All-India enquiry into these matters and to suggest a workable scheme to be incorporated in educational regulations for minimising the grievances.

POLITICAL SUFFERERS' CONFERENCE

What is known as the Political Sufferers' Conference assembled at Calcutta during the Congress week. The gathering consisted of a large number of those who at one time or other had been to jail, with a fair sprinkling of Communists. Swami Kumaranandar, welcoming those present, doubted if India would ever require Swaraj, if Mr. Gandhi could get non-violence established. Swami Govindanand, the President, cleared the misapprehension that this was a Conference of dacoits and revolutionaries. It was a Conference of those who, for the sake of India and the winning of freedom, were prepared to even shed their blood. They considered the suspension of the 1921 programme as a national disgrace and wanted it to be resumed. Liberty first, and unity thereafter, was their motto. The vain pursuit after Hindu-Muslim Unity was the cause of all the political blunders and disasters. The cry to Swaraj lay through the prisons. They did not want politics and politicians but patriotism and patriots. Civil disobedience (Satyagraha) was the only method of achieving Swaraj and not bombs nor spinning wheels nor Council debates.

TOPICS FROM PERIODICALS

Britain and India

Commenting on H. E. Lord Reading's opening speech in the Assembly the Rt. Hon. V. S. Srinivasa Sastri writes in *THE SERVANT OF INDIA* :

"Self-righteousness is no more attractive in a Britisher than in an Indian, and one objects to a claim to these virtues being solemnly set up just when no practice of them is intended. A long and eventful connection like that between Britain and India must have both shadows and lights, and let me gladly add my settled conviction that it has been decidedly beneficent more so than any other connection in history has been. Still it would take more credulity than the inexperienced Indian politician has to believe that if the Swarajists had become avowed co-operators last year, the present Conservative Ministry would have definitely launched a scheme of Swaraj for India."

He then points out the disparity between promise and performance and cites some striking illustrations from recent events in India:

"We have hardly forgotten our share in the War and the encomiums showered on us during its continuance. It was when recompense was suggested that the generosity of acknowledgment was found to be out of all proportion to the generosity of gift; and we had even a gentle reminder that virtue has its own reward. In South Africa Mr. Gandhi suspended his passive resistance movement in order not to embarrass the Government at the time of a serious labour trouble and induced his Indian followers to assist their white oppressors in a fierce war though under humiliating conditions. Did he get generous treatment? In Kenya it was Indian trade that occasioned British intervention, it was Indian labour that built the great Railway, it was Indian intelligence that sustained British administration and it was the Indian Army that saved the Colony for Britain. Did that save us from the Great Betrayal of 1923? Take Mesopotamia next.

Our administration bore the British burden there, our armies kept the British flag flying, our clerks ran the establishments. But soon under the pretext of Arab jealousy the offices were closed to us and "Indians not wanted" became a common advertisement."

Mr. Sastri then goes on to point out an aspect of the Non-Co-operation movement seldom recognized by its opponents. With characteristic candour and judicious impartiality he cites an instance from the domestic politics of India:—

"One has only to remember on the one hand the unexampled outburst of brotherliness and comradeship between Britisher and Indian when the Non-Co-operation cloud darkened the sky; racial distinctions were abolished, repressive laws were repealed, we had a vision of Sandhurst and Woolwich, and official and non-official Europeans joined in a recommendation that our constitution should be revised before 1929. How near we then were to the millennium! As soon as the political sky began to clear, the too trustful Liberals were flung overboard, the Sandhurst and kindred promises were repudiated, Lord Peel cast back the Assembly's request for constitutional advance in its teeth, and the Rowlatt Act with all its accursed provisions came back to life in the Bengal Ordinances."

His criticism of the Swarajist tactics does not blind him to the logic of their attitude to the old and simple minded trust in British generosity.

"It is easy enough to blame the Swarajists for all our ills. Poor chaps! It is true enough their policy is unwise and their strategy utterly futile. But let us not be deceived. There is overwhelming evidence that for the time being the old Imperialism, with some at least of its sinister consequences has re-asserted itself in Great Britain, and that till the people of India learn to unite and put full constitutional pressure on British policy they must be prepared to be used again and betrayed again,"

CALENDAR FOR 1926.

	JANUARY	FEBRUARY	MARCH	APRIL
SUN.	3 10 17 24 31	7 14 21 28	7 14 21 28	4 11 18 25
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tant theologians like Luther and Zwingli. They

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institutions nor overthrow the established

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in the ecstatic utterances of Mira Bai, of

Nanak and Kabir. The sketches contain ample

quotations from these hymns as well as from

the sayings and teachings of these saints.

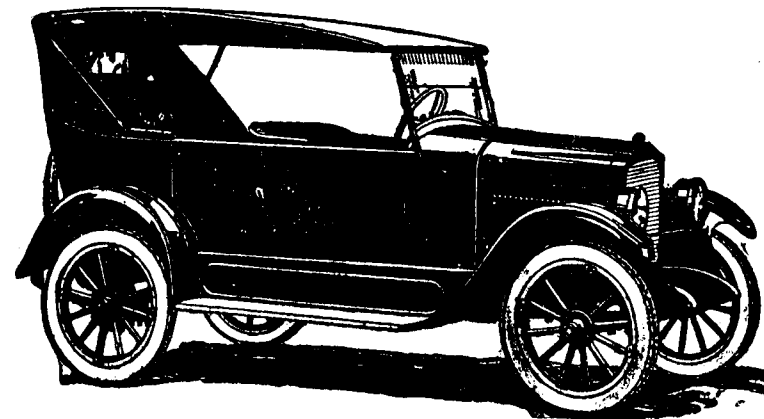
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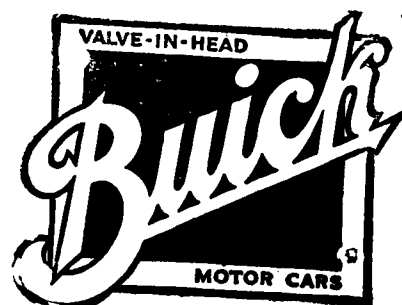
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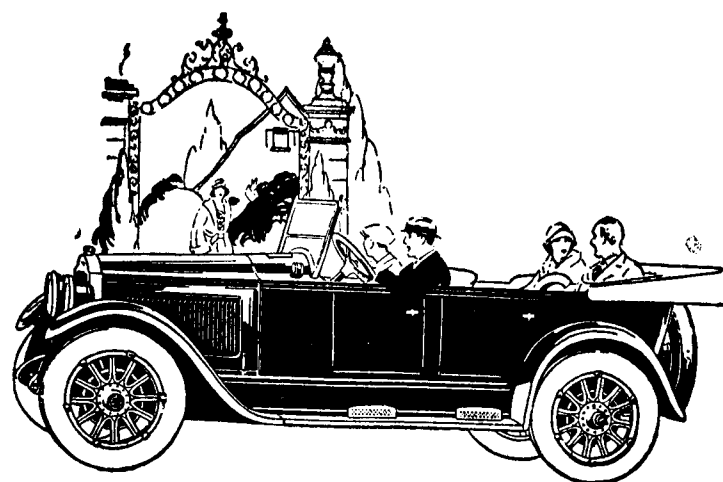
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Vol. XXVII.]

FEBRUARY, 1926

[No. 2

THE LEAGUE OF NATIONS

BY

PROF. F. S. MARVIN.

THE sixth birthday of the League gives us a good opportunity of reviewing its progress, and my own tour in India, exhibiting a film made only this summer to illustrate its history, shows how rapid is the advance; much has to be added even to the events recorded in July. 1925 has given us the Locarno Pact concluded under the auspices of the League and removing the chief cause of conflict in Western Europe. The settled and approaching entry of Germany to the Council Chamber of the League, the rapid dispersion of the war cloud between Bulgaria and Greece, the unanimous decision on the Mosul dispute—all this happened in the last quarter of 1925. The infant of six has grown apace.

The early history of the League was made specially difficult by the fact that several great problems of war-settlement were still unsettled when the first Council met in January 1920 and the Council of Ambassadors was still in existence, authorised to deal with them. For the earlier part therefore of the six years of its life the League had a rival, anxious also to do its part in re-settling the world, ready to receive questions referred to it by those still diffident of the capacity of the League. It will be

remembered how this rivalry occupied public attention at the time of the Corfu incident. The Reparations Committee also dealt with matters covered by clauses of the treaty of Versailles and thus coming later under the purview of the League. In the last three years all the most serious difficulties in the way of the League's normal activities have been removed and these rival bodies have ceased to compete.

The greatest advance to a state of real peace was made when the Dawes Commission settled the reparations question on the initiative of the United States. This was the capital example of the role that the U. S. A. may play in the interests of peace and of the League without formally taking the place that is kept for her at the Council Board. It was also a signal instance of the value of American and British co-operation. Great Britain had been struggling ever since the war in the morass of German default and French reprisal. The United States, in the person of General Dawes, removed the problem to another place and showed a way out. England followed with alacrity and last year saw French troops withdraw from the Ruhr and British from Cologne.

This matter settled, Germany could be admitted to the League. Nor was it so much a question of allowing as of keenly desiring her co-operation. Experience had shown that America will co-operate, even though outside: the Washington Conference was a beneficent instance before the Dawes Commission. But Germany outside was hostile and would remain so. The League can function freely with America's friendly though informal help: it could only limp along haltingly with Germany unreconciled.

Russia and Turkey now remain the only considerable powers in the world actually hostile to the League. In each case there are special circumstances which explain their attitude and may delay their admission. It will have been noticed that the signing of the Locarno Pact was followed immediately by a declaration by Great Britain that it was inspired by no hostile intent towards Russia, and by a still more pointed invitation by M. Briand to reconsider her attitude towards the League. In the case of Turkey the resentment will no doubt die down also, just in proportion as the detached portions of her Empire show themselves settled and content in the new regime. For Turkey, although victorious in her last war with Greece, had with Austria suffered the most territorial diminution in the Great War. Her outlying dependencies in Arabia, Palestine, Mesopotamia all fell away. The healing of their wounds will take time but there is no reason to doubt the establishment of a sound progressive Turkish regime in the territory left to her by the Treaty of Lausanne, and as their hope is realized, she will be more and

more inclined to take her place in the comity of nations at Geneva.

The course therefore both of general history and of the League of Nations which is now bound up with it, is much clearer at the beginning of the second quarter of the twentieth century than it has been for many years. The ravage of the Great War is being made good; the value and force of its greatest result, the League itself, are making themselves increasingly visible to all the world. There is no longer any cause to regard the League as an experiment or to be doubtful of its permanence or success. These are assured, and it now only remains for men of good will and long vision to consider how they can best strengthen its influence and employ it for the good of their own country in harmony with others. This is the statesman-like view which every one who knows the facts must accept, however much he may wish to secure certain reforms and avoid certain evils in his own or any other country with which his sympathies are bound up. India, the greatest reservoir of social feelings and institutions in the world, is bound inevitably to sympathize with the greatest institution which has made universal peace and brotherhood its motto. The League is the organ of these feelings and principles; it will act more effectively just in proportion as they grow among us. It is no super-state to impose decisions good or bad, upon unwilling subject states unless in the interests of all the rest but a clearing house of common human business, a voice of common humanity calling on us to attend to the interests of other men just as if they were our own.

AN EAST AFRICAN EMPIRE

By MR. C. F. ANDREWS.

MR. ORMSBY GORE has recently been saying before the English public some noticeable things. As he is an extremely able man, among the younger statesmen, with immense enthusiasm behind his spoken words, and also much informed intelligence, therefore what he has said deserves very careful note. It presents a new picture to the world of the British responsibilities in the twentieth century, which it is important for Indians to consider, as well as that British audience at the Royal Society of arts to which it was primarily addressed.

First of all, he considered in the light of his recent experience, while travelling from one end of East Africa to the other, two fundamental facts, which stood behind every problem of imperial statesmanship in that region of the world. The former of these was the lack of population over these vast areas, chiefly owing, he thought, to disease. The second was the lack of transport facilities, which made it necessary for every single load over vast areas, to be carried on the backs of the native population,—thus uselessly absorbing the already insufficient labour force.

If these two things could be overcome, then Mr. Ormsby Gore believed, that these tropical regions, with ample rainfall and sunshine and heat, together with an amazingly fertile soil, might produce sufficient raw material to supply Great Britain with all that she needed to bring back prosperity and to eliminate the present unemployment. Thus, for Africa's sake, and for Great Britain's sake, a problem had to be faced, which was of vast imperial significance.

Tropical Africa had to be free from decimating and enervating disease so that population might increase; and transport land to be developed by rail and road and even by aeroplane, so that the vastly, rich products in cotton, and oil, and maize, and even in mineral wealth, might be successfully brought down to the coast for the enrichment of Europe in return for what was done for Africa.

With regard to population, undoubtedly the facts are rightly stated. Tropical Africa is underpopulated. While Nigeria is teeming with population and production is increasing rapidly, at the same time in almost every province of Tropical Africa, including the Belgian Congo, there is a dearth of population. But this has been rendered more acute by the adoption of the concessionaire company system, which exploits labour on a large scale at a miserable pittance, instead of giving the labourer the great incentive of possessing his own property and being himself the producer, as he is in Nigeria.

Mr. Ormsby Gore, at this point, has not laid sufficient stress on this vital difference of the labour system, which was produced in one part of Africa depopulation, because the large European plantation system was employed, while in another part of Africa, abundant population is evident, because the small holding system had been adopted which gives the native African an incentive to work and to bring up children on his own estate in order to carry on the work. If Mr. Ormsby Gore had laid more stress on this fundamental difference of land-tenure, instead of dwelling nearly upon the civil effects of tropical

disease, he would have got nearer the heart of the depopulation problem than he has done. Dr. Norman Leys has shown in his book, called 'Kenya,' how depopulation takes place, simply because the labour system for the plantations discourages family life, and leads directly to the diseases caused by immorality which end in childlessness and sterility.

When Mr. Ormsby Gore deals with the question of transport he makes out the strongest case of all. It is becoming quite clear, that the interior of Tropical Africa cannot be opened up without railways and motors. The tropical fly and various epidemic disease-bearing insects make animal transport almost prohibitive. In no part of Tropical Africa has it been possible to use the ox or the horse for transport and the mule is scarcely more satisfactory as a transport animal owing to animal sickness. At the same time, except in Uganda, and a few other places, road-making such as will stand the wear and tear of heavy motor lorries is so expensive as to be almost prohibitive. But the railway once made, has proved itself not only a paying concern, but a marvellous saver of human labour. Where before half the labour force had to be used in transporting goods on people's backs, at enormous cost, with a railway the same goods can be brought down to the coast in a fraction of the time and at a fraction of the expense.

Facing then the two problems of depopulation and lack of transport, Mr. Ormsby Gore suggests that an immensely larger sum should be spent on medical and sanitary science and the kindred sciences of entomology and bacteriology, with regard to endemic diseases,

such as sleeping sickness and rinderpest and syphilis and malaria and hookworm and countless other ills, chiefly caused by insect pests, which could be exterminated, if only sufficient trouble was taken and scientific work accomplished. Then, when the country was much more free from disease than it is now, he looked forward to a vast increase of population both of men and cattle, and at the same time he would spend very large sums indeed on railway transport in order effectively to open up the country and bring goods down to the coast.

What Mr. Ormsby Gore has here outlined is immediately being taken in hand. The sum of £ 10,000,000 has already been granted by the British Treasury as a loan for railway extension. Nearly £ 1,000,000 in addition is immediately to be spent in Kenya on permanent Government Buildings. The medical and scientific grants have been increased beyond all recognition, and work is to be done in entomological laboratories on the spot which may solve many insect problems and at last change the face of the country. The struggle of man against the insect world in Tropical Africa is no longer going to be one of desperate and disastrous defeat, such as it has been in the past, but it is now going to lead on to victory.

When the whole scheme is examined, there are things that give one hope; but at the same time there is much to cause uneasiness and apprehension. For the aim is of the whole frankly selfish and exploiting. It is intended to bring riches to England and to help to put an end to unemployment. Such aims may lead to bad quick means being used that may defeat the real end in view,—just

as the rapid exploitation of rubber in Belgian territory led before to the hateful Congo atrocities. But if there can be an ever vigilant Press and Public, and a refusal to place the power in the hands of exploiting European settlers, as was done in Kenya, then results may be looked for which may be very valuable indeed, both for Europe and Africa. There may be mutual advantage to both sides, if the balance is held even and in this world of compromise and self-seeking this is sometimes the way in which material progress itself is effectively made, while more ideal plans, splendidly conceived, may break down for want of a solid economic basis on which to build them up.

But, it may be asked, what has India to do with all these schemes for an East African Empire? How does India come in?

There are two things that touch India very nearly indeed. The former of these is that these vast spaces in East and Central Africa must never be shut out from Indian immigration; for India is so rapidly filling up in population (and the rate is likely to become still quicker when infant mortality decreases) that it is absolutely necessary to find some outlet for the future that is comparatively close to India itself. Malaya and Ceylon and Assam have so far proved to be valuable outlets for Indian over-population. But these places are rapidly filling up and Malaya is likely to be more and more occupied by Chinese. When these places are no more able to be used for the over-spilling of India's millions, the vacant places of Africa remain. But there are ominous signs of a hardening policy against the Indian in every part of British Africa. On the other hand,

the very development of such vast areas, with their scanty population, may necessitate such a large demand for Indian artisan and agricultural labourer, that in spite of the present opposition to Indian immigration practical considerations may prevail over racial prejudice and Indians may still be admitted.

The second point, however, at which Mr. Ormsby Gore only faintly hinted, may in the long run be most important of all to India. For he seemed to suggest that Great Britain's pioneer work in India was nearing its end and that it was time to turn to a new task which had to be undertaken. In this connection, he made a comparison with India showing that this undeveloped portion of Africa was even greater in extent than India, as a country, and that it might form the new task before the race of adventurous British pioneers to fulfil. Just as pioneer work of a remarkable character had been done in North America in the eighteenth century, and in India in the nineteenth, so Africa was to be the field for the pioneers of the twentieth century. He suggested that this form of pioneer work was the special gift of the British as a race and that they should turn to Africa and not loiter too long in India.

Mr. Ormsby Gore did not himself say all this: but there was a hint of it: and it is being widely and openly said in England and Scotland and Ireland. Indeed, it is this very thought that has made the fascination of the 'White Kenya Highlands' idea to so many adventurers from the British Isles, who prefer to go there and run terrible risks of economic failure rather than go out to certain success in Canada or Australia.

Again, I ask, what has India to say to this? Much, every way, but especially will it be necessary to claim that in such a vast undertaking in the Tropics it would be fatal to rely on the energies of the white race alone. There would be ample room for the invaluable aid of Indian doctors, Indian scientists, Indian engineers, Indian military police for keeping the peace, side by side with whatever

supply of capable and energetic men the white race might be able to send. Even if India is left by the white race to work out her own destiny, it could be for the good of India, and of humanity that some of her over-flowing intellectual and technical skill should be employed outside her own borders in adventurous pioneering work in Africa.

THE NEW IRISH SETTLEMENT

By ST. NIHAL SINGH

FOUR years after the conclusion of the instrument which created the Irish Free State, a triangular Agreement has been signed which ultimately, if not immediately, will have the effect of taking Ireland out of British politics. It, therefore, is a landmark in the history of self-governing institutions in the British Commonwealth of Nations, and calls for serious study on the part of all those Indians who are desirous of seeing their country converted from a "Dependency" or "semi-Dominion" into a self-sufficing unit of that Commonwealth.

The legislative measures, giving to the Agreement the force of law, as passed by the three Parliaments concerned, are brief. They must be read in conjunction with the statements made in and out of those Parliaments by the statesmen who negotiated the instrument. The essential features of the new Agreement may first be set down:

The Irish Free State—that is to say, the 26 Irish Counties situated in the East, South, West, and North-West portions of the Island, has surrendered its claim to the adjustment of the boundary between it and "Northern Ireland," i.e., the six Irish Counties in North-

Eastern Ireland which constitute a partially self-governing province of Great Britain. In surrendering that claim it has secured the consent of His Majesty's Government to withdraw any and all claims which that Government could establish, through negotiation or arbitration, in respect of the Free State's portion of the Public Debt of the United Kingdom, and the war pensions, as stipulated for in Article 5 of the original Anglo-Irish Treaty of 1921.

In waiving that right Mr. Baldwin and his colleagues have managed to transfer from their own shoulders to those of the Free State Executive all liabilities for compensating owners of property destroyed since January 1, 1919—during the time of intensive conflict popularly known as the "Black and Tan" period, which preceded the constitution of that State. They have further persuaded the Executive Council of the Free State to seek the consent of their Parliament to increase the scale of compensation payable to the Irish "Loyalists"—those Irishmen who, in the old days, were anti-Home-Rulers, and some of whom remain unreconciled to the new state

of affairs in their country. The disbandment of the bulk of the armed forces known as the "Special Constabulary," following the conclusion of the new Agreement, promises to relieve the British Exchequer of further liability in that connection.

Such disbandment *pro tanto* makes "Northern Ireland" less dependent upon the bounty of His Majesty's Government. Sir James Craig and his colleagues have further succeeded in persuading the Government of the Free State to waive its claim for the setting up of a council for the administration of certain affairs, such as railways and fisheries, common to both parts of Ireland, to which the original Anglo Irish Agreement entitled it.

A provision has been made for the Executives of the two portions of Ireland to meet from time to time and to confer with each other upon matters of common interest. That provision does not, of course, have statutory obligation, and its working depends upon the goodwill of the parties concerned.

From this summary it is apparent that of the three parties, Ulster has benefited the most. It has succeeded in keeping its territory intact. It has further been able to improve its legal position by the amendment on the part of the Free State of its right to interfere in certain of its affairs. (It is to be noted that the Anglo-Irish Treaty did not give "Northern Ireland" a similar right in the Free State.) It has further more relieved itself of considerable financial obligation in connection with the maintenance of the Special Constabulary. The Chancellor of the British Exchequer, on behalf of His Majesty's Government, has agreed not only to pay the outstanding grants asked for towards meeting

those charges, but has also undertaken to waive three-quarters of a million pounds due from "Northern Ireland" to the British Treasury in respect of arms and equipment for that Constabulary.

Next to "Northern Ireland," Britain benefits. The authority created by the Act of 1920 to administer that portion of Ireland which lies across the Irish Channel, at its nearest point, remains in undisputed possession of all the areas constituted into "Northern Ireland," which, in turn, remains a province of Great Britain. The financial claims against the Irish Free State which it has abandoned were of a dubious character. The Treasury figure of £150,000,000 was expected, according to the Secretary of State for India, to be whittled down to £40,000,000—and in view of the impoverished condition of the Free State finances, Britain would have laid itself open to being considered a "shark" if it had insisted upon collecting even that attenuated bill, and thereby rendered Ireland bankrupt. The Chancellor, on the other hand, will benefit in two ways:

Firstly: by making the Free State bear the expenses of destruction for which the British were responsible;—say £5,000,000, at the very least and

Secondly, by not having to make grants in aid of the armed forces maintained by "Northern Ireland" on account of the unsettled boundary issue.

The Irish Free State, it must be remembered, has concluded the arrangement to avoid a much worse alternative. The Feetham Commission was expected to deprive it of valuable portions of its territories, giving it, in exchange, poor areas. The financial

liability which that State feared might accrue to it from the original Treaty was, according to the Finance Minister of that State, far in excess of that now assumed (£5,000,000). As to the provision which gave the Free State the right to interfere in certain affairs of "Northern Ireland," that State could not have enforced its right without bloodshed.

The new Agreement makes the partition of the Island permanent. It opens up, on the other hand, the prospect of the two Governments abandoning their bellicose attitude towards each other and even of co-operating in affairs of common concern.

The people living in the border areas who were anxious to be transferred from one authority to the other, will now have to resign themselves to their fate. The Irish Free State has given to its minority, which, in the old days, was anti-Nationalist—treatment which every impartial observer considers to be generous, and even over-generous. If the Nationalist minority in the "Six Counties" receives equally generous treatment, much of the friction may disappear.

Two important issues arising out of the Anglo Irish Agreement still remain to be settled. The spirit of mistrust which pervaded the atmosphere in No. 10, Downing Street, when the original negotiations were being carried on resulted in the reservation of control over of "coastal defence by sea of Great Britain and Ireland" until such time as "an arrangement has been made between the British and Irish Governments whereby the Irish Free State undertakes her own coastal defence." Irishmen sensitive about their national dignity naturally dislike that limitation.

The second issue is even more formidable. Every person elected to either House of the Irish Free State Parliament is compelled, in virtue of Article 4 of the Agreement, to subscribe to an oath which promises "true faith and allegiance to the Constitution of the Irish Free State as by law established," precedence over faithfulness to "H. M. King George and his heirs and successors by law." At least 40 per cent. of the population of the Free State has conscientious objections to subscribing even to that formula. Mr. De Valera and his 46 followers who have been duly elected to the Dail refuse, in consequence, to take their seats. Because of their Non-Co-operation, there is much unrest in the country, which impeded both material and moral progress.

No one has yet been able to suggest a way out of this difficulty. Mr. De Valera's own suggestion of "external association" with the British Commonwealth of Nations is open to many grave objections, and has, moreover, been put before the British Cabinet and rejected by it.

Any Executive Council of the Irish Free State which is successful in finding a way out of this difficulty will, do so at the cost of its own life. With the Republicans in their seats on the Dail it will not be possible for the present Executive Council to enjoy the clear and decisive majority which it now possesses, and on an important issue it may find itself defeated. Such development, however bad it may be for a set of individuals now or hereafter in power, would be good for the country. The presence of effective opposition in any legislative assembly gingers up the Government of the day—makes it accomplish its will through suasion rather than through dictation. Not until a re-alignment of political forces providing an alternative Government takes place in the Irish Free State will that State reach the maximum of efficiency in administration.

Propaganda Work for India in England

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BY

MAJOR D. GRAHAM POLE,

(Hon. Secy. British Committee on Indian Affairs.)

FREEDOM is the birth-right of every human being and of every nation.

own benefit and intend to stay there for the same purpose.



MAJOR D. GRAHAM POLE.

Believing that, some of us in England have taken upon ourselves the task of trying to convert our fellow countrymen to the idea that Indians and not Englishmen are the right persons to decide whether India is fit for self-government, and what the nature of that self-government should be. The argument that we are trustees for the down-trodden masses has been exploded by the fact that the masses are no less down-trodden after one hundred and fifty years of our rule and a good deal less well educated. Then again one finds in some Indian States, under Indian rule, education on a much higher level than obtains under the British Raj. The die-hard element in England has to a great extent given up the "trustee" argument and frankly states that we are in India for our

Propaganda in England in the cause of freedom is popular. Every Indian speaker who has toured Great Britain lecturing on Swaraj for India will admit, that, whereas he meets with appalling ignorance about India and Indian conditions and problems, he meets with nothing but sympathy most cordially expressed for the idea of India's freedom and Swaraj. Why then the delay in its being granted by Parliament? The reason is simply that no measure of this nature can be passed through Parliament unless there be a great measure of popular approval or general desire for it. That can only come by knowledge. India is some six or seven thousand miles away from England and the ordinary Englishman, like the ordinary Indian, is interested chiefly in the problems and difficulties that lie at his own doors and has little time or inclination to give to problems of a people so far distant. This lack of knowledge can only be overcome by propaganda, by lectures, debates, pamphlets, books and newspaper articles. If we could keep up a constant stream of these throughout the whole country for even two or three years the battle of Indian Swaraj would be won. But there are only a few of us to do it, and we get little or no help to speak of from India. Indian Swaraj can only come by one of two methods, either by a Bill passed by the British Parliament or by revolution in India. The second method is unthinkable and in any

event would result in untold suffering for the masses. The only alternative then is a Bill in the British Parliament. Such a Bill has been produced with a fair measure of backing from members of all parties in India. The Commonwealth of India Bill has had its first reading in Parliament and that or any other Bill would be sure of success provided there were a fair measure of unity behind it in India. But the Indian parties are divided. Their members are much more anxious to exploit the differences that separate them from other Indian parties than to unite on presenting a solid united demand to England. There are too many politicians in India and too few statesmen. What is badly wanted is a few prominent Indians who are ready and willing to work more for India than for the particular party label they, for the moment, wear. One cannot but realise that in India many of the politicians are much more determined to retain their seats in the Assembly or Councils than they are to attain Swaraj for their Motherland. Once they do determine that Swaraj, with a well thought out and definite scheme, is their aim, and that it is not only worth working for but that it is worth sacrificing for, they will take a larger view and assist us in our propaganda in England. Of what use are the many parties in India if they merely result in postponing the coming of Swaraj? Cannot these mere internal party differences be laid aside until Swaraj is won? After you have succeeded in that one big achievement it will be time enough to go into the details on which you differ.

