

THE

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DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

EDITED BY G. A. NATESAN

Vol. XXVII.

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No. 7. 1926.

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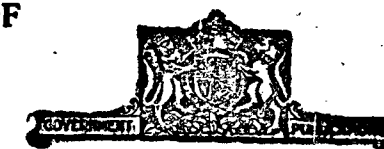
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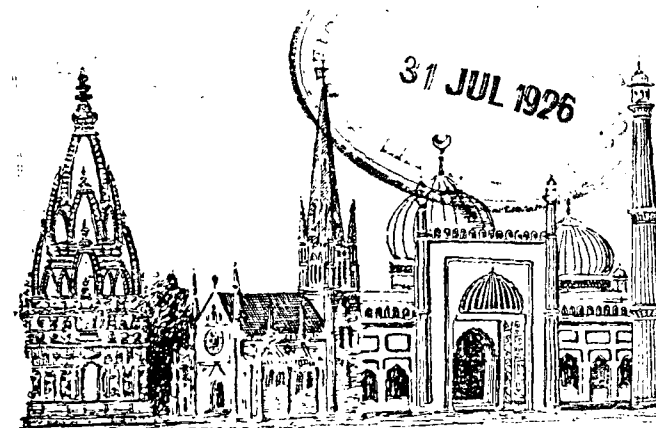
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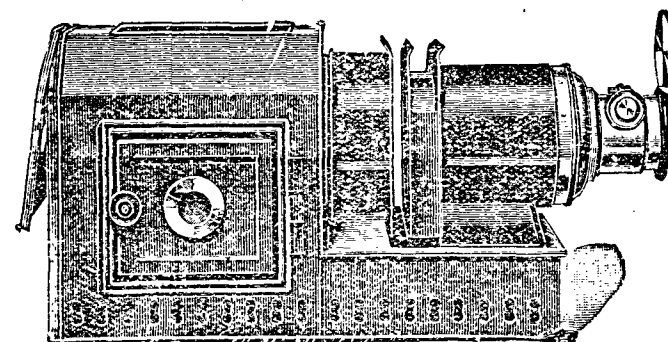
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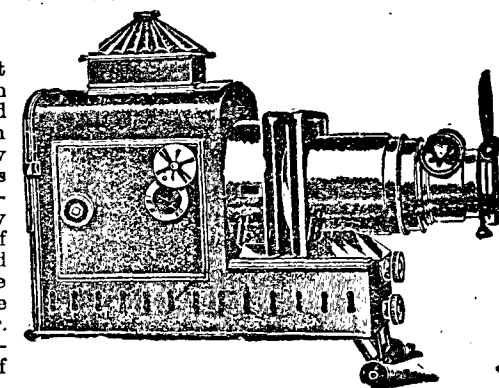
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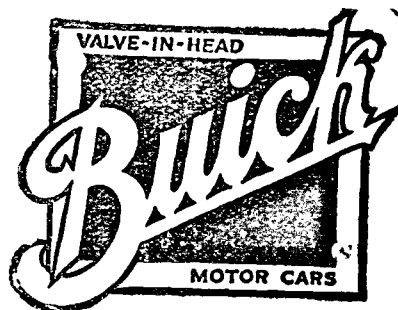
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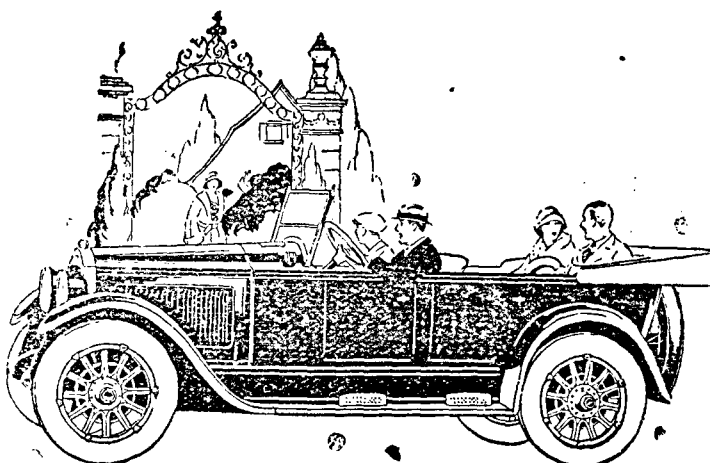
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Vol. XXVII.]

JULY, 1926

[No. 7.]

Indian States and Ruling Princes

BY

KAZI AZIZUDDIN AHMED, C.I.E., O.B.E., I.S.O., K.B.

Dewan of Datta.

FOR some time past there has been a tendency in people in British India to criticize Indian States and the criticism mostly coming from people who have no experience of these States or from those of the States

and property against them. Indian States have certainly not developed the stereo-typed and inelastic system of government that prevails in British India but is this latter system perfect or satisfactory? If it were so, there would be no political agitation, no urgent call for reforms, no whole-sale condemnation of the bureaucracy. All this shows that the Western system of administration is not quite suitable for India.



KAZI AZIZUDDIN AHMED.

who have personal grievances, cannot but be ill-informed, unduly-exaggerated, and in most respects false and misrepresented. To say that all Indian States have ideal administration is certainly wrong but it is by no means true to bring charges of whole-sale corruption, mal-administration and insecurity of person

The agitation for Swaraj as carried on in British India falls flat in Native States for the simple reason that these States are governed by the Indians themselves. There are few European Officers there. The reins of administration rest in the hands of the Indians and there are no vagaries and arbitrary acts of the so-called alien bureaucracy to be confronted. The personal sympathy, generous and kindly attitude of the Ruling Princes are factors which are conspicuous by their absence in Western administrations. The Ruling Prince mixes freely with his people, helps them informally in their adversities, privately settles civil disputes between his Sardars and scions of noble families who would otherwise be ruined in law courts. His palace is an open hospitality to the people on festive occasions and no one feels so strongly as the Prince when his people suffer from such epidemics as cholera,

plague, influenza etc. A Ruling Prince once told me in the course of conversation that an Indian Prince would commit suicide rather than tolerate any bloody scenes, arbitrary proceedings or oppressions. Does not the whole world know it for certain that Hindu-Mahomedan riots which occur almost daily in British India are unknown in the territories of Indian Ruling Princes whether Hindu or Muslim? The so-called Hindu-Muslim unity on which such emphasis was laid a few days ago in British India, is a real fact only in Indian States. Here Hindus and Mahomedans live side by side as brothers; and nothing can disturb the harmony and peace of their relations. The Prince takes it upon himself to reconcile both the people if there is the least sign of breach of harmonious relations between them. His policy is to unite all the people in the bonds of affectionate brotherly relations.

One may say that education has not made such an advance in Indian States as in British India but the charge is not wholly true. In all big States there are colleges with a net work of vernacular schools. In smaller States there are high schools and elaborate arrangements for indigenous instruction in the villages. Moreover, large numbers of students are sent out every year on State expense to colleges and educational institutions in British India for high education, industrial and technical training and other similar purposes. Female education has not also been neglected. In the matter of trade and industries there are not such galling restrictions as the British India people have to confront. There is no cotton excise duty, there is no income-tax; in brief the restric-

tions which strangle trade in British India are not imposed here. The exchange vagaries have nothing to do with the trade of Indian States.

In regard to the taxes payable by the people there are as few as they could be. No house tax, no income-tax, no dog tax, so on and so forth. It is the Indian States which in the days of high prices and wages have solved the economic problem to a great extent. While food stuffs are sold at exorbitant prices in neighbouring British districts they are sold at nominal prices in the Indian States. While wheat is sold at 6 seers a rupee in Muttra it is sold at 12 seers a rupee at Bharatpur so near Muttra. Ghee cannot be had at more than 6 chittaks a rupee at Agra while it is sold at 10 chittaks and even more, a rupee in Dholpur. You cannot have a labourer at less than 12 annas a day in British India; he may be had at 6 annas or 5 annas in Indian States. The economic struggle which people in India have to wage night and day is mitigated to a very large extent in the territories of the Indian Princes.

In respect of medical treatment, the people of Indian States enjoy a decided advantage over the British subjects. All medicines are dispensed free from the State hospitals. People have not to purchase them from private medical halls at fancy prices. Indigenous Hakims and Vaidis in the State service administer medicines free according to the Unani and Ayurvedic systems. The doctors are not allowed to prey upon the patients as vampires. No fees are allowed to be paid to them at the hospitals. In many Indian States work is mostly done in the native language

of the people. No costly English offices are maintained.

In social matters the Ruling Prince guides and heads the people on most occasions. There is social legislation by which marriages between mere girls and old men are prohibited.

In religious matters there is perfect freedom. Most Princes personally take part in most of the religious celebrations of both Hindus and Muhammedans. There is no bigotry; there is no religious persecution; there is no encouragement to mutual attacks. Hindus join Muhammedans and Muhammedans Hindus in the celebrations of their religious functions. The most important question on which the energies of the best Hindu reformers are concentrated is the cow slaughter question. In British India, cow slaughter is carried on on a colossal scale to the most bitter feelings of the Hindus but in Indian States it is wholly and solely conspicuous by its absence. Even such a large Muhammedan State as Hyderabad has prohibited cow slaughter. There are restrictions on the export of cows and other cattle from Indian States. The arrangements are to the perfect satisfaction of the people and no agitator can ever be able to stir up the people's feelings in this matter.

In regard to state employment there are not such narrow-minded and galling restrictions as prevail in Government service. Ability, experience, character and family claim are the only criteria by which candidates are judged for service. There is no restriction of age limit nor of a specified artificial examination, nor are any religious or communal considerations of any worth in this connec-

tion. The result is that the Indians of the highest qualifications and character, who are debarred from entering Government service owing to the age limit, are taken in service in Indian States. Had it not been for this large-hearted and generous policy of Indian Rulers in the matter of employment, men who have distinguished themselves as statesmen and administrators in these States, would have never been known.

The law administration in British India is not only very costly but highly artificial and complicate. It is mostly in the hands of the lawyers who complicate matters and ruin the litigants by their exorbitant fees. In Indian States there is no apotheosis of the Vakil fraternity. There are Vakils there too but their number is not un-limited, nor are they allowed to prey upon the clients in a right cormorant style. The technicalities and subtleties of law are not encouraged to mar the path of justice which is simple and un-artificial. Local customs, usages, broad principles of law, conscience and equity are given their full scope in the matter of law administration. The Indian Princes have always been and are the patrons of learning and culture. It is at their courts that the greatest poets and scholars of India have prospered and written their immortal works. Great musicians and painters, sculptors and artists have found their works appreciated only by the Indian Princes who have rewarded them most liberally thus encouraging a better manifestation of Indian genius. It is the Indian Princes who have erected noble edifices and magnificent buildings and thus contributed immensely to the promotion and preservation of Indian culture. The part

which the Indian Princes have taken in the preservation and promotion of Indian culture is not fully known nor found a suitable place in our so-called Indian histories. In fact there is no national history and when the time comes for its being written, no impartial writer can omit to record in eulogistic language, the important and valuable contribution which Indian Princes have made to the development and manifestation of Indian culture.

The criticism which some men feel disposed to hurl at the Indian Princes is mostly

ignorant, malicious and without foundations and should be rated at its worth which is zero. Let such critics meet the Indian Princes and have the pleasure of a talk with them. They will find themselves totally dis-illusioned. Let such critics try to secure interviews, if they can, with such rulers as the rulers of Baroda, Bikaner, Rampur, Alwar, Dholpur and Dhar and others and then consider how far they (critics) are right in speaking ill and disparagingly of Indian Princes.

The Problem of the Juvenile Offender

BY

MR. V. T. KRISHNAMACHARI, C. I. E.

Secretary to the Government of Madras.

The recognition by penologists of the truth that the ordinary criminal child is the "product of unhealthy environment" and that the object of all punishment is "the restoration of the criminal to society as a reformed character" has revolutionised the methods adopted in the treatment of the child offender. The movement for reform originated in America and has spread to all countries and it is now universally recognised that the child offender should not be treated in the same manner as an adult.

Most countries have laws on the subject which present common features. When a 'child'—the age limit is in most cases sixteen—is charged with an offence, care is taken to see that he is not detained in police custody or in prison, while awaiting his trial or while the trial is going on. The

trial itself is held not in the ordinary police court but before a special tribunal or before the ordinary magistrate sitting at special hours and in a separate room from that in which he tries other offenders. The procedure is simple and elastic and technical forms are avoided as far as possible. The Magistrate makes every effort to understand the psychology of the child. A 'probation' officer—an officer of the court or an unofficial organisation—investigates the child's life and environment sympathetically and assists the court with information about his antecedents, up-bringing etc., the object being to place before the court all the facts necessary to decide what treatment should be adopted in the particular case under consideration. When the child is found guilty, the question

of punishment arises; and here a great variety is permitted to suit different cases. The Court may, accordingly to the facts elicited, let off the offender with an admonition; release him on recognisance; place him under a "probation" officer; commit him to the care of a relation or other fit person; order the parent or guardian to pay a fine or give security for his good behaviour; or send him to an industrial school where he is detained long enough for him to benefit by reformatory influences. Imprisonment in an ordinary jail is not permitted.

In India, Madras and Bombay have Children Acts which proceed on the lines described above. These Acts deal not only with child offenders but also with the cases of children who live in unwholesome surroundings or are destitute and whose parents are unfit to be in charge of them. When again we remember that the Acts apply both to boys and girls and recall the diversities of religion and social customs in a presidency like Madras or Bombay, the difficulty in the administration of these beneficent measures becomes obvious.

Experience in Madras has indeed shown that the system cannot be worked satisfactorily without the co-operation of non-official agencies. The Government of Madras have ordered that as far as possible cases against children should be tried in separate places and under forms of procedure less elaborate than those obtaining in ordinary courts. They have also established two certified schools for boys in the presidency and propose to establish a third for the northern districts. A few schools for boys under private management have in addition

been recognised as 'certified' schools on a grant-in-aid basis. It is, however, evident that other measures are needed which should supplement the activities of the Government if the working of the system is to be at all efficient. In the first place in towns in which there are fairly large numbers of 'children' charged with offences, it is necessary to establish and manage 'places of safety' in which they can be kept before and during trial. Secondly, probation officers have to be employed who will assist the court in investigating the conditions under which the children live and their environment, and will also take charge of the offenders released on probation. Thirdly, it is necessary to find institutions in which offenders sentenced to detention in certified schools and those released on probation can be trained; to provide them with work after they are released and generally to guide them with advice and assistance in difficulties, so that they may not relapse into bad ways. It will, we think, be recognised that welfare work of this kind is essentially one for a non-official organisation and is best undertaken under non-official auspices. This is specially the case in regard to girls—offenders and those rescued from unwholesome surroundings. These cases often give rise to delicate and difficult questions; and they can only be dealt with satisfactorily by societies, social service leagues etc., managed by ladies interested in such work.

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THE PROBLEM OF EMIGRATION

By C. F. ANDREWS

PEOPLE in India and the Far East are apt to hear very little at first hand, and from reliable sources, concerning what has been really happening in England during these recent years that have followed the European War. A great Coal Strike, leading on to a General Strike, makes us realise for a few brief days that the European situation is tragically insecure, but that is all. The curtain falls back again.

The expenditure of Great Britain on the War itself was fabulous. No human being could have calculated beforehand its extravagance. There had never been anything like it in the history of the world before. The sum, varying between £ 8,000,000 and £ 10,000,000 a day, was spent by England *alone*, at the last, in utter waste and destruction. The Central Powers were equally desperate and reckless during the gambler's final throw with the dice, which ushered in the summer of 1918. Every single available asset, on both sides, was thrown into the melting pot of ruin during those last appalling days before the War closed. It has been estimated that the full cost of only one of those last days of the War in July to October 1918, was over £40,000,000. Nothing could be represented more wild and mad than this in the widest drama that a human brain could invent. It must not be forgotten that the lives of men were thrown away as mercilessly and as recklessly as the people's money by statesmen and war-mongers in Europe.

When the war ended, Central Europe was bankrupt. But France and Belgium, Greece, Britain and Italy were almost equally ruined. Russia was in utter chaos. Austria and Poland and Bulgaria were starving. The Balkans and Turkey were deluged with blood.

It would be difficult, even at this date, to estimate the total mass of ruin. Many *thousands* of millions of pounds must have been lost in utter insensate destruction. All this waste—sheer waste. There was waste of human life, of animal life, by the multi-million; waste of crops harvests, homesteads, cities, country sides; waste of machinery, industrial plant. In addition, there was the waste of infinitely costly ammunition and armaments, which had taken a whole generation to accumulate. All the workshops of Europe had been engaged in the making of this machinery of war. It had simply been blown up and destroyed. The destruction of armaments might be a blessing, were it not for the fact that the human beings of Europe, like ants at some gap in an ant heap, are once more feverishly engaged, running to and fro, up and down, constructing new vessels, new armaments, of an even more deadly character, which must all be blown up again when the next war comes.

At first, when the War was ended, there was a boom everywhere in prices. But this was terribly deceptive and a depression immediately followed. The dislocation made by this sudden rise and fall had for the time being a worse economic effect even than a

fresh year of war. It threw everything out of gear and made solid business almost impossible. The speculators and the profiteers had it all their own way and the 'will to work' which had been prominent on all sides at the conclusion of the war, was prostrated by the plain and patent fact, that the world's trade was in a bankrupt condition and that honest industry did not get its own reward.

Then came the lean years, when unemployment mounted up to incredible figures. In Great Britain the drain of unemployment has been greatest of all. For over five years, more than a million men, having the "will to work" and also industrial capacity, have not been able to find work to do, because the factories where they used to be employed have been closed down. Even those factories that are still open, such as the textile factories in Lancashire, have been working at half-time and inferior payment. Though there has been a very small drop in the total of unemployment in recent months, it has only been artificially obtained by an immense coal bounty and other desperate expenditures of the capital of the State.

Great Britain is an island, with nearly fifty million people. More than thirty million of these depend on the foreign trade for their daily subsistence. The food actually grown in England itself would not support even one in those of the population. Therefore, just at this critical time after the War had been supposed to be won and England was to be made 'a land fit for heroes to live in,' it was discovered instead, that those who had fought were destined to come back, not to a land of plenty, but to a country with crowd-

ed tenements and a starvation diet for at least one in ten of the population.

But necessity has always proved to be the mother of invention, and desperate conditions have called for desperate remedies. During recent years all kinds of new schemes have been sifted out. The most resourceful minds have been at work. Those places which could not prove their immediate usefulness have been eliminated. The fittest have survived.

Among the policies which have passed through this sifting process, two schemes on a great scale have appeared to carry with them some hope of permanently relieving the unemployment. As they both touch India closely, it is well to make the main facts concerning them known. I shall deal with only one of them in the present article.

This former scheme may be summed up in the one word 'Emigration.' The most obvious means of reducing unemployment that at first presented itself in England was to reduce the number of able-bodied men and women at home by sending them abroad. There are nearly 8,000,000 square miles of territory in the British Dominions, mostly in the temperate and cold regions of the earth; the open space of Canada and Australia and South Africa are crying out for more settlers, and yet more than a million unemployed have been waiting in England, year after year, representing with their families and dependants a population of five million souls, and all these have had to be fed and clothed and housed at the public expense, burdening the whole community and keeping it backward.

During recent years, therefore, in Great Britain an immense and sustained effort has

been made to send abroad into the Dominions those who were being fed by doles, without finding work, in Great Britain itself. But when put to the practical test, this method of emigration as a means of getting rid of unemployment has proved singularly difficult. For the kind of people that the Dominions can effectually take in, so as to provide work for them immediately on their arrival, we are extremely limited class. Even the United States, with its vast wealth and boundless resources still undeveloped, has been obliged to restrict the numbers which can be absorbed by fresh yearly immigration. The transplanting of human families is discovered at last to be an exceedingly difficult operation. Emigration, as a science, has yet to be explored by men and women who will devote life-long attention to the subject.

I have said that their conference contains a lesson for India as well. Let me try to explain what this lesson is, learning the second constructive scheme which England is now employing on a large scale to a future article, if I am able to get it written.

We are continually reminded by the Government of India, that the country with its teeming millions needs an outlet for its overflowing population. To a certain very limited extent, this is true. But when the Government of India has taken action in the matter in the past, it has not acted primarily in India's interests, but in the interests of the Colonies of Great Britain, in order to bring wealth into the coffers of Great Britain itself. The one dominant thought has not been how best to transplant Indian families with new and wholesome surroundings, but how to provide British sugar interests in Fiji,

Jamaica, Trinidad, Natal, British Guiana with cheap labour, in order to obtain bigger dividends for the share-holders in Great Britain.

Therefore, hitherto, there has been scientific method in Indian Emigratic schemes. No one has seriously studied the difference between good and bad systems. Things have been done in an utterly haphazard way, with one eye always in the main chance of getting big dividends for the sugar companies. The one thing that has been seriously thought out, has been the best method to exploit Indian labour so as to get the largest returns of profit. To mention one aspect only—the whole subject of the relation of man to woman in such emigration was never studied at all. In the first instance, it was regarded as decent, that one woman should go out with three men; and when even the sugar companies objected to this, partly for selfish and partly for moral reasons, the proportion was raised from $33\frac{1}{3}$ per cent to 40 per cent—as though such a slight alteration made one scrap of difference. There can hardly be a more terrible indictment of the Government of India than the historical fact, that this disproportion of men to women with all its immoral consequences went on unchecked under Government of India regulations, for over fifty years. If, in future, emigration is ever to be encouraged again by State aid, certainly a most thorough, careful and scientific investigation of fundamental principles will be needed before any steps are taken.

(To be continued.)

TWELVE YEARS OF RURAL WORK 425

SOME LESSONS AND WARNINGS

BY MR. K. T. PAUL, O. B. E., B. A.

Secretary of the National Council of the Y. M. C. A., India, Burma & Ceylon.

III

IN the next four years the work was steadily developed, and the statistics increased more than threefold. Every thing should have testified to the outsider that we had struck a stride which we had only to maintain steadily to draw the Millennium gradually nearer to the masses of India! Not so was the feeling of the workers themselves.

It is our practice to convene once a year a conference of our Rural Secretaries for mutual encouragement and warning. At these gatherings it became more and more evident that the workers were getting increasingly dissatisfied with the real results. In fact the Secretaries who scored the best results on the efficiency tests of banking were the most deeply depressed as to their work as a whole. The matter required investigation.

Just about that time there appeared an article in the ECONOMIC JOURNAL OF INDIA pointing out that in the Canal Areas in the Punjab, Agricultural indebtedness had steadily increased notwithstanding the phenomenal spread of Co-operative Banks. The writer of the article analysed the conditions and indicated several striking causes as probably leading to that result. Our own experiences in the south confirmed this view.

When you have provided cheap capital to the ryot and redeemed him from the clutches of the usurer, it does not necessarily follow that the margin saved from the usurer goes to the purse of the ryot. Nor does the ryot long profit even by the moral effects of his release from the perpetual harassments of the professional money-lender. The Indian ryot is the prey to many kinds of sharks, who easily profit by his ignorance and good nature: and among them they ease him of all margin beyond the bare necessities of life. There is, for example, the middleman who is as unfailing at every harvest as is the vulture at every carcass. He used to be in many cases the money-lender

too. He was then in a position to settle the price of the outturn even before the first blade came out of the seed. All the difference now is that he has to wait first for the harvest to be measured on the threshing floor. So long as he can organise better, can afford to wait longer, and generally knows men and things more, the advantage is always with him and he can manage to get out of the labourer a very great part of the profit, which ought to have remained with him. If happily, perhaps on a sudden turn of the wheel in the price of groundnuts or cotton, the ryot does happen to 'prosper', there is always around him a swarm of impecunious relatives, ingratiating village officers and even professional law-touts who sedulously sponge on him and keep him carefully down to the standard of bare necessities. It was pathetic to our Secretaries to watch man after man lose in a brief season all the benefits of long processes of help rendered to him, and that for no reason which he could not well have avoided.

The conclusion was driven in upon us that the Indian villager is not helped unless he is helped simultaneously in every phase of his life, and in regard to every relationship he bears to others. The service must be comprehensive to get anywhere, and it must be simultaneously comprehensive. In other words, what is wanted is not reform but reconstruction, from the centre out and all round.

When this conclusion was found to be imperative it called inevitably for certain drastic changes in the entire organisation of our Rural Department. It called for the concentration of the areas served, and it demanded the provision of adequate staff to bring to bear on such concentrated areas the weight of an intensive influence. If we could have immediately multiplied our men and money by four or fivefold, we might have continued our service in the same extent. But that was unthinkable.

able. And accordingly, though with extreme reluctance, we abandoned whole districts and concentrated on certain selected Centres. We laid it down that no Centre was to be wider than five miles in radius, just big enough to allow any part of it to be touched conveniently inside of a day. In each such Centre two Secretaries were located, a third to be added as soon as funds permitted and suitable men could be recruited and trained sufficiently.

The first thing done in a re-organised Centre was a careful survey of the economic and social conditions, including educational conditions. It was done in such a way that from time to time the results of our work could be checked up in various ways.

The objectives practically aimed at were these:—

1. Adult Education.
2. Increasing of Earning Power.
3. Protection from Middlemen.
4. Social organisation.
5. Economic foundation.
6. Recreation and Health Education
7. Training of reliable voluntary workers.

