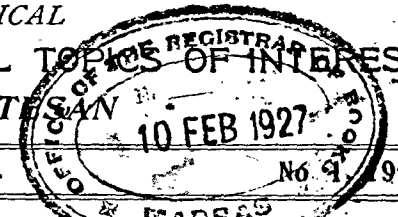


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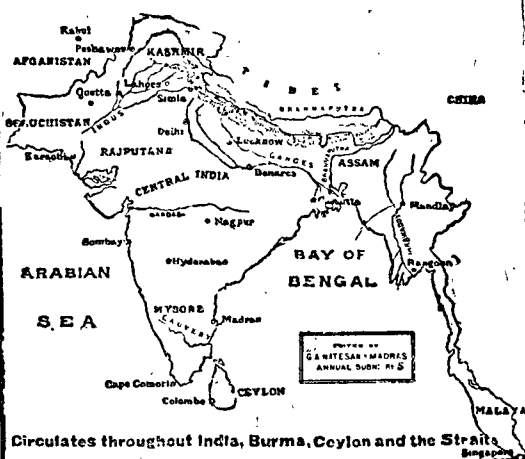
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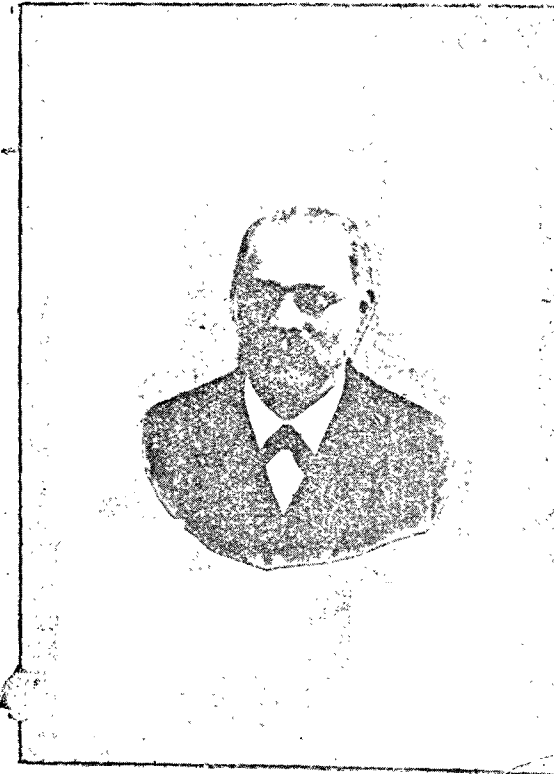
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Wed	—	5	12	19	26	Wed	2	9	16	23	30
Thu	—	6	13	20	27	Thu	3	10	17	24	31
Fri	—	7	14	21	28	Fri	4	11	18	25	—
Sat	1	8	15	22	29	Sat	5	12	19	26	—
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Sun	1	8	15	22	29	Sun	—	5	12	19	26
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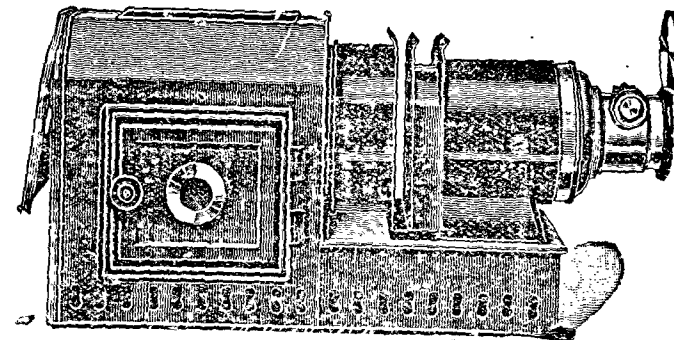
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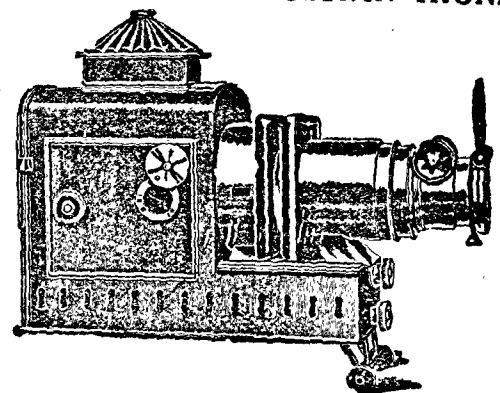
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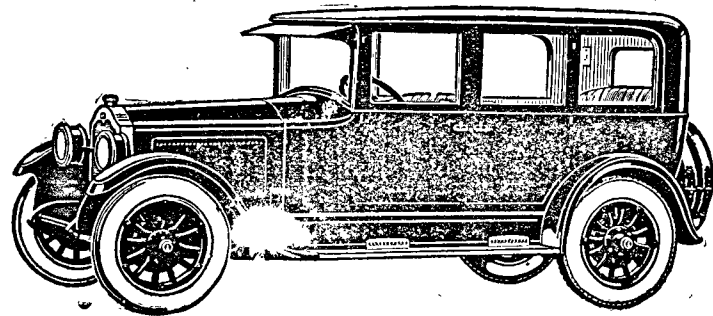
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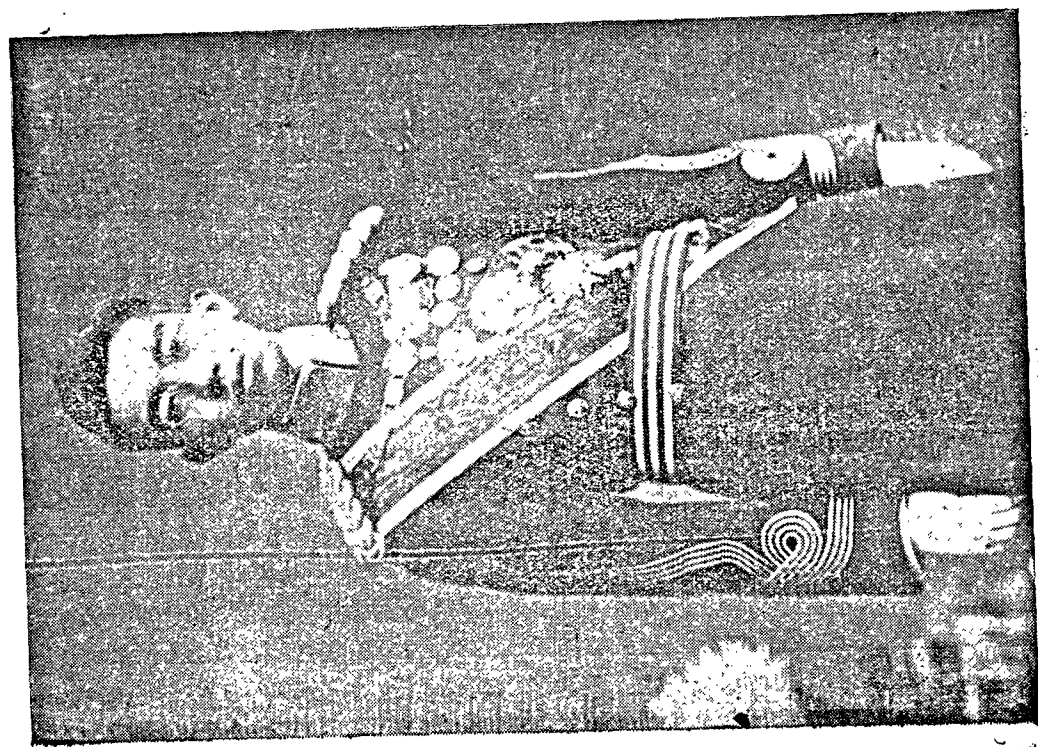
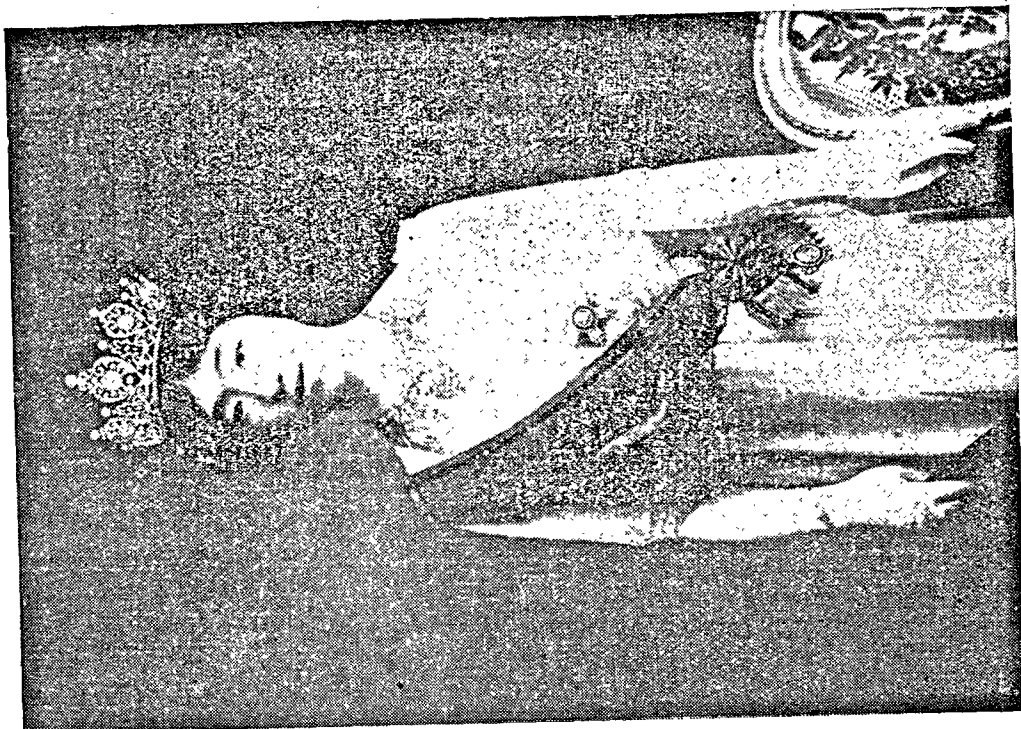
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Vol. XXVIII.] JANUARY, 1927 [No. 1.