Wake up India. Let your statesmen arise who are big enough to forget self and party

and strong enough to inspire the country with some of the united spirit that directed the eyes of all the world towards it during the days of the late War. We in England will try to do our part. We have offices just opposite the House of Commons where we receive week by week and go carefully through Indian newspapers from all parts of India. From these we draw up paragraphs for the press and, even more important, frame questions for Parliament. There is no better method of bringing India before the public eye than by questions asked in Parliament. We send lecturers to different parts of the country. We print and issue to Trade Unions and political organisations many pamphlets, and are constantly at the beck and call of Members of Parliament and Trade Union leaders to supply them with reliable information about India, politically and industrially. All this means much correspondence, great organisation, many workers and quite a good deal of expense. Much of the work could be done in India to assist us towards greater efficiency in London. India too should surely be prepared to pay some of the expense of this work in England. With more money we could do much more than we do at present. Does India think it worth while? Are Indians really interested in the obtaining of Swaraj, or merely in talking about it in India? Every single Indian is personally responsible for helping or hindering our work in England for India. He that is not with us is against us. Where do you stand?

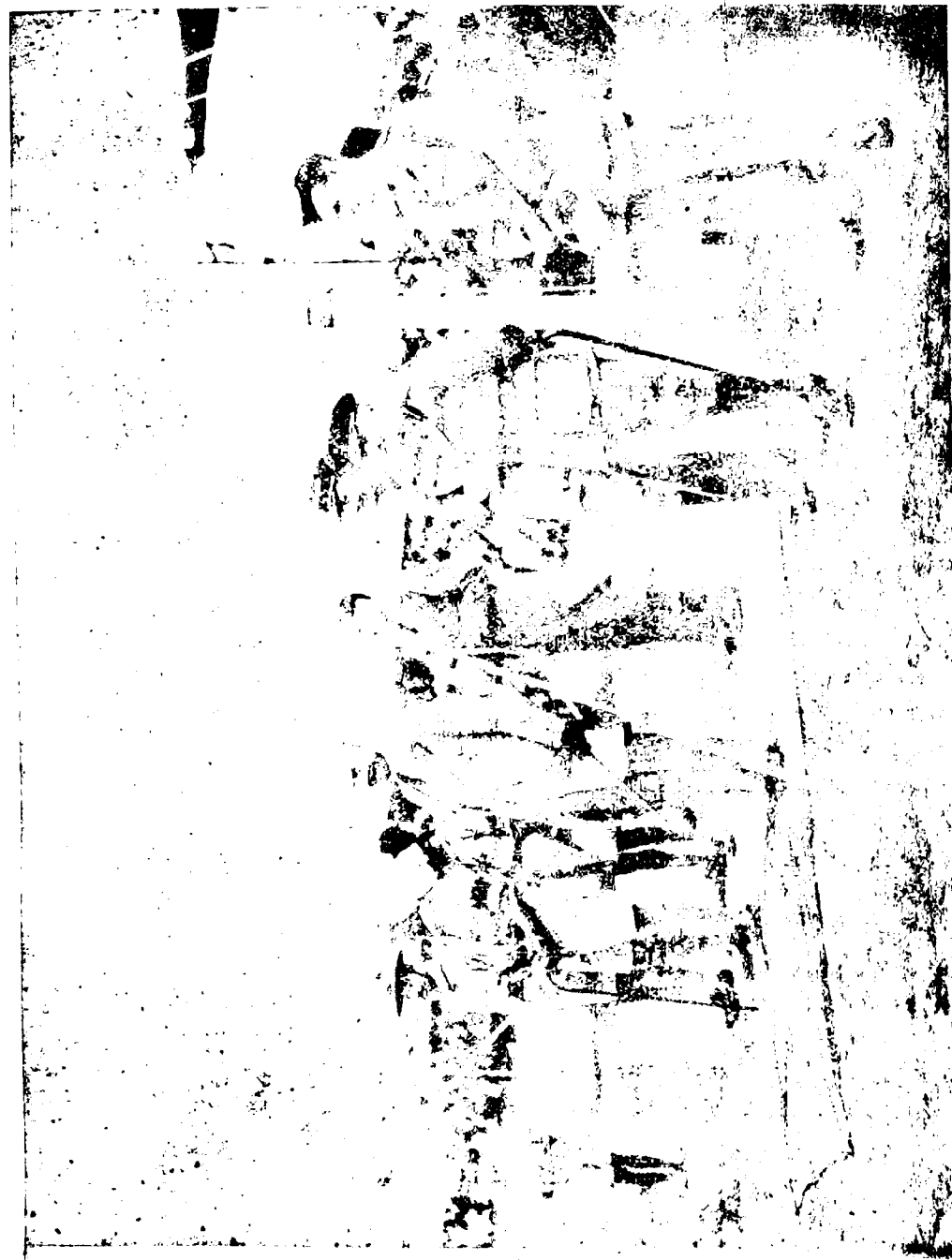
The Significance of the Jamboree

BY

THE HON. MR. JUSTICE M. VENKATASUBBA RAO.

THE Scout movement in India has now become more popular and the Scout activities more extensive. The growth of the movement, in my opinion, must be measured by the extent the members of this brotherhood have really been influenced by the true Scout spirit. The great Jamboree at Madras has given a fresh impetus to the movement. At this gathering met on terms of friendship, young men from all parts of the country, from Travancore and Cashmere, Ceylon and Baluchistan. The Jamboree revealed to many who till then had a very vague conception of Scouting, the wonderful potentialities of this world-wide movement. The word Scout is no longer an unfamiliar term, but its aims and ideals are understood and respected. Men have come to learn that service and sacrifice are the watchwords of this movement, that they are in fact the foundation stones of the whole edifice. What was it that distinguished the great Jamboree? The spirit of service and the spirit of sacrifice which lie at the very root of the Scout conception, were manifest at all times and in all places in this great gathering. Scores of young men put aside all thought of self and manfully worked for the success of the Jamboree day in and day out. More than 3,000 boys found themselves in a strange land, but they were made happy and their comforts were attended to and they left the great City praising the Scouts of Madras. For a long while, the self-denial and the devotion to duty which characterised our Scouts will be remembered all over the country.

Every movement has to pass through two stages. First, the stage where those that originate it, have to overcome prejudice and obtain recognition. I may confidently assert that we have now passed this stage. Sir Robert Baden Powell opening an Educational Conference the other day, said that the movement already numbered two million members and that it was daily growing. Speaking of our own province, I can from my personal knowledge testify, how in the space of two years the movement has gained ground and is to-day a recognised force in the land. A Scout is no longer regarded in the light of a boy wearing a strange uniform and therefore an object of amused interest. His mission in life, his aims and ideals are now well-known. The Scout conception is to-day recognised as one of the finest contributions to the great and noble thoughts that dominate the world of to-day. Of the Youth movements, and there are a great many, the Scout movement occupies the foremost place. It has spread far and wide and every civilised country has given it a warm welcome. We have therefore passed the first stage. Now it is our duty to keep it pure and to keep it freed from all corrupting influences that tend to make the movement deteriorate. After a movement has gained a firm footing, it enters upon the second stage. If sufficient care is not taken, it gradually declines and—corruption sets in, the central principles, the basic conceptions are forgotten, the substance is lost sight of and the shell alone remains. While words, phrases, formulae and costumes remain,



THE MADRAS JAMBOREE: H. E. Lord Goschen, the Provincial Chief Scout visited the Jamboree and watched the Display of Scouts. His Excellency is seen here with the Hon'ble Sir C. P. Ramaswami Aiyar, The Hon'ble Mr. Justice Venkatasubba Rao, General Ponsonby, Col. Balfour, C. I. E., Mr. Conran Smith and other distinguished visitors.

(Block: Courtesy of New India.)

the ideals for which the thing stood, the great aspirations and the lofty aims become a thing of the past. Now that we have passed the first stage let us beware that the purity of this movement is not lost and that its name is not tarnished.

How is this great end to be achieved? I shall propose three methods. Let each Scout ask himself every day of his life, what he has done to deserve his being a member of this great brotherhood. How far has he been loyal to the Scout Law, what has he done to reach the ideal or has he fallen short of it? Let each Scout continually subject himself to a process of introspection, close self-examination and render faithful answers to these questions. Let him remember that Scout spirit consists in actual work and not in high-sounding maxims. Let him remember that in acts great as well as small he must be imbued with the spirit of the movement.

Secondly, it is the duty of every Scout to bear in mind that Scout activities are not to be confined within narrow bounds, but that Scout work on the contrary is as broad as humanity itself. It is not sufficient that a Scout can point to some routine Scout work accomplished or claim credit for certain definite acts of service or charity. Wherever your lot may be cast there you have opportunities for service. A Scout may be a humble schoolmaster in a remote village or a lawyer unknown to fame in an equally far away corner or he may be a petty trader in an insignificant town. Whatever his occupation, a true Scout must so live as to manifest in every act the true Scout spirit. Of the many fine things Sir Robert Baden Powell

has said, his following utterance is full of meaning: "The aim of the movement is to teach a boy *not merely how to make a living but how to live.*" Whatever business a Scout may undertake, his conduct must be the true expression of the spirit of this movement. Let the Scout-spirit guide him, ennoble his acts and inspire his activities.

To keep the Scout movement always pure and bright, I have to make yet a third suggestion. There are activities all over the country directed to the betterment and uplift of mankind. I ask the Scouts to actively identify themselves with one or other of these enterprises. If you find a band of men working for improving the lot of the poor, the ill-fed and the ill-clothed, let the Scouts of the place actively associate themselves with the undertaking. Or, is there an organization for the caring of the sick and the infirm? Or again, do you find work done in the prisons? It may be that a movement is set afoot to improve the lot of the depressed classes. It matters very little what the kind of activity is, so long as it is directed for the commonweal. It is the duty of the Scouts to help forward every movement of this kind. If possible, let them march in front, if not, let them be content with giving what help they can. But it is pre-eminently necessary that they should identify themselves with some movement which is working for the uplift of humanity. Then and then only, a Scout will be worthy of the great body to which he has the honour to belong and then and then only he can justify his existence as a Scout.

M. A. N. HYDARI

BY PROF. R. SUBBA RAO.

(The Osmania University).

BIRTH AND EDUCATION

MAHOMED Akbar Nazarally Hydari* was born in Bombay on the 8th November 1869. He inherits the living traditions of a prosperous home, whose gates



M. A. N. HYDARI

were ever wide open for the needy and whose atmosphere was elevating with religious ardour. His Arabian ancestors seem to have come to Bombay in the pursuit of business. They were simple, God-fearing Mahomedans, shrewd and adventurous businessmen. They

* From a sketch prepared for the volume on Eminent Mussalmans just published by Messrs. G. A. Natesan & Co., George Town, Madras, Price Rs. 3. To Subscribers of the Indian Review, Rs. 2-8.

kept up their relations with Arabia, even after they had built up large concerns in Europe and the Far East. They early recognised the benefits of English education. The maternal great grandfather of Mr. Hydari had sent his sons to study in foreign lands and they afterwards became successful in various walks of life. Mr. Hydari's father himself made six voyages to China where he developed large business interests. The boy was put to school and very early in his scholastic career was initiated into English and Latin. At the age of 14, Mr. Hydari passed his Matriculation and he took his B. A. Degree with University Honours when he was only 17.

OFFICIAL CAREER

Mr. Hydari began his official career in February 1888, in his 18th year. He appeared for the competitive examination for the enrolled list of the Indian Financial Department and passed with distinction. He was posted successively to Nagpur, Lahore, Calcutta, Allahabad and Madras, and wherever he was posted, he did excellent constructive work, especially in the field of Education. He was then appointed in the Indian Finance Department on special duty as Examiner of Government Press Accounts. As a result of investigations he devised a new scheme of Press Accounts which is still in force.

IN HYDERABAD

In October 1905, the Hyderabad State requisitioned his services as Accountant-General. Mr. (now Sir) George Casson

Walker was then in charge of the Finance and Mr. Hydari was invited to assist him. It was the period of transformation for the State Finances. The old order of things was giving place to modern, scientific organisation. Two years later he was appointed Financial Secretary; and from April to October 1907 he was called upon to take independent charge of the entire Finances of the State, while Sir George Casson Walker was on furlough in England.

The creation of a Famine Reserve, the appointment of an Educational Advisor to survey the present position and future programme of Public Instruction, the development of the Mahbubia Girls' School on special lines which make it probably the best school of its kind in India, the institution of Hyderabad Civil Service Examinations, and the recommendation to secure Sir M. Visveswarayya to draw up a scheme of flood protection, drainage, and city improvement works are some of the good things for which Mr. Hydari as Financial Secretary, was mainly responsible.

AT THE HOME OFFICE

The need for a well-informed man, calm and collected was keenly felt in the administration and the Nizam's Government transferred Mr. Hydari, in July 1911, to the Home Office as Secretary to Government in the Judicial, Police and General Departments. Apart from the general direction he gave to the policy of various departments under his charge, his administration was marked by solid work of a constructive nature. In the Judicature prompter disposal of cases, especially extradition cases, was effected. The magnificent buildings of the High Court

were planned and finished during his tenure of office. The re-organization of the Medical Department, encouragement to Doctors with special qualifications, help to the Leper Asylum of Dichpalli, reform of plague measures, the construction of permanent health camps and the improvement of the Unani Medical Department are among the fruits of his enlightened policy. But it is in the Educational Department his achievements are most noteworthy, supported by the zeal of the present enlightened ruler to promote learning and all else that may contribute to the welfare of his subjects. A firm believer in education, Mr. Hydari saw in his new office something like a special mission for which he was chosen. The expansion of Public Instruction in all grades, which followed, is phenomenal. Before Mr. Hydari became the Education Secretary the Government grant was only a little above 10 lakhs. It is 72 lakhs now. The Government schools and scholars in the pre-Hydari epoch were, in round numbers, 900 and 60,000 respectively. To-day they are 4,100 and 250,000. But that is not all.

THE OSMANIA UNIVERSITY

The crowning glory of his Education work is the establishment of the Osmania University and the Translation Bureau. He boldly transgressed the customary bounds of Indian Education, by making the vernacular the medium of higher instruction. By so doing he effectively did away with the unnatural environment and alien character of Education in our institutions, facilitating a progressive continuity and living unity of the domestic life and public instruction of a student; and furthermore relieved the student

from a lot of the mental load that involved in mastering a foreign tongue, the energy thus released strengthening his powers of assimilation.

THE CRITICS

This "Novel experiment" as H. H. the Aga Khan called it, has now been going on for nearly six years with increasing success. Facts have dispelled the misgivings which were felt by some upon its first foundation and its supporters are encouraged by the growing enthusiasm of the staff and students and the generous recognition which the University has justly won not only from the people of the State, but also from the educational world outside.

FINANCE PORTFOLIO

In February 1920, Mr. Hydari reverted of his own account to British service and was posted as Accountant-General, Bombay. But his services were again requisitioned by His Exalted Highness the Nizam in June 1921. He took over from Mr. R. I. R. Glancy, I. C. S. who reverted to the British service, the Finance Portfolio with a seat in the Executive Council—the position he at present occupies. Controlling the entire finances of the State Mr. Hydari, now, seems to be anxious to effect such reforms as will give the Exchequer a permanent balance and a productive tendency. His Exalted Highness the Nizam has graciously recognised his work which has added to the fame and honour of the State and has bestowed on him the title of Nawab Hydar Nawaz Jung Bahadur. Mr. Hydari has also been appointed by His Exalted Highness to a seat on the Railway Board, London, as an Official Member—a coveted privilege which no Indian has ever

before attained. It is hoped that he will continue his services to the State till the great questions of Railways and other development works are satisfactorily solved.

SOCIAL ACTIVITIES

His social and educational activities date from the very beginning of his service. He realised from the very first that without a real and solid rapprochement between the Hindu and Moslem communities progress on truly national lines was impossible. In an essay which he wrote some 17 years ago he says:

I can conceive no nobler work to which an Indian can consecrate himself than that of cementing the hearts of the diverse races and nationalities of our vast continent into a solid and united whole, bound by a union that is not merely a superficial one, or that merely enables the Hindu and the Mussalman, the Parsi, and the Christian to regard each other on sufferance or even with a species of benevolent neutrality, but a living and active union, whereby they come to look upon each other as brothers working for the cultivation and progress of their common heritage.

This same appeal for comradeship between the different sections of the Indian Commonwealth runs through most of his speeches and is also expressed in his actions and in his friendships. In his Presidential speech before the 21st All-India Mohammedan Educational Conference held at Calcutta, he voiced the same appeal with a beautiful richness of imagery:

It will not be the growth but the death of Indian Nationalism if the Mussalmans of India fail to be impressed by the greatness of Asoka, Chandragupta, or filled with pride and joy at the immortal frescoes of Ajanta and the sculptured monuments of Ellora, or fail to derive fresh inspiration from the glorious songs of Jayadev and Tukaram, or find food for deep and satisfying thought in the discourses of Sri Krishna and Gautama the Buddha. It will not be the growth but the death of Indian nationalism, if the Hindus are not filled with pride at the architectural splendours of the Moghuls and the Adil Shahis, at the political achievements of great rulers like Sher Shah and Akbar, at the fine heroism of noble queens like Chand, Sultana and Nur Jahan, at the liberal statesmanship of devoted ministers like Mahmud Gawan and Abul Fazal, at the wide learning of scholars like

Al-Beruni and Faizi or at the inspiration of poets like Amir Khusrû and Ghalib. It will be a sad day indeed if the minds of Hindus and Mussalmans alike are not stirred with the high and noble aims of the Viceroys like Mayo and Ripon, of administrators like Munro and Elphinstone, of friends of India like Fawcett and Bright, of Missionaries like Hare and Miller. For, all these and many more, whether Hindu, Mussalman or Christian, loved India and worked for her.

In his labours for female education and female emancipation, he found a constant and staunch supporter in his wife. He married in 1893 the daughter of the late Mr Haji Najmuddin Tyabji, a great Arabic and Persian scholar, and head of the old and well-known firm of Tyabji and Co. Mrs. Hydari was the first Moslem lady in the Bombay Presidency to give up *purdah*; her example has since been followed by many

other Mohammedan ladies. Her services in connection with the disastrous floods of 1908 earned for her the then unique distinction for a lady, of the Kaiser-i-Hind medal of the first class, and her relief work in the plague and influenza epidemics will long be remembered.

Taking a live interest in all forms of intellectual and social activities, no man of letters, Indian or European, fails to find a ready welcome in his house or calls for his help in vain. Such is the man Mr. Hydari whose life we have attempted to portray in these brief pages. His work is a worthy monument to his love of his country.

Impressions of the South African Position

BY MISS. S. M. WARNER.

IT is a simple matter to express complete sympathy with the Indians in South Africa in their difficult position, and particularly with their protest against the unjust Asiatic Bill, but to deal clearly with the various factors involved is far from easy.

South Africa is a land of problems, and especially of racial problems, and the situation in which the Indian community is placed is the result not so much of direct prejudice against Indians as of the interaction of the strains and difficulties which are inevitable in the process of welding Indians, Malays, colonial and Holland-born Dutch, British, Cape-coloured, and many African races into one harmonious nation. According to the political party in power, British or Dutch have been given first consideration. All must be considered equally before there can be hope of a final settlement.

At present there are especially gulfs of misunderstanding and antagonism between the Indian and European sections, and between the African and Cape coloured and both of these.

The writer's impressions of the Indo-European difficulties obtained during seven months' stay in Natal may be briefly outlined as follows: They are either social, between individuals, or economic, between the two sections as a whole. The attitude of the Europeans is entirely dictated by fear—fear of lowering their social status and standard of living, fear of inter-marriage if white and brown children are closely associated in education or play, fear of competition in trade. Behind this there is almost complete lack of knowledge of the peoples of India.

South Africa as a European colony is a new, raw country, with a climate and environ-

ment which are not conducive to mental energy. Thus new ideas take a long time to permeate the general consciousness, while even more than in older countries there is lack of effort to reach the truth of questions that arise. For example, there is a widespread belief that the Indian community is strongly opposed to the new schemes for improved sanitary conditions, and to the bearing of a share of the expense involved. Nothing could be further from the truth. The point at issue is that of taxation without representation, a condition intolerable to Europeans, who should unite in protesting against such a violation of their accepted principles of justice.

Again, a surprising number of Europeans still think that the only Indians in South Africa are of the coolie class—certainly they still form the very large majority—and are blind to the presence of a number of well-educated Indian men and women whose friendship they should rejoice to win and welcome.

This partly accounts for the discourtesy to which one is ashamed to see Indians subjected, yet which has one excuse. The African races are at many stages of civilization, and while some are fully entitled to meet socially educated Europeans, many are not. The partly-educated African town-dweller has often lost the good qualities of his native kraal life, and learnt only the vices of a European environment. He recognises a colour line, but naturally does not understand the difference between people of his own race and those of India. Thus, a conversation with an Indian friend in a public street brings a serious risk of insult from Africans of this type to which many who are

really sympathetic do not care to expose themselves.

The economic problems are very real, but South Africa must realise that the world-wide system of false values is responsible, and learn not to lay the blame on any one section of the community.

With her many crudities, South Africa badly needs beauty, culture, and spirituality, but these royal gifts which are India's inheritance have not yet been brought to her shores. Instead, the houses of corrugated iron, with petrol tins for utensils, are accepted as a matter of course by those who should insist on an environment of beauty. There is no *vine* player in Natal but there is much materialism. There are many who have never seen India, and some who speak no Indian language, and know nothing of her culture, art, and traditions. These should be kept alive with pride and joy, that India's own note of culture may be contributed to the developing civilization, with no imitation of second rate Europe, such as is now seen.

South Africa must be taught that she can look to her Indian citizens for the enrichment of her artistic and spiritual life, and it is a cause for rejoicing to see the idealism of the vernacular schools preparing the new generation for this work.

There is great need for an Indian University in South Africa, but under existing conditions, for which no one country or government is responsible, there would not be nearly enough posts available for its graduates. Mar palliatives might be suggested, but no solution save the building of a new social structure a foundation of true brotherly feeling a mutual understanding, with a material basis of universal economic reform.

May the present crisis soon be wisely passed, and the men and women of South Africa, erasing the word 'colour' from their thoughts and feelings, work on together until their country is led to the full realisation of her potential greatness.

CURRENT LITERATURE

BY PROFESSOR P. SESHADRI, M. A.

(The Benares Hindu University.)

"I have followed the tiger through the jungle and sailed on the Narbada, swum in the Ganges and climbed to a height of fourteen thousand feet, galloped through streams along the Concan shore and followed the polo ball on my pony in Guna. In the same week I had interviews with the Viceroy and Mrs. Besant. And my life in India was a long record of the reception of kindness and hospitality and the formation of friendships. It is to such that I owe the knowledge of India which guided me through my hours in the Bodleian, the British Museum, the Vatican and the India Office Library." With this somewhat ostentatious statement of qualifications, Mr. Robert Sencourt presents his *India in English Literature* (Simpkin, Marshall, Hamilton, Kent & Co., Ltd., 188s.) which is a study of the treatment of India in English literature. Mr. Sencourt has not only dealt with such well-known poems on Indian subjects as Moore's *Lalla Rookh* and Southey's *Curse of Kehama*, but has also hunted up a number of stray references to Indian subjects which are interesting. He has also examined historians and writers of fiction who have concerned themselves with India. If Mr. Sencourt does not write anything illuminating or profound on Indian themes, he has at least brought together a certain amount of valuable material which will always be useful to those interested in India.

In spite of what some critics may say about the fruitlessness, or even the undesirability of Indians trying to express themselves in English verse, their number is growing large and many of them can write with

charm and ability, if not with great distinction. *Malati Lata* by Mr. D. Madhava Row (Heath Cranton Ltd., London) is a production from such a writer and will receive an appreciative welcome from all discerning students of literature. His lyrics are full of fine emotion and his grasp of poetic vocabulary is more than full of promise. Here are some lines from a sonnet of merit, though it is obviously an imitation of the well-known sonnet on the *Soldier* by Rupert Brooke:

If I should die think that some fair flower
Has faded in the light of its own smile;
That the fragrance of these after-years erstwhile
Was blown on a desolate land for a brief hour;
That those auroral colours of a young dawn
Made the daylight of this earth blithesome and gay
And in its whiteness blended, there to stay;
That passing men heard past a dying swan.

The author has a number of attractive poems on Love and it is hoped that his *Satiety* is no indication of the stopping of that source of inspiration in the future.

Through limpid glories of mellowing skies
I wandered, a fair creature on a fair tide,
From lands of old-time melodies did glide
A soft whisper of woman's voice. Eyes
That held the liquid depths of life did swim
Through haze of maiden loveliness. Once more
In laughter-peals came warm girl hearts. I bore
On the pathway of men a joy to the brim.

It is rather a violent transition from this author's endeavours at classic-dignity to the humorous and miscellaneous *Anglo-Indian Verse* of 'Anglo-Indian' (Srinivasa Varadachari & Co., Madras.) 'Anglo-Indian' however knows India thoroughly and has, besides a sense of broad humour, very keen powers of observation which render his poetry instructive in the extreme. There is rollicking fun in his stories:

Kushamatali Khan was he,
And she the fair Bismillabi.
The Kazi, right and tight had linked 'em
In Nikas 'juris vinculam'.

His devices to subdue his rebellious wife however fail in the end! There are a number of vivid sketches of Indian life which will be appreciated very much by all readers.

Another aspirant to fame in Indo English Literature is Mr. S. S. Chordia, M. A. who has brought out two attractive little volumes, one of Sonnets and another of Short Stories, both of them introduced to the world with appreciative forewords by Mrs. P. Biggane, M. A. (London). In *Seekings and Other Poems* (The Indian Press, Allahabad,) he shows considerable mastery over the sonnet form and is as at home in the poetry of Nature as he is in that of Love. He has out-watched the night :

The sweet lark sang the twinkling stars to sleep,
The bright-robed Usha sought the eastern skies
The air was languid with the lover's sighs,
Which gently roused the beauteous vale from deep
Dream of moon-silvered mists and moon-kissed
frost.

He has gazed on the Taj by moonlight and drunk its beauty and romance :

In moon-light sandal-scented gleams the Taj,
Taj star-in-wrought, a swallow circles light
In lunar radiance round the dome.

and he knows the Jagmandir at Udaipur :

The azure of the sky aflame with gold
Soon faded when the twilight shadows wore
The evening dusk.