The practical measures taken to secure these objectives may be now recounted briefly:

ADULT EDUCATION

It is the ignorance of the ryot that is the key to the exploiter: if the ryot knew enough, he could protect himself from ninety per cent. of his dangers. And the opening of his mind has to be along many lines. We use a formula which is a rough and ready summary of the ryot's enemies, Debt, Drink, Disease, Darkness and * Devil. Darkness (i.e., ignorance) is chiefly responsible for his inability to overcome all the other enemies. To remove this Darkness even in some measure is to bring to him not merely palliatives or remedies, but to confer on him a real ability to ward off many of his enemies before they get access to him.

One very important point should be realised further. It is *this* generation that we

* Includes all those passions which make him seek litigation.

must so save. To depend on the youth of the village who go to the day school is in the words of a Tamil proverb 'like digging a well for water when the house is on fire.' The well should certainly be dug, for future fires, and for many other good purposes. But the house is on fire to-day before our eyes: we have to save what we can of it before it is all gutted.

We simply have got to educate the adult. We have to enable him quickly to read ordinary matter in his vernacular. And this task we have tackled in all our Centres. We first see to the establishment of a day school for children in every village in our sphere: but these schools are not 'ours,' they are the Local Board's or the Mission's, or a private body's. They are just the ordinary schools which we have been only instrumental in securing for the people. When a school has been established, it is then that our own special contribution begins. The building, the appliances and the teacher are all available after 'school-hours.' And we organise a night school. This is *ours*. Our pupils range in age from 14 to 40 and over. In Tamil, Telugu and Malayalam, we have found no difficulty in carrying the ryots through three or four 'Readers' in a year. In Tamil we have pushed on further and adopted the Chinese method of using Magic Lantern slides for teaching to read. This catches like fun, and moreover it enables us to teach large numbers.

But even this is not adequate speed for the daily hourly fight which the ryot has to put up. When the ryot has become literate he has to have suitable books to read. Otherwise the tool of literacy is of no practical use and further it is in imminent danger of rusting out quickly into thin air. The village circulating Libraries we provide do go a fairly long way, for in the Indian village when one man reads ten people gather together to listen. But even that does not go far enough. In fact we cannot depend entirely on the literacy of the adult, not very much more than on the schooling of the young. We have just got to carry ideas direct to the ear and the eye. With this

object we use Lantern Lectures, Demonstrations in Sandais (weekly markets), Kalak-shepams and Dramas

INCREASING OF EARNING POWER

It is only too painfully true that in many parts of India the ryot has to work without any leisure or interval to secure the bare necessities of life. The only help for him is in improved methods of farming and more productive fertilisers. In such cases, increasing earning power means to us who are practical social servants the devising of methods for *making the work of the Government Agricultural Department really effective*.

It is a notorious fact that within a mile of any of the Government Demonstration Farms there can still be seen many ryots who are not even aware of 'single-seedling transplantation' or 'Kichilisamba seed.' Each district has now a Demonstrator: in many of the taluks he is helped by Assistant Demonstrators. Such of these as I have come in contact with do have enthusiasm for their work, and are willing to adapt their methods to local conditions. They are also industrious and faithful. Still officialism is a killing thing, and redtapes easily make a difficult tangle. The non-official agency has every time the advantage. At least such is our experience. Through our work people have come to know, come to believe in, come to adopt, just the things which the Department is anxious to popularise. We get the Government experts to do the demonstrating, all that we do is to bring about the effective opportunity, the favourable atmosphere and the resulting confidence.

But more ought to be done, and is definitely within our programme. We ought to have as in U.S.A. *farmer demonstrators*, i.e., at least one selected farmer in each village, whose farm will be visited frequently by a competent person and made a model for the whole village. This method succeeds wonderfully there, for with comparatively very little cost to the State numerous experiments can be carried on right in the local conditions of soil and climate. But it cannot succeed one whit unless the professional supervisor is will-

ing to risk his reputation on the work as a profitable business proposition. I have not yet found one Government man willing to go so far. Not even with reference to my own farm! It is *our* purpose to try this as soon as conditions permit.

While farming reform is the only hope for many ryots, that is fortunately not true of all of them all over the country. Dr. Mann has pointed out how in the Cotton Belt of the Deccan there is a spacious interval of enforced leisure, with disastrous results at present for lack of suitable occupation. The same is true in the Rice Deltas along the East Coast. Also there is many another tract where rainfall or other conditions make it possible for the ryot to eke out his income by non-agricultural avocations, if he knew how. This is a field wistfully awaiting the attention of the social servant.

Our prescription is 'Cottage Industries,' better styled "Subsidiary Industries," for such industries to be truly helpful ought in every case to be subsidiary to the staple industry, or to the staple crops of the locality. So far we have in our different Centres experimented on Poultry, Spinning, Weaving, Carpet-making, Coir industry, Mat-making, Rattan work, Toy-making, Sericulture, and Bee-keeping. We expect this year to add sheep-breeding to the list.

It will take too much space to dwell on each of these enterprises. Suffice it here to say that while we *have* secured success in these lines, in different* centres, in varying degrees, the success has in no case been achieved without long and persistent effort in the face of all sorts of difficulties, expected and unexpected.

But what is the criterion of success? It is the extent to which such industries are actually adopted by the ryots as a practicable home occupation, and is followed by them permanently as being profitable enough to be worth their while. *The industry may or may not be self-supporting in our Rural Reconstruction Centre: that is not the point. Are the villagers taking to it? That is the whole test of it.*

* Some in one centre, some in others.

PROTECTION FROM THE MIDDLEMAN

You may increase the ryot's income, but does the increase reach his own pocket? The tragedy is that even we have often to compromise with the middleman in the matter of marketing the products of the very cottage industries which we devise to add to the ryot's income! Whether it is his staple income or this additional income, the poor ryot has to be helped to the use of what is his precious own.

The middleman is a very useful and often times necessary functionary in all parts of the world. We do appreciate his value. It is the peculiarity of the situation in India which weights the middleman with advantage over the producer. This is the problem we have to tackle. The only remedies are (i) Knowledge and (ii) Combination.

Knowledge we have already dealt with. *The ryot must be in a position to know the market, even though he has no access to it.*

Combination is secured by Co-operative Societies for joint purchase and joint sale regarding which a great deal has been written. There is still another means which is even better. It is the resuscitation of some of the old social organisations which in the last fifty or hundred years have unfortunately fallen into disuse. Of this we shall proceed to speak.

SOCIAL ORGANISATION:

From 1920 there is provision in Madras for statutory registration of village Panchayats. A few hundreds have been so registered. So also Forest Panchayats have been made possible for the last few years. Then there is the enormous variety of possibilities for using the Co-operative Movement itself.

All these are only accessories: the important thing is to resuscitate in some measure at least the old social organisations of our people, the *normal* or *natural* organisations, which caste-dharma demanded and religion stabilised. It is a matter for deep thankfulness that the mentality of our people has not yet had time to lose entirely the feeling of social solidarity, which enabled such organisations to rise, develop and stand entrenched for forty centuries, successfully

resisting the inroads of many disintegrating influences arising from within and attacking from without. It was only in the last one hundred years (thanks to the very thoroughness and efficiency of the British Administrative machinery) that these organisations have fallen into disuse. But the conscience of our people can still be awakened to such a social dharma. This, added to the statutory accessories recently provided ought to enable us to bring into being once more several social organisations, not merely blind repetitions of the dead ones, but new ones fitted to the altered needs of the Community, and satisfying the altered standards of class justice and equity.

First and foremost here we lay emphasis in our Centres on Arbitration Panchayats to combat that insidious and rapidly developing menace of litigation, which by itself is quite sufficient to keep our entire rural population in bankruptcy.

The weekly *sandai* (market) is a stated organisation which nothing can touch. We have seen how it is a great opportunity for adult education along various lines. The *sandai* could also be made in itself a charge on the social conscience. A Panchayat is organised, which undertakes responsibility for the hygienic arrangements, for the accuracy of weights and measures, for fairness of treatment to the aged, the infirm and the women, for affording facilities for the work of visual instruction, demonstration and recreation which we or others wish to put on.

Every emergency like an epidemic calls for a Panchayat. Where health work can be the constant charge of a permanent Panchayat that is even better.

I have been asked by the Department, why we have not availed ourselves more of the Act of 1920. The reply is, that it is far easier to organise a Panchayat than to work it. Our men are all the time getting villagers to organise themselves to undertake this, that or a third duty which has been crying out in vain for attention for decades. They are in this way being re-awakened to their social responsibilities and trained in the discharge of joint corporate

action. As fast as trained leadership is available not one but all the available statutory means are utilised to place the work on a basis which will be stable and self-sustaining.

ECONOMIC FOUNDATIONS

Redemption from the usurer is not enough: provision of cheap capital is not enough. This we have seen. The peasant needs many more things: chiefly knowledge. But there is one thing which works like magic all along the line and that is Property.

The most effective method of defence is to take the offensive: such is the last word of strategy. So also the most effective counter to bankruptcy is thrift. *Thrift precisely like Improvidence is a habit with cumulative power.* A thrifty person *ipso facto* gets more all the time. *And to thrift the most dynamic incentive is Property.*

Put the possibility of Property before a peasant, man or woman, it acts like magic. I always start with personal jewelry. They are tangible, they confer self-respect, they give social status, they are comparatively easy of reach. A man's earring costs about Rs. 10. A woman's earring does not cost much more.

I put jewelry even before clothes. It is easier to get a person with jewelry to see the necessity of wearing clean and adequate clothing than one who is without any jewelry. So I read ordinary human nature in my villages. But it is dangerous to tarry long on jewelry. One must step quickly on to sheep and bulls,—or rather lambs and calves which are to become sheep and bulls. A lamb costs less than a earring: a calf costs just as much as a earring. But the jewelry first: the animal immediately thereafter. Such is the line of psychology!

The ryot should thenceforward be constantly talked to about getting a house of his own, however small. This is a big venture: may be too big for quite a while. A house may cost as much as Rs. 100/-! But I leave no hiatus between the sheep-and-bull stage and the house stage. It is too risky. Any such hiatus will be quickly taken by a relative's proposal of marriage, the whole habit of thrift built for months may be wiped out,

and the struggle have to start again from the very commencement with a heavy load of debt as handicap! Get him a house or at least the site for a house, even if it means his borrowing for it. The Property will itself work like magic and he will quicker repay such a loan than clear a marriage debt.

After 'house,' of course, land. The economic unit in India varies from about half an acre in the Deltas to about 25 acres in the Cotton Belt. If the ryot has earned his house, it must be remembered that Property may begin to get the upper hand over his good sense: and many a man has found himself once more thrust back into bankruptcy by overreaching his moral resources. Land beyond the economic unit of the locality is positively dangerous. For land means immediately its fixtures, which would to an active and intelligent ryot cost a good round sum over and above the price of land. He is the fortunate ryot who is able to buy the land of which he has himself had the lease for a number of years. If not, the next best thing for him is to secure the guidance of a wise and experienced man who has no interest in the affair.

All this is not "Arabian Nights." This is what is happening every day in our villages. Some are going downhill: some uphill. More go down than up. But not by any means all. Our aim is to get the ryot to hitch his waggon to a star, such as at every stage can lift him above his own depression.

RECREATION AND HEALTH PROPAGANDA

My memory goes back to a full moon night when my bullock cart was stopped at a culvert on the road and a group of us walked up hills and down dales for four miles to a village, which has been hoping for the last ten years for a 'third class' road to be sanctioned by the D.P.W.! The whole village was out and already intently watching something. As we entered the circle we saw a wonderful demonstration of *silambam* rendered by the boys, with sticks which served for the ancient swords, arrows, and stones. The dexterity was wonderful and argued enthusiastic devotion to an art which ought by all means to be recovered for our people. That

over, we were treated to a dance, one of the old Dravidian dances, which again ought to be cleaned up, simplified and re-established all over the rural parts.

Do villagers need to play? That is not the question. Sitting in this library and at this arm chair, if I have any conscience, the question rather should be: Do not villagers have the right to play?

Health propaganda is largely a matter of adult education of which I have already spoken at length. But health is absolutely guaranteed by play. And, will the reader believe me, the villager not only needs play, not only has a right to it, but also enjoys it and profits by it morally as well as physically, just as much as cultured people do. Hence Recreation is an integral part of our programme of service.

TRAINING RURAL LEADERS

If all this comprehensive service is to be fruitful at all, it must have a guarantee of continuity, which is a problem of personnel. Paid experts can give no such guarantee. The expert should make himself unnecessary very rapidly by vigilantly picking out likely men and women in each village, and training them to leadership by every means he could devise.

TAMIL CIVILISATION

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IN this paper I propose to present some of the salient features of the civilisation of the Tamils under the Pandyas. A careful study of the epigraphic, literary and other materials that are available to-day for the study of the history of the Pandyas shows that the Pandyas were a very ancient people with a distinctive civilisation.

The Pandya Kings appear to have been no ordinary rulers. Most of them were men of culture who fostered learning and patronised learned men. They built huge temples all over South India, built channels, dug tanks and undertook various works of public utility. The huge temples in the Pandya country with their extensive grants of land etc., testify to the enormous wealth of these Kings

In one of our Centres 21 men and women are now undergoing intensive training, to be sent back to their five or six hamlets where they will be helped to set up on their own. Not all of them will succeed. If half their number prove to be of sufficient quality to serve as life-centres in their villages our labours could be amply rewarded. They would be self-supporting families, just ordinary citizens of the village, but serving as the venue for all the new life, new ideas and new activities which we or other state and philanthropic agency bring to the village.

This is one way. Another way is just the process of selection, experiment, elimination and training by steady increase of responsibilities. The rural worker must remember that an ounce of personality is worth a ton of organisation: and that rural reconstruction means the rehabilitation of the human material.

I have already written longer than I intended, and must close even though abruptly. I trust that some at least of these warnings may prove valuable to other labourers in the field. Warnings? Yes; but the work has rewards, the richest of any I have known anywhere. (Concluded.)

and the way in which they utilised their resources for the welfare of the country. Though these rulers devoted a greater part of their time to wars and conquests, they do not appear to have neglected the material needs of the country and its people.

The King was surrounded by his ministers, diplomats, senapathies, spies etc. and had his council of ministers. Some of the inscriptions throw much light on the measures taken to assess and collect land revenue, the method of public expenditure, trade and commerce, the organisation of the civil and military departments: Whether the government of the country was highly centralised is a question in which there is not unanimity of opinion among scholars.

The Pandya Kings were tolerant in matters of religion. We read of no wars of religion, a refreshing contrast to those of the West. The Pandya Kings though saivites never persecuted other religionists. There are instances of their having patronised the Buddhists and Jains. Religious toleration which became an accomplished fact in the Western countries only in the 19th century seems to have been freely practised in India in ancient times.

The Pandya country had its administrative divisions. The village was the unit of administration. Several villages constituted a 'Sathurvedimangalam'; and several of these constituted a 'Nadu'; some of these nadus formed a 'mandalam'. Though these were central assemblies, with the King in the capital, there were local assemblies in these administrative areas. The members of the village assembly ruled over a 'sathuvedimangalam' extending over the 'yochana'. Every member of this assembly must have $\frac{1}{4}$ 'veli' of land and a house; he must be between 35 and 70 years of age, well-versed and must be able to teach others. Recent inscriptions brought to light by the Epigraphists emphasise these things as necessary qualifications. Men who were disqualified to be members of the village assembly and how the proper men were chosen can be gleaned from recent epigraphic records. Men qualified for membership of the village assembly were named on palm leaves by the people of the village and this was placed in a mud pot. These leaves were removed and again placed in another mud pot and a child was asked to take these leaves one by one. The names of the leaves were read by men deputed for the purpose, and the whole system recalls to one's mind the system of election by lot which prevailed in ancient Athens.

Punishments for defalcation of accounts and general dereliction of duty were of a very severe kind—the handling of a red hot iron in cases of writing of false accounts. It was believed that the innocent man would never be injured. It was an age of simple faith. It would be a mistake to infer from these unnatural and severe punishments that

the rulers of the time were uncivilised. Such punishments must be judged by the standards of the age.

A characteristic feature of the Pandya times is the great devotion of all rulers to temples and temple-building. In very ancient times temples and their gods were of mud. This can be seen from the fact that in later inscriptions temples are referred to as stone temples (*Katrani*). Later we find temples of stone hewn out by rocks. It is very interesting to note that the temples in the Tamil land are located on the base of a hill, the bank of a river, or the bund of a tank, or on highlands. It appears to have been the practice of the Pandya Kings to build temples in commemoration of their victories or in memory of their name. We have many instances as Kulasekaramudiyar Temple at Tenkasi in the Tinnevely District, Rajasinheswarar at Kottai Karungulam; Gangaikonda Chola-puram and Virapandiapatnam are instances of places named after Kings. We can find also images in stone and in copper of some of the Kings who built the temples and ceremonial respect is their right as of present day trustees at temple festivals. Temples and Temple worship have often served as a great incentive to religious and literary outbursts. Witness for instance Thevaram, Tiruvasakam and other truly properly self-conscious raise of adequately devotional hymns sung in the presence of the great deities in the temples. The pujas seem to have been conducted four times everyday. Later we find pujas performed 6 times and this is mentioned in later inscriptions. The temples were not only a means of cultivating a spirit of devotion but they served as a unifying force by bringing together all the villagers in the neighbourhood in times of big festivals. One is reminded of the city-state of the Greeks and the communal feeling fostered by it. The temples were centres of learning where *Ithihasas* and *Puranas* were recited and vedic lore was learnt. It is difficult to exaggerate the part played by those temples in developing and sustaining the corporate life in South India in ancient times. That the Pandya country was the renowned home of the Tamil Language and the land of the Tamil

Academy is now a common place. The Pandyas were great patrons of Tamil poets who have immortalised in verse their warlike deeds, their generous gifts and their temples. Tamil literature contains many instances of poets who have been held in high respect by the Pandya Kings. Note for instance Neduncheliyan's patronage of Mangudi Marudanar author of Mathurai, Kanchi, Tiruganasambandan was treated with respect by Keru Pandyan. Virapandyan of Tinnevely patronised the poet Kasikaliyar. Some of the Pandya Kings were skilled in verse and were no mean poets e.g., Athi Virarama Pandyan and Varathungarama Pandyan.

Though Tamil language and literature had attained its high-water mark under the Pandya Kings, very few people seem to have known reading and writing. That most of the people were illiterate is borne out by inscriptions. The people of the Tamil land seem to have used palm leaves, stones and copper plates as writing materials.

Lands given to Brahmins were known as 'Bramatheyam' and lands given to Dharmasalas and Temples were known as 'Devadanam.' The long list of Royal dues under the Pandyan makes interesting reading. Men of different occupations seem to have settled in each village. A system of profession tax seems to have prevailed. We have to note for instance the tax levied from weavers, shepherds, horse dealers. 'Kadamai' and 'Pattam' are the terms frequently used.

The system of weights and measures of those times has survived through many centuries.

5 Sevidu	1 Alaku	8 Nazhi	1 Kurini
2 Alaku	1 Ozhaku	2 Kurini	1 Pathaku
2 Ozhaku	1 Uri	3 Kurini	1 Mukuruni
2 Uri	1 Nazhi	2 Pathaku	4 Thuni

In some inscriptions we find Sundarapandyan 'Kol' and Rajarajan 'Kol.' The actual length of these 'Kols' is not known. In those days one 'Adi' is the length of a man's foot.

Gold, silver and other metals seem to have been measured in the following manner.

40 Kani	1 Manchadi	2 Kunri	1 Manchadi
4 Kani	1 Ma	20 Manchad	1 Kazhanchi

Some of these measurements are known by the names of the 'murthies' or deities in some places.

Coins were rarely used in ancient times. Probably it was due to the fact that gold, silver and other metals used for coinage were imported. Coins in gold were got from Greek and Italian merchants in exchange for commodities.

During the time of the Pandyas, we find a high level of excellence in gold, silver and other ornaments. Ornaments of exquisite workmanship and priceless work were presented to the temples by the Kings. Some of these ornaments seem to have been exported to foreign countries.

In the matter of religion, the mass of the people of the Tamil land may be said to have been always Dravidian. Aryan Hinduism was a mere veneer. The great temples are of course dedicated to Aryan Gods but the mass of the people seldom visit them except on festival days. The religion of their daily life has been worship of local deities and of patron gods and goddesses with propitiation of demons, praying to the former for temporal blessings and averting the danger of the latter by sacrifices and offerings. Trees are supposed to be inhabited by demons. Serpent worship is prevalent. Buddhism exercised a strong influence from the 2nd century B. C. to the 8th century A. D. and Jainism also at one time largely prevailed.

The Tamils appear to have been good fighters in former days. Great honour was done to brave men, as is shown by the number of carved memorial stones still to be seen in villages erected to commemorate heroic deaths. The inhabitants of the coasts must also have been bold mariners. The Buddhist Jatakas bear witness to the extensive seaborne trade between the West Coast ports and Western Asia, including Babylon as far back as the 5th Century B. C. When the Romans came in contact with South India in 1st half Century after Christ, they found a well-established trade with Ceylon and the Persian Gulf. The historian Pliny states that Indian vessels trading with Ceylon were so large as to be able to carry 3,000 amphorae. The coins of the Andhras, many of them bearing the device of a two-masted ship confirm this maritime activity of the early Tamils.

THE NEED OF CULTURAL UNITY

BY PROF. TEJA SINGH, M.A.

THE problem of creating an inter-communal unity in India is a most serious one. We cannot make any advance as a nation,—nay, we cannot even be called a nation—unless we are able to bring about a heartfelt unity between the various religious communities living here. Mere makeshift 'united fronts' in the face of emergencies or temporary alliances against a third party won't do. There must be a positive and real ingrafting of natures before we can have a healthy organic growth towards a common national destiny.

So far all attempts made for this purpose have ended in failure. We have had, in recent years three distinct methods in the field. One is that of Mahatma Gandhi, who says that if the Hindus suffer for the Muslims and the Muslims for the Hindus, they will get a sufficient warmth for each other to be fused together in a common bond. This, however, presupposes a few things without which no lasting effect can be produced, and which unfortunately do not exist for the present; such as an idealistic good-will and respect for each others' rights. It also depends for its operation on frequent opportunities of suffering together for the same cause which circumstances may not always provide. This is an emotional remedy and can work only in emergencies. It cannot be made a permanent part of the national programme, nor can human nature be expected to be engaged in it for a long time at a stretch.

There is another remedy, proposed by some leaders like Lala Lajpat Rai. It expects the Hindus and Muslims to be less persistent in the observance of their exclusive rites and

ceremonies. This is asking a little too much from them. Religion, as constituted or understood by us Indians, is incapable of admitting any *conscious* compromises. A Hindu may never have performed a *havan* in his house, but when his right to take part in it is challenged by members of another community, he must set himself up as its defender at any personal cost. Similarly Hindus may regard the cow as an animal sacred to them, but equally sacred is the right of a Muslim to kill it in the name of religion. He may not avail of this right for ever so long, if he so wishes; but he would be moved to desperation if his right is interfered with by an outsider. In certain circumstances insistence on these rights becomes the *sine qua non* of a man's religion.

There is a third remedy, put recently into vogue, of organizing the communities on a religious basis and separately strengthening them for self-defence. This may make each community properly self-conscious and adequately strong to save itself from another's attacks; but surely this is not the way to fuse the communities into a nation, or bring about a harmony between them, unless it is supplemented by some real efforts made for unity between community and community as distinct from unity within a community itself. This will come, not when people have learnt to fight and suffer for their own rights (which is also necessary), but only when they have acquired the sense of understanding their neighbour's rights and have learnt to respect and suffer for them.

It is true India has so far failed to find a true solution of this difficulty. But has any

other country succeeded in a *similar* case? The case of Protestants and Catholics or other communities in Europe living side by side as homogeneous parts of different nationalities does not help us here, as the differences involved are not cultural and therefore not insurmountable. In the West the problem of organically combining peoples belonging to different cultural types has never been solved. It has now and again presented itself to different nations in Europe, but they have invariably got round it by ousting one of the parties from the field of contest, thus *cutting* the Gordian knot instead of smilingly *unravelling* it.

At the end of the 15th century when the Muslims ceased to be the ruling class in Spain, they still formed a large and useful part of the population of Spain. It was a problem for the new rulers to so devise their policy as to bring about a union between the Christian and Muslim inhabitants of the country, which would surely have brought a great prosperity and enlightenment to the whole nation. The Christians, however, chose to meet the difficulty by asking the Muslims to become Christians or go out bag and baggage. What an admirable solution! The same fate was meted out to the Jews in Spain and Portugal. England expelled the Jews in 1290. France emancipated them so late as 1790. Germany granted them civil and political equality in 1871 and England admitted them to Parliament in 1858. Who can recount their difficulties in Russia, Poland and Hungary? Europe has not been able to assimilate the Muslims or the Jews, simply because they differ in culture from the rest of the people there, and all the amenities they

enjoy are in proportion to their readiness to sacrifice their separate cultures. Now that the Turks have discovered this difference to be the main obstacle in the way of their rapprochement with European Communities, they are in a furious hurry to adopt the western manners in order to meet the Europeans on their own terms.

It is clear, therefore, that Europe does not afford even one example of having ever brought about an inter-communal unity where the differences were fundamentally cultural. Even now the Americans and South Africans of the European culture are finding it impossible to solve the difficulty without resorting to the old method of pushing out those who belong to a different cultural type.

