

THE

INDIAN REVIEW

A MONTHLY PERIODICAL

DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

EDITED BY G. A. NATESAN

Vol. XXVII.

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No. 8. 1926.

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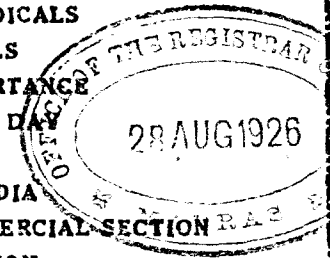
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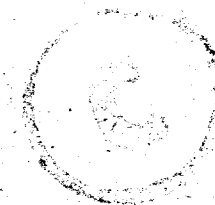
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1926

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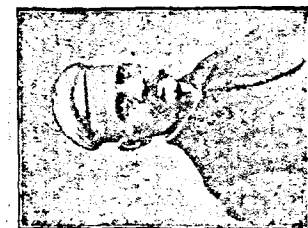
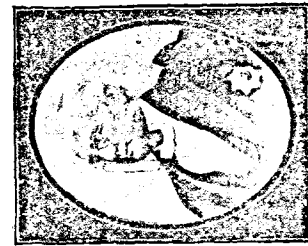
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TUES.	5 12 19 26	9 16 23	9 16 23 30	6 13 20 27
WED.	6 13 20 27	10 17 24	10 17 24 31	7 14 21 28
THU.	7 14 21 28	11 18 25	11 18 25	8 15 22 29
FRI.	1 8 15 22 29	12 19 26	12 19 26	9 16 23 30
SAT.	2 9 16 23 30	13 20 27	13 20 27	10 17 24
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MON.	3 10 17 24 31	7 14 21 28	5 12 19 26	2 9 16 23 30
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WED.	5 12 19 26	9 16 23 30	7 14 21 28	4 11 18 25
THU.	6 13 20 27	10 17 24	8 15 22 29	5 12 19 26
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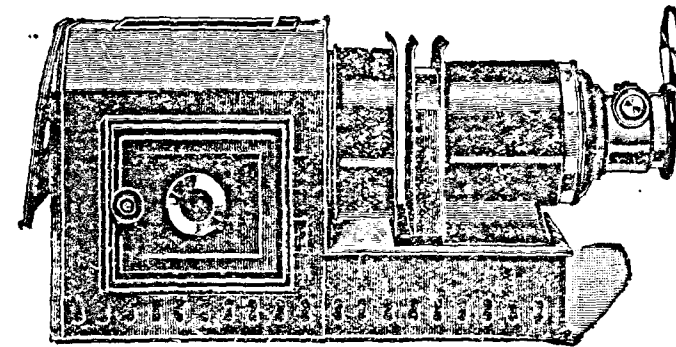
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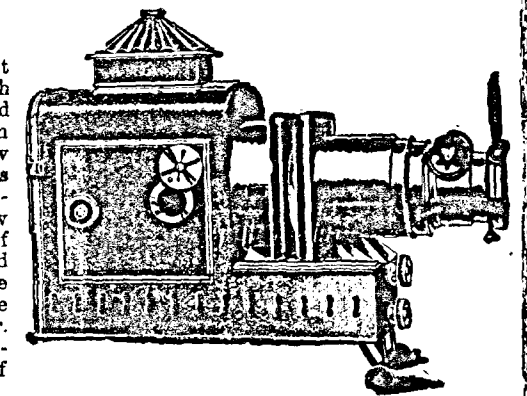
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THE HON'BLE SIR C. V. KUMARASWAMI SASTRI, Kt.

Ag. Chief Justice, Madras High Court.

"THERE are" observes Fielding Hall in his beautiful book "One Immortality," "three loves that make and keep the world—the love that binds man and woman into one flesh and soul—the love that draws families into nations—the love that holds the world to God. Each is justified in its own immortality. All our life that is worth living is the expression of one or more of these loves, all our religion is an attempt to explain them, all our hope is in their immortality." The force of these loves is dynamic both in the life of individuals and in the history of nations and their proper appreciation is essential before one can understand a people correctly. The position which women occupy and the part which they played in the East, have been engaging the attention of historians and statesmen; and the number of books dealing with the subject is daily increasing. We therefore welcome Claes Bader's "Women in Ancient India" (Published by Kegan Paul Trench Trubner & Co. Ltd., London) and Margaret M. Erqhart's "Women of Bengal" [Published by the Association Press (Y. M. C. A.) Calcutta]. Both the books are written with that sympathy and inner knowledge without which a proper understanding of the part played

by women in India, ancient and modern, is impossible. In spite of wars, conquests and revolutions, religious and social, the history of India presents a continuity which strikes the most superficial observer but it is a great mistake to suppose that social and political life in India has not changed during the progress of centuries. There can be no world without tradition nor any life without movement and in India where the effort of sages, philosophers and poets has been to find a concrete and perfect embodiment of the ideal system of values, we find types of men and women representing changing ideals, from Gargi and Maitreyi, learned in religion and philosophy, to Seeta, Savitri, Damayanti, and Draupadi representing chastity, tactfulness, modesty, devotion, patience, self-abnegation and all those virtues so prized in India.

"Women in Ancient India" aims at presenting a picture of the social and religious life of women and the part they played in Ancient India during the Vedic and the Heroic periods, *i.e.*, women referred to in the Vedas and the Puranas, the Ramayana and the Mahabharata. The scope of the work is thus clearly set out in the preface:—

In discussing women under the different conditions of daughter, mother and widow we shall endeavour to

trace the source of each type from the Vedic times and by following the successive development through the ages and commenting on the various episodes drawn from the hymns and poems. We shall avoid the dullness of merely studying the customs and laws taken by themselves. Her national character thus established, we shall further describe the part woman was permitted to play in the legendary times which have come down to us, in the mysterious tales contained in the Puranas, in the heroic periods reflected in the Epics and in the Court of Malwa and its customs, revealed to us in Drama and in Story.

The earlier chapters of the book deal with the types of women referred to in the Vedas. There can be little doubt that women occupied a high place in the social life of the Early Aryans. The milder and more beneficent forces of nature were addressed as female deities and invoked with prayers. Loving care and protection were accorded to women both in her parents' and her husbands' house. In the marriage Mantras the husband welcomes the wife with tender affection and hopes of a happy future for her and she is asked not to be the submissive slave of her whims but the mistress of the house shedding joy and comfort all round.

"Come" exclaims the husband, "Oh deserve of the Gods, beautiful one, with the tender heart, with the charming look, good towards your husband, kind towards animals, destined to bring forth heroes. Let there be happiness in our home both for bipeds and quadrupeds, Oh Generous Indra make her fortunate. May she have a beautiful family; May she give her husband ten children; May he himself be the eleventh. Reign with thy father-in-law, reign with thy mother-in-law; reign with the sisters of thy husband; reign with their brothers."

The value of women as relieving suffering is recognised in the Vedas. "A woman" says a hymn, 'is more firm and better than a man who is godless and not charitable. She discerns the distressed and needy and the thirsty and is godly herself (*Rig Veda* 5, 61, 67). The great law-giver Manu places women on a high pinnacle and describes them as "the ornaments and the light of the house, the very receptacles of grace and glory" and he sum-

marises the duties of married life by saying "Let mutual fidelity continue till death, this is the law of paramount importance as regards husband and wife."

The author is mistaken in thinking that 'Manu did not recognise woman's right to lift up her soul to God, to strengthen herself by prayer for her duties, to purify herself by penance.' The duty of obedience to her husband and to look upon him as almost divine in no way supports the view above quoted and both in the Vedic and Heroic periods we find women learned in the Shastras and seeking salvation by study and contemplation.

A great portion of the book is taken up with the women who figure in the Ramayana and Mahabharata and though to those who have read the original Sanskrit the descriptions and remarks may appear not to do full justice to the beauties of the originals, the author has given us a very fair description of the women of the period and the part they played. What a wealth of contrast is there between Seeta and Draupadi and how nobly have all the heroines referred to in the book acted in all situations, whether in prosperity or adversity, whether old or young.

The title of the concluding chapter of the book "Women in the Court of Malwa" is rather misleading. The heroines of Kalidasa are women of the heroic age and they can no more be said to be women of the Court of Malwa than Cleopatra can be said to be a woman of the Court of Elizabeth because Shakespeare wrote about her. The author, in ascribing the decadence of the high ideal as to women revealed in the primitive Sanskrit literature to Pantheism, the Krishna cul-

and the enervating influence of Islam, is theorising on insufficient data and imperfect knowledge of the various currents of Indian religious thought. Pantheism can no more account for any decadence than monotheism. The early Christian fathers held women in no high regard and Saint Augustine called them the "gateways to hell." Even so late as the sixteenth century John Knox, the celebrated reformer, wrote: "To promote a woman to bear rule, superiority, dominion or empire above any realm, nation or city is repugnant to nature, contumely to God, a thing most contrarious to His revealed will, and approved ordinance and finally it is the subversion of good order of all equity and justice. * * * Nature, I say, doth paint them forth to be weak, frail, impatient, feeble and foolish and experience hath declared them to be inconstant, variable, cruel and lacking in the spirit of counsel and regiment." Martin Luther advised persons to marry wives who would be good housewives and thought woman "a frail vessel, the silliest of God's creatures." Yet these divines can in no sense be said to be pantheists or devotees of Krishna.

Pantheism had developed and taken deep root in Hindu religious thought long before the Mahabharata took the shape it now does, and yet women described in it occupied a high niche in the ideals as to women's status and function in the body social. In the Anusasana Parva it is said "Respect, kind interest and everything agreeable should be given to the maiden whose hand is taken in marriage. * * * Women, Oh, King, should always be worshipped and treated with affection. There where women are treated with respect the very deities are said to be filled

with joy. There where women are not worshipped all acts become fruitless. Women deserve to be honoured. Do, ye men, show them honor. The righteousness of men depends on women."

It is difficult to find any one cause for the changing values as to social relations between men and women which we find in every nation's history and if any dominant reason for any decadence were to afford a workable hypothesis, the ascetic ideal which gradually found a large place in Indian religious thought would afford a sufficient explanation. The early Aryan conquerors of the Vedic and Heroic periods had little cause for being pessimistic or to regard life as an evil. Their prayers were for more power and dominion, for strength, joy and happiness in the enjoyment of their conquered lands. The period of introspection came long afterwards and the uselessness of material endeavour when sorrow, suffering and sin found so large a place in man's life called for remedies. The chief remedy suggested by Buddhism and adopted by Hinduism on the Hindu revival after the decline of Buddhism was the attainment of bliss through cessation of attachment to material objects of joy—and as woman was, whether as wife, mother or daughter, the greatest obstacle to such detachment, she was gradually regarded as an enemy to emancipation and so to be avoided. This explanation accounts for the low place which women took both in the writings of the monotheistic Christian fathers and divines and the Pantheistic Hindu authors of the later Puranic period.

"Women of Bengal" is a study of the Hindu Pardanashins of Calcutta by Margaret

M. Urqhart, who displays considerable knowledge of the inner life of Bengal. Pardanashin ladies. It deals with the social and religious life of the women of Bengal and affords interesting reading. The Bengalees are a gifted and emotional race and as Western thought and culture gained root in Bengal earlier than in other parts of India and found a fruitful soil there, the Bengalee women are naturally more progressive than their sisters in other parts of India, and the study in contrast between the orthodox and the progressive types is much more interesting. Between the Pardanashin Gosha ladies bound down by tradition and mother-in-law rule and the "reformed" ladies emulating their Western sisters, the difference is wide and sometimes disconcerting. The book reveals several beautiful aspects of Bengalee orthodox life and manners and one almost wishes that the change that is sure to sweep away the pieties and graces of the old order will be gradual and discriminating.

A study of the two books, while affording interesting reading and useful knowledge, is sure to give room for much anxious thought. Woman in the social economy of the East
y no means

"Fades from the view

A cypher of man's changeless sum

Of lust past, present and to come"

and the progress of Indians social and political must in a large measure depend on the direction which reforms take as regards the position of the sexes and the part woman plays in the social and domestic economy of the race. It is difficult to except that the ancient ideals will remain unchanged by long and constant association with the modern progressive tendencies of the West, and the

demand for independence and equality both social and political; and the only question is how the change is to be effected so as to retain all that is good in the past and avoid changes unsuited to the genius of the nation. A cynical friend of mine once remarked that if Seeta had been more "manly" and had stood out against the injustice and suffering undeservedly imposed on her, the lot of Indian women through the ages would have been better. Like all remarks of cynics there is no doubt a grain of truth in the remark, but who would wish Seeta, the concrete and perfect embodiment of all that is noble and true in Aryan womanhood to be otherwise than she was. It is sad to think that in the conflict of the Eastern and Western ideals a great many of those mysteries and pieties of life which have been sanctioned by the reverence of ages will have to give place to the forces of noisy and aggressive ambitions. To such of those who clamour for immediate reversal of the ideals of the East, a study of these two books will supply much room for thought. Often when reading of projected reforms for the betterment of Indian women have the following lines occurred to me:—

Girl of the future feared of all,
Chasing the far flung fashions line,
What awful things may yet appal,
Hung on your human form divine,
Girl of the past stay with us yet,
Lest we forget—lest we forget.

Let us hope that whatever changes may be in store for Indian women, they will be based on those ideals which have formed the glory and greatness of Indian women through countless generations.

POLAND IN FERMENT

BY PROF. DIWAN CHAND SHARMA, M. A.

POST-war Europe presents a strange phenomenon. Everywhere we see the breakdown of parliamentary institutions and the paralysis of democratic regime. France has not yet been able to cope with her financial liabilities and Government after government has come to an ignominious end in its efforts to insure the stabilization of the Franc. M. Poincare has now formed a Ministry of all talents to grapple successfully with the situation but success is yet far off. Who knows France also may see one day the one-man rule which Spain, Italy, and other countries are now experiencing. Thus the Europeans seem to have a great fascination for a man of the Napoleonic type:—a man who can bend them to their will and dictate things to them. Italy which should either have gone red and become Bolshevized or accepted the rule of the "Black Shirts" chose the second alternative. So Mussolini reigns there supreme:—Mussolini who is the one absolute dictator known to the 20th century which prides itself upon its parliamentary institutions, its democratic and representative bodies.

The Italian Coup has now been succeeded by the Polish Coup. Poland was united after 150 years of foreign serfdom into a nation very recently, but even in the brief span of its united national life it has seen the rise and fall of fourteen Cabinets. Other Cabinets have come and gone peacefully but this time the crack of the whip of Marshal Pilsudski has cost Poland about three hundred lives. For some time Pilsudski had been living in retirement, but this retirement did not mean absolute detachment from or in-

difference to the political happenings in his country. The Witos Government had been an eyesore to Pilsudski and he had declared that it had not the confidence of the nation and was composed of ministers who were unsuited to their posts. This declaration of the Marshal caused much excitement in Poland and the Government confiscated the reports of this declaration. This caused a great stir in the army whose members are strongly devoted to the cause of the Marshal. The storm broke out when the Polish troops held a meeting in which they demanded the resignation of the Government. Hearing of all this, the President hurried to the scene where he met Marshal Pilsudski face to face and ordered him to withdraw his troops. The Marshal, however, demanded that the Witos Government should resign before 7 o'clock that evening. The President refused to surrender unconditionally like that but had to yield ultimately before the overwhelming power of Marshal Pilsudski. The Marshal entered the Belvedere Palace whence all the members of the Government had fled and established a sort of military dictatorship.

The question now arises:—Who is this Marshal Pilsudski? He is a Pole who has had a career of remarkable adventure. He is now 69 years old but age has not enfeebled him. He has two strong feelings—love of Poland and hatred of Russia. His patriotism is unimpeachable and he has suffered much for his patriotic endeavours to see Poland liberated from foreign domination. He has tasted all the woes of a patriot. Transportation, voluntary exile, imprisonment; all

these things have fallen to his lot. When he was nineteen he was sent to Siberia for five years on account of his complicity in certain anarchist movements. During the Russian revolution of 1905, he was a refugee in London. After the Great War, the Germans became afraid of him and incarcerated him in a castle. Thus he has had his share of the sufferings that fall to the lot of those who work for the emancipation of a subject nation. Attempts have been made on his life also sometimes and he has been challenged many a time to duels by his opponents.

A man of pronounced Socialist views he has not hesitated from employing the anarchist methods in gaining his objective. He founded a clandestine Socialist newspaper and became the head of a secret society. He organised a secret army also to overthrow the Russian rule. During the Russian revolution of 1905 he was a terrorist and had to take refuge in London on account of his terrorist activities. When the Great War broke out, he fled from Russian Poland to Galicia where he organised athletic clubs and shooting associations. His hatred of every thing Russian made him side with the Central Powers in the Great War. He became a leader of Polish legionaries and demanded from the Germans Polish uniforms, Polish colours and Polish officers for his armies. A man of pronounced sympathies with the peasants, he is above all a military genius, a military dictator. Consequently a legend has grown round him. He is, "writes a gentleman," a secretive man, chary of speech and unwilling to commit himself until the moment of action. He dislikes to be a conspicuous

figure on the political stage. Preferring to direct others from behind the scenes, very popular with most of the army, he is to some extent a national hero but has many bitter enemies."

But the question is what this Coup means to the Poles. There are some who think that this one-man movement is the triumph of democracy in Poland. They think that the victory of Pilsudski is the victory of democratic regime. It means the division of large estates into small holdings, the eight-hour day, social insurance and co-operative unions. It means, above all, that the administration will be cleaned and that economic difficulties will be settled. Others, however, are not so hopeful. They know the military genius of the Marshal and they also know his hatred of corruption and despotism; but they know that he is not a great administrator nor a great financier. They, therefore, think that he will not be able to cope with the situation which is extremely complicated. Poland has extended beyond her frontiers and included many non-Poles in her population. This means much expense for Poland without any kind of compensation. The industries of Poland which had grown up within the tariff barriers of the old Russian Empire are now dwindling. Agriculture is also languishing. Formerly many inhabitants of Poland used to emigrate to America every year but this emigration has come to an abrupt end now.

However, when the crash of Pilsudski's regime will come no one can predict. All is, however, well for the present. Pilsudski was elected President but he refused this honour because it would circumscribe his power of action and make him bend too much to the will of others. President or no President, he will be the power behind the throne and will continue to exercise unlimited power without being known as a dictator.

THE UNITY OF ASIA

BY

MR. VASUDEO VAMAN JOSHI, B.A.

FOR a student of History, such a thing as the History of Asia is an anomaly. Europe has got a history of its own, studied in the schools and Universities, and many a student has spent his life in searching out the hidden treasures of the various archives to write out a consistent history. When many countries have something common in them, they are treated as an historical unit; and Europe is, to some extent, a political, cultural and religious whole. Now the question is whether the so-called Asiatic nations have something common in them to be treated as an historical unit! The different Asiatic nations have their individual histories where the larger whole is not considered. One reason, which is brought forth again and again, may be that the Asiatics, as a people, do not love history. No doubt the East is lagging far behind the West in the modern industrial and literary activities, yet considering the term and the branch of history called the History of Europe is of recent growth, no one will be wonder-struck if the Asiatic nations have not been treated in relation with one another.

Even supposing that Asia is not a religious or a political unity, it is surely a cultural unit. The West has taken the East as a cultural whole from ancient times and now when the East is keenly alive to this fact, it is impossible to deny. During the period of stagnation and decay, the Asiatic nations forgot that they had a common history, and the last century, the strong current of the

Western culture had blinded their eyes. Now they have come to know their place and it is hoped that they will, in the near future, come into their own. The various historical and archaeological researches are bringing into light new evidences to show that the Asiatic nations had a common civilization and the modern forms are but the variations of the same. History already knows that the Western culture owes its greatness to the East.

Considering that Asia is the birth-place of the greatest religions of the world, it is not only possible, but even easy to think of Asia as a religious unit. Why was it in Asia only that a Mohammed or a Buddha or a Christ was born? Is it not that the European political thinkers have learnt from the Asiatic savants that the political aims do not conflict with religious ideals? In Europe, Religion has nothing to do with the hum-drum of daily life, but in Asia the individual life is inseparably bound with the religious ideals. Has this religious tendency of the Asiatics no common History behind it? Asiatic historians have not yet considered this aspect of History; the Europeans cannot dream of it!

When speaking of Europe or Asia as a political unit, we must take that term in a particular sense. India is a political unit in the sense that it is ruled by one and the same Government; but Europe is a political unit in the sense that the European nations possess some common political ideas which govern

their relations with other nations; and they cannot disentangle themselves from the political ties that bind them with one another. If Asiatic nations seem to have no common political ideas to govern their actions, it is only because that Asia is predominated by the European nations whose political slogan is "Divide and Rule." The Asiatic nations have been purposely kept aloof and thus a false idea has been created that Asia is no political unit.

When considering Asia as a political whole, we, Indians, must guard ourselves against some vague notions which, of course, are fast fading. We, by education and training, are prone to think that there is a wide gulf between ourselves and other Asiatic nations. A tolerably well-educated Indian knows much about Czecho-Slovakia, but absolutely nothing about the true state of the Chinese or the Siamese; mentally Europe is nearer to him than China or Siam; he can read French novels but is unable to understand the Japanese language; German is taught in the University or school, but his Vernacular has not yet got its true place in the academical studies; and the History of India is chronologically divided according to the dates that are well-known in the History of Europe. This is no fault of the people but is the result of the political conditions of India.

There are other reasons why India considers herself to be separated from other nations of Asia. For these we must refer to the pages of Indian History. After Asoka, India practically stopped her connections with the Asiatic nations. Yet they did not allow her to be isolated; China sent her pilgrims and

the Central Asia its invading tribes. The Chinese pilgrims were but few. These pilgrims studied the conditions of India, learnt the high ideals of Buddha and returned to China perhaps to be forgotten or to be spoken of as superhuman beings. With the Buddhist missionaries stopped the fusion of the two branches of the same culture and when the religious zeal of the Chinese waned, each nation became legendary to the other. For nearly fifteen hundred years India and China have not known each other.

Though the Indian languages of the Aryan family got their alphabets from the valley of the Euphrates, yet they took them without the knowledge of their origin. The old Sanskrit literature gives abundant proofs of Aryans being once the inhabitants of Central Asia, yet after some centuries of stay in India, they forgot to see this similarity in the Vedic hymns. History repeats itself and the various Central Asiatic tribes invaded India. These tribes came here, conquered already established kingdoms, founded empires, settled peacefully, intermingled with the natives and soon forgot their separate existence and also their mountain homes of Central Asia. Nearly one hundred years before the birth of Christ and one thousand years after it, include a period of decay, and the seven hundred years of the Mohammedan predominance are the years of stagnation. During the British period only India, though bodily weak, has opened his eyes and is looking at the world outside; the Indian Rip Van Winkle is at last wide awake!

From the foregoing summary of the events, it will be clear that India was not thinking with the nations of Asia, especially

during the last fifteen hundred years. In a way, India can be forgiven for this fault of hers, and as far as we know, we can safely say that the same is the case with every nation of Asia. Every nation of Asia neglected its sister nation, during the last two thousand years and now at the beginning of the 20th century it has come to know the true state of things.

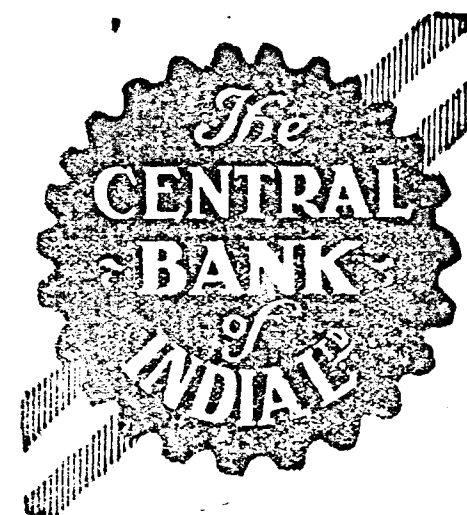
Again there are geographical obstacles which do not allow free communication between the Asiatic Nations. China is separated from the Mohammedan countries by a great desert and from India by the highest mountain chain in the world. The expanse of the land is great and of every description. The climate is varied from tropical to arctic. No matter these circumstances though man has appeared or twice tried to conquer the natural barriers, he was unable to keep up the connection. Such men of wolfish appetite, as Alexander the Great, Timurlane, and Chengiz Khan, carried fire and sword from one end of the continent to the other; even they were unable to consolidate their empires which fell to pieces as soon as their makers were dead.

Yet it is thought provoking that nations widely separated, should have something common among themselves. It is said that in Japan, the common deities of Hindus such as Durga, Parvati and many others are worshipped. Now that the communication has become easy and cheap, the Asiatic nations will surely learn to recognise the common bonds between them.

The eyes of some Asiatic nations are directed towards Europe and they disdain their poorer sisters. A healthy change in this angle of vision is necessary. The spirit of

the Western culture is, we think, now digested by the East and the duty of the leaders in thought is to teach the people to effect a happy fusion of the two cultures.

This point is being impressed on the minds of the people and Dr. Rabindranath Tagore, for instance, has done much. But the West seems to be obstinate. She would not allow the East a free communion. Everyday the white Europe is heaping new insults on the heads of the black and yellow Asia, in spite of the vague ideas of the world brotherhood afloat in the air. Not the deceitful attempts of disarmament but the healthful efforts to unite the East will bring peace to the world. The East had forgotten her cultural, religious and political unity, let her revive it and she will once more shine in the ranks of the nations of the world.



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

BY

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WE may differentiate two classes of States in the map of Europe. To the first of these belong in the main the Western Powers and the Northern States: England, Ireland, France, Italy, Spain, Portugal, Holland, Denmark, Norway and Sweden. These are characterised by the fact, that taken as a whole each comprises but one race, in the ethnographic sense of that word, that is, a community united into a single people by common race and speech, and that each such State includes the whole or nearly the whole of the community. Practically all the citizens of Holland, Norway, Spain and the rest are Dutchmen, Norwegians, Spaniards and so on in race and speech also, nor are beyond the confines of those countries any of those nationalities to be found in any great numbers living in Europe. Such States, therefore, may be termed ethnographically homogeneous. The same applies to France and Italy, though in their case, with a certain reservation. For instance, a large proportion of the population of Belgium is of the French race and tongue, whilst of Switzerland's people, as regards both nationality and speech, a part is either French or Italian. Inversely, France in her political territory of to-day has many subjects whose native language is German or Italian, whilst Italy has many South Slavian or German speech. Nevertheless, as in both France and Italy the race of the majority of the people enjoys so great a numerical preponderance,

these countries, regarded in the aggregate, still retain their ethnographically uniform character.

The character of the rest of Europe, that is, of the central portion, the East and the South-East, is, however, entirely different. In this case, the political and the ethnographical charts do not coincide throughout, for in many districts there are very considerable portions of a race of people that have been forcibly separated from the State to which, genetically and linguistically considered, they belong, and that have been strained against their will to become a part of a State of foreign race and speech. Then, we find in part States that to a large extent rule over more than one race of people and that are consequently ethnographically not homogeneous, and in part peoples, politically dismembered, distributed over several States.

Of the latter, the most important that extensively govern foreign races are Poland and Czecho-Slovakia. The Poland of to-day comprises less than 70 per cent. that are of Polish race and more than 30 per cent. of minorities speaking a foreign tongue. Of these latter the largest is that of more than 4½ millions of Ukrainians, inhabiting the South Eastern portion of the territory in a compact body. They were annexed by Poland, without any vote on the part of the people who belong ethnographically to Ukraine, that is to Southern Russia. In like manner, the Polish

to the West partly projects far into a territory in which the native tongue is not German, so that there are in Poland less than 1½ million Germans. In particular, the so-called Polish Corridor has been carved through a zone of country where German is spoken, with the object of affording Poland direct connection with the sea; and Danzig, a town practically entirely German, with over 300,000 German inhabitants, has in many ways been made dependent upon Poland, merely that the latter may have a port. Such arrangement has called forth the criticism of the people of Danzig and of the inhabitants of the Polish Corridor, who point to the fact, that Switzerland, Czecho-Slovakia, Austria and Hungary have no coastal line or seaport whilst yet perfectly capable of existing without any "corridor." Still more varied than the ethnographic map of Poland is that of Czecho-Slovakia. Here, the Czechs and Slovaks, two peoples closely related, yet speaking different tongues, form but 59½% of the population of the State, of which more than 40% are national minorities. Of these the largest is the German, comprising 3¼ millions, whilst of these again, far more than 3 millions inhabit purely German territory on the frontiers of Germany, districts that, in 1918 and on the basis of the self-determination of nations, voted unanimously for unification with the German Reich, which, however, was prevented by Czech troops. Further, over a million Magyars were, without any option being granted to them, incorporated into Czecho-Slovakia, so that this country's frontiers extend pretty nearly as far as Budapest, the central point of Hungary.