He has sat by Fateh Sagar in that ancient city :

Beneath the cloud cool jasper skies of June
Shine faint the corn-clad fields, green hills and dales
In Sura's silver gleam; the full-moon pales
Within the opaque blue.

The same author's *Divine Indifference and other stories* (The Indian Press, Allahabad) contains many pretty pictures of Indian Life and holds the attention of the reader, if not by the interest and excitement of the plot, but by vividness of portraiture.

It is significant of the growing interest taken in India in recent and contemporary

English drama that Indian Universities should have begun to prescribe Galsworthy and Bernard Shaw and an Indian Professor of English, Mr. R. Sadasiva Iyer, M. A. of the Willingdon College, Sangli, should have written an *Introduction to Galsworthy's Plays*. Though the immediate occasion for the writing of the book is that students of the Bombay University have to study Galsworthy's *Joy*, *The Silver-Box* and *Strife* for B. A. Examination, it can be read with pleasure and profit by the laymen as well. Mr. Sadasiva Iyer gives a clear and succinct account of Galsworthy's plays and what enhances the value of the book is that the author has linked up the study with an account of recent movements in European dramatic literature to which modern English drama is indebted so much.

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MADRAS.

Ex. April. '26.

Sex Determination in Unborn Child

BY

DR. SARAT CHANDRA MUKERJI.

SINCE time immemorial one of the most profound mysteries has been that which veils the sex of an unborn child. People have guessed correctly and incorrectly, fortune-tellers have told the future in the same way; but it has ever remained a mystery to the scientific man. So far no one has been able to satisfy the inquisitive scientific man with reason. Lately Dr. Issac Fried, of the Pathological Department of the Jewish Maternity Hospital of New York City, made a very interesting announcement. In his experiments on this subject for the last few years in 700 cases he had success of 100 per cent in determining the sex of the unborn children at periods ranging from a few days to four full months before their birth. Before coming to America Dr. Fried was very busy with the experiment in France and Czechoslovakia but was not certain of his experiment until he came to the States. He made a preliminary report on the subject however, while in Paris to the Academy of Medicine, and showed a number of tests in the famous Lariboisiere Maternity Hospital under the supervision of such authorities as Dr. Dev-

According to Dr. Fried, a male body is a male body all through and a female body is a completely female. The difference between them is not only local or partial but fundamental. Sex is implanted not only in certain organs or tissues but everywhere in the body. Every cell of the organism is a male cell or a female cell, as the case may be, with masculine or feminine characteristics permeating it.

Dr. Fried mentioned in his article that this far-reaching conception was first announced by Steenstrup, the Danish Zoologist, but for a long time remained a mere theory, though in the meantime a number of differences between male and female organs have been discovered and described by various investigators. Bishop and Rudiger, for instance, found a difference between the brains of human males and females. Alice Gaule found differences in such organs as liver and lungs. It is also known that the blood of the males contains slightly more red corpuscles and more haemoglobin than that of the female.

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According to Dr. Fried, a male body is a male body all through and a female body is a completely female. The difference between them is not only local or partial but fundamental. Sex is implanted not only in certain organs or tissues but everywhere in the body. Every cell of the organism is a male cell or a female cell, as the case may be, with masculine or feminine characteristics permeating it.

Dr. Fried mentioned in his article that this far-reaching conception was first announced by Steenstrup, the Danish Zoologist, but for a long time remained a mere theory, though in the meantime a number of differences between male and female organs have been discovered and described by various investigators. Bishop and Rudiger, for instance, found a difference between the brains of human males and females. Alice Gaule found differences in such organs as liver and lungs. It is also known that the blood of the males contains slightly more red corpuscles and more haemoglobin than that of the female.

"But neither morphological nor chemical analysis of the blood by the methods at our disposal show any difference," Dr. Fried wrote, "but it seemed to me that if the Steenstrup theory were well founded the sex implantation should also characterize the blood, which after all is only an extremely tenuous chain of cells and that there must be some method by which the difference should be detected and demonstrated".

Several years ago Dr. Fried began investigation along this line. His method was almost parallel to the theory of "anti-bodies" which

underlies the technique of the Washerman test for the detection of certain infections.

"It finally proved possible," he wrote, "to prepare an extract of certain parts of male body containing these 'masculine bodies' or 'masculine characters' and for female 'the female characters.' The male blood gives a positive reaction to the extract and the female blood gives a negative one".

"As a result of these studies, the idea occurred that the extract might be used as an 'antigen' for differentiating between male and female bloods, and when this proved to be the case there came the further idea: might it not be possible to test the blood of an expectant mother and determine whether the unborn child is a boy or a girl? If the child were male, a sample of the mother's blood should react positively, as happens when the extract is mixed with the blood of a man while on the other hand if the unborn child were female there should be no reaction."

According to Dr. Fried it is possible to detect the 'masculine bodies' of a male fetus in the blood of the mother as early as the beginning of the fourth month before birth. As pregnancy advances it is found that less antigen is needed to bring about the reaction. In other words, as the fetus grows there are more 'masculine bodies' in the mother's blood if the child is masculine. The fact that it has been impossible to obtain a reaction before the end of the fifth month of pregnancy may indicate that the 'masculine bodies' are not formed before that time or that the number is so small as not to react with antigen. If the latter is the case, it may be possible further to concentrate the extract and obtain a reaction earlier."

During his demonstration in Laribosiere Hospital in Paris a very interesting case was observed in a woman seven months pregnant. Upon making the test her blood was found to react much more rapidly than as usual. Diluting the 'masculine extract' more the reaction was still found to be rapid. It was difficult to understand this anomaly until two months later, when the woman bore twins and both proved to be males.

Regarding changing the sex of the child after conception says Dr. Fried "I do not say that it is probable but it certainly seems to me possible that in the future we may be able to influence, or rather to change, the sex of the child after conception. I must make it quite clear that I have not yet discovered any means of doing this. But if it is true as Steenstrup first asserted that every cell of the organism is of one sex, then the possibilities opened up before science are enormous and further investigation may make it possible to change the sex of the unborn child at will. I do not feel that the end of my work is in sight yet."



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

LABOUR & HOUSING IN BOMBAY

BY

MR. E. V. SUNDARA REDDI, M.A., B.L.

THOSE who are interested in the industrial advancement of the country will realise that in no small measure does this advance depend on the conditions of the labour force. The present book *Labour and Housing in Bombay* (By A. R. Burnett Hurst, M.Sc. King and Son Ltd.) is a study in the economic condition of the wage earning classes in Bombay, which is one of the greatest manufacturing centres in India, if not the greatest. The question of the efficiency and the stability of the labour force has a great bearing on the prosperity of India. Closely associated with this is the problem of organisation of labour for the improvement of its conditions and environment. An intensive study of the kind undertaken by Mr. Burnett-Hurst leads to fruitful results by indicating the right lines on which problems connected with the betterment of the labour classes have to be dealt with. To a proper realisation of the labour problem, similar studies in other limited areas will be of the highest assistance.

Mr. Burnett-Hurst has in the main devoted his attention to the housing conditions of the labourer in Bombay. Approximately 60 per cent. of the inhabitants reside in less than 1/5 of the total area. The majority of the working classes are housed in Chawls. The abuses arising from their position and structural defects are noticed, but even where such defects do not exist, as in the case of modern chawls, for the most part, the customs and habits of the people are shown to be largely responsible for the insanitary surroundings under which the labourer lives.

Over 60 per cent. of the house-holds are overcrowded and if a stricter test is employed, 94 per cent. Mr. Burnett-Hurst takes the view that the masses are utterly unacquainted with even the elementary ideas of hygiene and sanitation and little improvement can take place until they have been educated to a different standard of living. Disease, high death rates and excessive infant mortality are traceable to slum dwellings and to the practices of the people.

To the question of finding increased and improved accommodation for the growing population of Bombay attention is now being devoted. The Bombay Improvement Trust has been created to remedy these conditions and to provide facilities for the expansion of the City. Its work however could not keep pace with the demands of the situation and a special department, the Development Department was created in 1920 to co-ordinate the activities of the various bodies, among other things, for successfully tackling the housing problem. These improvements by themselves, while they may lead to a reduction of disease and mortality will not result in creating a proper environment, unless the habits of the people themselves are changed.

Dealing with the question of infant mortality Mr. Burnett-Hurst points out that probably the infant death rate is highest in Bombay and after enumerating the measures which are necessary for combating it, he states that public conscience should not be at rest until every effort has been made to reduce the city's infant death rate to natural proportions.

Referring to the question of the supply of labour he points out that it varies according to the seasons of the year and that the Bombay labourer is essentially an agriculturist. The migratory habits of the labourer result in the higher wages not being reflected in the betterment of the recipients. Increased absenteeism and the existence of a parasite class which preys upon the labouring classes and exacts a toll at every stage render his conditions far less satisfactory than it ought to be. Besides it leads to a low standard of efficiency to an absence of responsibility and to social consequences inseparable from such migratory habits.

Mr. Burnett-Hurst has collected representative family budgets. He has dealt with the labourer according to the principal trades or industries in which he is employed and examined the position of labour in these respective groups. A chapter is devoted to the question of Trade Unions. Mr. Burnett-Hurst rightly points out that Trade Unionism in Bombay is most successful among clerical labour and artisans. He further states that there are no unions among textile operatives or dock-labourers or workers in the building trade. In his opinion there are three reasons for this: (1) The migratory habits of the worker, (2) his illiteracy and the consequent failure to appreciate the value of unions and (3) the difficulty of organisation in view of the circumstances that labour is scattered.

He rightly lays stress on the importance of welfare work and on the responsibility of the employers in this direction. The record of the Tata and Currimbhoy groups of Mills and of the Social Service League provides admirable examples of what can be done in

this direction both by employers and by institutions established for the betterment of labour conditions. The Working Men Institutes established by the Social Service League are doing useful work. It is also a matter for satisfaction that Works Committees have also been established at certain Mills and Railways which serve as a means for ventilating the minor grievances of the workmen but they are still in the experimental stage and they can never be good substitutes for Trade Unions.

With the introduction of compulsory primary education the labourer's awakening will be complete and it will be difficult to resist his just demands. An active policy of industrial betterment must be set on foot and it is the responsibility primarily of the employer to secure such betterment. It is absolutely necessary to have a "permanent and reasonably contented labour force" and this cannot be until primary education is made compulsory and the workmen are assured of decent housing on a fair and reasonable rent.

A study of the present kind, if carried out in other industrial centres, will doubtless lead to a greater realisation of the intensity of the problem and of the urgent need for the adoption of remedial measures for social betterment. Mr. Burnett-Hurst has brought to bear on his task considerable learning and, more than learning, sympathy and the result is that on the whole we have a true and graphic account of the position of the labourer in Bombay. The lines on which improvements in his condition can be effected have been indicated with sufficient clearness and precision.

Al-Beruni and Faizi or at the inspiration of poets like Amir Khusrû and Ghalib. It will be a sad day indeed if the minds of Hindus and Mussalmans alike are not stirred with the high and noble aims of the Viceroys like Mayo and Ripon, of administrators like Munro and Elphinstone, of friends of India like Fawcett and Bright, of Missionaries like Hare and Miller. For, all these and many more, whether Hindu, Mussalman or Christian, loved India and worked for her.

In his labours for female education and female emancipation, he found a constant and staunch supporter in his wife. He married in 1893 the daughter of the late Mr Haji Najmuddin Tyabji, a great Arabic and Persian scholar, and head of the old and well-known firm of Tyabji and Co. Mrs. Hydari was the first Moslem lady in the Bombay Presidency to give up *purdah*; her example has since been followed by many

other Mohammedan ladies. Her services in connection with the disastrous floods of 1908 earned for her the then unique distinction for a lady, of the Kaiser-i-Hind medal of the first class, and her relief work in the plague and influenza epidemics will long be remembered.

Taking a live interest in all forms of intellectual and social activities, no man of letters, Indian or European, fails to find a ready welcome in his house or calls for his help in vain. Such is the man Mr. Hydari whose life we have attempted to portray in these brief pages. His work is a worthy monument to his love of his country.

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BY MISS. S. M. WARNER.

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The writer's impressions of the Indo-European difficulties obtained during seven months' stay in Natal may be briefly outlined as follows: They are either social, between individuals, or economic, between the two sections as a whole. The attitude of the Europeans is entirely dictated by fear—fear of lowering their social status and standard of living, fear of inter-marriage if white and brown children are closely associated in education or play, fear of competition in trade. Behind this there is almost complete lack of knowledge of the peoples of India.

South Africa as a European colony is a new, raw country, with a climate and environ-

ment which are not conducive to mental energy. Thus new ideas take a long time to permeate the general consciousness, while even more than in older countries there is lack of effort to reach the truth of questions that arise. For example, there is a widespread belief that the Indian community is strongly opposed to the new schemes for improved sanitary conditions, and to the bearing of a share of the expense involved. Nothing could be further from the truth. The point at issue is that of taxation without representation, a condition intolerable to Europeans, who should unite in protesting against such a violation of their accepted principles of justice.

Again, a surprising number of Europeans still think that the only Indians in South Africa are of the coolie class—certainly they still form the very large majority—and are blind to the presence of a number of well-educated Indian men and women whose friendship they should rejoice to win and welcome.

This partly accounts for the discourtesy to which one is ashamed to see Indians subjected, yet which has one excuse. The African races are at many stages of civilization, and while some are fully entitled to meet socially educated Europeans, many are not. The partly-educated African town-dweller has often lost the good qualities of his native kraal life, and learnt only the vices of a European environment. He recognises a colour line, but naturally does not understand the difference between people of his own race and those of India. Thus, a conversation with an Indian friend in a public street brings a serious risk of insult from Africans of this type to which many who are

really sympathetic do not care to expose themselves.

The economic problems are very real, but South Africa must realise that the world-wide system of false values is responsible, and learn not to lay the blame on any one section of the community.

With her many crudities, South Africa badly needs beauty, culture, and spirituality, but these royal gifts which are India's inheritance have not yet been brought to her shores. Instead, the houses of corrugated iron, with petrol tins for utensils, are accepted as a matter of course by those who should insist on an environment of beauty. There is no *vinæ* player in Natal but there is much materialism. There are many who have never seen India, and some who speak no Indian language, and know nothing of her culture, art, and traditions. These should be kept alive with pride and joy, that India's own note of culture may be contributed to the developing civilization, with no imitation of second rate Europe, such as is now seen.

South Africa must be taught that she can look to her Indian citizens for the enrichment of her artistic and spiritual life, and it is a cause for rejoicing to see the idealism of the vernacular schools preparing the new generation for this work.

There is great need for an Indian University in South Africa, but under existing conditions, for which no one country or government is responsible, there would not be nearly enough posts available for its graduates. Many palliatives might be suggested, but no solution save the building of a new social structure on a foundation of true brotherly feeling and mutual understanding, with a material basis of universal economic reform.

May the present crisis soon be wisely passed and the men and women of South Africa, erasing the word 'colour' from their thoughts and feelings, work on together until their country is led to the full realisation of her potential greatness.

CURRENT LITERATURE

BY PROFESSOR P. SESHADRI, M. A.

(The Benares Hindu University.)

"I have followed the tiger through the jungle and sailed on the Nerbada, swum in the Ganges and climbed to a height of fourteen thousand feet, galloped through streams along the Concan shore and followed the polo ball on my pony in Guna. In the same week I had interviews with the Viceroy and Mrs. Besant. And my life in India was a long record of the reception of kindness and hospitality and the formation of friendships. It is to such that I owe the knowledge of India which guided me through my hours in the Bodleian, the British Museum, the Vatican and the India Office Library." With this somewhat ostentatious statement of qualifications, Mr. Robert Sencourt presents his *India in English Literature* (Simpkin, Marshall, Hamilton, Kent & Co., Ltd., 18s.) which is a study of the treatment of India in English literature. Mr. Sencourt has not only dealt with such well-known poems on Indian subjects as Moore's *Lalla Rookh* and Southey's *Curse of Kehama*, but has also hunted up a number of stray references to Indian subjects which are interesting. He has also examined historians and writers of fiction who have concerned themselves with India. If Mr. Sencourt does not write anything illuminating or profound on Indian themes, he has at least brought together a certain amount of valuable material which will always be useful to those interested in India.

In spite of what some critics may say about the fruitlessness, or even the undesirability of Indians trying to express themselves in English verse, their number is growing large and many of them can write with

charm and ability, if not with great distinction. *Malati Lata* by Mr. D. Madhava Row (Heath Cranton Ltd., London) is a production from such a writer and will receive an appreciative welcome from all discerning students of literature. His lyrics are full of fine emotion and his grasp of poetic vocabulary is more than full of promise. Here are some lines from a sonnet of merit, though it is obviously an imitation of the well-known sonnet on the *Soldier* by Rupert Brooke:

If I should die think that some fair flower
Has faded in the light of its own smile;
That the fragrance of these after-years erstwhile
Was blown on a desolate land for a brief hour;
That those auroral colours of a young dawn
Made the daylight of this earth blithesome and gay
And in its whiteness blended, there to stay;
That passing men heard past a dying swan.

The author has a number of attractive poems on Love and it is hoped that his *Satiety* is no indication of the stopping of that source of inspiration in the future.

Through limpid glories of mellowing skies
I wandered, a fair creature on a fair tide,
From lands of old-time melodies did glide
A soft whisper of woman's voice. Eyes
That held the liquid depths of life did swim
Through haze of maiden loveliness. Once more
In laughter-peals came warm girl hearts. I bore
On the pathway of men a joy to the brim.

It is rather a violent transition from this author's endeavours at classic-dignity to the humorous and miscellaneous *Anglo-Indian Verse* of 'Anglo-Indian' (Srinivasa Varadachari & Co., Madras.) 'Anglo-Indian' however knows India thoroughly and has, besides a sense of broad humour, very keen powers of observation which render his poetry instructive in the extreme. There is rollicking fun in his stories:

Kushanatali Khan was he,
And she the fair Bismillabi.
The Kazi, right and tight had linked 'em
In Nikas 'juris vinculum'.

His devices to subdue his rebellious wife however fail in the end! There are a number of vivid sketches of Indian life which will be appreciated very much by all readers.

Another aspirant to fame in Indo English Literature is Mr. S. S. Chordia, M. A. who has brought out two attractive little volumes, one of Sonnets and another of Short Stories, both of them introduced to the world with appreciative forewards by Mrs. P. Biggane, M. A. (London). In *Seekings and Other Poems* (The Indian Press, Allahabad,) he shows considerable mastery over the sonnet form and is as at home in the poetry of Nature as he is in that of Love. He has out-watched the night :

The sweet lark sang the twinkling stars to sleep,
The bright-robed Usha sought the eastern skies
The air was languid with the lover's sighs,
Which gently roused the beauteous vale from deep
Dream of moon-silvered mists and moon-kissed
frost.

He has gazed on the Taj by moonlight and drunk its beauty and romance :

In moon-light sandal-scented gleams the Taj,
Taj star-in-wrought, a swallow circles light
In lunar radiance round the dome.

and he knows the Jagmandir at Udaipur :

The azure of the sky aflame with gold
Soon faded when the twilight shadows wore
The evening dusk.

He has sat by Fateh Sagar in that ancient City :

Beneath the cloud cool jasper skies of June
Shine faint the corn-clad fields, green hills and dales
In Sura's silver gleam; the full-moon pales
Within the opaque blue.

The same author's *Divine Indifference and other stories* (The Indian Press, Allahabad) contains many pretty pictures of Indian Life and holds the attention of the reader, if not by the interest and excitement of the plot, but by vividness of portraiture.

It is significant of the growing interest taken in India in recent and contemporary

English drama that Indian Universities should have begun to prescribe Galsworthy and Bernard Shaw and an Indian Professor of English, Mr. R. Sadasiva Iyer, M. A. of the Willingdon College, Sangli, should have written an *Introduction to Galsworthy's Plays*. Though the immediate occasion for the writing of the book is that students of the Bombay University have to study Galsworthy's *Joy*, *The Silver-Box* and *Strife* for B. A. Examination, it can be read with pleasure and profit by the laymen as well. Mr. Sadasiva Iyer gives a clear and succinct account of Galsworthy's plays and what enhances the value of the book is that the author has linked up the study with an account of recent movements in European dramatic literature to which modern English drama is indebted so much.

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Sex Determination in Unborn Child

BY

DR. SARAT CHANDRA MUKERJI.

SINCE time immemorial one of the most profound mysteries has been that which veils the sex of an unborn child. People have guessed correctly and incorrectly, fortune-tellers have told the future in the same way; but it has ever remained a mystery to the scientific man. So far no one has been able to satisfy the inquisitive scientific man with reason. Lately Dr. Isaac Fried, of the Pathological Department of the Jewish Maternity Hospital of New York City, made a very interesting announcement. In his experiments on this subject for the last few years in 700 cases he had success of 100 per cent in determining the sex of the unborn children at periods ranging from a few days to four full months before their birth. Before coming to America Dr. Fried was very busy with the experiment in France and Czechoslovakia but was not certain of his experiment until he came to the States. He made a preliminary report on the subject however, while in Paris to the Academy of Medicine, and showed a number of tests in the famous Lariboisiere Maternity Hospital under the supervision of such authorities as Dr. Devraignes, Dr. Daunay, former Director of the Laboratory of the faculty of Medicine of Paris, and Dr. Clogne, the present director. In an article "Sero-Diagnosis of the sex of the fetus during pregnancy" published in the August number of the AMERICAN MEDICAL REVIEW OF REVIEWS, Dr. Fried discussed the genesis of his theory. Here he sets forth the results of his tests and explains in full details how to prepare the "Antigen" or serum, and of making the actual tests on a patient.

According to Dr. Fried, a male body is a male body all through and a female body is a completely female. The difference between them is not only local or partial but fundamental. Sex is implanted not only in certain organs or tissues but everywhere in the body. Every cell of the organism is a male cell or a female cell, as the case may be, with masculine or feminine characteristics permeating it.

Dr. Fried mentioned in his article that this far-reaching conception was first announced by Steenstrup, the Danish Zoologist, but for a long time remained a mere theory, though in the meantime a number of differences between male and female organs have been discovered and described by various investigators. Bishop and Rudiger, for instance, found a difference between the brains of human males and females. Alice Gaule found differences in such organs as liver and lungs. It is also known that the blood of the males contains slightly more red corpuscles and more haemoglobin than that of the female.

"But neither morphological nor chemical analysis of the blood by the methods at our disposal show any difference," Dr. Fried wrote, "but it seemed to me that if the Steenstrup theory were well founded the sex implantation should also characterize the blood, which after all is only an extremely tenuous chain of cells and that there must be some method by which the difference should be detected and demonstrated".

Several years ago Dr. Fried began investigation along this line. His method was almost parallel to the theory of "anti-bodies" which

underlies the technique of the Washerman test for the detection of certain infections.

"It finally proved possible," he wrote, "to prepare an extract of certain parts of male body containing these 'masculine bodies' or 'masculine characters' and for female 'the female characters.' The male blood gives a positive reaction to the extract and the female blood gives a negative one".

"As a result of these studies, the idea occurred that the extract might be used as an "antigen" for differentiating between male and female bloods, and when this proved to be the case there came the further idea: might it not be possible to test the blood of an expectant mother and determine whether the unborn child is a boy or a girl? If the child were male, a sample of the mother's blood should react positively, as happens when the extract is mixed with the blood of a man while on the other hand if the unborn child were female there should be no reaction."

According to Dr. Fried it is possible to detect the 'masculine bodies' of a male fetus in the blood of the mother as early as the beginning of the fourth month before birth. As pregnancy advances it is found that less antigen is needed to bring about the reaction. In other words, as the fetus grows there are more 'masculine bodies' in the mother's blood if the child is masculine. The fact that it has been impossible to obtain a reaction before the end of the fifth month of pregnancy may indicate that the 'masculine bodies' are not formed before that time or that the number is so small as not to react with antigen. If the latter is the case, it may be possible further to concentrate the extract and obtain a reaction earlier."

During his demonstration in Laribosiere Hospital in Paris a very interesting case was observed in a woman seven months pregnant. Upon making the test her blood was found to react much more rapidly than as usual. Diluting the 'masculine extract' more the reaction was still found to be rapid. It was difficult to understand this anomaly until two months later, when the woman bore twins and both proved to be males.

Regarding changing the sex of the child after conception says Dr. Fried "I do not say that it is probable but it certainly seems to me possible that in the future we may be able to influence, or rather to change, the sex of the child after conception. I must make it quite clear that I have not yet discovered any means of doing this. But if it is true as Steenstrup first asserted that every cell of the organism is of one sex, then the possibilities opened up before science are enormous and further investigation may make it possible to change the sex of the unborn child at will. I do not feel that the end of my work is in sight yet."



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LABOUR & HOUSING IN BOMBAY

BY

MR. E. V. SUNDARA REDDI, M.A., B.L.

THOSE who are interested in the industrial advancement of the country will realise that in no small measure does this advance depend on the conditions of the labour force. The present book *Labour and Housing in Bombay* (By A. R. Burnett Hurst, M.Sc. King and Son Ltd.) is a study in the economic condition of the wage earning classes in Bombay, which is one of the greatest manufacturing centres in India, if not the greatest. The question of the efficiency and the stability of the labour force has a great bearing on the prosperity of India. Closely associated with this is the problem of organisation of labour for the improvement of its conditions and environment. An intensive study of the kind undertaken by Mr. Burnett-Hurst leads to fruitful results by indicating the right lines on which problems connected with the betterment of the labour classes have to be dealt with. To a proper realisation of the labour problem, similar studies in other limited areas will be of the highest assistance.

Mr. Burnett-Hurst has in the main devoted his attention to the housing conditions of the labourer in Bombay. Approximately 60 per cent. of the inhabitants reside in less than 1/5 of the total area. The majority of the working classes are housed in Chawls. The abuses arising from their position and structural defects are noticed, but even where such defects do not exist, as in the case of modern chawls, for the most part, the customs and habits of the people are shown to be largely responsible for the insanitary surroundings under which the labourer lives.

Over 60 per cent. of the house-holds are overcrowded and if a stricter test is employed, 94 per cent. Mr. Burnett-Hurst takes the view that the masses are utterly unacquainted with even the elementary ideas of hygiene and sanitation and little improvement can take place until they have been educated to a different standard of living. Disease, high death rates and excessive infant mortality are traceable to slum dwellings and to the practices of the people.

To the question of finding increased and improved accommodation for the growing population of Bombay attention is now being devoted. The Bombay Improvement Trust has been created to remedy these conditions and to provide facilities for the expansion of the City. Its work however could not keep pace with the demands of the situation and a special department, the Development Department was created in 1920 to co-ordinate the activities of the various bodies, among other things, for successfully tackling the housing problem. These improvements by themselves, while they may lead to a reduction of disease and mortality will not result in creating a proper environment, unless the habits of the people themselves are changed.

Dealing with the question of infant mortality Mr. Burnett-Hurst points out that probably the infant death rate is highest in Bombay and after enumerating the measures which are necessary for combating it, he states that public conscience should not be at rest until every effort has been made to reduce the city's infant death rate to natural proportions.

Referring to the question of the supply of labour he points out that it varies according to the seasons of the year and that the Bombay labourer is essentially an agriculturist. The migratory habits of the labourer result in the higher wages not being reflected in the betterment of the recipients. Increased absenteeism and the existence of a parasite class which preys upon the labouring classes and exacts a toll at every stage render his conditions far less satisfactory than it ought to be. Besides it leads to a low standard of efficiency to an absence of responsibility and to social consequences inseparable from such migratory habits.