Then how are we to solve our difficulty? Is there no way out of it? If other peoples' history does not help us here, cannot our own history give some clue? My own view is that our past history does reveal one period at least when a real solution was attempted although for causes definitely known it also proved unsuccessful. I refer to Akbar's vision of a united India on the basis of a cultural unity. In this he was not alone. The whole genius of the time was working with him. When Muslims had lived for a long time in India and, adding large numbers of Hindus to their fold, had ceased to think of it as a foreign land, it was inevitable that some high thinkers should make plans of permanently reconciling them to the land of their adoption and should find out some common ground for them to meet the people already domiciled here.

At first some attempts were made to combine even religious practices. The differ-

ent Gurus and Bhagats tried to remove the prejudices prevailing among the Hindus against the religious beliefs of the Muslims, and adopted views which were acceptable to the Muslims as well as the Hindus. Some, like Hussain Shah of Gour, went so far as to introduce Satya Pir as the common God of both the communities. Sakhi Sarwar of Multan aimed at a similar unity among the Punjabis. There was Bayazid, with his Roshaniya (illuminated) views working on the Frontier. Akbar himself introduced a kind of eclectic religion which was to represent all that was best in the different religions of the world. But these attempts failed to bring about a religious unity. Akbar's vision, so far as this attempt is concerned, was defective, because religion is a life and not an art or philosophy, and only a transcendental personality, which Akbar was not, could have united the Hindu and the Muslim modes of life. But his other measures aiming at national unity were more reasonable. They would surely have succeeded if his work had not been prematurely undone by his successors.

This work consisted of bringing about a rapprochement between the different cultures prevailing in the country which were the root cause of differences. People grow stiff when we try to impose our religious views on them, but they behave more passively when we approach them through the beauties of art and the refinement of thought or language. "The Mohammedan rulers," says Havell, "found in the practice of the arts and in the unprejudiced pursuit of learning for its own sake the best means of reconciling racial and religious differences." Akbar made the Mus-

lims study the Hindu books and brought the Muslim books within the reach of Hindus. There grew up a tendency among the people to fit in Persian and Arabic words into the framework of old Hindi or Brij Bhasha. The result was Urdu as the common language of Northern India. It was not suddenly sprung on our people in the reign of Shah Jehan. It gradually grew by the assimilation of the languages spoken by Hindus and Muslims, and the evidences of its earlier formation are met with in Chand's Prithvi Raj Raisa (1193) Amir Khusro (1325), Kabir (1440—1518), Guru Nanak (1469—1538), Tulsi Das (1623), etc. It combined in it the literary genius of Brij Bhasha, in which the imagination works descriptively, with that of Persian and Arabic in which the imagination is reflective. In the former, as Azad has shown in his *Ab-i-Hayat*, the method of the writer is to impress the reader with the richness of realistic detail, while in the latter simile after simile and metaphor after metaphor is heaped upon the kernel of fact, which is often very small in comparison with the dome of reflection built on it. One is essentially sculptural in design and execution, while the other is picturesque, verse upon verse of exquisite diction being strung together without any central unity, in a truly mosaic fashion. Urdu combined the virtues of both, and would have taken up the position of the *lingua franca* of all India, had not the anti-Akbar policy of Muslim kings drawn it back again to Persian influences of the *Ghazal* and *Rasida*. Yet the *Masnawis* of Mohammad Taqi Mir and the writings of Azad, Hali and Nazir show that Urdu stands a fair chance of developing as the national language of India. It had the

best chance in those days when the different vernaculars prevailing in India were much nearer each other than they are now. The existence of English as the common language of the educated India, having no affinity with the Vernaculars, has so isolated them that they have developed indigenous features making them quite alien to each other. Namdev's Mahrathi, Guru Nanak's Punjabi and Kabir's Hindi, as found in the Granth Sahib, are so like each other that anybody knowing only one of them can easily understand the others. But that is not the case with the same Vernaculars now. Patel is linguistically more distant to me a Punjabi than Namdev, and Tagore more distant than a Bengali writer of three centuries ago.

Beside the unity of language, a successful attempt was made to create a unified art of India. Babar and Humayun were foreigners in their artistic tastes, but Akbar, as Fergusson says, cherished the Hindu arts as much as he did those that belonged exclusively to his own people, and tried to create a really Indian national style, not only in architecture but in music and painting also, combining the best features of both Hindu and Muslim arts. The buildings were vast in design, as the Muslims required more space for their religious services than the Hindus needed for their individualistic ritual. The structural and decorative elements from Persia and Arabia were combined with the Hindu sculptural designs, bracketed cornices, balconies supported on brackets and surmounted with Muslim arches. The Taj Mahal and other great buildings erected after Akbar were due, as Havell has shown, to mere continuation of the style used

at Agra and Fatehpur Sikri and to no break in the tradition. A break came only when Aurangzeb began to employ only Muslim architects, thus creating again a schism in art which Akbar had tried to bridge over. The result was a degradation in the artistic culture at the Mogul Court. But the style once fixed could not be lost. It was continued elsewhere, in the Punjab by the Sikh rulers, and in Rajputana, Gujrat and other haunts of native liberty.

In music also some adjustment was made by musicians like Tansen, who is credited by Abul Fazl with having introduced 'great developments' into his art. He is accused of having falsified the traditional *Rags* by conservative Hindu musicians, which means that he made some necessary departure from the old modes in order to suit the Muslim taste. The Sikh Gurus also made some modifications in the same way, as is evident from their omission of certain measures like *Hindol*, *Megh*, *Jog*, etc., and constructing the martial music of the *Vars* on quite a new basis. In *Tilang* and other *Rags* a visible combination is made, not only in the execution of music, but in the composition of pieces set to music, Arabic and Persian words being used as frequently as Hindi words.

It being impossible to effect a conscious combination in the sphere of religion, it was found possible to create a unity in the cultural ideas lying behind religions. The liberal ideas of Sufism were much affected by Akbar and his people, and the Sufi Saints were very much venerated not only by Muslims but by Hindus as well. This impact of Islam and Sufism on Hinduism produced a fermenta-

tion in thought which resulted in the evolution of a system of views about God and man which were shared equally by all communities. The most prominent were: (1) the unity of God in place of many gods and goddesses, (2) the uselessness of caste and the brotherhood of men, (3) love rather than knowledge or works to be the basis of religion, (4) the necessity of a Guru or Pir in place of a priestly class, and (5) the use of a Vernacular in prayer and worship instead of Sanskrit. The idea of the unity of God itself underwent a change. He no longer remained an abstract entity of the eastern philosopher or a being outside and above Nature as conceived by the westerners, but a personal being at once immanent and transcendent. These views, becoming common among the different communities in India, had so effaced the differences and prejudices between their leaders that they often met as friends and brothers. It does one's heart good to read how affectionately Guru Nanak was received by Kabir and Farid whenever he met them. Similarity between their views was so great that Guru Arjun felt no difficulty in incorporating the writings of these and other Hindu and Muslim saints in his Holy Granth.

If, then, unity is to be attained by the different communities in India, it must be on some such line as indicated above. At present we are neglecting every one of these items. Instead of having one language for all India, we are developing Hindi on purely Hindu lines and cramming it with Sanskrit words and idioms, as if the Muslims have nothing at all to do with it, and are developing a highly Persianized Urdu out of all

recognition for the Hindus. It is not enough to lay claim for the one or the other as the lingua franca of India: we must develop them on suitable lines acceptable to all Indians. Instead of creating a mutual understanding by sympathetically studying the ways and manners of each other, Hindus and Muslims are shutting themselves up in watertight compartments with their Gurukulas, communal universities and colleges, where the best part of their lives is spent in studying themselves or others, but not their neighbours. How many Hindus take up Persian or Arabic, and how many Muslims take up Sanskrit or Hindi? A Hindu may know each and every street in London and the nice distinctions of the classic and romantic movements in Europe, but he will not be in a position to tell what prayers are offered by Muslims, or what is the trouble of the Sunnis with the Shias or the Wahabis. An eminent Hindu admirer of Sikhism, the other day was astonished to find that the Sikhs when being baptized eat together out of the same dish; and we have often seen well-meaning and well-educated Hindus offering cigarettes to Sikhs. How many Muslims know the story of Ram Chandra or Krishna who play such an important part in the Hindu life? How many Hindus know of the martyrdom of Hassan and Hussain? Most of the inter-communal troubles can be traced back to this general ignorance of the educated people about what is most dear and sacred to their neighbours. The masses merely follow their lead.

Then see how retrogradely we are acting in the matter of art! There is a revival in art as well as in literature, but it is the revi-

val of sectional cultures, not as they were united by our forefathers, but as they existed, before the advent of the Muslims, away in Samarcand and Baghdad, or near at home in Mathra and Brindaban. The Hindus are building their colleges, ashrams and other public buildings in a purely Hindu style, avoiding the use of arches and domes, and the Muslims are building their institutions in the old style of architecture distinctly Muslim. In the pictorial art, too, the same tendency is there. The painters in Bengal are producing expression-less art, which may be classically Hindu and perfectly in keeping with the meditative mood of old India, but it is un-Indian in so far as it omits to take cognizance of the change in the spirit of India brought about by the virile west, Muslim as well as European. Muslim painters, on the other hand, seem to be more fond of colour and less deep in expression. Each party wants to preserve its own distinct atmosphere and does not want to create any associations reminis-

cent of the other. And yet both complain that they are being drawn away from each other in sympathy and thought.

In philosophy the cry 'back to the ancient days' indicates the same separatist tendency. India had been considerably brought forward by the work of the mediæval saints, who had combined in their thought culture not only what was inherited from the past but what was best in the Muslim outlook, with its freedom from monistic and polytheistic ideas and a strong sense of joy in life and worldly duty. To ignore this advance and build up anew is to tear up the solder already set and undo the work of centuries. It is only in Tagore we see the true synthesis, or in Puran Singh. The rest are hearkening back to the purely Hindu times or the purely Muslim times outside or inside India. The two communities are like an ill-married couple who destroy all chances of present love by talking too much of the past life enjoyed by each, away from one another, long before they had met.

INDIAN SCULPTURE

BY MR. RAMA SHANKAR MISRA M. A., B. L.

Art is called Art simply because it is not nature."—
Goethe.

EUROPEAN scholars have been prolific in their denunciations against Indian plastic art which appears to them as vulgar and incongruous. Muller sees Art in India, "roaming about with inconstancy amid an abundance of forms, and if it almost by accident lights on the simple and grand, is incapable of using and carrying it out as an established and recurring form of art; so that it is difficult to get rid of the idea that archi-

tectonic and plastic sense in India was only awakened by impulses and communications of various kinds from without (probably from the Greeks or Javans) and that a nourishment was presented to it, which, however it could not rightly digest." No doubt India has been subject to foreign invasions for over two thousand years, and during this time many schools of thought have flourished and decayed, diverse dynasties have held the sceptre and passed away; but the remains of Indian art embrace varieties of artistic expres-

sions which bring down to us the thread of art-idealism which permeates all through its various manifestations.

Imagination plays an important part in seeking for unity in diversity. Poetry without imagination would be mere versification and so art without it would be nothing but vain mimicry. The value of a vivid imagination is set at a premium not only in poetry and art, but also in physical scenery; as Blackie says in his *Self-culture*, "It is a well-known fact that the highest class of scientific men have been led to their most important discoveries by the quickening power of a suggestive imagination." All knowledge and all truth are infinite and absolute, the realities behind appearances, the eternal behind the transitory. The aims of art and science have been to discover the truth rather than to create it. Well has it been said by Dr. Coomaraswamy in his *Essays in Indian Nationalism*, "Ideal art is thus rather a spiritual discovery, than a creation."

The occidentals fail to see the real beauty and rhythm of Indian art as the ideal of art here differs essentially from that of Greece. To the European mind everything which is grand and noble is associated with Greece; even the literary symbol of beauty—*æsthetics*—has been borrowed from her. To them the mainspring of civilization seems to be imbedded in Greece, from where it works in chalking out the destinies of diverse nations on the face of the Earth. We intend here to describe in brief the aims of Indian plastic art.

Mr. Westermocott says in his *Handbook of Sculpture*, "The sculptures found in various parts of India, at Ellora, Elephanta, and other places, are of a strictly symbolical or

mythological character. They usually consist of monstrous combinations of human and brute forms, repulsive from their ugliness and outrageous defiance of rule and even possibility." Even Dr. Lubke holds that the national religion of the people of India checked the growth of the plastic art, and that no specimen of it has been found worthy of the name. This libel against Indian sculpture is the result of a misconception as to the true ideal of truth and reality. That the aim of Indian art has never been to represent nature cannot be denied. And this apparent blemish will be metamorphosed into real glory when touched by the wand of true appreciation. Speaking of the protuberant bust, Raja Rajendralal Mitra says in his '*Indo-Aryans*,' "The female breasts are generally much more developed in India than in higher latitudes; and in Orissa and Bengal they are particularly so, leading to an early pendulosity to an extent unknown even in the North-Western Provinces." Thus the learned Raja insinuates that the artists drew from actual life. But he concedes that the slender waist and large lips have been represented 'at a sad sacrifice of truth.' Here it might be urged that the ideal of Indian plastic art has been against imitation of nature. To the Hindus nature was nothing but *maya*—an illusion. Much of the criticism levelled against Indian art is based on the truth to nature doctrine. In bringing down this doctrine, we scatter the arguments advanced against Indian art. This doctrine has met with vehement criticisms from all true philosophers and artists. Paul Deussen says "For why should the artist wish to imitate laboriously and inadequately what nature offers

everywhere in unattainable profusion? The true aim of art is not to delineate the superficial nature, but to go deep into the very essence of things and to find out the inner truth by reflection and contemplation and then to give it the highest form of expression. Dr. A. K. Coomaraswamy says, "It is for the artist to portray the ideal world of true reality, the world of imagination, and not the phenomena world perceived by the senses." Imitation is the means and not the end of art. As Victor Cousin well says, "The ideal without the real lacks life; but the real without the ideal lacks pure beauty. Both need to unite; to join hands and enter into alliance. In this way the best work may be achieved. Thus beauty is an absolute idea, and not a mere copy of imperfect nature." No doubt the Indian artists might have produced their immortal works while the memory of scenes seen in actual life was fresh in their minds; but imagination played an active part and the former only exercised a secondary influence. Enough has been said here by way of combating the theory of the European scholars who have made Indian art the butt of ridicule and contempt. No doubt Grecian Art is noble and beautiful; it expresses the sensuous, but the transcendental is beyond its scope. Here Indian art steps in and supplies the gap without which Universal Art would have remained incomplete. Thus we see that Indian art suffers in the estimation of the Europeans, not from any inherent poverty of its own, but from the strange obliquity of their vision as to the true aim of art.

Before bringing this theme to a close, we are disposed to say a word about the so-called

obscenity in Indian sculpture. We do not refer to the nude specimens, but to certain sexual representations which appear exceedingly shocking to the modern sense of decency. Much ingenuity has been spent in seeking for the cause of this representation. That it sprang from libidinousness is a thing which must be dismissed from the mind at once. No Hindu could have ever thought of defiling the shrine dedicated to God by lustful representations. As there is a difference between the naked and the nude, so there is a difference between a holy sexual representation and a profane one. And the difference we must remember is subjective and not objective. In a civilized society if one chanced to come across any woman fully free from the burden of dress, one is sure to shut one's eyes and to dress her as soon as possible. This is an example of nakedness. But when we are brought face to face with *Venus de Milo*, the vulgar idea of nakedness melts in the thin air, and the statue appears a representation of all that is beautiful and lovely. This is an example of nudity. Among the savages, where the sacrilege of dress is not known to the people, both men and women live in a 'state of nature.' Here the idea of nakedness has not evolved.

Why are the statues considered nude and not naked? An answer to this question is to be found in the consensus of opinion among the artists that sculpture should conceive humanity in its full natural beauty. Colonel Ingersoll has said, "The nude in art has rendered holy the beauty of woman. Every Greek statue pleads for mothers and sisters. From these marbles come strains of music. They have filled the heart of man with

tenderness and worship. They have kindled reverence, admiration, and love. The *Venus de Milo*, that even mutilation cannot mar, tends to the elevation of our race. It is a miracle of majesty and beauty, the supreme idea of the supreme woman. It is a melody in marble. All the lines meet in a kind of voluptuous and glad content. The pose is rest itself. The eyes are filled with thoughts of love. The breasts seem dreaming of a child."

The last sentence in the above quotation gives us the clue whereby to solve the mystery of sexual representation in Indian sculpture. The ideal of womanhood in India is maternity: the phallic emblem has been long worshipped in India. The life of a Hindu has been associated with religion from the cradle to the grave. Marriage itself is not a contract but a sacrament. Sir Monier Williams has said, 'In India the relationship between the sexes is regarded as a sacred mystery, and is never had to be suggestive of

improper or indecent ideas." Dr. A. K. Coomaraswamy says:—"There are thus two main motifs in the sex-symbolism of Indian art, that may be represented by feminine conceptions and even by the actual embrace of the divine figures; there are the complete surrender of the soul to God and the reaction between two aspects of a personal Divinity, whence is imagined to arise the whole phenomenal universe after submergence in the formless (pralaya)."

In conclusion, we beg to lend our thought to what has been called the originality in work of art. Modern occidental art-critics demand that the artist should have a stamp of his individuality on his work. He is expected to break away from all conventionalism. But quite opposite has been the case with Indian master artists. They have made their works immortal, not by any stamp of originality, but by the faithful expression of the race-idea.'

Mr. George Santayana

BY MR. ANTHONY CLYNE.

I have heard it said by a competent philosophical scholar that Mr. Santayana is certainly one amongst the very few contemporary philosophers of whose permanent interest and influence we can be sure. He seems to me perhaps the most profound of literary critics to-day in English. If comparisons are sometimes odious, superlatives are invariably dubious. He is profound not only in the sense of learned and acute, but because he possesses the infinitely rarer faculty of basing his criticism on a comprehensive and consistent outlook on

life. That is not to say he relates his criticism to some comprehensive and consistent philosophical system he has invented or discovered, a metaphysical pattern in which everything has its place in the symmetry, from God or the Unknowable at the apex to electrons at the base. Such systems, it seems to me, will never again be possible. Our modern philosophies are not schemes to describe and explain the universe so much as themselves thought-universes, to be compared with one another in respect of the extent to which they are self-consistent and possibly

in respect of the extent to which they claim recognition as real by the inherent tendencies of the mind in this age. Mr. Santayana's thought-universe, in which for him the subject of his criticism exists, is vast and harmonious. Learning and penetration we have in other critics; what is lacking is philosophic depth, which is to be obtained neither by range of information nor by keenness of apprehension. He views his subject, whatever it may be, within a landscape of greater extent and at the same time clearer definition. Because he thus relates it to a wider and more distinct world, he perceives more of its real qualities.

Moreover Mr. Santayana has a style absolutely individual and almost irresistibly seductive, graceful without a trace of artificiality, strong without a hint of harshness. Here is a passage picked at random, from an essay on "Skylarks."

Skylarks, if they exist elsewhere, must be homesick for England. They need these kindly mists to hide and to sustain them. Like English poets, they sing to themselves of nature, inarticulately happy in a bath of light and freedom, sporting for the sake of sport, turning what doubts they may have into sweetness, not asking to see or to know anything ulterior. They must need drink the dew amongst these English fields, peeping into the dark little hearts and flushed petals of these daisies, like the heart and cheeks of an English child, or into these buttercups, yellow like his Saxon hair.

Santayana's style as a prose-writer is a perpetual delight, a miracle of lucidity, exactitude, and winning imagery. For the sake of comparison we may take a passage from one of his more strictly philosophical works, in which he is dealing with the proposition that "any solipism which is not a solipism of the present moment is logically contemptible."

The world present to the sceptic may continue to fade into these opposite abysses, the past and the future; but having renounced all prejudice and

checked all customary faith, he will regard both as painted abysses only, like the opposite exits to the country and to the city on the ancient stage. He will see the masked actors (and he will invent a reason) rushing frantically out on one side and in at the other; but he knows that the moment they are out of sight the play is over for them; those outlying regions and those reported events which the messengers narrate so impressively are pure fancy; and there is nothing for him but to sit in his seat and lend his mind to the tragic illusion.

So potent is the spell of Santayana's style that the reader is occasionally visited by an uneasy sense of being carried smoothly over inconsequences of argument and by dazzling dialectic blinded to flaws of logic.

Yet the writer in command of such a style, an instrument perfectly adaptable to almost every purpose of prose, with variations appropriate to almost every mood, is of Spanish birth. George Santayana was born in Madrid in 1863. He went to the United States at the age of nine. In one place he says his father learned to read English, which seems to imply that he never learned to speak it. The mastery and more than mastery, the consummate felicity of genius, in the employment of a language not his by right of birth can be compared only with the similar acquirement of Joseph Conrad. Educated at Harvard University, Santayana remained there as instructor and later as assistant professor, until in 1907 he was appointed professor of philosophy. In 1912 he retired in order to devote his time to literary work.

Santayana's most ambitious work, "The Life of Reason; or the Phases of Human Progress," was published in five volumes twenty years ago. "I know I shall never read it," says Sir Edmund Gosse, and apparently there exists about it, as about many other delightful books, a legend of difficulty and dullness. It is not, of course, reading for the railway-train or the half-hour before dinner,

But while Santayana delves into the profound or exquisitely disentangles the subtle, one does not find in his pages the involved, the obscure, the recondite. Those not specifically students of philosophy, but not afraid of writing exacting concentrated attention, need not be deterred by the legend. They will be richly rewarded. Apart altogether from their value as philosophical speculations, Santayana's writings are an immense and packed treasury of wise thoughts aptly expressed, not a chapter but has its subtle fancies and penetrative criticisms of life, not a page but is sprinkled with coruscating epigrams and shrewd aphorisms.

"The Life of Reason," however, is not the book to commence with, though the elect will not stay until they have traversed its five volumes. That had best be "Little Essays, drawn from the writings of George Santayana, by L. Pearsall Smith." Then will come, perhaps, "Winds of Doctrine; Studies in Contemporary Opinion," and "Character and Opinion in the United States; with Reminiscences of William James and Josiah Royce." Mr. Santayana is an illuminating psychologist but not in evolving any pseudo-scientific formal scheme, with symmetrically arranged and neatly labelled instincts, faculties, and so on. Psychical science is at present and possibly always will be able only to parody the physical sciences in constructing systems. Santayana exhibits genius in the interpretation of personality, with elucidatory criticism. Harvard "the central fount of American philosophic teaching," was the stronghold of the Pragmatists, with whom Santayana was ever ready to engage in a joust and break a lance for the

sake of "the sweets of sweet philosophy," as with suave but merciless irony to undermine and demolish Hegel and all the idols of the philosophical treatise and lecture-room. The portrait of William James in "Character and Opinion in the United States" is a masterpiece of penetrative interpretation. "He did not really believe, but merely believed in the right of believing that you might be right if you believed.....Philosophy for him had a Polish constitution; so long as a single vote was cast against the majority, nothing could pass." The picture concludes with a vivid passage demanding quotation.

In the midst of this routine of the classroom the spirit would sometimes come upon him, and, leaning his head on his hand, he would let fall golden words, picturesque, fresh from the heart, full of the knowledge of good and evil. Incidentally there would crop up some humorous characterisation, some candid confession of doubt or of instinctive preference, some pungent scrap of learning; radicalisms plunging sometimes into the subsoil of all human philosophies; and, on occasion, thoughts of simple wisdom and wistful pity, the most unfeigned and manly that anybody ever had.

Mr. Santayana was at Oxford in August, 1914, and there he remained until the end of the war, with excursions wandering over our countryside, getting to know, to know really the land and the people. He stayed because, surveying the whole world, this country seemed to him, even during such a period, "pre-eminently the home of decent happiness and a quiet pleasure in being oneself." One result of this sojourn was "Soliloquies in England, and Later Soliloquies," containing a surpassingly subtle and acute interpretation of the English and English things, from skylarks to college dons, written with delicate discrimination by one who loves with an understanding love, not oblivious to our stupidities and prejudices, explaining but not explaining

away our frequently irrational habits. He finds in the English, notwithstanding their defects, the nearest parallel to that ancient Greek temperament, which is his ideal. "Never since the heroic days of Greece has the world had such a sweet, just, boyish master."

Mr. Santayana's latest volume, at least the latest read is "Scepticism and Animal Faith." In the preface to the new edition of "The Life of Reason" he says "there is hardly a page that would not need to be rewritten" to express with complete faithfulness his present opinions; yet there has been, he says, "no change in my deliberate doctrine, only some changes of mental habit." "Scepticism and Animal Faith" is the first volume, intended as an introduction, of a new exposition which will not supersede but supplement, modify, and support the old. It is, it seems to me, tinged with disappointment. All the old brilliance of phrase and happy rhythm of style, the seductive imagery and crystalline lucidity is there, with what had been occasionally a little too vigorous exuberance mellowed and tempered. But his dreams have often betrayed him, and he broods over the discords and disillusionments. The phases of human progress, imaged as a play of which the philosopher is a spectator—"this sorry self of mine sitting here in the dark, one in this serried pack of open-mouthed fools, hungry for illusion,"—have become "a decidedly episodic thing, polyglot, interrupted, insecure."