THE WORKING OF THE REFORMS

BY THE HON. SARDAR JOGENDRA SINGH.

A great deal of controversy has been ranging round the Reform Scheme since its introduction; as often happens in the desire to secure a greater advance and in the heat which has been generated, the importance and true significance of the change, which the Government of India Act inaugurated in 1921, has never been fully realised in all its implications and aspects. The Reform Scheme for the first time recognises India's right to Responsible Government in the full sense of the word. The system of Dyarchy which was introduced provides for graduated training in responsibility and examination of the position at the end of ten years. It need hardly be pointed out that further advance does not depend on any unanimous demand for it, but on the evidence that the powers delegated have been fully used, with a sense of responsibility, which would warrant further removal of restrictions which were placed to safeguard the working of the new constitution.

A good deal has been said as to the inadequacy of the Reform Scheme; perhaps it would be interesting to compare our system in its working with the Government of some of the Eastern and less advanced Western countries and such a study will afford a very interesting contrast, and the contrast will be full of meaning in proving the value of constitutional advance and the wisdom of permitting

it to grow gradually into a system of full Responsible Government.

I can say from experience in the Punjab that the Reform Scheme is working and its success is proved by the steady advance that the nation-building Departments have made during the last three years.

Take for instance Education; from 1921-22 onwards the increase year by year in the number of boys attending school, has been 69,000—150,000—65,000—77,000 and 143,000, i.e., whereas in 1920-21 we had half a million boys in our schools, we had last year just over one-million, and the percentage of boys at school to the total population has gone up in the same period from just over 4 per cent. to 8½ per cent. The Educational Commissioner with the Government of India has calculated that at the present rate of expansion, it would take India 40 years to reach the goal of universal education for boys. The progress in the Punjab is in advance of that of the all-India figures and at the present rate it would take us about 11 years to reach this goal. The standard of 80 per cent. at the present rate of advance will be reached in six or seven years.

In the matter of communications again a great deal has been achieved. The total provision for roads, including both maintenance and construction, which was 34½ lakhs in 1923-24 stands this year at 102½ lakhs.

We are trying to convert the unmetalled roads at the rate of 100 miles a year. The Kangra Valley line of 103 miles, the Shahdara-Narowal line of 49 miles, the Amritsar-Narowal line of 40 miles, the Narowal-Shakargarh line of 26 miles, the Rohtak-Panipat line of 45 miles, and the Lyallpore-Jaranwala line of 21 miles are all under construction, and some will be completed at an early date, so that the Railway programme is keeping pace with the general progress of the Province.