Mr. Burnett-Hurst has collected representative family budgets. He has dealt with the labourer according to the principal trades or industries in which he is employed and examined the position of labour in these respective groups. A chapter is devoted to the question of Trade Unions. Mr. Burnett-Hurst rightly points out that Trade Unionism in Bombay is most successful among clerical labour and artisans. He further states that there are no unions among textile operatives or dock-labourers or workers in the building trade. In his opinion there are three reasons for this: (1) The migratory habits of the worker, (2) his illiteracy and the consequent failure to appreciate the value of unions and (3) the difficulty of organisation in view of the circumstances that labour is scattered.

He rightly lays stress on the importance of welfare work and on the responsibility of the employers in this direction. The record of the Tata and Currimbhoy groups of Mills and of the Social Service League provides admirable examples of what can be done in

this direction both by employers and by institutions established for the betterment of labour conditions. The Working Men Institutes established by the Social Service League are doing useful work. It is also a matter for satisfaction that Works Committees have also been established at certain Mills and Railways which serve as a means for ventilating the minor grievances of the workmen but they are still in the experimental stage and they can never be good substitutes for Trade Unions.

With the introduction of compulsory primary education the labourer's awakening will be complete and it will be difficult to resist his just demands. An active policy of industrial betterment must be set on foot and it is the responsibility primarily of the employer to secure such betterment. It is absolutely necessary to have a "permanent and reasonably contented labour force" and this cannot be until primary education is made compulsory and the workmen are assured of decent housing on a fair and reasonable rent.

A study of the present kind, if carried out in other industrial centres, will doubtless lead to a greater realisation of the intensity of the problem and of the urgent need for the adoption of remedial measures for social betterment. Mr. Burnett-Hurst has brought to bear on his task considerable learning and, more than learning, sympathy and the result is that on the whole we have a true and graphic account of the position of the labourer in Bombay. The lines on which improvements in his condition can be effected have been indicated with sufficient clearness and precision.

Rai, represented to the Emperor that the Guru's designs were detrimental to the state and suggesting that measures should be taken to arrest his ambition. Tegh Bahadur was brought to the capital with his family and lodged with Ram Singh of Amber. The latter interceded on his behalf with the Emperor and assured him that Tegh Bahadur was a peaceful Guru and aspired to no political power. Tegh Bahadur accompanied the Raja in his march to Bengal and took up his residence at Patna where he founded a college for the instruction of the Sikhs. It is said that he even went to Kamrup (Assam) along with the Rajput chief and converted the ruler of that country. It was when the Guru was living at Patna he had a son, the famous Govind Singh, born. It seems a light was seen in the heavens by a pious *fukir* and his disciples on the occasion of the birth of the child. The *fukir* knew that some one, beloved of God, who would at once be a saint and a hero, was born into the world; he then followed the direction of the light until he arrived at the child's residence in Patna. Even from his earliest years Govind Rai showed signs of martial ardour; he was accustomed to shooting with a pellet-bow and organised a company of boys of his own age to practise with him. Tegh Bahadur used to tell the boy that the practice was meritorious, but the time for putting it into effect had not yet arrived. After a long residence at Patna, Tegh Bahadur returned to the Punjab where he settled at Anandpur on the banks of the Sutlej, close to Kartarpur the chosen residence of his father and a place of great sanctity among the Sikhs. In the Punjab, we are told, Tegh Bahadur turned into an adventurer in league with a Muhammadan fanatic, by name Adam Hafiz. He was finally captured by the Mughal army and brought to Delhi. The Guru, before leaving for the Mughal court, is said to have sent for his son Govind Singh, then fifteen years of age, and girded him with the sword of Har Govind, hailing him as the saviour and the future Guru of the Sikhs. He told the people around him that he was going to die

at the hands of Aurangzib and asked that his body should not be left to become a prey to dogs and enjoined upon his son the necessity and the honour of avenging his death.

When the Emperor asked the Guru to recant, the Guru flatly refused saying, "The Prophet of Makkah who originated thy religion was unable to impose one faith on the world, so how canst thou do so?" Aurangzib ordered him to be remanded to prison and to be tortured until he accepted Islam. It is said in the Gurumukhi chronicles that the Guru foretold the Emperor when he was charged with looking into the Imperial Zenana from the top-storey of his residence, "I was not looking at thy private apartments or thy queens. I was looking in the direction of the Europeans who are coming from beyond the seas to tear down thy *pardas* and destroy thine empire." Sikh writers assert that these words became the battle-cry of their warriors in their assault on the Mutineers of Delhi in 1857, under the leadership of General Nicholson and thus the prophecy of the 9th Guru was literally fulfilled. The Guru's faithful follower, Mati Das, first suffered martyrdom; he was then kept in an iron-cage and finally executed in the very act of reciting the *Japji*. It is said the Guru's head flew into the lap of a faithful Sikh who fled with it in haste to Anandpur while a great storm arose and filled every one's eyes with dust. The body was cremated by his faithful followers. The author of the *Siyar-ul-Muta-akharin* states that Aurangzib had the Guru's body cut into pieces and suspended in different parts of the Imperial capital. Guru Govind thus writes of his father's end:

He gave up his head, but uttered not a groan,
He suffered martyrdom for the sake of religion,
He gave his head, but swerved not from his determination.
Having broken his potsherd (body) on the head
of the King of Delhi he departed to Paradise.
No one else coming into the world acted like
Tegh Bahadur.

A great shrine was erected at Anandpur over the head of the martyred Guru while a tomb was erected at the place of cremation of the body which is known to this day as the *Sar Gany*.

CEYLON AND THE HOLLANDERS

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

(Principal, American College, Madura.)

THIS is an interesting historical study of a period in the story of Ceylon which is not generally known. Three foreign powers have had a big influence and have left their distinctive mark upon Ceylon; they are—the Portuguese, the Dutch and the English, and curiously each has remained in possession of the island for about 150 years. The book* under review tells the story of the Dutch in Ceylon. The author says: "Out of this material the present compilation has been made, in the hope that it will furnish the average inhabitant of Ceylon who can read English with a coherent, reasonably accurate, and perhaps not uninteresting account of his country during its transition from the mediaeval to the modern..... This book is the sequel to another, 'and Ceylon the Portuguese,' written for publication in England.

The Hollanders' purpose in Ceylon was purely commercial, but because they were loath to engage in military activities and protect themselves they finally were driven from the Island. The story of the Dutch Trading Company and its contacts with the reigning kings is told in full. Some of the kings as for instance Raja Sinha were bitterly opposed to the Dutch merchants, "he preferred to destroy his cinnamon and to see his subjects stricken with poverty and devoid of the most ordinary comforts of life, while the arecanuts which might purchase foreign goods for them rotted ungathered under the trees, rather than that the Company should make any profits from his Kingdom."

All through this interesting account side lights are thrown on the political and economic life of the people. Many of the kings were tyrants, government was absolutely autocratic, the common people were largely at the mercy of the King's officers,

taxation was very heavy, there were frequent plots, and on the whole the life of the people was not happy. Economic history explodes the doctrine of the golden age in the past with its plain living and high thinking. The more stimulating idea is that the best is yet to be. The Netherlands Company had several sources of income, such as paddy-lands, various gardens, tobacco plantations, thousands of acres of coconut lands, pearl fishery, cardamoms, pepper, and arecanut. The Company did not take seriously the matter of educating the natives or christianising them.

The reason why England became an enemy of the Hollanders, and finally succeeded them in Ceylon is explained thus: "In the meantime war broke out between England and her American Colonies, which in February, 1778 entered into an offensive and defensive alliance with France. They were soon joined by Spain, and a quarrel with the Netherlands on the question of the right of search threw the fleet of the latter into the scale against England. The struggle spread to India, and the Company, which under its constitution was responsible for the protection of its territory, was obliged to hire three regiments of mercenaries from Europe at a ruinous rate. It was, however, too late, and the Company's factories in the Southern coast were rapidly captured. In November, 1781, Negapatam fell, and then the British fleet under the command of Sir Edward Hughes proceeded to Trincomalee, where it arrived on the 4th of January, 1782." The history is continued down to January, 1796, when Colombo fell, and the result was that England succeeded the Dutch in Ceylon.

* Books are given at concession rates only to subscribers of "The Indian Review." Any one who wishes to buy books at concession rates must remit Rs. Five one year's subscription to the Review in advance.

G. A. Natesan & Co., Publishers, George Town, Madras.

AKBAR AND ELEPHANT FIGHTS

BY

MR. S. K. GURTU, M.A., M. INST. C. E., (LOND.) M. I. E.

AKBAR had a passion for elephants. He knew their nature and ways and was very fond of mounting wild ones and taming them. He did not require ladders to get on to them. He would just catch hold of the tusk or the ear of an elephant, rest a foot on the



EMPEROR AKBAR.

animal's leg and vault on to its neck. He could easily jump from one elephant to another and ride on its bare back. It was a favourite trick of his to get up a tree and from there to jump on to the back of a passing elephant. The surprised animal would try to shake him off, but he would hold to it like a vice and all the efforts of the animal to throw him off would prove unavailing.

It is related that once a big, huge, animal went *must* and ran amuck in the city. The whole city was in an uproar. On being informed of this, Akbar hastened to the spot, and seeing the furious animal coming with strides and carrying everything before it he

got on to a balcony and vaulted on to its back as it rushed past. He led the animal round and round and let it indulge in all its tricks to throw him off, and so tired him that it was quietly led to its stable. This he is reported to have done when he was only fourteen! He used to indulge in such dare-devil freaks and kept his tutor, Bairam Khan, constantly in dread about his safety. He was such a high-spirited boy that he could not be kept back or restrained.

Lakhnia Hathi was notorious for its bad temper. Akbar got on its back one day and engaged it in a fight with another animal of equal calibre. He was watching the dangerous game from the coign of vantage, of Lakhnia's neck. Lakhnia soon drove away its antagonist and ran after it in hot pursuit. In the way, one of its fore legs got into a nasty hole. In its frantic efforts to extricate itself the cushion slipped off its back and brought down Akbar also with it, but one of Akbar's feet remained stuck in the "Kalawa" (a sort of stirrup.) The onlooking servants and retainers were in consternation. Akbar, however, did not lose his head, extricated himself from the "Kalawa" and again jumped on to the back of the struggling animal. The struggle to get out of the hole brought the "must" animal back to its senses and it was quietly brought back to its stable. Khan-i-Khan (Bairam Khan), showered gold mohurs over Akbar's head, and fed the poor as a thanks-giving for his escape from a dangerous situation.

Once an elephant of the royal stables, named Hawai (literally a rocket) became very unruly. This was reported to the Emperor. Akbar got it in the polo field and mounting its back gave it a few brisk turns, made it sit and get up, sit and get up (this is a most tiring process for the elephant, and soon brings it to its knees). When it came into a more reasonable frame of mind Akbar got it to salaam people with its trunk and perform other elephantine tricks. Akbar

* *Ceylon and the Hollanders—1658-1796*, by P. E. Pieris, Litt. D. (Cantab), Deraniyagala Samarasinha Sriwardhana, Ceylon; American Mission Press.

then sent for another "must" elephant, Ran Bagh, and pitted Hawaii against it. Akbar's attendants were full of misgivings but dared not interfere. When these two butted against each other it looked as if two mountains were in collision; Atka Khan (Akbar's foster father) getting to hear of this dangerous play hid himself to the spot, uncovered his head (a sign of deep abasement and generally performed by criminals when brought before a royal personage) and besought him most abjectly, to get away from the back of Hawaii. Akbar not only not hearkened to the advice of the old man but threatened to roll down the back of Hawaii between the fighting elephants if any body dared interfere. After some earth-shaking collisions Ran Bagh took to its heels, followed hotly by Hawaii, Ran Bagh took the direction of the river Jumna. When people realised that it was making for the bridge of boats, across Jumna, they began to tremble for Akbar's safety. Soon Ran Bagh was floundering on the boats and Hawaii went after him. The boats swayed, rocked, jumped and plunged terribly as the un-wieldy animals were going over them. Every moment the crowd expected the elephants to fall headlong into the river, but by a stroke of luck the boats did not capsize and both the animals crossed in safety. They were now so exhausted that they were easily brought under control. Emperor Jehangir refers to this incident in his autobiography and says that Akbar himself confessed to him that he behaved like a drunken man, on that occasion, out of mere bravado and fully realised the foolishness of having jeopardised his life in that way, but as he had taken a plunge he could not well withdraw, when it took a dangerous turn, without the charge of pusillanimity.

In one of these elephant fights Rajah Birbal, who was rather bulky, happened to attract the attention of a "must" elephant which rushed after him. Akbar who was on horse back, realized his imminent peril and ran up between him and the elephant and enabled Birbal, by diverting the animal's attention, to escape into a place of safety. The elephant, stopped in its mad career

on seeing Akbar. This is, as usual ascribed to Akbar's *Iqbal* (the good fortune which attends mighty potentates) though the probability is that the elephant recognised its master and held back.

Akbar was of a very generous and forgiving nature, but his passion for elephants was so overmastering that he could not forgive any of his nobles or retainers cheating him out of a fine elephant. His favourite general, Khan-i-Zaman, and several other nobles were utterly ruined, on Akbar finding out that they had not sent to him all the fine elephants they had captured in conquering new provinces. The first act of reparation to the Emperor, when thus in a huff, was the despatch of all the elephants in the stables of the offending noble and often this sufficed to placate the irate Emperor. His passion for elephants and elephant fights continued right up to the last. In later years he used to witness elephant fights from a balcony of the palace. It was in one of these elephant fights that a life-long quarrel and misunderstanding arose between Jehangir (then Prince Salim) and his eldest son, Khusru, who was deputed to act for the Emperor in arranging for a fight between a royal elephant and one belonging to Prince Salim. Khusru's animal having been worsted Jehangir's infuriated beast killed its Mahout. Khusru gave a colored version of this to the aged Emperor, and insinuated that the Mahout's death occurred by the connivance of Jehangir and the latter's protestations did not seem to have quite satisfied Akbar. Though a peace was patched up between the father and son, due to the good offices of Jehangir's second son Khurram, they never forgave each other. Khusru intrigued to get himself nominated to the throne, after the death of Akbar, but, in spite of all the un-filial acts of Salim, Akbar declared him to be his heir, on his death-bed. Khusru rebelled against Jehangir when he succeeded Akbar, was caught and imprisoned in the Fort of Gwalior, where he pined and died, un-forgiven by the jealous father.

More Congresses and Conferences

In the following pages we give a summary of the proceedings of such of those gatherings that assembled since the publication of our last number. An attempt is here made to give a resume of the work of these gatherings and the resolutions passed therein. Owing to pressure of space, accounts of some of the numerous Conferences are printed elsewhere in the Sections.—Ed. I. R.

INDIAN ECONOMIC CONFERENCE.

The 9th Session of the Indian Economic Conference was held at Madras at the invitation and under the auspices of the Madras University on



H. E. VISCOUNT GOSCHEN.

the 4th January, and the three following days. His Excellency Lord Goschen, Governor of Madras, opened the Conference.

Sir R. Venkataratnam the Vice-Chancellor in welcoming the delegates who represented the various Indian Universities from Lahore and Dacca to Mysore, dwelt on the activities of the Economics Department of the Madras University and on the interest that Government has been evincing.

His Excellency rightly insisted on the economic betterment of the condition of the Indian peasant as being the only solution of the great questions now confronting the country.

It is useless to tell a man to be a good and loyal citizen when his belly is empty and his family are crying for food. It is useless to make speeches and pass laws for his guidance if destitution makes him incapable of appreciating or taking advantage of mea-

sures intended for his moral and intellectual benefit. But it is not sufficient to maintain the existing standard the inadequacy of which, not only as I have said, seriously hampers the State in all its ameliorative activities, but greatly embarrasses this country in its relations with other communities. We must, therefore seek to raise that standard: the greatest of problems, which is our concern to-day, is to teach the industrialist how to develop the natural resources of this great country, and the farmer to extract the maximum return from his land. By so doing they will not only be contributing to their own material benefit but the results will permeate all classes of the community and the larger share of increasing abundance which will fall even to the poorest classes will accustom them to an improved standard of living with all which that implies.

Agricultural improvements should occupy the largest place in any programme of economic reconstruction; and in this scientific farming, co-ordinated effort, demonstrations and facilities for cheap and easy credit are very important. He then concluded as follows:—

It will need the combined efforts of all of us to overcome the great difficulties which have to be faced in the conservatism of the ryot, his lack of credit and the smallness of his sub-divided holdings. To deal successfully with the first of these obstacles it will be necessary to invoke the aid of public spirited citizens, men of influence and position, more especially the big land-holder who could do much by example and demonstration to teach the value of up-to-date and scientific methods. For a partial solution of the credit question we may perhaps look to the development of Co-operative Banks which are already doing something to meet this difficulty which confronts the small farmer in India: Increased productivity must however be the main foundation of improved credit. The 'fragmentation of holdings' as it is termed to which I have referred is a real and pressing administrative problem. But it is engaging the attention of economists like yourselves and we need not despair of some practical solution being found.

Professor C. J. Hamilton of Patna was proposed to the chair on the motion of Professor Tannan of Bombay supported by Professor Myles of Lahore and Mr. C. Gopala Menon of Madras.

In his long and well-thought-out Presidential address Professor Hamilton spoke on the value of the spirit of freedom and enterprise, on the necessity for the encouragement of initiative and for the upholding of the principle of competition on an equal level with that of the spirit of freedom.

I believe that ethical no less than economic progress of mankind rests fundamentally upon the maintenance of the forces of competition. A very powerful

writer and one with great insight has recently said that progress through competition is the condition for the abolition of poverty. He has also said that without competition the powers, both moral and physical, of the human species will atrophy and die. I believe that this judgment is fundamentally correct. Consequently my own small influence would be entirely against the supposition that in some form of communism or socialism we shall find the solution for the admitted economic evils and difficulties that now beset us. I believe they can be solved and probably will be solved in those ways. But of this I am convinced. If real progress is to be made, we must do our best to safeguard two things, competition and freedom. Freedom, to my mind, is the greatest of human possessions and I feel certain that the world of socialism or communism would mean the negation of freedom and I think it is not at all improbable that it would mean the negation of even common honesty.

INDIAN FINANCIAL STATISTICS, ETC.

Some interesting papers were contributed on this subject. Professor T. K. Doraiswami Iyer in his paper examined the Report of the Economic Enquiry Committee pointing out the backward state of our organisation of the statistics of production, national income etc. He pleaded for the improvement of the figures relating to costs of collection of revenue as it is now difficult to compare costs of collection prevailing in this country with those prevailing elsewhere, and also for the improvement of the Statistical Abstract for India with a view to giving accurate figures for net revenue and expenditure. He said that comparative figures of discount, prices, deposits etc. are to be furnished by banks.

Mr. K. B. Madhava of the Maharaja's College, Mysore furnished a paper on Pareto's Law and its application to Mysore Income-tax Assessments and gave several proofs of the wide applicability of Pareto's Law for the distribution of incomes, as well as a Lorenz diagram illustrating the effect of the unequal distribution of income. Professor Myles of Lahore read an interesting paper on the basis of the fixing of water-rates for canal irrigated lands in the Punjab.

AGRICULTURAL PRODUCTION AND CO-OPERATION

Mr. G. D. Karwal of Allahabad submitted a paper on the low agricultural production of the country and analysed the principal causes to be climatic conditions, methods of cultivation, fragmentation and sub division of holdings and ignorance of the ryot much of which could be removed by adequate funds and education. Mr. S. Vaidyanatha Iyer of Dacca dealt with "India and the Rural Problem"; while Mr. P. R. Venkatasubrahmanyam of Madras analysed the causes of Rural Indebtedness. Mr. K. C. Ramakrishnan traced the connection between the growth of non-

credit co-operation and agricultural progress and suggested certain general causes for the paucity and poor achievements of non-credit activities of the Co-operative movement, while indicating at the same time the methods and prospects of agricultural improvement. In the course of the discussion it was observed by Mr. Anstead, Director of Agriculture, that one of the fundamental wants of the agriculturist was cheap manure and that holdings ought to be made really attractive and bigger and if necessary the system of land-tenure and the laws of inheritance should be altered, and he advised Indians, more as a farmer than as an economist,

- (1) To tackle the problem of land tenure,
 - (2) To show some way by which they might keep the indigenous fertilisers within this country,
 - (3) To organise co-operation on new credit lines so that the ryot might be enabled to get cheap manures.
- If the economist tackled these problems he would really be helping the ryot.

Prof. A. J. Saunders of Madura read a paper on the economic survey that he conducted in one small village near Madura in which 4 typical families were investigated—his object being to work out a technique and establish by this 'random sample' examination, a method of approach to the problem of village Economic Inquiry. Mr. S. Kesava Aiyangar read a paper on "Penal Economic Conditions," and Messrs. S. V. Aiyar and A. K. Ahmad Khan supplied a note on the "Economics of a Bengal Village." Mr. Aiyangar pleaded for a thorough modification of the curricula of studies in rural schools, for better laws of debt for the agricultural population and their better representation in the legislatures.

Professor Hamilton observed that in India agriculture was largely organised not for profit so much as for subsistence and that the only effective method for attracting brains to agriculture was to make it profitable, though there were difficulties in the way.

FOREIGN CAPITAL.

Papers on the subject of foreign capital in the country were read by Messrs. P. S. Lokanathan, S. Subbarama Iyer and C. Gopala Menon of Madras, by Mr. M. K. Ghosh of Allahabad and Messrs. Gyan Chand, Shah and Gandhi of Benares. Mr. Lokanathan put in a plea for placing restrictions and limitations on foreign capital regarding the period of operation, profit, constitution and management. Mr. Gyan Chand wanted a measure of the precise nature and stake which the European community has in

the country—a thing which was not done by the External Capital Committee—and would regard the whole problem as baffling in the complexity of the political and economic considerations involved. He raised to prominence an anomaly which exists, in the case of no control being exercised by Parliament or the Indian Legislature over loans floated by Government in India itself; and he would wait for a clean solution of the whole problem till India asserts her right to her full national maturity. Mr. Subbarama Iyer devoted his attention to an examination of the main recommendations of the Fiscal Commission and the External Capital Committee. Mr. Ghosh divides external capital into three categories according to the degree of rights that the foreign investors enjoy and would recommend different measures of control for each class. Mr. Gopala Menon admits the necessity of restrictions and points out the danger of the manufacturer competing with us from a distance now transferring his activities to India itself; and he suggests several methods for mobilising Indian capital.

The President in bringing the lively discussion that ensued on this subject to a close said that the desire to have rather an undeveloped India than an exploited India is only one aspect from which the whole question may be looked and made a distinction vitally between the economic and the political aspects of the problem. He was sanguine enough to hope that the gains accruing to Indians from an extended and right use of foreign capital were far more likely to outweigh the probable political dangers arising from its use; he would advise us to get all the foreign capital, enterprise and assistance we can get from wherever it may come and at the same time become able to benefit by it and imitate just as the Japanese have done.

SECOND CHAMBERS IN INDIA

Mr. S. V. Iyer of Dacca suggested in his paper that the Council of State was a pompous futility and that historical parallels in regard to a Second Chamber were under present Indian political conditions "mere wanderings of a pedantic mind." He was totally against the desirability of constituting bi-cameral legislatures for the Provinces. Mr. V. S. Ram of Lucknow contributed a paper in which he urged that the Second Chamber should not be entrusted with the power to defeat legislation, and recommended, as a transitory measure, communal representation in the Upper House of India. Professor

Guru Mukh Nihal Singh condemned the system of Second Chambers and declared that these were most successful where they were akin to Select Committees of the primary Chamber.

A paper on Tri-cameral Legislatures was read by Professor H. R. Batheja of Patna in which he pointed out the provision in the German Constitution of 1919 made for an Economic Council without the power and status of a Second Chamber. He would advocate the representation of the Indian Princes in an Upper Chamber known as the Chamber of States or Territories for a National Chamber based on the widest possible franchise and representing national unity and for a third Chamber of Communities which will form a Second Upper Chamber.

There was a vigorous discussion on the papers which touched upon acutely controversial topics, the Chairman pleading for a radical reconstitution of the present Upper House. The Conference decided that in future sessions politics should not be mixed up with economics as was the case in the present session; the Conference dispersed after the usual votes of thanks to the organisers and the delegates. The delegates had quite an agreeable time of it during their stay in Madras, visiting the Buckingham and Carnatic Mills and the Chrome Leather Factory works at Chromepet. They were entertained at tea by His Excellency the Governor at Government House on the evening of the opening day and by the Hon. Sir S. Rm. M. Annamalai Chettiar, Kt., on the evening of the second day of the session.

INDIAN ARTS, INDUSTRIES & AGRICULTURE

Essays on Indian Economics (3rd Edition.) By Mahadev Govind Ranade. Rs. 2. To Subscribers of "Indian Review" Re. 1-8.

Indian Industrial and Economic Problems By Prof. V. G. Kale. Rs. 2. To Subs. of "I.R." Re. 1-8.

Industrial India. By Glyn Barlow, M.A. Second Edition. Re. 1. To Subscribers of the "I.R." As. 12.

The Swadeshi Movement. A Symposium. Second Edition. Re. 1-4. To Subs. of the "I.R." Re. 1.

Agricultural Industries in India. By Seedick R. Sayani. Second Edition. Revised and enlarged. Re. 1. To Subscribers of the "I.R." As. 12.

The Improvement of Indian Agriculture. Some Lessons from America. By Catheryne Singh. Second Edition. Price Re. 1. To Subs. of "I.R." As. 12.

Lift-Irrigation. By A. Chatterton. Second Edition. Rs. 2. To Subscribers of "I.R." Re. 1-8.

Books are given at concession rates only to subscribers of "The Indian Review." Any one who wishes to buy books at concession rates must remit Rs. Five one year's subscription to the Review in advance.

G.A. Natesan & Co., Publishers, George Town, Madras.

INDIAN PHILOSOPHICAL CONGRESS

The first session of the Indian Philosophical Congress was held at the Senate Hall of the Calcutta University on the 19th December.

LORD LYTTON'S OPENING SPEECH.

It was opened by H. E. Lord Lytton who began with a note of enquiry and ended with a demand for social service. Lord Lytton pointed out the appropriateness of the philosophers of India calling on the poet Rabindranath Tagore to preside over their deliberations—a fact entirely in accord with the theory that poetry and philosophy are at bottom aiming at the same thing. He said:

It is not a new or borrowed idea, for in Indian villages and towns pundits have always been accustomed to meet and discuss problems of philosophy on the occasion of marriages and 'sradhs'. There is the old method, familiar to us in the writings of Plato and illustrated over and over again in the life histories of the famous philosophers of India.

The only novelty in the present gathering is that philosophers have assembled from all parts of India, and they number among them representatives of various schools both in the East and the West. It is, therefore, an International Conference in miniature. I see that you are hoping to make the Congress annual and that you propose to decide upon its Constitution at this meeting. I sincerely hope that its permanence will be secured and that it will help to make the work of Indian philosophers better known throughout the world.

In the course of his thoughtful address Lord Lytton said that in the modern world no man could live, solely, for himself. His thoughts, his work and his actions belonged also to the community in which he lived. The man in the street demanded, with ever-increasing intensity, that life should be made rich for the many, as well as for the few, and that human happiness should be achieved, not by escape to another more perfect world, but by the attainment of greater happiness in this.

DR. TAGORE'S ADDRESS.

Dr. Rabindranath in his presidential address said that, for ages past, poetry and philosophy have lived in a joint family.