There are also many other very important ethnographical minorities, such for instance as those of the Magyars and Slavs in Rumania, of the Magyars and Germans in the South Slavonian State, of the Germans and Southern Slavs in the newly acquired territories of Italy; but of all peoples, the German is probably the one that has been most dissevered, there being 13½ millions of Germans in Central Europe sundered from the German Reich. Similarly cut up are the Ukraines and the Magyars. The national minorities in Central Europe number altogether about 22 millions, whilst in the whole of Europe, they are estimated as being not far less than 50 millions.

Of these minorities, only a fraction is distributed over countries of a foreign tongue, where, owing to their small numbers, they are forced by their actual geographical position to submit to the States to which they belong. They claim the protection due to national minorities by the rights of nations. Amongst these, for instance, are the Jews in the countries of Eastern Europe, who are not only conscious of being a religious fraternity, but also feel that they are a national race; further, the German Baltics in Lettland, as also the small Polish, Danish and Wend minorities in Germany. On the other hand, those minorities geographically connected with their native country, who in part comprise millions, like the Ukraines in Poland and the Germans in Czecho-Slovakia, desire in reality not the protection accorded to minorities but the right of national self-determination, that is, the liberty to incorporate themselves with the country of their race.

LITERARY BOHEMIANISM

BY PROF. JAYANTA KUMAR DAS GUPTA, M. A.

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THE word "Bohemia" originally meant "gipsydom." The modern sense of "Bohemian" meaning a "vagabond," or an "adventurer" or "a person of irregular life or habits" was introduced into English literature by Thackeray (CORNHILL MAGAZINE, 1861, February, Adventures of Philip). The older meaning has now given place to the sense in which Thackeray used it. Thackeray knew that life well. Bohemianism existed even before that writer, if we understand by it, a contempt and disregard for all conventionalities and restrictions in speech, action and thought. The Bohemian life of artists and men of letters was a notable feature in the Elizabethan England of Marlowe and Ben Jonson. The former died in a drunken brawl at a public house and big Ben was a leading figure at all drinking bouts at the Mermaid Tavern for which Keats pined. Alfred Noyes has given a glowing and life-like picture of these days in "Tales of the Mermaid Tavern." Then the age of the Stuarts, an age of "eat and drink and be merry" saw the rise of coffee-houses, where the high priests of literature, men like Dryden, Pope and others talked of poetry and belles-lettres over a cup of coffee and often something stronger. The literary club of Dr. Johnson included several hearty Bohemians—Oliver Goldsmith, who was never free from debts being the most well-known of them.

The house of Charles Lamb was a resort of many people interested in literature where wine bottles were frequently uncorked and witticisms freely exchanged. Hazlitt has

immortalised such an evening in two essays entitled "Of persons one would wish to have seen" and "On the conversation of authors." They were gentle Elia's "Wednesday evenings." His own writings have occasional and intimate glimpses of such happenings. Shelley and Byron were great Bohemians. They hated all man-made conventions. Of the men of the Pre-Raphaelite group, Sir Hall Caine, gives reminiscences of Rossetti, Holman Hunt, Millais etc., in "My Story." Ford Madox Huffer also does the same in his "Ancient Lights." In many contemporary English novels we hear of Bohemian life, but generally the impression is that such life is not quite respectable, it is not what it ought to be. Perhaps modern writers carry Bohemianism into excess. That there is really a Bohemian social life no one will deny. The Ibsen Clubs in Bernard Shaw's dramas are clear indications that such an unconventional life really exists. In Wells's "Ann Veronica," Gautier's "Mademoiselle de Maupin," D'Annunzio's "Flame of Life" we get sufficient glimpses of that kind of life which is connected with arts and letters.

The Latin Quarter of Paris, the northern part of pre-war Berlin, some parts of Vienna and London are regular haunts of Bohemians. Cabarets, night clubs, disreputable women, gambling—these are found in plenty at such places. Anatole France liked to move freely among the people of the Paris streets to feel the reality of life. No writer can understand human life unless he is acquainted with even the blackest and vilest

elements. But the artistic touch is wanting in many. The fineness of Dickens, Hugo and France is rare in many realistic writers who pretend to speak of life as it is. Some of our present day writers think that they have known all the secrets of our social life. Cafes, restaurants, houses of ill-fame, grog and opium shops, rendezvous of hackney-coach drivers, rickshaw-wallas, carters, cooly lines, beggars, drunkards—all these figure prominently in some of the modern short stories in Bengali.

The "Bijali," "Upasana" and "Kallol" groups are mainly responsible for these stories. But sometimes these are extremely painful and unbearable. There is no care for morals, no respect for dignity; manners and modes of life are undesirable; slang, colloquialisms, jargons and cant are used frequently; there is no rigidity even in the use of punctuation marks. For a comma a mere dash is used. The writers want to appear life-like—life as it is, free from all outside trappings. The "Bharati" group of Bengalee novelists make a speciality in picturing Bohemian life. A latest book by a senior member of this group is the love-story of an actress and a moon-struck poet, resembling very much a story by the American Novelist, Leonard Meerrick. But perhaps the best work of this group is on "The Night Life of Calcutta"—the underworld of Calcutta, its thieves, swindlers, and criminals.

Mr. Sarat Chatterjee's "The Claim of the Road," his latest novel, socio-political, is a thought-provoking creation. It has been suggested in certain quarters that it owes its inspiration to Maxim Gorky's "Mother". It

is Bohemian life in the form of a political league with side-lights of human tragedy. Mr. Chatterjee's Bohemianism however is stimulating and invigorating. Its influence does not degrade while the descriptions of some of the other writers is nauseating, nasty and offensive. The "Bohemian Club" in a novel written by a very well-known Bengalee gentleman is a dangerous institution. Even the most radical critics cry halt now, to this sort of "art for art's sake" writing. It is not in any way demeaning for the literary man to write of humble people. Defoe and Fielding wrote of robbers, highwaymen and vagabonds. Yet, these great writers never gave any flavour to the action of their characters. They did not hate the sinner but had an aversion for the sin. Hugo's "Jean Valjean" is portrayed not for the sake of his adventures but for the delineation of the innate goodness of man. But on the screen, the spectators clap their hands when he breaks the prison-bars as they clap when Tarzan is through one of his wonderful feats or when Craig Kennedy bags a clever crook. In spite of their wide sympathies Oscar Wilde and Leo Tolstoy were not Bohemians. The former had too much of the aristocrat's blood in him.

It is mostly in French novels (e.g. Paul Bourge, Paul de Cock,) or English season novels that the spirit of Bohemianism is rampant and runs riotous. Among Americans, Bliss Carmen and Emerson Howe specialise in this kind of writing. Thoughtful men in the West are attacking this growing menace to social life.

Bohemianism is natural, it is sometimes good, but it should never be used in lending a lurid colour to life.

BY

PROF. A. J. SAUNDERS, M.A., Ph.D.

WAR is a greedy monster; not only does it trouble nations politically, but it brings in its train all kinds of economic disorders, as financial and industrial. Reorganisation for peace is often more disconcerting than arming for war. Such has been the experience of Germany, and now France is passing through the same deep waters. Happily, the right turn seems to have been made, and we are hopeful that France will before long return to peace and prosperity once more. There are two phases of the French national crisis, political and financial, but of course they both are parts of her economic reconstruction after the War.

The chief political parties are equally strong and determined in their political programme. They have considered party interests before the good of the country, and they are sadly lacking in a unified national policy. There were the inflationists on the one hand, and on the other the sane financialism advocates. There were the taxationists and the borrowists, and over them all a weak Government which could not command a majority strong enough to carry through a constructive policy. The first and chief difficulty has been overcome during the last month by the creation of a new French Cabinet under M. Poincaré, which contains no less than six ex-Premiers. That looks very much like a Coalition Government for the purpose of dealing effectively with the financial situation. The new Government has been blessed with an overwhelming vote of

confidence and so now they have a fair field in which to bring in their reforms.

THE EXPERTS' REPORT

The second important move in the crisis is the report of the Sargent Committee of Experts on French Finance. The policy of inflation has brought the value of the franc down from a sterling value of 25 to considerably over 200, and the fluctuations have been great and sudden. A definite policy of franc stabilisation has been one of the much needed reforms in the crisis. With a stabilised franc then the foreign exchanges will settle down to law and order. In domestic finance the great need was to balance the budget, and a third very important element in the problem was the need of a policy for a definite debt settlement with Britain and the United States. On all these matters the Experts have given what is described as "the frankest authoritative statement on the French financial situation officially made since the War." Among their most important recommendations are that France must return to the gold bullion standard, that the Banque de France being the custodian of the gold reserve will have full control of the note issue, and must defend its gold reserve by the free use of its discount rate. To balance the budget a policy of drastic cuts in expenditure is to be made, and indirect taxation which French people do not like is to be greatly increased. In the matter of relieving the Treasury in meeting the enormous mass of maturing short-term

and floating debts a large foreign loan is to be asked, but before France can expect to borrow money from Britain or America she must come to some definite settlement about her war-indebtedness with those countries; hence her desire now to immediately ratify the proposals for settlement.

There remains then the question of Stabilisation. The Experts recommend an early return to the gold bullion standard. They recommend free convertibility of francs into gold bullion for the purposes of international trade, but not for a gold currency. The gold bullion standard is a new thing in monetary science. Gold is simply to be used as the standard of value; it is to function as the guarantee for the paper issue; the currency for the country's daily use will be paper, covered by a certain amount of gold of a certain weight and fineness; this gold may be used to pay balances on international account, but it will not be minted and used as currency. Britain was the first to use the bullion standard; now France and India are both advised by their special committees, the Experts' and the Royal Commission, to follow the same plan; and we have every reason to believe that the recommendations will be accepted.

Under the circumstances the Committee of Experts could not propose any definite gold exchange rate for the franc. Some time will have to be allowed for the franc to steady down and reach something of a permanent equilibrium. When the franc stops fluctuating, then its exchange rate can be announced. It is not likely that it will go back to its pre-war figure, but it will be much better than the high rate reached within the last month.

The last reports from France show that the franc already is coming down, and we may expect that with the political problem greatly helped by a strong Government in power, with a desire on the part of the people to settle the country's foreign indebtedness, and with the stabilisation of the franc assured, France's financial crisis will before very long be over.

BRITISH COAL DISPUTE

In English affairs the past month has been one of great anxiety, because of the persistent dispute and strike in the coal industry. Coal and the iron industry in England are alike in their importance to the life of the people as paddy and cotton are in South India. The General Strike was a failure, as Mr. J. H. Thomas, M.P., the Labour Leader, has said: "The general strike, by the very nature of things, must fail. It is doomed to failure from the moment it is declared, because it is a brutal attempt to punish the innocent as well as the guilty, and because the more successful the general strike is the more you impoverish your own people and starve them ultimately into a settlement. It must fail, also, because it is a war on our own people, and it is not commonsense." The chief elements in the problem are: The majority of the men want nationalisation of the mines, but that the present Government supported by the Coal Commission will not grant. The industry is not flourishing with the high costs heaping up against it, consequently the owners are asking for one of two things—lowering the wages rate or lengthening the hours of work. Government by its subsidy have made up the difference for the past year or two, but are determined to do so no longer. The miners refuse absolutely to have their

wages reduced, and although the Government has passed its recent bill to increase in certain areas the hours of work from seven and a half to eight hours per shift, that too is objectionable to the coal workers. There we have the British deadlock, and in the meantime industry and trade are being strangled to death just when brighter times are in sight throughout England.

Out of the impasse are emerging certain things about which we are becoming more certain. They are: the continuation of such an industrial dispute is disastrous to a country; industry and trade are stopped, and worse than all markets go over to others. The Government dole cannot continue. British workers are losing in competition with others, because they have not a mind to work. The future of British industry is far from being assured, because the present mind of the British workers is against work, and all the time German and American competition is growing in volume and strength. At the same time the manual worker should not be called upon to suffer all, or the major portion, of the loss in the time of depression. His rewards for labour are his bread and life; they should not be cut down to the lowest possible figure. The capitalist in a depression only loses his profits or capital, his living is not usually affected. If cuts have to be made profits and capital should suffer first, and the wages of labour should be touched only as a last resort. Labour and capital must work together in our modern economic order. If I were asked to offer a suggested solution to the present disastrous deadlock I would say—Keep wages as at present; show the coal-miners by actual balance sheets the

financial state of the industry; persuade them to co-operate in making up the adverse balance by working harder and longer by half-an-hour for one year, at the end of which time an Investigation Committee will sit in judgment on the situation, and if an improvement is shown and will warrant the measure the men will revert to the shorter day of work. A spirit of joint-enterprise and co-operation is what is needed on both sides of this unfortunate dispute.

PARLIAMENT OF YOUTH

The Y. M. C. A. World Congress has recently closed its session in Helsingfors, Finland. Among the delegates were Sir Arthur Yapp and Mr. J. J. Virgo of England, Fred B. Smith of the United States, K. T. Paul of India, and Captain Frank Marriott, the blind member of the Tasmanian House of Assembly. Dr. John R. Mott of America presided over the Congress.

The Delegates included 245 Americans, 16 Australians, 20 Chinese, 22 Indians, and 4 Japanese. There were a large number of boys in attendance. The Conference was called "The Parliament of Youth," because the chief subject of consideration was the discussion on the results of the world-wide inquiry into the mind of youth which has been conducted during the past two years in all parts of the world. The delegates divided themselves into as many as 53 small International Groups, and the various subjects studied were conducted as group discussions. All the groups considered their problems in the light of practical Christianity. The findings of the Congress when published, should be a document of great interest and information.

THE PEACE OFFERING

(A PLAY IN THREE ACTS)

BY

SRIMATI SVARNA KUMARI DEVI.

CHARACTERS :

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

THE LAST SACRIFICE

FIRST ACT.

PROLOGUE

The curtain rises on a woodland scene, on which a crescent moon sheds its silvery light. In the back-ground is seen the motionless figure of a woman, with eyes gazing upwards and hands joined together in deep meditation, standing knee-deep flowering plants, and dressed in the loose saffron-colored robe of an Indian devotee. Her hair is gathered into a knot in which is stuck a feathery white quill.

Suddenly she sways slightly, and gazing sadly at the audience, speaks thus in resonant tones:—

CLAIRVOYANTE

How pitiful! I see before me the folly and misery of mankind! The light of truth shines overhead, but they see it not. They are blinded by their own torchlight, considering that to be the highest! The way is dark and slippery, and the mighty trample on the weak. See how they press forward, laughing like demons at the groans of the down-trodden! This is their courage! This their pleasure! They laugh, triumphant, but they march on to their doom! Behold yonder lies the vast, rolling sea! One! Two! Three! and they will plunge headlong into the deep abyss! Alas, for ever! Oh Lord, have mercy! Oh, that I had the power to open their eyes! (She closes her eyes and bows her head as if in deep thought. Then with folded hands she again looks up and prays to Saraswati; Goddess of Poetry, Art and learning.)

Oh, Bharati! Deign to favor thy humble devotee, and grant her the Divine gift of Expression! Oh, Vinapani, Goddess of music, inspire me with the melodious strains of thy Vina, that I may reveal the wealth and colour of life to all around, filling my song with the spirit of Universal Love, and awakening in the hearts of men the supreme sense of Truth and Brotherhood. Oh, presiding Deities of Heaven, Earth and Ocean, Join with me, you Trinity, in invoking Bani, the Goddess of Speech! Pray that she may grant me power to illumine the world with the glory of Love and Unity! Oh, come! Let us join in singing her hymn.

(SHE SINGS)

Hail to Thee, Bharati, who dwell'st within
The lotus of my heart!

Hail to Thee, Bani, who dost give to song
The varied forms of Art.

(Enter the presiding Deities of Heaven, Earth and Ocean.)

(Heaven is dressed in blue flowing robes, amply studded with glittering stars, her hair falling in cloudy waves; the Sun and a crescent-moon adorn her brow. Earth wears pale yellow, representing the Indian spring, profusely decked with many-coloured flowers. Her hair is loosely knotted on the crown of her head, and adorned with a single Lotus flower. Ocean is in dark blue, with foamy wavy effect, decorated with tiny shells. A single conch-shell is worn prominently either at the waist or breast. A rope of pearls is entwined with coral on her head, her hair flows down in ripples. All dresses to be graceful and flowing in

the Oriental style. Earth has Heaven and Ocean on either side; they join hands and dance and sing.)

Hail to Thee, Bharati, who dwell'st within
The lotus of my heart.

(Suddenly the music ceases and the stage is illuminated with a bright light from above. The Trinity, dazzled and thunder-struck, turn to look for the Clairvoyante, but to their amazement find her transformed into the Goddess Vinapani. She has a Vina in her left hand, while the other is extended in the act of blessing. The Goddess is dressed in silvery white robes with her hair down in a halo round her head. The Trinity, recovering from their astonishment, bow down to the Goddess in grateful homage and then with graceful movements, expressive of the spirit of the song they sing.)

Hail to Thee, Bharati, who dwell'st within
The lotus of my heart.

Hail to Thee, Bani, who dost give to song
The varied forms of Art.

Hail, Vinapani, Paradise-delight!
Both gods and mortals in thy praise unite.
Thy loving tender touch the soul enthral,
Response inspiring, when sweet music calls.
Hail, Saraswati, Muse of speech divine,
Whose worship floods the heart with light
divine!

(They go out dancing and the prologue ends, the woodland scene lifting and showing the Hall of the Palace which is ready set behind.)

ACT I.

(Scene 1.)

(Concert-Hall in the Palace. In the centre back stands a beautiful statue of Gandharva, closely resembling the Greek God Apollo.

The rehearsal for the evening's entertainment is in full swing, musicians, dancers and conductor all being women. The conductor is Pata, wife of the Jester.

The musicians are seven in number, two of whom Nila and Anila sing and dance in front: the other five, holding different instruments, such as the violin, guitar, mandoline, flute, tambourine etc., are arranged in a picturesque group, some seated and some standing, accompanying the singers singly or jointly as occasion requires.

Being an Indian play, one would naturally expect to see Indian musical instruments, but as it is not practicable to handle them with any degree of skill on a foreign stage, it is recommend-

ed that at least some, especially the Vina, Esraj and Sitar, which are not difficult to procure, should be placed in front of the musical group, in order to create an Oriental atmosphere.

The songs should be set to suitable music.)

PATA.—The conductor is watching the performance with critical eyes.

NILA AND ANILA (sing and dance).

Oh, smiling moon and night so silver-sweet!

With music on the wing,
And song's harmonious ring,
The anklets tinkle on our dancing feet.
From Sitar, Vina and Sarangi's chords
Awaken melodies,
By swift and slow degrees,

With which the Mandira's soft beat accords.

PATA.—Well done, Nila! Excellent Anila! I am sure you will be encored many times and greeted with showers of bouquets.

NILA AND ANILA.—Let us first shower our thanks on you, Madam.

(They both do a few more turns joyfully. The other girls, forgetting their poses, stand up excitedly and applaud, marking time with their feet.)

MUSICIANS.—Bravo! Bravo! our feet are tingling to join in your dance.

PATA.—(severely) Silly girls! Now you have made a mess of the whole thing. Return to your poses again at once!

MUSICIANS.—Beg pardon, Madam. (They revert to their former poses with mock seriousness).

PATA.—Dear Nila and Anila, you have passed the nymph-dance test very well, but there is still the skirt-dancing to go through. Go you both now to the green-room, and change for it. Be quick.

NILA AND ANILA.—Very well, Madam. We shall be ready directly.

(Exit in high spirits).

PATA.—(Scrutinising the musicians) You, Renu, must move away from the centre, and give your place to Chhaya. (They do so).

RENU.—Like this, Madam Pata?

PATA.—Yes, that is better. But now Alo looks a little unsupported. You Phul, and you Chhaya, lean your heads a little more towards her... and you Lata, stand a little further off... just behind Phul and Chhaya. (The girls change positions).

PHUL.—(Smiling) Are you pleased now, Madam Pata?

RENU.—But where am I to go, now Alo has taken my place.

PATA.—Stand near the drum, Renu. You like a big noise, I know. No, no, not quite so close. Don't make a drumstick of yourself. Ah that is better. Yes, just below the palms. Just so! Ah, now you make a perfect picture. (Moves further off to review the setting).

CHHAYA.—(aside to Phul) What a relief! She's satisfied at last!

PHUL.—What a time her husband, the poor Jester, must have!

CHHAYA.—He has... but not with her! (They giggle, Pata returns sharply, and they pull preternaturally solemn faces).

PATA.—(Severely). What's that?

CHHAYA.—(with an air of virtuous gravity) We were but moralising on the fate of man, Madam...

PHUL.—(whispers) Married man, you mean! (Chhaya, with suppressed giggle, hushes her down.)

PATA.—(Looking sharply at them both, as they now gaze at her with wide-open innocent eyes.)

Leave moralising to our lady, the sweet Princess. You have enough to do to remember your positions. Now do you think you can keep that pose?

ALL THE GIRLS.—Yes, Madam. (unconsciously they all fall out of position.)

PATA.—(stamping with impatience) Just look at them! All out of position already! Oh, what am I to do with such a stupid lot of girls!

LATA.—(who with Alo has been standing aside rather wearily, R.)

What are we to do, Madame Pata? We really can't waste the whole day hearing you scold the others?

PATA.—(tartly) And why are you in such a hurry, pray?

LATA.—(she always speaks with a slight drawl) Oh, I don't mind in the least! 'Tis on your head the scourge of Matangini will fall if she comes by with her horrid page and the rehearsal is not yet over...

ALO.—What an ugly creature he is! It makes one shudder to look at him.

RENU.—Just the outer expression of Matangini's ugly mind.

LATA.—That is why she loves and adores him so.

PHUL.—Suppose she suddenly turns up and hears us. What then!

PATA.—(almost as if frightened). I hope she will not be passing by yet. 'Tis not time for the Queen's toilet.

LATA.—The Queen's favourite does not wait for set hours to pour malicious tales about others into our royal mistress's ears!

PATA.—(alarmed) Oh, girl! The palace-walls have ears.

LATA.—I care not who hears me. I am for the Princess!

RENU.—And I!

ALO.—And I!

PHUL.—And I!

PATA.—(horrified, tries to stop them) Hsh! Hsh! It is indeed time to finish our rehearsal. I wonder why the girls are delaying. Ah! here they come.

(Enter Nila and Anila)

LATA.—Lo! Speak of the fairies and they appear! You will live long, dearies.

PATA.—Will you please hold your chattering tongues for a little while girls, and mind your own business. Now be quick.

Sing the final stanza with skirt-dancing.

NILA AND ANILA (sing and dance.)
The choral music and the song's sweet glow
Enthral us with their charms,
Inspire our feet and arms,
Our anklets and our bracelets whisper low.

(As they are all intent on their own business, Matangini, the queen's favourite, with her dwarf-page approaches unseen from up R. C. and stands behind them with a contemptuous smile on her face. The dwarf peeps at the audience and makes faces. He is an awful stammerer, and those unaccustomed to hear him can only follow him with great difficulty. This defect has made him shy of speech and unless absolutely obliged to speak he makes signs like a mute to convey his meaning. Matangini suddenly interrupts, just as the girls are doing their best. The page follows her and stands near the statue.)

MATANGINI. A little flat, Anila. Pata, I wonder you cannot keep them to better time and tune! You have had years and years of experience. (All the girls stop and start, and whispers go round.)

PATA.—(with a reverence) Most noble Lady, Matangini, we did not hear you come.

MATANGINI.—That is obvious. Your lack of respect proclaims the fact!

PATA.—(as if reminded) Girls, Girls! Salute the lady Matangini! (All drop their instruments and hurriedly line up in two rows, with respectfully-folded hands, almost like sentries)

LATA.—Long live her exalted ladyship, Matangini

ALO AND CHHAYA.—Long live her bounteous presence!

RENU AND PHUL.—Long live her gracious Highness.

NILA AND ANILA.—Long live her personified goodness and her most cherished patron-page, (the page laughs with ludicrous frowns).

MATANGINI.—(looking them all over contemptuously). One must needs live long if everyone took their time as you do Pata. How many hours have you been rehearsing? Let us hope her gracious Majesty the Queen will think the result worth those wasted hours, when she hears you to-night.

PATA.—(humbly) Time has flown for us on wings of zeal.

RENU.—We did not realise the hours were long till (with point) your ladyship came along.

PHUL.—(with honey-sweet satire) One word from you, O most high Matangini, is enough to bring on darkness! (all girls make reverential gestures with a touch of irony. Matangini looks at them sharply, but cannot seize on anything to complain of).

MATANGINI.—Really! I am greatly indebted to you Phul for such a pretty compliment.

PHUL.—(Trying to correct the slip) O my lady, what I meant was that you shine forth as a moon in the midst of darkness.

ALO AND CHHAYA.—And our hearts O lady, gladden and swell like the misty vapour when you appear.

NILA AND ANILA.—We look upon you as our patron saint. All our hopes are centred in you only, your ladyship.

MATANGINI.—Honeyed words, girls! Sticky no doubt, but empty as the deserted honey-comb.

RENU.—Empty you say. Madam! They are fuller even than the full moon.

PATA AND LATA.—Our hearts overflow with admiration towards you as the rivers to the ocean.

MATANGINI.—(Pleased in spite of herself.) Indeed! I fathom your meaning. (The girls look at one another, undecided what to say or do next. Nila and Anila dart towards the dwarf, and bowing low, talk to him mostly in whispers, but at times aloud so that the words may reach the ears of Matangini.)

NILA.—O mighty dwarf, we adore and worship you above everybody and everything, except your supreme sovereign mistress.

ANILA.—O you great one in disguise, do you understand us? We want to gain the favour of your all-powerful mistress through you and we promise you plenty of sweets if you deign to grant our prayer.

THE PAGE.—(Excitedly makes ludicrous signs, and forgetting himself, stammers unintelligibly).

I love you, Oh! how I love you?

MATANGINI.—(Laughing aloud.) Bravo, my boy, bravo. (The dwarf, suddenly remembering himself, checks his buoyancy and stands mute. Leaving the page alone, Nila and Anila join the other girls who, seeing Matangini in good spirits, feel relieved and join good-humouredly in the laugh, when Renu plucks up courage and comes forward.)

RENU.—Your kind encouragement makes us overbold, gracious lady. May I beg your Highness to remember my little petition about—

PHUL.—(coming down and speaking quickly) Lady Matangini, that little prayer of mine—

CHHAYA.—(hastening forward and talking, down both the others.) May it please your bounteous presence—

MATANGINI.—(crossly). Stop! Stop! You have delayed me enough with your silly compliments. I can hear no petition! None at all! (makes as if to move on, slowly crossing the stage).

PHUL.—(whispers to Renu and Chhaya) Begin with the presents, girls. Soft words butter no parsnips!

PATA.—(getting in front of the others) Your Highness, I have brought this necklace as an humble offering. My husband, the King's Jester, is dreaming day and night, sweet lady, of your bounteous kindness, on which alone depend his lifelong hope and ambition. Oh, most kind lady, have mercy on him! He has spent hours composing a jest on your ladyship.

MATANGINI.—(sharply) A jest on me?