Mr. Santayana is a poet, though he prefers his latter prose to his earlier verse as a version of his philosophy. "What I felt when I composed these verses could not have been

rendered in any other form; their sincerity is absolute." "Poems," the collection selected and revised by him, contains many memorable pieces, for he is a true, though not an original or powerful, poet. He has invented no new music, but with the accustomed harmonies he utters wise and moving thoughts. "Spain in America" celebrates, after the Battle of Santiago and the destruction of the Spanish navy, the real, ever undefeated Spain in her beauty. In King's College Chapel, though "the beauty and the mystery are there," he is visited by a vision of the ubiquitous failure and illusion in life, for who thinks amid the music and the prayers of that King or sings "Requiescat" to his mournful soul? "A Muse, not exactly an English Muse," he writes, "visited me in my isolation." But surely it was an English Muse in his Pindaric "Athletic Ode," singing the oarsmen and runners, the football-players and jumpers of Oxford. In his sonnets Santayana rises to his greatest heights, sometimes to the level of great poetry, with dignity and sweetness worthy of Wordsworth, whom he understands so well. Here is a sonnet one cannot forget.

Although I decked a chamber for my bride,
And found a moonlit garden for the tryst
Wherein all flowers looked happy as we kissed,
Hath the deep heart of me been satisfied?
The chasm 'twixt our spirits yawns as wide
Though our lips meet, and clasp thee as I list:
The something perfect that I love is missed,
And my warm worship freezes into pride.
But why—O waywardness of nature!—why
Seek farther in the world? I had my choice,
And we said we were happy, you and I.
Why in the forest should I hear a cry,
Or in the sea an unavailing voice,
Or feel a pang to look upon the sky?

The Bases of Indian Economy

By MR. A. RAMAIA, M. A., F. R. ECON. S.

High Court Vakil, Madura.

FOR a proper understanding of the growth and formation of the economic institutions of any country, and an explanation of its existing organisation, nothing is more essential than a study of its geography, and the social and religious ideals of its people. So far as India is concerned this is pre-eminently true. Nowhere in the world have geographical, social, religious and juridical conditions been more vitally connected with economic progress than in this country. Still very little attention has been paid in the past to the study of Indian Economics with reference to such conditions and the influence which they have exerted on the economic side of the life of the people.

Professor Bhatnagar has done a useful service in this connection by publishing his book '*The Bases of Indian Economy*'* wherein he has emphasised these aspects of economic study and shown their importance. Under the head of 'geography' he has discussed the influence of the natural physical features of the country, and taking Northern India as illustrative of his position, has shown how the distribution of crops and the distribution of population, the development of industries and the varied habits and efficiency of the people have been largely determined by physical environments. No doubt in this country as elsewhere human activities have considerably modified the environment to suit human needs, and, as the author rightly puts it, man's power over nature being limited, he has had to adapt his activities to

his surroundings and utilise the natural forces to the best advantage.

Having discussed the importance of Geography, Professor Bhatnagar passes on to discuss the significance of religious and social ideals in relation to economic progress. "If it is essential to get a thorough grasp of the natural environment of a country in order to understand its economic activity; then it is equally essential, if not more essential to study the religious and social ideals and institutions which inspire new wants, modify the rigour of pure economic dictates, and soften the hardness of purely elemental instincts." The author's discussion of this subject is interesting reading. He enters into a philosophic description of Hindu ideals and sings the glories of their social and economic achievements in the past. But whatever might have been their utility in former times, his use of the present tense throughout the discussion, as though the economic activities of the people—in consumption, production and distribution, still continue to be largely regulated by the *Dharma* of each caste, is hardly justifiable. He does not seem to give due recognition to the fact that for some time past, western ideals and civilisation have been exerting a considerable influence on our progress all round, especially on our economic activities.

Then coming to the author's discussion of the joint family system we find that its various social features and its peculiar domestic economy are fairly well described. But the one prominent feature of the system *viz.*, right by birth and succession

* '*The Bases of Indian Economy*' by B. G. Bhatnagar, M.A., F.S.S., Allahabad University. Price Rs. 2.

by survivorship among the co-parceners, has not been sufficiently described. How the method of collective ownership in the form of joint family property worked well in former times when the co-parceners evinced a power of unselfish devotion to the common good of the family, and how under modern conditions when the joint family system is rapidly disintegrating, the rigour of the Hindu law relating to joint family property, which does not give full scope to private acquisition by individual members has been a hindrance to the display of free initiative on their part are subjects which ought to have been considered in a book of the kind under review.

We are lastly taken through a discussion of what the author calls 'the Legal Base' under which he reviews some of the laws of the country as bearing intimately on the economic activities of the people. The

discussion under this head is very meagre and not comprehensive, and the author's attention is almost wholly confined to a descriptive account of the land tenures and land laws obtaining in some of the provinces of Northern India. An examination of the laws relating to inheritance, contracts, transfers of property, money-lending etc., would be very instructive and thought-provoking. In connection with the land-system, the one very striking conclusion at which he arrives is that the maintenance of the zamindar is highly desirable. His arguments in this connection are wholly unconvincing. When the whole civilised world is now painfully recognising the fact that an intermediate landlord is a wasteful institution, it is too late in the day to maintain that such an institution is either necessary or useful, though it is an entirely different matter to ask for its abolition.

ORDER OF YOUNG INDIA

BY PROF. T. L. VASWANI

AN Order of Young India is an urgent need. I believe profoundly that the nation's youth are the builders of to-morrow. I believe, too, that to build a Greater India they must be filled with the inspiration of the Indian Ideal. Members of the Order of Young India must be disciplined,—by knowledge, by a sense of history, by a positive programme of action, by faith in the World-Will, the Divine Ruler of the nations.

As centres of such an Order there must be asrams in different parts of India. And the activities of such asrams should include, mainly in the villages, promotion of (1) educa-

tion, (2) sanitation and medical relief, (3) swadeshi and cottage industries, (4) "akharas" and (5) co-operative unions among peasants and village-folk.

Young men who would be members of the Order must give to themselves the pledge:—

- (1) that they will strive after the ideal of sacrifice, not ambition;
- (2) that they will be simple;
- (3) that they will learn to co-operate with all and not let differences in creed or political opinion stand in the way of solidarity with all who will help India;
- (4) that they will help in reconstruction of village life; and

(5) that they accept the ancient Ideal which regards Humanity as one etc.

Communalism and Credalism are antagonistic to Nationalism. And Nationalism itself, I humbly submit, must be inspired by Humanism to escape contagion of the Creed of Hate and Strife.

One remedy of the evil referred to is a New Education. Hindu and Muslim students must be taught to take patriotic pride in calling themselves Indians. And they must be encouraged to mix with one another on the play-grounds and at social functions.

An Order of Young India with branches in different places is urgently needed. Every member of the proposed Order should cultivate certain virtues:—(1) *Training of the body*—Weaklings cannot serve the country. And they who indulge in *bhoga* may not hope to give much service to the nation. Let your bodies therefore be strong and pure, I say to the young. Brahmacharya and games have a great value. (2) *Training of the mind*—Have respect for facts; avoid hasty thinking; trust no idle rumours; don't exaggerate; eschew opportunism in public life; true patriotism is not love of popularity; above all parties is Truth; and "Truth will make you free." (3) *Training of emotions*—I believe in a 'nationalism' of love not hate. Develop the spirit of good-will; discard the spirit of hate. Fight against evils with love of your country in your hearts, not hate against the 'stranger.'

The problem of India, as I understand it, is a problem essentially of national transformation. And you that are young can do much to help the processes of India's trans-

formation into a new nation. Young men! I ask you to turn your thoughts to the villages. You can do much for them. (1) *Sanitation and Hygiene*:—Village life will not be healthy until there be good water supply and good roads and good drains in the villages. The Village Bands I plead for can help in creating public opinion and bring its pressure to bear upon Local Boards and the Panchayats to build up the physical side of rural-life. Village Bands can, also, distribute medicines in the malarial season and save thousands of lives. (2) *Village Schools*:—Once every village had a school. To-day illiteracy reigns supreme in the villages and the village-folk move in an atmosphere of superstition. In India, as she was in the days of her greatness, there were "wandering teachers." You who are in the colleges can at least go to villages during your long vacation and start vacation schools, and you can secure the sympathy of the press. Three of the subjects which may, I think, be profitably taught in such Folk-schools are (1) agriculture, (2) elementary science and hygiene, (3) Biographies of Indian heroes. Knowledge, according to the ancient ideal is a sacred trust. You receive knowledge in order that you may pass it on to others. All good things you get are meant to be shared with others. (3) *Village Unions*.—They will develop the spirit of co-operation, will secure cheap supply of necessities, help the swadesh movement, and make village-life pleasant.

Plenty of work in the villages! Workers are needed,—young men with the right spirit of *seva*. And they need bring with them no riches except the riches of renunciation.

The Rupee and the Gold Standard

BY

MR. C. GOPAL MENON, M. L. C.

PROBABLY there is, at the present time, no subject of more interest than the history and the present position of the Indian Currency.

This little volume* is an able and unbiassed exposition of the much-admired Gold Exchange Standard. Without going unduly deep into the historical back ground the practical effects of the System as revealed in the course of its working in the last quarter of a century, how the whole Currency Organisation of India is unreal, the Exchange rate and the Gold Par being always divergent, the rupee being a Standard of value while it is only a Token and has no fixed value in exchange either for Gold or for goods, how the internal and external trade is seriously affected by this dubious value of the Rupee and how for the Government's perpetual meddling with exchange in their anxiety to stabilise the Rupee the tax payer and the businessman have been paying a heavy penalty and how the Gold Standard can be introduced at the present stage without dislocating trade or Currency operations, have been vividly brought out in this little volume. An interesting feature of the volume is that he has handled a very complicated problem in an easy and practical manner so as not to confuse an un-initiated mind by straying into the more abstruse and technical aspects of the subject. Another remarkable point about the book is that an attempt has been made

to yoke the gold exchange system with the phenomenal rise in exports and in price level, but we would have liked it to have been more seriously made, for his comparison of the values of Exports before and during the Gold Exchange Standard period loses much of its force by his contention that during the latter period there was also a remarkable rise in prices. Besides, it would be more convincing to compare Indian price level with that of other countries than to compare the index number of exported articles with those of imported articles. One would have also expected the distinguished author to have exposed more fully the Policy of deflation pursued by Sir Basil Blacket and his ridiculous plea that the exchange is put up only to approximate Indian level of prices to the world level. On the whole the book is handy and instructive and thought-provoking.



* "The Rupee and the Gold Standard" by Mr. P. B. Junnarkar, M. A., L. L. B., Reader and Head of the Department of Commerce, Dacca University.

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The Story of My Experiments with Truth

By MAHATMA GANDHI.

In this issue we publish another instalment of Mahatma's Autobiography, which we have been publishing regularly since March. Mahatma gives in these pages a vivid picture of his early struggles as a barrister both at Bombay and Rajkot, and the story is brought up to his first visit to Natal. [Ed. I.R.]

CHAPTER III. PART II.

THE FIRST CASE

WHILST in Bombay, I began, on the one hand, my study of Indian law, and on the other, my experiments in which Virchand Gandhi, a friend, joined me. My brother, for his part, was trying his best to get briefs for me.

The study of Indian codes was a tedious business. The Civil Procedure Code I could in no way get on with. Not so, however, with the Evidence Act. Virchand Gandhi was reading for the Solicitor's Examination and would tell me all sorts of stories about Barristers and Vakils. "Sir Pherozeshah's ability," he would say, "lies in his profound knowledge of the Codes. He has the Evidence Act by heart and knows all the cases on the thirty-second section. Budrudin Tyebji's wonderful power of argument inspires the judges with awe."

The stories of stalwarts such as these would unnerve me.

"It is not unusual," he would add, "for a Barrister to vegetate for five or seven years. That's why I have signed the articles for Solicitorship. You should count yourself lucky if you can paddle your own canoe in three years' time."

Expenses were mounting up every month. To have a Barrister's board outside the house, whilst still preparing for the Barrister's profession inside, was a thing to which I could not reconcile myself. Hence, I could not give an undivided attention to my studies. I developed some liking for the Evidence Act and read Mayne's 'Hindu Law' with deep interest, but I had not the courage to conduct a case. I was helpless beyond words, even as the bride come fresh to her father-in-law's house!

About this time, I took up the case of one Mamibai. It was a 'small cause.' "You will have to pay some commission to the tout," I was told. I emphatically declined.

But even that great Criminal lawyer Mr. So and So, who makes three to four thousand a month, pays commission!

I do not need to emulate him. I should be content with Rs. 300 a month. Father did not get more.

"But those days are gone. Expenses in Bombay have gone up frightfully. You must be businesslike."

But I was adamant. I gave no commission, but got Mamibai's case all the same. It was an easy case. I charged Rs. 30 for my fees. The case was not likely to last longer than a day.

THE DEBUT

This was my debut in the Small Causes Court. I appeared for the defendant and had thus to cross-examine the plaintiff's witnesses. I stood up, but my heart sank into my boots. My head was reeling and I felt as though the whole court was doing likewise. I could think of no question to ask. The judge must have laughed and the Vakils no doubt enjoyed the spectacle. But I was past seeing anything. I sat down and told the agent that I could not conduct the case, that he had better engage Patel and have the fee back from me. Mr. Patel was duly engaged for Rs. 51. To him of course the case was child's play.

I hastened from the court. I do not know whether my client won or lost her case, but I was ashamed of myself, and decided not to take up any more cases until I had courage enough to conduct them. Indeed I did not go to court again until I went to South Africa. There was no virtue in my decision. I had simply made a virtue of necessity. There would be no one so foolish as to entrust his case to me, only to lose it!

But there was another case in store for me at Bombay. It was a memorial to be drafted. A poor Mussalman's land was confiscated in Porbunder. He approached me as the worthy son of a worthy father. His case appeared to be weak, but I consented to draft a memorial for him, the cost of printing to be borne by him. I drafted it and read it out to friends. They approved of it, and that put into me a certain amount of confidence that I was qualified enough to draft a memorial—as indeed I really was.

My business could flourish if I drafted memorials without any fees. But that would bring no grist to the mill. So I thought I might take up a teacher's job. I had studied English well enough and should have loved to have taught English to the Matriculation boys in some school. I could have thereby met part at least of

the expenses. I came across an advertisement in the papers: "Wanted an English teacher. To teach one hour daily. Salary Rs. 75." The advertisement was from a famous High School. I applied for it. I was asked to report myself. I went there in high spirits, but when the Principal found that I was not a graduate he regretfully refused me.

But I have passed the London Matriculation with Latin as my second language.

BOMBAY ESTABLISHMENT BROKEN UP

"True, but we want a graduate." There was no help for it. I wrung my hands in despair. My brother also felt much worried. We both came to the conclusion that it was no use spending more time in Bombay. I should settle in Rajkot where my brother, himself a petty pleader, could give me some work in the shape of drafting applications and memorials. And then there was already a household at Rajkot, the breaking up of the one at Bombay meant a lot of saving. I liked the suggestion. My little establishment was thus brought to an end after a stay of six months in Bombay.

I used to attend High Court daily whilst in Bombay but I cannot say that I learnt anything there. I had not sufficient knowledge to learn much. Often I could not follow the cases and dozed off. There were others also who kept me company in this and thus lightened the load of my shame. After a time, I even lost the sense of shame, as I learnt to think that it was fashionable to doze in the High Court.

If the present generation has also its briefless Barristers like me, in Bombay, I would commend them a little practical precept about living. Although I lived in Girgaum I hardly ever took a carriage or a tramcar. I had made it a rule to walk to the High Court. It took me quite forty-five minutes and of course I invariably walked back home. I had inured myself to the heat of the sun. This walk to the court and back saved a fair amount of money, and when many of my friends in Bombay used to fall ill, I do not remember having even once had an illness. Even when I began to earn money, I kept up the practice of walking to and from the office and I am still reaping the benefits of that practice.

CHAPTER IV.

THE FIRST SHOCK

Disappointed I left Bombay and went to Rajkot where I set up my own office. Here I got along moderately well. Drafting applications and memorials brought me in on an average Rs. 300

a month. For this work I had to thank influence rather than my own ability, for my brother's partner had a settled practice. All applications, etc., which were really, or to his mind of an important character, he sent to big barristers. To my lot fell the applications to be drafted on behalf of his poor clients.

I must confess that here I had to compromise my principle of giving no commission, which in Bombay I had so scrupulously observed. I was told that conditions in the two cases were different, that whilst in Bombay commissions had to be paid to touts, here they had to be paid to Vakils, who briefed you; and that here as in Bombay all barristers, without exception, paid a percentage on their fees as commission. The argument of my brother was, for me, unanswerable. "You see" said he "that I am in partnership with another Vakil. I shall always be inclined to make over to you all our cases that you can possibly deal with, and if you refuse to pay a commission to my partner, you are sure to embarrass me. As you and I have a joint establishment, your fee comes to our common coffers, and I automatically get a share. But what about my partner? Supposing he gave the same case to some other barrister, he would certainly get his commission from him." I was taken in by this plea, and felt that if I was to practice as a barrister I could not press my principle regarding commissions in such cases. That is how I argued with myself, or to put it bluntly, how I deceived myself. Let me add, however, that I do not remember ever to have given a commission in respect of any other case.

Though I thus began to make both ends meet, I got the first shock of my life about this time. I had heard what a British officer was like, but up to now had never been face to face with one.

My brother had been secretary and adviser to the late Ranasaheb of Porbunder before he was installed on his "gadi" and hanging over his head at this time was the charge of having given wrong advice when in that office. The matter had gone to the Political Agent who was prejudiced against my brother. Now I had known this officer when in England and he may be said to have been fairly friendly to me. My brother thought that I should avail myself of the friendship and putting in a good word on his behalf try to disabuse the Political Agent of his prejudice. This I did not at all like. I should not, I thought, try to take advantage of the trifling acquaintance in England. If my brother

was really at fault what use was my recommendation? If, not, he should submit a petition in the proper course and, confident of his innocence, face the result. My brother did not relish this advice. You do not know 'Kathiawad' he said. 'And you have yet to know the world. Only influence counts here. It is not proper for you, a brother, to shirk your duty, when you can clearly put in a good word about me to an officer you know.'

I could not refuse him. So I went to the officer much against my will. I knew I had no right so approach him and was fully conscious that I was compromising myself-respect. But I sought an appointment and got it. I reminded him of the old acquaintance but I immediately saw that Kathiawad was different from England; that an officer on leave was not the same as an officer on duty. The Political Agent owned the acquaintance, but the reminder seemed to stiffen him. Surely you have not come here to abuse that acquaintance, have you, appeared to be the meaning of that stiffness, and seemed to be written on his brow. Nevertheless, I opened my case. The sahib was impatient. 'Your brother is an intriguer. I want to hear nothing more from you. I have no time. If your brother has anything to say, let him apply through the usual channels.' The answer was enough, was proper. But selfishness is blind. I went on with my story. The sahib got up and said: 'You must go now.'

'But please hear me out' said I. That made him more angry. He called his peon and ordered him to show me the door. I was still ranting when the peon came in, placed his hands on my shoulders and put me out of the room.

The "sahib" went away as also the peon, and I departed fretting and fuming. I at once wrote out and sent over a note to this effect: 'You have insulted me. You have assaulted me through your peon. If you make no amends I shall have to proceed against you.'

Quick came the answer through his sowcar.

'You were rude to me. I asked you to go and you would not. I had no option but to order my peon to show you the door. Even after he asked you to leave the office, you did not do so. He therefore had to use just enough force to send you out. You are at liberty to proceed as you wish.'

With this answer in my pocket, I came home crest-fallen, and told my brother all that had happened. He was grieved but was at a loss as to how to console me. He spoke to his Vakil-friends. For I did not know how to proceed

against the "sahib." Sir Pheroze Shah Mehta happened to be in Rajkot at this time, having come for some case. But how could a junior barrister like me dare to see him? So I sent him the papers of my case, through the Vakil who had engaged him, and begged for his advice. 'Tell Gandhi', he said, 'such things are common experience of many Vakils and Barristers. He is still fresh from England and hot-blooded. He does not know British officers. If he would earn something and have an easy time here, let him tear up the note and pocket the insult. He will gain nothing by proceeding against the 'sahib' and on the contrary, will very likely ruin himself. Tell him he has yet to know life.'

The advice was as bitter as poison to me but I had to swallow it. I pocketed the insult, but also profited since by it. Never again shall I place myself in such a predicament, never again shall I try to exploit friendships as I have, said I to myself, and since then I have never been guilty of a breach of that determination. The shock changed the course of my life.

CHAPTER V.

PREPARING FOR SOUTH AFRICA

I was no doubt at fault in having gone to that officer. But this impatience and overbearing anger were out of all proportion to my mistake. It did not warrant expulsion. I can scarcely have taken up more than five minutes of his time. But he simply could not endure my talking. He could have politely asked me to go, but power had intoxicated him to an inordinate extent. Later I came to know that patience was not one of the virtues of this officer. It was usual for him to insult his visitors. The slightest unpleasantness was sure to put the sahib out.

Now most of my work would naturally be in his court. It was beyond me to conciliate him. I had no desire to curry favour with him. Indeed having once threatened to proceed against him I did not like to remain silent.

Meanwhile I began to learn something of the petty politics of the country. Kathiawad being a conglomeration of small States, naturally had its rich crop of politicals. Petty intrigues between States and intrigues of officers for power, were the order of the day. Princes were always at the mercy of others and ready to lend their ears to sycophants. Even the sahib's peon had to be cajoled and the sahib's Seristadar was more than his master as he was his eyes, ears and his interpreter. The Sheristadar's will was law, and his income was always reputed to be more than

the sahib's. This may have been an exaggeration, but he certainly lived beyond his salary.

This atmosphere appeared to me to be poisonous and how to remain unscathed was a perpetual problem for me.

I was thoroughly depressed and my brother clearly saw it. We both felt that if I could secure a job somewhere I should be free from this atmosphere of intrigue. But without intrigue a ministership or judgeship was out of the question. And the quarrel with the sahib stood in the way of my practice.

A POLITICAL MISSION

Porbunder was then under administration and I had some work there in the shape of securing more powers for the prince. Also I had to see the Administrator in respect of the heavy *vighoti* (rent) exacted from the Mers. This officer though an Indian was, I found, one better than the sahib in arrogance. He was able but the ryots appeared to me to be none the better off for his ability. I succeeded in securing a few more powers for the Rana, but hardly any relief for the Mers. It struck me that their cause was not even carefully gone into.

So even in this mission I was comparatively disappointed. I thought justice was not done to the clients and I had not the means to secure it. At the most I could have appealed to the Political Agent or to the Governor who would have dismissed the appeal saying 'we decline to interfere.' If there had been any rule or regulation governing such decisions, it would have been something; but here the sahib's will was law.

I was exasperated.

Meantime a Memon firm from Porbunder wrote to my brother making the following offer: 'We have business in South Africa. Ours is a big firm, and we have a big case there in the Court our claim being £40000. It has been going on for a long time. We have the services of the best Vakils and barristers. If you send your brother there he would be useful to us and also to himself. He would be able to explain our case better to our counsel. He would have the advantage of seeing a new part of the world and of making new acquaintances.'

AN OFFER

My brother discussed the proposition with me. I could not clearly make out whether I had simply to explain the case to the counsel or to appear in Court. But I was tempted.

My brother introduced me to the late Seth Abdul Kareem Jhaveri, a partner of Dada

Abdulla and Co, the firm in question. "It won't be a difficult job," the Seth assured me. "We have big Europeans as our friends, whose acquaintance you will make. You can be useful to us in our shop. Much of our correspondence is in English and you can help us in that too. You will of course be our guest and hence will have no expense whatever."

How long do you require my services?' I asked. 'And what will be the payment.'

'Not more than a year. We will pay you a first class return fare and a sum of £105 all found.'

This was hardly going there as a barrister. It was going as a servant of the firm. But I wanted somehow to leave India. There was as well the temptation of seeing a new country and of having new experience. Also I could send £105 to my brother and help in the expenses of the household. I closed with the offer, without any higgling and got ready to go to South Africa.

CHAPTER VI.

ARRIVAL IN NATAL

When starting for South Africa I did not feel the wrench of separation which I had experienced when leaving for England. My mother was now no more. I had gained some knowledge of the world and of travel abroad, and going from Rajkot to Bombay was no unusual affair.

This time I only felt the pang of parting from my wife. Another baby had been born to us since my return from England. Our love could not yet be called free from lust, but it was getting gradually purer. Since my return from Europe, we had lived very little together; and as I had now become her teacher, however indifferent, and helped her to make certain reforms, we both felt the necessity of being more together, if only to continue the reforms. But the attraction of South Africa rendered the separation bearable. "We are bound to meet again in a year," I said to her, by way of consolation, and left Rajkot for Bombay.

Here I was to get my passage through the Agent of Dada Abdulla & Co. But no berth was available on the boat, and if I did not sail then I should be stranded in Bombay. "We have tried our best," said the Agent, "to secure a first class passage, but in vain—unless you are prepared to go on deck. Your meals can be arranged for in the saloon." Those were the days of my first class travelling, and how could a barrister travel as a deck passenger? So I refused the offer. I suspected the Agents' veracity, for, I could not

believe that a first class passage was not available. With the Agent's consent, I set about securing it myself. I went on board the boat and met the chief officer. He said to me quite frankly, "We do not usually have such a rush. But as the Governor-General of Mozambique is going by this boat, all the berths are engaged."

"Could you not possibly squeeze me in", I said.

He surveyed me from top to toe and smiled. "There is just one way," he said. "There is an extra berth in my cabin, which is usually not available for passengers. But I am prepared to give it to you." I thanked him and got the Agent to purchase the passage. In April, 1893, I set forth full of zest to try my luck in South Africa.

GAME OF CHESS.