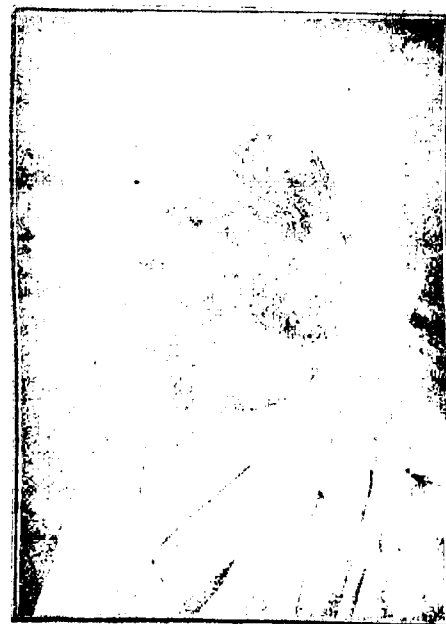
They never have the jealous sense of individualism maintaining the punitive regulations against trespass that seem to be so rife in the West.

Plato as a philosopher decreed the banishment of poets from his ideal Republic, but, in India, philosophy ever sought alliance with poetry, because its mission was to occupy the people's life and not merely the learned seclusion of scholarship. Therefore, our tradition, though unsupported by historical evidence, has no hesitation in ascribing numerous verses to the great Sankaracharya, a metaphysician whom Plato would find it extremely difficult to ex-

clude from his Utopia with the help of any inhospitable Immigration Law. Many of these poems may not have high poetical value, but no lover of literature ever blames the sage for infringement of propriety in condescending to manufacture verse.

According to our people, poetry naturally falls within the scope of a philosopher, when his reason is illuminated into a vision.

After illustrating this truth from the Mahabharata, the President went on to adumbrate his own idea of "the joy of the real." For he said,



DR. RABINDRANATH TAGORE.

"to give us the taste of reality through freedom of mind is the nature of all arts." He continued that the strongest barrier against freedom, in all departments of life, was selfishness of individuals or groups. Civilisation, whose object was to afford humanity its great possible opportunity of complete manifestation, perished when some selfish passion, like greed of acquisition, in the place of moral ideals, was allowed to exploit its resources, unopposed, for its own purposes.

TWO ITALIAN SCHOLARS.

Two Italian scholars, Carlo Formichi and Giuseppe Tucci, Professors of the University of Rome took part in the proceedings. The former spoke of the relation between Indian philosophy and Western science while the latter read a brief sketch of Indian materialism. This was followed

INDIAN SCIENCE CONGRESS

Under the presidency of Mr. Albert Howard, Director of the Institute of Plant Industry at Indore and Agricultural Adviser to the States of Central India, the 13th annual meeting of the Indian Science Congress met at the Cowasji Hall, Bombay on January 4. There was a large attendance of members and associates from different parts of the country. The Congress opened with an At Home given by the Principal and staff of the Royal Institute of Science.

THE GOVERNOR'S SPEECH

H. E. Sir Leslie Wilson, Governor of Bombay, in opening the proceedings of the session, welcomed the delegates from other provinces and said that he was naturally interested in the results of scientific research and their practical application to the wants and necessities of the people and that he was most intimately concerned with the development of the scientific study of agriculture, not only on account of its important bearing on the welfare of the agricultural population everywhere, but more particularly because of the great irrigation scheme now in hand in Sindh. Officers of his Government, he continued, would be glad to take full advantage of any helpful suggestion made in the course of the discussion on the subjects of irrigation and agriculture.

His Excellency also referred to the electrification of the G. I. P. Railway as a practical example of the application of science to daily life, and expressed the feeling of gratitude to those scientists whose laborious work had made wider development of electric traction possible. He expressed confidence that discussions on matters connected with electricity in the Congress would help to increase the knowledge of the best manner in which it can be used for practical purposes, such as power supply for cotton mills and industries.

But in so laying stress on the practical application of science to industry and agriculture, His Excellency did not ignore the great value of knowledge for its own sake. To the true scientists such knowledge would always be the highest aim. His Excellency went on to add:

that in a gathering so distinguished in the scientific world, the higher ideals are not likely to be lost sight of, and it is left to us who have no claim to soar to such height to remind our scientific friends of our wants and of the manner in which those high ideals which they so rightly seek can be utilised to advance the prosperity of industry and agriculture, and I trust that this meeting of the Indian Science Congress will be a most successful one.

by the reading of two papers on the Doctrine of *Maya* after which there was some discussion.

The next day the Reception Committee took the delegates for a meeting in the Botanical Gardens, where there was a garden party.

On the 21st, the Congress split up into four sections—Indian Philosophy, Logic and Metaphysics, Philosophy of Religion, and Ethics and Social Philosophy. About 50 papers in all were read on that day and the succeeding morning. The section on Logic and Metaphysics was presided over by Prof. A. G. Hogg while the Indian Philosophy section was presided over by Prof. R. D. Ranade of Poona. Mr. P. P. S. Sastri of Madras read a paper on Badarayana's Philosophy.

THE CONSTITUTION OF THE CONGRESS

The next day there was a business meeting when the constitution of the Congress was settled and office-bearers were elected to the Executive



PROF. S. RADHAKRISHNAN.

Council and the Editorial Board. Prof. Radhakrishnan of the University of Calcutta was elected Chairman of the Council and Dr. S. N. Sen Gupta of the same University as its Secretary.

The next Session of the Congress will be held at Benares about the 20th December 1927.

A History of Indian Philosophy by Surendranath Das Gupta. Vol. 1. Contains all that is generally known as Indian philosophy, namely the six systems, Buddhism, Jainism, etc., Price Rs. 32-8.

G.A. Natesan & Co., Publishers, George Town, Madras.

THE PRESIDENTIAL ADDRESS

Mr. Albert Howard, the President then delivered an address on the application of science to agriculture. It was a clear exposition of some of the fundamental questions that affect the improvement of agriculture in India. His observations on the effects of canal irrigation, on soil, crops and public health open up a wide field for scientific investigation. In a series of interrogations he suggested the courses of fruitful enquiry in the immediate future.

Why there should be such a tendency towards intense malaria, when dry crops are grown under canal irrigation, is a matter which has not yet been satisfactorily explained. Is it merely due to the accumulation of surface water providing breeding grounds for mosquitoes or is a part of the answer to be found in the lowered resistance of the people? Have the wheat and other food-grains, produced under canal irrigation, the same food-value as those grown under natural rainfall or with the help of wells? Do the nutritive and vitamin value of food-grains vary with the conditions of their growth? Science cannot at the moment answer these questions but these are indications that the food value of the same cereal depends on the conditions under which it is grown.

The solution lies in research work—and research work applied to the facts of life and not merely confined to the laboratory. Science must be brought to bear on the actualities of life in a more effective fashion. This can be done only by what he called "team work."

On the one hand, we have to train our future agricultural investigators in several sciences so that they can bring knowledge to bear on the problem in hand from several points of view. On the other hand, as knowledge accumulates there is so much to learn that men have to specialize in one branch of science in order to avoid too long a period of training. There are thus two opposing tendencies to be reconciled. Men who can integrate and who can apply several sciences to an art like agriculture are constantly needed for all kinds of applied work. To advance pure science the specialist is also essential. How far can these two different classes be trained together and at what point must they begin to follow different roads? This is a matter of organization of teaching in the Universities. It is one which needs the most careful thought and one which will have to be solved if we are to reap the full harvest from the application of science to industries.

THE SECTIONAL MEETINGS

The next day the Congress held sectional meetings to discuss questions connected with recent researches in medicine and in the sciences of Mathematics, Physics, Chemistry, Geology and Psychology. The presidents of the various sections delivered their addresses which were followed by discussions on the respective subjects. A joint meeting was also held of the sections

of Agriculture, Mathematics, Physics, Zoology and Botany to discuss the recent scientific work directed to the improvement of cotton-growing. The subject was introduced by Mr. B. C. Burt, Secretary, Indian Central Cotton Committee. A paper on special problems of cotton-growing on black soils of the peninsula by Mr. A. Howard and Mr. H. A. Hyde was read; other papers by Mr. Roberts on problems of cotton-growing in canal colonies of the Punjab, by Mr. A. James Turner on the study of cotton fibre, by Mr. Trevor Troughton on the improvement of the plant, by Mr. G. S. Kulkarni on reduction of loss caused by diseases, and by Mr. Afsul Hussain on the reduction of loss caused by insects, were also read.

AGRICULTURAL SECTION

In his presidential address to the Agricultural Section Mr. Henderson reviewed the activities of the Agricultural Department in India. He answered some of the criticisms commonly levelled against the Department, and suggested the creation of a Central Agricultural Department for the exploration of all avenues of improvement in Indian agricultural conditions.

Dr. Harold H. Mann, Director of agriculture, Bombay, exhibited a number of lantern slides of rainfall graphs relating to the Bombay Presidency and explained how to eliminate the uncertainty of rainfall.

CHEMICAL SECTION

In his Presidential address to the chemical section, Professor B. B. Dey, D.Sc., F.I.C., spoke on the recent trend of development in organic chemistry, in which both the chemist and biologist are co-operating. He also referred to the discovery of coal tar and its commercial application and marvellous development in laboratory synthesis during the last century.

MEDICAL AND VETERINARY SECTION

Dr. R. Row delivering the presidential address at the Medical and Veterinary section deplored the absence of scientific atmosphere in the cities to give the medical practitioners a stimulus for research. He reviewed the position of the Medical Service in India, particularly how it failed to attract the best talents in Great Britain. He suggested the creation of a substitute service of not only equal accomplishments, versatility, and distinction, but based on a much broader and cosmopolitan policy of selection, purely with a view to efficiency.

THE PSYCHOLOGY SECTION

In the Psychology section Mr. M. D. Bhattacharya who delivered the presidential address discussed the claims of Psychology as a natural science, and pointed out how, in recent years, Philosophy and Psychology had been diverging. At the joint meeting of the Mathematics, Physics, and Chemistry Sections an interesting discussion on the structure of the atom was initiated by Mr. C. V. Raman.

THE BOTANY SECTION

In the Botany Section Mr. S. R. Bose read a paper on "Luminous Leaves and Stalks in Bengal." He observed that luminosity in leaves and stalks is confined to certain spots. He made a distinct advance over Molisch who, while ascribing it to fungus, could neither succeed in isolating the fungus nor raising it up in pure culture. He proved by experiment that the emission of light is inseparably bound up with the fungus.

ANTHROPOLOGICAL SECTION

Mr. N. Subramania Iyer, Retired Dewan Peishkar, Travancore, presiding over the Anthropological Section suggested that an All-India Anthropological Association be formed with branches in all towns and villages.

TWO PUBLIC LECTURES

On the last day of the Congress the Chancellor and Vice Chancellor of the Bombay University gave an At Home to the delegates, after which the party went to the St. Xavier's College where Prof. Parameswaran delivered a public lecture on "modern application of X-Rays" under the presidency of Prof. M. N. Saha. The lecture was illustrated by a number of lantern slides.

Another public lecture was delivered by Prof. S. R. Kashyap of the Punjab University touching "Life at High Altitudes," Mr. A. Howard presiding.

THE NEXT SESSION

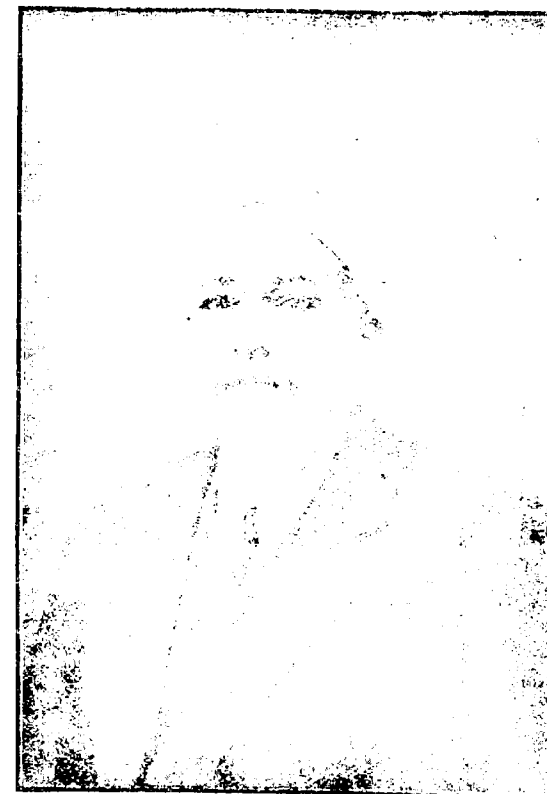
A meeting of the general body of the Congress was held on the 7th January under the presidency of Mr. A. Howard and it was decided to hold the next session at Lahore.

Dr. Simonsen having resigned his General Secretaryship of the Congress, Dr. Roland V. Norris, of the Indian Institute of Science, was unanimously elected to the place.

The general body authorised the Committee to invite Sir J. C. Bose to preside over the deliberations of the next Congress at Lahore.

THE PROHIBITION CONVENTION

The Prohibition League of India met in Convention at Delhi on the 29th January with Dewan Bahadur M. Ramachandra Rao in the chair. The object of the convention is to start on a national scale a movement for bringing about complete



DEWAN BAHADUR M. RAMACHANDRA RAO prohibition in India. This is proposed to be achieved by an intensive prohibition campaign in this country, by co-ordinating the various Temperance Associations through a central organization. Mr. Ramachandra Rao said:

There has been a general feeling among those interested in this question, temperance reformers and total abstinists alike, that an independent central organisation supported by sympathy and advice from the West should be established in the country and that a convention for starting such an organisation should be called. We are, therefore, here for the establishment of a movement that is intended to meet the demands of the situation as it is found in India to-day.

It is not necessary at this time of the day to elaborate arguments in favour of prohibition: for the evils of alcoholism are universally recognised

But in India, even more than in America the liquor problem is essentially a moral issue. There is no question here as in England of belief in moderate indulgence nor what is known as interference with personal liberty.

The religious tenets and practices of the two great communities of India have prohibited drink to their adherents, and Indian sentiment on the question of drink is, therefore, more akin to the sentiment of the American than of the Britisher. The greatest of Hindu law-givers, Manu, has a most drastic verdict against drinking. He laid down that "with the drinker of madhu let no one eat, no one join in a sacrifice, no one read. With such a wretch let no one be allied in marriage. Let him be abject and excluded from all social privileges. Cast forth as a vagabond on the earth, branded with indelible ignominy, he shall be deserted by his own parents and tolerated by none." Buddha also enjoined total abstinence from all intoxicants. The Koran has forbidden drink to the followers of the Muhammadan faith.

Hence the real obstacle to the success of the movement is not the people who can be easily persuaded to favour it, but the bureaucracy which is entangled in the meshes of its own excise policy. Government finds it difficult to give up at once the enormous revenues it derives from the drink traffic. Mr. Ramachandra Rao rightly dealt with the financial, administrative and constitutional aspects of this question and his remarks are instructive. He thoroughly examined the excise policy of the Central and Provincial Governments in the past and showed how they profited at the expense of the people.

The total excise revenue, both provincial and central, was about 7½ crores of rupees in 1903-04 and according to the latest available figures (1925-24) the revenue from this source has risen to nearly 21 crores of rupees. The dependence of the provinces on the excise revenue has varied from province to province. According to the figures available for 1923-24, in Madras 39·8 per cent of the total revenue, assigned to the province is derived from Excise. Similarly, the percentages for Bihar and Orissa, and Bombay including Sind, are 34·7 and 28·7, respectively. Assam and Central Provinces come next with 28·7 per cent and 25·3 per cent. As regards the other provinces Bengal's excise revenue is 20·6 per cent of its total revenue, Burma 13·9 per cent., United Provinces 12·7 per cent. Punjab 11·4 per cent. These figures are appalling. The Government of India and the Provincial Governments are now profiting at the expense of the vitality and morals of the people, and they are financially interested in the maintenance of a system which must inevitably lead to their continued degeneration.

He further pointed out how the provincial Legislatures have used such powers as they have in the direction of local option, while the authorities concerned have so far displayed only a

tendency to hamper and not help the cause of reform. He held that now under the new constitution the excise policy has come to be vested in the hands of responsible ministers, "the organization of effective public opinion in this land about the evils of alcoholism is one of the urgent necessities of the situation". To this end he suggested the formation of a central organization to co-ordinate the activities of all temperance work without further delay. The Prohibition movement, he said, has achieved the results of economy and prosperity in other countries.

And if properly organised, there can be no doubt that it will produce the same results in India. We are all met here, therefore, to form a National Prohibition Party for the whole of India. The task before us is one of great complexity and requires unremitting work from every well-wisher of the country for several years before any tangible results are achieved. It is very necessary for our success that every effort should be made to increase the volume of vocal public opinion in the country in favour of this movement.

As a result of frequent meetings and discussions among those who took part in the convention a Prohibition League has been formed with Dewan Bahadur Ramachandra Rao as President, and Pandit Madan Mohan Malaviya and Haji Wajihuddin as Vice-Presidents, Dr. S. K. Datta as Treasurer, and the Rev. Herbert Anderson as Secretary. A strong executive of 25 Members of diverse parties represent temperance organization over the whole Indian Empire. For, on the question of Prohibition, Swarajists, Moderates, Independents and No-changers are one.

The following resolutions were adopted:

This Convention is of opinion that the prohibition of alcoholic liquor is not only in consonance with the sentiments of the people of India, but also imperative for their social well-being and for promoting their economic efficiency. The Convention therefore urges on the Government of India and the local Governments to accept the total prohibition of alcoholic liquor as the goal of their excise policy.

This Convention, while being fully alive to the difficulties of the introduction of a national policy of prohibition through the country, is of opinion:

(a) That the Government of India, the local Governments and the Governors of Provinces should afford adequate facilities for ascertaining the will of the people. With regard to this question the introduction of local option laws is, in the opinion of this Convention, the best means of ascertaining the wishes of the people in this matter.

(b) That the Government of India and the local Governments should recast as early as possible the present scheme of provincial finance so as to eliminate the revenue from excise as an integral part of the present system.

This Convention calls on the leaders of the various communities to take immediate steps for an effective

organization of public opinion throughout the country in support of the prohibition of liquor.

The Convention would urge on the Government the necessity of instituting an enquiry into the manufacture and sale of excise opium and other intoxicating drugs, with a view to the complete restriction within a definite period of time of the use of these drugs to medical and scientific purposes.

This Convention appeals to all Social Service Leagues and Temperance Societies throughout India to immediately affiliate with the Prohibition League of India and assist it to establish a temperance organization, with prohibition as ideal, in every district of British India.

This Convention places on record its grateful appreciation of the rulers of the Indian States of Bhopal, Bhavanagar, Palitana and Kathiawar, who have accepted the principle of the prohibition of liquor and urges on the rulers of other States to take similar action.

CO-OPERATIVE BANKS' CONFERENCE

The All-India Conference of Provincial Co-operative Banks met at Bombay under the presidency of Mr. Lalubhai Samaldas on the 15th January. It was attended by the Registrars of co-operative societies who were then in Bombay



MR. LALUBHAI SAMALDAS

and also by the Revenue member and the Minister of Co-operation, Bombay, who were welcomed by Mr. B. F. Madon.

The President, after referring to the various stages of the co-operative movement and the work of the MacLagan Committee said that it might not be necessary to establish a State-aided All-India Co-operative Bank as was suggested by

the Committee, if the existing provincial banks co-ordinated their activities. At the same time, the assistance of the Government of India would be necessary to urge on the Imperial Bank who are their bankers to establish close relations with the co-operative movement through their provincial banks and to accord to the provincial banks their due share of banking facilities. He pointed out that the co-operative movement had reached a stage when it could demand recognition from the Government as a vital element in the banking and financial organization of the country.

The Conference endorsed in some respects the resolutions passed by the Registrars and further resolved:

that the work of issuing and marketing the mortgage debentures may be undertaken by Provincial Banks or central financing agencies provided they maintain separate accounts for this department of their work, that Government should recognize the debentures issued under the scheme as trust securities and agree to guarantee the interests payable on the debentures till redemption. In giving effect to the scheme it is desirable to confine its benefits, in the first instance and so far as may be to working agriculturists.

The Conference urged that the question of a standard of fluid resource for different Provincial Banks should for the present be left to the different provinces for independent solution. The following among other resolutions were also adopted by the Conference:

The Conference is of opinion that inter-relations between Provincial Banks for the transfer of funds should be developed by (1) payment of Demand Drafts or Telegraphic Transfers free of any charges provided there is sufficient balances at the credit of accounts; (2) collection of remittances from Provincial Banks free of charge for credit to account and (3) purchase and sale of securities on behalf of Provincial Banks less favourably situated by other provincial banks at one-sixteenth per cent. commission.

The Conference considers it desirable for the further development of the co-operative movement in this country that some interrelations between Provincial Banks in British India and Provincial or central banks in Indian States should be established wherever the two banks find the same practicable with due regard to business considerations.

The Conference finally recommended that to promote closer relations between the Provincial Banks, to take action on the resolutions of the Conference, to convene Conferences in future, and to take such further action as might be necessary, a standing committee should be appointed consisting of one representative from such Provincial Bank of British India and Indian States and that Mr. V. C. Rangaswami be appointed a Secretary of the Committee.

CONFERENCE OF REGISTRARS

The Registrars of Co-operative Societies from the different provinces of India met in Conference at Bombay in the middle of last month. It was a well-attended session. A number of sub-committees were formed to discuss the issues before the Session and to draft resolutions to be placed before the general body. After considering the reports of the Sub-Committees, on the motion of Rai Bahadur Venkatachariar (Madras), the Conference passed a resolution exempting co-operative societies from super-tax and also from incometax payable on securities. Mr. J. Mitra (Bengal) moved a series of resolutions about the redemption of old debts by village societies—though he was not in full agreement with all the clauses of the resolutions standing in his name. On the motion of Mr. Strickland (Punjab) the Conference accepted the proposal for the publication of an All-India Co-operative magazine though it was opposed by Mr. Lalubhai Samaldas on behalf of Bombay and Mr. J. M. Mitra on behalf of Bengal.

The next day's session was attended by the Development Minister of Madras, Sir T. N. Sivagnanam Pillai and the Hon. Mr. A. M. K. Dehlavi. Intensive propaganda and organisation of co-operative societies were urged. The Madras Minister discountenanced the need for a special Commissioner to co-ordinate the three Departments of Agriculture, Industries and Co-operation which were naturally under the direction of the Ministers. In this he was supported by the Bombay Minister. The Conference adopted by a large majority a resolution that the Indian Trust Act be so amended as to permit of investment of Trust funds in certain co-operative institutions under proper safeguards. Finally the Conference recommended that the borrowing power of societies with limited liability should not exceed 12 times the paid-up share capital and reserve fund. The formation of Central Industrial Societies to arrange for the supply of raw materials to and sale of products of, artisan members was recommended, as also grants to enable them to maintain central depots till they made sufficient progress.

On the third and last day of the Conference the question of the relation of the Co-operative movement with the Imperial Bank was discussed; and the question of the promotion of Co-operative land-mortgage banks was also considered. The next session will meet at Simla.

THE CO-OPERATORS' CONGRESS

A meeting of the Co-operators of all Provinces in British India and the States was convened by the Bombay Central Co-operative Institute. Representatives from different parts of the country who had assembled in Bombay in connection with the



MR. G. K. DEVADHAR.

All-India Registrars' Conference and the All-India Provincial Banks' Conference attended the meeting. Mr. G. K. Devadhar who presided, said in the course of his address:—

Here we aim at unifying and vitalizing the best of the Co-operative achievement in thought and action without the demarcation of official and non-official and endeavour at putting the movement on a higher pedestal which takes no account of the worker's colour, caste, creed, sex, and, I may also add, status. We need not trouble ourselves whether the worker is a servant of the State or of the Society to which he belongs. To us they are all one working together as the true "Servants of India" actuated by the common desire of helping the country's onward march on its way to progress, our sole aim being a Reconstructed and Rejuvenated India.

Mr. Devadhar pleaded for a co-ordinated Indian movement which should also meet every year for exchange of views and experiences. He also

urged the need for a Central Co-operative Board to serve as a clearing house of information, to organise research work and popularise the results of investigation by means of films, exhibitions, libraries and lecturing propaganda. And further:

To maintain an efficient staff to do the work and to give effect to the resolutions of the Congress or the Board.

To undertake periodical economic inquiries through Co-operative Societies or institutions.

To promote the economic interests of members of the Co-operative Societies.

To give facilities for promoting non-credit forms of the movement.

To secure more facilities for the growth of the Co-operative movement in various provinces utilizing all available sources of help and guidance.

To arrange celebrations of Indian Co-operative Week and the celebration of the Co-operators' Day.

These are some of the directions in which Mr. Devadhar asked his fellow co-operators to pursue their work in the service of the country. After some discussion the meeting resolved that there was a great need for an All-India Co-operative Congress to co-ordinate the propagandist and educational activities of all the Provinces and Indian States in India and appointed a representative Committee to concert measures for bringing the organisation into existence.

TRADE UNION CONGRESS

The Sixth Session of the All-India Trade Union Congress met at Madras with Mr. V. V. Giri of Ganjam in the chair. It was attended by over a hundred delegates and a number of visitors. Mr. C. Panchakshara Asari, Chairman of the Reception Committee said that the duty of Labour in India was to support any party which worked honestly and sincerely for the welfare of labour. Messages sympathising with the objects of the Congress having been read, the President Mr. V. V. Giri delivered an address detailing the grievances of Indian labour and suggesting means for strengthening it.

The next day the Congress accorded a great welcome to Mr. Horniman who had arrived in Madras on his way to Bombay. Mr. Horniman feelingly replied that he had at heart the cause of Indian labour. The Congress passed several resolutions including one protesting against the anti-Asiatic policy of South Africa. The Congress appointed Rev. C. F. Andrews as its representative to make representations to the South African Labour Party and the South African Government on matters pertaining to Indian labour. A summary of other important resolu-

tions may be given. The Congress asked for a Government inquiry into the causes of unemployment among the industrial classes in the country. It considered it the duty of Government to introduce a system of health insurance and old age pensions for labourers. There should be employment Bureaus established in all principal industrial and commercial towns. Untouchability should be banished from all Trades Unions. The Congress also urged the removal of racial discrimination and differentiation practised in a number of concerns. And finally

"The Congress urged on the Government of India and the Railway administrations that provident fund pension and gratuity should be all treated as deferred pay, and they should not be withheld from workers on any plea whatsoever. Even in the case of strikes the workers should not be deprived of any of these. There should be legislation introduced prohibiting the exaction of work for more than eight hours a day."

EUROPEANS IN CONFERENCE.

The third Joint Annual Conference of Central Administration and Branches of the European Association which was held at Calcutta on the 16th of December was attended by a large number of delegates from almost all branches. The proceedings were very lively with interesting discussions on resolutions and amendments. Sir Hubert Carr, President of the Association, was in the chair.

A resolution re stating the existing policy of the Association as published in the Association's Quarterly Review was carried with two changes and the aims which the Council are to keep prominently before them now read as follows:—

(1) Maintenance of British rights by all constitutional means that is to say rights founded on equal freedom and justice for the individual.