PATA.—(whom all the girls nudge to show that she has made a slip) A jest for you on your ladyship's enemies, on all who do not appreciate the wondrous graces of your ladyship as my man, the poor Jester, and I do! (Pata, with comic servility, holds out the necklace. But for Matangini, pretending scorn, yet really attracted. The other girls play up, but for them all, when Matangini isn't looking.)

PHUL.—(who has been making faces, is almost caught as Matangini turns suddenly, and instantly turns it off by saying with exaggerated respect and admiration).

Lo, the pearls which were so long moping on an ape, (nudges Pata, who looks indignant but doesn't say anything) now come out in their true splendour and beautify the beautiful!

MATANGINI.—(smiling sourly, takes the necklace). I commit myself to nothing, Pata, but—it would be a shame for these poor pearls to go

back to the APE! THEY are not to blame! (Pata is annoyed, and the girls make faces, when Phul pushes Renu forward with her gift)

RENU.—My brother longs for the post of Aide-de-camp to the king. I can but offer this unworthy gift. (offers a hair-ornament.)

PATA.—(grasping the opportunity to retaliate.) But your head ornament, my dear friend, is not even good enough to adorn her feet.

MATANGINI.—(Taking the present disparagingly) It is not, indeed! But I will take it, to keep you from the snare of such frivolities. (Renu makes faces and Chhaya comes forward).

CHHAYA.—I beg to offer these wristlets for your kind acceptance. My uncle the court-jeweller depends upon your favour and—

MATANGINI.—(Interrupting and taking wristlets. Ah! he shall have it! Your prayers are worthy to be granted!

NILA AND ANILA.—(With ironical exaggeration) You hear that, girls! Is not our lady Matangini a personified she-ocean of kindness!

ALL.—(with ironical exaggeration) She is, indeed! (A slight sound of voices heard off R. Taru a poor girl enters hurriedly, as if rather forcing her way in).

TARU.—No, no! I must see her! I must—(seeing Matangini, she runs to her and prostrates herself) Oh, gracious lady! Wondrous Matangini!

MATANGINI.—(wonderingly) Who is this?

TARU.—I have come to you with high hopes, O Madam! To you I look for the release of my father! He is in prison, where he will die of his wounds. Oh, tell the Queen that he is in no way guilty. (stops, for she sees that Matangini isn't even pretending to listen, but is admiring her new jewels and spreading out her dress etc. (In a tone of despair the poor girl says) She does not hear me! and my father will die!

PHUL.—(bending over her whispers) Have you brought no presents, girl? Without them your prayers are vain!

TARU.—Alas, what presents can I bring? We have lost our all (sobs). These two poor bangles (showing them on her wrists) are all I have.

PHUL.—Little enough, but better than nothing, try! (Renu and Chhaya encourage the poor girl, who takes the bangles from her wrists and as Matangini turns her way again, offers them, kneeling).

TARU.—Oh reverend Madam, I lay these two poor bangles at your feet, and vow sincere and heartfelt gratitude.

MATANGINI.—(glancing down at the bangles contemptuously and interrupting sharply, feeling the bangles with her toes). Worthless stuff! No lustre! They look to me like brass. And so light too; hollow!

PHUL.—(pleadingly.) Madam, She offers you her all!

MATANGINI.—Insufferable impudence to offer such a present! (turns away, but the poor girl clings to her skirts.)

TARU.—O, Madam! hear me. My father will die—he will die—

MATANGINI.—(cutting her short) Such beggars are better dead! (turns away, and as the poor girl still clings, shakes her off angrily) Hands off! I am not the Princess Kalyani! The refuge of all the tag, rag and bobtail of the kingdom! (as the woman still clings to her feet, lying prostrate on the ground) Let go my feet! Go to the Princess, woman. She likes to have her heart melted with tears and moans and the contagious touch of unclean hands. Fough! Let me go! (tears her drapery from the woman's grasp, and sweeps out angrily. L. The mute page follows behind making faces to all in turn. The girl lies on the floor sobbing, then slowly rises)

PHUL.—(watching her compassionately) Poor girl, what a shame!

CHHAYA.—The Princess would never do so!

TARU.—(catching these words as she rises) The Princess! Princess Kalyani! Go to her, she said. And so I will. She will not turn from me, poor though I be—(sobs) I'll go to the Princess Kalyani. (goes out sobbing.)

PATA.—(not unkindly) Yet another beggar foisting herself on the King's daughter!

RENU.—Shut out from the light of her father's countenance by this present Queen, who hates her, our gentle Princess feeds her longing heart on the grateful love of those she succours.

CHHAYA.—Would that her brother had lived to keep her company!

PATA.—Poor, poor young prince! To die so young—a tender babe—

PHUL.—(significantly) Given over at his mother's death to the care of—Matangini!

PATA.—(quickly and nervously). Don't rake up old tales, girl! Our young prince has been dead some seventeen years.

NILA.—And now our sweet Princess is old enough to have babes of her own—

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RENU.—Will she marry the Prince of Arungiri, think you?

ANILA.—There are rumours of the match—

PATA.—(excited at the prospect of a wedding). My husband, the Jester, is preparing merry jests for the wedding. New ones! Brand new! They have not been used since our king's wedding to his present Queen, our Kalyani's step-mother.

PHUL (laughing)—Jests, say you? The best jest to my thinking is how you can believe the Queen would ever permit such a wedding!

RENU. (surprised).—But Phul, if the King arranges—

PHUL.—The Queen—and Matangini, will disarrange. Know you not that?

CHHAYA.—There will be no peace for this kingdom till that witch, Matangini, leaves it for ever.

PATA.—(highly amused) I heartily echo your pious wish.

All (excited and laughing) Amen! Amen!

RENU.—(quickly) I vow I shall shower sweets on the children in the name of the God Hari.

LATA.—I vow the family gods a feast of fruit.

ALO.—The goddess Kali shall have a goat.

CHHAYA.—And I will gratify the god Shiva with an offering of Bel-leaves.

PATA.—I will shower rose petals on you all, dears when Sugandha comes.

PHUL.—(Laughing) Strike up the funeral march! (they dance with delight, but in a sudden pause a sweet voice is heard singing off, they turn and look off up R. C.)

SUGANDHA.—(heard singing off).

Thou bride o' the sun, oh stately flower,

Thou lovely queen of noon-day hour,

An idle lisper

In thine ears I'll whisper---

ALO.—(softly) 'Tis Sugandha singing. She comes with flowers for the Queen's toilet.

SUGANDHA.—(a charming girl carrying two flower-baskets a big one filled with fresh flowers, and a small one with leaves and ferns hiding choice blossoms underneath, appears up at back, singing)

Oh, sunflower, say, what wounded pride

Or causeless coyness makes thee hide

In gold-hued raiment's art

The perfume of thy heart?

Girls (go up surrounding her) Sugandha! Sugandha!

SUGANDHA.—(singing)

The flaunting lotus floats and swings

The laughing rose her perfume flings,

Lover-wise, the bee doth come

In their ears soft lays to hum;

For whom all day dost wistful sigh

So sad and pensive gazing high,

Before the day is done?

Why dost thou droop thy face

Oh, slighted, loveless one,

Oh, flower of queenly grace?

PHUL.—Slighted and loveless? Girls, Sugandha sings of our Princess.

SUGANDHA.—(places the big basket on the ground and takes out a garland from underneath the leaves of the smaller one.) This garland is for our Princess. See, I have made it of all the most beautiful flowers in the garden.

PATA.—(as all the girls admire the garland.) But what will the Queen say, Sugandha? If Matangini sees that garland—

SUGANDHA.—She shall not, I will keep it again in its hiding place before she comes.

RENU.—Why is not Madhugandha with you, Sugandha?

SUGANDHA.—She went out to find a lotus ages ago.

ALO AND LATA.—(who were strolling up C) Here she comes. Here is Madhugandha!

PHUL.—She has found her lotus!

MADHUGANDHA.—(rather breathless, enters R. C. with lotus) If you only know what a search I had for it! It is not the lotus-season.

PATA.—Then where did you find it?

MADHUGANDHA.—I think it bloomed out of season on purpose, eager to be sacrificed for our Princess's, pleasure!

PHUL.—And you, my dear, seem to be blossoming into a poet! But I would hide that lotus in Sugandha's basket.

SUGANDHA.—(taking the lotus hides it in the basket) Yes, if that poisonous parasite once catches sight of it, good-bye to all chance of the Princess getting it!

CHHAYA.—(running C from down L.)—Quick, quick—there's a tinkling of anklets. Matangini is coming! Stand to attention! (all the girls stand to attention, waiting for Matangini to appear, when Hashi, the Princess's pretty maid, comes in down L. instead).

Girls (bowing so that they don't see who it is). Long live your ladyship. A thousand blessings on your ladyship!

HASHI.—(standing and laughing at them) Well, you do know how to receive people, I must say!

PHUL.—(recovering her upright position) Good Heavens! It's only Hashi!

MADHUGANDHA.—Thank goodness! We were half-dead with fright.

RENU.—We thought it was that odious scare-crow coming!

SUGANDHA.—(takes out the garland again). This garland, Hashi, is for the Princess.

HASHI.—(admiringly, taking the garland. How grand! beautifully done.

MADHUGANDHA.—(taking out the lotus) And this lotus too. Give it to our princess with our love and salutations. I only got it after a pretty long search.

PHUL.—Better be quick, Hashi. The sunset pipes are announcing the time of the Queen's robing. Matangini may be here at any moment.

PATA.—It will be a serious matter if she sees you with these flowers!

HASHI.—She won't scare me out of my life.

SUGANDHA.—(seriously). It might mean death to us, if not to you.

HASHI.—Yet the ungrateful wretch was brought up by our Princess's mother, our own dear Queen, but no sooner was her benefactress dead, than she was professing undying devotion to the new Queen!

MADHUGANDHA.—When Rahu is king, Ketu must be his minister.

HASHI.—But she need not back the Queen in her hatred of our Princess!

PHUL.—How green you are, Hashi! Don't you know that her interests lie in echoing the Queen in all her whims? Else where would she be!

MADHUGANDHA.—Has she no gratitude for the late Queen, who did so much for her?

HASHI.—There are two recognised ways of repaying kindness as the saying is. One is gratitude, the other enmity; and she has chosen the way of enmity towards her daughter.

SUGANDHA.—Oh! don't stop to talk, Hashi, but go at once.

RENU.—Yes, yes, be quick.

PHUL.—(Who is watching off down L) She is coming Hashi! Hide them inside the basket.

SUGANDHA.—Hurry up, Hashi, here's the basket.

HASHI.—(losing her head, instead of hiding them places them on the top and runs to each exit and turns back.)

Which way shall I go? This way? No,—this,—Oh—

PHUL.—(quickly and warningly) Too late. (Phul slips back to a place behind Pata as Matangini enters from down L, this time without her page. Hashi, trying to get away from her back, but Matangini, advancing on the girl pushes her round by the shoulder and cruelly enjoys her confusion.)

Matangini.—Why it's Hashi, the smiling beauty! Such is the meaning of her name, but I wonder if anyone has ever seen her smile?

HASHI.—Let me go, please, I must go at once.

MATANGINI.—(same bus, of turning her round to make the girl face her) What a basketful of flowers! And a garland, too! Taking them to the Princess, I suppose? Now I see why our Queen never gets a decent bloom.

SUGANDHA.—(frightened, places the big basket before Matangini) Here is the basket for the Queen, Madam, filled with garlands and ornaments woven with the best flowers, and these faded ones were meant for Pata, but Hashi took them from me.

MATANGINI.—(sneeringly) Best flowers, indeed, and does that garland in Hashi's basket happen to be made with the worst flowers? (kicks the basket away from her)

SUGANDHA.—We did not make that garland. She, she brought it to show us.

MATANGINI.—And you didn't find that lotus either, I suppose?

SUGANDHA.—Oh, no, your Ladyship!

MADHUGANDHA.—On the contrary, we have been telling her to give it to us for the Queen. A lotus out of season, who but our Queen is worthy to wear it?

SUGANDHA.—(playing up) Do give us the lotus, Hashi, There's a dear girl.—

HASHI.—Why should I? You do not think I am so deceitful as to desert her to whose kindness I owe my life, just because there is money in ingratitude?

MATANGINI (furious)—You insolent!—

HASHI (opening wide eyes).—Insolent, your ladyship? For professing myself grateful? Now had you said—unfashionable—

MATANGINI (furious)—Impudent hussy! Be off, I say!

HASHI.—Why? Is this hall yours, or perchance your father's?

MATANGINI.—You owl-eyed mix, you dare not assert that it belongs to *your* father!

HASHI.—To my Princess's father!

MATANGINI.—Flea-faced fool, I tell you it belongs to my Queen, My Queen, I say.....

HASHI.—(about to retreat, over her shoulder). I am not claiming her!

MATANGINI.—(frenzied, rushes after her) You shall not take those flowers away, just let me see you try it! (But Hashi moves quickly aside just as she is about to snatch the basket. It ends in a struggle).

HASHI.—(as she manoeuvres to keep the basket just out of reach) Take care, don't touch those flowers.

MATANGINI.—(breathless with the struggle) Girls, Sugandha, take that basket from her this very minute.

HASHI.—I should like to see them try!

SUGANDHA.—Hashi, why make all this fuss? Give up the flowers.

HASHI.—Never! she can't hang me. (slips further away up stage.)

MATANGINI.—(too breathless to follow, shakes her fist at her menacingly).

Hang you? I'll have you stuck on a spike!

HASHI.—You shan't have these flowers! (waves basket triumphantly)

MATANGINI.—(with fierce malignity). I must get them, and your mother and little sister shall pay for this impertinence. I, Matangini, will see to it. Doves shall roost on the ruins of your house and desolation walk in your path.

(Exit Matangini. Hashi stands a moment, white and frightened, then lifts basket and pretends indifference).

HASHI.—I don't care! She didn't get the flowers! (about to go off, but though she keeps a brave face her steps falter a little, when the Page enters stridently, and walking up to Hashi, makes as if to snatch away the flowers. Hashi suspicious of his movements is on her guard, and holds them out of his reach). O you beauty of a monkey, these flowers are quite unfit to adorn your handsome person, so I shall present you with a choice thing which will make you look princely. Sugandha, do fetch him a plantain, we shall enjoy seeing his pleasure in eating it! (Hashi, mockingly imitating the sound of a monkey, runs off. The dwarf, feeling insulted, makes ludicrous frowns and rushes off furious.)

SUGANDHA.—(picks up the scattered flowers, and places them in the basket, and realising the situation is looking very serious).

Oh, perdition! Now Hashi is in for it. Nothing is impossible to that monster!

MADHUGANDHA.—When kings fight, poor men pay with their blood!

PHUL.—(recovering herself.) Never mind sisters, let us laugh away all sorrow.

RENU.—(shaking her head sadly). As the copy-books tell us Phul, laughter is followed by tears.

CHAYYA.—Or as the preachers preach, the child of to-day is the old man of to-morrow.

PATA.—(with some dignity, befitting her greater age) It is no quarrel of ours, girls. Stop this nonsense. Sweets should be served at the end, so let us finish up with zipping.

MADHUGANDHA.—Adorning ourselves with these garlands, let us have a fairy dance.

SUGANDHA (sings):

I am but a tiny flower,
O ye winds of Heaven that blow,
Blow ye high or blow ye low,
Oh ye mist and cloud and rain,
Let my prayer be not in vain.
Sprinkle me with many a shower,
I am but a tiny flower.

MADHUGANDHA

Tinkle, tinkle, ting-a-ling,
I am but a tiny flower,
Life's a moment or an hour,
Let me draw delight with breath,
Let me die a happy death,
Let me laugh and let me sing.

(All the girls sing while NILA AND ANILA dance.)

We are all but tiny flowers,
O ye sun and moon and star,
Gods that rule us from afar,
All our griefs and all our joys,
Are they nothing but your toys?
What a maze this world of ours!
We are all but tiny flowers.

(All join in the dancing and singing).

Tinkle, tinkle, ting-a-ling,
Life is but a magic game,
Tragic, comic, all the same,
Life is but a game of chance,
Let us turn it to a dance.
Let us laugh and let us sing,
Tinkle, tinkle, ting-a-ling.

(Holding garlands and flowers, they dance out as the scene grows dark.)

(To be continued.)



RAJA SIR DINKAR RAO

HIS ANCESTRY

THE ancestors of Sir Dinkar Rao the illustrious statesman of Gwalior lived in a village called Devarukh in the Ratnagiri District of the Bombay Presidency. Of this village Vishvanath Hari was the Khot or Zamindar. Vishvanath had three sons, Hari, Ramchandra and Bhaskar. Bhaskarpant's son Timaji was favoured by the fates and so found opportunities to make a fortune as well as a name for himself and his family. About the year 1745 Timaji found an entrance into the arena of politics at Satara, the capital of the Mahratta Empire. Step by step he rose in the estimation of his superiors and attracted the attention of the Chatrapati, the King of the Mahrattas. The royal favour ensured by an honest and energetic performance of duties, secured for Timaji considerable advantages, pecuniary as well as official. Thus this family emerged out of comparative obscurity. Success followed success and at last the family attained a place in the official circle of the Mahratta Empire. Of Timajipant Rajwade's sons, Ramrao and Balvantrao, the former followed in the footsteps of his worthy father and performed the state functions assigned to him with credit. Ram Rao had four sons and of these the eldest Dinkar Rao succeeded his father in the hereditary office of Rajwade.

HIS EARLY DAYS

Dinkar Rao was born at Dewrukha on the 20th of December 1819. On account of the anarchy and chaos preceding the abdication of the Peshwa his family along with many

others was reduced to straitened circumstances and consequently his education could not be much attended to. After Raghoba's entrance into the Gwalior service, he brought his family from the Deccan. Young Dinkar Rao was then but eight years old. Here Dinkar Rao picked up a little knowledge of Persian and finance along with Marathi. At fifteen his career as a student terminated and he embarked on his official career.

Dinkar Rao entered the service of Maharaj Scindia at the age of sixteen under the auspices of Bhausahab Potnis. As Secretary to this influential officer of the Scindia's Court, the young man had many opportunities of measuring the power of the different parties in the state and of acquiring an intimate acquaintance with the state affairs. In this position Dinkar Rao continued to remain for a long time. Day by day his ability in the discharge of his official duties attracted the attention of the other members of the Gwalior Durbar and this circumstance stood him in good stead afterwards.

During the troublous period, 1800-1852, it was not always possible for a man of mere ability and integrity to rise and come to the front in the arena of native politics. Dinkar Rao was then the ablest man in Gwalior. Good fortune favoured him also. There were at this time sympathetic officers of the type of Shakespeare and Malcolm who were always ready and eager to appreciate native talent and merit. Dinkar Rao had caught the eye of Shakespeare and Malcolm. Major Shakespeare was now promoted to the A. G. G. ship at Indore and Major Malcolm

* Drawn largely from an excellent biographical memoir by Mr. M. W. Burway of Indore,

had succeeded him at Gwalior. Before relinquishing the charge of the Gwalior Residency the Major had left on record his high opinion regarding Dinkar Rao's honesty and ability and the sound work he had done in Tawarghar.

INTERNAL FEUDS

The most difficult problem that lies before the reader of Dinkar Rao's life for solution is his elevation from the Subhanship of Amba to the Premier-ship of Gwalior, one of the most powerful States in India. While on the one hand the ability, integrity and assiduity of Dinkar Rao created a favourable impression about him in the minds of Sir Richmond Shakespeare and Colonel Malcolm, on the other, the chaos and confusion, which had been prevailing in the Gwalior administration since a long time and which had now assumed a most serious and chronic form, served a great deal to persuade the British Government to put at the head of the administration an officer of the state thoroughly honest and familiar with the administrative work rather than a big sardar sufficiently powerful to do mischief and so sufficiently disqualified for the position.

Sir Richmond was long ago raised to the post of A. G. G. for C. I. and had left a very high opinion on record about Dinkar Rao's enlightened and large-minded views, his honesty and administrative capacity of which there was a living proof in the District of Tawarghar. His successor at Gwalior, Colonel Malcolm, bore even a higher testimony to Dinkar Rao's ability. Consequently, there remained no doubt as to the choice of a capable Dewan.

HIS DEWANSHIP

A grand Durbar was held at Gwalior early in the spring of 1852. Prior to this, Dinkar Rao was summoned from Ambah by Colonel Malcolm with the cordial approval of Sir Richmond Shakespeare. In the presence of all the Durbarees and Sirdars, Colonel Malcolm intimated to the assembly the determination of the British Government to appoint Dinkar Rao as Dewan of Gwalior. Dewan Dinkar Rao, soon after the assumption of the high office, embarked upon the onerous task of introducing a systematic and happy civil administration into the state.

The difficulties that beset the path of Dinkar Rao in the administration of the state were of a very severe nature. There were stubborn enemies—open and secret. The Maharajah was a minor. The Sardars were powerful and generally opposed to any curtailment of the tortuous absolutism they enjoyed. The official circle was permeated with a self-seeking tendency and any the least encroachment on their power was tantamount to courting a serious danger. There were, to all intents and purposes, no well-founded laws and so a systematic administration was conspicuous by its absence. Men too, who could be trained to the new order of things, were to be found with difficulty in the state. Much less could then the new system which the Dewan was to introduce be understood and appreciated or supported by the existing batch of officers. The greatest difficulty, however, lay not in the incompetency but in the intentional and systematic attempts of the Gwalior Officialdom to hinder the Dewan in any reforms he

might think of introducing. Of these adverse circumstances the Dewan was not unaware. He foresaw such difficulties but they served only to enhance his determination to pursue his task.

THE REVENUE ADMINISTRATION

The Dewan directed his attention first to the Revenue Department with great zeal. He brought about radical changes in the whole Department. The whole state was divided into three divisions, Malwa, Esagar and Gwalior, for administrative purposes. Each division he placed under a Sir Soobha (Commissioner). Under him were Soobhas or Collectors of Districts (zillas.) Each Soobha had under him the Kamasdars (Tahsildars or Mamlatdars) and Naib Soobhas and so on. A Revenue Code was prepared for the guidance of the Revenue officers and work was enjoined to be carried on strictly in accordance with the rules and regulations contained therein.

The Districts (the zillas,) upto this time, were given to Ijardars (Farmers of Revenue) for a fixed sum to be annually paid by the Ijardars to the Durbar. The new Dewan destroyed this pernicious system, root and branch, and introduced a more or less Ryatwari system. Leases were distributed to the Rayat, fixing the amount of assessment they were to pay to the state, and the period for which these leases were to continue was a long one, say, from 25 to 30 years.

JUDICIAL REFORMS

The regular Judicial administration of the state, like the Revenue, owes its existence to this Dewan. The Sudder Adalat at Gwalior began its systematic work under his auspices. The Chief Justice or the Judge

of the Sudder Adalat, the Naib Sir Soobha Foujdari, and the Naib Sir Soobha Dewani, Naib Soobhas Foujdari and Dewani, and the Munsifs had their respective duties clearly defined, and for their guidance there were rules and regulations embodied in a Judicial Code. The salaries of the Judicial officers were as liberal as those of the Revenue officers.

OTHER REFORMS

Schools were, founded at his instance in every important town in the Maharajah's dominions.

With a view to ensure the security of property and to suppress crime, an efficient Police Department was created. Gangs of robbers and Thugs, who infested the trunk roads, were brought to book.

All servants of the state received their pay regularly—a reform very praiseworthy and tending greatly to official purity and a conscientious discharge of official duties. He resolved to bring the prevailing extravagance under control. His chief object was to make the expenditure consistent with the income of the state. He effected this by reducing wholesale the scale of expenditure and with a praiseworthy spirit of fairness reduced his own salary to Rupees 2,000, though the Dewan usually received more than double that amount.

Thus in less than five years Dinkar Rao had changed the whole aspect of affairs. It was a change from a violent misrule to a reformed and enlightened regime of peace and order. The whole country was settled amidst the beginning of an era of peace and prosperity. The greatest boon, Dewan Dinkar Rao conferred, was on the class of

cultivators and the Zamindars. For, none were so much oppressed, none suffered so severely during the past mal-administrations as did the Gwalior peasants.

In the beginning of the year 1857 an event, which was then considered to be of great political significance took place, viz., the visit of Maharajah Scindia to Calcutta in company with the Resident Major Macpherson. Maharajah Jayaji Rao left Calcutta exceedingly pleased with the hearty and generous hospitality of the kindhearted Lord Canning. A close intimacy existed between the Maharajah and Lord Canning throughout the incumbency of the latter, and it was only owing to this fact coupled with the influence of Dewan Sir Dinkar Rao, that Scindia remained steadfastly loyal to the British rule in India in the fateful year 1857-58.

THE GREAT INDIAN MUTINY

The name of Dewan Dinkar Rao is so inseparably connected with the Indian Rebellion or Mutiny of 1857, that we must notice that most important and terrible event in some detail. The reasons for our doing this are various. Gwalior, under the control of the Dewan, played the most conspicuous part in quelling the Rebellion. Every one of the Historians of the Sepoys' Revolt is certainly of opinion that had Dinkar Rao and his master, the young Maharajah Scindia, been less zealous in the opportune help they rendered to the Government, the British Indian Empire would have had to face almost insurmountable dangers and difficulties.

The great Rebellion of which so much had been said and in which Jayaji Rao and Dinkar Rao took such a conspicuously loyal part first broke out at Meerut and

spread like wild fire into the remotest parts of India. The Lieutenant-Governor of the North-Western Provinces and Oudh, which were the centre of the calamity and the rallying place of all the disaffected but brave soldiers, had to bear the brunt of the whole action. Mr. Colvin was in imminent danger. Maharajah Jayaji Rao and Dinkar Rao, on hearing of Mr. Colvin's distress, at once sent the fine body-guard of Scindia to the assistance of the Lieutenant-Governor at Agra. Jayaji Rao and Dinkar Rao also succeeded by various artifices in retaining in a state of inaction the over-whelming number of soldiers, now quite ready and impatient to join the ranks and thus to augment the strength of the mutineers whose power had already become very formidable. It was at this time that both the Maharajah and the Dewan were able to save the several hundreds of British soldiers and officers and their families who found little or no shelter in the British territory adjoining the Gwalior dominions. Several officers and ladies were concealed in the cellars of the Palace of His Highness and their lives were kept secure from the danger of the revengeful gaze of the wild mutineers. Gwalior is therefore called "The Friendly Haven" to which helpless British officers and ladies came running with sanguine hopes of shelter throughout the continuance of the Rebellion.

With regard to the part played by Scindia and Dinkar Rao in the mutiny, Colonel Malleon, C.S.I., author of the 'Indian Mutiny,' and of 'The Native Princes and their States' etc. bears the following testimony: "Had the ablest member of the Council of India been at his ears, he could not

have inspired him with counsels more calculated to prove beneficial to the British cause than those which he (Jayaji Rao) and his minister Dinkar Rao with the instinct of truly loyal nature, followed of their own free will."

BRITISH GRATITUDE TO SCINDIA

Henceforth the Gwalior Durbar had not much to do with the mutiny. At least they had no direct connection with the transactions connected with it after the re-installation of the Maharajah on the 19th of June 1858, though the final overthrow of the mutinous chiefs and soldiers had not been accomplished for a long time after that date. When the rebellion had been completely quelled and order was restored in the disaffected districts, Lord Canning left Calcutta for a grand tour with the object of inspiring still greater confidence in the minds of the Native Sovereigns and securing their complete good-will, which had been of so invaluable service in the disastrous times. In the Grand Durbar held on the 30th of November 1859, His Excellency took advantage of the opportunity by expressing on behalf of the Sovereign, his warmest feelings of gratitude to the Maharajah Scindia for the beneficial measures adopted by His Highness for saving the British Empire in India, as well as for His Highness's kindness and hospitality to the helpless ladies and officers, who had flocked for shelter to his palace. His Excellency bestowed an appropriate meed of panegyric on the illustrious statesman Rajah Dinkar Rao, who not only had helped the British Government in saving their Empire but had saved Gwalior from the greatest danger that could ever befall it. In recognition of the eminent

services performed in 1857, His Excellency conferred on the worthy Dewan a Jhageer of 5,000 rupees per annum. This reward is certainly but a meagre recognition of the Dewan's valuable exertions. The Maharajah, however, made up the insufficiency of the reward by conferring on the Dewan a splendid Jhageer, yielding a net revenue of 60,000 rupees a year.