In the matter of medical relief we are trying to have about one dispensary for every 30,000 of the population and provision has been made for the opening of 375 new dispensaries. By the end of the current year 154 of these dispensaries will have been opened. On Public Health we spent 12 lakhs in 1922-23 and the budget of the present year contains a provision of 31½ lakhs.

Under the advice of the Drainage Board we have taken up the Hudiana and Sarusti drainages and the improvement of the Gurgaon Bund. The Rural Sanitary Board is dealing with the drainages of the Hazro plain and the Dasuya Tehsil. The Budget Provision of this year is 14½ lakhs.

The expenditure on agriculture (including the Veterinary work) was 41 lakhs in 1922-23 and now it is over 65 lakhs. The area under improved wheat which was 8 lakhs of acres in 1923 was 14½ lakhs in 1926. The area under the type of cotton which we know as American rose in the same period from 3½ to 9½ lakhs of acres. Two Experimental Farms of 500 acres each are being started at Multan and Sirsa. Circles have been opened at Rawalpindi and Jullundur. Demonstration Farms of about 100 acres are being started at Gurgaon, Amballa, Hoshiarpore and Jhang. We have placed 2000 bulls of good breed with the district boards.

As regards Co-operative Activity, in 1923 there were 8,800 Primary Agricultural Societies, there are now 12,600. Non-agricultural societies have increased from 444 to 1800. The members of all societies have increased from 2½ lakhs to 4½ lakhs and the capital employed from 472 lakhs to 930 lakhs. Our five-year programme contemplates the registration of new societies at the rate of about 2,000 per annum, of which about 1200, should be Primary Agricultural Credit Societies.

The Department of Industries is now able to register some definite progress in the execution of its programme: a Dyeing School at Shahdara, a pioneer Tanning Factory and a Hosiery Institute at Ludhiana have been established. A Power Loom School at Shahdara is about to be started. We are also making a beginning in a very promising field of work, the organisation of a Women's Home Industries Branch.

We in the Punjab can claim with some pride that we have endeavoured to make the best of the opportunity given to us, and, therefore, we can press for a further extension of the Reforms; and my opinion is that the Provinces that have worked the system in a unitary spirit have been most successful.

This will be the last occasion on which the Provincial and the Central Legislatures can prove their utility and also their readiness to be partners in an Empire which has been built by the British people. The Indian Constitution is founded on British partnership and the value of this partnership has never been questioned by any set of responsible men. The Legislatures and the Ministers must, therefore, work out the scheme in a spirit of partnership. To me it seems of utmost importance that in the coming three years we must establish that the Reform Scheme strengthens the Government which ultimately means that it strengthens the resources of good Government and that India as a partner in the Empire, while anxious to occupy a position of equality claims no more than the position of an active and enlightened partner.

A VICEROY UNBENDS

BY

THE HON. MR. T. E. MOIR, C.S.I., C.I.E.

IN this handsome volume,* printed and illustrated in a manner which adds greatly to its attractiveness we have perhaps the last memorial of the late Lord Curzon's literary craftsmanship likely to appear until the time comes when his life and the part he played in public affairs can be dealt with in the light of written records which may not at present be divulged. Meanwhile, however, these papers and reminiscences, slight and fugitive though some may be, throw light on a personality round which even in his lifetime a legend grew representing him as one aristocratic in temperament and outlook, aloof from his fellowmen, self-sufficient, proud and domineering; in other words as lopsided and conventional a figure as the 'cave man' or the strong and silent hero of a certain school of fiction. That legend originated in the days when irreverent under-graduates composed irreverent rhymes, but in India especially became stereotyped after his tenure of office as Viceroy and Governor-General expired. That period, however, was only an important episode in a career extending over 40 years, and through nearly the whole of four succeeding Viceroyalties he continued that amazing record of public service which commenced in 1885 when he became Assistant Private Secretary to Lord Salisbury and ended only with his death. Whether in office or out, he was one of the outstanding and forceful personalities of his time. But legends die hard and some reviewers of this

book have apparently allowed their obsession with one aspect of the man to mar their enjoyment of these leaves from a crowded and varied life. Other men may lift up their eyes to the hills in wonder and reverence, in Lord Curzon it is a sign of a *Colossus complex*. *Non Semper arcum tendit Apollo* but for Lord Curzon to relax even in recalling youthful days and adventures is unseemly, for him to laugh at those trivial happenings and misadventures by which the comic spirit warns us to go softly under the stars is indecorous. Lord Curzon alone must always wear the buskin. That is not the spirit in which to approach these reminiscences, grave and gay, of one who saw much, travelled much, did much, and that with a high spirit, a keen interest in humanity and in men, and as is now known with a fortitude and a defiance of physical weaknesses which gave spiritual stature to one of whose intellect it was said that "he bore all men down with his brain." Even so it is perhaps permissible, reading what is here revealed, to speculate on other careers which Lord Curzon might have filled but for the lure of high affairs and the East. Master of Balliol certainly, dignified, learned with such learning as befits a Master of Balliol—his quotations are apt if sometimes trite and suggesting no dalliance in by-paths,—with wit for senior common rooms and humour for even the most youthful undergraduate; first his College and then the University subdued to his masterful hands: Great ecclesiastic? That is conceivable, but as one born out of time; more than centuries

* *Leaves from a Viceroy's Note Book*.—By Marquess Curzon of Kedleston. Macmillan & Co. Ltd.

lie between a Becket and the melancholy Dean. And yet if the Church had been under the leadership of a man of such fearless and indomitable energy, possibly it might have given a clearer trumpet call to the nation in all its post-War travailings, and not been somewhat unceremoniously pushed aside by warring interests and hampered by its own uncertainties. It may be doubted if he would have made a great explorer: for that the resilience of youth and its susceptibility to the fascination of the wild and of unmapped regions is not sufficient. It demands an absorbing passion, a ruthless impulse to which all other interests must yield, not a subsidiary adventure. Lord Curzon had, however, a keen delight in travel and what is much more rare a capacity to make others share that delight. Vignette after vignette, vivid, full of keen observation, arresting pictures of nature in varying mood and under different skies, appreciations of all sorts and conditions of men, make one reach for an atlas the better to accompany him. Ephemeral though some may be, these sketches make one feel that in him a great man of letters was lost. He could have written history on the grand scale. He had the right selective faculty, could treat great things greatly, had a sympathy with brave deeds and thoughts, a trained critical mind, and a style the range of which must not be judged by Viceregal utterances on set occasions. His vision may have been restricted—it is fashionable to say so—but at any rate, it was clear and penetrating. Whether he had the creative faculty or the fine gift of literary criticism is a question which cannot now be answered; but his introduction to Morier's 'Haji Baba' is an

example of how some things can and ought to be done. Most introductions to other peoples' books are dull impertinences, but here we have a generous, informed and worthy tribute by one who was himself no mean performer to an acknowledged master in a special field.