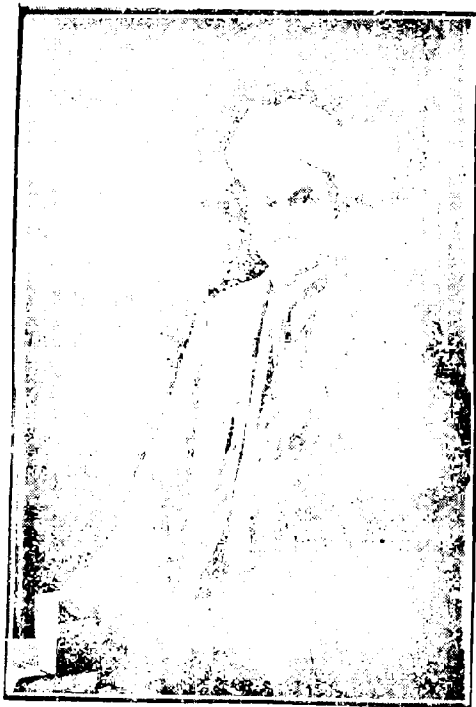
(2) Practical sympathy with the Anglo Indian and domiciled community in their political aspirations and fostering of relationship of cordiality and co-operation with those Indians who are working constructively for the good of India.

Mr. W. W. K. Page's resolution that the Conference believes that the best interests of the Association lie in close co-operation with all loyal Indians, that such friendship to be of a lasting nature must be accompanied by frank declaration of views and be based on mutual recognition of realities and that branches should endeavour to create more frequent opportunities for exchange of views between responsible Indian politicians and their members was passed.

ALL-INDIA TEACHERS' FEDERATION

The first Conference of the All-India Federation of Teachers' Associations was held at Calcutta, on the 28th December with Prof. P. Seshadri of the Hindu University in the chair. A large number of representatives of Teachers' Associations of British India and the Indian States assembled and a provisional constitution for a Federation of Teachers' Association was adopted. A strong and representative Executive Committee was also elected.

Prof. Seshadri in his address defined the aims of this new association: 'To safeguard and advance the interests of the teaching profession



PROF. P. SESHADRI,

in India and to secure for it, its legitimate place in national life'. After discussing the need for an organization to co-ordinate the working of the various associations in different Provinces Mr. Seshadri—reviewed the progress of education in the three presidencies and also in the Indian States and referred to the menace of unemployment. He urged an All India enquiry.

The Conference passed a number of resolutions touching various aspects of School life. One resolution recommended the feeding of poor

children during school hours, another urged that students should be made to answer their papers in their mother-tongue; a third approved of the principles of the Teachers' Registration Council in England and urged the adoption of the same in India. Yet another resolution pointed out that Liberal education would be incomplete without teaching in music and painting. The need for making primary education free and compulsory and for an extensive programme of adult education coupled with adequate attention to physical training was equally realised. One of the resolutions drew attention to the increase of unemployment and the need for making one subject like weaving, agriculture or carpentry compulsory in High Schools. The last two resolutions ran as follows:—

That the Government of India be requested to recognise the All-India Federation of Teachers' Associations.

This conference regrets the prevailing insecurity of service in most non-Government educational institutions and the friction between the heads of institutions and their managing committees and appoints a committee to make an All-India enquiry into these matters and to suggest a workable scheme to be incorporated in educational regulations for minimising the grievances.

POLITICAL SUFFERERS' CONFERENCE

What is known as the Political Sufferers' Conference assembled at Calcutta during the Congress week. The gathering consisted of a large number of those who at one time or other had been to jail, with a fair sprinkling of Communists. Swami Kumaranandar, welcoming those present, doubted if India would ever require Swaraj, if Mr. Gandhi could get non-violence established. Swami Govindanand, the President, cleared the misapprehension that this was a Conference of dacoits and revolutionaries. It was a Conference of those who, for the sake of India and the winning of freedom, were prepared to even shed their blood. They considered the suspension of the 1921 programme as a national disgrace and wanted it to be resumed. Liberty first, and unity thereafter, was their motto. The vain pursuit after Hindu-Muslim Unity was the cause of all the political blunders and disasters. The cry to Swaraj lay through the prisons. They did not want politics and politicians but patriotism and patriots. Civil disobedience (Satyagraha) was the only method of achieving Swaraj and not bombs nor spinning wheels nor Council debates.

TOPICS FROM PERIODICALS

Britain and India

Commenting on H. E. Lord Reading's opening speech in the Assembly the Rt. Hon. V. S. Srinivasa Sastri writes in *THE SERVANT OF INDIA* :

"Self-righteousness is no more attractive in a Britisher than in an Indian, and one objects to a claim to these virtues being solemnly set up just when no practice of them is intended. A long and eventful connection like that between Britain and India must have both shadows and lights, and let me gladly add my settled conviction that it has been decidedly beneficent more so than any other connection in history has been. Still it would take more credulity than the inexperienced Indian politician has to believe that if the Swarajists had become avowed co-operators last year, the present Conservative Ministry would have definitely launched a scheme of Swaraj for India."

He then points out the disparity between promise and performance and cites some striking illustrations from recent events in India:

"We have hardly forgotten our share in the War and the encomiums showered on us during its continuance. It was when recompense was suggested that the generosity of acknowledgment was found to be out of all proportion to the generosity of gift; and we had even a gentle reminder that virtue has its own reward. In South Africa Mr. Gandhi suspended his passive resistance movement in order not to embarrass the Government at the time of a serious labour trouble and induced his Indian followers to assist their white oppressors in a fierce war though under humiliating conditions. Did he get generous treatment? In Kenya it was Indian trade that occasioned British intervention, it was Indian labour that built the great Railway, it was Indian intelligence that sustained British administration and it was the Indian Army that saved the Colony for Britain. Did that save us from the Great Betrayal of 1923? Take Mesopotamia next.

Our administration bore the British burden there, our armies kept the British flag flying, our clerks ran the establishments. But soon under the pretext of Arab jealousy the offices were closed to us and "Indians not wanted" became a common advertisement."

Mr. Sastri then goes on to point out an aspect of the Non-Co-operation movement seldom recognized by its opponents. With characteristic candour and judicious impartiality he cites an instance from the domestic politics of India:—

"One has only to remember on the one hand the unexampled outburst of brotherliness and comradeship between Britisher and Indian when the Non-Co-operation cloud darkened the sky; racial distinctions were abolished, repressive laws were repealed, we had a vision of Sandhurst and Woolwich, and official and non-official Europeans joined in a recommendation that our constitution should be revised before 1929. How near we then were to the millennium! As soon as the political sky began to clear, the too trustful Liberals were flung overboard, the Sandhurst and kindred promises were repudiated, Lord Peel cast back the Assembly's request for constitutional advance in its teeth, and the Rowlatt Act with all its accursed provisions came back to life in the Bengal Ordinances."

His criticism of the Swarajist tactics does not blind him to the logic of their attitude to the old and simple minded trust in British generosity.

"It is easy enough to blame the Swarajists for all our ills. Poor chaps! It is true enough their policy is unwise and their strategy utterly futile. But let us not be deceived. There is overwhelming evidence that for the time being the old Imperialism, with some at least of its sinister consequences has re-asserted itself in Great Britain, and that till the people of India learn to unite and put full constitutional pressure on British policy they must be prepared to be used again and betrayed again,"

Indian Aspirations

One result of the introduction of a degree of self-Government in India has been to intensify and enlarge the demand for independent powers, says Sir Frederick Whyte, ex-President of the Legislative Assembly of India, in the current issue of the FOREIGN AFFAIRS, of New York.

"When we speak of Indian parties," writes Sir Frederick Whyte, "we must remember that party politics as practised in Britain and America is unknown in India. "There are a number of loosely strung organizations that call themselves parties, but the lines of cleavage are indistinct, and in most cases unreal. This is partly due to the character of the present Constitution, and partly to the prevailing incapacity of the Indian for large scale organization. The General Election of 1923 awakened the interest of the average educated Indian in the names and programs of parties; but his choice of a political home is nearly always dictated rather by accidental personal influences than by any definite choice of principle, with the probable exception that the Swaraj party possesses the attraction of the big unit for the small, by its mass and momentum."

"In other lands where the science of politics is more widely studied and the art of politics more effectively practised, the people tend naturally to fall into substantial groups representing definite conflicts of social or economic interests. India is full of such conflicts, but the present character of the Government of India and the prevailing irresponsible nature of the Indian Legislatures, both Provincial and Central, tend to throw all the Indian political groups into a somewhat heterogeneous alliance of opposition against the Government."

The main line of cleavage, continues the writer, is, therefore, racial; and though the feuds that rage between Hindu and Mussalman, between Brahmin and non-Brahmin, sometimes

reach a climax of the fiercest intensity, neither of them has made its mark as clearly upon the proceedings of the Legislatures during the last three years as the inevitable cleavage between the Indian and the European in India.

"And this must be so," concludes Sir Frederick, "as long as it appears to the Indian that, in all matters vital to his country, the last word of decision rests, not with himself or with his fellow-countrymen, but with the Imperial Parliament in London and its servant, the Government of India in Simla, neither of which, he claims, can really understand the needs of his motherland. Western education has awakened him to his own needs, both political, economic, and social, and has armed him with arguments and precedents to prove that peoples should govern themselves."

Literacy in India

"It is a matter for regret that India lags far behind most countries of both Europe and Asia in primary education," writes Dr. Narendra Nath Law in the CALCUTTA MUNICIPAL GAZETTE. The following table prepared by Mr. Law shows the place of each province in this respect.

Names of places.	Number of literate per mile aged 5 and over.
Burma	317
Travancore State	279
Cochin	214
Baroda	107
Bengal	104
Madras	98
Bombay	95
Mysore	84
Assam	72
Bihar and Orissa	51

The reason for high percentage of literacy in Burma is explained to the fact that the ancient system of imparting primary education through its monasteries still continues in Burma. Next to Burma comes Calcutta. By comparing Calcutta with Bombay and Madras, we find the following:

Number of literate aged 5 & over per hundred (1921.)		
	Males.	Females.
Calcutta	53	27
Madras	50	19
Bombay	31	16

Espionage in ancient India.

THE CALCUTTA REVIEW for January contains a very interesting article on "Espionage in the Hindu system of Administration," by Mr. Hemachandra Ray, M. A. of the Calcutta University. In ancient India, the activities of the spies in foreign states formed a most important part of the duties of the Espionage Department. As early as the Vedic period the activities of the spies in this direction began. Later we have numerous references in the ARTHASASTRA of Kautilya, as to the varied nature of the duties and activities of these secret agents. These spies were so clever to create trouble and disaffection in inimically disposed states without openly violating peaceful relations. Sometimes spies used to travel in the guise of merchants and astrologers. Mr. Hemachandra Ray describes the work of the spies during the time of war thus:

"In times of warfare the spies formed a very important adjunct to the forces of the belligerent states. They were employed to destroy the supply, stores and granaries of the enemy and generally to work havoc in the enemy's capital and army with weapons, fire, and poison. Secret agents disguised as vintners (*sundikavyanjana*) were sometimes directed to distribute 'hundreds of vessels of liquor (*madyakumbha*) mixed with the juice of *madana* plant' and poison, to the officers of the enemy's army. Others who assumed the appearance of cooks and traders in cooked food, sold articles mixed with poison to the enemy, who might be attracted by the good quality and cheapness of the goods. Poisoned grass and drink was sold by them to the servants of the beasts of burden of the enemy while others, disguised as hunters, cowherds etc., created all sorts of disturbance in the enemy's camp. Secret agents were also sometimes directed to kill the generals of the enemy's army from behind or set fire to the residences of the enemy king. Herds of

cattle, sheep or goats were placed in such a position as to divert the attention of the hostile forces. Sometimes the spies taking advantage of the darkness of night, when the enemy forces were out fighting, entered the enemy's capital and murdered the hostile king. In times of siege of the forts the spies helped the besiegers in capturing them."

The British Monarchy

The throne of King George V is the firmest great throne in the world, says the NEW STATESMAN. Most of us are convinced supporters of the system of constitutional monarchy because,

"We have seen the advantage of having a hereditary rather than any elected Head of the State. British political philosophy, even when it is republican, can find no room for a Head of the State having such powers as are granted, for example, to an American President.

If we were ever to choose a President, we should choose him as a figure-head, not as a ruler, and should probably grant him even smaller powers than are accorded to the Presidents of France and Germany. Our traditional and deep-rooted conception of a Government responsible only to Parliament, and primarily to the House of Commons, excludes the possibility of any active power being conceded either to a president or to a king.

This being so, no one in this country desires in practice any change in the direction of republicanism. There would be no advantage in substituting election for heredity in the choice of a man whose duty is to represent the dignity rather than the power of the State; and there would be plain disadvantages.

The British Monarchy is essentially an empirical device, and as such it works admirably. It embodies the principle of 'dignity without power' more successfully than any other device that has ever been proposed."

Moslem Puritanism

Mr. Kenneth Williams writing in the *Contemporary Review* on "Arabia and Islam" says:—

"The Wahhabi revival to-day is being conducted by a man of quite extraordinary ability, a man who, for all his burning faith and belief in the correctness of strictly Puritan doctrines and practices, has his ear far closer to the ground of Islam than had his illustrious ancestors, who trampled mercilessly and, indeed, contemptuously on the dearest sentiments of other and laxer Moslems. Ibn Saud knows very well how far he may and how far he may not go in impressing Wahhabi doctrines upon other Moslems, and although it is highly probable that nothing would please his *IKHWAN* better than to swarm into Medina and desecrate what they consider to be the idolatrous tomb of the Prophet, that is not his plan. He has far other aims for the exploitation of his victories: he means to unite Arabia, politically and religiously."

And then there is no other Muslim leader to dispute his claims by force of arms. The leading Muslim military leaders are fully occupied in their own countries. Kemal has enough to do in Turkey; Riza Khan is plunged in the home politics of Persia. Further Islam to-day is keenly divided between the reactionary and the materialistic. The former has considerable sympathy with the Wahhabis "and no materialistic power is going to waste itself on the sands of Central Arabia."

"The virtues of Wahhabism, then, apart from their local application in the rigours of the Central Arabian Desert, stand or fall by him; his opportunity is unique. Is there that in Wahhabism which can regenerate Islam, bind again its loosening walls, and redirect its wayward paths? Can those who worship in the barrenness of the Nejd bring to those who more comfortably turn to Mecca from the banks of the Nile, the Euphrates, and the Ganges, a revivifying, a reuniting force?"

Politics and Religion

Discussing the above subject in the *February* issue of the *PRABUDDHA BHARATA*, a writer says that religion should not be mixed up with politics for the obvious reason that religion naturally succumbs to politics and its materialism. As an instance he cites the Indian National Congress which has since 1919 added religion to its purely political programme:

"It assumed a philosophical tone and preached a certain gospel of life. Non-violence had to be lived. Fasts and *hartals* were instituted for the purpose of self-purification and self-discipline. Soul-force was the sword to be wielded in that battle. Swaraj, though it remained undefined as the political end, was variously interpreted. Some declared that individual and personal Swaraj had been attained by them, though collective Swaraj was not yet. Non-Co-operation assumed a religious aspect. The sacred books were consulted to see if co-operation with the Government was not against their holy injunctions. Altogether the movement looked more religious than political. Thus was religion made a hand-maiden of politics."

Thus the Congress sought to exploit religion for political ends. The result is failure and confusion. The Khilafat movement met with the same result.

Politics has its own laws, and if we attempt to introduce religion into it, we will be unconsciously creating communal difficulties.

"A purely political body, being relieved of its superfluous impositions, may carry on its proper work which is the evolution of an administrative machinery congenial to the national temperament and the transfer of responsibility from the hands of the bureaucracy to it. Of course, thereby politics will be relegated to an unimportant position and will cease to occupy the place of honour in the national programme. That is what it should be, unless we are to ape the blundering West and commit national suicide."

Non-Co-operation

"The Place of Non-Co-operation in Indian Nationalism" is the subject of an article with which the *MODERN REVIEW* for *February* opens. Mr. K. Natarajan (for that is the name of the writer, and the Editor of the *INDIAN SOCIAL REFORMER* disclaims authorship) explains that though apparently the movement of Non-Co-operation is dead the spirit for which it stood is not dead.

"Men with titles may not have renounced them; lawyers who gave up their practice may have resumed it; students who discarded their studies may have gone back to their colleges; khadi-clad youngsters may have taken to the trammels of fashion. But the lawyer and the student are not the same as they were before the renunciation. Their outlook on life is different, their habit or thought has suffered a transformation, they have a better appreciation of the correct values of things. The trousered and collared gent does not strut about with the same swaggering air of superiority as of yore. They look apologetic for what they do. If they did not 'stick on,' it was not because they were convinced of the irrationality of Non-Co-operation but because their power of endurance was exhausted, the weakness of the flesh told. It was a confession of *their* failure, not that of the movement."

Non-Co-operation, he says, is a programme of high ideals calling upon the people to lead a better and purer life. Its efficacy is based not on numbers but on quality. It demands great courage:

"The courage that Mahatma Gandhi calls upon the Indians to exhibit is of a piece with this, distinguished only by being on the moral plane instead of in the physical sphere. He wants to build a nation of men of moral force—men who seeing a thing to be right and essential, stand for it as for truth unheeding any consequence. When that wish is consummated, that attainment of self-Government is easy of achievement."

"With rare insight Mahatma Gandhi saw the danger of co-operating with a system of Government which does not result in the moral uplift of the nation. The only remedy was to dissociate the people from an atmosphere which draws out the basest instead of the best in them and put them to a course of discipline which would strengthen their moral fibre, their soul force. Men should have a sure grip of themselves in the face of trials and temptations and when there are a few who have attained the capacity to resist the allurements of power and pelf, they would set a glorious example to others in leading the nation to its cherished goal of freedom."

The New Mercantilism

Mr. E. M. Earle, writing in *THE POLITICAL SCIENCE QUARTERLY* says that a critical analysis of the present-day international economic policies dispels the illusion that Mercantilist theories and policy were dispelled by the 18th century or by the repeal of the Corn Laws and the Navigation Acts. There is growing up a new Mercantilism which is similar to its 18th and 17th century prototype in many of its assumptions and in their practical applications. This new movement is the more dangerous in the modern highly-organised closely-integrated world and it is animated by a pathological nationalism and a system of statecraft which emphasizes mercantilist rights and capitalistic imperialism. National or imperial self-sufficiency is sought not for itself but as a means of ensuring national security and national power. The power of the state is allied with industrial, financial and commercial interests, fostered and defended by state-action, as in the days of frank unrestrained mercantilism. Colonies are looked upon as indispensable instruments of national policy; import and export duties are imposed in pursuit of a phantom balance of trade; and ship-subsidies and other form of navigation acts are enacted in the name and for the sake of superior sea-power.

India in English Literature

It is a pleasant occupation for one with a literary turn to hunt up the numerous allusions to India in the writings of English poets. Shakespeare and Marlow indulged in quaint references to the fabulous wealth of this country. Who does not recollect those stately lines of Milton where he speaks of the fleet of ships 'close sailing from Bengala laden with spicy drugs?'

In an interesting article on Indian characters in English Fiction in the *EMPIRE REVIEW* for January Mr. P. R. Krishnaswami of the Kumbakonam College draws attention to the more striking references to India in English literature. He takes this opportunity to show also the interests, other than purely literary, which some English writers have had in this country. For long India loomed large on the imaginations of men of other countries; in earlier days it was her wealth and magnificence and in later days her culture and civilization.

Dryden and Cowper and Moore and Southey have left in their works, brief but compelling allusions. Mr. Krishnaswami points out how India impressed Scott and Thackeray and Kipling and Stevenson and how latterly their interest in India was wound up with the fortunes of their intimates and relations. Yet we cannot say that they understood all the deeper meaning of life in the East. It is still a mystery to them. The writer draws a consoling lesson. What they have failed to do he says, can yet be achieved by Indians in the language of Shakespeare:—

"Handicapped as the British writers have been in the past by numerous limitations in their capacity to portray Indian life, they have yet served to inspire and show the way to Indian writers. The best of English fiction on Indian life should naturally come only from Indian writers and we may not unreasonably await the rise of a Victor Hugo, a Tolstoy, or a Dickens to write of Indian life in the imperial tongue of Britain."

India and South Africa

Commenting on the Indian situation in South Africa *LANSBURY'S WEEKLY* writes:

During the Labour Party Commonwealth Conference the question of the treatment of Indians in South Africa came up for discussion, and, as a result, arrangements were made whereby it was hoped the South African Labour Party would agree to a conference with Indian Trade Unionists on the subject. Apparently our comrades in South Africa have no intention whatsoever of attending or taking part in any such conference, but instead are doing their best to support the new proposals of the South African Government—proposals which would, in some cases segregate Indians in certain areas and also drive many others out of South Africa.

We do not quite understand what our comrades in South Africa really mean by internationalism, and we do not understand how they could defend a policy of this character. Indians were in Africa long before white men and unless decent arrangements can be come to there is bound to be very serious trouble both in India and in the South African Dominion.

There is one question which we think dominates the whole situation. South Africans going to India or Britishers going to India would never tolerate being shut up and segregated as a kind of pariah away from other people. What is the use of all of us continuing to talk of India as a free partner in a commonwealth of British nations, if the South African Government, backed (as we understand) by its Labour supporters, continues a policy of this kind? We hope the British movement will tell our South African comrades exactly what they think of this policy, and endeavour to get the suggested conference held.

The Chinese Students

The December issue of the *ASIATIC REVIEW*, (published in Japan) has an article under the above caption, in the course of which Mr. H. P. Shastri says that many of the foreigners are in the wrong to imagine that the Chinese Students' interference in the affairs of the State is undesirable. He contends that they are

"the only means to ameliorate situation created by their elders: militarists and politicians. Their sincerity is above suspicion, and their zeal worthy of highest praise. Friends of China should give them a helping hand, instead of condemning them."

The most important and essential thing, that the Chinese Students should bear in mind, is that they follow a correct lead and never render themselves liable to exploitation.

"Mere sentimentalism or enthusiasm for new fads is likely to cloud the reasoning faculty. It is therefore incumbent that before launching a movement they must study *pros* and *cons* of the principles involved."

The Chinese everywhere, we are told, respect Mahatma Gandhi and seem to imagine they are applying his principles to their own country. Referring to Mr. Gandhi's principles the writer points out that

"the first principle of Mahatma Gandhi is love, and he is second to none in his love to the British people. Nobody can call himself a follower of the Mahatma unless he has cut out all bitterness, revenge and hate from his heart, and makes non-violence his guiding principle in life. He condemned the boycott movement in India because of its unspiritual character. Let the Chinese practise these principles, and watch the results."

In winding up his article he says:—

"It is clear that the young China is following a wrong policy and is misguided. Its methods are

not Chinese. They are working against the spirit of China. A change in their mental attitude is urgently needed. My love for China and her great culture prompts me to place these facts before the young China for its careful consideration, and I want to remind them that nothing but probity will exult China."

Lajpat Rai on Social Reform

Somehow or other the idea has gained currency in the country that social reform only means "fixing the marriageable age of boys and girls, advocating widow remarriage, carrying on a campaign against drink and the abolition of the caste system." These are no doubt important items of social reform but they do not exhaust the programme, writes Mr. Lajpat Rai in his weekly *THE PEOPLE*

"The economic condition of men and women, the housing problem, sanitation both public and private, education in all its aspects, the question of the increase and decrease of population, infant mortality, birth control, agricultural indebtedness and many other questions are all matters which deeply affect society and are thus problems of social reform."

These are obviously items in which not the Hindu community alone but the whole country ought to be interested. Says Mr. Lajpat Rai:

"Political freedom is after all a consequence of national efficiency. National efficiency cannot be achieved without such social and economic conditions as will make the nation as a whole, self-confident, self-reliant, physically fit, morally reliable and intellectually alert. Some even hold that we are not in a position to push on purely political work in the sense that we cannot bring that pressure to bear upon the Government without which Swaraj cannot be won. If so, why not engage in such work as will raise the efficiency of the people and make it possible for it, at some future time, to unite and bring the necessary pressure on the powers that be?"

India and the League of Nations

Professor Nagendra N. Gangulee contributes an article on India and the League of Nations to the January number of the ASIATIC REVIEW. The League of Nations is designed fundamentally for the purpose of arresting the processes of disintegration among the powerful nations. Though it is chiefly concerned with European problems, it is slowly taking interest in world politics and is making special efforts to secure the confidence of the Asiatic peoples. Mr. Gangulee justifies the entry of India to the League of Nations, as an original member, in spite of the fact that she is a dependency.

"During the war she (India) put over a million men into the fighting forces of the Empire. Over a hundred thousand suffered casualties, and eleven Victoria Crosses were won by Indians. As regards the contributions in money, her share was no less than 130 million pounds. Thus, her place in Imperial Councils was assured and she was admitted to sign on her own behalf the Peace Treaty of Versailles. Under the covenant embodied in that treaty she became an original member of the League of Nations. She was assessed as a first-class Power when the question of annual contribution to the League was determined. She pays about £50,000 towards the expenses of the League."

Answering to the question, "What has India gained from her place in the League?" Mr. Gangulee says that the fact India has found a place in a great international tribunal constitutes a significant break with her past status in the world. "India is no longer treated as being under the tutelage of a Western Power, and should occasion arise, she can independently lay her case before the League of Nations." Mr. Gangulee continues:

"India is within the League to remind the nations still groping for a basis of peace and good-

will that no real adjustment is possible without the realization of spiritual truth. Without the behests of spiritual life, the League will have no special appeal to the deeper sentiments of the mass of mankind, and, consequently, it will find it difficult to mobilize behind it a strong body of public opinion of the world. It may be that Providence wishes India to make her contribution to this end."

INDIA IN PERIODICALS

THE ATTITUDE OF EDUCATED INDIA TOWARDS CHRISTIANITY. By Sheran S Singha, ["The East and the West," January 1926.]

TWO INDIAN LANDMARKS. By Sir Reginald H. Craddock, G.C.I.E., K.C.S.I. ["The Asiatic Review," January 1926.]

THE FALLEN WAYS OF INDIA. By Maharshi Sivadhyana, ["The Indian" November, 1925.]

WHAT JAPAN OWES TO INDIA. By Prof. J. Takakasu, ["The Young East," Dec. 1925.]

A WESTERN REVELATION OF THE SOUL OF INDIA. By K. S. Ramaswami Sastri, B.A., B.L. ["The Vedanta Kesari," November 1925.]

THE ECONOMIC VALUE OF GOATS IN THE PUNJAB. By H. R. Stewart, ["The Indian Journal of Economics," January 1926.]

INDIAN INTERPRETATION OF CHRISTIANITY. By R. C. Das, ["The National Christian Council Review," January 1926.]

GREATER INDIA. By Kalidas Nag, M.A. D. Lit., ["The Calcutta Review," January 1926.]

ANCIENT INDIAN ENGINEERING PHILOSOPHY. By Rao Sahab K. V. Vaze, I.C.E. ["The Vedic Magazine," January 1926.]

SOME INDIAN ASSOCIATIONS OF ENGLISH LITERATURE. By P. Seshadri, M.A. ["The Benares Hindu University Magazine," January 1926.]

Questions of Importance

Col. Gidney on Anglo-Indians

Col. Gidney who headed the Anglo-Indian Deputation to England returned to India on January 29. Interviewed at Bombay by the Associated Press, Col. Gidney said:—

I am delighted to be back to my motherland. I come to my country with two messages, one for unity, peace and co-operation of Anglo-Indians not only among themselves but with the other communities of India. The other is that we should pay increasing attention to the needs of India as our home and country, not as one of its minor communities, but as an important community. We must associate ourselves more closely with the other peoples of India, while the Englishman, on his side must appraise us at our proper valuation. On the other hand, Indians must learn to appreciate and believe us when we say that we desire to help them in attaining Dominion Status within the Empire on constitutional and well measured lines. India will never attain Swaraj unless there is mutual trust and co-operation between its various communities.