The first port of call was Lamu which we reached in about thirteen days. The Captain and I had become great friends by this time. He was fond of playing chess, but as he was quite a novice, he wanted one still more of a beginner for his partner, and so he invited me. I had heard a lot about the game, but I had never tried my hand at it. Players used to say that this was a game in which there was plenty of scope for the exercise of one's intelligence. The Captain offered to teach it to me, and he found me a good pupil as I had unlimited patience. Every time I was the loser and that made him all the more eager to teach. I liked the game, but never carried my liking beyond the boat or my knowledge beyond the moves of the pieces.

At Lamu the ship remained at anchor for some three to four hours and I landed to see the port. The Captain had also gone ashore, but he had warned me that the harbour was treacherous and that I should return in good time.

It was a very small place. I went to the Post Office and was delighted to see the Indian clerks there, and had a talk with them. I also saw the Africans and tried to acquaint myself with their ways of life which interested me very much. This took up some time. There were some deck passengers with whom I had made acquaintance, and who had landed with a view to cooking their food on shore and having a quiet meal. I now found them preparing to return to the steamer, so we all got into the same boat. The tide was high in the harbour and our boat had more than its proper load. The current was so strong that it was impossible to hold the boat to the ladder of the steamer. It would just touch the ladder and be drawn away again by the current. The first

whistle to start had already gone. I was worried. The Captain was witnessing our plight from the bridge. He ordered the steamer to wait an extra five minutes. There was another boat near the ship which a friend hired for me for ten rupees. This boat picked me up from the overloaded one. The ladder had already been raised. I had therefore to be drawn up by means of a rope and the steamer started immediately. The other passengers were left behind. I now appreciated the Captain's warning.

After Lamu the next port was Mombasa and then Zanzibar. The halt here was a long one—eight or ten days—and we then changed to another boat.

A TRIAL

The Captain liked me much but the liking took an undesirable turn. He invited an English friend and me to accompany him on an outing, and we all went ashore in his boat. I had not the least notion of what the outing meant. And little did the Captain know what an ignoramus I was in such matters. We were taken to some Negro women's quarters by a tout. We were each shown into a room. I simply stood there dumb with shame. Heaven only knows what the poor woman must have thought of me. When the Captain called me I came out just as I had gone in. He saw my innocence. At first I felt very much ashamed, but as I could not think of the thing except with horror, the sense of shame wore away and I thanked God that the sight of the woman had not moved me in the least. I was disgusted at my weakness and pitied myself for not having had the courage to refuse to go into the room.

This in my life was the third trial of its kind. Many a youth, innocent at first, must have been drawn into sin by a false sense of shame. I could claim no credit for having come out unscathed. I could have credit if I had refused to enter that room. I must entirely thank the All-merciful for having saved me. The incident increased my faith in God and taught me to a certain extent, to cast off false shame.

As we had to remain in this port for a week. I took rooms in the town and saw much by wandering about the neighbourhood. Only Malabar can give any idea of the luxuriant vegetation of Zanzibar. I was amazed at the gigantic trees and the size of the fruits.

The next call was at Mozambique and thence we reached Natal towards the close of May.

(To be Continued.)

Stateless Indians in America.

At the annual Convention of the American Society of International Law held at Washington on the 24th April Mr. Taraknath Das read an interesting paper on "some Stateless persons in the United States." By "Stateless persons" is meant those who are suddenly disowned by America. How has this happened?

By Section 2196 of the U. S. Revised Statutes all aliens who are "free white persons" and otherwise unobjectionable can become citizens of the U. S. A. by naturalisation. Now "Hindus" which in America means "Indians" were not long ago entitled to this privilege of naturalization as belonging to the "free white peoples" and members of the Caucasian race. Thus a number of Hindus resident in America, Mr. Das included, became naturalized. Suddenly the American courts have reversed their own interpretation of the Section and in February 1923 Mr. Thind a high caste Hindu was refused citizenship by the Supreme Court which held that Hindus are not Caucasians. Now this is in direct contravention of previous decisions. Not content with this the U. S. authorities have begun to cancel the citizenship of Indians who were naturalized long before the decision in the Thind case was rendered in February 1923. By renouncing allegiance to the British Crown and taking the oath of allegiance to the United States at the time of naturalization, these Indians have become aliens to the British Government. Cancellation of American citizenship have, therefore, rendered them "stateless persons," and reduced them to a position of absolute insecurity. Touching about the plight of such persons, Mr. Taraknath Das observes:—

It would make very difficult for them, even making a living as professional men (as they are mostly professional men), because no one would be willing to employ *stateless persons*. Under the circumstances, these men can neither leave this country with proper passport, nor can they enter any other country with proper credentials so that they would receive full protection. It is needless to say that they cannot secure citizenship from any other country while staying in America. Even if the United States agree to give a permit to these persons to go to some other country, other countries may not allow them to enter or reside there because they are *Stateless persons*. Even if it be arranged that these persons be allowed to enter certain other country by some understanding between the United States and that country, it means that the other country allows them to reside there on mere sufferance and they cannot become citizens unless all requirements for naturalization be fulfilled and the privilege of citizenship granted.

The position of American-born women who have married these Indians is no less anomalous. Mr. Taraknath Das points out that by the law concerning the status of married women retains her American citizenship unless she renounces that citizenship voluntarily or marries an alien ineligible to citizenship.

There are in the United States, says Mr. Taraknath, a number of American-born white women who married Hindus after the latter became naturalized American citizens.

But if by retrospective application of the decision of the Supreme Court (that the high caste Hindus are not white persons and thus ineligible to American citizenship) the Hindus who were naturalized as American citizens be deprived of their citizenship and held to be aliens ineligible to citizenship, then these American women automatically become stateless persons. These women, under this decision, are neither American citizens nor have they any nationality as their husbands are reduced to the status of stateless persons, and this result is brought about by no fault of their own. These American-born women thus become victims of the Court's ruling to a greater extent than even their stateless husbands.

Indians in Australia

Indians domiciled in the Australian Commonwealth have been granted political rights as the result of Mr. Srinivasa Sastri's visit. But they are even now said to be subjected to great hardships on account of their race and colour. Mr. Gandhi, prints a letter from an Australian correspondent in the *Young India* which describes the life that Indians are forced to lead in Australia. Colour prejudice, he says, is rampant.

We can't get work of any kind here in Australia. We are charged the same rates as the British. We can't get a rebate on our rates as the latter but have to pay our full share no matter how. We try to get work; the answer is: 'no work for black people. Only Australian or other white races employed.' Even our own little block of land we have to put in another man's name to hold for use as trustee. . . . They say all people get the same fair treatment. Not we poor Indians.

Mr. Sastri, the correspondent says, only went to the bigger cities and therefore could not get any idea of the life that Indians led in the interior. Indians are not allowed to work mines. The correspondent has sent to Mr. Gandhi the reply that he received from the Registrar, Mines Department, to his application for a mining license. The reply was a dry statement that the Government are "unable to issue miners' rights to persons of Indian race."

Indians in Uganda

As a sequel to the inauguration of the Legislative Council in 1921 in the Uganda Protectorate the Indian community was allowed only one member on the council in spite of their having a much larger population than that of the European community which is awarded two. Owing to this disparity the Indian community refused to elect their representative.

The Government, and the Indian Community, both remained adamant in spite of various conferences, explanations and interviews and for five years the Legislative Council remained without the Indian Member. In view, however, of the compromise in Kenya Colony about the representation of Indians in its Legislative Council, and further in view of the Government's promise to consider the claims of Indians for representation of two members on the Council, after one member takes his seat, the Indian Community reconsidered its former resolution and elected one member Mr. C. J. Amin, Bar-at-Law, for nomination to the Council by the Government. The speech that His Excellency the Governor of Uganda made, while welcoming the member in the Council, is both interesting and instructive in so far as His Excellency has been good enough to admit the importance and indispensability of the Indian Community to the Uganda Protectorate.

The frank expressions of such appreciation are as a rule avoided by such high placed officials, says Mr. K. M. Khandwala of Kampala (Uganda) in the *INDIAN DAILY MAIL*. The Government is reported to have said that the role of the Indian Community in Uganda's development has been "not merely important but positively indispensable." The Governor in the course of his speech said:—

It gives me, as I feel sure it gives all Honourable Members, much pleasure to see a representative of the Indian Community on the Legislative Council of this Protectorate, in the activities and development of which that Community has played, and is playing, such a considerable part, indeed, I must say that the role of the Indian Community in Uganda's development has been not merely important but positively indispensable; I refer not only to the larger commercial enterprises for which it is responsible, but also for its provision of the personnel necessary for many essential functions of Government. And I have been greatly impressed in my journeys throughout the Protectorate by the initiative and perseverance which has been shown by Indians in penetrating and establishing themselves in the most out-of-the-way places, and thereby bringing about the extension of trade and commerce to a degree that could not have been achieved otherwise.

Indian Labour for Brazil

Writing to the *TIMES OF INDIA* from Manos, in Brazil, Captain Francis McCullagh discusses the possibility of a wide avenue for Indian labour, particularly Goans and Tamils in the Amazonas district of Brazil. In the course of his interesting article Capt. McCullagh says that the Amazonian has given up all hope of colonising this great valley with whites. For already a Brazilian representative is at present in India presumably trying to import Tamils.

If he (the Brazilian representative) succeeds the Amazonas will use them against the British rubber planter the very instrument which enabled the rubber planter to supplant Brazil, namely the cool labourer, whose cheap and efficient service was a death-blow to the dear and inefficient service of the Cabaclo labourer on the Amazon. None can blame the Amazonas for taking this step. Ceylon and the Malay Peninsula borrowed from her the rubber tree, which has now proved to be her undoing. She is now going to borrow the cool who looked after the Far Eastern rubber plantations. It is quite fair. I hear that it is proposed to import 10,000 East Indians and the same number of Japanese. Will so many come and will they be followed by others? If the experiment is a success the Amazonas may be unable within 50 years or so, to call herself a white State,

The correspondent says that the climate there seems to be ideal and the temperature is also ideal, about 80 degrees perhaps suited to Indians.

Prominent Europeans and North Americans settled here are convinced that this great Valley can never be a white man's land, owing to the fact that a white man cannot work in the fields. There are no East Indians here though there are some in Mexico, but an Indian would soon feel at home in Brazil, for very often his complexion is no darker than that of the average Brazilian and his features are more Aryan. Moreover, even the perfectly white Brazilian has not got the faintest touch of prejudice on the score of colour.

If the Amazonian recruiters of Eastern labour wish to get Christians, they could probably get a large number in Tuticorin, Trichinopoly, Ceylon, Bombay, Goa and Malacca. They could even get men who speak Portuguese and have Portuguese name but unfortunately a large proportion of such men belong to just that class which Brazil does not want, the sedentary clerical class which is more at home on an office stool than in the seat of a plough. Even the pure blooded European from Portugal is disliked here, owing to his preference for urban occupations and I have met publicists themselves, of Lusitanian origin, who seriously want to bar Portuguese immigration altogether.

Indians in Kenya

Mr. D. B. Desai writing from Kenya to the INDIAN DAILY MAIL says that segregation in the Mombassa Township is the general cry now in the whole of British East Africa. The White Paper of 1923 led the Indian community there to believe that there would be no segregation in the township areas of Kenya. But the strength of the white settlers is so dominant over the officers of the Kenya Government, from Governor downwards, that the will of the white settlers is the law in Kenya. "One thing is absolutely certain that Indians' rights are in danger in Kenya, and immediate attention is to be given now to safeguard the same." Mr. Desai refers to a latest proposal of the Kenya Government to sell twenty-one plots on the seaside nearabouts in the Mombassa Township area only to Europeans contrary to the instructions laid down in the 1923 White Paper. Commenting on this the writer says:—

This means that the Indian community which forms an integral part in the British Empire will be debarred from purchasing any plot in the sale of these 21 plots. It may be true that prior to the issue of the 1923 White Paper, plots in the locality were sold to Europeans only but at that time the question of segregation was not solved; but now, after the issue of the White Paper there is no justification whatsoever to restrict the sales."

It is argued by the white settlers that they were led to believe and given to understand that that plots in the area in question will never be offered to Indians, whatever that may mean—the Kenya Government had no power to give any such assurances, if any given under any ordinances and further these illegal assurances are now overruled by the White Paper decision in July 1923. In reply to this Mr. Desai says:—

The present Governor of Kenya, who has from the day he landed adopted an attitude favouring the whites and repugnant to Indian interests. Prior to his arrival the white settlers had the late Sir Robert Coryndon and now they have Sir Edward Grigg to champion their cause.

Mr. Desai makes the following appeal to the Government of India for taking this matter up seriously with the Home Office in order that the sales which are going to be held shortly be postponed and that getting it declared once again that the British Government will not allow segregation in the Township areas of Kenya:—

The sooner this is done the better will it be, otherwise there will be serious consequences of the segregated sales. It seems that it is the desire of Sir Edward Grigg and his Government to see whether his policy in a particular area succeeds as regards segregation, and if it does succeed, the same practice will be adopted in other townships.

The S. A. Asiatic Policy

The March number of the *Kingdom* the official organ of the Pretorian church, publishes an article by Dr. Talbot the Bishop of Pretoria attacking the Union Government's Asiatic policy. While pointing out many of the dangers and the fallacies that lie hidden in the Colour Bill Dr. Talbot is of opinion that it is a blind and essentially tyrannical measure, and if it is finally ratified it will have inevitably disastrous results to the peace and wealth of South Africa. Beginning with the argument that Christianity stands or falls by its assertion of the equal value of all souls before God Dr. Talbot says:

It makes it worse that the bill includes Indians with natives in its scope, for the argument about actual inferiority is not nearly so strong in regard to the Indian as in regard to the Bantu. There are in India, and there may well be in South Africa, Indians who though of dark skin are on a level with the finest flower of European culture. That an able gifted son of India should be debarred on the ground of colour from rising to his fullest development and capacity is a great wrong, and it brings out into added relief the injustice done to the Bantu peoples.

Surely this legislation is in the wrong direction—namely, that of discouraging native growth. The right direction is that of encouraging native progress. If the black men can rise to the level of capacity with the white men, then it should be the endeavour of the white men not to keep them out but to bring them in at the white level of conditions and reward. This would entail the surmounting of great difficulties. It would be no short cut to this end, it would be no solution of the native problem. There is no short cut, there is no solution. There is no short cut through this whole business. But it is the right direction. It would fill the native's soul with hope and aspiration.

No doubt some people will say to me, "Yes, but the Colour Bar Bill is part of the Prime Minister's general scheme of native policy. It is part of the policy of differential treatment—viz., working towards the development of native life in native reserves in the country and the securing of the fullest industrial opportunity for Europeans." Well, I think we must do our best to believe that, and I intend to do so. But the Colour Bar Bill is a wretched preliminary to the rest of the policy. It is no better than passing a harrow over a cricket pitch before the match is begun.

Topics from Periodicals

Remedies for Hindu-Muslim Riots

There has of late cropped up a prodigious output of literature on the Hindu Muslim tension. Much of it is a plaintive cry of helplessness against the mad fury of the mob and the rest of it is vague denunciation of the wicked on either side. Platitudes on the virtues of brotherliness are, of course, abundant and there has been no lack of pious proposals in the shape of arbitration and the study of comparative religions and cultures. While all these are of undoubted value attempts should be made to come to close grips with the trouble. In a contribution to the *HINDUSTAN REVIEW*, Sir P. S. Sivaswami Iyer puts forward a few remedies which must be of practical value to the administrator in bringing offenders to book:

One important weapon in the hands of the Government has been allowed to rust unused. The powers conferred upon the Government by Section 153 (a) of the Penal Code and section 108 of the Criminal Procedure Code are ample to deal with the miscreants who promote class hatred by abusing freedom of the press and the freedom of speech allowed by law.

The two outstanding causes of riots are the practices of cow killing and the carrying of processions with music. Now it is obviously impossible to stop these altogether. What then is the remedy? The remedy is to set a limit to the pursuit of these practices so as not to offend the susceptibilities of either community. Sir Sivaswami Iyer goes on to fix the legal rights of each community in the matter of observing their practices without offending their neighbours:

The slaughter of the animals whether in public streets or places or in such a manner as to be open to the public view, even though it is made inside a mosque, and so as to offend the feelings of passers-by or of the people in the neighbourhood should be made punishable. The municipal enactments in force in many cities provide against slaughter in places not licensed for the purpose. An exception is generally made in connection with religious festivals or places of public worship. While the general rules may be relaxed in regard to such places and occasions, it must be distinctly provided in the licence or by specific legislation that the slaughter should not be made in such a manner as to offend the feelings of the public.

Disturbances between the followers of different creeds or sects in regard to processions are the result of a conflict of claims of right and the in-

adequacy of the law to regulate such conflict or of the administration to enforce the due observance of the law where it is adequate. The law recognises the right of parading the high way with music; there is equal need for a peaceful atmosphere around places of worship:

Any claim by the Mahomedan community to interdict procession with music at times other than the periods set apart for congregational worship and in derogation of the right of procession can only be justified on the ground of usage. The custom being ascertained, it lies upon the Executive to protect the parties in the enjoyment of their respective rights.

Regarding the question of the building of new Temples or Mosques Sir Sivaswami Iyer holds that such places of worship are potential causes of trouble and should therefore be permitted with due regard to the consequences; that is to say, the legal rights of either communities should be definitely understood before permission is granted by Government:

A mosque erected in future with the previous sanction of the Government should be entitled to the same recognition in respect of prohibition of music as an old mosque irrespective of the question of its age.

To carry out this policy effectively, a register should be prepared by the District Officers of the existing buildings for public worship actually in use on some suitable date anterior to the legislation as may be specified.

INDIA IN PERIODICALS

ISLAM IN INDIA. By Zubaida Syed, B. A. ["The Theosophist," June 1926]

SOME SIGNIFICANT INDIAN ANIMALS. By Lily Strickland-Anderson. ["The Calcutta Review," June 1926]

DAYANAND'S CALL TO YOUNG INDIA. By Prof. T. L. Vaswani, ["The Vedic Magazine," June 1926.]

UNIVERSITY EDUCATION IN INDIA. By Mr. K. Rama Aiyer. ["The Educational Review," May 1926.]

INTER-COMMUNAL MARRIAGES IN NORTH INDIA. By R. F. Maccune. ["The National Christian Council Review," July 1926.]

The Servants of India Society

The first issue of THE SERVANT OF INDIA, published after the recent accident to its press, has an interesting article from the pen of the Rt. Hon. V. S. Srinivasa Sastri. Mr. Sastri, in his illuminating retrospect, gives a vivid account of the origin and progress of the Society since its inception one and twenty years ago. On the 12th June 1905, four men—Gokhale, Dravid, Devadhar and Patwardhan—sat in a circle on the low ridge near the present headquarters and took the seven vows of the Society. The vows apparently referred to the duty of each member leading a simple and virtuous life, in utter devotion to the service of the country regardless of self-interest. The first Memorandum was written in Mr. Gokhale's own hand. It ran as follows:

We, the undersigned, agree to associate ourselves to form a Society, called the Servants of India Society, and we agree to be bound by the Articles set forth below and the rules and regulations that may be made thereunder. We also agree that Mr. G. K. Gokhale, B.A. C.I.E., shall be the first Member of our Society.

The Memorandum went on to define the objects of the association which was

to train men for the work of political education and agitation, and to promote by all constitutional means the national interests of the Indian people.

Not long after, a significant change was made widening the scope of the Society's work.

The objects of the Society are to train national missionaries for the service of India and to promote by all constitutional means the true interests of the Indian people.

Thus by the new rules the Society undertook more comprehensive duties, including social and philanthropic work in which the Bombay branch in particular has distinguished itself.

Mr. Sastri shows from the early records that Mr. Gokhale consulted his many English and Indian friends in framing the rules of his Society. Principal Selby and V. Krishnaswami Iyer are quoted as having influenced the founder in shaping its policy. The former mildly cautioned Mr. Gokhale against his excessive emphasis on

discipline as incompatible to English democratic temperament. The latter wrote to Gokhale.

Can you not take the Governor or any of his Councillors into your confidence? They are sure to disapprove of your scheme, but they will know what it is and won't suspect. Secrecy engenders suspicion and suspicion of the authorities in India means danger to individuals. The Servants of the Society must face it. But unnecessary risk may be avoided. I am not for undue publicity. But a few at the head of the Government may know. No serious harm can then befall anybody.

It would appear that Mr. Gokhale did consult the then Governor of Bombay and one or two other high officials though apparently the members of the Society were never free from the unwelcome attentions of the Police and the C. I. D.

In publishing the constitution Mr. Gokhale prefixed to it a few sentences expressive of what one may call his religious devotion to public work, and the earnestness of his appeal is irresistible.

Public life must be spiritualized. Love of country must so fill the heart that all else shall appear as of little moment by its side. A fervent patriotism which rejoices at every opportunity of sacrifice for the motherland, a dauntless heart which refuses to be turned back from its object by difficulty or danger, a deep faith in the purpose of Providence which nothing can shake equipped with these, the worker must start on his mission and reverently seek the joy which comes of spending oneself in the service of one's country.

It would be audacious, modestly comments Mr. Sastri, to claim that as a body the Society has realised the ideal. Gokhale died in 1915 and the Society found itself bereft of the shelter afforded by a great name and the guidance of a clear and illuminating mind. And the first great trial was not long in coming. We must here quote Mr. Sastri's own account of Mr. Gandhi's connection with the Society.

Mr. Gandhi, having completed the year of travel prescribed by Gokhale, knocked at our door for admission. Anxious were our consultations at the time. We saw deep differences between him and us and felt though none of us could have given clear expression to it, that his political evolution would take him farther and farther from us. Still our hearts trembled as well as grieved when we told him that it was best for both of us to remain apart and pursue our several courses. The event has vindicated our decision. We have indeed had many occasions to take the field against him. Looking back over the unhappy period let us confess that, while we recall nothing but infinite compassion and tenderness from

him, we have, like naughty children, indulged occasionally in merriment and strong criticism. Still, so curious and contradictory is human relationship that, sharply contrasted as Mr. Gandhi and the Society are in outward action, they would be found near of kin where motives were weighed and the spirit was taken into account.

It is easy enough to speculate on what might have been though no two persons will be found to agree on the probable result of Gandhi's absorption into the Society. Mr. Sastri concludes with a detailed account of the work accomplished by the various branches of the Society as well as by individual members, work in many fields—politics, education, social service, co-operation,—of which any institution might well be proud.

Germany and the League

Von Rheinbaben, Member of the Reichstag writing in the May number of the EMPIRE REVIEW on "Geneva and Germany" says that the world is still far from a situation in which international relations are maintained openly on the basis of justice and honour, and when all treaty obligations regulating the intercourse of nations are observed with scrupulous care. As an instance of his statement he refers to the German case.

The German Government, and the absolutely unanimous public opinion of the country, assumed that Germany would receive a permanent seat upon the Council of the League, that is to say, of the League as constituted in the days of the decisive negotiations in Locarno. Germany's attitude will be more clearly comprehended if it be assumed that the German delegation had returned in October, 1925, from Locarno, and had reported that Germany was to enter the League *simultaneously with Poland*. There cannot be the slightest doubt that in such a case the Locarno Treaties would not have secured a majority in the Reichstag. Nothing can show more plainly that the German charge of a lack of good faith on the part of the other side is well founded. If a great nation like Germany decides to make far-reaching sacrifices and to assume wide obligations affecting its future; and if it subsequently discovers that the very basis and conditions precedent to this urgent action differed vitally from those which were officially and solemnly communicated beforehand, then its whole conduct and the restoration of European peace, alleged to rest upon it, must be built upon a quicksand and constitute a gigantic deception.

Whether and when Germany shall enter the League of nations has become now an open ques-

tion. Germany's entrance before the close of the year 1926 is impossible in view of Brazil's veto which remains effective until December 31st, 1926. Further the old system of alliances before the War, with its struggles to preserve the balance of power, looks in retrospect ideal when compared with the situation of to-day. But what can and should be done? Von Rheinbaben says:—

First of all, the German people desire strongly that not only their own statesmen but those, too, of other lands shall forthwith lay aside their polished phrases and sonorous words. These are not merely valueless, but they excite passions when facts testify too violently against them. The more soberly conflicting national interests are discussed, and the more manifest the will for final understanding appears—just so much sooner will means be found to improve present conditions.

In the light of this, the question of Germany's entry into the League becomes a matter of secondary importance. "The others" worked to force Germany into the League. And when, after years of domestic struggle and patriotic misgiving, a majority of Germans assented, "the others" rendered their desire futile. Now it is up to "the others" to shape the future so that it will be possible, both within and without the League. Then Germany will have to make her decision.

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India's Resources

"The supreme need of the moment in India is a continuous extension of the opportunities for sound investment," writes the FINANCIAL TIMES. Denunciation of "hoarding" is dishonest and futile unless this basic fact is kept constantly in view. Technical improvements in official and banking machinery during the past few years have led to a greater efficiency in the means by which trade is financed. Speculating over the benefits conferred by this system the journal observes:—

The economic benefits conferred by a series of good monsoons, a rigid economy in the use of high-priced foreign manufactures and the temporary satiety of the bullion market—all these factors have contributed to the accumulation of a larger surplus of capital than either industries, the banks or Government are able, under existing conditions, to absorb. Apart, however, from the very considerable sum awaiting investment for which at the moment there is no obvious outlet, the country possesses a vast store of dormant capital for the effective utilisation of which banking facilities must be largely increased and extended. The importance of the initiation of a co-ordinated survey of the whole field of banking in India was stressed in the report of the External Capital Committee last year. Following the more detailed recommendations of the Taxation Inquiry Committee, the Government of India is inviting opinions from local governments and non-official bodies in regard to the nature and extent of the proposed inquiry.