HIS RESIGNATION

It is not to be supposed that the action of the Dewan could be left unchallenged. Already a "microscopic minority" now almost extinct had poured forth a torrent of sharp vituperation on the conduct of Maharajah Jayaji Rao Scindia and Rajah Sir Dinkar Rao during the Mutiny. They believed that a very suitable opportunity had arrived in 1857 for asserting independence and founding a native rule in India, and they condemned Jayaji Rao and Dinkar Rao. No reasonable and farsighted man can say that the Maharajah and his able Minister erred in any way. The path that they pursued, as we have already pointed out was thoroughly free from reproach. There was, however, only one plan which would have been of great utility in avoiding the terrible bloodshed that took place and in ensuring the peace and safety of the North Indian Provinces at less cost as well as in silencing the clamours of the discontented parties. These men painted Dinkar Rao in as black a colour as they could. For a long time these sinister attempts were not attended to. But the greater the disregard of the Maharajah to these men's counsels, the stronger became their determination to devise new methods for destroying the Minister's influence. Every art was used. The Maha-

raja, a proud Mahratta Prince in the prime of his youth, was even told to his face that the Dewan was the real master and the Maharajah a mere puppet in his hands. These frequent attempts, repeated every now and then and by every possible means, began ultimately to gain ground. The Maharajah endeavoured to check the minister's powers unreasonably or to put other harassing conditions upon the performance of his official duties. For some time such a state of tension continued between the august master and the honest minister. At last, however, the crisis came. The misunderstanding between the Maharajah and the Dewan deepened day by day, and at last the latter openly spoke of resigning. Often the Resident would interfere in the matter and bring about a reconciliation, for the Resident well knew that the state required the guiding hand of such a Minister for a time at least. But the poison, poured into the Maharajah's ears, was such as to be above all cure. In high wrath His Highness left Gwalior for Sipri, 30 kos from the capital, saying "Either Dinkar Rao or I would rule in Gwalior." The Dewan at once proceeded to the Maharajah's camp. Though His Highness was in high wrath, the Dewan ushered himself into the royal presence and tendered the resignation of his office, enhancing the effect of such a timely and well-suited action by an opportune speech of a few sentences, couched in the most appropriate terms. The Maharajah was a little appeased. His Highness even went to the length of saying that such a hasty resignation was not required. But the Dewan's mind was made up. His decision was the outcome of deep thought, and once made up

it was never to be withdrawn. After presenting his resignation, the Dewan returned to Gwalior and related to the Resident the account of his trip and the details of his resignation.

The great Jayaji Rao ever afterwards entertained a sincere regard for his faithful Dewan whose services he frequently utilised in effecting the settlement of intricate questions connected with his State. The Dewan whose fame had already spread far and wide, was at no distant date prevailed upon in spite of himself, to tender his weighty advice in a more exalted position of public utility in the Supreme Council at Calcutta.

IN THE SUPREME COUNCIL

Lord Canning who knew perfectly well the high value of Sir Dinkar Rao as an administrator, was sorry to hear of the Dewan's undeserved treatment and could not allow the great Dewan to remain without any public appreciation of his great talents. He therefore, offered him a seat in the Supreme Council, an honour then enjoyed only by ruling sovereigns. Rao Rajah Dinkar Rao took his seat in the Supreme Council along with the Maharajah of Patiala and Maharajah Deo Narayan Sing of Benares in 1862. We would only briefly show the amount and nature of the work performed by the Rao Rajah in the Council at Calcutta. As a well-wisher and friend of the Indian Princes, he had to undertake the supervision and reconstruction of the administrative machineries of several important Native States. He was known all over India as an eminent administrator and his fame as such compelled him to yield to the urgent pressure which was brought to bear on him by the Maharajahs

of Dewas, Rewah and Dholepore, in whose affairs he had to interfere. The urgent appeals of these Maharajahs were more or less seconded by those of the political officers accredited to their courts, and to shirk from such a duty would have been improper, at least against the etiquette which prevails in the aristocratic circle in India.

HIS SERVICES TO BARODA STATE

We now pass on to consider Sir Dinkar's connection with Baroda. In 1863 Malhar Rao Maharajah had, it is alleged, attempted to poison his elder brother, the ruling Gaekwad Khandeo Rao Maharajah, who, coming to know somehow of the criminal intention, placed Malhar Rao in custody at Padra. After the death of Khandeo Rao, the British Political Resident, accredited to the Baroda Durbar, released Malhar Rao and placed him on the Gaekwar Musnad. This Prince had little or no aptitude for turning out a good ruler. Although there must be some exaggeration in the reports spread about Malhar Rao, it is recognised on all hands that Malhar Rao was a lewd Prince of no competency. Sir Lewis Pelly issued a proclamation announcing that there existed a strong suspicion about Malhar Rao Maharajah's attempt to poison Colonel Phayre, that the charge would be gone into before a High Commission and that the Mahratta rule would be continued in Baroda irrespective of the result of the enquiry.

Sir Dinkar Rao was one of the members of the Commission and to him is due, the credit of having saved the Prince from the charge of a heinous crime. Though Malhar Rao was weak, he was not, it is alleged, wicked nor had he made for himself a great

name for wanton cruelty. Yet the Prince's danger was not gone. A proclamation announced to the whole of India that Malhar Rao was to be deposed for misrule (on the 19th of April) and deported to Madras by a special train where the unfortunate Gaekwar died on the 20th of July 1882.

FURTHER HONOURS

Honours naturally came thick on Sir Dinkar Rao. In 1875 H. R. H. The Prince of Wales paid a prolonged visit to India. It was at Agra that H. R. H. received Sir Dinkar Rao with every mark of courtesy and kindness. The interview between the Prince and Sir Dinkar Rao lasted for a long time and H. R. H. showed to the Veteran Minister every mark of royal appreciation of the eminent statesman's conspicuous services to the Indian Empire. The Prince of Wales presented a large book, Louis Rousset's 'Indian Princes' with the following inscription on it,—“To His Excellency Rajah Sir Dinkar Rao with the kind regards of Albert Edward.”

The imperial assemblage at Delhi took place in the cold season of 1877. On such an occasion Sir Dinkar Rao, it need scarcely be mentioned, was duly invited. Rao Rajah Dinkar Rao received the great title of Musheer-i-Khas Bahadur as a personal distinction, though afterwards this title was made hereditary along with that of Rao Rajah during the regime of Lord Ripon.

MORE SERVICES TO SCINDIA

Maharajah Jayaji Rao Scindia had adopted a child in 1865 and named him Ranoji Rao. This child turned out very mischievous and signalised his short-lived career as heir-

apparent of the Gwalior Raj by taking part in plots and intrigues against his sovereign and father, Maharajah Jayaji Rao. Sir Dinkar Rao's services were availed of by the Maharajah and the adoption was cancelled after a great deal of trouble, mental as well as physical. This event proves conclusively that the Maharajah had every confidence in his late Minister.

The rendition of the Gwalior fort took place in 1885. The Maharajah had expressed a strong desire to get back the Fortress at any cost. Sir Dinkar Rao was entrusted with the task of having this ambition fulfilled. Through the aid of this illustrious statesman as well as the unswerving loyalty of the Gwalior State, this desire of the Maharajah was duly fulfilled during the Viceroyalty of Lord Dufferin who visited Gwalior in 1885, and personally told H. H. that the Government of India were glad to meet with the wishes of the Gwalior Durbar in this respect.

The last appearance of Sir Dinkar Rao in Gwalior was in the December of 1894, when H. H. Madho Rao Saheb Scindia was invested with powers of administering the State. Sir Dinkar Rao was given a special seat of honour in the grand Durbar held on that auspicious occasion. Now and again the British Government also honoured him with special marks of appreciation. Thus his last days were spent amidst the peace of his home surrounded by his two sons (who also rose to distinction in the service of Gwalior) and a large host of relatives. Wealth and fame were his and the love and respect of a whole generation of his countrymen. On the 2nd January 1896 in his 77th year, Sir Dinkar

Rao died peacefully in his residence at Allahabad.

HIS CHARACTER

Sir Dinkar Rao was the last of that illustrious trio, which has been so prominently identified with having saved the British Empire in India. He wielded a boundless influence with the Government of India and the Indian Princes. There were only two other Premiers, Maharajah Jang Bahadur and Sir Salar Jang that enjoyed such a position, along with Sir Dinkar Rao. But even to these two great men Sir Dinkar Rao was superior in one respect at least. In intellectual attainments and administrative ability, Dinkar Rao outshone Maharajah Jang Bahadur and Sir Salar Jang, though of course in all other respects, these three great Premiers were equal.

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The Story of My Experiments with Truth 513

By MAHATMA GANDHI

In this Number we reproduce another instalment of Mr. Gandhi's Autobiography which we are publishing since March. Mr. Gandhi gives an account of his first experiences in S. Africa in these pages. [Ed. J. R.]

PART II. CHAPTER VII.

SAMPLES OF EXPERIENCES

THE Port of Natal is Durban, also known as Port Natal. Abdulla Seth was there to receive me. As the ship arrived at the quay, and I watched the people coming on board to meet their friends, I observed that the Indians were not held in much respect. I could not fail to notice a sort of snobbishness about the manner in which those who knew Abdulla Seth behaved towards him and it stung me. Abdulla Seth had got used to it. Those who looked at me did so with a certain amount of curiosity. My dress marked me out from other Indians. I had a frock coat and a turban, an imitation of the Bengal pugree.

I was taken to the firm's quarters and shown into the room set apart for me, next to Abdulla Seth's. He did not understand me, I could not understand him. He read the papers his brother had sent through me and felt more puzzled. He thought his brother had sent him a white elephant. My style of dress and living struck him as being expensive, like that of the Europeans. There was no particular work then which could be given me. Their case was going on in the Transvaal. There was no meaning in sending me there immediately. And how far could he trust my ability and honesty? He would not be in Pretoria to watch me. The defendants were in Pretoria, and, for aught he could say, they might bring undue influence to bear on me. And if work in connection with the case in question was not to be entrusted to me, what work could I be given to do, as all other work could be done much better by his clerks. The clerks could be brought to book, if they did wrong. Could I be, if I also happened to err? So if no work in connection with the case could

be given me, I should have to be kept for nothing.

Abdulla Seth was practically unlettered, but he had a rich fund of experience. He had an acute intellect and was conscious of it. By practice he had picked up just sufficient English for conversational purposes, but that served him for carrying on all his business—whether it was dealing with bank managers and European merchants or explaining his case to his counsel. The Indians held him in very high esteem. His firm was then the biggest, or at any rate one of the biggest, of the Indian firms. With all these advantages he had one disadvantage—he was by nature suspicious.

He was proud of Islam and loved to discourse on Islamic philosophy. Though he did not know Arabic, his acquaintance with the Holy Koran and Islamic literature in general was fairly good. Illustrations he had in plenty, always ready at hand. Contact with him gave me a fair amount of practical knowledge of Islam. When we came closer to each other, we had long discussions on religious topics.

THE QUESTION OF THE TURBAN

On the second or third day of my arrival, he took me to see the Durban Court. There he introduced me to several people and seated me next to his attorney. The Magistrate kept staring at me and finally asked me to take off my turban, which I refused to do, and left the court.

So here too there was fighting in store for me. Abdulla Seth explained to me why some Indians were required to take off their turbans. Those wearing the Mussalman costume might, he said, keep their turbans on, but the other Indians on entering a court had to take theirs off as a rule.

I must enter into some details to make this nice distinction intelligible. In the course of these two or three days, I could see that Indians were divided into different groups. One was that of Mussalman merchants, who call themselves 'Arabs'. Another was that of Hindu and Parsi clerks. The Hindu clerks were neither here nor there, unless they cast in their lot with the 'Arabs.' The Parsi clerks would call themselves Persians. These three classes had some social relations with one another. But by far the largest class was that composed of Tamil, Telugu and North Indian indentured and freed labourers. The indentured labourers were those who went to Natal on an agreement to serve for five years, and came to be known there as *grimitiyas* from *grimit* which was the corrupt form of the English word 'agreement.' The other three classes had none but business relations with this class. Englishmen called them 'coolies,' and as the majority of Indians were of the labouring class, all Indians, were called 'coolies,' or 'samis.' 'Sami' is a Tamil suffix occurring after many Tamil names and it is nothing else than the Sanskrit *Swami*, meaning a master. Whenever therefore an Indian resented being addressed as a *sami* and had enough wit in him, he would try to return the compliment in this wise: "You may call me *sami* but you forget that *sami* means a master. I am not your master!" Some Englishmen would wince at this, while some would get angry, swear at the Indian and, if there was a chance, would even belabour him; for, *sami* to him was nothing better than a term of contempt. To interpret it to mean a master amounted to an insult!

I was hence known as a 'coolie barrister.' The merchants were known as 'coolie merchants.' The original meaning of the word 'coolie' was thus forgotten and it became a common appellation for all Indians. The Mussalman merchant would resent this and say: 'I am not a coolie, I

am an Arab,' or 'I am a merchant,' and the Englishman, if courteous would apologise to him.

The question of wearing the turban had a great importance in this state of things. Taking off one's Indian turban would be pocketing an insult. So I thought I had better bid good-bye to the Indian turban and begin wearing an English hat, which would save me from the insult and the unpleasant controversy.

ABDULLA'S ADVICE

But Abdulla Seth disapproved of the proposal. He said, "If you do anything of the kind, it will have a very bad effect. You will compromise those insisting on wearing Indian turbans. And an Indian turban sits well on your head. If you wear an English hat you will pass for a waiter."

There was practical wisdom, patriotism and a little bit of narrowness in this advice. The wisdom was apparent and he would not have insisted on the Indian turban except out of patriotism; the slighting reference to the waiter betrayed a kind of narrowness. Amongst the indentured Indians there were three classes—Hindus, Mussalmans, and Christians. The last were the children of indentured Indians who became converts to Christianity. Even in 1893 their number was large. They wore the English costume and the majority of them earned their living by service as waiters in hotels. Abdulla Seth's criticism of the English hat was with reference to this class. It was considered demeaning to serve as a waiter in a hotel. The belief persists even to-day among many. On the whole I liked Abdulla Seth's advice. I wrote to the press about the incident in the court and defended the wearing of my turban in the court. The question was very much discussed in the papers which described me as an 'unwelcome visitor.' Thus the incident gave me an unexpected advertisement in South Africa within a few days of my arrival there. Some supported me, and some severely criticised my temerity.

My turban stayed with me practically until the end of my stay in South Africa. Exactly when and why I left off wearing any head-dress at all in South Africa we shall see later.

CHAPTER VIII

ON THE WAY TO PRETORIA

I soon came in contact with the Christian Indians living in Durban. The Court Interpreter Mr. Paul was a Roman Catholic. I made his acquaintance as also that of the late Mr. Subhan Godfrey, then a teacher under the Protestant Mission, and father of Mr. James Godfrey who since has been a member of the South African Deputation which visited India last year. I likewise met the late Parsi Rustomji and the late Adamji Miyakhan about the same time. All these friends who upto then had never met one another except on business came ultimately into close contact as we shall see later.

Whilst I was thus widening the circle of my acquaintance, the firm received a letter from their lawyer saying that preparations should be made for the case, and that Abdulla Seth should go to Pretoria himself or send a representative.

Abdulla Seth gave me this letter to read, and asked me if I would go to Pretoria. 'I can only say after I have understood the case from you,' said I. 'At present, I am at a loss to know what I have to do there.' He thereupon asked his clerks to explain the case to me.

As I began to study the case, I felt as though I ought to begin from the A.B.C. of the subject. During the few days I had at Zanzibar, I had been to the Court to see the work there. A Parsi lawyer was examining a witness and asking him questions regarding credit and debit entries in account books. It was all Greek to me. Book-keeping I had learnt neither at school, nor during my stay in England.

And the case for which I had come to South Africa was mainly about accounts. Only he who knew accounts could understand and explain it.

The clerk went on talking about something debited and something credited, and I felt more and more confused. I did not know what a P. Note meant. I failed to find the word in the dictionary. I revealed my ignorance to the clerk and learnt from him that a P. Note meant a promissory note. I purchased a book on book-keeping and studied it. That gave me some confidence. I understood the case. I saw that Abdulla Seth who did not know how to keep accounts had so much practical knowledge that he could quickly solve intricacies of book-keeping. I told him that I was prepared to go to Pretoria.

'Where will you put up?' asked the Seth.

'Wherever you want me to' said I.

'Then I shall write to our lawyer. He will arrange for your stay. I shall also write to my Memon friends there, but I would not advise you to stay with them. The other party has great influence in Pretoria. Should any one of them manage to read our private correspondence, it might do us a lot of harm. The more you avoid familiarity with them the better for us.'

'I shall stay where your lawyer puts me up or I shall find out independent lodgings. Pray don't worry. Not a soul shall know anything that is confidential between us. But I do intend cultivating the acquaintance of the other party. I should like to be friends with them, I would try, if possible, to settle the case out of court. After all Tyeb Seth is a relative of yours.'

Seth Tyeb Haji Khan Mahomed was a near relative of Abdulla Seth.

The mention of a probable settlement somewhat startled the latter, I could see. But I had already been six or seven days in Durban, and we now knew and understood each other. I was no longer a 'white elephant.' So he said:

'Yes, I see. There would be nothing better than a settlement out of court. But we are all relatives and know one another very well indeed. Tyeb Seth is not a man to consent to a

settlement easily. With the slightest unweariness on our part, he would screw all sorts of things out of us and do us down in the end. So please think twice before you do anything.'

"Don't be anxious about that" said I.

'I need not talk to Tyeb Seth, or for that matter to any one else, about the case. I would only suggest to him to come to an understanding and so save a lot of unnecessary litigation.'

On the seventh or eighth day after my arrival, I left Durban. A first class seat was booked for me. It was usual there to pay five shillings extra, if one needed beddings. Abdulla Seth insisted that I should book one bedding, but out of obstinacy and pride, and with a view to saving five shillings, I declined. Abdulla Seth warned me. 'Look now,' said he. 'This is a different country to India. Thank God, we have enough and to spare. Please do not stint yourself in anything that you may need.'

I thanked him and asked him not to be anxious.

DRAGGED OUT OF THE TRAIN

The train reached Maritzburg, the capital of Natal, at about 9 p.m. Beddings used to be provided at this station. A railway servant came and asked me if I wanted one. 'No,' said I. 'I have one with me.' He went away. But a passenger came next, and looked me up and down. He saw that I was a 'coloured' man. This disturbed him. Out he went and came in again with one or two officials. They all kept quiet, when another official came to me and said, 'Come along, you must go to the van compartment.'

'But I have a first class ticket,' said I.

'That doesn't matter,' rejoined the other. 'I tell you, you must go to the van compartment.'

'I tell you I was permitted to travel in this compartment at Durban and I insist on going on in it.'

'No, you won't' said the official. 'You must leave this compartment, or else I shall have to call a police constable to push you out.'

"Well then, let him do so. I refuse to get out voluntarily."

The constable came. He took me by the hand and pushed me out. My luggage was also taken out. I refused to go to the other compartment and the train steamed away. I went and sat in the waiting room, keeping my hand-bag with me, and leaving the other luggage where it was. The railway authorities had taken charge of it.

It was winter, and winter in the higher regions of South Africa is severely cold. Maritzburg being at a high altitude the cold was extremely bitter. My overcoat was in my luggage, but I did not dare to ask for it (lest I might be insulted again), so I sat and shivered. There was no light in the room. A passenger came in at about midnight and possibly wanted to talk to me. But I was in no mood to talk.

I began to think of my duty. Should I fight for my rights or go back to India, or should I go on to Pretoria without minding the insults, and return to India after finishing the case? It would be cowardice to run back to India without fulfilling my obligation. The suffering I should have to go through would be superficial—only a symptom of the deep disease of colour prejudice. I should try, if possible to root out the disease and suffer hardships in the process. Redress for wrongs I should seek only to the extent that would be necessary for the removal of the colour prejudice.

So I decided to take the next available train to Pretoria.

The following morning I sent a long telegram to the General Manager of the Railway, and also informed Abdulla Seth. He immediately met the General Manager who justified the conduct of the Railway authorities, but informed him that he had already instructed the Station Master to see that I reached my destination safely. Abdulla Seth wired to the Indian merchants in Maritzburg and to friends in other places to meet me and

look after me. They came to see me at the station and tried to comfort me by narrating their own hardships and explaining that what had happened to me was nothing unusual. They also said that Indians travelling first or second class had to expect trouble from Railway officials and white passengers. The day was thus spent in listening to these tales of woe. The evening train arrived. There was a reserved berth for me. I now purchased at Maritzburg the bed ticket I had refused to book at Durban.

The train took me to Charlestown.

CHAPTER IX

MORE HARDSHIPS

The train reached Charlestown in the morning. There was no railway, in those days, between Charlestown and Johannesburg, but a stage-coach which halted at Standerton for the night *en route*. I possessed a ticket for the coach, which was not cancelled by the break of the journey at Maritzburg for a day; besides Abdulla Seth had sent a wire to the coach agent at Charlestown.

But the agent only needed a pretext for putting me off, and so, when he discovered me to be a stranger, he said, 'Your ticket is cancelled.' I gave him the proper reply. The reason at the back of his mind was not want of accommodation, but quite another. Passengers had to be accommodated inside the coach, but as I was regarded as a 'coolie' and looked a stranger, it would be proper, thought the white man in charge of the coach called 'leader' not to seat me with the white passengers. There used to be seats on either side of the coachbox. The leader would sit on one of these as a rule. He sat inside to-day and gave me his seat. I knew it was sheer injustice and an insult, but I thought it better to pocket it. I could not have forced myself inside, and if I had raised a protest the coach would have gone off without me. This would have meant the loss of another day and Heaven only knows what would have happened

the next day. So, much as I fretted within myself, I prudently sat next the coachman.

At about three o'clock the coach reached Pardekoph. Now, the leader desired to sit where I was seated as he wanted to smoke and possibly have some fresh air. So he took a piece of dirty sack-cloth from the driver, spread it on the footboard and addressing me said, 'Sami, you sit on this, I want to sit near the driver.' The insult was more than I could bear. In fear and trembling I said to him, 'It was you who seated me here, though I should have been accommodated inside. I put up with the insult. Now that you want to sit outside and smoke, you would have me sit at your feet. I will not do so, but I am prepared to sit inside.'

As I was struggling through these sentences the man came for me and began heavily to box my ears. He seized me by the arm and tried to drag me down. I clung to the brass rails of the coach-box and was determined to keep my hold even at the risk of breaking my wristbones. The passengers were witnessing the scene—the man swearing at me, dragging and belabouring me, and I remaining still. He was strong and I was weak. Some of the passengers were moved to pity and they exclaimed: 'Man, let him alone. Don't beat him. He is not to blame. What he says is quite true. If he can't stay there, let him come and sit with us. 'No fear' cried the man, but he seemed somewhat crest-fallen and stopped beating me. He let go my arm, swore at me a little more, and, asking the Hottentot servant who was sitting on the other side of the coach-box to sit on the footboard, took the seat so vacated.

The passengers took their seats and the whistle given, the coach rattled away. My heart was beating fast within my breast and I was wondering whether I should ever reach my destination alive. The man cast an angry look at me now and then and pointing his finger at me, growled: 'Take care, let me once get to Standerton and I

shall show you what I do.' I sat speechless and prayed to God to help me.

After dark we reached Standerton and I heaved a sigh of relief on seeing some Indian faces. As soon as I got down these friends said: We are here to receive you and take you to Isa Seth's shop. We have had a telegram from Seth Abdulla.' I was very glad and we went to Seth Isa Haji Sumar's shop. The Seth and his clerks gathered round me. I told them all that I had gone through. They were very sorry to hear it and comforted me by relating to me their own bitter experiences.

I wanted to inform the Agent of the Coach Company the whole affair. So I wrote him a letter narrating everything that had happened and drawing his attention to the threat his man had held out. I also asked for an assurance that he would accommodate me with the other passengers, inside the coach, when we started the next morning. To which the Agent replied to this effect: 'From Standerton we have a bigger coach with different men in charge. The man complained of will not be there to-morrow and you will have a seat with the other passengers.' This somewhat relieved me. I had, of course, no intention of proceeding against the man who had assaulted me, and so the chapter of the assault closed there.

In the morning Isa Seth's man took me to the coach, I got a good seat and reached Johannesburg quite safely that night.

Standerton is a small village and Johannesburg a big city. Abdulla Seth had wired to Johannesburg also and given me the name and address of Mahomed Cassim Camruddin's firm there. Their man had come to receive me at the stage but neither did I see him nor did he recognise me. So I decided to go to a hotel. I knew the names of several. Taking a cab I asked to be driven to the Grand National Hotel. I saw the Manager and asked for a room. He eyed me for a moment, and politely saying, 'I am very sorry, we are full

up,' bade me good-bye. So I asked the cabman to drive to Mahomed Cassim Camruddin's shop. Here I found Abdul Gani Seth expecting me and he gave me a cordial greeting. He had a hearty laugh over the story of my experience at the hotel. However did I expect to be admitted to a hotel?

'Why not?' I asked.

'You will come to know after you have stayed here a few days,' said he. 'Only *we* can live in a land like this, because for making money, we do not mind pocketing insults, and here we are.' With this he narrated to me the story of the hardships of Indians in South Africa.

Of Seth Abdul Gani we shall know more as we proceed.

He said: "This country is not for men like you. Look, now, you have to go to Pretoria tomorrow. You will *have* to travel third class. Conditions in the Transvaal are worse than in Natal. First and second class tickets are never issued to Indians.'

'You cannot have been persistent enough in this direction.'

'We have sent representations, but I confess our own men, too, do not want as a rule to travel first or second.'

I sent for the railway regulations and read them. There was a loophole. The language of the old Transvaal enactments was not very exact or rigid. The railway regulations were even less so.

I said to the Seth: 'I wish to go first class, and if I cannot I shall prefer to take a cab to Pretoria, a matter of only thirty-seven miles.'

Seth Abdul Gani drew my attention to the extra time and money this would mean, but agreed in my proposal to travel first and accordingly we sent a note to the Station Master. I mentioned in my note that I was a barrister and that I always travelled first. I also stated in the letter that I needed to reach Pretoria as early as

possible and that as there was no time to await his reply, I would receive it in person at the station, and that I should expect to get a first class ticket. There was of course a purpose behind asking for the reply in person. I had thought that if the Station Master gave a written reply he would without doubt say 'no' especially because he would have his own notion of a 'coolie barrister.' I would therefore appear before him in faultless English dress, talk to him and possibly persuade him to issue a first class ticket. So I went to the station in a frock-coat and necktie, placed a sovereign for my fare on the counter and asked for a first class ticket.

'You sent me that note?' he asked.

'That is so. I shall be much obliged if you will give me a ticket. I must reach Pretoria to-day.'

He smiled, and, moved to pity said: I am not a Transvaaler. I am a Hollander. I appreciate your feelings, and you have my sympathy. I do want to give you a ticket—on one condition, however that if the Guard should ask you to shift to the third class you will not involve me in the affair, by which I mean that you should not proceed against the Railway Company. I wish you a safe journey. I can see you are a gentleman.

With these words he booked the ticket. I thanked him and gave him the necessary assurance.

Seth Abdul Gani had come to see me off at the station. The incident gave him an agreeable surprise, but he warned me saying: 'I shall be thankful if you reach Pretoria all right. I am afraid the Guard will not leave you in peace in the first class and even if he does, the passengers will not.'

I took my seat in a first class compartment and the train started. At Germiston, the Guard came to examine the tickets. He was angry to find me there, and signalled to me with his finger

to go to the third class. I showed him my first class ticket. 'That doesn't matter,' said he. 'Remove to the third class.'