Turning now to the other contents of the volume, its first section is largely concerned with those pranks of the spirit of comedy from which even the seats of the mighty are not immune. Hymns and texts unless 'waled with judicious care' are prone to have disconcerting implications of which none so prompt to take advantage as the school-boy. To him 'Conquering Kings' is the obvious song of triumph when some rival school has been defeated, and in one school the zest with which the words 'the Matron and the Maid' were sung was but a tribute to the unfailing care with which two admirable ladies so named ensured an unfailing supply of clean and mended clothes for all, nursed those who were sick and comforted those who were afflicted. Space does not permit of adding to Lord Curzon's examples of the petition writer's art; but surely "that mereling" embodies a wealth of aristocratic scorn somewhat lacking in the laconic 'that bandicoot' with which a subordinate once summed up for me a public character. "I the unwilling father of innumerable babes" is a *cri de coeur* with which an applicant once sought to excite compassion in the writer's stony heart.

One of those sketches however in which Lord Curzon describes how honour was done to the sole survivor of the gallant Telegraph Officers who served at Delhi in 1857 might well have been restricted to that incident it-

self. He relates how at the end the veteran rose in his place and led the enthusiastic cheers of the audience.

"It was all very simple and natural and touching. There was no trace of vanity or self-assertion in the action of the old man. He was cheering the memories of the past; his dead companions; the Indian Telegraph Service as a whole; and if incidentally at the same time he was cheering himself, why not? He was the sole survivor and there was no one else left to be cheered". That is adequately said: the added reflections might well be spared; they strike a jarring note.

To many people perhaps the most interesting sections in the book will be those dealing with the frontier country which stretches between the Vale of Kashmir and the Pamirs. Here we have incidents of travel, descriptions of scenery and reminiscences of politics and of personalities and of events which at one time focussed attention on the wild countries of Gilgit, Hunza-Nagar and Chitral, with a chapter on the "Cradle of Polo" which will delight all interested in the game. Lord Curzon did not make the mistake of loading these sketches of travel with over-much history. But those who read the official or other records of these happenings will find much to add to their interest in these clear descriptions and vivid recollections of one who knew well the physical characteristics of this wild terrain, its rivers, its passes, its mountain peaks and its glaciers and had studied with a keenly observant mind what manner of men inhabited it. Perhaps less attractive, in spite of much that is well told, is the record of his travels in the Far East. Annam and its

ancient capital lie outside the beaten track of either politician or traveller; a puppet monarchy makes small appeal. One feels too that his descriptions of monasteries in China or Korea, interesting though they be, are depressed by the feeling that in these cloistered retreats at any rate all spiritual life had departed from the religion to which they bore witness, and that not there were its finer and dynamic influences to be sought. By a natural transition we come to the monasteries of Athos "in its picturesque beauty and rather pathetic decay" and of Meteora where visitors are drawn up precipitous cliffs enmeshed in nets like passengers' baggage for a P. & O.

More vignettes are followed by a description of the Yosemite valley. Lord Curzon laments that Froude 'that implacable man' as he terms him, refused on his journeyings to visit it and thus robbed the world of a description "of one of the greatest masterpieces of nature by one of the greatest masters of English Prose." It is perhaps a question how far mere words can legitimately or successfully be used to paint great scenery or the emotions to which it gives rise for those who have not also seen, but failing Froude, we have in this description and in two beautiful illustrations no ignoble tribute to the beauty of this "Valley of the Waterfalls" which in 1864 was declared to be a public possession 'inalienable for all time'. A brief note on a squabble over a library table used by Napoleon at St. Helena closes a miscellany which throws new light on a personality in which great intellect, high purpose and an intense vitality did not altogether exclude laughter and jest and those sensibilities which console less-gifted men.

All Eyes on the "Good Hope"

BY

DR. SIR DEVAPRASAD SARVADHIKARY, C.I.E.

The Indo-South-African Conference has opened under auspices and in an atmosphere that the ultra-optimist could not have hoped for about this time last year. The pressure of public opinion voiced by the Council of State and backed by the Indian Legislative Assembly, left nothing for Lord Reading to do but to take vigorous, if quiet action, ending in the Indian Deputation to South Africa in November before last. On all points here and abroad, in and outside Government circles, among Liberals and Extremists, it was freely and generously conceded that the patient, tactful yet firm stirrings of the Paddison Deputation paved the way for the Return Deputation from South Africa this year and the final Deputation there under the capable leadership of the Hon'ble Sir Mahommed Habibullah with whom Ministerial representatives are having a closed-door Conference. Vital questions are arising everyday, to be ready for dealing with which the Hon'ble Mr. Bhore (who in Sir Mahommed's absence is rightly the Acting Member,) had to hasten back from Calcutta to Delhi as the Viceroy cannot himself be now there.

At this end there is tense expectation, the extent and volume of which was fully gauged and appreciated by the South African Deputation while it was in India. They mixed freely with officials, and non-officials, Europeans and Indians, Mohammedans, Hindus and Christians, businessmen, merchants, professional men, educationists, peasants and industrialists. They were not kept within narrow bounds like Prince Siddhartha of old or Rasselas in more recent times. They saw

and judged for themselves and must have realised that if there was any question on which all our shades and schools of public opinion are united it is about the question of the treatment of Indians abroad.

This is a mere statement of bare facts and no political propaganda. India and South Africa have rightly agreed to leave Indo-South African politics alone pending the results of the Conference being made known. It was with some surprise therefore that I saw a telegraphic summary of Mr. Marwick's speech or statement to the effect that having seen the condition of things in India he was more than ever in favour of segregation. This statement attributed to Mr. Marwick cannot be correct considering that the Natal papers of which Mr. Marwick has himself been good enough to send me cuttings say that both Mr. Marwick and Mr. Ryeburn have steadily refused to make political pronouncements about the Indian questions. Mr. Marwick has written me a nice and friendly personal letter from Durban which makes one feel that his Indian impressions are favourable and that he and his party are likely to be helpful. Whether this is ultimately so or not no useful purpose is likely to be gained by gratuitous attribution of motives and sentiments that at the worst are immature.