At the present moment banks, including branches of the Imperial Bank of India, are to be found only in about 250 of the 700 towns possessing a population of 10,000 and upwards, and some 450 towns and over 700,000 villages are without banking facilities other than those provided by the local money lender. At the same time, there is little point in opening banks in new areas unless the inhabitants are able and willing to come forward with their deposits. We agree therefore, with the Bombay Chamber of Commerce's contention that before embarking on any larger extension of existing facilities the ground already won in that respect must first be consolidated. Something might be done, for example, to stimulate a demand for modern banking facilities by judicious propaganda in the vernacular in the chief agricultural centres. The cultivator would be quick to appreciate the advantage of obtaining loans at reasonable rates and having availed himself of the bank's services in that respect he would perhaps be more ready to act on the suggestion that his surplus should be invested in the same institution. Such a method only emphasises the paramount and prior importance of compulsory primary education, without which, in a country where over 90 per cent of the population are illiterate, no solid advance can be achieved.

Village Panchayats

Mr. S. V. Ramamurti, M. A., I.C.S., contributes an article on the "Village Panchayats" to the current number of the YOUNG MEN OF INDIA. He says that the social and political organisation of India has been much the same for over 2,000 years. Before the introduction of Western ideas and methods of administration, the whole system was centred upon villages. Now the establishment of a strong Central Government is a necessity. As a result of the introduction of the Western methods of administration the villages which alone contribute a major part of the income towards the maintenance of the Central Government should not be ignored. The central political authority, in the olden days, derived its life from the villages and not *vice versa*. Thus there was complete democracy. Mr. Ramamurti says:—

In India democracy has been multi-dimensional. There is the division of men as they are spread out in space. There is their division according to their material functioning. This division is, for Hindus, the caste system. There is the division again according to blood and mind—the division of races and languages and religions. Thus life at any time has three dimensions—of spacial extension, of material functional extension and of mind extension. The cohesion of a compact space of government may be wanting and has often been wanting. But over a large area, the cohesion of a system of material functioning has existed. So also the cohesion of race or religion. The introduction of Muhammadanism has been the toughest problem for achieving the cohesion of other than space-democracy. But with varying degrees of imperfection, Indian democracy has been trying to develop three dimensionally unlike the European one-dimensional democracy. The village community is the microcosm of India. Each man occupies space, functions materially and has a racial or religious mind. The problem of village government is, on a small scale, the problem of the national government. In so far, therefore, as a village panchayat is able to develop the many-stranded Indian democracy, in so far it is helping to solve the problem of national democracy. In all its branches, Indian life is multi-coloured. Democracy on a linear adult suffrage is not our goal. It is a complex democracy, compounded of space, matter and mind, that India has tried to evolve and this compound is, I believe, a spiritual entity.

I would therefore suggest that village panchayats should not follow the tyranny of arithmetic but make decisions by the general sense of the body. A great responsibility is indeed laid on them. In the measure of their success lies the hope of an economic and stable administration and the development of an Indian type of democracy.

Poetry and Verse

Mr. Penrhyn Chave in the ENGLISH REVIEW, in an article, "The Function of Words," aptly shows the difference between poetry and verse. He says:

Take such lines as these from Wordsworth:
Poor Susan has pass'd by the spot and has heard
In the silence of morning the song of the bird.

They can be analysed and dissected. The monosyllables and dissyllables can be counted, the metre balanced, the vowels appraised, the consonants compared, the rhyme weighted, the pauses and elisions measured. We can discount something for the endearing processes of familiarity and sentiment. But all the literary scalpels in the world will not get one whit nearer defining the power of the lines, simply because the power of the lines is definitive.

"The order of the words is the order of daily speech: 'Poor Susan,' 'pass'd by the spot' 'the song of the bird' are expressions in frequent daily use: if 'the silence of morning' is not so current an expression it is because few rise from their beds early enough to need it; but it is very far from being an *outré* phrase. An extremely simple thought has been expressed in extremely simple language. Why is it poetry, and poetry of the highest order?

Matilda rode down to the shops in a tram
To purchase some bacon and strawberry jam.

"There is an equally simple statement expressed with equal simplicity. Why is this not poetry at all, but simply verse? Chiefly because the theme is one which demands verse and poetry. We are not really moved by Matilda or her journey or her prospective purchases. We do not feel that she is sufficiently vital to demand any sort of recognition of expression. If we had never heard of her we should have lost nothing.

"The relationship of Susan to the bird, on the other hand, is of a wholly different order: it is wistful, mysterious. The words of the poet perform the miracle of laying open Susan's heart, of

laying open his own heart, and of laying open our hearts. Wordsworth, poor Susan, and we ourselves are back for a moment in the days when man first attempted speech, when speech was an adventure, when, to put it quite plainly, man had to speak or burst.

That's the appropriate country:
there, man's thought,
Rarer, intenser,
Self-gathered for an outbreak, as it ought,
Chafes in the censer.

Man had something in him which *had* to come out, and it came out with the aptness and precision begotten of necessity."

The Training of Children

"The Wilful Child" is the subject of an interesting article in the WELFARE for April in which Mrs. J. Kubista of the U. S. A. gives the following description of the method of training children which she had tried successfully. Her experiences are no less valuable to others. She says:—

When my little daughter insists on wearing certain dress contrary to my advice, I don't stop to argue with her as to why she should not wear it. I simply ignore her wilfulness, call her attention to some other matter and then go away apparently quite unconcerned. She may put the dress on and even wear it a while but her mind will be on the wrong she has done and she would not be able to play with ease; back she will go and put on the dress she knows I wanted her to wear.

If Robert fusses about going on an errand for me or insists on my waiting until he feels like going, I don't "nag" him. I simply go out of doors and get some little boy on the street to run the errand for me and so sure as can be, Robert will run with him, a little ashamed of his disobedience.

When the children quarrel, I don't allow them to malign one another nor do I wait for the explanation of causes of disagreement. I simply distract their attention with something else and they go back to their play, no one the victor or the loser.

Concluding the writer observes, there is a lot in that little trick of changing the subject or ignoring, with deliberate calmness, the stubborn wilfulness of the child.

It does more good than a lot of angry words giving rise to children's temper and your own..... By not accusing their temper, boys are not made aware of its existence in them and what they have is abated by our diversion or silence unconsciously teaching them to control themselves by their own thinking and reasoning.

A Royal Indian Navy

The last number of the LITERARY DIGEST has an outspoken article on the "Royal Indian Navy." With the starting of the Indian navy and the establishment of the Singapore Naval Base the British defences in the East will perhaps be complete. What is the intention of Great Britain in making these colossal experiments?

"The object of British policy is no doubt, China and India. To the eyes of Great Britain, China and India are one and the same thing."

The writer says that the possible antagonist of Great Britain will be Soviet Russia, as Czarist Russia was for a long time in the past. The rival of Great Britain is neither the United States nor Japan, in so far as China is concerned. Whether this conjecture is to the mark is another question. Britain's policy toward China is based on this possibility. Great Britain's dreadful antagonist over India is also Soviet Russia. There are a variety of movements, such as pan-Asianism, constituting menaces to the existence of the British Empire, but the greatest probable threat to the peace of India is, in all likelihood, Soviet Russia. To ward off these dangers forms the main purpose of British national defence.

The position which Japan occupies in the field of international Politics, is important to herself as a matter of course, but important also to Great Britain, which cannot remain indifferent to Japan. As long as the present relations between Japan and Russia, between Great Britain and Russia, and between Japan and Great Britain continue, it is asked, how will the triple relations among these three nations develop in the course of time? If the present Russo-Japanese relations should compel the United States to take action similar to that of Great Britain, the probable dangers will be aggravated and "in this sense the creation of an Indian Navy is a great question."

The Future of the League

The first article in the June number of the "ROUND TABLE" is "The Crisis in World Affairs" How far, it asks, has the foundation of a better era been laid by the Treaty of Versailles and the Covenant of the League? To answer this question Europe's position must first be considered. Stability there at present depends upon the predominance of a group. This, it is pointed out, cannot last. What then is the next stage to be? There are hopeful signs, but there are also grave difficulties, both of which are discussed. The next question is the future of the League and its relation must be considered not only to European affairs but to world questions. The standpoint of other continents is different to that of Europe, and Brazil's attitude at Geneva last March was not really understood on this side of the Atlantic. This brings up Great Britain's own position. She has a foot in Europe she also belongs to the larger world, for the Empire is world wide. The bearing of Locarno is considered in this connection. Is a permanent phase introduced by it, or is it only a make-shift? Questions such as these naturally bring up the Imperial problem. The question of the relations of the various parts of the Empire with the outside world is no more free from complications than that of Great Britain's own policy towards Europe. "THE ROUND TABLE" puts forward no solution of its own, but the outlines of a Canadian suggestion are given. Under it what the writer calls, the federal principle, would be applied to the external affairs of the Commonwealth. The League too is concerned with far more than the domestic troubles of Europe, and the writer would invoke the help of the same principle for them. For one thing, it might be applied to the composition of the Council.

Communalism and the Christians

Mr. P. O. Philip in the May number of the NATIONAL CHRISTIAN COUNCIL REVIEW makes some observations on the question of communalism. Tracing the whole mischief back to Lord Minto, Mr. Philip describes this Viceroy as having given the *Magna Charta* of communal representation when in 1906 he told a Muhammadan deputation: "Electoral representation in India would be doomed to mischievous failure which aimed at granting a personal enfranchisement regardless of the beliefs and traditions of the communities!" The Lucknow Pact of 1916 of course is the lineal descendant of the policy thus laid down and one cannot help realizing to-day that the National Congress ceased to be National from that very moment, the *Sangathan* and *Tanzim* movements of to-day being but the logical expression of that communalistic and anti-nationalistic spirit in terms of tit-for tat and of violence. Mr. Philip quotes with pleasure from a Sikh resolution (Central Sikh League, Lahore, April 3rd) that

the Sikhs are of the decided opinion that communal representation has proved quite ineffective in safeguarding the interests of the Sikh minority in the Punjab. That instead of allaying the tension, the introduction of communal representation in the elected bodies and in the services has most deplorably embittered the feelings between the various communities inhabiting the Punjab. That the Sikh League strongly appeals to other communities to give up communal representation in the best interests of the country.

Mr. Philip makes his final appeal to his own community, the Christians of Madras Presidency, "who have been granted communal representation and long since have realized its futility," to make "a definite demand for its abolition, as far as they are concerned, when the time for the revision of the Reform Act comes."

A Great Day

Swami Shraddhananda, in his reminiscences published in the columns of his paper the LIBERATOR, gives a touching account of Hindu-Moslem fraternity in the stirring days of Non-Co-operation. The story is worth quoting:—

"A Hindu trader was walking with five rupee currency notes in his pocket. One such note was invitingly exposed. A 14 years old Muslim boy in passing, put his fingers on the note and took it away. The sentry on duty arrested him and took him running to the Hindu—"Sir, the rascal took this note from your pocket." The Lala looked at the lad with compassion and taking out his bundle of notes, deliberately counted them and said that his notes were complete. The Lala insisted on the boy being released. When the Lala turned to another lane, the poor boy placed the note in his hands, fell at his feet, and blurted out—"Sir! my old mother and my little sister had had nothing to eat since two days ago and I am out of employ on account of the Hartal. This led me into temptation. Sir, pardon me." The Hindu trader, who perhaps never suffered from a twinge of conscience before, was overpowered—"My son! this note belongs to you. Come with me and I will give you some present for your mother." The boy was taken to the Hindu's house and got some flour, ghee and dal with which he brought consolation to a disconsolate house. This occurred on 12th of April when hartal was in full swing and the whole story was related to me by Bashir himself. Goondas had ceased to exist; every Hindu woman was treated like his own mother sister or daughter, by every Mussalman and vice versa. O! for a wreck of that old spirit to dominate Delhi, so that a reaction against the present unholy spirit might begin and permeate the whole of India."

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The Meaning of the Riots

Commenting in the Calcutta riots LANSBURY'S LABOUR WEEKLY expresses the following eminently sane view of the unfortunate happenings:—

"All true friends of India will regret the recent outbreak of religious riots between Hindus and Muslims. Not only because of the loss of life and injuries sustained by those involved in the disturbances, but also because these happenings prove that religious fanaticism is still prevalent amongst masses of the Indian people. Enemies of India hail with undisguised delight these exhibitions of intolerance, forgetting that both in Britain and in Northern Ireland equally bad exhibitions of persecution and riotous fanaticism have quite recently taken place. There is, therefore, no need for supporters of India's claim to freedom to be discouraged. Many of our Indian comrades are even now learning the futility of religious intolerance. The remedy lies not in repression but in emancipation by educative co-operation. This is the means by which the bitterness between Protestant and Catholic is being overcome though even a hardened optimist would scarcely venture to assert that intolerance was quite dead in Great Britain. We whose ancestors persecuted one another in the name of the same religion cannot afford to throw stones at less educated though equally misguided bigots who happen to live in India or elsewhere."

A Crusade against Secularism

Secularism has had a good trial, and it has failed. That is the view of Dean Inge who condemns the secular civilisation of modern times, in the pages of the YALE REVIEW. It has covered the world with the machinery of wealth "but it has not produced beauty or happiness or peace or contentment." Our business, therefore, he says, is to lead a crusade against secularism.

The civilisation which it has founded has been one of war and conflict and increasing bitterness. It seems to be breaking up from within. 'From each for self to each for all—no road.' It will be time to talk

about the failure of Christianity when we have given the religion of Christ a fair trial. This we have never done yet on a large scale.

Our civilisation has not been Christian. If I may quote in conclusion from the end of my book on Plotinus—'What the Church did in the Dark Ages (in preserving the tradition of civilisation from complete submergence) the combined forces of Christianity and humanism must do now. We need a class withdrawn from the competitive life.'

Now individual competition is only an inchoate stage towards group competition and its logical development the strike and the war. Unrestricted competition it appears must end in evil and international war.

'Group-competition sinks from inanition in the absence of external danger, and the group organised for competition decays rapidly when the stimulus is withdrawn; on the other hand, when the competition is acute and effective, the competitors destroy each other, or the victor becomes parasitic on the vanquished and at last disappears.'

'Hence the only stable integration is a spiritual one, for spiritual movements are non-competitive, and on this plane only there is real community of interests.' 'Spiritual things are spiritually discerned; and the whole world, to him who can see it as it is, is irradiated by spirit.'

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113, Audiappa Naick St., (Sowcarpet)
MADRAS.

Ex. July '26.

Degeneration of Public Life

The GUARDIAN of Calcutta has a very thoughtful note on the increasing degeneration of public life in this country. "Public life" said the late Mr. Gokhale, "must be spiritualised," and the way this spiritualising process is undertaken is, to use Mr. Gandhi's words on a famous occasion, "stinking in the nostrils." The results may be gratifying to those who make Congress politics a vocation or a form of recreation, but to the country at large which looks for real leadership, the outcome must be the cause of melancholy reflection, says our Contemporary:—

"The Congress and its machinery have been captured by a group of men: some of them idealists who think and feel passionately, but whose sole remedy for the ills of the country is "politics." Recruited as they are from the ranks of young men all their energies are directed towards attaining certain political ends; men without experience of life, the energy of whose minds has been dissipated by violent and immature efforts in the domain of theories. They neglect their education, live in an atmosphere of sensationalism, suffer imprisonment gladly if it comes their way, and not infrequently after a few years of effort suffer disillusionment, and drop out of the movement. The pathway of the Congress is strewn with many such failures—young men seeking to retrieve their fortunes, or brooding over the tragedy of their lives. Such men in spite of much that is repellent must command our respect if not our sympathy, but these are not the only constituents of those who control the Congress Movement. The professional politician is coming increasingly into power persons who live on the chance fruits of politics, whose astuteness consists in stirring up strife and thereby attracting public attention. What has been the result? The constitutional arm of the Congress, the Swaraj Party in the Legislatures, has been paralysed in its real constructive work by the menaces and threats of

the caucus which controls the machinery of the Congress. It was this caucus which compelled the Swarajists to evacuate their seats in the Legislatures, it brought to naught the negotiations which led to the unratified Sabarmati Pact, it was this caucus in Bengal which broke up the Krishnagar Conference."

Sen Gupta-Goswami Controversy

The differences that arose among the members of the Bengal Provincial Congress Committee following on the meeting of the Committee on the 13th of last month have been composed and a settlement has been arrived at between Mr. J. M. Sen-Gupta, President of the Bengal Provincial Congress Committee, and Messrs. T. G. Goswami, Sarat Chandra Bose, Nirmal Chunder Chunder, Nalinirajan Sarkar and Dr. Bidhan Charan Roy. The following joint statement has been issued over the signatures of Messrs. J. M. Sen Gupta and T. C. Goswami:—

"We are glad to announce that the points of difference and misunderstandings with regard to Congress work in Bengal which unfortunately arose, but which were not of a fundamental character, have been set at rest. After a free and heart to heart discussion on all the points at issue, we feel satisfied that we have agreed on such steps to be taken as would ensure the solidarity of the Congress in our province. We now look forward to harmonious work in the best interests of the country and of the Congress. It would have been more or less than human if in the heat of the controversy in a matter in which both parties believed ardently and honestly no recriminations were made. Nevertheless we wish they could have been avoided. So far as we are concerned, any reflections cast on each other during the last few days are completely erased from our minds and hearts, and we trust they will be entirely obliterated in the minds of our countrymen in whose service we have in years past worked in common and hope to do so in future."

Dr. Stella Kramrisch on Indian Art

Taking as her subject "Indian Art" but restricting herself to modern painting which she stated, was born in Bengal, Dr. Stella Kramrisch delivered an interesting address at the Rotary Club meeting at the Grand Hotel, Calcutta, on June 1. In the course of her address, Dr. Stella Kramrisch said :

Modern Indian painting was born in Bengal. It came to the surface as a reincarnation and also as a continuation of an age old Indian tradition. It may be called a Renaissance of Indian painting, where the new art, similar to those children of whom we are frequently told in Indian stories, as soon as they have learned to name things recognise them as old acquaintances, with whom they were familiar nobody knows how long ago, and with the knowledge that spontaneously comes back to them, the intimacy of old is established once more. Such is the attitude of the new school towards the past ; eclecticism on the surface only, living reminiscence however at the bottom. That masters and pupils were inspired by the paintings of Ajanta and copied them, that they were fascinated by the subtle charm of Moghul miniatures and embodied many of their features into their work was inevitable, but not essential. That they could be re-embodied and called into novel existence, so that forms suggestively reminiscent became essentially alike and therefore pointing into the future ; that was the test by which the moderate movement asserted its livingness.

The situation out of which it arose was singularly despondent. The West exported art wares to the East ; the East swallowed hungrily, tasted them the more, and the less it digested them. This unhealthy consumption, by an artistic organism ; some-what out of sorts, of goods no longer fresh, but neatly presented as tinned and preserved goods, did not create, but reacted in a production, stagnant in its own misunderstandings, cut off from fresh air, cut off from the soil.

To minds awake and not drowsy with the heavy, foreign undigested food the situation was painful ; but clearness came out of pain and a remedy was found.

To turn back from a foreign present, unsought, therefore not understood, to the past of one's own country seemed sane reaction. But the moment this impulse was realised it awakened deeper feelings. It shaped itself into substance, the living art of modern India of which Bengal is one of the most vital exponents.

Once however it became sure of itself it had to face once more, but consciously this time, the contact with art from the East as well as the West. This was no confession of weakness, but a sign of participation in the present movement and its creative expression.

Japan then went through its own artistic revival. Its foremost artists came to India, the motherland of Buddhist art in Japan and historical justice wanted it, and that inspiration India gave to the Far East more than a thousand years ago was brought backward joined with the striving of modern Indian painters. Similarly Europe could not fail to impress India with its variegated attempts towards an abstract and spiritualised form, a struggle contemporary with the awakening of the new Indian movement, moreover akin to Eastern thought and form in so far as the autonomy of the inner world was maintained against the reflecting attitude towards realism. In this way Tagore, his brother and pupils embodied the flat and hazy colour washes of Japanese origin with the disciple of abstract and constructive thought Europe furnished in the form of Cubism. Neither of them however was more than a stimulus, whose mission was fulfilled once it had aroused the corresponding activity of the Indian artists.

Modern Indian art is carried by individual artists which is of great significance for it is no longer the group which gives the impress to art. This new movement, born in Bengal, spread over many parts of the country so that modern Indian art has a two-fold life, as practised, reminiscence ; as formed, rebirth,

The Mysore State Administration

In the course of his address to the Mysore Representative Assembly (Birthday Session) held on the 14th June the new Dewan, Mr. Mirza Ismail, said :

"We have a fortunate State, fortunate in the nobility and wisdom of its Ruler, in the character and homogeneity of its people, in its vast mineral and other resources, almost untouched, but sure to develop. Few lands are so ready to respond to effort, if the effort be wise and strong and steady and united.

Gentlemen, my thoughts look forward, not without anxiety, yet with hope and resolution, to the day when I shall lay down this office and render my account. We stand or fall together, you and I. We are one in duty and in aim. I trust we shall also be one in judgment. I find it impossible even in thought to make a separation between us, except for one tremendous difference. For a few brief years, the Dewan plans and labours, and then his place knows him no more ; he passes and his work is judged. Your office as representatives of the people is for ever. Individuals may come and go, but the work of this Assembly will continue steadily through time beyond our foresight. In these its earliest years, it is you, individually and collectively, who are creating its traditions. How important is it, then, to maintain an absolute purity and nobility of policy and work ! And in State affairs, purity and nobility simply mean the disinterestedness of persons and party, creating unity."

Investiture Ceremony at Jamkhandi

On the 28th of May, Shrimant Appasaheb Patwardhan was officially invested with full powers as the Chief of Jamkhandi. For over two generations the State having had no rightful heir, the whole State was all joy and enthusiasm for the Investiture ceremony. We wish the Chief a long life and a successful career.

Maharaja of Alwar's Advice

The Maharaja of Alwar gave a birth-day banquet at the Hotel Cecil London, on July, 8th at which the guests included the Earl and Countess of Birkenhead, the Agha Khan, the Maharaja of Rajpipla, Mr. Ramsay Mac-Donald, the Countess of Minto, Lord and Lady Inchcape, Viscount Erleigh, Sir Alfred and Lady Mond, Mr. and Mrs. Ameer Ali, Sir Atul and Lady Chatterjee.

The Maharaja in the course of his speech, regretted that when the Earl of Birkenhead recently held out a hand of co-operation and goodwill no advantage was taken of the opportunity. He hoped the day was near when Great Britain and India would join hands in friendship to enable India to march on the goal to self-government and good government.

Medical Relief in Baroda

A review of the work of the Medical Department of the Baroda state during the year 1923-1924 reveals very interesting facts. There were in the State 85 Government Medical institutions as against 81 of the preceding year.

The review gives detailed figures for relief granted to women at the various centres, the number of surgical operations, the labour cases attended by the Government nurses in Baroda and in the districts. It is evident from the figures that the special facilities for women are being increased from year to year and that the women are also coming forward in greater numbers to take advantage of these facilities.

Sonepur State

H. H. The Maharaja Sri Sir Bir Mitrodaya Sing Deo, K. C. I. E. Ruling Chief of the Sonepur State in Orissa has made a handsome donation of one lakh of rupees for imparting higher education in Oriya Vernacular in the Post-Graduate Department of the Calcutta University. The offer has been accepted and a Chair in Oriya Vernacular in the personal name of the donor established.

India and Kenya

"Nothing worth while has been done by the Indian people in India to protect the rights of their kith and kin in Kenya," writes Mr. Taraknath Das in the pages of *THE PEOPLE* of Lahore.

He urges the Congress Executive to send to Kenya a permanent representative who should act as the spokesman of India.

The selection of an able Indian representative to Kenya will not be so easy and it must not be dependent upon political pull. An eminent Indian scholar, sincerely interested in all problems of Greater India and a man of character should be chosen on open competition, which may become the basis of the formation of an *Indian National Diplomatic Service*.

India's representative to the Kenya Colony or any other country should be a man who has the experience and inclination to carry on research and investigation into intricate social, economic, historical and political problems. Among other things he should be entrusted with the duty to write a scientific work on Indians in Kenya, giving authentic and unbiased account of this achievement and the difficulties encountered since the beginning of Indian colonisation up to the present time. Thus it is imperative that an Indian representative should have at least a fixed tenure of office for 3 to 5 years, with a salary which will be equal to that of a first class Indian Professor in an Indian College.

Glasgow Indian Union

Mr. D. Chakravarti, Information Secretary of the Glasgow Indian Union writes to us:—

Quite a large number of students come over to Glasgow every year to join the University or the Technical Colleges and some of them are so very hopelessly ill-informed or positively mis-informed about the state of things here, that it is really a pity to see them getting so very unpleasantly undeceived within a few days of their arrival here. In fact we have realised the difficulties of the new comers so thoroughly well, that we have thought it necessary to give greater publicity to the existing Information Department of our Union so that the latest and the best possible information could be supplied from the spot to all those who intend to come to Glasgow to join the University or to proceed with their technical education in some other way. My department will welcome all *bona-fide* enquires from any students intending to come over here and all their enquiries will meet with prompt and whole-hearted attention.