There was only one English passenger in the compartment. He took the Guard to task. 'What do you mean by troubling the gentleman?' he told him. 'Don't you see he has a first class ticket? I do not mind in the least his travelling with me.' Addressing me he said, 'You should make yourself comfortable where you are.'

The Guard muttered: 'If you want to travel with a coolie, what do I care?' and went away.

At about eight o'clock in the evening the train reached Pretoria.

CHAPTER X

THE FIRST DAY IN PRETORIA

I had expected some one on behalf of Dada Abdulla's attorney to meet me at Pretoria station. I knew that no Indian would be there to receive me, since I had particularly promised not to put up at an Indian house. But the attorney had sent no one. I understood later that as I had arrived on a Sunday, he could not have sent any one without inconvenience. I was perplexed and wondered where to go, as I feared that no hotel would accept me.

Pretoria station in 1893 was quite different from what it was in 1914. The lights were burning dimly. The travellers were few. I let all the other passengers go, and thought that as soon as the ticket-collector was fairly free I would hand him my ticket and ask him if he could direct me to some small hotel or any such place where I might go; otherwise I would spend the night at the station. I must confess I shrank from asking him even this, for I was afraid of being insulted.

AN AMERICAN NEGRO'S OFFER

The station became clear of all passengers. I gave my ticket to the ticket-collector and began my inquiries. He replied to me courteously but I saw that he could not be of any considerable

help. But an American Negro who was standing near by broke into the conversation.

"I see" said he "that you are an utter stranger here, without any friends. If you will come with me, I will take you to a small hotel, of which the proprietor is an American who is very well known to me. I think he will accept you."

I had my own doubts about the offer, but I thanked him and accepted his suggestion. He took me to Johnston's Family Hotel. He drew Mr. Johnston aside to speak to him, and the latter agreed to accommodate me for the night, on condition that I should have my dinner served in my room.

"I assure you," said he "that I have no colour prejudice. But I have only European custom, and if I allowed you to eat in the dining room my guests might be offended and even go away."

"Thank you" said I, "even for accommodating me for the night. I am now more or less acquainted with the conditions here and I understand your difficulty. I do not mind your serving the dinner in my room. I hope to be able to make some other arrangement to-morrow."

I was shown into a room, where I now sat waiting for the dinner, and musing, as I was quite alone. There were not many guests in the hotel, and I had expected the waiter to come very shortly with the dinner. Instead Mr. Johnston appeared. He said: "I was ashamed of having asked you to have your dinner here. So I spoke to the other guests about you and asked them if they would mind your having your dinner in the dining-room. They said they had no objection, and that they did not mind your staying here as long as you liked. Please, therefore, come to the dining-room, if you will, and stay here as long as you wish."

I thanked him again, went to the dining-room and had a hearty dinner.

WITH THE ATTORNEY

Next morning I called on the attorney, Mr. A. W. Baker. Abdulla Seth had given me some des-

cription of him, so his cordial reception did not surprise me. He received me very warmly and made kind inquiries. I explained all about myself. Thereupon he said: "We have no work for you here as barrister for we have engaged the best counsel. The case is a prolonged and complicated one, so I shall take your assistance only to the extent of getting necessary information. And of course you will make communication with my client easy for me, as I shall now ask for all the information I want from him through you. That is certainly an advantage. I have not yet found rooms for you. I thought I had better do so after having seen you. There is a fearful amount of colour prejudice here and therefore it is not easy to find lodgings for such as you. But I know a poor woman. She is the wife of a baker. I think she will accept you, and thus add to her income at the same time. Come, let us go to her place."

So he took me to her house. He spoke with her privately about me and she agreed to accept me as a boarder at 35 shillings a week.

Mr. Baker, besides being an attorney was a staunch lay preacher. He is still alive and now engaged purely in missionary work having given up the legal profession. He is quite well-to-do. He has still kept up correspondence with me. In his letters he always dwells on the same theme. He upholds the excellence of Christianity from various points of view, and contends that it is impossible to find eternal peace unless one accepts Jesus as the only son of God and the Saviour of mankind.

During the very first interview Mr. Baker ascertained from me my religious views. I said to him: "I am a Hindu by birth. And yet I do not know much of Hinduism and I know less of other religions. In fact I do not know where I am and what is and what should be my belief. I intend to make a careful study of my own religion and as far as I can of other religions as well."

Mr. Baker was glad to hear all this and said: "I am one of the Directors of the South Africa General Mission. I have built a church at my own expense, and I deliver sermons in it regularly. I am free from colour prejudice. I have some co-workers and we meet at one o'clock every day for a few minutes and pray for peace and light. I shall be glad if you will join us there. I shall introduce you to my co-workers who will be happy to meet you and I dare say you will also like their company. I shall give you, besides, some religious books to read, though of course the one book is the Holy Bible which I would specially recommend to you."

I thanked Mr. Baker and agreed to attend the one o'clock prayers as regularly as possible.

"So I shall expect you here to-morrow at one o'clock and we shall go together to pray," added Mr. Baker, and we said good-bye.

TO HIS NEW LODGINGS

There was still little time for reflection. I went to Mr. Johnston, paid the bill and removed to the new lodgings, where I had my dinner. The landlady was a good woman. She had cooked a vegetarian meal for me. It was not long before I made myself quite at home with the family.

I next went to see the friend to whom Dada Abdulla had given me a note. From him I learnt more about the hardships of Indians in South Africa. He insisted that I should stay with him. I thanked him and told him that I had already made arrangements. He urged me not to hesitate to ask for anything that I might need.

It was now dark. I returned home, had my supper, went to my room and sat there absorbed in deep thought. There was not any immediate work for me. I informed Abdulla Seth of it. What, I thought, can be the meaning of Mr. Baker's friendship? What shall I gain from his religious co-workers? How long should I interest myself in the study of Christianity? How was

I to obtain literature about Hinduism? And how was I to understand Christianity in its proper perspective without thoroughly knowing my own religion? I could come to only one conclusion: I should make a dispassionate study of all that came to me, and deal with Mr. Baker's group as God might guide me; I should not think of embracing another religion before I had fully understood my own.

Thus musing I fell off to sleep.

(To be Continued)

Thee I Love in All

BY

SWAMI PARAMANANDA.

Thee I love in all, and all I love for Thee.
Youth and old, rich and poor,
The birds that sing, and birds that cry,
Faces that shine, and faces in gloom:
In all I love Thee, and for Thee I love them all.
I adore Thee in flowers, I adore Thee in trees,—
and in grass that grows so low.
I lift my head in worship to gaze upon Thee
in sapphire sky.
As I stand on the river bank and behold
Thy silver gleam on moonlit night,
My heart heaves with delight.
I sing Thy praise with the glory of dawn,
And I chant Thy supplication at the quiet of
setting sun.
I love those that dance with joy,
And I love those that are crushed by sorrow.
For thee I love them all, and Thee I love in all.
Above and below and on all sides hast Thou
encircled me.
It is Thy love I give Thee,
As the altar-flower gives its fragrance at Thy feet.
Art Thou not its fragrance and its life?
Art Thou not its beauty and its soul?
Like unto that flower I lie at Thy feet
And offer Thee Thine own gift:
my love and my life.

(The Message of the East.)

[The Report of the Royal Commission on Indian Currency which was appointed to examine and Report on the Indian exchange, currency system and practice was published on the 4th August. The Majority Report runs to ninety-one pages, while the Dissenting Minute of Sir Purushothamdas Thakurdas occupies forty-two pages. The following decisions of the Government of India on the Report have been announced. Ed. I.R.]

A PRESS COMMUNIQUE

The Secretary of State-in-Council and the Government of India have considered the important and comprehensive report of the Royal Commission on Indian Currency and Finance which is published for general information.

(2) The Report deals with the following main topics:—(a) the establishment of a gold standard for India, (b) the creation of a Central Bank, its organisation and responsibilities (c) the ratio of the rupee to gold and (d) the arrangements to be adopted during the period which must elapse before the Central Bank can be brought into being.

(3) The Commission recognise that the projects comprising (a) and (b) require certain preparatory work and cannot be given effect to at once. Their recommendations on these heads demand careful study from Government and the public before questions of legislation can be taken up; but it is necessary to indicate at once the Government's intentions as regards (c) and (d).

(4) After full consideration of the Report and the Minute of Dissent annexed thereto, the Secretary of State-in-Council and the Government of India are satisfied that it is in the interests of India to adopt as the ratio of the rupee to gold the rate of 1s. 6d. gold which is recommended in the Report.

(5) The Report indicates the method by which this ratio should be established in the interim period prior to the transfer of responsibility for the control of the currency to a Central Bank. The Commission have recommended a procedure for linking the rupee to gold, placing the currency authority under an obligation to buy gold and to sell gold or gold exchange at its option at appropriate prices, with reference to the accepted gold parity of the rupee. The Commission are further of opinion that the obligation to maintain the value of the currency at the parity established should be embodied in statutory form.

(6) Recognising the importance of establishing the stability of exchange on a statutory basis as soon as possible, the Government of India will lay proposals covering the matter referred to in the two immediately preceding paragraphs before the Legislature at the forthcoming session at Simla. Meanwhile in order to remove

any uncertainty, the Government of India announce, with the approval of the Secretary of State-in-Council, that they will take such steps as may be necessary to prevent any undue fluctuation in the exchange value of the rupee in order to confine the movements of exchange within the approximate upper and lower gold points as calculated on the basis of 1s. 6d. gold rupee viz., 1s. 6 $\frac{3}{4}$ d. and 1s. 5 $\frac{3}{4}$ d. respectively.

THE REPORT—ITS CHIEF RECOMMENDATIONS
The following are the recommendations made:—

(i) The ordinary medium of circulation should remain the currency note and the silver rupee, and the stability of the currency in terms of gold should be secured by making the currency directly convertible into gold, but gold should not circulate as money. (Paragraph 54)

(ii) The necessity of unity of policy in the control of currency and credit for the achievement of monetary stability involves the establishment of a Central Banking system. (Paragraphs 83, 85.)

(iii) The Central Banking functions should be entrusted to a new organisation, referred to as the Reserve Bank (Paragraphs 89, 90)

(iv) Detailed recommendations are made as to the constitution (paragraphs 91-102) and functions and capacities of the Bank. (Paragraphs 139-164.)

(v) The outlines of a proposed charter are recommended to give effect to the recommendations which concern the Reserve Bank. (Paragraphs 139-164.)

(vi) Subject to the payment of limited dividends and the building up of suitable reserve funds, the balance of the profits of the Reserve Bank should be paid over to the Government. (Paragraphs 99, 100.)

(vii) The Bank should be given the sole right of note issue for a period of, say, 25 years. Not later than five years from the date of the charter becoming operative Government notes should cease to be legal tender except at Government Treasuries. (Paragraph 141.)

(viii) The notes of the Bank should be full legal tender, and should be guaranteed by Government. The form and material of the note should be subject to the approval of the Governor-

General-in Council. A suggestion is made as to the form of the note. (Paragraphs 138, 149, 155.)

(ix) An obligation should be imposed by statute on the Bank to buy and sell gold without limit at rates determined with reference to a fixed gold parity of the rupee but in quantities of not less than 400 fine ounces, no limitation being imposed as to the purpose for which the gold is required. (Paragraphs 59, 61, 150, 151.)

(x) The conditions which are to govern the sale of gold by the Bank should be so framed as to free it in normal circumstances from the task of supplying gold for non-monetary purposes. The method by which this may be secured is suggested. (Paragraphs 64, 150.)

(xi) The legal tender quality of the sovereign and the half-sovereign should be removed. (Paragraphs 64, 150.)

(xii) Government should offer "on tap" savings certificates redeemable in 3 or 5 years in legal tender money or gold at the option of the holder. (Paragraphs 67, 68.)

(xiii) The paper currency should cease to be convertible by law into silver coin. It should, however, be the duty of the Bank to maintain the free interchangeability of the different forms of legal tender currency, and of the Government to supply coin to the Bank on demand. (Paragraphs 69-71, 152)

(xiv) One rupee notes should be re-introduced and should be full legal tender. (Paragraph 72)

(xv) Notes other than the one-rupee note should be legally convertible into legal tender money, i.e., into notes of smaller denominations or silver rupees at the option of the currency authority. (Paragraph 73.)

(xvi) No change should be made in the legal tender character of the silver rupee. (Paragraph 74)

(xvii) The Paper Currency and Gold Standard Reserves should be amalgamated, and the proportions and composition of the combined Reserve should be fixed by statute. (Paragraphs 75, 77.)

(xviii) The proportional reserve system should be adopted. Gold and gold securities should form not less than 40 per cent. of the Reserve, subject to a possible temporary reduction, with the consent of Government, on payment of a tax. The currency authority should strive to work to a reserve ratio of 50 to 60 per cent. The gold holding should be raised to 20 per cent. of the Reserve as soon as possible and to 25 per cent. within 10 years. During this period no favourable opportunity of fortifying the gold holding in

the Reserve should be allowed to escape. Of the gold holding at least one half should be held in India. (Paragraphs 78, 79, 131, 132, 153)

(xix) The silver holding in the Reserve should be very substantially reduced during a transitional period of 10 years. (Paragraphs 80, 133-136, 145.)

(xx) The balance of the Reserve should be held in self-liquidating trade bills and Government of India securities. The "created" securities should be replaced by marketable securities within ten years. (Paragraphs 81, 116, 136, 145.)

(xxi) A figure of Rs. 50 crores has been fixed as the liability in respect of the contractibility of the rupee circulation. Recommendations are made to secure that an amount equal to one-fifth of the face value of any increase or decrease in the number of silver rupees in issue shall be added to or subtracted from this liability, and the balance of profit or loss shall accrue to or be borne by the Government revenues. (Paragraphs 82, 120-123, 146-148.)

(xxii) The Issue Department of the Reserve Bank should be kept wholly distinct from its Banking Department. (Paragraphs 137, 143.)

(xxiii) The Reserve Bank should be entrusted with all the remittance operations of the Government. The Secretary of State should furnish in advance periodical information as to his requirements. The Bank should be left free at its discretion, to employ such method or methods of remittance as it may find conducive to smooth working. (Paragraphs 103-109, 111-140.)

(xxiv) During the transition period the Government should publish a weekly return of remittances made. A trial should be made of the system of purchase by public tender in India. (Paragraph 110.)

(xxv) The cash balances of the Government (including any balances of the Government of India and of the Secretary of State outside India,) as well as the banking reserves in India of all banks operating in India, should be centralised in the hands of the Reserve Bank. Section 23 of the Government of India Act should be amended accordingly. (Paragraphs 111, 112, 140, 161, 162.)

(xxvi) The transfer of Reserve assets should take place not later than 1st January, 1929, and the Bank's obligation to buy and sell gold should come into operation not later than 1st January, 1931. (Paragraph 165.)

(xxvii) During the transition period the currency authority (i.e., the Government until the transfer of Reserve assets and the Bank thereafter) should be under an obligation to buy gold and to

sell gold or gold exchange at its option at the gold points of the exchange. This obligation should be embodied in statutory form, of which the outline is suggested. (Paragraph 166)

(xxviii) Stabilisation of the rupee should be effected forthwith at a rate corresponding to an exchange rate of 1s. 6d. (Paragraphs 168-213.)

(xxix) The stamp duty on bills of exchange and cheques should be abolished. Bill forms, in the English language and the vernacular in parallel, should be on sale at post offices. (Paragraphs 116-216)

(xxx) Measures should be taken to promote the development of banking in India. (Paragraph 214.)

(xxxi) Every effort should be made to remedy the deficiencies in the existing body of statistical data. (Paragraph 217.)

After making the above recommendations, the members urge the necessity for the formation of a Central Bank of India and their reasons are thus set forth:

A CENTRAL BANK FOR INDIA

2. The evidence has clearly brought out the necessity of a unity of policy in the control of currency and credit in a modern financial organisation, if monetary stability is to be achieved. It is also essential for the development of banking generally that the foundations of the credit organisation should be truly laid. This will only be the case if the commercial banks are able, when the necessity arises, to turn into cash a maximum of their assets with a minimum of disturbance to general conditions. It is only through the establishment of a central banking system with the facilities for re-discounting it affords that this end can be achieved. This has been demonstrated by the economic history of the great trading nations of the world during the last half-century. The Central Banks in other countries are entrusted with the sole right of note issue and they are responsible for maintaining the stability of the currency. They are the custodians of the currency and banking reserves and of the cash balances of their Governments. Their business, in the main, is confined to that of a bank of the banks and of the Government. These functions of necessity require that the character of their business should be of the soundest. Such limitations upon their business prevent the Central Banks from transacting the every-day commercial banking business of the country and from entering into competition with the commer-

cial banks. But, in times of stress, they intervene vigorously in the country's business by extending credit facilities liberally. They are primarily concerned with upholding the credit of the country and guiding its financial policy. India should perfect her currency and credit organization by setting up a Central Bank with a charter framed on lines which experience has proved to be sound.

RELATIONS WITH IMPERIAL BANK

3. The question arises whether the Imperial Bank should be entrusted with the charter or whether it should be a wholly new institution. The idea of utilizing the existing organization of the Imperial Bank is tempting at first sight, but on close consideration it will be found that the disadvantages outweigh the advantages. The Bank's charter would have to be amended radically so as to preclude it from undertaking a great many tasks which it now successfully performs as a commercial bank, thus depriving the country of the benefit of an elaborate and widespread organization which makes available to the community increased commercial banking facilities and assists in fostering among the people as a whole, the habit of banking and investment. It is preferable that the Bank should be freed altogether from the restrictions which its present charter imposes upon it, which clearly have their origin in the hybrid character of the functions which were originally assigned to it.

Its prestige and the convenience of its present policy of the extension of branch banking may be safeguarded in various ways. For example, the Imperial Bank could come to an agreement with the new Central Bank, whereby the latter would employ the former as its agents in the mofussil and in consideration of this service, place at the disposal of the Imperial Bank such funds as would be required to enable the Imperial Bank's branches to become self-supporting.

4. A middle course is to confine the Imperial Bank's functions to those of a true Central Bank in the centres where adequate commercial banking facilities exist, and to permit it to do the ordinary commercial banking business in all those localities where there is no other reputable bank established. This would however, destroy wholesome competition by eliminating the Bank from the field of commercial banking in all the important centres, while its hybrid character would be likely to weaken its functions both as a Central Bank in the important centres and as a commercial bank in the smaller centres.

A NEW INSTITUTION—THE RESERVE BANK OF INDIA

5. The proper course, therefore, is to entrust the central banking functions to a new organization, endowed with a charter which wholly conforms to the requirements of a true Central Bank. The new Bank would no doubt take over from the Imperial Bank such of its organization, staff, etc., as under the new order of things may become redundant for the purposes of the Imperial Bank, and from the Government a number of officials whose experience in the management of the currency would be of a particular help to the new Central Bank. The new Bank might be called the Reserve Bank of India with its headquarters in Bombay, where the meetings of the Central Board should ordinarily be held. The Commission make various recommendations regarding the capital of the Bank, its Board and Management, division of profits, business of the Bank, its relations with the Government of India and the Secretary of State, the note issue and Reserve requirements, the provisions of the charter, etc. The main recommendations in this connection are:—

FUNCTIONS OF RESERVE BANK

(1) Subject to the payment of limited dividends and building up of suitable reserve funds, the balance of the profits of the Reserve Bank should be paid over to the Government.

(2) The Bank should be given the sole right of note issue for a period of (say) 25 years. Not later than 5 years from the date of the charter becoming operative, Government notes should cease to be legal tender except at Government Treasuries.

(3) The notes of the Bank should be full legal tender and should be guaranteed by Government. The form and material of the note should be subject to the approval of the Governor-General-in-Council.

(4) An obligation should be imposed by statute on the Bank to buy and sell gold without limit as stated in paragraph 11 above, the conditions for the sale of gold being framed as described in paragraph 12.

(5) The Paper Currency and Gold Standard Reserves should be amalgamated, and the proportions and composition of the combined Reserve should be fixed by statute. The Reserve should be increased by Rs. 50 crores.

(6) The proportional reserve system should be adopted. Gold and gold securities should form not less than 40 per cent. of the Reserve, subject to a possible temporary reduction, with the

consent of Government, on payment of a tax. The currency authority should strive to work to a reserve ratio of 50 to 60 per cent. The gold holding should be raised to 20 per cent. of the Reserve as soon as possible and to 25 per cent. within 10 years. During this period no favourable opportunity of fortifying the gold holding in the Reserve should be allowed to escape of the gold holding at least one half should be held in India.

(7) The silver holding in the Reserve should be very substantially reduced during a transitional period of ten years.

(8) The balance of the Reserve should be held in self-liquidating trade bills and Government of India securities. The "created" securities should be replaced by marketable securities within ten years.

(9) A figure of Rs. 50 crores has been fixed as the liability in respect of the contractibility of the rupee circulation. An amount equal to one fifth of the face value of any increase or decrease in the number of silver rupees in issue should be added to or subtracted from this liability, and the balance of profit or loss should accrue to or be borne by the Government revenues.

(10) The Issue Department of the Reserve Bank should be kept wholly distinct from its Banking Department.

(11) The Reserve Bank should be entrusted with all the remittance operations of the Government. The Secretary of State should furnish in advance periodical information as to his requirements. The Bank should be left free, at its discretion, to employ such method or methods of remittance as it may find conducive to smooth working.

(12) During the transition period the Government should publish a weekly return of remittances made. A trial should be made of the system of purchase by public tender in India.

(13) The cash balances of the Government (including any balances of the Government of India and of the Secretary of State outside India, as well as the banking reserves in India) of all banks operating in India should be centralised in the hands of the Reserve Bank. Section 23 of the Government of India Act should be amended accordingly.

(14) The transfer of Reserve assets should take place not later than 1st January, 1929, and the Bank's obligation to buy and sell gold should come into operation not later than 1st January, 1931.

(15) During the transition period the currency authority (*i.e.*, the Government until the transfer of Reserve assets and the Bank thereafter) should be under an obligation to buy gold and to sell gold or gold exchange at its option at the gold points of the exchange. This obligation should be embodied in statutory form, of which the outline is suggested.

6. The recommendations summarised above should be regarded as a comprehensive whole. Modifications of any of their integral parts may involve the danger of destroying their balance and so preventing the efficient and smooth working of the whole.

STABILISATION OF THE RUPEE

7. The system of currency recommended implies the adoption of some fixed gold parity for the rupee and the stabilisation of the rupee at that parity. There is no event in the foreseeable future which would be likely to make conditions more favourable for the purpose of stabilisation than they are at present and the outcome of which ought to be awaited. Stabilisation should, therefore, be effected forthwith.

8. The rupee should be stabilised in relation to gold at a rate corresponding to an exchange rate of 1s. 6d. for the rupee for the following reasons:—

(1) At the present exchange rate of about 1s. 6d., prices in India have already attained a substantial measure of adjustment with those in the world at large and any change in the rate would mean a difficult period of re-adjustment and involve widespread economic disturbance.

(2) In the matter of wages also, there has been a considerable amount of adjustment. Where wages are at present fixed too high, the reduction of the exchange rate to 1s. 4d. would at best provide a temporary alleviation only. Its effect would be, by inflating currency to the extent of 12½ per cent., to produce a concealed reduction in wages of an equivalent percentage. Even if it does secure the desired equilibrium, which is highly improbable, it is not sound policy to use the currency as a lever to reduce real wages.

(3) As regards contracts it is true that many of the current land revenue settlements were made when exchange was at 1s. 4d., but, in view of the great rise in prices since 1914, the real incidences of land revenue, measured in terms of commodities, has been very materially lightened. The great bulk of the contractual obligations incurred under modern conditions consist of short-term contracts and, so far as these are concerned, they

originated for the most part when conditions were based on the 1s. 6d. rate or in any event after exchange had broken away from 1s. 4d.

(4) The economic effects to a reversion to 1s. 4d. would be serious, as prices and wages are not adjusted to that rate. It would produce a general rise of prices of 12½ per cent., and the change would be severely felt by consumers generally, and especially by the poorer paid members of the literate classes. It would result in an arbitrary reduction of the real wages of labour, and its effect on foreign trade would be immediate and for a time convulsive.

(5) An important, but not decisive, factor is the effect of a reduction on public finances. It would lead to increases in both Central and Provincial taxation and would probably also result in a postponement of further remissions of the Provincial contributions, and a set-back to the development of nation-building projects in the Provinces. Further the adverse effect on the budgetary equilibrium would necessarily impair the credit of India as regards borrowing.

(6) Another consideration which again is not decisive, in view of the other recommendations made is that if a rise in the price of silver should take place, the 1s. 6d. rate of exchange would provide a wider margin of safety than 1s. 4d.

(7) The opportunity for a reversion to the historic rate of 1s. 4d., if it ever existed, is gone and the best interests of India as a whole now require that stability should be achieved without producing those disturbances which would be the inevitable consequence of adopting any rate but that which is current.

ANSWER TO ARGUMENTS FOR 1s. 4d.

9. The arguments for reversion to the 1s. 4d. rate and the manner in which the Commission meet them are indicated below:—

(1) The 1s. 4d. rate has been described as the "natural rate" for the rupee. There can, however, be no 'natural' rate. If no action were taken to anchor the rupee at a particular point, there would be extensive fluctuations amidst which it would be impossible to distinguish any particular rate as "natural."

(2) It is urged that 1s. 6d. rate came into being through Government manipulation of the currency. The action of Government in intervening in April 1926 to prevent a fall of exchange below 1s. 5½d. was criticised though no exception has been taken to the earlier action of the Government in October 1925 in intervening to prevent a rise in exchange to 1s. 6 3/16d. If either of these

tendencies was natural it was the earlier tendency to rise above the 1s. 6d. upper gold point. In any case if it can be shown that prices and other conditions are in adjustment with those of the world at large on the basis of an existent exchange rate, the question of the means by which that rate came into existence is of no practical importance.

(3) It has been contended that a reduction in the rate would reduce the total demand for gold in connection with the introduction of a gold standard. This overlooks the fact that a reduction in a gold value of the monetary unit of 12½ per cent. involves of necessity an increase of circulation by a similar percentage. The amount of gold in reserve required to support circulation would therefore be the same in either case.

(4) It has been pointed out that one must envisage the possibility of a failure of the monsoon requiring the utilisation of the gold and sterling reserves of Government to support exchange, and that the rate of 1s. 4d. would be easier to maintain than 1s. 6d. But the testing time will come whatever the rate of stabilisation and the ability to meet it will depend, not on the figure of which exchange is fixed, but on the maintenance and proper utilisation of adequate gold reserves.

(5) It has been suggested that competition with foreign countries with depreciated or depreciating currencies, such as France and Belgium, could be met by lowering Indian exchange to 1s. 4d. But this would apply during the transition period only and the remedy, if any, must be sought elsewhere than in the manipulation of India's currency policy.

(6) It has been maintained that the cheapness of gold leads to an abnormal absorption of gold by India, and that a 1s. 4d. rate will be a wholesome check. India's appetite for gold cannot, however, be cured by lowering her exchange. The only sure way to eradicate this wasteful habit is to stabilise currency, establish confidence in its stability, educate people in the habit of investment, and extend banking facilities.

(7) Another argument for reduction in the rate is the possibility of a fall of world gold prices in the near future. But it must be assumed that the period of catastrophic disturbances is over, and that future movements of prices will proceed on more normal lines. If India suffers at all, she will suffer with the rest of the world, but it is a risk which she cannot escape if she adopts and adheres to, a gold standard. More-

over it is a risk to which she will be subject whatever the rate at which exchange is stabilised.

(8) A minor advantage claimed for the 1s. 4d. rate is that at that rate the sovereign is equivalent precisely to Rs. 15 whereas at 1s. 6d. the sovereign is equivalent to Rs. 13-5-4, a very inconvenient sum. This objection will lose much of its force if the legal tender character of the sovereign is removed.

(9) Broadly speaking, the arguments which have been brought forward to prove that reversion to 1s. 4d. would be beneficial, merely show that, during a period of adjustment of conditions to that rate, certain sections of the community (*e.g.* debtors, exporters, and employers of labourers) would be benefited at the expense of certain other sections (*e.g.*, creditors, importers, and wage-earners). They do not show that there would be any substantial permanent benefit even to any section at the expense of another, still less to the country as a whole.