The absence of men like Mr. Patrick Duncan, Sir Ernest Oppenheimer and Mr. Alexander from the Conference is to be regretted. But possibly the Ministers thought that what they would be able to agree upon would without difficulty be made acceptable to the other party and what they would not agree to

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ALL EYES ON THE "GOOD HOPE"

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no party could carry. Mr. Andrews whose indefatigable zeal and energy in the South African Indian cause, in spite of failing health, is most remarkable and praiseworthy is optimistic and is sending helpful cables from time to time. H. E. the Viceroy who knows the immenseness of things and is taking a deep and sustained interest in the line of forward policy initiated by Lord Reading sees no reason to take any but a hopeful view.

The way in which the Deputation has been received in South Africa is re-assuring. Special trains have been provided. Ministers and Mayors have turned up to receive the guests of honour from India and civic functions are held in their honour. This is but right considering that the guests from South Africa to India were received and treated right royally. Whatever happens in the end the first Deputation from India to South Africa established the healthy and helpful precedent about India's right and privilege to communicate and negotiate direct with an important Dominion that could so long be reached only through the Colonial Office. This is not exactly "the chorus girl" position that has been gratuitously and in a mistaken sense of humour attributed to India. As has been repeatedly pointed out in diverse and diverging quarters, India's salvation in these directions lie largely in the hands of the people and the political authorities of India, who should present an united front with rational dignity and judiciously use all weapons in their hands. The South African Delegates have seen the considerable possibilities of trade and business relations between South Africa and India and are not likely to throw them away lightly. Every day of my residence in South

Africa did I emphasise this point of view on the Government and the people there and they are already talking of a South African Trade Commissioner in India. And India should certainly have an Indian Commissioner early in South and East Africa. A great deal of tension and misapprehension would be thus removed and Indians in trouble, who are deprived of Consular assistance being in the same Empire, would have some one to look up to.

All Indians interested in their compatriots abroad and in the honour, prestige and dignity of the motherland are having a most anxious time of it while the Conference is sitting and their minds are certainly not "Blank" in the matter. They have agreed to be non-vocal for the moment, for they do not desire in the least to jeopardise the chances of harmony by look, expression or word. May God reward this patience!

Shortly before we left the Cape Town in April last the Church authorities ordered public prayers to be offered for grace, light and guidance to South African statesmen so that they might deal justly and equitably with the Indian cause. There was a day of prayer and intercession, which, according to Mr. Andrews, has been endorsed by the Dutch Church, which is highly significant. Seventy per cent. of the Indians in the Union are its born nationals and their rights and privileges cannot be with impunity dealt with lightly. This was the feeling uppermost in the better minds of South Africa that made this year's Delegations and Conference possible. The sentiments have now to be translated into action, as I constantly pleaded in South Africa, "live and let live."

Whether the Imperial Conference and its deliberations have bettered or worsened the position of India in the Council of Nations is difficult to say. But India, though not yet a Dominion must share, in principles at least, in what the Dominions have gained. India is as much an unit of the Empire as any other country and will claim mastery in its own house like others which cannot and will not be denied if similar mastery, unimpeded even in wrong doing, is elsewhere to be upheld. General Hertzog's life-long hostility to Imperialism has disappeared and he returned to South Africa, a believer and advocate of the higher, better, broader and more stalwart Imperialism that can never deny rights—that he himself claims.

We have sent four young Bengalee tourists to cycle round the world. I introduced them in Calcutta to the members of the South African Delegation and I commended them to the Chief Immigration Officer, Mr. Hartshorn who was in charge of the Delegation. These young men will be visiting East and South Africa, Canada, Australia and New Zealand and God willing their pluck and enterprise will give the Dominions a far better idea of our possibilities than what they have hitherto obtained. Our sportsmen will win where Hardinges, Chelmsfords, Readings and Irwins may have failed. They will worthily second our Rabindranath Tagore, Jagadish Chandra Bose and Prafulla Chandra Ray. Their attempt to put the Indian girdle round the globe will be an effort of great promise and greater significance. They will remind South and East Africa of those from India who fought and bled and died for the solidarity of the Empire in the distant African shores and also of those

that helped in turning them into smiling gardens.

Mussolini in recent and fateful words urged not a day too soon, the necessity of abandoning the tendency to regard Asiatics as barbarians. He expressed the opinion that the so-called Asiatic peril would cease when the barrier between Eastern and Western Mandatories was broken down.

Earl Winterton is right when he says:—

I believe that the British Empire, of which India is so important a part is to-day more vital and effective a force for good than ever and has been purified and strengthened by difficulties and dangers alike of war and peace. The Empire is a wonderful and unique example of unity and dissimilarity. I have no fear that events will drag away the Great Peninsula from her.

Let not short-sighted European leaders here err where South Africans are asked to be wary.

I have the earnest conviction and fervent hope that South Africa will not, after its recent experience in the Imperial Conference, willingly contribute to anything that may operate as a factor of disintegration. Such indeed is our "Good Hope."

1900 to 1926.

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Indianisation and the Anglo-Indian Problem

BY REV. H. Y. NECKER

WE Anglo-Indians number according to the last census 200,000, which figure makes us, perhaps, the smallest of the minority communities in India. We came into existence as a community about 1750 and as a problem about 1850, and we continue to exist as both. I propose to discuss only the latter aspect of our existence and that from three points of view: political, economic and social.

Politically we are in the infant stage having for the first time in our history exercised our right of franchise at the recent elections, for hitherto our Anglo-Indian members on the various Legislative Councils have been returned unopposed. The reason for this apathy on our part towards politics is not easily understood by our European and Indian well-wishers, so I shall try to explain it. As a community we are still very uncertain as well as very sensitive about our political status: we realise that we are only a community but we cannot make up our minds whether our community is a species of the European as of the Indian genus. A large majority of us think the former, which at first sight may seem an extravagant and affected claim. But our critics must be generous enough to remember that our European sympathisers have always regarded us and still regard us as such, and that the Government of India treated us as such up to the time of the Minto-Morley Reforms. Can it then be wondered at that in such an environment the Indian complex we inherit from our British ancestor has developed in us. The new psychology, however, directs us not only how to discover complexes but also how to overcome them; and so the new

psychology of the altered conditions in the constitution of the Government of India has done us this double service. A small minority of us now realise that though we are a small and separate community yet by reason not only of our mixed ancestry but also of our permanent settlement in India we cannot but be one of the many peoples of India. When the minority has become a majority we shall have advanced more than half way towards the solution of our problem.