Indians in South Africa

The Report of the Protector of Indian Immigrants for the year 1925 reveals the following interesting statistics regarding Indians in South Africa:—

The number of births registered was over 6,000 while the total number of deaths was 368, due mainly to phthisis, bronchitis and tuberculosis. The number of Indians in the Natal Colony at the end of the year was 127,000 of whom nearly 2,500 are re-indentured Indians, while the rest are free Indians. There are approximately 27,000 Indians (men) employed out of a population of 37,748, most of whom are in the sugar industries and corporate bodies, but nearly one-third of the employed are in other industries, and as domestic servants.

The number of coal mines employing Indians is 21 and the total number of Indians in such mines was 3,656 at the end of 1925. The ordinary wages remained about the same, being 1s. 6d. to 2s. 6d. The relations between employers and employees continued to be satisfactory and the report adds that no serious complaints were made during the year and the returns from magistrates showed that there were no cases of assault.

Labour Emigration to Malaya

Economic distress in the Southern Districts of the Madras Presidency caused by want of sufficient work owing to failure of crops, and water scarcity is said to be responsible for an unprecedented influx of labour emigrants last month to Malaya from the port of Negapatam, Tanjore Dt.

It is also said that Indian labourers in Malaya are leaving the estates and plantations in very large numbers to join the more lucrative jobs in connection with the construction of the Singapore Naval Base which is being inaugurated now, and that there is a large demand for unskilled agricultural labourers from South India on the estates and rubber plantations in Malaya. The rush of emigrants is expected to continue unabated for more than a month to come.

The Indian Exchange

In our May Number we published the evidences of Dr. Cannan and Mr. Keynes who respectively plead for and against a permanent gold standard for India. The *Statist* condemns the policy of manipulating Indian exchange as unsound. It writes:—

We do not foresee a spectacular fall in gold prices; we merely point to evidence which seems to prove that gold has not yet found a level at which it can be expected to maintain a stability which would have been qualified as normal in pre-war days. In the light of this conclusion, the action of the Indian Government in intervening on the foreign exchange markets, in order to maintain the rupee at an exchange value which has not even legislative assent to recommend it, must be considered unwise. When in past years resort to such intervention has been sought to force the value of the rupee to keep pace with abnormal changes in the value of gold, it has ultimately proved ineffective, and the attempts themselves have occasioned serious financial losses to the Government. The reason for this is that India is a country in which the volume of currency in circulation is, owing to a variety of causes, susceptible only to a slight degree to centralised and conscious management. Probably this is fortunately so. If renewed conscious manipulation of the rupee exchange is to be embarked upon the authorities may burn their fingers once more. A parity of 1s. 6d. may be justified and desirable: it may not. The decision rests largely with the course of gold prices over the next few months. The Currency Commission will probably have something to say on the subject. Meanwhile, let a sound currency and credit policy in India be followed, guided principally by internal considerations and let the exchange find its economic level unhampered by official interference.

The Co-operative Movement

Satisfaction at the general progress made by the Co-operative movement in Bengal is the keynote of the resolution of the Bengal Government on the working of the Co-operative Societies for the year ending 30th June, 1925.

The number of Societies of all classes rose from 9,342 to 11,031 and membership from 340,189. to 386,050. The number of societies increased by 18.8 per cent. against an increase of 19.4 per cent. in the preceding year and 17.1 per cent. in the year previous. The increase in membership was 13.4 per cent. against 16.1 per cent. in the preceding year and 12.6 per cent. in the year previous. The total working capital increased from Rs. 5.07 crores to Rs. 6.18 crores and by 21.8 per cent. against 17.07 per cent. in the preceding year and 17.6 per cent. in the year previous.

The Coal Bills

The text of the Coal Bill has been published. The Hours Bill, which contains only two clauses, will, when enacted, continue to be in force for five years. The Mining Industry Bill is a more elaborate measure and contains 17 clauses. It empowers the amalgamation of mineral undertakings but the confirmation of any scheme where a section of the owners is unwilling to amalgamate will rest with the Board of Trade.

The Bill empowers the Railway and Canal Commission to remove the restrictions on working or searching for minerals where the Commission is satisfied that it is in the national interest, and provides a levy of a shilling per annum for every 20 shillings of rental value payable by every person liable to pay mineral rights duty on rental value or rights to work for coal. The levy will be used for the miners' welfare, particularly for baths at coal mines. The Bill provides that, in recruiting persons over 18 for employment, in coal mines, preference should be given to ex-miners. Finally, the Bill empowers the coalmining companies to establish profit-sharing schemes.

Agriculture in the Punjab

Sardar Jogendra Singh, Minister for Agriculture and Industries, made a striking speech in the Punjab Legislative Council on June 26 enunciating a programme for 5 years, showing how agriculture and Industry are to be developed hand in hand, and how they could provide great possibilities for the employment of educated middle classes. In the course of his speech, he said:—

Agriculture is our primary industry. The majority of our population live on land. Our problem is how to make the most of our land holding, ranging from 4 to 7 acres in area. Even these holdings are scattered in small strips by a continuous sub-division of land. Our problem is to consolidate these holdings and to increase their productiveness. The agriculturist does his best. What he needs is the means to make the most of his land. We need model farms for him to copy the farms that demonstrate the possibilities of a five acre farm. Intensive agriculture depends on good seed, suitable manures, and proper irrigation. We must make these available so that the producer from small holdings may be able to make a fairly decent living. I hope to direct the attention of our Agricultural Department to this problem, particularly to that of intensive agriculture, and of growing of economic crops. A proper plant food is essential to agriculture. We must provide enormous quantities of manure, if we are to gather rich harvests. In an interesting article, Doctor Lander points to our enormous waste of the farm yard manure that goes on from year to year. We must preserve it and the cake as food for our cattle, and our soil.

Mr. Jogendra Singh has included in his programme of work for five years the following: Model farm for every district, Farms for prisoners, special attention to cotton breeding and promotion of Power Loom Cottage industries.

International Agricultural Congress

We understand that India will be represented at the forthcoming International Agricultural Convention in Rome by Mr. Henderson of the Imperial Agricultural Department, and Mr. Strickland, Deputy Registrar of Co-operative Societies, Punjab.

Agricultural Committee, Madras

The Government of Madras have appointed a committee of officials and non-officials to formulate the general lines on which the case for the Madras Presidency should be presented to the Royal Commission Agriculture. The following are the members of the Committee:

(1) The Director of Agriculture; (2) The Registrar of Co-operative Societies; (3) The Commissioner for Land Revenue; (4) The Secretary, Development Department; (5) The Zemindar of Chunampet; (6) The Zamindar of Mirzapuram; (7) The Proprietor of Uttamapalayam; and (8) The Proprietor of Kayapakam.

Agricultural Education

Owing to the absence of Sir R. Venkataratnam Naidu, Dr. Norris of Bangalore Tata Institute presided over the inaugural meeting of the Golden Jubilee of Agricultural Education at Coimbatore on July 13. After the Secretary's report was read the working committee presented an account of the progress of agricultural education. Dr. Norris, in the course of his presidential address, emphasised the need for team work in research, more funds and more publicity of the comprehensive agricultural exhibition which had just closed.

Tobacco Cultivation

A Conference of agricultural officers met at Dacca, with Mr. R. S. Finlaw, Director of Agriculture in the chair. The Conference decided that officers of the department should make efforts to carry on propaganda with a view to induce extension of tobacco cultivation. Hitherto tobacco was grown only in Rungpur, but recent experiments showed that there was scope for tobacco cultivation in every district. The manufacture of cigars as a home industry has great possibilities is the view expressed by the Conference.

[SHORT NOTICES ONLY APPEAR IN THIS SECTION.]

Jamsetji Nusserwanji Tata. A Chronicle of his life. By F. R. Harris, Oxford University Press.

It is in the fitness of things that we should have an authoritative life of the greatest pioneer of industries in modern India. The author has had the advantage of all the records of the house of Tatas and has evidently been helped by Tata's sons in the preparation of this work. Hence we have a complete narrative of the life and work of the great captain of industry and finance who wrought a revolution in Indian labour and output. It is however not an intimate biography, as the author had never met the hero of this book. Yet the mere tale of accomplishments is an imposing record of a full life inspired through and through by a noble patriotism.

Pessimism and Life's Ideal. By Kamakhya Nath Misra, Principal, Rajendra College, Faridpur. Publishers, Sri Ramakrishna Mutt, Mylapore, Madras. Price As. 8.

This essay of 48 pages from the pen of Principal Kamakhya Nath Misra contains an exposition of Pessimism as the one source of moral vigour and puts in a powerful plea for asceticism as the consummation of personal ethics and religion. Pessimism and asceticism, the author claims, are the common principles of all religions. They stand for a lively sense of the darker side of life and an increasing abnegation of all personalities.

Selections from Sanskrit Inscriptions.

By D. B. Diskalkar, M.A. (Price Re. 1. published by D. B. Diskalkar at Rajkot.)

Mr. Diskalkar has done a highly useful work in bringing out this edition and placing the texts of some of the very important inscriptions before the public. They afford excellent material for building the history of Ancient India, the earliest of the inscriptions published in the book being 150 A. D. In the present volume the author gives the texts only adding references to the publications where they have already appeared.

Indian Currency:—By A. K. Sarkar, M. A. Calcutta, The Book Company. Annas 12.

During the last few months several interesting and more or less informing monographs have appeared as the Royal Commission on Indian Currency and Exchange have been conducting their investigations in India. Indeed as Mr. Sarkar says: "This monograph has grown out of an attempt to answer a few of the questions of the Currency Commission." The author has considered three possible systems for India—the Silver Standard, the Gold Exchange Standard, and the Gold Standard. Mr. Sarkar says: "I have come to the conclusion that the solution for the Indian monetary difficulty is to be found only in an effective gold standard."

Philosophy and History. By G. H. Langley. M. A. The Oxford University Press.

This Bulletin is a lecture delivered before the University of Dacca. Mr. Langley attempts to show therein the intimacy of the connection between philosophy or speculative thinking on the one hand, and communal experience as expressed in important historical movements on the other.

BOOKS RECEIVED

MESOPOTAMIAN CAMPAIGN. Vol. III By Brig-General F. J. Moberley. H. M's Stationery Office, London.

THE LEAGUE OF NATIONS. By D. G. E. Hall and J. M. Sen. Macmillan & Co., Madras.

WANDERINGS AND EXCURSIONS. By J. Ramsay Macdonald. The Bobbs Mevil Company, Indianapolis.

THE ANCIENT MURLI. By Prof. T. L. Vaswani, Ganesh & Co., Madras.

HIMALAYAN WHISPERS, By A. Christiana Albers. Thacker Spink & Co, Calcutta.

RAJAH RAM MOHUN ROY'S MISSION TO ENGLAND, By Brijendranath Banerji. N. M. Roy Chowdhry & Co, Calcutta.

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June 14. Viscount Chelmsford is appointed Agent-General for New South Wales.
 —Mirza Mahomed Ismail the new Dewan opened the Mysore Representative Assembly.
 June 15 Mr. P. K. Chakravarti, Editor of the *Forward* has resigned to day.
 June 16. M. Briand has formed the French Cabinet.
 June 17. The King of Italy gave an interview to Dr. Rabindranath Tagore.
 June 18. The Rajah Dighapatia died to-day.
 June 19. Prof. Jadunath Sircar is appointed Vice-Chancellor of the Calcutta University.
 June 20. The International Eucharistic Congress met in Chicago.
 June 21. The World Migration Conference was opened in London to-day.
 June 22. The House of Lords passed the third reading of the Judicial Committee Bill.
 June 23. It is announced that the Maharajah of Kapurthala will represent the Indian Princes at the Assembly of the League of nations.
 —The Hon. Sir Chunilal Mehta has been appointed Vice-President of the Bombay Council.
 June 24. The House of Lords rejected by 125 votes to 80 the second reading of the Bill to enable the Peeresses to sit in the House of Lords.
 —The International Maritime Conference concluded its sittings to-day at Geneva.
 June 25. Mr. Saklatwala the Communist M. P. was released from the Jail to-day.
 June 26. Sir J. C. Bose is made "Commander Order De Leopold" by the King of Belgium.
 June 27. Sir Geoffrey Salmond has been appointed commander of the Royal Air Force in India.
 —Mr. Chiraranjan Das, the son of Mr. C. R. Das is dead.
 June 28. The Persian Under-Secretary for Finance was shot dead.
 —A severe earthquake occurred in Foggia (Italy) resulting in heavy casualties.

June 29. The Canadian Government has resigned.
 June 30. The Police have arrested a number of persons in connection with the Delhi riots.
 July 1. A Communique states that the United Provinces Governor is leaving for England on leave and that Sir P. O'Donnell will act.
 July 2. The Holy Carpet has been ordered back from Jeddah.
 July 3. The Calcutta Municipality presented an address of welcome to Mrs. Surojini Naidu.
 July 4. Calcutta Hindus in a large meeting assembled in Town Hall protested against Government communique on Music with processions.
 July 5. The Working Committee of the A.I.C.C. passed important resolutions at its meeting in Calcutta.
 July 6. The Oxford University conferred D.C.L. on the King of Spain.
 July 7. The Government of Bengal have issued a Communique on the Pabna riots.
 July 8. The Mines Eight Hours Bill passed third reading in the Commons and received Royal assent.
 July 9. Lord Lloyd left Egypt on leave for England.
 July 10. The Di Costa Goot in Portugal has been over thrown and a new Cabinet is formed with Gen. Carmoka as Premier.
 July 11. The anniversary of C. R. Das was observed in all big cities as the Desabandhu Day with meetings and processions.
 July 12. The Sind Journalists' Conference met at Karachi with Mr. Jeswani, Editor of *NEW TIMES* in the Chair.
 July 13. The Tribunal condemned to death 15 persons accused in connection with the Smyrna Plot.
 July 14. The New Canadian Cabinet took the oath of office to-day before Baron Byng.
 July 15. Hindu-Muslim riot in Calcutta.

Literary

Mr. R. Chatterjee and the League

The League of Nations has officially sent an invitation to Mr. Ramananda Chatterjee, editor of the "*Prabasi*" and the "*Modern Review*," to go to Geneva for the purpose of undertaking a study of the "League." The object of the invitation is stated in the following paragraph from the letter addressed to Mr. Chatterjee by the Secretary-General, League of Nations: "It is, of course, obvious that there is no intention of interfering with your independent judgment. The policy of the Secretariat is to try to secure responsible representative journalists, more especially from distant countries, with whom contact is necessarily more difficult, to spend some time in Geneva, in order to become acquainted with the League's work and constitution and thus be in a position on their return home to follow its proceedings with understanding."

Twelve Best Books

All lists of the Twelve Best Books are interesting; and Dr. Ernest Barker's should be known beyond the students of Glasgow University, to whom he confided it. It runs in this order:

- 1 The Bible (Authorised Version,) and the book of Common Prayer.
- 2 The Pilgrim's Progress.
- 3 Shakespeare's Tragedies and Histories, "especially 'Hamlet' and the Falstaff Plays."
- 4 Milton, "particularly 'Paradise Lost.'"
- 5 Wordsworth.
- 6 Hymns of John Wesley, Issac Watts, and Cowper.
- 7 Poems of Robert Burns.
- 8 "Pickwick Papers."
- 9 "Robinson Crusoe."
- 10 Gray's "Elegy."
- 11 Boswell's Life of Johnson.
- 12 "Heart of Midlothian."

The Free Press

"A Free Press, conducted wisely with the loftiest aims and well-balanced objects and a virile independence, is an immense national asset," writes the Rt. Hon. Sir Evelyn Cecil, M.P., in the *MORNING POST*.

"It can guide public opinion, alike in its duties and its rights; it can give a fillip to good causes; it can ferret out and check abuses or jobbery; it can stimulate a broader outlook and reach citizens who would not otherwise see beyond their own private interests or locality; it can be constantly and effectively applying the best influences, religious, political, educational, in public life; and anonymous writing assists it. Everything depends on the atmosphere, or, to employ another metaphor, upon the key to which its work is attuned * * * *

"Freedom of the Press does not mean licence of the Press, and, in the words of the Select Committee on the Judicial Proceedings (Regulation of Reports) Bill in 1923, 'just as the freedom of the citizen is not wrongfully encroached upon by requiring the compulsory removal of a sanitary nuisance or by restricting the sale of poison, so the freedom of the Press is not unjustly infringed by compulsory suppression of polluting details elaborated for purposes of profit.'"

The People

We congratulate Mr. Lajpat Rai and his associates on the success that has attended their sprightly weekly, *THE PEOPLE*. The Editor's strong personality is expressing itself in all the articles and notes. The value of sound criticism of public affairs in a growing democracy cannot be gainsaid. *THE PEOPLE* is perfectly free from that itch of juvenile journalism—invective. Like *YOUNG INDIA* and *THE SERVANT OF INDIA*, it is already exercising a wholesome influence on the temper of modern journalism in India and we wish Lalaji's enterprise every success that such a journal deserves.

Educational

Calcutta's New Vice-Chancellor

The appointment of Professor Jadunath Sarkar, a distinguished alumnus of the Calcutta University and the historian of Aurangzeb, as Vice-Chancellor of the Calcutta University in succession to Mr. Justice Graves, who vacates that office in August next, marks a welcome departure, says the TRIBUNE of Lahore, from the somewhat hide-bound policy which the Government has followed so far in respect of this appointment. "Hitherto the Calcutta University has generally had high officials or ex-officials, especially High Court Judges, as its Vice-Chancellor and the only departures that have been made from this rule have been made in favour of distinguished public and professional men like Sir Deva Prasad Sarvadhicary and Dr. Nilratan Sarkar. This is the first time that the office has been conferred on one who is above everything else a scholar and educationist, and has been intimately connected with the work of the University in the sphere of teaching and research.

The Tamil University

With regard to the discussion raised in the Madras Legislative Council of establishing a University for the Tamil districts, the Government has appointed a Committee consisting of 35 members with the Raja of Ramnad as President. The Committee will examine the following among other questions: (1) The necessity for a University in Tamil districts (2) The nature of the University whether mainly a teaching or an affiliating University, or a partially affiliating and partially teaching University or federal University. (3) Jurisdiction and location of the University. (4) Sources from which funds are available for financing the University and (5) The lines on which it should be founded.

Study of Oriental Languages

An Oriental Society has been established at Lahore with Raja Narendranath and Sheikh Abdul Quadir M. L. C. as president, and Vice-President respectively, with the object of promoting the study of classical languages, viz. Sanskrit, Arabic and Persian, and for improving the position and efficiency of oriental teachers, besides the publication of rare manuscripts and the holding of public meetings. The society will also grant scholarships to encourage Hindus and Mussalmans to study Arabic and Sanskrit, respectively.

Study of European Languages.

The High Commissioner for India in a recent circular to all Indian Universities emphasises that a fairly good knowledge of at least one modern European language other than English is insisted upon by almost all the Universities in Great Britain for admission. He therefore suggests that, if no facilities exist at present in India, arrangements might possibly be made for special classes in one or more of the modern European languages such as French or German.

Lord Ronaldshay on Indian Education

The absence of moral and religious training in High Schools and Colleges in India was emphasised by Lord Ronaldshay, presiding at the annual meeting of the Oxford Mission to Calcutta. Father Pearson described the eagerness of orthodox Hindu parents to get their sons admitted into mission hostels, and also referred to the good work of English sisters especially among younger Indian women.

Advancement of Muslim Education

Mr. Yunus, Bar-at-law, M. L. C., of Patna has registered a deed of "Wakful-Aulad" by which he has endowed cash, household and landed properties and other movable and immovable property of the value of 12 lakhs of which one lakh is to form the nucleus for a scheme of a Moslem orphanage for religious and vocational teaching.

Legal

Indians and Privy Council

The power to appoint two Indian judges or barristers as additional members of the Judicial Committee of the Privy Council is given in the Judicial Committee Bill introduced by the Lord Chancellor on June 7th.

It lays down the necessary qualification for the appointment. It says the person must be a Privy Councillor, past or present judge of a High Court of India or barrister, advocate of at least fourteen years' standing, who is practising or has practised in British India. The appointment carries a salary of £2,000 from the consolidated fund of the United Kingdom, which is increasable by a sum not exceeding £2,000 from the revenues of India.

Barristers in Lahore

The Punjab Barristers' Society, Lahore, has represented to the High Court Civil Procedure Code Rules Committee, Lahore, that till the Society's efforts at bringing about a modification of Acts 22 and 21 of the Legislative Assembly 1926 came to fruition, Lahore High Court should exercise its powers under section 122 Civil Procedure Code and make such rules as would effect the retention of sub-rule (3) of rule 4 of Order III of the Civil Procedure Code (1908) as it stands at present, so that the barristers shall not be required to present any document empowering them to act.

The Society has also made representation to the Inner Temple, Middle Temple, Lincoln's Inn and Grays' Inn, General Council of the Bar, London, Kings' Inn, Ireland and the Faculty of Advocates, Scotland, requesting those bodies to take necessary measures with a view to maintaining and protecting the status and privileges of members of the British Bar practising in British India.

Conduct of Criminal Trials

Some interesting points for judges and counsel were given at University College, London by Sir Herbert Stephen in a lecture on "The conduct of criminal trials." Sir Herbert expressed the opinion that the opening speeches in minor cases were unnecessary but many important cases had their whole course determined, and possibly their results by an efficient and a sufficient opening speech by counsel.

Referring to the rule that the Attorney General always had the right of reply Sir Herbert said he could not see the reason for this. When the present Lord Chief Justice held that office he never exercised his right, and he liked to think that it would not be exercised by an Attorney General again.

He had frequently been asked how counsel could defend a prisoner whom he believed to be guilty. The question really did not arise. Counsel was not concerned whether the prisoner did the deed complained of but whether the jury were satisfied by the evidence that he had done it. "If counsel," he added "is silly enough to allow a prisoner to make a confession of guilt to him I don't see what he can do except to say 'all criminals are great liars very likely what he has told is not true.'"

Devolution Rules

The Government of India have arrived at an important decision under the devolution rules. The control of the establishment and the regulation of constitutions and functions of the universities constituted after the announcement of the devolution rules have hitherto been subjects that could be legislated on by the Provincial Councils only with the previous sanction of the Central Government, but in future no such previous sanction is necessary. The Calcutta University and the control and organisation of secondary education in the Presidency of Bengal have also been declared subjects for legislation on which no previous sanction of the Government of India is required.

Medical

Diagnosis of Cancer

An important advance in cancer diagnosis by a German scientist is lately announced by Dr. H. M. Mitchell, senior honorary surgeon of the Liverpool Cancer Hospital. In one of the recent meetings of that Institution he said that a leading scientist whose name he was not at liberty to give, now claimed that by means of cleverly devised apparatus he could examine a few drops of a patient's blood and detect cancer in its early stages in any organ of the body. In addition he could, by examining a patient's blood six months after an operation, tell whether the operation had been successful in removing all traces of cancer from the affected parts. This (he added) was a very important advance in medical science. He believed they were near the dawn of a great discovery which would bring consolation and comfort to many anxious hearts. He has instruments for measuring blood reactions spectroscopically. Ordinarily blood examined in this way gave certain bands of colour, and the scientist had discovered that in a pre-cancerous condition the blood gave quite different reactions.

Social Hygiene Deputation

The British Social Hygiene Council, having suggested to the Bombay Government that a deputation of two experts on the various aspects of venereal disease, should visit Bombay during their Eastern tour, the Bombay Government have welcomed the suggestion and, in consultation with the Municipality and Port Trust, have appointed a Committee to settle details. The delegation will arrive in Bombay on November 19 and leave India on March 12, 1927, after visiting Madras, Rangoon, Calcutta, Delhi, and Karachi.

The members of the deputation during their stay in Bombay will visit institutions concerned with the treatment of venereal diseases, prisons and charitable institutions and hold conferences

with European and Indian social organisations, infant and child welfare workers, particularly Port administrations, with regard to facility for the members of the Mercantile Marine. The medical member of the deputation will give a post-graduate course on modern methods of diagnosis and treatment of venereal diseases and will give a similar course to medical students in the University. At their conference with the Port authorities the deputation will report the national and international measures taken through Governments and through shipowning and seafaring organisations, to secure a reduction of venereal disease in the Mercantile Marine.

Campaign Against Kala-Azar

In the report of the Calcutta school of Tropical medicine for the year 1925 is contained an announcement of what is described as "a discovery with great possibilities" with regard to the insect Vector of Kala Azar. According to the report as the result of systematic scrutiny of conditions under which Kala Azar occurs, Major R. Knowles, Dr. I. S. Napier and Dr. R. C. A. Smith found that a special kind of sandfly *Phlebotomus Argentipes* silver-footed vein cutter when allowed to feed on the patients suffering from Kala Azar frequently showed a large number of flagellated parasites of disease in its stomach within a few days. Far reaching possibilities of this discovery were at once recognised by all experts and now all who are working on the transmission problem of Kala Azar are concentrating their efforts on supplying the missing links of the chain of evidence. It is hoped that some of the workers on the subject will soon be able to demonstrate the actual conveyance of the disease to susceptible animals and even to the human volunteer. If this can be accomplished the hypothesis will be converted into a demonstrated fact. Credit should also be given to Major H. E. Acton who was among the first to realise the possibility of sandfly being concerned in transmitting disease.

Science

"Darwin of Botany"

The British Indian Union, under the Chairmanship of Viscount Lee of Fareham, G. B. E., K. C. B., entertained the distinguished scientist, Sir Jagadis Chandra Bose, to luncheon at the Hotel Cecil London, on June 11th.