MISCELLANEOUS RECOMMENDATIONS

10. The Commission take the opportunity of making the following minor recommendations:—

(1) The stamp duty on bills of exchange and cheques should be abolished. Bilingual bill forms should be on sale at post offices.

(2) Measures should be taken to promote the development of banking in India.

(3) Every effort should be made to remedy the deficiencies in the existing body of statistical data.

MINUTE OF DISSSENT

11. In his Minute of Dissent, Sir Purshotamdas Thakurdas expresses his agreement with the gold bullion standard recommended by his colleagues subject to an unequivocal guarantee of non-interference with the inflow of gold into India except with due publicity and the concurrence of the Legislature. He does not appreciate the necessity of the recommendation to demonetise the sovereign, but, in view of the opinion held by his colleagues, he does not press his objection. The main points on which he differs from his colleagues are those relating to—

(1) the formation of a separate Reserve Bank of India, and

(2) the stabilisation of the rupee at 1s. 6d. gold.

As regards (1), while he fully appreciates the reasons which have induced his colleagues to propose the creation of a new central bank, and recognises that this is perhaps the ideal system, he is of opinion that in the special conditions of India, the ends in view will be better served by developing the

Imperial Bank of India into a full-fledged Central Bank. As regards (2), his conclusions are generally at variance with those of his colleagues and he recommends the 1s. 4d. rate. He considers that the greater part of the general adjustment of prices to 1s. 6d. is still to come; no adjustment in wages has taken place, and none will hereafter, without a struggle; until adjustment is complete, a 1s. 6d. ratio presents the foreign manufacturer with an effective though indirect bounty of 12½ per cent; a change to 1s. 6d. hits the large bulk of the debtor class to the benefit of the creditor class; any tampering with the standard of value is bound to have serious political effects in India and to cause distrust in its currency system and the financial administration of the country; the 1s. 4d. rate was recommended by the Fowler Committee as a "permanent rate" the Government and the people of India stand committed to the principles recommended by that Committee and the rate should not be changed except under absolute and unavoidable necessity; the question of the ratio is no less important than the question of the standard and the stabilization of the rupee at 1s. 6d. will create a great disturbance in India's economic organisation, especially if lean years arrive, in which case the steps taken to maintain exchange may deplete the gold resources of the country to an extent that may seriously shake the confidence of her people in the currency system; and, finally, the 1s. 4d. ratio stood for 20 years even during the American crisis, till 1917, and was only disturbed as a result of the War in common with the ratios of other countries in the world.

CURRENCY BILL

STATEMENT OF OBJECTS

Sir Basil Blackett will introduce a Currency Bill in the Legislative Assembly on the 18th instant, and the motion for its final passage will be made on the 23rd. It is proposed that the Bill, when enacted, shall come into force from 1st November, 1926. The object of the Bill, in a statement attached to it, is explained to be "to give effect to those recommendations of the Royal Commission on Indian Currency and Finance, which relate to the immediate stabilisation of the rupee in relation to gold, and to the interim measures required during the transition period, pending the bringing into operation of their proposals for the transfer to a Reserve Bank of India, of the control of note issue, and other functions at present performed by the Secretary

of State and by the Government of India. The Commission recommended in Paragraph 175 of their Report, that the rupee should be established in relation to gold at a rate corresponding to the exchange rate of 1s. 6d. gold for the rupee, that is, at the rate of one rupee for 8,47512 grains of gold. Clause 2 and all but the last portion of Sub-clause (a) (1) of clause 3 are designed to give effect to this recommendation.

In accordance with the Commission's recommendation in paragraph 66 of their Report that these gold coins must be demonetised, in order to enable a real gold bullion standard to be established, the Commission recommended that until the Reserve Bank of India takes over control of the note issue, the Government of India must be under a statutory obligation to buy gold and to sell gold as gold exchange, at its option, at gold points of the accepted gold parity of the rupee. Clauses 4 and 5 are designed to give effect to this recommendation, and are based on the outline suggested in Schedule V of the Report. Opportunity has been taken to amplify the explanation to sub-section (3) of Section 19 of the Indian Paper Currency Act, 1923, which contains temporary provisions so as to provide for the valuation of gold bullion held in the Paper Currency Reserve, on the lines of Clause (a) of sub-section 8 of Section 18, which refers to the permanent provisions which have not yet come into force.

It was announced in the Press Communique of the 4th instant, which accompanied the issue of the Commission's Report, that pending legislation, the Government would take such steps as may be necessary to confine the movements of exchange within the approximate upper and lower gold points, as calculated on the basis of the 1s. 6d. rupee, namely, 1s. 6 3/16d., and 1s. 5 3/4d., respectively, and the Government undertook, in the same Communique, to lay the proposals before the Legislature during the forthcoming session, in order to give the Legislature the earliest possible opportunity to consider the matter. This Bill is designed to give effect to that undertaking.

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Topics from Periodicals

India and the League of Nations

In the course of an article under the heading "India's Representatives," the SERVANT OF INDIA makes the following observations:—

"The personnel, officially announced last week, of the Indian Delegation at the forth-coming sessions of the Imperial Conference and the Assembly of the League of Nations must be taken as a definitive attempt on the part of the Imperial authorities to reduce India's status at these gatherings to the pre-war level. Not enjoying autonomy in domestic affairs, India was still raised, after the war and in recognition of her splendid war services, to equal status with great Britain and the Dominions as an independent State in international affairs, and was admitted to full membership of the Imperial Conference and the League of Nations. It would appear from the selection of India's representatives at this year's sittings of these bodies that Government have now almost finally decided to remove the anomaly in the present position by officialising such representation in fact, if not in name, and thus to revert, as far as possible, to the position which existed before 1918.* * * * At both these bodies the Government of India had made so far a suitable selection of Indian representatives and given the men appointed a fairly wide scope, but still the public demand was that unless Indian representatives led the delegations, the purpose of India being included in her own right among the State members of these bodies would not be fully served. The Government of India, too, had held out the hope that the demand would be met so far at any rate as the League of Nations was concerned, but the hope is now dashed to the ground and the persons selected are such that to all intents and purposes India has been deprived of her voice at these international assemblies."

Communalism in the States

It is curious while communal squabbles are becoming a constant feature in British India there are hardly any in the Indian States though almost all states have a mixed population. What can be the reason for the comparative immunity of the States from such troubles? Mr. K. M. Panikkar in his paper on "The Position of Indian States" says that the very conservatism of the rulers has been of value in this connection.

"In the midst of a changing and disintegrating society, these States have in many cases preserved a solidarity of social structure and kept intact the imperceptible bonds that unite classes and castes into one community. That is the explanation of the almost total absence of communal feeling, except that which is directly encouraged or imported from British India. The Maharajahs of Kashmir have been orthodox Hindus ruling over a Muslim population. The population in the Nizam's dominions is predominantly Hindu; and though of recent times there have been occasional riots, the relations between the communities have been on the whole extraordinarily good. Village life is vigorous, and there is almost undisturbed social harmony."

This obviously is not due either to efficient administration—for in many States such a thing is unknown—or as a result of a purposive policy, for the rulers in many cases unfortunately have only their pleasures and their spirit at heart. A more fundamental cause has to be sought.

"And that is found in the fact that society has continued practically undisturbed in these areas, while in British India new currents of life and new and changing political and social conditions have tended to disorganize and render ineffective the unseen forces behind the structure of the community."

That is certainly not all to our advantage, for progress can come only through purposive evolution,

The Indian Peasantry

Mr. Raghunath D. Rege, M.Sc. Research Scholar in the Rothamsted Experimental Station contributes a thoughtful article on "The Indian Peasants," to the current number of the *ASIATIC REVIEW*. He says that the poverty of the Indian peasant is due not only to the lack of knowledge of modern methods of cultivation but also to the abominable fragmentation of lands in scattered plots which make intensive cultivation an impossibility. Besides, the population of India has more than doubled in the course of a century. Originally 25 per cent. of the population of India were employed in craft industries. The import of cheap machine-made commodities has slowly ousted these unorganized industries and thrown the people engaged in these occupations on the only staple industry in India—*viz.*, agriculture. It must be remembered that these unorganized industries were not ruined by that process of economic evolution of society which took place in the European countries, but by the introduction of cheap machine-made products from outside. Thus these people actually lost their occupation without any other means of livelihood, and though a part of these, having been in possession of a little capital, became traders, a large majority had to depend solely on the land.

The writer then quotes Dr. Harold Mann who says that "in the pre-British days and in the early days of British rule the holdings were usually of a fair size, more frequently more than 9 or 10 acres, while individual holdings of less than two acres were hardly known. Now the number of holdings is more than doubled and 81 per cent. of these holdings are under ten acres in size, while no less than 60 per cent. are less than five acres."

The evils of very small holdings are of course very great. It prevents the use of machinery and

labour-saving methods. Mr. Rege suggests the following remedy for the same:

"What is required is a law like that passed in Japan in 1900, to prevent further fragmentation as well as to adjust the present ones. The Government, who could without consulting public opinion pass a law for the abolition of that abominable social practice of *sati*, could have easily passed this law for her prosperity without waiting for the development of that public opinion which is only apathetic and may not be quite hostile to such a measure."

These are not the only facts that contribute to the poverty of the Indian peasant. Owing to the diverse climatic and soil conditions, the close relation of science and practice is difficult, and the farmer who wholly depends on his land for his livelihood, is naturally wary of trying any new experiment on his land till he is convinced of its advantages. Where is he to go for the money? Lack of initial resources is another factor operating in favour of conservatism.

"The margin of subsistence of the Indian peasant is so low that he has, as a rule, very little extra money, and any new improvement, such as manure, irrigation water, efficient tillage implements, requires additional expenditure. In spite of the knowledge and desire, therefore, the peasant has from necessity either to continue the old practice or to look to the money-lender for the solution. By the introduction of the Taccavi system of advances and recently of co-operative credit societies, the Government has made a beginning in the right direction, and the rapid growth of public confidence in this movement is a sufficient proof of the progressive nature of the people."

The writer sums up the various causes of poverty round one central issue, namely education. He says:—

"It is impossible for the peasant to grip the facilities of irrigation, transport, co-operative organization, without the grounding of mental development. The more he makes use of these advantages by growing the crops of commercial value, the more he becomes a prey to the wiles of the middleman, and then gets hardly anything for his exertion in his industry. Due to illiteracy, he also lacks the "open sesame" to the inexhaustible store of nature and is actually half-fed surrounded by such rich treasures. In short, without a widespread system of education *suitable to her capacity and her needs*, India cannot hope to free herself from this economic mire."

India and Japan

Dr. J. T. Sunderland writing in the *MODERN REVIEW* for July says that Japan which was until recently in quite an obscure position has now become the foremost nation in Asia and one of the foremost Powers in the world. Until Commodore Perry, some seventy years ago, broke up its isolation and compelled it to open its doors to foreign intercourse, it was very little known even in Asia. It was almost wholly an agricultural land, its manufactures being few and its foreign commerce very restricted. It had almost no iron or other mineral resources and its coal was limited, whereas the iron, coal and other resources of India were well nigh inexhaustible. Its wealth was very small compared with the vast wealth which India possessed before her conquest and exploitation by the British. What then is the secret of Japan's success? Dr. Sunderland contrasts what Japan's Government has done for the Japanese people with what India's has done for India.

1. "Japan's Government set out from the first to give education to all the people, so that there should not be an illiterate person in any home in the land; and as a result, her

Year-Book shows her to-day to be one of the most highly literate nations in the world.

On the other hand, India's governments (by foreigners) has persistently refused the people's demand for education, so that now, after a hundred and sixty years, more than ninety per cent. of her people are illiterate.

2. The Government of Japan set out from the beginning to foster every kind of manufactures and industries, so that now she is the leading manufacturing nation in Asia.

On the other hand, India's foreign Government by her tariffs and in other ways, has deliberately destroyed India's extensive native manufactures in the interest of those of England, and has done all in her power to reduce India from the condition of a great industrial nation to that of a producer of raw materials to build up the industries of Great Britain.

3. The Government of self-ruling Japan from the beginning, in every way possible, has fostered foreign commerce and trade and ship-building with the result that now Japan is not only the first commercial nation of Asia but one of the first in the world.

On the contrary, India's British Government, by its patronage bestowed upon British merchants and shipping companies and its discriminations against those of India, has practically killed the once-extensive commerce and ship-building of India as carried on by the Indian people for the benefit of India, so that now India's foreign commerce for the most part is British, controlled by the British and enriching Britain instead of India."

Dr. Sunderland concludes that if the Indian people had only possessed a national Government of their own, like that of Japan, India with her natural resources almost infinitely greater than those of Japan, and with her unlimited labour supply, would have prospered as well as or better than Japan.

The American Judicial Machinery

The unique constitutional position of the American judicial machinery is based, says a writer in *THE POLITICAL SCIENCE QUARTERLY*, on the old conception of an overruling fundamental law which in its turn is the result of a confusion between the institutional and constitutional origins of the doctrine. There was Coke's famous dictum of vesting in the courts a power of censorship over the legislature; there were also besides other motives which created the American Doctrine of Judicial Review of Acts of Congress. The American colonists before the Declaration of Independence appealed to their Charters, to natural law, and to the principles of the British Constitution in order to justify their resistance of the authority of the English Parliament. The Colonists denied the right of the English Parliament to interfere in their affairs in specific instances; and they supported their contentions with a variety of arguments. Englishmen were also divided on the subject of American claims. Parliament did not represent the Colonies and was consequently incompetent to handle certain matters which could be dealt with only by a representative assembly. What these matters were differed in scope according to individual writers; and the Colonial Legislatures were regarded as co-ordinate with Parliament for certain purposes at least. Any recognition of the constitutional supremacy, in an absolute sense, of the English Parliament was of course inadmissible.

The main question at issue between England and the American Colonies was the extent of the authority of Parliament. When the American Constitution was being forged the position of the legislature (i. e. Congress) was anxiously scrutinized; and it was warned that a great breach of trust would be done, if in the moment of spurning the insolent despotism of Great Britain, Americans should establish a despotic legislature among themselves.

The Royal Commission on Agriculture

A writer in *THE BOMBAY CO-OPERATIVE QUARTERLY* examines the scope of the inquiry of the Royal Commission, and details the heads under which the farmer is to be considered, as needing help both as producer and consumer and also as a member of the social order. He then takes the question of the improvement of agriculture, both to produce better farming and better business and advocates the grant of increased credit, not merely productive to him, and the suggestion of some supplementary occupation to him.

To summarise, the problem comes to this:—

1:—To investigate the present position of the farmer as a producer and as a consumer.

2:—To investigate into his present economic condition.

3:—To provide a sound general education and give vocational education in agriculture and some supplementary occupations. This education should be within the means of the majority of farmers.

4:—To suggest a number of organisations, ways and means for finding money for proper education, research, propaganda, organisation of credit and the general business of farming.

One more thing is left out and that is re-organising the Departments of Agriculture and Co-operation and other departments concerned with rural life. At present, the Departments are run more or less according to the whims or the ideas of one individual as a rule and oftentimes one kind of work is pushed at the cost of others or sometimes certain aspects are pushed too far at the cost of others. There seems to be no fixed policy laid down in advance. Though it is now definitely decided to Indianise the services with a view to efficiency, yet Indian officers of experience are hardly taken into confidence or associated with the work of laying down a policy of work for these nation-building departments.

Cow Sacrifice

In the course of an article in the *LIBERATOR* Swami Shraddhanand writes:—

"As regards the sacrifice of cows the attitude of the Hindus has never appealed to me. I do not think more than thirty thousand cows are slaughtered throughout India. And the Muslim religiously believes that the sacrifice of one cow can take seven momins to paradise. But not less than ten lakhs of cows and bullocks are annually butchered in cantonments to supply flesh diet to the British Army, about 15 lakhs are slaughtered for the sake of the Christian and Muslim civil population and about 40 lakhs are slaughtered for foreign trade in hide and beef. Why is no Hindu disturbed at all this butchery? The answer is that the Muslims make a provoking display of Qurbani and therefore Hindus become beside themselves. But the 25 lakhs of cows and bullocks are also openly taken to the slaughterhouses. Why are the Hindus not provoked by those processions of thousands of cows? The Muslim, in his very ignorance, (according to the Hindus) thinks that he is doing a meritorious religious act. Is it an occasion to be annoyed at the ignorant act of our brother? Let the Hindus pray to God to lead our brother right and to convince him that the sacrifice of all passions and not that of blood and flesh is acceptable to the most high. Not hatred but love and pity should be our guide towards them. I am certain that if this attitude is adopted, not only will the idea of teasing Hindus depart from the minds of our Muslim brethren, but they will seriously think whether the sacrifice of the cow is at all necessary. Then as Muslim leaders have been urging all along and as M. Zafar Ali Khan has reiterated now, this is an economic question altogether. One goat cannot be purchased for less than Rs. 10 and it can only take one momin to heaven. But an average cow, which can be purchased for Rs. 20

or Rs. 25. can take seven. This economic reason is being advanced since the last 3 or 4 years and the only response which I have suggested is that all Hindus should give up flesh-eating altogether. Goats, etc., will then become cheap and the Muslims will have no reason to deprive their old people and their children of the more than mother's milk of the cows."

The Hindus ought to leave off being touchy and should look facts squarely in the face.

Agastya, The Grand Old Coloniser

Agastya, the *Kumbha-Yoni*, is a concrete symbol of the adventurous spirit of the early Aryans, according to Mr. P. C. Ganguly in *THE VISVA BHARATI QUARTERLY*. The part that the sage took in reclaiming the primeval forests of South India is told in the Ramayana; and local legends still carry the memory of his quelling many a demon (opponent of Aryan thought) which disturbed the little colonies with which Agastya studded the Deccan, as Ilvala or Aihole and Vatapi or Badami. He exploited the power of the local chiefs in spreading the tenets of the Brahminical religion, was the first to introduce the worship of Siva and the science of medicine among South Indians and is even now regarded as the inventor of the Tamil language and the systematiser of the Dravidian alphabet and grammar. He overpowered the sea-god, metaphorically drank away the obstructing waters; and it is by founding temples to Shiva that he signalled his presence in the Farther East, as in an inscription at Angkor Vat in Kambudesh (Cambodia) where he also founded a royal dynasty. The Shiva images found in Shyamadesha (Siam) were the handiwork of Tamil *Stihapathis*. He is also supposed to have influenced Borneo, Malaya and Sumatra; while an inscription actually states that a Shiva temple was built by Agastya in Java where he is the subject of a cult; while his collaborator Trinavindu also figures in Javanese culture.

The Decline of Pan-Islamism

THE ENGLISH REVIEW for July has a very interesting article on "The Decline of Pan-Islamism" by Dr. Thomas Greenwood, who is of opinion that the abolition of the Sultanate by the Angora Assembly delivered a fatal blow to the cause of Pan-Islamism. He says:

"In assuming full fledged sovereignty as a nation, Turkey has thereby lost its moral grip over Egypt, Palestine, Syria, Moslem India and North Africa. Thus it is a significant fact that the Moslems of India and Burma have lost their confidence in Angora, and try to mend their grievances with the Swarajists in order to lend their claims a true, national, rather than a religious character."

With the abolition of the Caliphate, the national spirit of the various Muslim countries grow stronger:

"As the Moslem nations become nationalist their individual power increases in proportion to their loss in collective power as members of the same faith. And though the Koran and the Hadj still bind morally together the faithful, Pan-Islamism is on the decline as a political weapon."

The Nationalisation of Muslim countries mean the consequent abolition of a Pan-Islamic authority. The writer gives the following warning to the European powers not to take undue advantage of the weakness of the various Moslem Powers. He concludes:

"It does not follow, however, that the European Powers should take advantage of the decay of Pan-Islamism to pursue adventurous Imperialistic schemes. Between the past and the future, between autocracy and democracy, there should be a smooth transition. Moslem feudality should be secularized by degrees. The principal initiative rests with the Moslems themselves. But their leaders will never secure the happiness of their people without the effective co-operation of the European nations."

Mussolini and Fascism

Wilsonian Liberalism and the doctrine of self-determination of nations have begun to be seriously attacked by the powers of Neo-Nationalism which has sprung to life under Fascism in Italy, a revival of the older Pragmatism of Machiavelli—says a writer in THE POLITICAL SCIENCE QUARTERLY. Italy, Russia, Spain and the Balkans have all rejected Liberalism and Liberal institutions; Pragmatism has won its triumph there. Pragmatism lent itself to such apostles of political revolt as Georges Sorel, the apologist of Syndicalist violence, and H. J. Laski, the defender of direct action on the part of groups within the state—both pluralising political authority and discrediting the state as a court of last resort. The theory of Fascism started from Syndicalist origins. Mussolini joined D'Annunzio and the Republicans and the Mazzinists who were purely nationalistic in their outlook, in bringing Italy into the war. And their nationalist faith absorbed the internationalist hopes of their Socialism. Fasces taken from the Roman symbol of the victor's power underwent a transformation; and it became a call to unity through the integration of groups of men who were desperate and well-led. Group-action was still to be their means; and a gospel of social solidarity summed up in terms of the nation was their end. Thus Fascism quickly utilised the Syndicalist idea to strengthen its hold upon power. It resorted to the same method that Communism attempted in Russia, of permitting representation of labour only by the disciplined elite. It has reduced labour in Italy to the organic role demanded by Fascist theory. Fascism is now committed to nationalism with the utmost finality; it represents the last stand of the theory of the absolute sovereignty of the nation-state. It lives upon the worship of force; and it denies the right of national minorities even to their own tongues.

India's Malady

Under the heading "India's Malady and its Remedy" Mr. Surandra Nath Chakravarti contributes an article to the latest number of PRABUDDHA HARATA. India, he says, now suffers from the evils of early marriage, caste restrictions, Brahminism, idol-worship, and foreign domination. He examines the causes for these thus:

"From time immemorial the hoary guardians of the welfare of India have been teaching the all important lesson of the absolute necessity of *fearlessness* as the essential pre requisite of a religious life. But we have heeded them not. Herein lies the basic explanation of the downfall of India. Many mountebanks and empirics have risen in India and are still rising, who pose as reformers and, full of self-conceit at the possession of an ephemeral wisdom, culled from the thoughts of the hour, pass upon the unthinking multitude any reason as the cause of the downfall of India, which he finds ready at hand and easily acceptable to them."

"The time has now come," says the writer, "when each Indian should think within himself, take stock of actual facts and try to read a teleological import into the dire scourges with which god has lashed India from time to time." He says that mere legislation can avail very little in ameliorating the prevailing conditions in India. He continues:

"India seems to be gradually waking from the stupor of age-long self-hypnotism and listening to the clarion call of the real prophet of new India. But we are yet far from the goal, we are yet under the spell of "Everlasting No." we have still got the stoop of decrepitude and can not look straight and walk straight. We loudly advertise to the public whatever little good we are capable of doing—a sure symptom of spiritual bankruptcy.

To get back this lost treasure, this Brahman of India who was held by the Rishi Yajnavalkya to

be synonymous with *Fearlessness*, we shall have to undergo a spiritual fire-baptism. Sri Ramakrishna came to us not for nothing. Swami Vivekananda was sent to us not for nothing. Signs are visible on all sides that the Indian Leviathan is shaking its limbs. We are a race of hero worshippers by instinct, by tradition and culture. The ochre cloth has almost always lured India with a subtle fascination. It is still exercising a tremendous influence on the fate of India. Let us, in a spirit of true comradeship, rally round the banner of Sri Ramakrishna, the lord and master of hundreds of Sanyasins who have consecrated their lives to rejuvenating the ancient culture of India, and in the face of the heaviest odds, malevolent criticisms, and what is even worse, an impressive callousness, are bravely toiling for the spiritual liberation of India.

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Islamic Civilisation

Mr. Khuda Baksh translating from the German of Prof. Becker, in *THE CALCUTTA REVIEW*, says that Islamic civilisation is Asiatised Hellenism of the 5th and 6th centuries A. D. The Arabs, Persians and Turks evolved Islamic culture from the Hellenistic culture-religion. "The preaching of Muhammad reached its full significance, when, away from the religion indifferent, booty-loving tribes of the desert, it was reduced to a system under Judæo-Christian clash and co-operation and was substituted by peoples, entirely unlike the Arabs in matters religious, in the peace of their inherited state-church." Then in a later stage, a peculiar Persian stamp was impressed not only on the religion and state of Islam, but upon the entire course of its civilisation. But we should analyse the traces of Persian primacy which rests essentially upon a shifting and mingling of peoples and individuals in the vast empire of the Caliph. The Turks were the genuine heirs of the later Byzantines; and with them the struggle between the genuine East and Hellenism repeats itself. The ancient Greek is the source of Islamic intelligence and nationalism; and Islamic civilisation which is distinct from the national cultures of the Turks and the Persians is nothing but a fusion of ancient Greek intellectuality and Oriental contemplativeness.

Women in Islam

"The Position of Women in India" is the subject of an interesting article by Lady Abbas Ali Baig in the recent number of *THE ISLAMIC REVIEW*. Lady Baig says that Islam does not ordain the *purdah* system or the seclusion of women. On the other hand, women during the days of the Prophet entered every sphere of national life, whether social, political or educational. Even in warfare they used to follow the armies taking care of the wounded and nursing the sick. The Prophet said, "The rights of women are

sacred. See that women are maintained in their rights."

Writing about polygamy which is another scourge to which Indians as a rule are subjected to, Lady Baig refers to Turkey which recently abolished *purdah* and polygamy by statute. She concludes :

"Islam, on which the odium of unrestricted polygamy is cast, is the only religion which expressly restricts the plurality of wives, and lays down such stringent limitations as practically to permit marriages with one woman only. There is nothing in the Quran to prevent Muslims from abolishing polygamy by a civil law, as the Turks have recently done. In this connection I am reminded of a retort by a friend of mine. When taunted about the immorality of having more than one wife, he said : "We can, and we don't; you can't and you do."

Polygamy, of which I very strongly disapprove, has one merit—it reduces the number of illegitimate children, and saves the honour of that unfortunate class of women who are known as unmarried mothers."

INDIA IN PERIODICALS

DEVELOPMENT OF BANKING IN INDIA. By Sir Lalubhai Samaldas, ["The Bombay Co-operative Quarterly," June 1926.]

RAMAKRISHNA THE GOD-MAN OF MODERN INDIA. By Prof. T. L. Vaswani, ["The Vedanta Kesari," June 1926.]

THE INWARDNESS OF THE INDIAN PROBLEM. ["The Round Table," June 1926.]

SADHUS OF INDIA. By S. B. Banerjee, ["The Occult Review," July 1926.]

A COMPARATIVE STUDY OF THE INDIAN SCIENCE OF THOUGHT FROM THE BUDDHA STANDPOINT. By Mr. Harisatya Bhattacharya, M.A. B.L., ["The Mahabodhi," July 1926.]

INDIANS IN SOUTH AFRICA AND THE DANGER OF FALSE OPTIMISM. By Taraknath Das, Ph. D., ["The Calcutta Review," July 1926.]

Questions of Importance

A Remedy for Communal Tension

THE INDIAN NATIONAL UNION

A manifesto which has been in circulation among prominent Hindu and Mussalman leaders for the last two months on the present communal tension was issued to the Press on the 31st July. It bears the signatures of Maulana Abdul Kalam Azad and Pandit Motilal Nehru. Other signatories include the Rt. Hon'ble Srinivasa Sastri, Sir Tej Bahadur Sapru, Mrs. Sarojini Naidu, Hakim Ajmal Khan, Sir Zulfikar Ali and Sir P. C. Roy.

The manifesto proposes the formation of a new organisation to be called the Indian National Union, the immediate object of which will be to avoid communal conflicts in their present forms. The end ultimately to be in view will be to bring about a thorough understanding between the different communities on a solid and permanent basis. Indians of all communities will be welcomed as members of the Union provided they do not belong to any communal organisation, and it will be run on wholly non-political and non-party lines.