Economically we are right up against it as a community and the cause is a combination of the good intentions of kind patrons and of a sympathetic Government who have employed us for generations without first educating us or letting us educate ourselves. Here again we ask for sympathy but not for pity. If a community has been given employment under such conditions for several generations is it to be expected to realise in one generation that these easy times are over. Here again a minority of us in spite of much unpopularity have preached higher education to the community both in season and out of season, and the growing numbers of Anglo-Indian College students and High School pupils are encouraging proofs of our success, as well as a further advance towards the solution of our problem.

Socially we comprise, as every community does, three social classes, upper, middle and lower, but because of our adverse economic position the lower are in the majority, the middle in the minority, and the upper a vanished quantity, but only temporarily, I hope. It is pitiable to reflect how many Anglo-Indians of mixed descent have become

Europeans by brief visits to England, or more pitiable still by official and social advancement because of the 'official-social' values of society in India. Here is the reason why we have no upper class to lead us. Where would the Indian communities be if their 'big' men, officials and non-officials dissociated themselves from them? Where we are to-day. But a strong national feeling and stronger public opinion would soon have recalled them; and I venture to hope that Indianisation will soon do this for us and that Anglo-Indians will no longer be included in the Government Civil Lists with Europeans but will be put in a separate category as a sub-class of Indians. Indianisation has already lessened our lower class which has been largely inflated by Indians of the lower class. (For no self-respecting Indian would call himself an Anglo-Indian and would that I could say that no self-respecting Anglo-Indian would call himself a European). The reason for this influx of undesirables was our preferential treatment by both Government and the Railways which

Indianisation has already curtailed and will in time abolish. The advantage to us is obvious and though some of us have deplored this withdrawal of privileges as if they were rights, others have seen far enough to be grateful for a process which has lessened our numbers by 6000 in one Presidency in one decade. For in the increase in our upper class, the decrease in our lower class, and the higher education of our middle class, we shall discover the solution of our problem.

This brief analysis of the Anglo-Indian problem is based on my personal observations and is in no sense authoritative as I now hold no official position in the community. I trust, however, that it will indicate our difficulties to those who sympathise with us and will ensure for us both consideration and patience in the slow process of our evolution from a condition of dependence to one of independence. I hold that we have made a start, and I look hopefully forward to a rapid acceleration in the near future.

THE GAUHATI SESSION

SUBJECT TO CLAUSE (d) OR WOBBLING.

By DR. B. PATTABHI SITARAMAYYA

(Editor, *The Jhanmabhum, Masulipatam.*)

THE Charka and spinning have been revived once again in Christmas last. While the Gauhati session of the Congress has made it obligatory on all Congressmen—it really applies to the Swarajists,—to wear hand spun, hand-woven cloth habitually, the Non-Brahmana Federation of the South of India paid its homage to the spinning wheel for the first time at Madura through the lips of Sir A. P. Patro and the Raja of Panagal.

With the Charka comes the language of the spinning-wheel and wobbling is a distemper of the spindle. It may be known to your readers that the spindle has a fixed end and free end and it works well only so long as the two ends execute revolutions uniformly and synchronously. But under certain conditions, while the fixed end is revolving round its own axis, the free end from which the yarn spin gyrate and does not keep to the axis of

the spindle. The gyrations may be due to too long and too thin a free end or to too loose a thread running round the wheel and the spindle. However that be, when these gyrations take place, it is said that the spindle is wobbling and not functioning. Its free end is not true to the centre.

All Swarajist difficulties have emanated from the fact that the Swarajist spindle tacked on to the Council wheel gyrates at the free end. The fixed end is bound down by tenets and rules and the homage due to leaders—dead and living. But the rank and file who have gathered round the centre and form, as it were, the free end while affecting to be centripetal, really adopt a centrifugal course. They doubtless have a centre, but they move away from the centre and the centre too wobbles round and round at the free end. The evil is redoubled in that they carry with them the centre on their side in their eccentric circles. All the while the fixed end of the Swarajists,—the leaders and their original tenets—keep to the centre and move true to the central idea, namely of non-acceptance of office and obstruction or resistance to all obstruction by the bureaucracy to national progress, or to quote the latest phraseology, determined resistance to all activities, Governmental or other, that may impede the nation's progress towards Swaraj. In fact the fixed end of the Swarajist resolution in the Congress relating to work in the Councils, reiterates the general policy of Congressmen in the Assembly and the various Councils—namely one of "self-reliance in all activities which can make for the healthy growth of the Nation and of determined resistance to every activity,

Governmental or other that may impede the Nation's progress towards Swaraj."

Having reiterated this policy of self-reliance at the fixed end, let us see how our friends gyrated at the free end. The resolution continues:—"And in particular Congressmen in the Legislatures shall

(a) refuse to accept Ministerships or other offices in the gift of Government and oppose the formation of a Ministry by other parties until in the opinion of the Congress or the All-India Congress Committee a satisfactory response is made by Government to the National Demand."

The Clause relating to the obligation to oppose the formation of Ministries by other parties, was a direct hit against the wobbling Swarajists of Madras—and was inserted as the result of an amendment to the official proposition—which did not originally contemplate it,—by some friend from the North whose logic proved too much even for the astute intellects of the South. The fact is that if only all the Members of the All India Congress Committee chose to vote, the Swarajist resolutions would be nowhere. Even to-day nearly a third of the Subjects' Committee is composed of No-Changers who may or may not have helped in the recent elections. Men like Babu Rajendra Prasad of Patna, Babu Siva Prasada Gupta of Benares and Desoddaraka Nageswara Row of Madras, had devoted their energies and resources to the active support of the Swarajists, though they themselves would not touch the Councils with the longest stick. This amendment relating to opposition to the formation of Ministries by other parties was however, so innocent, so natural and so logi-

cal, and above all so unostentatious that for the moving of it, it was passed and our South Indian friends were caught unawares. They were looking vacant and helpless.