The Englishmen, at least some of them, must realise that colour prejudice will no longer be tolerated in India; for, in my opinion, it is the main cause of the present unrest and mistrust. Equality of treatment and recognition of the rights of each other should be the fundamental principle in the development of the Empire. Kill colour prejudice and I submit you have killed the unrest. The white man must realise that he cannot claim ownership of the Gods. * * * *

It is imperative that a Round Table Conference should be called where the constitution of one united body should be framed. Call it amalgamation, federation or unification. It matters little provided the end unity is achieved. Judging from many messages of welcome and congratulations I have received, specially from those bodies who opposed the Deputation and to each of

which I offer my thanks, I feel bold to conclude that the time is not far distant when my heart's desire will be fulfilled, namely, the formation of one Anglo-Indian body in the whole of India to deal with the Imperial needs of the community.

Continuing he said:—

The Anglo-Indian must remember that though he has fallen between two stools, he is not altogether blameless for his present position. There was no good to be obtained by camouflaging his position. He must realise that, proud as he is and should be of his fatherland, he should be equally proud of his motherland, India. When the community learns to realise and appreciate the fact that they are a people of India, it is only then that Europeans and Government will respect and look upon them as an asset to the country. Life today is too materialistic, competition too strenuous, and the wave of democracy is flowing throughout British Empire and unless the Anglo-Indian community is prepared to take its place with other sister communities in India, be they Europeans or Indians, and look upon them as brothers, respect them as equals, and treat them as they expect to be treated themselves they will sink into the position of a depressed class and will not be wanted either by Europeans or by Indians.

India's Naval Defence

Addressing the Council of State on the 9th February H. E. Lord Reading made an important announcement. Specially significant was the announcement of the decision of His Majesty's Government, based on the Rawlinson Committee's report, to reconstruct the Royal Indian Marine as a combatant force to enable India ultimately to undertake her own naval defence. Subject to the King's approval, the service will be known as the Royal Indian Navy and will fly the White Ensign. Its most important aspect in the early stages will be that of a training Squadron, training personnel for war service. Indians should be eligible for Commission ranks in the service.

Referring to the question of the supply of labour he points out that it varies according to the seasons of the year and that the Bombay labourer is essentially an agriculturist. The migratory habits of the labourer result in the higher wages not being reflected in the betterment of the recipients. Increased absenteeism and the existence of a parasite class which preys upon the labouring classes and exacts a toll at every stage render his conditions far less satisfactory than it ought to be. Besides it leads to a low standard of efficiency to an absence of responsibility and to social consequences inseparable from such migratory habits.

Mr. Burnett-Hurst has collected representative family budgets. He has dealt with the labourer according to the principal trades or industries in which he is employed and examined the position of labour in these respective groups. A chapter is devoted to the question of Trade Unions. Mr. Burnett-Hurst rightly points out that Trade Unionism in Bombay is most successful among clerical labour and artisans. He further states that there are no unions among textile operatives or dock-labourers or workers in the building trade. In his opinion there are three reasons for this: (1) The migratory habits of the worker, (2) his illiteracy and the consequent failure to appreciate the value of unions and (3) the difficulty of organisation in view of the circumstances that labour is scattered.

He rightly lays stress on the importance of welfare work and on the responsibility of the employers in this direction. The record of the Tata and Currimbhoy groups of Mills and of the Social Service League provides admirable examples of what can be done in

this direction both by employers and by institutions established for the betterment of labour conditions. The Working Men Institutes established by the Social Service League are doing useful work. It is also a matter for satisfaction that Works Committees have also been established at certain Mills and Railways which serve as a means for ventilating the minor grievances of the workmen but they are still in the experimental stage and they can never be good substitutes for Trade Unions.

With the introduction of compulsory primary education the labourer's awakening will be complete and it will be difficult to resist his just demands. An active policy of industrial betterment must be set on foot and it is the responsibility primarily of the employer to secure such betterment. It is absolutely necessary to have a "permanent and reasonably contented labour force" and this cannot be until primary education is made compulsory and the workmen are assured of decent housing on a fair and reasonable rent.

A study of the present kind, if carried out in other industrial centres, will doubtless lead to a greater realisation of the intensity of the problem and of the urgent need for the adoption of remedial measures for social betterment. Mr. Burnett-Hurst has brought to bear on his task considerable learning and, more than learning, sympathy and the result is that on the whole we have a true and graphic account of the position of the labourer in Bombay. The lines on which improvements in his condition can be effected have been indicated with sufficient clearness and precision.

Al-Beruni and Faizi or at the inspiration of poets like Amir Khusrū and Ghalib. It will be a sad day indeed if the minds of Hindus and Mussalmans alike are not stirred with the high and noble aims of the Viceroys like Mayo and Ripon, of administrators like Munro and Elphinstone, of friends of India like Fawcett and Bright, of Missionaries like Hare and Miller. For, all these and many more, whether Hindu, Mussalman or Christian, loved India and worked for her.

In his labours for female education and female emancipation, he found a constant and staunch supporter in his wife. He married in 1893 the daughter of the late Mr Haji Najmuddin Tyabji, a great Arabic and Persian scholar, and head of the old and well-known firm of Tyabji and Co. Mrs. Hydari was the first Moslem lady in the Bombay Presidency to give up *purdah*; her example has since been followed by many

other Mohammedan ladies. Her services in connection with the disastrous floods of 1908 earned for her the then unique distinction for a lady, of the Kaiser-i-Hind medal of the first class, and her relief work in the plague and influenza epidemics will long be remembered.

Taking a live interest in all forms of intellectual and social activities, no man of letters, Indian or European, fails to find a ready welcome in his house or calls for his help in vain. Such is the man Mr. Hydari whose life we have attempted to portray in these brief pages. His work is a worthy monument to his love of his country.

Impressions of the South African Position

BY MISS. S. M. WARNER.

IT is a simple matter to express complete sympathy with the Indians in South Africa in their difficult position, and particularly with their protest against the unjust Asiatic Bill, but to deal clearly with the various factors involved is far from easy.

South Africa is a land of problems, and especially of racial problems, and the situation in which the Indian community is placed is the result not so much of direct prejudice against Indians as of the interaction of the strains and difficulties which are inevitable in the process of welding Indians, Malays, colonial and Holland-born Dutch, British, Cape-coloured, and many African races into one harmonious nation. According to the political party in power, British or Dutch have been given first consideration. All must be considered equally before there can be hope of a final settlement.

At present there are especially gulfs of misunderstanding and antagonism between the Indian and European sections, and between the African and Cape coloured and both of these.

The writer's impressions of the Indo-European difficulties obtained during seven months' stay in Natal may be briefly outlined as follows: They are either social, between individuals, or economic, between the two sections as a whole. The attitude of the Europeans is entirely dictated by fear—fear of lowering their social status and standard of living, fear of inter-marriage if white and brown children are closely associated in education or play, fear of competition in trade. Behind this there is almost complete lack of knowledge of the peoples of India.

South Africa as a European colony is a new, raw country, with a climate and environ-

Indians Outside India

The Smuts-Gandhi Agreement

In reply to a request from Mr. Andrews, Mr. Gandhi has made the following statement regarding the Smuts-Gandhi agreement of 1914.

Let it be remembered that the Agreement is a matter of record. It closed a struggle that had lasted for close on eight years and covered many intermediate and interlocutory arrangements and agreements. Let it be also noted that the Government of India was not unconcerned with the agreement. It supplemented the Indian Relief measure that was almost simultaneously passed. As is common in all such arrangements, the correspondence between the parties is previously seen and approved by them. So was this correspondence mutually seen and accepted. My letter to General Smuts refers to disabilities not covered by the Relief Act and expresses the hope that even those disabilities which were not then dealt with would be removed in the course of time. It is not to be supposed that after eight years of solid suffering, the Indian settlers were satisfied with an arrangement that might lead, not to a further amelioration of their status, but to their further deprivations ultimately resulting in extinction.

But I do not wish to labour the point. There is the Indian offer, the Congress offer to go to arbitration on the point. Let the Government of India ascertain for themselves the meaning of the Agreement and invite the Union Government to accept the principle of arbitration.

It is not for the first time that the South African Ministers have repudiated the arrangements and promises made by themselves. They repudiated the promise made to Mr. Gokhale about the £3 tax which, as a point of honour, was added to the objects of the Passive resistance struggle and which ultimately the Union Government had to repeal. So it is the old trick now repeated. It is a matter of honour for India to insist upon the fulfilment of the Agreement of 1914.

Indians in S. Africa

Speaking at the European Association Annual Meeting at Calcutta on February 9, Sir Herbert Carr in the course of a lengthy speech referred to the treatment of Indians in South Africa, and observed that all shades of opinion were united in the keenest resentment against the latest legislation by the South African Government. Indeed, the Asiatic Bill was of a character which impelled those who spent their days in India to take steps to try and rectify the position.

"Our sympathy must be with our Indian friends in their struggle against the onerous legislation under which they labour in South Africa, the legislation which has passed the point of restricting or prohibiting emigration into South Africa, and now amounts to practical confiscation of Indian property, with a view to driving citizens out of positions which they have built up during many years.

"It is not easy for our Indian friends to be patient under this condition of affairs, but in view of the inequity of the legislation, with avowed purpose of applying pressure to reduce the Indians to leave the country it is useless to attempt retaliation, for the hostages in South Africa are too numerous. The position is intensely difficult for it has arisen in a self-governing democracy and the only course open to us is to press the Home Government to second the efforts of the Government of India in awakening a more considerate spirit in the South African Government."

Indians in Kenya

Mr. H. H. Malik, Barrister, Nairobi, (Kenya Colony) had an interview with His Excellency the Viceroy when he explained the situation of the Indians there. In a communication, he states that the Viceroy was very sympathetic throughout, the points discussed being franchise, high-lands, immigration and education.

Industrial and Commercial Section

Railwaymen's Conference

RAILWAYMEN'S CONVENTION

The third Annual Convention of the All-India Railwaymen's Federation was held in Madras, last month, with Rai Sahib Chandrike Prasad of Ajmere in the Chair. There were delegates from Bombay, Lahore and other distant places while the Rt. Hon. Sastri and other local men also attended the session. Mr. Ernest Kirk, Chairman of the Reception Committee welcomed the delegates in a short speech. The President, in the course of his speech pointed out the need for more Indianisation of the Railway services:—

"A marked partiality is shown to Europeans and Anglo-Indians and justice is flagrantly denied to pure Indians in the recruitment and subsequent promotions and privileges of various kinds, as is evident from the statistics. Indians have no desire to envy the lot of our Europeans and Anglo-Indian comrades. What is desired is justice to all and no favouritism. Indians should not be denied bare justice. It cannot be said that the preponderance of Europeans and Anglo-Indians is due to dearth of qualified Indians. The racial discriminations of which Indians have been complaining for generations is clearly revealed by the statistics now published for the first time."

We stand, he said, for justice and fair play. While he would allow Europeans and Anglo-Indians their fair share but not at the cost and loss of Indians. He therefore suggested the following remedies:—

- (1) That recruits for these appointments be taken on competitive examinations.
- (2) That the highest officials who direct the railway policy and hold charge of individual railways should be Indianised.
- (3) That the Boards who may conduct competitive examinations should have due proportions of representative gentlemen of all communities concerned.

M. & S. M. RAILWAY EMPLOYEES' CONFERENCE

The first M. & S. M. Ry. Employees' Conference met last month in Madras under the presidency of Mr. N. M. Joshi, M.L.A. It was attended by a number of delegates from the Moffusil as well as local Congressmen and others interested in the welfare of Labour. Mr. Panchaksharam, Chairman of the Reception Committee welcomed the delegates and explained the object of the Railway Union. He entreated the members to give up sectarian distinctions and looked forward to the time when employers and the employees should work in harmony for the progress of the nation. Mr. Joshi, then rising amid loud applause, delivered his Presidential Address in English. Mr. V. Chakkarai Chettiar translated the speech into Tamil.

Mr. Joshi laid stress on the necessity of increasing the membership of the labour unions and enlarging the funds of the Union.

Industrial Development in India

Speaking at the third annual meeting of the Asiatic Society of Bengal on February 1st His Excellency the Governor of Bengal said:—

We are on the threshold of a great industrial development in India. There can be no doubt that India is being driven in that direction both by demands from without and by economic pressure from within. The translation of the agricultural and village life of the Indian peasant into the industrial life of the English or American artisan would be a deterioration, not a gain. What is needed is the elevation and training of a peasantry whose primary business will always be the cultivation of the land, which he occupies and loves, rather than depopulation of rural areas by migration into congested towns. If this end is kept in view there are many routes by which it can be approached. The first is to eradicate the epidemic disease which saps the strength and energy of the cultivator. The second is to improve the yield of the soil, which he cultivates, by the substitution of scientific for primitive methods of cultivation.

Agricultural Section

Farming as a Profession

"The articles which have appeared in these columns" writes an European Farmer, "have treated this subject from an academical instead of a practical point of view, which it will now be our duty to advance in the hope that those who desire breaking away from traditional lines and taking to Agriculture as an opening for an honourable career will take the following to heart.

"To merely hold an agricultural diploma, or to have some acquaintance with its methods will in no way tend to success unless the pioneers especially not only learn the dignity of labour but also inculcate it in others as well as acquire that practical knowledge which ensures administrative ability.

The writer having spent half a century in India (the last four of which have been devoted to agriculture) his sympathies for those of the land of his adoption (which has earned him among his confreres the sobriquet of Pro-Indian) has not blinded him to their shortcomings on the two cardinal points referred to above.

Concrete instances will now be furnished to establish the above dictum.

A lawyer friend desired placing his son, who had just passed the I. A. Course, under the writer as an apprentice for a period of one year before starting him in agriculture.

On arrival (accompanied by his father) he was told to dig a hole 3'x3'x2' which he promptly declined "as it was coolie work."

The son of the European then dug it, and, on its completion, the candidate was told—"What have you to say to the European coolie doing the job? You must learn the following before you will succeed in any sphere of life: the dignity of labour in any form; the exact time and amount of energy consumed in doing any particular work

so as to get the best return for wages paid; and until you acquire both these desiderata it were better for you to turn your attention to more congenial occupations".

The above unfortunately is a true picture of the present trend of thought among Indian lads, as emphasised in the presidential address delivered by the late Sir Madhava Rao to the students of the Madras University. At the present day the cultivator—the Artisan—the Brahmin and even the barber, one and all are fired by the desire of training their sons for Government employment or other sedantary intellectual employment; and all in this desire have overlooked the fact that there are other honourable avenues in life, such as Agriculture and the development of Manufactures".

The second shortcoming is emphasised below.

"The writer visited a fairly well-educated Mahomedan who had spent sometime in England and whose drawing room was luxuriously furnished after the latest European model. But there was the fly in the amber in the shape of festoons of heavy cobwebs hanging from the ceiling like so many lace-curtains. On this being observed the host remarked: "I have fourteen servants and these creatures pass on my orders one to another until the last forgets to carry them out. Socrates truly remarked that it takes a wise man to govern his own household. Can we, Indians, apart from racial distractions, which tear us asunder, and religious fanaticism, who fall in this minor respect ever hope to rule India? And until we can acquire this power, Echo answers NO".

It is therefore the considered opinion of those who know India well that once the dignity of labour is taken to heart, racial differences and bigotry laid aside *Swaraj* will be attained *per se*, and the European either compelled to resign dominion and identify himself with the sons of the soil, or to emigrate."

The World of Books

[SHORT NOTICES ONLY APPEAR IN THIS SECTION.]

Worship in Islam: Being a Translation with Commentary and Introduction of Al-Ghazzali's Book of the *Ihya* on The Worship, by the Rev. Edwin Elliot Calverley, PH. D. Christian Literature Society for India, Park Town, Madras.

In many ways to non-Muslims, the most interesting part of Islamic literature is not so much the Koran, but the compilations which give the traditional sayings of the Prophet. These sayings, with the narrative describing each incident, give one far more insight into the mind of the Prophet, than anything one can usually find in reading a Chapter of the Koran. Al Ghazzali collects many of these traditions, and his work is eminently interesting reading. None but an Arabic scholar can say whether Dr. Calverley's translation is accurate or not. But the ordinary lay reader can say this much of it, that the translation reads easily and interestingly. Dr. Calverley adds many notes, and his work evidently is that of a scholar. The book is small in compass, and not costly.

Thesaurus of English Words & Phrases.

Edited by S. R. Roget, M.A., Longmans, Green & Co., London.

Roget's THESAURUS is an old classic in its way and an invaluable companion to writers and journalists. The present edition is revised and enlarged with valuable additions by the son of the famous Dr. Roget. Hundreds of new words and phrases that have become current in recent years have been incorporated in the new volume.

Whitaker's Almanack 1926. By Joseph Whitaker, F.S.A. 12, Warwick Lane, London.

The 58th volume of Whitaker's which opens with an index of over 10,000 references has abundant material to interest the most voracious appetite for information. You have something on almost every conceivable subject. Brevity and accuracy are the marked features of this volume of varied contents.

Temples, Churches and Mosques by Mr. Yakub Hasan. G. A. Natesan & Co., Madras Re. 1-8. To Subs. of *Indian Review*, Re. 1-4.

In this illuminating volume Mr. Yakub Hasan has attempted to give a kaleidoscopic view of the world's architecture. He takes us through the Chaldean to Roman, Greek and Egyptian temples, to Buddhist Monuments and the temples of the Far East in all their variety and splendour; to the birth-place of Mahomed and the Mosque architecture of Egypt and Turkey and Spain; and finally to the beautiful Moghul architecture of Hindustan. Every style of Temple, Church or Mosque architecture is described at length to the accompaniment of no less than 68 illustrations of the masterpieces of the world's architecture. This book is also a valuable study in comparative Religion.

A Brief Introduction to Public Finance.

By Kesari Singh Pancholy, B.A., LL.B. The Manager, "For Young Princes" Series. Rewa.

This little book is one of a series published especially "For Young Princes." The author is well qualified for the task, as he was formerly Indian tutor to His Highness the Maharaja of Rewa, and only last year he published "Selections for Young Princes on Efficiency as a Ruler." The study deals with the well-known divisions of the subject, namely: Public Expenditure, Public Income, Public Debt, and the Budget. The author has nothing new to contribute to the discussion of these topics, but his treatment is simple, interesting, and sufficiently full for the needs of his special readers.

Krishna: The Saviour. By T. L. Vaswani, Ganesh & Co., Madras.

Some of the most beautiful visions of human idealism are embodied in the Krishna concept. Krishna, the flute-player is a theme of perennial charm and Mr. Vaswani is eloquent, carrying the force of aspiration towards a spiritual ideal.

Diary of the Month

- January 10. The first session of the Burmah Hindu Sabha was held at Rangoon, Lala Lajpat Rai presiding.
- January 11. Ibn Saud has been proclaimed King of the Hedjaz and Mecca.
- January 12. Scenes of tumultuous enthusiasm marked the arrival of Mr. B. G. Horniman in Bombay.
- January 13. President Hindenburg has charged Dr. Luther to form the Cabinet.
- January 14. The South African Indian Deputation arrived in Madras.
- January 15. The Punjab Government ordered the removal of sex-bar for registration in the Electoral rolls.
- January 16. The Canadian House of Commons rejected the no-confidence motion of Mr. Meighen by 123 votes to 120.
- January 17. Lord Carmichael of Skirling is dead.
- January 18. The Iraq House of Commons has approved the new Anglo-Iraq Treaty by 58 against 20.
- January 19. Mr. Dwijendranath Tagore died this morning at Santiniketan.
- January 20. H. E. the Viceroy opened the Winter Session of the Legislative Assembly at Delhi.
- January 21. Lord Lloyd, the High Commissioner formally inaugurated the great Dam at Makwar to-day.
- January 22. The Governor-General of South Africa in opening the Union Parliament referred to the impending Asiatic Bill.
- January 23. Death is announced of Moulana Abdul Bari.
- January 24. It is announced that Sir Abdur Rahim is returned unopposed to the Bengal Council.
- January 25. H. E. the Viceroy opened the Chamber of Princes to-day at Delhi.
- January 26. Sir Alfred Mond has severed his connection with the Liberal Party.
- January 27. The Colour Bar Bill passed its first reading in the Union Assembly by 54 to 53.
- January 28. Premier Kato of Japan is dead. Wakatsuki is appointed acting Premier.
- January 29. The Prince of Wales fractured his cololar-bone as the result of a fall from his horse.
- January 30. Mr. J. Coatman of the Punjab Police, C.I.D., has been appointed Director of Information in succession to Dr. Rushbrook Williams.
- January 31. An All-India Prohibition League has been formed by the Convention at Delhi.
- February 1. The Governor-General has appointed a Commission to enquire into the charges against the Maharaja of Indore in the Bawla case.
- February 2. Parliament opened to-day with the usual speech from the Throne.
- February 3. The Lord Bishop of Calcutta presided over a public meeting in Calcutta this evening to consider the position of Indians in South Africa.
- February 4. A mass meeting of the citizens of D lhi presided over by Lala Pyare Lal, M.L.A., recorded protest against the Anti-Asiatic Bill.
- February 5. The Labour amendment to the address to the Throne was rejected by 299 votes to 112.
- February 6. Dr. Moonji has resigned his presidentship of the C. P. & Marathi Provincial Congress Committee.
- February 7. The Union Assembly passed the first reading of the Asiatic Bill by 81 votes to 10.
- February 8. The Trade Union Bill was passed in the Legislative Assembly to-day.
- February 9. H. E. the Viceroy opened the re-constituted Council of State to-day.
- February 10. Germany's application for admittance into the League has been handed to the Secretary-General of the League of Nations.

Literary

Mr. Horniman and the Chronicle.

In the course of a signed editorial, Mr. Horniman, taking charge of *The Bombay Chronicle* on January 10, thanks the Directors of the Company, the readers and members of the editorial staff, and gives an assurance to the public in the following terms. He says:—

The Chronicle will be what it has always been with or without me—the voice of the national spirit of India, expressing in sober if uncompromising language from day to day the aspirations and sentiments of the people battling for freedom. It will continue to expose and denounce oppression and cruelty, whether to man or beast, whether the oppressor or the perpetrator of the cruelty be white or coloured. It will expose and denounce all official wrong-doing, whether in Councils, in Courts, or in Departments without consideration of the personages or personalities and it will criticise, according to their deserts, all acts of administration. But it will not hesitate to praise where commendation is deserved or to assist and encourage the works of the Government or individual officials when it conceives them to be in public interest. I say this in no grudging spirit. It is no pleasure to attack or criticise officials. It is a painful duty, though it is one from which, however distasteful, there can never be any shrinking or about which there can never be any compromise as far as I am concerned. But I am sure, if those who wield authority could realise with what joy and relief the weary journalist turns from blame to praise when the opportunity is afforded him, they would never be weary of well-doing."

"Above all" he concludes, "the columns of *The Chronicle* will always be open, as it has always been, to those, no matter how humble, who have a genuine grievance to ventilate."

Best Authors

Who are the best living English authors? Mr. William Lengel, who has bought nearly £100,000 worth of articles, novels and stories from English authors in the last few months, and in buying more, gives the list in this order: Hardy, Shaw, Wells, Bennett, Kipling, Moore, Barrie, Somerset Maugham, Robert Hichens, Hall Caine, A. S. M. Hutchinson, Philip Gibbs, Mrs. Sidgwick and Margaret Kennedy. "Who is most highly paid," he was asked. "Kipling," was the reply. "He is paid four shillings a word—that is a world's record. Shaw comes next. Hardy and Barrie are the most exclusive in so far as it is almost impossible to get them to write." Lengel went to Paris to get Clemenceau to write and to Switzerland to get Hichens, who, he says, is now engaged on novels that are bigger and finer than anything he has ever done. But Lengel seems most proud of having persuaded George Moore to break out into a series of short stories. Barrie, he found quite charming, but thought that Shaw was too fond of epigrams to talk business.

Reading in Bed

The best bedtime reading of all, however, is indubitably newspapers says Basset Digby in the *OUTLOOK*. "Newspaper," you cry, very properly horror stricken. But permit me to add: Foreign newspapers—and only certain foreign newspapers. Newspapers from sleepy little towns in Corsica, with a handful of crudely edited snippets about what is going on in the big world, ponderous, Parish-pump leaders, flowery reports of local wedding and funerals, and pleasant pasturage of quaint advertisements. Birth and Death; rejoicing and sorrow; anxiety over this complacency over that distrust of the world beyond the dear familiar hills: absorption in the affairs of neighbours—they are all the same, among the blizzards of the Scandinavian Arctic and in the sun-drenched orange groves of the Mediterranean."

Educational

Madras Students' Congress

The Presidency Students' Congress met on the morning of the 13th January at Gokhale Hall, Madras, with Mr. Bepin Chandra Pal in the chair. The Congress was opened by the Hon. the Raja of Panagal who in inviting Mr. Pal to preside over the deliberations of the Session paid an eloquent tribute to his independence and courage. Addressing the students he said :

These were days of great expectations and of great disappointments; and it was no wonder that the great student population of India too were feeling the anxieties of the times. It was in Congresses like the present that the students learnt to think together and act together and also to realise the importance of pursuing a give and take policy. Again, it was only by taking part in gatherings like the present that the student would gain experience and knowledge of the conditions of the work-a-day world.

Mr. Pal then delivered the presidential address in the course of which he referred to his tour of 1907 when he was known as the stormy petrel of Indian politics. He contended that through all these years he had been consistently loyal to the goal of Swaraj. He held to the ideal of Swaraj to-day earnestly as he did twenty years ago. But his advice to students in their relation to politics must be quoted :

I am not here to speak upon party politics and I would ask you to study politics, earnestly, seriously and honestly as you would any other branch of knowledge. But do not identify yourself with any party, until you are called upon to actively participate in political work. Do not identify with any political party, be it independent or be it non-independent. Your duty as students is to try all things and to hold fast to that which is true. Try all things. That is the privilege of youth. To question is the privilege of the youth, as it is the pleasure of infants. The infant gives no rest to its elders until its desires are fulfilled. That is the characteristic of the human mind. Gradually as you grow old, you lose this native characteristic. You take things on trust without question. You take things without asking the why of them until a time comes when yours is not to reason why but to do and die. Someone of you had referred to me as a general. I am no general. The time has not yet come when you will have to do and die and not to question why.

And he called on the students of Madras to cultivate a spirit of mutual regard and comradeship,

irrespective of their caste or creed. He was glad to find at the Congress the representatives of both the Brahmanical culture and of the non-Brahmanical culture, and these had been brought together by the students of the Province. He said :

That the Students' Congress would inaugurate a new era of intellectual, moral, social and spiritual reconciliation between the Brahmins and the non-Brahmins in this Presidency. (Applause.)

Indians as Engineers

Presiding at the annual meeting of the Mining and Geological Institute of India at Calcutta, Mr. E. H. Riberton, regretted that Indians sent the pick of their sons to study law and the less intelligent for engineering. The percentage of practically inclined Indians was very small and he suggested that a small workshop should be attached to the more important primary schools, such as were in or fairly near to an industrial area, providing simple tools and cheap materials and that work in this shop should be voluntary.

The President urged the desirability of diverting Government scholarship scheme from theory to practice and that, instead of sending a mining scholarship holder to a College or a University, he should be sent to a good mine and he felt convinced that if the problem was tackled in this manner, they would find their young men returning to India hardier, more self-reliant and useful.