GUIDING PRINCIPLES

The guiding principles of the Union will be—

- (a) Full liberty of religious views and practices.
- (b) Absolute tolerance of views and practices.
- (c) Adjustment of communal relations on a basis of strict legal rights of communities and individuals.

The manifesto concludes that the old idea of establishing mixed boards for the settlement of mutual disputes has never so far been given a fair trial, and it is time that serious effort was made to try this experiment on an extensive basis. "We can gradually train these panchayats to act equitably in discharge of their duties and it may be possible to take the principles incorporated in the resolutions of the Unity Conferences at Delhi as a basis."

British interest in Afghanistan

LORD BIRKENHEAD'S STATEMENT

In the course of his statement in the House of Lords on July 28, Lord Birkenhead referred to British relations with Afghanistan and the Amir. He said :—

Let me say our relations with the Amir continue to be of the friendliest character, and I take this opportunity of saying, with as much formality as I can, that the excellence of the relations which at present subsist between that Monarch and ourselves is, in no small measure, due to the tact and ability shown by Sir Francis Humphreys, our representative in Afghanistan. He, indeed, has deserved well of this country. Many changes have occurred in Afghanistan, and in the general character of the problems generally founded upon Afghanistan, which have, from time to time, engaged the attention of British Governments. But this at least I may make plain, that the concern of Great Britain and India in Afghanistan is not less than it was in 1885: It is not less than it was in 1907, when it brought us to agreement with Russia, or in 1921, when we made a treaty of good neighbourliness with Afghanistan."

The Pan-Asiatic Conference

The Pan-Asiatic Congress concluded its sitting in Tokio on 2nd August after electing two Japanese two Indians and one Filipines as Directors of the New League of the Asiatic Nations. The Congress decided that the next Congress should be held at Peking. It is reported that the Chinese Delegate started the Congress by proposing that the Pan-Asiatic League should assist India and the Philippines to regain their independence especially India because India was the base of white races in the Orient.

We await with interest the further developments of this miniature League of the Eastern nations which we trust has not been started to work in opposition to the League already at work in the world.

Lord Irwin's Appeal to Leaders

Speaking at the annual dinner of the Chelmsford Club, Simla, His Excellency Lord Irwin dwelt at considerable length with the recent communal disturbances and made the following appeal to the leaders of both the Hindu and Mahomedan communities :—

"I see before me two ancient and highly organised societies with able and esteemed public men as their recognised leaders. I cannot conceive that a really sincere and sustained appeal by them to the rank and file of their co religionists sustained by active propaganda of the new gospel of peace, would pass unheeded. In past centuries each community has made its great contribution to the annals of history and civilisation in India. The place that she has filled in the world in past ages has been largely of their creating. I refuse to believe that they can make no contribution now to rescue the good name of India from the hurt which their present discords inflict upon it. In the name of Indian national life, in the name of religion, I appeal to all in each of the two communities who hold a position, who represent them in the press, who direct the education of the young, who possess influence and the esteem of their co-religionists, who lead them in politics or are honoured by them as divines,—let them begin, each in their own community, to work untiringly towards this end, boldly repudiate feelings of hatred and intolerance, actively to condemn and suppress acts of violence and aggression; earnestly to strive to exorcise suspicions and misapprehensions and so to create a new atmosphere of trust. I appeal in the name of national life because communal tension is eating into it as a canker. It has suspended its activities, it has ranged its component parts into opposite and hostile camps. I appeal in the name of religion because I can appeal to nothing nobler and because religion is the language of the soul and it is a change of soul that India needs to-day.

In all religions, I suppose, there must be present in the mind of the individual a sense of personal deficiency, a consciousness of failure to apprehend more than a fraction of life's mystery which constantly impels him with an irresistible yearning to reach out for higher and yet higher things. Whatever indeed, be the creed that men profess, such creed is the attempt men make to know the forces that lie beyond human vision and learn the secret of how human nature may be refined and, in so doing, realise the ultimate purpose of their existence. Achievement is hard and can only come through much patience and humility, which will in turn beget a wide tolerance of the deficiencies of others, but the reward is great and there can surely be no greater tragedy than that religion, which thus should be the expression and the support of man's highest instincts should be prostituted by an alliance with actions through which those instincts are distorted and disgraced."

Lord Birkenhead's Speech

In the House of Lords on July 29 Lord Birkenhead said in reply to Lord Olivier:—

It is plain that any impartial and competent tribunal that is established in order to revise the constitution, in order to advise Parliament as to whether the powers already conceded should be extended or not, must, most vitally, be affected by the question, what at the present moment is the relationship between those two great dominant sects. Is it of such kind as to suggest that, at this moment, it would be wise in their own interest and in relation to their own desires to accelerate the moment at which a decision, fraught with consequences so grave and perhaps so durable, should be taken. Therefore, on all these grounds, I am brought back to the topic which indeed has principally engaged me in the course of the observations for which I asked your lordships' indulgence. Not only for the credit of the Empire, but in the very interest which they most loudly profess, those who have influence in both the communities would be indeed well advised, if they set their house in order by composing their bitter differences and if they enable those of us who would gladly restore better and kindlier feelings with all sections of Indian thought to put forward a case which would have some element of plausibility for that acceleration of the statutory date, they would do a great service to the cause in which they vehemently believed and they would, at the same time, render it easier for those of us who, in this country and in India, have responsibility to restore a kindlier and friendlier basis to our mutual relations.

The Nizam & the British Government

The Nizam's Government have issued the following press communique regarding certain persistent rumours that the Government of India have addressed a strong note to the Government of the Nizam calling upon that Government to remedy certain irregularities of administration:—"Certain wild and baseless rumours having become current regarding several differences supposed at present to exist between the Government of India and the Nizam's Government some of which have found expression in the columns of various Indian newspapers, it is considered desirable to contradict these rumours which are without foundation. The real facts of the case are simply that certain departments of the Nizam's Government being in need of reforms, the Government of India drew the attention of the Nizam's Government to the matter and offered their friendly advice. It may be added that the subject has, already for some time past, been receiving close attention of the Nizam's Government and necessary steps are under contemplation which will take effect at an early date."

Gaekwar's gift to Benares University

His Highness the Maharaja Gaekwad of Baroda has given a donation of Rs 1 lakh towards the Library Building Fund of the Benares Hindu University and Rs. 1 lakh more to enable the University to depute its science scholars to foreign Universities.

Rani of Bhowal's Munificence

We understand that Rani Ananda Kumari Devi of Bhowal has made a donation of Rs. 40,000 to the East Bengal Saraswat Samaj and another donation of Rs. 10,000 to the Widows Home, Dacca.

Adoption in Dhar

Her Highness the Maharani of Dhar in pursuance of the wishes of the late Maharaja has adopted the elder son of the late Maharaj's natural brother Rao Bahadur Shrimant Maharaj Sitaramji Sahib.

Reforms in Kolhapur

On the occasion of the 30th birthday of the Maharaja of Kolhapur which was celebrated on August 9th a *State Gazette Extraordinary* issue announced great administrative changes. The Dewan of the State will hereafter be the head of all Departments of the State and will be in direct charge of the Feudatory and Political Departments, other Departments being under his supervision. There will be three other Ministers besides the Dewan, entrusted with the Financial, Revenue and Judicial Departments. The Dewan, with three Ministers, will constitute the Council of the State, which will give its opinion on all important matters besides those connected with legislation.

The Ruler of Bhopal

The Ruler of Bhopal was the recipient of respectful and affectionate homage of Aligarh on July 31 when representatives of the Aligarh Muslim University and allied institutions presented him addresses of congratulation on the accession of His Highness who is an Aligarh Graduate and an ex-Captain of the Aligarh Cricket Eleven. The Nawab, replying, hoped to follow in the footsteps of his beloved mother, with service of the country as his ideal and assured cordial support to the University.

Indore Economies

An Indore message states that since the abdication of the late Maharaja Tukojirao, the administration of the State is being reorganized on more economical lines.

Retrenchments have been effected in most of the departments. In the Khangi department alone, which deals with the private estates of the ruler, a saving of over a lakh of rupees per year has been effected, and a reduction of Rs. 5 lakhs is expected from contingencies.

The establishment for the maintenance of dancing and singing girls and their musicians has been done away with, effecting a saving of Rs. 22,000.

The Asiatics Bill Conference

The Government of India announces that it has now been decided that the Conference on the Indian problem in South Africa will meet in Cape Town on December 14. The Union Government have also accepted the Government of India's invitation to send a few selected representatives to India as their guests, as the latter felt that such a visit would help to promote mutual understanding between the two countries and lay the foundations of a friendly settlement of outstanding questions, as a result of study by the deputation of local conditions. The delegation from South Africa is expected to arrive at Bombay about September 18 by the "Cukliwa" and will be in India for about four weeks.

Mr. Gandhi, in an article in *YOUNG INDIA*, welcomes the announcement that the forthcoming Conference will be held in Cape Town and that a mission from South Africa will visit India in order to study the Indian condition.

Indian Immigrants in Calcutta

In an interview with the Associated Press Mr. M. S. A. Waiz, Secretary of the Imperial Indian Citizenship Association said that there are about 2000 returned immigrants scattered all over Calcutta. Most of them are colonial-born and have come out to visit the motherland. They come from Colonies such as Fiji, Surinam, British Guiana etc. Nothing will induce them to leave Calcutta; for one thing they have had a bitter experience of being ostracised by their own people; and secondly they hope that one day the Government of India will send them out and if they are not in Calcutta they will be left behind. They are living a very precarious life. If the Government of India for some reason are unable to help those unfortunate people, the different Colonial Governments should be approached for securing free passages for these are all British subjects and their rights must be protected by the Government of the colony in which they were born.

Indians in Fiji

The Secretary of the Imperial Indian Citizenship Association, Bombay has appealed to the Viceroy with reference to the returned emigrants from Fiji recommending (1) that the Government of Fiji be requested to extend the duration of the moratorium for free passages to freed indentured labourers from 1930 to 1935; (2) that returned emigrants from British Guiana of whom there are several hundreds now in Calcutta, and elsewhere and who are anxious to go back should be included in the Government of India's scheme of emigration of 500 families to British Guiana, and (3) that the Government should establish emigrants' depots in Bombay, Calcutta and Madras without delay on the lines of the Indian Emigrants' Friendly Society established in 1921 and dissolved in 1923.

Indian Labour in Ceylon

In reply to a question in the Ceylon Legislative Council on 22nd July the Hon. Mr. T. Reid, Controller of Indian Emigrant Labour, made a statement that an Ordinance to give effect to a scheme for establishing standard wages for Indian emigrant labour was in draft form and would be introduced as soon as circumstances permitted.

Since 1921 much has been done for the Indian labourer; but there is still much to do at the present moment when the Indian labourer is beginning to be conscious of his rights which he considers to have been secured for him by the Government of India. Improvement in the external conditions of his work seems to be provokingly slow and the partially reformed conditions of to-day seem to be more galling than even the tribulations of the past.

The Late Mr. M. A. Desai

We deeply regret to record the death of Mr. M. A. Desai, President, Indian Congress and Member of the Kenya Legislature and the most prominent Indian leader at Bukoba. All Indian shops in Nairobi were closed on July 15 as a mark of respect to the deceased.

Stabilization of the Rupee

Referring to the Government's decision to give forthwith legislative effect to that part of the Currency Commission's recommendation (published in another page of this issue) which relates to stabilisation of the rupee, the Committee of the Calcutta Indian Chamber consider the proposed action as strongly ill-advised. Apart from the intrinsic merit or otherwise of the specific recommendation which is in direct conflict with the considered views unanimously expressed by the Indian commercial interests, stabilisation, as suggested by the Commission, is a part of the general scheme of monetary and currency reform suggested by them. The recommendation for immediate action was made clearly on the presumption of the acceptance of the scheme in its entirety, at least in essentials. The Committee find grave objections in the Government's asking the legislature to commit itself to any plan of stabilisation except under a definite guarantee of introduction of the old standard. In its absence, a statutory rate of 18d. together with the legal authority to maintain the rate, will accentuate the defects of the present system as admitted by the Commission itself. The proposed demonetisation of the sovereign removes the slightest justification of restoring an effective statutory rate. The committee feel constrained to say that hasty action in piecemeal legislation is likely to give rise to the public impression that statutory recognition of 18d. is the only recommendation which the Government intend carrying out.

Protection for Coal

The Government of India have accepted the unanimous finding of the Tariff Board that the case for a protective duty on imported coal has not been established. They also agree with the majority report that under the present circumstances the imposition of a countervailing duty on South African coal is not advisable.

Artificial Silk

In an interesting article in *DISCOVERY* on artificial silk the limitations of this new fabric are clearly detailed, and it is pointed out that notwithstanding the great popularity which it enjoys at the present day, this substitute for real silk has too many disadvantages to make it possible for it ever to take the place of the natural product. Such a conclusion seems indeed inevitable when one considers the nature of the process, leading up to the production of viscose, which constitutes seven-eighths of the total bulk of the artificial silks on the market.

Viscose, in fact, differs essentially from the older dress materials inasmuch as it is manufactured from a fluid. The original filaments, therefore, which go to compose this new material, are in no sense fibres, and are consequently deficient in the natural qualities of the latter.

Back Bay Enquiry Committee

The Government of India has announced the personnel of the Committee which it has appointed to inquire into the Back Bay Reclamation Scheme. Sir Grimwood Mears, Chief Justice of the Allahabad High Court, is the Chairman and the members are Sir M. Visvesvaraya, Sir Frederick Thomas Hopkinson and Mr. S. B. Billimoria; Mr. R. W. Ewbank is the Secretary. The terms of reference to the Committee are to inquire into the history of the inception and conduct of the Back Bay scheme and to make recommendations as regards future operations.

The G. I. P. Ry.

The Great Indian Peninsular Railway announce a further reduction in the price of common books for week-end travelling to health resorts such as Nasik, Deolali, Poona and Lonavla. These coupons have been very popular with the public. The fares for travelling to Poona by the race specials have also been reduced.

The Agricultural Commission

Lord Linlithgow, President of the Royal Commission on Agriculture, and the English members who are to sit on the Commission will arrive in India at the beginning of October next. They will proceed immediately to Simla where their Indian colleagues will join them and the preliminaries regarding the work of the Commission will be settled.

It is expected that the Commission will first record oral evidence in Bombay and the stay of the Commission in that Province will be about two weeks. From Bombay the Commission will proceed to the Central Provinces and then come to Madras during the second half of November.

After recording evidence in Madras, the Commission will also inspect some of the typical agricultural areas in the Presidency. The movements of the Commission after visiting this Presidency have not been definitely settled.

It is understood that at the Conference of the Ministers of Agriculture held at Simla recently and which H. E. the Viceroy opened, a suggestion was made that in each Province visited by the Commission, the respective Minister for Agriculture should sit there on the Commission as co-opted member.

Lord Irwin on Indian Agriculture

Addressing the Deputation of the C. P. Agriculturists in reply to an address of welcome presented at Nagpur on 22nd July His Excellency Lord Irwin said:—

"I am talking to-day as a farmer to farmers.

* * * * *

"There are always two partners whose help is mutually essential to the successful discharge of their common task—the man of science the actual cultivator. The problem is everywhere the same, namely, how to carry scientific results to practical experience and here it is certain that men learn most readily through the eyes and that most of us are often prepared to trust if we see

where we might mistrust if we only read or hear. Cultivators who see with their own eyes the proved results of new seed or new methods will become at once converts to and missionaries of the new ideas.

* * * * *

Your land, India, to-day requires to import many things which she requires for the comfort of her people and the further development of her industries. For these she has to pay by her exports to the markets of the world and therefore in increasing the quantity and improving the quality of your production it is good to remember that there is patriotism to your great country as well as profit to yourselves."

The Sukkur Barrage

The construction of the Sukkur Barrage and canals commenced on July 1, 1923, and good progress has been made with the preliminary work, including the construction of a complete broad gauge railway system to deal rapidly and economically with the vast mass of material to be handled, the installation of a large electric generating station to provide energy for the running plant and workshops, and the construction of two townships to house the army of workers of all ranks employed and to be employed on the scheme.

We understand that a start has also been made with canal excavation, though it is small, compared with the total length of nearly 1,600 miles of main canals and branches and 3,700 miles of distributaries that are projected.

The total expenditure incurred up to the end of March 1926, is approximately Rs. 3.76 crores.

Agri-Industrial Board in the Punjab

A conference of industrialists, agriculturists and business men of the Punjab has, at the instance of the Hon. Sardar Jogendra Singh, Minister of Agriculture, Punjab, unanimously agreed to form a Board to be called The Development Board with two sections—agricultural and industrial,

[SHORT NOTICES ONLY APPEAR IN THIS SECTION.]

The League of Nations. By Prof. S. K. Das, M.A. Calcutta, 1925. Rs. 2/-.

The author commences with a discussion of the problem of ever-recurring war, to which the League is a partial solution. He parries the arguments for the rival method of the dictatorship of the proletariat and proceeds to sketch the political and juridical antecedents of the League. One notable omission is the famous arbitration between Great Britain and the U. S. A. in the Alabama Case. The final argument for the founding of such an organisation as the League is to be found in the state of Europe (and incidentally of the world) which led to the War.

Now that the League exists and is at work, the business of the critic and expositor is to analyse its actual constitution and working, and this Professor Das does in a clear and effective manner.

The grievances of India in regard to her place in the League are that the Indian delegation is not truly representative; that India contributes an excessive amount to the expenses of the League; and that in return India receives no proportionate benefits. But there is in this book is no proper discussion of the value of the League to India.

The Ganges. The Christian Literature Society for India, Madras. Price 8 as.

This is a publication of two lectures delivered in the Indian Museum, Calcutta, one on "The Birth of the Ganges" by Dr. Pressoe, Director, Geological Survey of India, Calcutta, and the other on "The Animal Life of the Ganges" by Dr. Annandale, Director, Zoological Survey of India, Calcutta. The first lecture on the Ganges deals with its geological history and traces its source to a trough formed along the base of the Himalaya, which trough, according to the lecturer became the cradle of the Ganges. The second lecture on the animal life of the Ganges, deals with the animals that abound in the river (1) in the little steamlets that rush down the southern slopes of the Himalayas (2) in its middle reaches, and (3) in its deltaic tracts,

Travels in India. 2 Vols. By Jean-Baptiste Tavernier. Translated by V. Ball, C.B., L.L.D., and Edited by William Crooke, C.I.E., Oxford University Press.

Tavernier was in some respects the most renowned traveller of the seventeenth century and his life and records throw a flood of light on the religion and manners and civilization of the countries he visited. In the two volumes before us we have an approximately literal translation of the portion of the *Travels* which refer to India. Lay readers must be thankful to the Editor for his notes, identifying localities with modern sites and otherwise elucidating obscure points.

Dissertation on the Copper-Plates in possession of the St. Thomas Christians by K. N. Daniel. (Reprinted from *The Indian Antiquary*)

Mr. Daniel examines in these two articles which he contributed to *the Indian Antiquary* the Kottayam Plates of Vira Raghava Chakravarti and the meaning of the *Anchuvannam* and the *Manigramam* of the Kottayam Plates of Thanu Iravi. The first Plate is now in the possession of the Syrian Metropolitan of Malabar. Mr. Daniel brings fresh information to bear on the plates which have been already published. He explains the meaning of peculiar expressions like *Manigramam*, *Murchollu*, *Pavata* etc; and he tries to fix on the basis of astronomical, paleographic and other grounds, the date of the document as the 3rd century.

BOOKS RECEIVED

RUDRA. By Arthur J. Westermaver, Messrs. R. Shaw & Co., Esplanade Road, Bombay.

THE ARAB CIVILIZATION. By S. Khuda Buksh, M.A., W. Heffer & Sons, Cambridge.

ANNUAL STATEMENT OF THE SEA-BORNE TRADE OF BRITISH INDIA WITH THE FOREIGN COUNTRIES, Central Publication Branch, Calcutta.

INDIA'S PARLIAMENT VOL XI. Prepared by the Director, Central Bureau of Information, Govt of India, Central Publication Branch, Calcutta.

July 16. Justice Rai Bahadur Lalitmohan Banerji is appointed puisne Judge of the High Court of Allahabad.

July 17. Speaking at the Chelmsford Club, Simla, to-day, Lord Irwin made an appeal to communal leaders to sink their differences.

July 18. The All-India Cow Conference met at Calcutta under the presidency of Justice Manmathnath Mukherjee.

July 19. The Mosul Treaty was signed to-day by Tewfik Rushdy Bey, Sir Ronald Lindsay and Fethi Bey.

July 20. H. M. the King invested Lord Willingdon with the Knight Grand Cross of the Order of St. Michael and St. George.

July 21. The British Indian Union gave a luncheon to distinguished visitors from India with the Duke of Connaught in the chair.

July 22. M. Poincare has formed the Cabinet on M. Herriot's resignation.

July 23. Miss Margaret Bondfield (Labour) has been elected Member of Parliament by an overwhelming majority.

July 24. H. E. The Viceroy laid the foundation stone of the Nagpur Science College to-day.

July 25. The Central Committee of the Russian Communist Party has expelled M. Zinovieff from their Party.

July 26. The Hon. Mr. S. R. Das arrived in Madras to-day.

July 27. It is announced that Sir C. P. Ramaswami Aiyar will be one of those who will represent India at the League of Nations Assembly.

July 28. Sir J. C. Bose arrived in Geneva to-day.

July 29. The House of Commons by 230 votes to 84 passed a resolution continuing the Emergency Regulations.

July 30. H. E. The Viceroy arrived in Poona.

—H. H. the Maharajah of Dhar died to day of tuberculosis.

July 31. The French Chamber, by 380 votes to 150 passed a vote of confidence in the new Government.

—Israel Zangwill is dead.

August 1. Sir Alexander Muddiman joined duty as Home Member to-day.

August 2. Mr. P. K. Chakravarti, ex-Editor of the *Forward* who was convicted of promoting class hatred has been acquitted by the Calcutta High Court.

August 3. Sir Hugh Stephenson is appointed Governor of Bihar and Orissa.

—The Report of the Royal Commission on Indian Currency is published.

August 4. Prof. Jadunath Sircar is appointed Vice Chancellor of the Calcutta University.

August 5. The Bengal Government issued orders under 144 Cr. P.C. forbidding Pandit Malaviya and Dr. Moonjee not to enter Calcutta for a period of two months.

August 6. The World Students' Conference met at Helsingfors. (Finland).

August 7. Pandit Madan Mohan Malaviya disobeyed the Bengal Government's order and arrived in Calcutta to-day.

August 8. Summonses have been issued by the Chief Presidency Magistrate of Calcutta against Pandit Malaviya and Dr. Moonji for disobeying the order under Sec. 188 I. P.C.

August 9. It is announced that Italy and Spain have signed a Treaty of friendship.

—The Federal Houses of Australia have passed the Bill enabling British Indians in Australia to obtain invalid and old age pensions.

August 10. The French National Assembly met for a third time in history and passed by 671 votes to 144 a Bill embodying Sinking Fund Statutes in the Constitution.

August 11. The National Federation of Bengal was inaugurated by Mr. B. C. Pal in Calcutta.

August 12. The French Parliament has adjourned till mid-October.

Literary

The Literary Taste

Writing "On the Literary Life" in the "Bermondsey Book," Mr. Thomas Burke gives young writers the following advice:

No young man should enter the literary life unless literature has for him a call so strong that he will rather write than eat, and will be ready to make any sacrifice to his work. He need not regard literature as a high and holy office. It is the inferior artist who takes that view of it, and mostly he makes a holy mess of it. It is less than that and far more than a branch of the entertainment industry. The great English masters—Defoe, Fielding, Swift, Scott, Thackeray, Dickens—wrote because they wanted to, write, and were so busy making literature that they had no time to think solemnly about it. It was with them a serious pursuit, to which they gave all of themselves seriously.

There is no other way of learning to write than by continuous labour, and by living with all sorts of men. Life is the material of the author's craft, and only by experience of it can he come to the knowledge and understanding from which he can offer up his illumination of some corner of its pilgrimage and battle.

Mr. Israel Zangwill

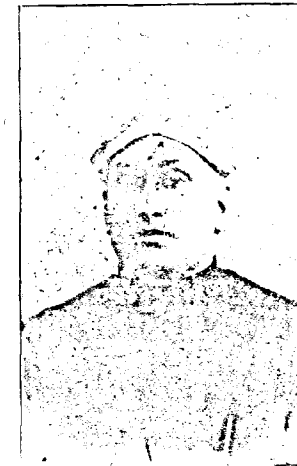
Mr. Israel Zangwill, whose death was announced in the first week of this month, is a Jewish novelist and play-wright. He was born in London 62 years ago and was the son of a poor Jewish emigrant from Russia. He graduated from the London University and took up literary work. He became famous in 1892 with his "Children of the Ghetto," and from that time onwards his writings commanded success. No author has equalled his power in dealing with Jewish character. As a propagandist, Zangwill had tireless force. Two outstanding movements in which he exerted his talents were Zionism and Women's Suffrage.

Modern Authors

"Does writing pay?" suggests the obvious reply, "All depends upon the writer." For there never was a time when such big prizes were available for writers who by subtle touch thrill the imagination of the public, writes Robend Belfast in the London DAILY GRAPHIC.

Consider Miss. Ethel M. Dell's success! Did not Mrs. Asquith command £13,000 for her autobiography and Mr. A. M. Hutchinson £30,000 for "If Winter Comes"? Not long ago a famous publishing firm offered Mr. Lloyd George £90,000 for a book to aggregate 300,000 words; Sir Arthur Conan Doyle drew £9,000 for the 12 stories in which he resurrected Sherlock Holmes.

Mr. Winston Churchill's revenues from his literary works must have been on a generous scale; We have all heard of the £250 he received for each of certain special articles.



SIR C. V. K. SASTRI

The place of honour in this issue is given to an article on "The Women of India" from the pen of the Hon. Justice Sir C. V. Kumaraswami Sastri, Acting Chief Justice of the High Court at Madras. Sir Kumaraswami reviews two recent publications on the character and genius of Indian women and of the women of Bengal in particular,

Educational

Prof. Jadunath Sarkar

In exercise of the powers conferred by the Calcutta University Act, the Government of Bengal has appointed Professor Jadunath Sarkar, M.A., C.I.E., to be the Vice-Chancellor of the Calcutta University.



PROF. JADUNATH SARKAR

The appointment was not well received in certain quarters as Prof. Sarkar had sharply criticised the executive of the University in the pages of the MODERN REVIEW. Soon after he assumed charge of his new office Mr. Sarkar stated that it was gross misrepresentation of his views to suggest that he ever wished for the abolition of the Post-Graduate Department or any injury to its best interest. He had never offered destructive criticism of the University as a whole, but suggested a constructive scheme for reform and for giving permanence to the Post-Graduate Department by suitable means. At present, his duty would be to work the University as a going concern in absolute freedom from any personal consideration,

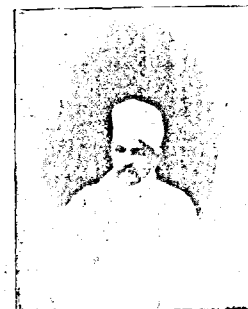
The Tragedy of Indian Education

Aldus Huxley writes in the NATION:—"... In Kashmir, you can hire a clerk for about half as much as you would have to pay your cook. And not in Kashmir only. It is the same throughout the whole of India. A circus recently visited Lahore. The management advertised for gate-keepers at fifteen rupees a month. Among the applicants, I was told, were upwards of forty Graduates. Mysore, the best-governed of Indian States, finds the same difficulty in disposing of the finished products of its higher education. After having gone through the trouble of taking their degrees, the Graduates of its colleges demand, almost as a right (it is only natural) the work for which their educational attainment fits them. But the work does not exist. This is the farcical tragedy of Indian Education. The Universities produce a swarm of Graduates for whom there is nothing to do. The State can employ only a limited number of them, and outside the Government service, there is almost no opening for a man with the ordinary general education of the West. The industrial and commercial activities, to which most of our educated young men devote themselves hardly exist in India. There is no available liquid capital to start such industries on a large scale, and the average educated Indian lacks the enterprise and energy to begin in a small way on his own. His ambition is to step into some safe clerical job with no responsibilities and a pension at the end of it. A "crammed" education in the humanities or in pure science hardly fits him for anything else. Unhappily, the number of safe clerkships with pensions attached is strictly limited. The Indian youth steps out of the university examination hall into a vacuum. The class of educated unemployed—the class most dangerous to an established government—steadily grows."