So far as the non-acceptance of Ministries is concerned, the resolution was clear and unambiguous, though its applicability to any particular Province, it was said, was doubtful as no Province enjoys an absolute majority of Swarajists. Let us not be cynical. Bihar has such a majority and Madras with all its weakness of numbers was offered the Ministry. It is possible Bengal may pass once again through the experiences which were hers three years ago and which are to-day the proud possession of Madras. And C. P. has more or less a majority of Congressmen, only they have come on different tickets, Congress Independents, Congress Swarajists and Congress Responsivists,—but all Congressmen that could combine any moment provided the Congress endorsed acceptance of office. All glory to the fixed end of the Swarajist spindle that has remained true to its centre—the central idea of non-acceptance of office. But the free end is wobbling and the wobbling is to be met with in clauses (b), (d), (e) and (f). Clause (b) is apparently strong. Under it Congressmen in the Legislatures “shall *subject to clause (d)* refuse supplies and throw out the budget until such response is made by the Government or unless otherwise directed by the—All-India Congress Committee.” Mark, in the resolution as finally adopted, it is the All-India Congress Committee, not the All-India Working Committee that may “otherwise direct” in the matter of the refusal of supplies and the throwing out of the Budget. At present it baffles our imagin-

ation to conceive how a Congress that would not accept offices and would refuse all supplies and throw out the budget can think of any conditions—other than a satisfactory response by Government to the National Demand, which can justify a departure from the destructive policy deliberately adopted—of refusing supplies and throwing out the budget. And the suspicions of the All-India Congress Committee were keenly roused when this power to *direct otherwise*, that is, to permit the grant of supplies and the passing of the budget was placed in the hands of the Working Committee—now composed of five No-Changers who would not interfere and ten others of whom a half would take no interest in affairs. Obviously the reservation of this exceptional power to the Working Committee was considered to be a cliquish business and although the A. I. C. C. threw it out, it could not pass the Congress. The sixty-one Andhra delegates in the block below the gangway voted solidly and unanimously against it and when the close division on Vasanta Kumar Muzumdar's amendment with a declared majority of thirty against the amendment, *i.e.*, in favour of the A. I. C. C. being the deciding authority, justified the demand as well as the grant of a poll, discretion was considered the better part of valour and cliques gave way to the doctrine of “open treaties openly conducted.”

But really the wobbling was in the qualifying phrase *subject to Clause (d)*. Clause (b) of the Resolution contained two reservations, one already disposed of which gave power originally to the A. I. W. C. and now to the A. I. C. C. to make exceptions and “otherwise direct” in the matter of supplies and

Budgets. But there is the other,—a permanent—reservation implied in the words—subject to Clause (b). All refusal of supplies and throwing out of budgets is subject to the conditions laid down in the clause to follow. Let us see what it says. Clause (d) makes it obligatory on Congressmen in the Legislatures to—indeed, the words are, Congressmen in Legislatures shall “—

(d) “move resolutions and introduce and support measures and Bills which are necessary for the healthy growth of National life and the advancement of Economic, Agricultural, Industrial and Commercial interests of the country and the protection of the freedom of person, speech, association and of the press.”

What does it prescribe—this clause (d)? Congressmen shall move resolutions and introduce Bills and support measures on these matters. Is there one activity excluded from its range? If you want to establish Technical Colleges, Military Schools, Land-Mortgage Banks, organize agricultural and sanitary improvements, promote water-works, abolish opium and drink traffic, introduce gold currency, exploit forests, ameliorate the condition of the depressed classes, reform jails, overhaul the land tenures, push hydro-electric schemes, re-distribute Provinces, and foster

cottage industries, you will want money. You are authorized under clause (d) to support and proceed with all these and under clause (b) to vote supplies and pass the budget relating to all these. What is it then that Congressmen in Legislatures are throwing out? When they support schemes, they must support the salaries of officers charged with the execution of those schemes and these officers include Ministers and Executive Councillors. Frankly there is not one votable item of the Budget which does not come under the operation of the exceptions in clause (d) and all that the Swarajist Councillors can object to possibly is their own travelling and halting allowances which they are too shrewd to throw out. In effect the operative portion of the cardinal resolution passed at Gauhati relating to work in Councils is both self-contradictory and self-stultifying. They say that usually it is the dog that wags its tail but at Gauhati it was the other way about, the tail wagging the dog. And so far as Councils are concerned we have a programme of wobbling which will continue till the Bengal detenues are released as it is hoped they will be shortly, and the Royal Commission is announced—a hope the fulfilment of which may not be very remote either.

SOUTH INDIAN MEMORIES

BY MR. FRANK NOYCE, I.C.S., C.S.I., C.B.E.

THE writer of this review might have been placed in an invidious position when asked by the Editor to send him a signed review of a book,* the author of which is not only a member of his own Service but also a

* *A Book of South India*,—By J. Chartres Molony, Indian Civil Service (Retired). Methuen & Co., Ltd. 7s. 6d. net.

personal friend. His task has, however, proved an easy one and no exercise of tact has been required, for Mr. Molony's book is one of the very best books on South India ever written. The only criticism which can be brought against it is that it perhaps presupposes a greater knowledge of India than

most of the readers in England for whom it is primarily intended are likely to possess. Its full flavour can certainly only be relished by those who, like Mr. Molony, have themselves lived in South India. They will enjoy it from cover to cover for there are few journeys more pleasant than those over familiar ground with a companion who has an understanding mind and a keen sense of humour. With both these gifts Mr. Molony has been richly endowed and, following his own example of dealing faithfully with his friends, I may say that one of his readers has appreciated the second of them even more in print than he did in personal intercourse when he often missed the point of the best stories by inability to hear it. For Mr. Molony belongs to that by no means small section of the community which does not realise in conversation that a voice has been given them to make themselves heard.

It was to his lively pen that, as Mr. Molony tells us, he owed in some degree his appointment as Provincial Census Superintendent. It is not the habit of Government to encourage humour in official correspondence but it was evidently felt that something was due to Mr. Molony for enlivening the dusty files of the Secretariat. I was an Under-Secretary at the time Mr. Molony was reporting on his administration of the Banganapalle State and well remember the joy those reports gave the Under-Secretary's tiffin table. An annual administration report is a synonym for dullness, but the reader of Mr. Molony's reports never went to sleep. This is the sort of thing he would have missed if he had. "The water of the public well at Nilagandla was brackish but, when I suggested the sink-

ing of a new well, the villagers replied that all the advantages were not on the side of my suggestion. They themselves had got accustomed to the brackish water, and undoubtedly its quality ensured that impecunious relations from elsewhere made no long stay in Nilagandla."