The proceedings were most interesting, and prominent British and Indian scientists were present in full force. In a very happy speech, the Chairman, in giving the health of the guest drew attention to the splendid work being done by Sir Jagadis Chandra Bose at his Institute in Calcutta. Viscount Lee suggested that Sir Jagadis Chandra Bose might fitly be styled the "Darwin of Botany," and that his work was not only scientific but that he had a generous enthusiasm for humanity at large. This was manifested by the fact that the Institute was a kind of microcosm of the League of Nations, where all can meet, of any caste, and discuss problems of vital interest. Viscount Lee, in discussing the attainments of Sir Jagadis Chandra Bose, stated that the guiding principle of his research work was that "All Life is One," and that plant life and animal life were synonymous.

In reply, Sir Jagadis Chandra Bose thanked the British Indian Union for their kindness in entertaining him, and stated that in science there should be a sense of mutual dependence, and that East and West should work harmoniously together to that end. A vivid imagination was necessary to visualise the problem, yet concentration of mind was equally required. "All Life is One" was certainly his battle cry. In studying the action of drugs, he found them identical in plants as well as human life. Sir Jagadis Chandra Bose cited a very interesting case where the deadly cobra poison in minute doses had been given in desperate cases to humans and had revived life, equally so with plants.

Mr. Belloc on Discovery

"Discovery has made men more and more interested in things that were not the matters of chief interest to mankind," said Mr. Hilaire Belloc in a lecture reported in the MANCHESTER GUARDIAN.

"It did not matter to our happiness, now or afterwards, what the hypothetical constitution of the atom might be. Yet men had become so deluded by the game of discovery that they were more absorbed in the question whether there was water communication between the Congo and the Nile basins than whether the soul of man was immortal; more eager about a document of antiquity found on a papyrus than as to whether those we had loved might be recovered in another world; more excited about the age of a fossil skull than whether it was right or wrong to marry two wives."

Jubilee of Telephone

The jubilee of the telephone was celebrated on June 25 at the institution of electrical engineers London. Sir Oliver Lodge delivered a lecture which was broadcast on the history of the development of the telephone. The newspapers pay tributes to the memory of Professor Alexander Graham Bell, who is regarded as the "father of the telephone." The story is retold how Bell, a native of Elinburgh married a girl who had the misfortune to be deaf and how he tried to invent an instrument that would enable her to hear. He chanced to discover a machine that enabled one to hear from a long distance. This he patented in America, where he and his wife were living. He brought his invention to England in 1877 and England's first telephone company, was registered in June of the following year. The first exchange was opened in August 1879 at Coleman Street in the City of London with fewer than a dozen subscribers.

Personal

Professor Radhakrishnan

Professor Radhakrishnan of the Calcutta University delivered the Upton lectures at Oxford from the 17th May to 7th June. In moving a vote of thanks at the end of the course, Dr. Jacks, Editor of the HIBBERT JOURNAL, paid a warm tribute to the lecturer and said: "He has brought before us a wonderful picture of the vast hospitality of the Hindu Mind. Hospitality is the word which came to my mind a number of times as I listened to his talks; Catholicity I would have called it, but hospitality, to my mind, means all that catholicity means and a good deal more. It means depth of feeling and breadth of outlook, characteristics of Hinduism as he has presented it to us. Not mere hospitality—that which offers a bare bed and a casual word for every religious tramp; the hospitality of the Hindu mind is that which educates and enlightens the mind which accepts the Hindu faith without forcing anything on it, if it be unwilling. You will agree with me that this hospitality characterizes Hinduism. As I have heard him, the words that came to my mind are those of the New Testament 'In my Father's house are many mansions.' A new meaning of Spiritual Charity dawned on my mind, there were moments when I was tempted very much to say, 'Almost thou persuadest me to become a Hindu.' But I felt that the very points that tempted me to turn Hindu were also the very points that I hope will some day make me bold enough to say that I am a Christian."

Sir H. Stephenson

Sir Hugh Stephenson was sworn in as the Acting Governor of Bengal at the Government House, Darjeeling on June 10. Oaths were administered by the Hon. J. Donald, vice-President of the Executive Council of the Governor and the Hon. L. Birley, temporary Member of the Executive Council.

An Honour to India

In commenting on the personnel of the Public Service Commission the special correspondent of the Madras Mail at Simla, stated, "Sir T. Vijayaraghavachariar is well known in India, and even more so in England and the Dominions for his successful organisation of India's exhibition at Wembley." Interesting proof of this statement is now forthcoming in the announcement that Sir Vijayaraghavachariar has been invited by the authorities of the Canadian National Exhibition, with the warm approval of the Prime Minister of Ontario, to open the Exhibition at Toronto on August 28. We believe this is the first time Canada has gone outside her own borders for one to officiate at such a function, and apart from the personal aspect of the case, the action of the Canadian authorities should be widely welcomed in this country as a token of the regard and good-will which is entertained in Canada for India. Sir T. Vijayaraghavachariar's association with Exhibitions is now about a dozen years old. Starting in 1914 as Secretary of Prof. Geddes's Town Planning Exhibition in Madras, he organised the Madras Industrial Exhibition of 1915, the All-India Industrial Exhibition held in Madras in 1917, and finally the Indian Section at Wembley.

The Late Bai Jerbai Naoroji Wadia

A large number of Parsis have forwarded a requisition to the trustees of the Parsi Panchayat requesting them to hold a meeting of Parsis with a view to commemorate the death of Bai Jerbai Naoroji Wadia, which took place about a month ago at her residence at Pedder Road, Bombay. The late Bai Jerbai was known to the Parsi community for her charitable and philanthropic work. It is stated that in her life time, she gave away Rs. 25 lakhs and that in her will she had set apart something like Rs. 40 laks for the benefit of the poor and needy.

Political

Egypt's New Cabinet

The renunciation of Zaghlul of his right as the leader of the party which has an overwhelming majority in the new Egyptian Parliament, is an act of fine patriotism. The present cabinet comprises of the following:—

Adly Pasha, Premier and Minister of the Interior.

Abdel Khalik Surwat Pasha, Minister for Foreign Affairs.

Morcos Pasha Hanna, Minister of Finance.

Zaki Pasha Abdel Seoud, Minister of Justice.

Ali Bey Shemi, Minister of Education.

Kamel Bey Khashaba, Minister for War.

Mahomed Pasha Mahmoud, Minister for Communications.

Neguib Pasha Gharabli, Minister for Pious Foundations.

Ftahallah Pasha Barakat, Minister of Agriculture.

Osman Bey, Minister for Public Works.

Public Services Commission

In exercise of the powers conferred By Sub-Section (1) of Section 96-C of the Government of India Act, the Secretary of State for India in Council has appointed the following as members of the Public-Services Commission in India from the 1st October, 1926.

The Hon'ble Mr. A. H. Ley, Secretary to the Government of India in the Industries and Labour Department.

The Hon'ble Seyed Raza Ali, member of the Council of State.

Sir Philip Joseph Hartog, late Vice-Chancellor of the Dacca University.

Diwan Bahadur Sir T. Vijayaraghava Acharya, M. L. A.

Mr. Yakub Hasan on his Ban

The refusal of the Government of Madras to permit me to stand for the local Council or the Assembly, says Mr. Yakub Hasan in a long letter addressed to the Governor, "will amount to this, that they consider my entry into the Legislature as undesirable as would be the entry of a thief or a murderer." After detailing the history of his application and the Government of India's attempts to conciliate the public opinion on the question, he says, if permission is still refused, the Local Government would be telling the public that they still stick to the original rule in open defiance of the Government of India and the Secretary of State.

Appealing to the Governor who, like the King is above parties, Mr. Hasan complains that in rejecting his application in first instance, the members of the Executive Council had been more swayed by personal considerations than the higher reasons of the State. He says the Civilian members had not got over the feeling of hatred and resentment which his Khilafat activities had produced in their mind. Nor had the Indian members forgotten that he was in their days of freedom, their political opponent and the muslim members in particular having personal reasons for pique. He fears the Ministers too had influenced the decision as they would have reason to fear his presence in the Opposition Bench, if they still continued to be the ministers."

Concluding, he says, "A seat in the Legislature is not such an honour that he would go out of his way to covet it, especially as, in two years, disqualification will automatically lapse. But in the strained relations now existing between the Hindus and the Muslims his presence in the Legislatures, he thinks, will be of some service to the country."

The question came up before the Madras Legislative Council in the shape of an adjournment motion, which however was lost by 27 against 55.

General

The Calcutta riots

Commenting on the Calcutta riots *MILLIAT*, a leading daily of Constantinople, writes:—

"The mystery of India's slavery remains a source of surprise for all who cannot understand how forty million English people can keep a great nation ten times their own, in subjection. This mystery is, however, solved by the recent telegram from Calcutta which states that there was a communal riot between Muslims and Hindus which resulted in twenty-one deaths and many more injured. Police and Military had to be called to restore peace and order. What is the real cause of these frequent riots in India? It is none other than religious bigotry and religious difference. Though they belong to one country, one race, one blood, yet they are divided in religion and modes of living. Wrong notions of religion and strange ideas of sacredness are a characteristic of their life, so much so that they are unable to see further than just what is round about them. They have no regard whatever for their national respect, no consciousness of their slavery.

Germany and Russia

A special cable to *THE TIMES OF INDIA* states:—

Dr. Marx, the German Chancellor, in an interview to the British United Press, said: "Germany considers herself entrusted with a mission to restore Russia to the community of nations." Speaking of the Russo-German treaty, he said: "The unanimous endorsement of the treaty by the parties of the Reichstag ought to dispel any foreign doubt as to its peaceful character." Dr. Marx believed there would be misgivings regarding trade resumption owing to the form of Government in Russia. But "leading German businessmen confirm me in the belief that business relations with the Soviet, especially the fulfilment of obligations, are satisfactory."

The League of Nations

The resignations from the League of Nations Council of Spain and Brazil is regrettable, but it at least affords proof of the increased strength of the League, says the "Sunday Times." Five years ago such an occurrence would have wrecked the League. To-day it has merely ruffled its composure. Geneva has refused to sacrifice her efficiency and integrity to the interests of any member or section. The trouble is probably but temporary. It is generally believed that the attitude adopted by the two offended powers is not likely to last, and when feelings have cooled they will bow to the inevitable and resume their places in the Council's deliberations. Meanwhile Germany's League entry in September is now practically assured.

Printing as a Profession

India boasts of more or less 4909 Printing Presses, Madras with 1213 Presses heads the list, Bengal comes next with 997, says the *INDIAN PRINTER* a new magazine devoted to printing work in India. The list is interesting.

Madras	..	..	1213
Bengal	..	..	997
Bombay	..	..	775
United Provinces	..	..	703
Punjab	..	..	433
Burma	..	..	300
Bihar and Orissa	..	..	149
C. P. and Berar	..	..	140
Delhi	..	..	109
Assam	..	..	49
Ajmer and Merwara	..	..	22
N. W. Frontier	..	..	19
Coorg	..	..	2

F. M. S. Gift to Singapore Naval Base

The Government of the Federated Malay States has approved of the provision of two million dollars as a gift to the Imperial Government in connection with the Singapore Naval Base.

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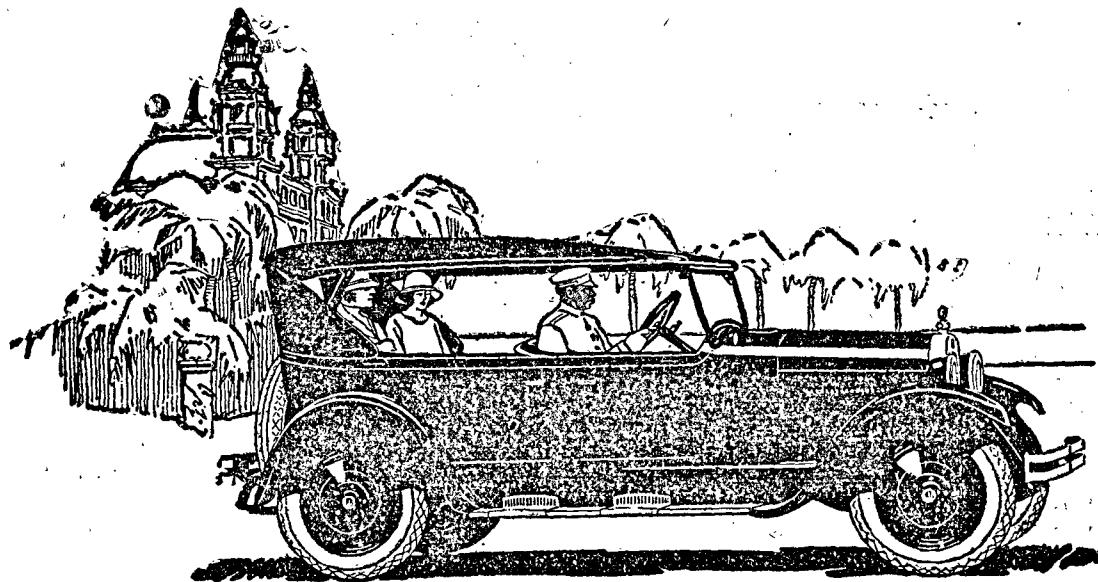
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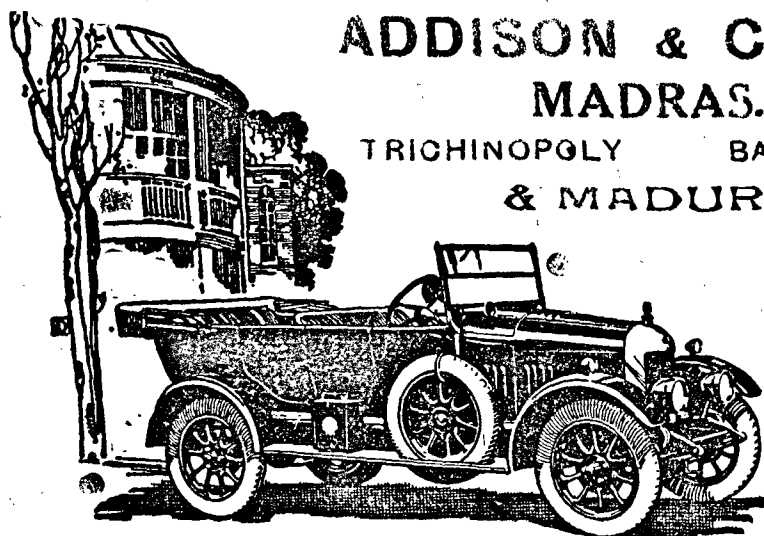
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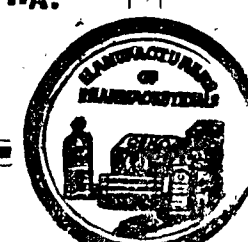
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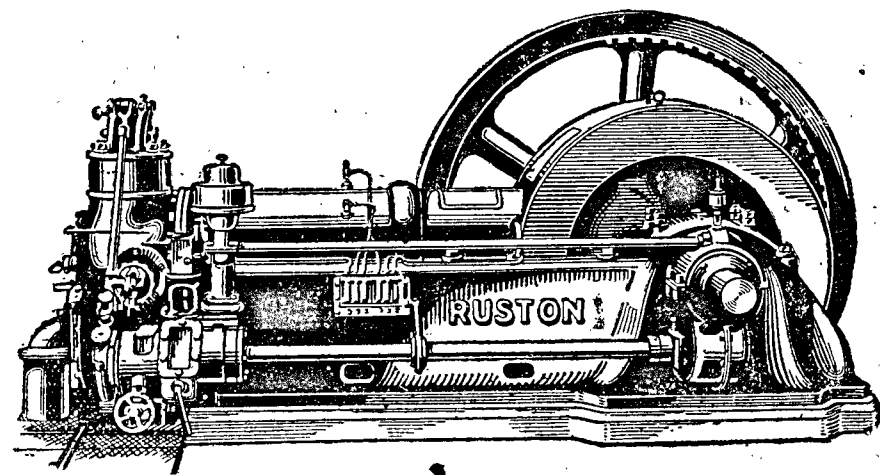
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" 6th	Gudiyattam	Vettivanathamman feast
" 8th	Trivellore	Audi New Moon
" 9th	Nira	Mahadeo
" 10th	Villivakkam	Audi Tuesday
" 10th to 14th	Tungabadhra	Manchala Raghavendra-swami feast
" 13th	Gudiyattam	Vettivanathamman feast
" 13th to 22nd	Puttur	Dharmaraja feast
" 15th to 21st	Timmancherla and Sunkatal	Mustan Urs at Timmancherla
" 16th	Nira	Mahadeo
" 23rd	Nira	Mahadeo
" 29th	Tiruttani	Kirthigai
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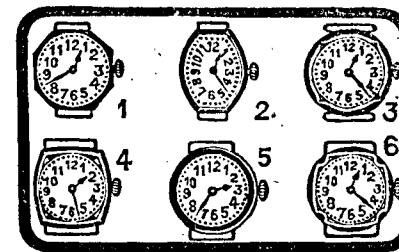
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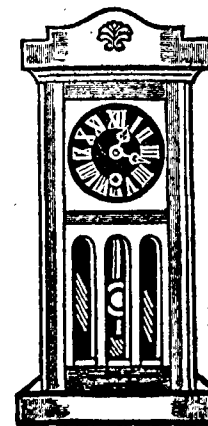
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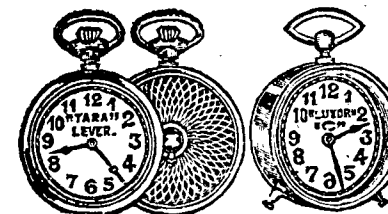
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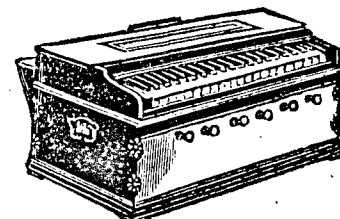
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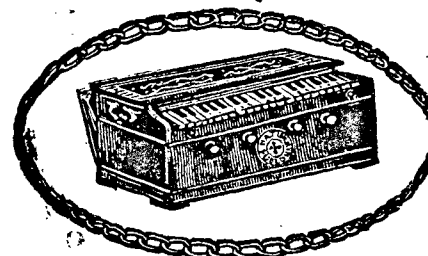
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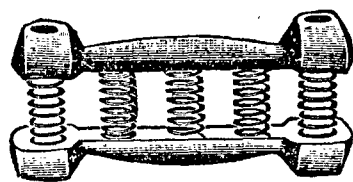
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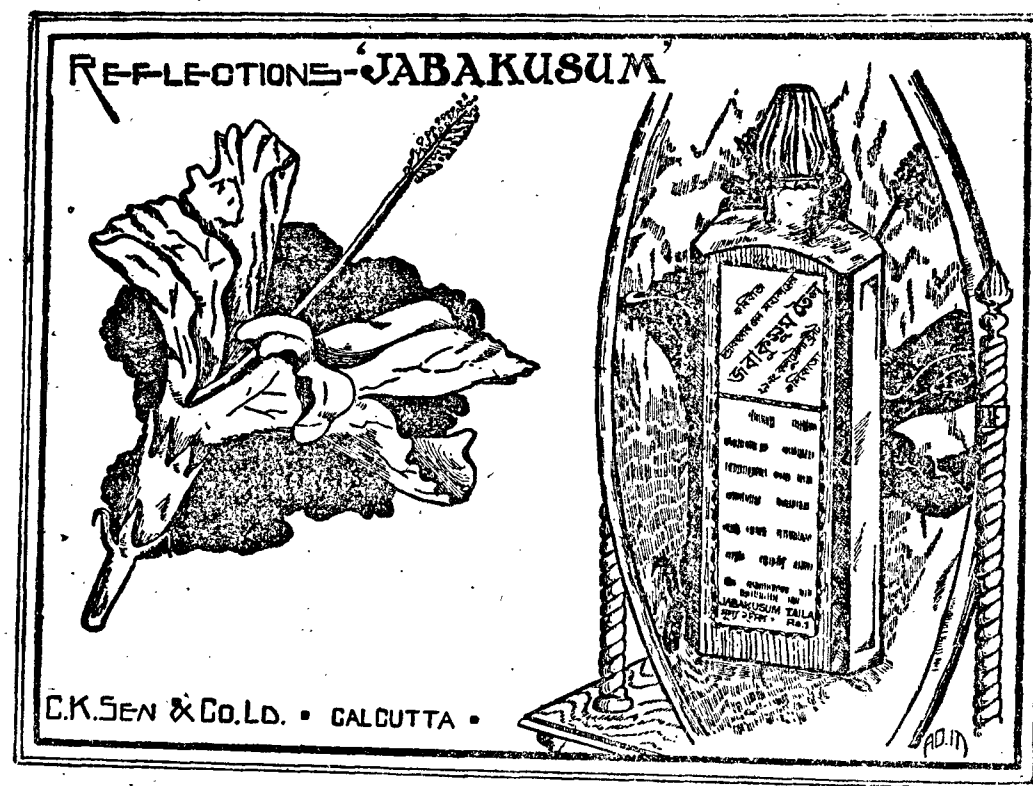
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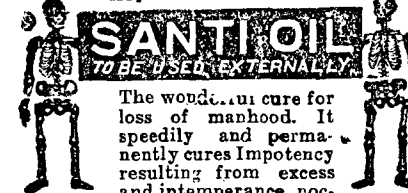
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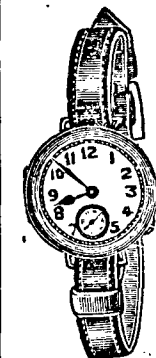


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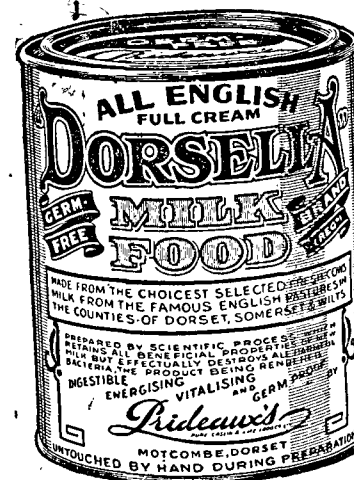
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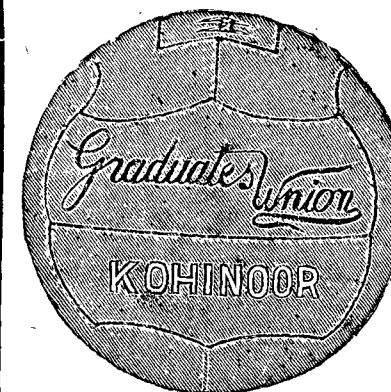
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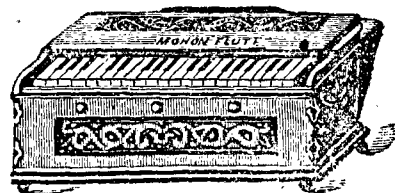
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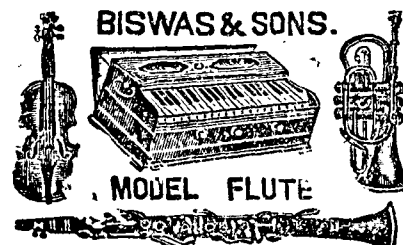
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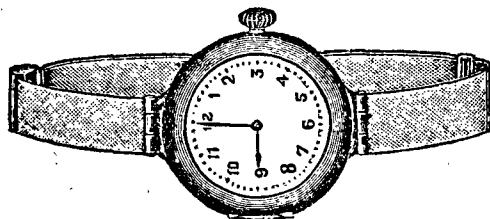
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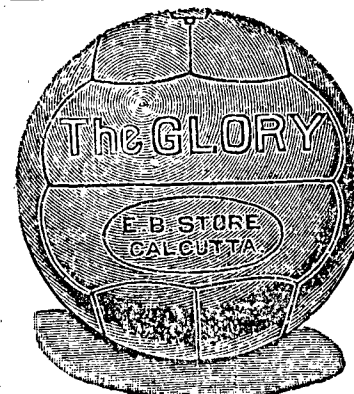
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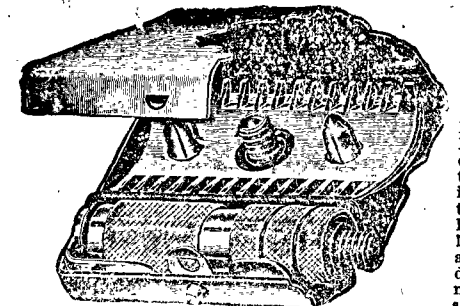
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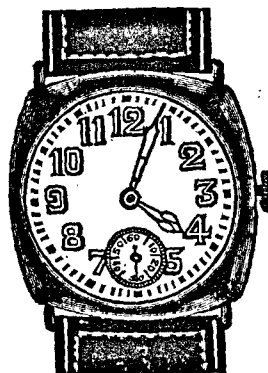
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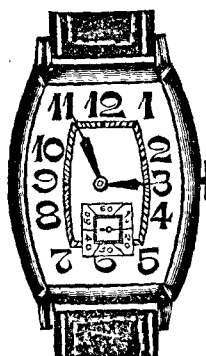
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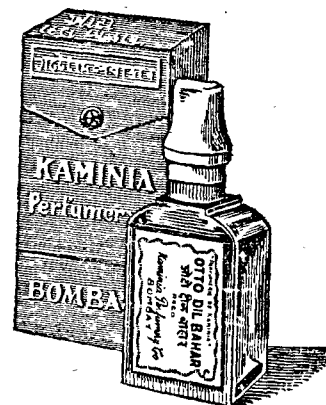
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