Legal

The Ban on Pandit Malaviya

If the Government of Bengal had acted unwisely in putting a ban on Pandit Malaviya and



Dr. Moonji it was hoped that they had prudently refrained from interfering with the entry of the two leaders into Calcutta. Apparently the matter has not stopped there and the subsequent

action of the Magistrate in issuing summonses against them shows that prestige rather than discretion seems to be their prime concern. Meanwhile it is expected that the Government of India, urged by non-official members of the Central Legislature, will not be slow to move in the matter.

Of the incident itself and of the lesson of the Pandit's action Mr. Gandhi writes in YOUNG INDIA:—

"Disrupted and demoralised though we are at the present moment, Panditji has shown that there is still courage left in us to defy the might of the mightiest Empire. To have issued a notice light-heartedly against one of the oldest and most respected and best known of India's public servants, was an insolent exhibition of power. Let us assume for the moment that the Government had sufficient grounds for fearing Pandit Malaviya's presence in Calcutta at a time when they were trying to bring about peace. It was still wrong to have dealt summarily with a man of Panditji's position in the Indian world. It would not have derogated from the Acting Governor's dignity if he had written a private note to Panditji or if he had invited him for a conference and placed before him the evidence in his possession and told him to absent himself in the interests of

peace, which the Panditji claimed to desire as much as the Governor himself. In everyone of his public speeches, Panditji has put emphasis upon the desirability of peace, but the Government is too disdainful of public opinion even to think of any such courteous action. It expected Panditji and Dr. Moonji to take the order with due and humble submission. The Government evidently expected that Non-Co-operation was decently buried at Bardoli and that Congress resolutions on Civil Disobedience were all idle threats. The Bengal Government has now discovered their mistake. Panditji's letter is a lesson in self-restraint combined with firmness. His following up the letter with action, his refusal to see the Magistrate and his triumphant entry into Calcutta, his advice to the people not to lose their heads, not to demonstrate and his quiet continuance of his programme as if nothing had happened, furnish an object lesson in perfect Civil Disobedience. It is hoped that the Government will understand that Civil Disobedience has come to stay and when occasion demands it, there will be more than one person in the country to adopt it."

Trial Courts' Jurisdiction

The Full Bench of the Lahore High Court, consisting of five Judges presided over by the Hon'ble Chief Justice, Sir Shadi Lal, has recently decided a point of considerable importance relating to the jurisdiction of trial courts as well as jurisdiction of the courts of appeal in suits for redemption of mortgages. The Bench has decided that in a suit for redemption of immovable property, the value for purposes of jurisdiction is the amount found by the court to be the mortgagee's charge on the property and not the amount alleged by the plaintiff to be due to the mortgagee and the sum found by the trial court settles not only its own jurisdiction, but also furnishes a test for determining the form of appeal.

Medical

Ayurvedic and Unani Systems

The report of the Ayurvedic and Unani Committee appointed by the United Provinces Government with the Hon. Mr. Justice Gokaranath



PANDIT GOKARANATH MISRA

Misra as Chairman, has been published. The Committee recommend that Government should declare a policy of State recognition and State encouragement of Indian systems of medicine and direct local bodies to establish as many Ayurvedic and Unani dispensaries and hospitals as possible within their respective areas, that the Ayurvedic College of Benares Hindu University should be raised to the status of a State-aided College and the King's Hospital at Victoriagunge, in Lucknow, should be raised to the status of a State-aided Unani College, and that proficiency tests should be instituted, although unregistered practitioners should not be prohibited from practising.

The Wadia Brothers' Gift

Sir N. N. Wadia, who only recently gave a handsome donation of Rs. 18 lakhs for a maternity hospital in Bombay, has, jointly with his brother, Mr. C. N. Wadia, made an offer to the Government, of a princely sum of Rs. 16 lakhs, for a new Hospital. Out of this Rs. 6 lakhs is to be utilised for the building and Rs. 10 lakhs for the Endowment Fund. It is proposed to build the new hospital next to the Wadia Maternity Hospital. The idea kept in view is that it should serve as a medical hospital, where the medical cases of the King Edward Memorial Hospital should be transferred for treatment, and the latter hospital be used solely for surgical cases. The Scheme, which is still under negotiation, will take concrete shape after the Government have consulted the Bombay Municipality, who are responsible for medical relief in the city. The scheme for additional hospital accommodation in Bombay, started by His Excellency Sir Leslie Wilson, is likely to bear fruit in the immediate future.

A New Anaesthetic

A demonstration of ethylene, an anaesthetic of American discovery, was given recently by one of the chief anaesthetists at the Manchester Royal Infirmary with such success as to assure its adoption in future in cases of a certain kind.

The drug represents a further step in the search for the ideal anaesthetic, but is as yet only supplementary to other methods of anaesthesia. Its value lies particularly in its applicability to cases not met by the ordinary forms of anaesthesia, principally those in which the patient is at one or the other extreme of life, or in diabetic, consumptive, or other cases in which the administration of the anaesthetics in common use is attended by a certain amount of poisoning of the system. The drug has the advantage of giving immunity from certain distressing after-effects.

Science

Bombay Institute of Science

There was a lively discussion at the meeting of the Senate of the Bombay University when the motion for the affiliation of the Royal Institute of Science to the University was introduced by the Director of Public Instruction. Some members, speaking on the activities of the Institute said that it did not live up to the ideals that it should be the home of scientific research, but allowed itself to become an appanage of the Elphinstone College for teaching elementary science. It was pleaded that the two institutions should be absolutely independent and the Elphinstone College itself should do the teaching of science up to the Intermediate standard.

One member remarked that the Government did not keep their promise made when the Institute was founded, that it would be the home of scientific research. The Director of Public Instruction in a speech refuted all the objections raised and the House passed the motion for affiliation.

New Wonders of Plant Life

Remarkable new discoveries in plant life were expounded recently by Sir J. C. Bose in a lecture at University College, London.



SIR J. C. BOSE

At the outset he commanded attention saying that what the falling apple was to Newton, a smoke-ring floating in the air had proved to himself.

For the completion of his experiments the Hindu savant explained that he wanted to use a magnet without its poles, and the sight of a smoke-ring gave him the clue which led to the Resonant Recorder, the greatest of his inventions.

This remarkable instrument of surpassing delicacy and sensitiveness had helped him to the revelation of the great new fact in plant life of the relationship to each other of two distinct nervous impulses, sensory and motor.

He had been able not only to make that plant itself write out the duration of the infinitesimal time that it took to perceive a blow but to pick up, moreover, the message that was transmitted through its nerves to the centre.

Photos by Phone

Recent developments in transmitting photograph long distances over the telephone have resulted in the establishment of a regular commercial service between New York, Chicago and San Francisco. On an average the time taken to transmit a photograph seven by five inches is seven and a half minutes.

An X-ray photograph taken, say, in Chicago may be "telephoned" to New York for medical diagnosis by a specialist on payment of a small sum. The value of the new service for the rapid circulation of finger-prints of "wanted" criminals has already been satisfactorily tested by the New York police.

When, recently, an important industrial company planned a new issue of stock, the final draft of the prospectus was so delayed that it was only by using the photo transmitting system that a simultaneous issue on both sides of the American Continent was made possible.

This was done by first photographing the prospectus and then transmitting the photograph 3,305 miles over telephone lines from New York to San Francisco. The printer used the duplicate photographs received in San Francisco as a guide to the text and lay-out of the "copy".

Personal

Babu Govinda Das

It is with deep regret that we record the death of Babu Govinda Das—the well-known scholar and author. He and his equally distinguished brother,



BABU GOVINDA DAS

Babu Bhagavan Das, have had a remarkable career of learning and piety. The latter early became a Theosophist and distinguished himself by his speculations in theology and the occult sciences. Babu Govinda Das turned his attention to the study and exposition of the more practical aspects of political and socio religious life. His "Governance of India" and "Hinduism" (Price Rs. 3 each: G. A. Natesan & Co., Madras) are popular expositions of the politics and religion of the country and deserve to be carefully studied for their lucidity of treatment and catholicity of views. Though Babu Govinda Das seldom interested himself in controversial politics his suggestions and advice always received the respectful consideration of public men and leaders.

In politics he was a progressivist and he never spared himself in his advocacy of a scheme of Swaraj as the basis of concerted action on the part of the politicals in India. In religion, he advocated a sane rationalism, broad-based on the ethics and philosophy of liberal Hinduism.

Mr. Bernard Shaw

It is difficult to believe, when one sees Mr. Bernard Shaw striding vigorously into the Strand from the Adelphi, that July saw his seventieth birthday. His once fiery beard is now generously whitened, but there is no suggestion of a stoop in his carriage, and he swings his arms like a Guardsman. Undoubtedly, he owes his good health to his very austere mode of life. He is a vegetarian, non-smoker, and a total abstainer. To get G. B. S. to a public dinner in London is a most difficult feat, quite as difficult as the capture of his neighbour, the illusive Barrie. When Mr. Shaw attends these functions, he does not partake of the ordinary meal, but has provided for him something severely simple and sinless.



THE MAHARAJAH OF DHAR
who died on July 30.

Political

Hon. Sir C. P. Ramaswami Aiyar

Sir, Ramaswami Aiyar, Law Member of the Government of Madras who has been appointed a member of the Indian Delegation to the forthcoming session of the Assembly of the League of Nations in Geneva was the recipient of warm



SIR C. P. RAMASWAMI AIYAR

congratulations on the eve of his departure to Europe and was entertained at a banquet given in his honour at the Willingdon Club, Bombay. We congratulate the Government on the choice of one who will so worthily fill the position held in previous years by two other distinguished Madrasis—the Rt. Hon. Sastri and Sir P. S. Sivaswami Aiyar.

In an interview with a representative of the INDIAN DAILY MAIL Sir C. P. Ramaswami Aiyar, referring to his visit to Geneva, said that one of the most important questions which would come up for discussion at the 7th Assembly of the League of Nations would be the entry of Germany into the League. The Assembly would also consider other interesting questions relating to India, such as traffic in opium and drugs, traffic in women and children and disarmament.

"It is impossible," he said "at the present moment, to state what other questions in which India is interested will come up for consideration. It is, of course, obvious that His Excellency the Viceroy and the Secretary of State for India must have been influenced by the arguments of Lord Willingdon last year in regard to the paucity of the number of delegates representing India at the Assembly of the League of Nations, and the consequent difficulty in getting due representation on various Committees of the League. It will be remembered that this was in substance the opinion expressed by Lord Willingdon last year."

Empire Parliamentary Association

Lala Lajpat Rai and Sir Darcy Lindsay have been declared elected by the Indian Branch of the Empire Parliamentary Association to proceed as delegates of the Association to Australia to attend the Empire Parliamentary Conference. Invited by that Dominion Lala Lajpat Rai secured the largest number of votes while there was a tie between Sir Darcy Lindsay and Mr. Shanmukam Chetty which was settled by drawing lot. In case however of the inability of either of the two elected delegates to proceed to Australia, Mr. Chetty will take the vacant place.

Lala Lajpat Rai has since arrived from his tour to Europe in connection with the International Labour Conference. We understand that he is not keen on going to Australia to attend the forthcoming Conference of the Empire Parliamentary Association.

General

Mr. S. R. Das on Communalism

In replying to the address presented to him at the Esplanade Theatre, Madras, on July 30, by the Non-Brahmanas of Madras, the Hon. Mr. S. R. Das referred to the existing communal tension



HON. MR. S. R. DAS

between Non-Brahmanas and Brahmanas of the Presidency. In the course of his speech he said:

Now I am bound to say, gentlemen—you will not expect me to make a political speech—but I am bound to say that I have been considerably grieved by the state of feeling that I have discovered between Brahmanas and Non-Brahmanas. You have heard that I am a Non-Brahmana and therefore my sympathies are always with those who are backward, in the race of life. I am willing to do all I can to help the community which is backward, whether it be a Non-Brahmana community or the untouchables or Mahomedans. But I am also National. (Hear, hear.) Though we cannot have a National life until our backward communities rise up, I would ask the backward communities to bear in mind that they cannot afford to rise to the exclusion of other communi-

ties who have already risen. I sympathise with every endeavour that you make to rise, but bear in mind that you must not alienate those who are already in position. I quite realise that in the course of your rising you are bound to do a certain amount of injury to vested interests (Laughter). That is inevitable. But that is no reason why you should do it in an inimical nature. Or, in other words, I should like you to bear in mind that the question of the backward people rising is not a communal question, but a National question. (Hear, hear and cheers.) In endeavouring to rise do not forget that it is not for the sake of the community you are taking those steps, but for the sake of the Nation. I feel sure that if you bear that in mind no Brahmana who has any National idea will oppose you. (Confused cries, some agreeing and some disagreeing.) I know, one of the greatest difficulties of the situation that I have found from the short time I have been here—I have taken as much care as I possibly could to enquire from all the communities—the greatest difficulty is the distrust by one community of the other. I assure you—I am speaking now to those who are Non-Brahmanas—you will find your path towards rising up made very much smoother if you can trust the Brahmanas a little more. (Some hissing.) I can assure you it is a mistake to think that they are all against you. Some of them are bound to win, it is natural. I don't like to give away what I have (laughter)—quite natural. But, after, all, there are great men amongst them also. Why should you refuse their help? I assure you their help is open if you go about it in the proper way.

But, the Brahmanas, after all, are a very intelligent community here (cheers) and they ought to, instead of being afraid of the Non-Brahmanas rising, assist them to rise, assist them to take a National view of the question which I am afraid there are many Non-Brahmanas who do not take.

It is very very sad that a Province like Madras, which has done so well in every way, which deserves, so far as I can make out, further success, should imperil that success by this communal tension. It is the duty of all of you, if I may say so without impertinence to try and make this communal question a National question and not merely a question of whether a particular community is going to get certain loaves and fishes at the expense of another community.

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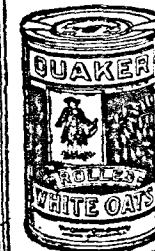
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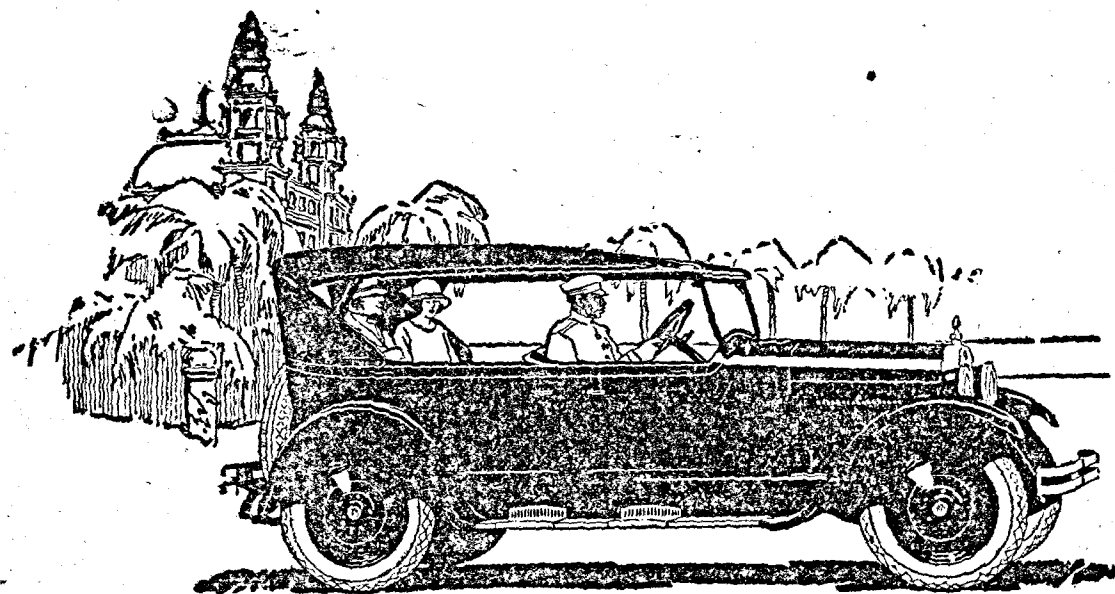
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" 6th	Trivellore	Avani New Moon
" 6th	Nira	Mahadeo
" 6th	Jejuri	Shravani
" 6th	Rajewadi	Mahadev
" 6th and 7th	Takari	Sagroba
" 6th and 7th	Suldhul	Adiswami
" 10th to 18th	Tirupati East	Brahmotsavam
" 11th	Cocanod	Ganapathi Feast
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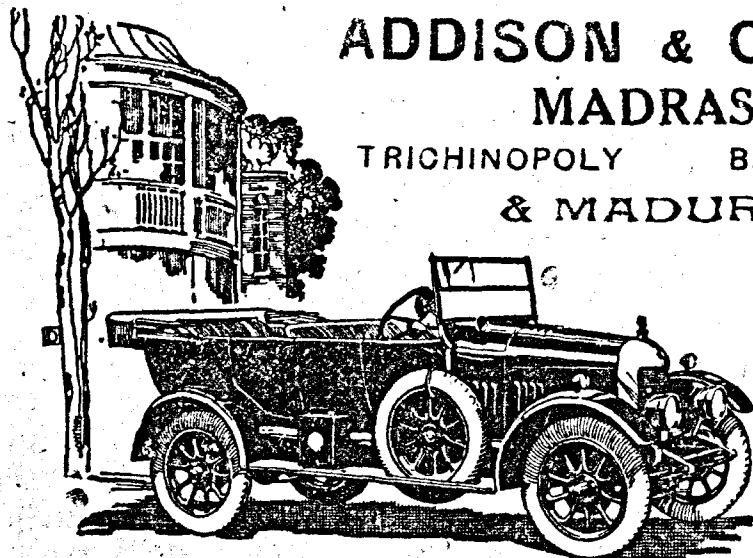
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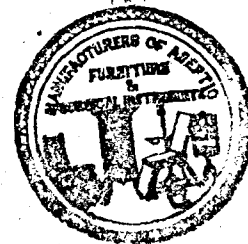
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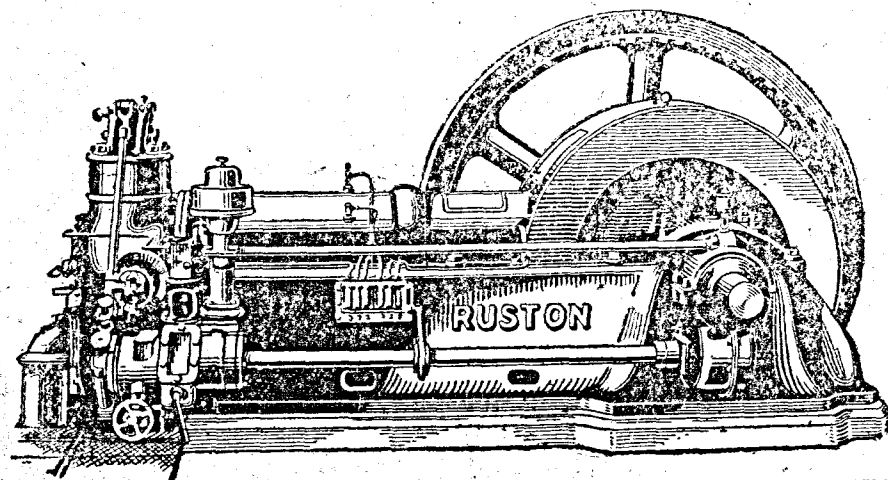
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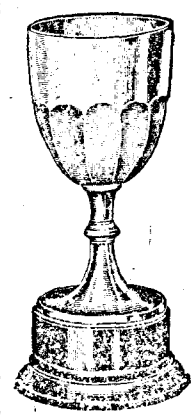
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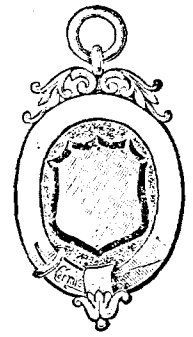


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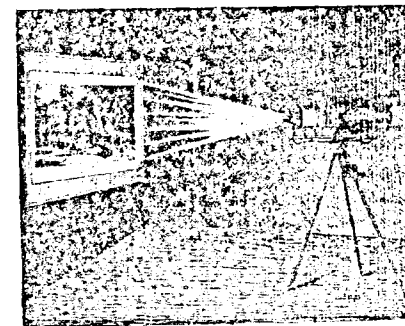
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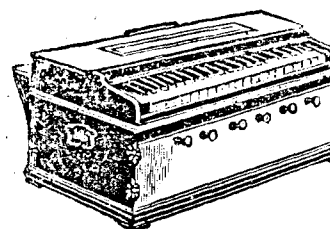
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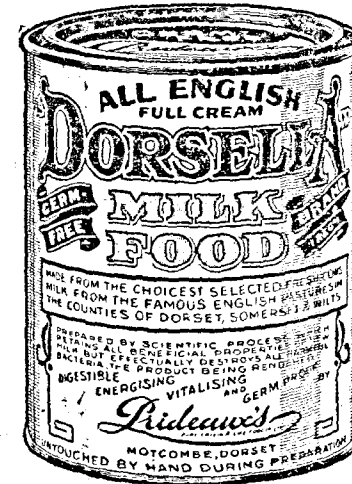
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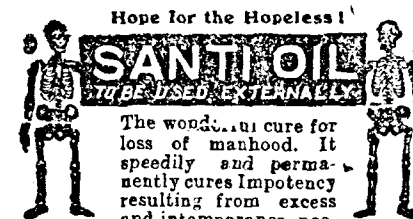
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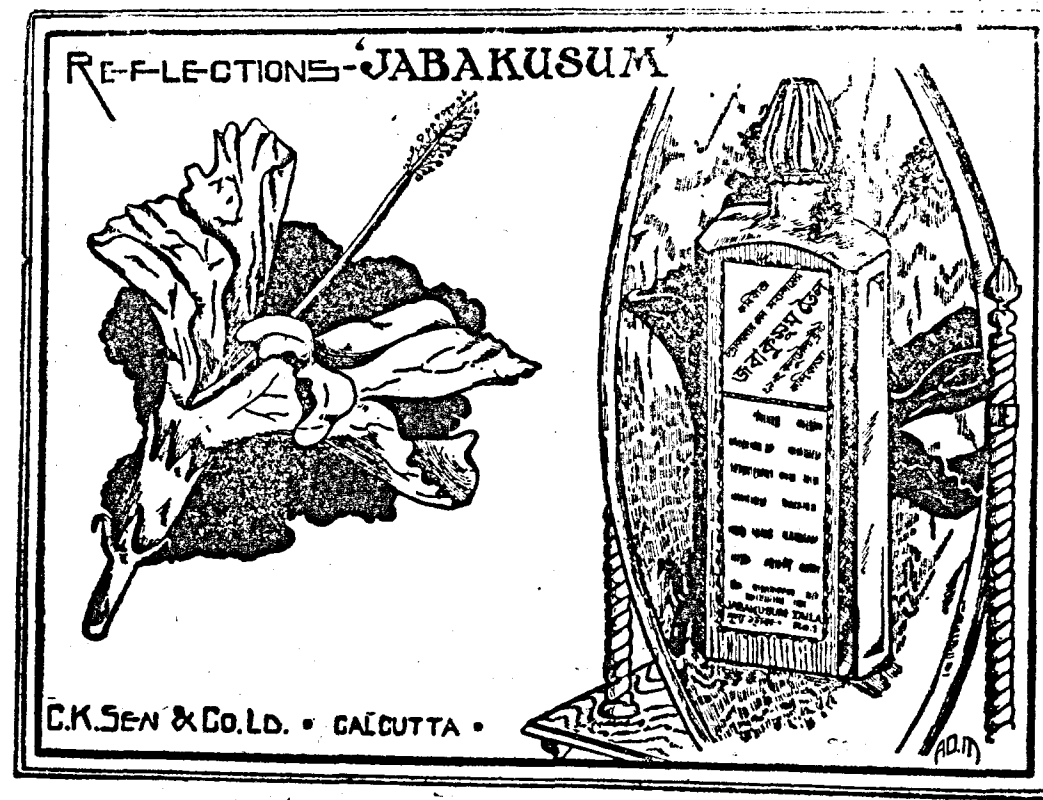
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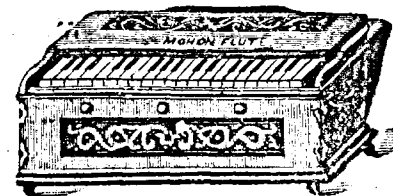
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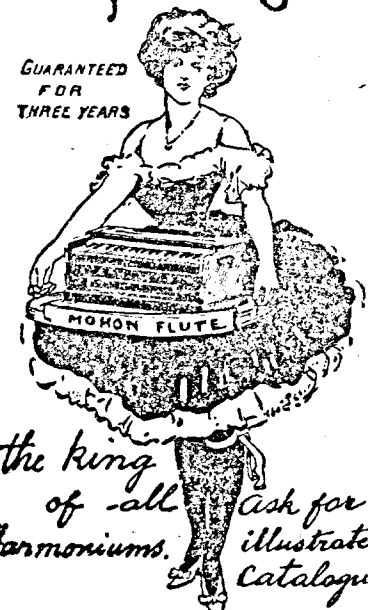
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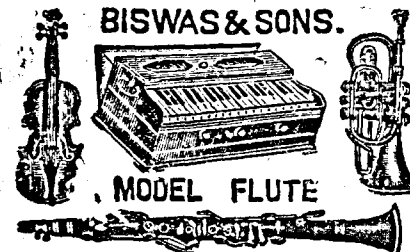
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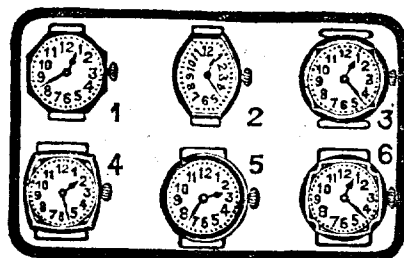
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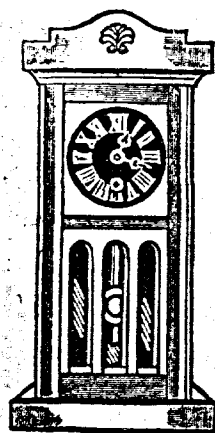
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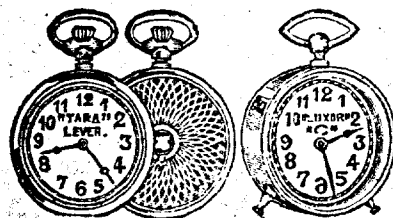
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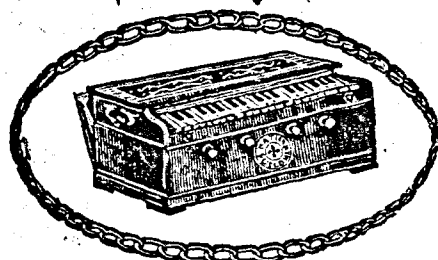
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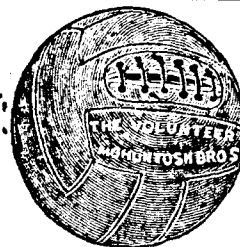
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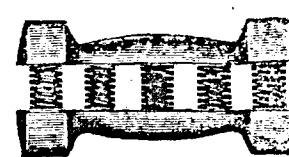
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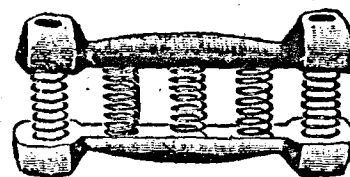
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