Teaching University for Patna

At the meeting of the Bihar and Orissa Legislative Council, a non-official resolution demanding control of the Colleges at Patna to the University with a view to the establishment of a teaching University at Patna, and the amendment of the University Act, if necessary, was withdrawn after long discussion. Most of the non-official members favoured the transfer of control to the University. The Government not having yet come to a decision with regard to the report of the Senate of the Patna University on the establishment of a teaching University at Patna, the resolution was withdrawn.

Legal

Insolvency Law

The report of the Select Committee on the Bill to amend the Presidency Towns Insolvency Act 1909, and Provincial Insolvency Act, 1920, runs as follows :—

" We have carefully considered the provisions of the Bill which deal with trial of offences committed in connection with insolvency, that is to say, the proposed new section 104 in the Presidency Towns Insolvency Act, 1909, and the proposed new sub-sections (1) and (2) of section 70 of the Provincial Insolvency Act, 1920. We are of opinion that trial of these comparatively minor offences by High Courts and District Courts is a waste of time of those courts, and that in any case it is undesirable that the court dealing with insolvency proceedings should itself try offences of this kind in regard to which it may reasonably be supposed to have formed an opinion prejudicial to the alleged offender."

" We have accordingly provided that all such cases shall be tried by magistrates on complaints preferred by insolvency courts under the same procedure as is laid down by section 476 of the Code of Criminal Procedure, 1898. Our redraft of these sections removes the ambiguity which has been pointed out in some of the opinions as to the stage of trial at which the court was, under the Bill as introduced, to frame a charge."

Lord Lytton on Punishments

Addressing the Calcutta Rotary Club His Excellency the Governor of Bengal spoke on the treatment of delinquency and use and abuse of punishment in the moulding of human character. He said that punishment could instil fear and enforce habits, but it could not inspire goodness as a means of moral regeneration. Speaking of Bengal, the Governor said that the penal system did not as yet recognise anything which might be described as moral doctor or moral hospital.

Appeal to Privy Council

For the first time in living memory, so cabled Reuter on the 1st of February, an Indian appeared personally to conduct his appeal before the Privy Council. The appellant was Bilas Chandra Bannerjee, an ex-Sub Inspector of the Bengal Police. He pleaded for special leave to appeal *in forma pauperis*, against the decision of the Calcutta High Court confirming a year's imprisonment to which he had been sentenced by the District and Sessions Court, in 1922. Bannerjee was practically penniless and he came to London by entering the service of a wealthy traveller.

Lord Dunedin congratulated the appellant on his conduct of the case and added very kindly : " We are very sorry we are unable to help you." He explained that the Privy Council was not a criminal court of appeal. " My Lords, I had no justice anywhere," sobbed the appellant, to which Lord Dunedin replied : " We are very, very sorry." Appellant bowed and retired to the ante-room where he received many sympathetic expressions.

Release of Political Prisoners

In the Legislative Assembly a whole day was devoted to the discussion of the question of amnesty to political offenders. Moulvi Muhammad Shafee's motion was defeated and in its place Mr. T. C. Goswami's amendment was passed by 53 against 45. The amendment ran as follows :—

" That this Assembly recommends to the Governor-General in Council—

- (a) forthwith to secure the immediate release of all political prisoners detained without trial;
- (b) to take steps to remove all difficulties in the way of the return to India of all Indian exiles in foreign countries who may be or may have been suspected of being concerned in any revolutionary or other activities regarded by the Government as prejudicial to the interests of India; and
- (c) to bring to trial under the ordinary law of the land such persons against whom the Government think that they have sufficient evidence."

Medical

How to avoid colds

"There are now the best of reasons for supposing that colds are not very frequent among people who take care never to allow their feet to become chilled. There is no very satisfactory explanation of this fact, but it has a respectable tradition behind it and was firmly trusted by older generations," says the TIMES ENGINEERING SUPPLEMENT.

The use of cork soles in boots and shoes may not seem a very original idea; but the effect of this device is often surprisingly good. The cork seems to act as a barrier between the skin of the sole and the ground on which it is set, and either to 'keep the heat in' or 'keep the cold out.'

"In any case, those who have once adopted cork soles, or even rubber soles applied externally, seldom abandon their use. They seem to have become convinced that they have obtained a reliable means of maintaining their resistance to disease."

Metals as Germ-Killers

Compounds of the heavy metals, like gold, silver, mercury, copper and lead, are effective disinfectants because they break down the delicate chemical balance in living matter by robbing it of its sulphur. Results of researches embodying this theory were presented recently to the National Academy of Sciences by Drs. Carl Voegtlin and J. M. Johnson and Miss. Helen A. Dyer, of the Hygienic Laboratory at Washington.

The investigation was undertaken to find out the fundamental chemical cause for the poisonousness of such common-disinfectants as bichloride of mercury and copper sulphate. Doctor Voegtlin and his associates learned that the greed of these metals for sulphur lay at the bottom of the violence of their attack on living matter. Doctor Voegtlin discovered further that he could neutralize the poisonous effects of compounds of the heavy metals by adding to them compounds containing the sulphur hydrogen group.

Music as Medicine

One curious piece of news obtained is that if a lively air is played on a harp or mandolin, a man's tired muscles regain their original vigour. The music of a violoncello, on the other hand, has a precisely opposite effect, in temporarily lessening the usual strength and vitality of the hearer.

In nervous and impressionable people, sad music actually weakens the pulse and makes the beating of the heart feebler and more irregular.

An American doctor is of opinion that almost every mental trouble can be cured by suitable selection of classical music regularly administered.

Tonsil Operations

The real value of so many tonsil operations is questioned by Thomas M. Stewart, M. D., in POPULAR SCIENCE SIFTINGS. Guys Hospital has been keeping records of cases where a tonsil operation was supposed to be of value in rheumatism or heart disease. In thousands of cases it has been demonstrated that those submitting to such operations have not been benefited. Dr. Kaeser is reported to have proved that tonsil operations do not prevent diphtheria. Dr. Stewart concludes that recurrence of diseases in those from whom the removal of tonsils was supposed to be protection, and other symptoms resulting prove that the tonsils are after all of some value to the human body and should not be lightly removed.

A Preventive against Plague

In very ancient times garlic, which probably came originally from the East, had many medicinal applications. Galien styled it the therapeutic of the country people: Paracelsus set the highest value on it as a preventive against plague; *allium pestis medicina*; *allium peste non inficitur*. Another eminent authority prescribed garlic for breakfast. "The rustics and the working people should eat some cloves of garlic with their bread, butter, and wine, and then they will be well able to do the work to which God has called them."

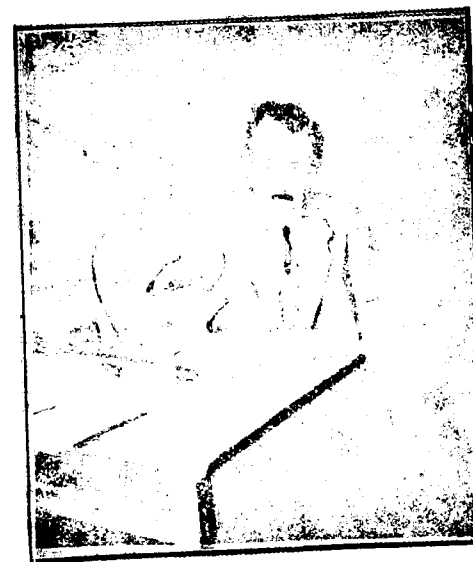
Science

The Biggest Star-Gazer

Astronomy has made great strides since Galileo looked through the first telescope. The largest and most powerful in the world, set up at Victoria, in British Columbia, weighs 55 tons.

The number of stars seen by the naked eye is about 5,000. The new optical giant reveals at least 300,000,000. The tube is large enough for an ordinary motor-car to pass through it. Notwithstanding its size, a pull of only 5 lb on the upper end is sufficient to set the instrument in motion.

Its mirror is the largest in the world. It is a massive slab of glass six feet in diameter which, at its edge, is 12 inches thick. Many months were spent in grinding and polishing the glass, and in boring a hole 10½ inches in diameter through its centre. This mirror weighs two tons.



Prof. Einstein

The Royal Astronomical Society has awarded this year's gold medal to Professor Einstein for the Relativity theory of Gravitation.

Measuring the Soul

Professor Charles Henry of the Sorbonne and a mathematician of repute, claims to be acquainted with a machine which measures the soul.

He declares that religion, the object of which, in his view, is to explain death and prolong life beyond the grave, simply anticipated science by affirming the existence of the soul. He says:—

"When a man is dead and buried there yet remains a *something* in him that cannot be calculated, labelled or weighed—at least on a chemist's scale.

"There is known to all medical men and scientists an apparatus which measures the radiations of bodies. All possess a kind of radiant force, due to heat, to electro magnetic elements, and you can calculate its strength.

Now if you measure the radiation of one particular body you will come up against the Unknown. Continue your experiments, and your measurements ten times, a hundred times, and you still find this force, this something, which can be written down in figures, but which remains invisible and defies all the scales and microscopes on earth, yet radiates, nevertheless, with obsessing constancy. This something is the "biological reasonator." When the body departs these rays remain, seeking another abiding place.

"We cannot completely die," concludes Professor Henry. "This something which I have tried to describe, which gives you your individual personality amongst millions of other men—this is immortal."

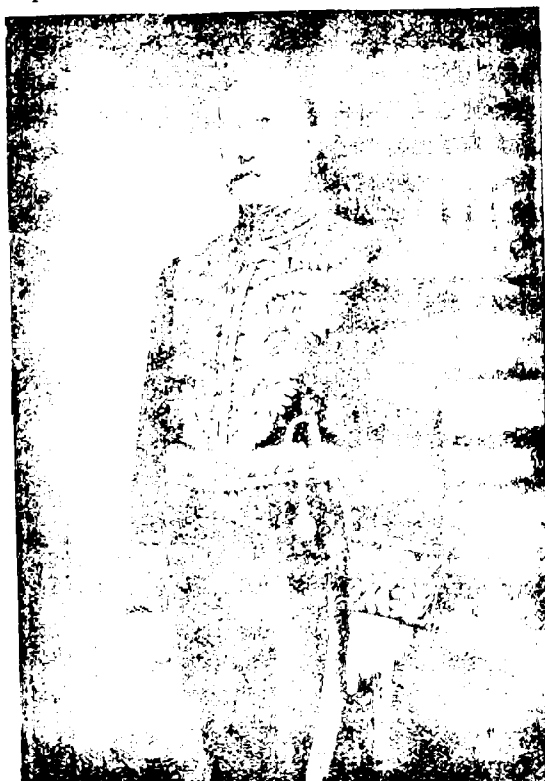
Giant Loud Speaker

The world's largest loud speaker is being built in Germany. It will be used experimentally to supply music over an area of about a quarter of a mile though the makers anticipate that it will be heard at a much greater distance. The giant instrument will have three bell mouths, each 40 ft. across and 110 ft. in height.

Personal

Lord Carmichael

The death of Lord Carmichael an ex-Governor of Madras and Bengal has been deeply regretted by his many friends in the two Provinces where he had distinguished himself by generous sympathy and wise administration. His tact and courtesy, his amiable manners and unpretentious bearing coupled with unflagging zeal for doing good won



LORD CARMICHAEL

him the esteem of all with whom he came in contact even in his few months' stay in Madras. His Governorship of Bengal will be remembered as a bright chapter in recent history. For he was the first Governor of Bengal and in 1912 the Government of Mr. Asquith could not have chosen a more worthy Liberal than Sir Thomas Gibson Carmichael. In India he fully justified the choice.

Dwijendranath Tagore

We deeply regret to record the death of Mr. DWIJENDRANATH TAGORE, the brother of Dr. RABINDRANATH and the eldest son of MAHARISHI DEBENDRANATH TAGORE, who passed away peacefully at Santiniketan on the 19th January morning. He lived to the ripe age of 87 and, in spite of advanced years, kept the fire of freedom and knowledge burning in his heart with undiminished lustre. He gave his enthusiastic approval and whole-hearted blessing to the movement of Non-Co operation in all its aspects. Mahatma Gandhi was never tired of paying his affectionate reverence and tribute to his "Bordada."

Commenting on the sad event FORWARD writes: "Bengali literature has lost one of its life-long votaries, the country one of its most ardent patriots, the cause of social reform one of its stoutest pillars, the Brahmo Samaj of India one of its most brilliant products and society in general one of its most versatile, righteous and conscientious members. The eldest son of Maharishi Debendranath Tagore, he inherited in a pre-eminent degree the piety, the religious spirit, tolerance and catholicity that distinguished his great father."

Swami Lavanananda

Swami Lavanananda whose death is reported was an enthusiastic apostle of what is known as the salt cure. He believed that salt would cure most of the common ills of life and with health would come "happiness and a greater vigour of thought and action, which would eventually lead to Swaraj." He carried his enthusiasm to the height of a religious conviction which he preached with fervour, wherever he went. And he travelled extensively in India, Burma and Ceylon and even visited England. That salt has some curative properties has never been questioned but it was evidently curious to find its virtue commended as one of the commandments.

Political

Mr. Lajpat Rai on the Situation

Interviewed by a representative of THE HINDUSTAN TIMES in regard to Sir Muhammad Shafi's opinion as to the impracticability of the proposal to form a Muslim Party in the legislatures Lala Lajpat Rai said:—"I would go further than Sir Muhammad Shafi and say that the formation of a Muslim Party in the Central Legislature and the Provincial Councils is not only impractical but positively suicidal for the interests of the country. I am sorry to note that some of my colleagues among Hindus also feel driven to contest elections on purely communal lines and forming communal parties. I hope they will timely see the danger of such an action."

Asked as to the best way out of the present impasse in regard to the communal question Lalaji said: "In the present temper of the people it does not seem likely that any agreement can be reached on the points involved. The next best thing in my judgment would be to come to an agreement as to a minimum demand in regard to the constitutional advance which all parties can unitedly put forward subject to the consideration and settlement of the question of the protection of minorities after such constitutional advance has been granted. Such settlement can preferably be through mutual agreement. If that fails, it will have to be through Government action. This line of action will prevent the bureaucracy from using our present disagreements as a pretext for refusing a constitutional advance."

The Independent Party

The Independent Party of the Legislative Assembly met on 31st January and re-elected its office-bearers for the ensuing year, Mr. Jinnah is re-elected leader of the party, Dewan Bahadur Ramachandra Rao, Deputy Leader, Mr. Venkata-pathiraju, Secretary, Mr. B. Das, Chief Whip, and Seth Kasthubhai Lalbhai, Treasurer.

India and the Locarno Pact

Answering to the question why the Central Legislatures were not allowed to discuss the Locarno Pact, Sir Denys Bray replied on the 1st of February in the Legislative Assembly as follows:

"Like the Dominions India was not directly represented at the Locarno Conference, and like the Dominions, is expressly saved by Article 9 from any obligation under the Treaty of Mutual Guarantee initialled at Locarno and finally signed in London, unless and until the Government expressly signifies her acceptance thereof. Like the Dominion Governments, the Government of India have been apprised of the negotiations and as stated by Sir Austen Chamberlain in the House of Commons on November 18, His Majesty's Government hope that the whole position may be discussed at the next Imperial Conference regarding the date of which communications have been passing between His Majesty's Government and the Governments of the Dominions and India. The Government of India do not propose to consult the Assembly on the subject, nor do I propose to lay the papers on the table."

The Commonwealth of India Bill

Dr. Besant has announced the policy she proposes to follow in India regarding the Commonwealth of India Bill, now officially adopted by the Labour Party. If the Bill be thrown out on the proposal for its second reading, the Bill will come up only in the next session. Dr. Besant will propose that the Legislative Assembly and all Provincial Councils shall as a response to this hostile gesture of Great Britain reject the Budgets of their respective Provinces and of the Government of India. Great Britain will have created a serious question between herself and India, the intolerable grievance of formally refusing her formal and precise demand for freedom. The constitutional answer to this is a refusal of supplies by the Central and Provincial Parliaments of India.

General

Depressed Classes' Conference

The All-India Depressed Classes' Conference held its first sitting under Swami Shradhanand's presidency in the Arya Samaj Pandal, Cawnpore on December 28.



SWAMI SHRADHANANDA

Swami Shradhananda, who was given a warm ovation, read out his printed address in Hindi, in which he made an exhaustive survey of the subject.

Mr. Nekiram Sharma, Dr. Moonjee and Lala Lajpat Rai then delivered impressive speeches, emphasising the importance of the removal of untouchability.

Dr. Moonjee remarked that Hindus, at present, were ruled not only by the English, but also by the Moslems, who were daily organising themselves for political purposes, and exhorted the

Hindus to remove untouchability at the earliest opportunity. He also said Swarajya was not worth getting if Hindus could not retain Hinduism.

Mr. Lajpat Rai in his speech, said that the removal of untouchability was necessary. He remarked, in forcible language, that neither could Hindus retain their strength nor the country attain Swarajya without doing away with untouchability. He also exhorted Hindus to cultivate the habit of loving every Hindu as their brother in faith.

All-India Local Bodies' Conference

The All India Local Bodies' Conference met on the 27th and 28th at Cawnpore in the Congress Camp, under the presidentship of Mr B. N Sasmal, President, District Board, Midnapore. Many provinces were represented officially and unofficially. The following resolutions were passed:—

(1) That there should be a central committee which should consist of two members from each province, with power to co-opt more members if necessary.

That the points of reference be (a) to consider the Provincial Acts and to furnish information as regards the improvements desirable and practicable, with special reference to primary education, (b) to see how far the underlying principles can be made uniform for the whole of India and (c) to find means for publicity and propaganda. The Conference appointed the office-bearers for the year and constituted a Working Committee.

Poona Shivaji Memorial

The Shivaji Memorial work at Poona estimated to cost 1,40,000 rupees has been entrusted to two Indian sculptors, the pedestal together with the bronze plate to Mr. Karmarkat of Calcutta and the statue to Mr. Mhatre of Bombay. This is the biggest statuary work entrusted to Indian artists and is to be completed before tricentenary next year.

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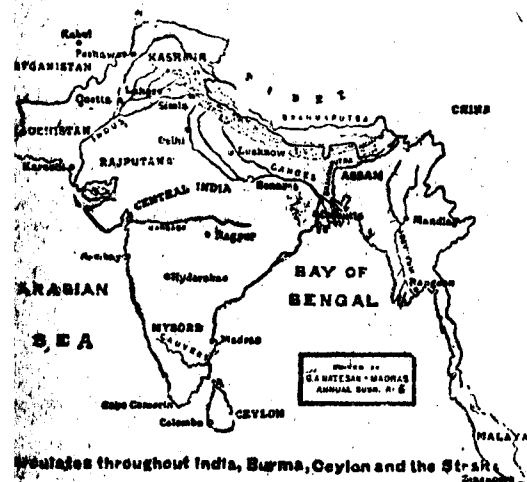
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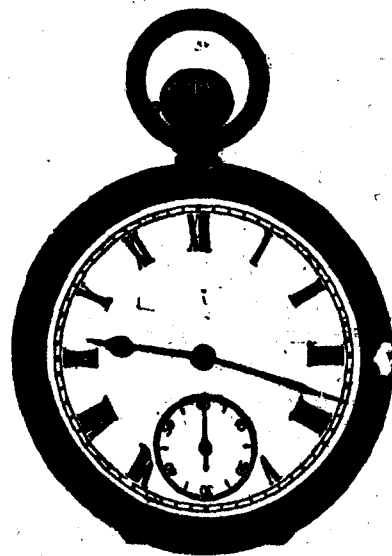
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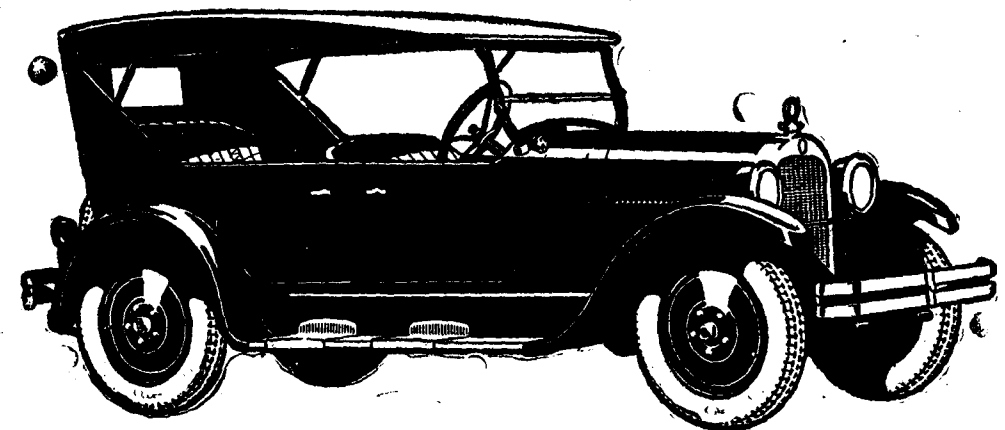
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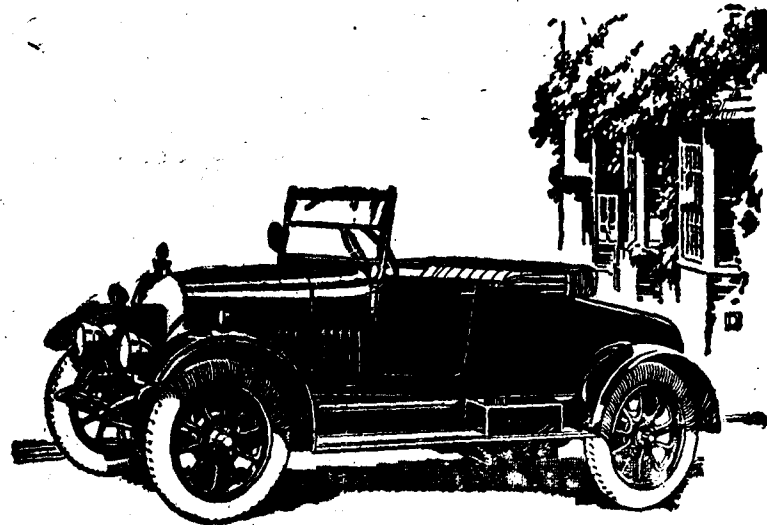
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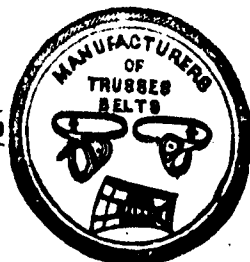
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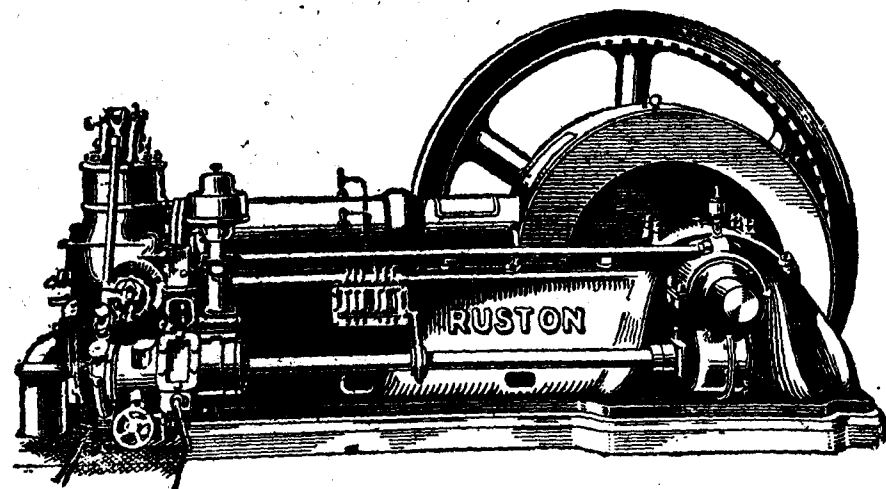
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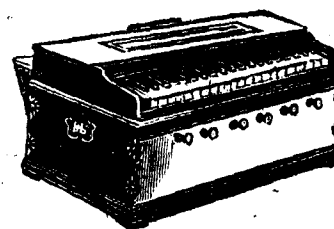
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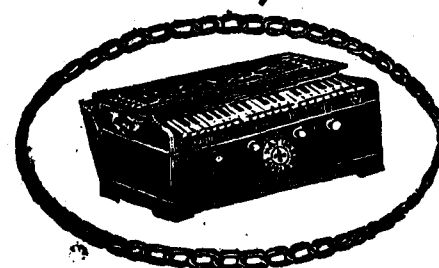
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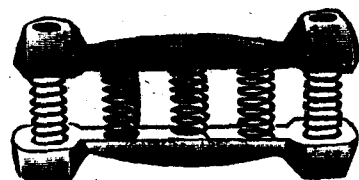
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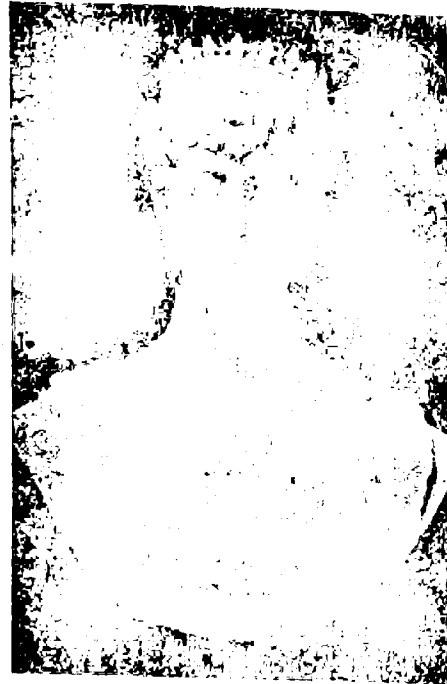
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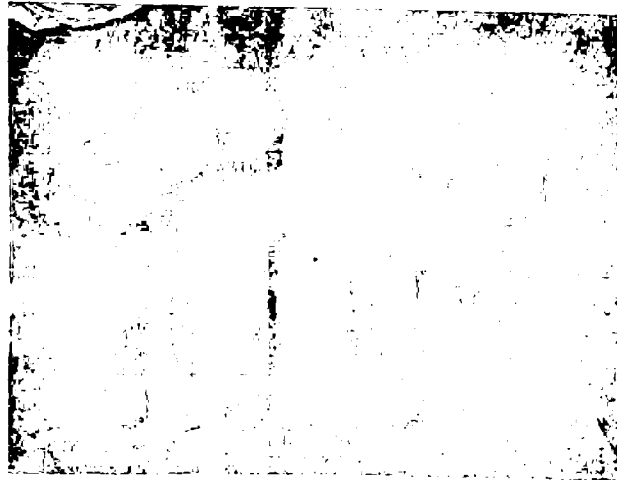


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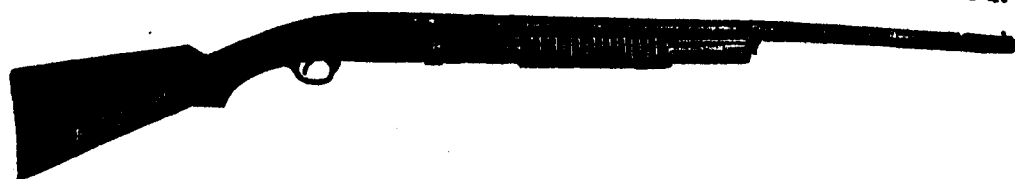
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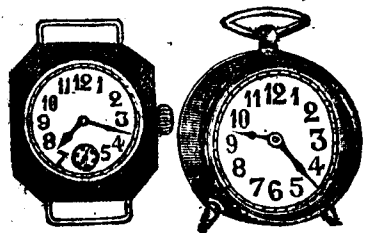
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