Readers of THE INDIAN REVIEW do not need to be reminded that Mr. Molony was for five years President of the Madras Corporation. Most of his service was, however, spent as a district officer in various parts of the Presidency, Trichinopoly, the Nilgiris, Kistna, Ganjam, Tinnevely, Bellary and North Arcot. Wherever he went, as his book shows, he got to the heart of things at once and to know the people of his district with an exceptional degree of intimacy. In this he was aided by an unusual gift for languages, which he modestly discounts, and also by unusual physical activity. Of the latter he tells a good story. "Almost my last Indian memory is of the sports of the Collectorate Club at Vellore. This was an annual festival and great was the excitement when Accounts lined up against Revenue for the final of the tug-of-war. The Vice-President, a burly Indian giant, who, despite his fifty-three years and his seventeen stone, had struggled manfully in the Officers' Race, bade farewell to me and my family as he gave away the prizes. He spoke of my tennis playing, bicycling general disinclination from sitting still. "Had we been associated longer," said the Vice-President pensively, "I might now be a better man; certainly I should now be a thinner one." Talking of languages, Mr. Molony rightly insists that the language examinations should be the all important ones for members

of his own and other services and that there is no real need for any examinations in other subjects. In lieu of the latter, Mr. Molony's book might well be prescribed as a text book, for in no better or pleasanter way could the new arrival in India learn the spirit in which to approach his life's work.

Mr. Molony, being now, to the great loss of the Madras Presidency, in a position of "greater freedom and less responsibility," indulges in some shrewd comments on the shortcomings of bureaucracy, dyarchy and politicians, on social relations and such like controversial subjects though all the sting is taken out of the controversy when they are handled in the way he handles them. Here I do not propose to follow him and will conclude by giving one of his pen portraits. Obviously

no more suitable selection could be made than the one of the Editor of THE INDIAN REVIEW; "Mr. G. A. Natesan and I were great personal friends; we used to spend hours in argument on politics, and on everything in or out of the world. He wrote better than he spoke in public; he was apt in debate to forget some essential cog in the machinery of argument, and to reach conclusions which, on reflection he would admit to be erroneous. He retained the confidence of his electors for many years. He was progressive in his ideas and he realized (I fear I did not always realize) that Western ideas cannot be forced abruptly into Eastern minds. Afterwards he became a Member of the Council of State at Delhi."

Swami Shraddhananda : An Appreciation

BY MR. G. A. CHANDAVARKAR, B.A., M.R.A.S.

THE sad news that the life's journey of Swami Shraddhanand terminated so tragically has naturally sent a thrill of horror throughout the country. That the *Swami* lived a noble life and died a glorious death can hardly be disputed. That he was a man of great ideals cannot be denied. Equally incontrovertible is the fact that he struggled hard to approach them with a singleness of purpose, born of confidence that a higher power than man's guided that purpose. Whether those ideals were right or wrong is another question altogether. It is idle to expect that his views and methods of work will meet with the approval of one and all. Still every one will have to admit that the Swamiji made immense sacrifices for the cause of his country and religion.

The idea of founding a *Gurukula*—a seminary modelled on the lines of an ancient Indian Ashrama—where the teachers and the taught live together for a number of years, was first given a practical shape by him alone. Believing as he did in the efficacy of the revival of the ancient system of *Brahmacharya* and imbibing the spirit of Swami Dayananda, he went round the country and collected vast sums of money with what difficulties very few can realise, and in due course founded the institution. At the time he was driving a lonely furrow in the field of education and naturally incurred the odium of 'modern' educational reformers. The novelty of the experiment was equalled only by its sublimity. What does this *Gurukula* stand for? It aims at the revival of Sanskrit,

for the evolution and enrichment of the *Hindi* language and literature and also for creating a physically strong, morally sound and spiritually great race. Lala Munshiram, now known as Swami Shraddhananda aimed at the harmonious development of all the faculties of man, in this system of *Gurukula* education.

As a true-well wisher of India and as one whose patriotism was burning at a white heat, he felt the paramount need of not only preserving the culture but also the Hindu race, as a whole. So he threw himself heart and soul into the *Shuddhi* and the *Sangathan* movements. His methods of propagandistic work and re-conversions naturally created heart-burning amongst the followers of other religions and earned for him the title of a 'fighting Swami.' But even here, he imbibed the spirit of Swami Dayanand whom well-meaning critics have called 'a born rebel', and courageously fought the battle under the flag of 'OM.' But let it be remembered that his lines of work were more for defence than for offence.

As a sturdy and stalwart *Sanyasin* he reminds us of a typical *Rishi* of yore. As a profound Sanskrit scholar, as a genuine patriot, as a sane political thinker, and above all as a man of noble character inspired by the best of ideals he has left permanent foot-prints on the sands of time. In the life-history of saints and prophets of the world we always find that they all had enemies, and Swami Shraddhananda too had his enemies. Little did the Muslim fanatic realise that he was, by his diabolic act, placing a crown of martyrdom on his venerable head. But the bold Swami, like Jesus Christ and

Swami Dayananda, loved and blessed his enemies and fell a victim to their treachery. Lying on his sick-bed, at the ripe age of 71, he seemed to invite the concealed foe and welcome death as though it were a thing of joy, though not of beauty.

His whole life, ever since he gave up a lucrative practice at the bar in Jalandhar, has been a life dedicated to a noble cause of his less fortunate brethren. His death under the most tragic circumstances shows that he was a *mritunjaya*—one who conquers and triumphs over death itself. His was the life of a *Karma-Yogin*—a life of action. The world to him was not an 'unsubstantial faery place' but a training ground for a nobler and better life here and hereafter. His was not a self-centred but selfless soul. His nationalism, though to all intents and purposes seemed narrow and communal, was meant to develop itself into internationalism. His *Gurukula* was the fore-runner of Tagore's Shantiniketan and the Vishwa-Bharati. His institutions meant to train up 'religious preachers' were the harbingers of the 'Servants of India Society' founded by the late-lamented Gokhale. In founding *Kanya-Gurukulas* he foreshadowed the foundations of universities for women after the manner of Prof. Karve's. His works and treatises remind one of Mr. Tilak, that talented author of *The Arctic Home in the Vedas*. In his preachings and precepts he reminds us of Count Leo Tolstoy. In his simplicity and call to Nature he is a prototype of Mr. Gandhi. His whole life is one of disinterested service. Truly he left the world better than he found it. May his soul rest in peace.



THE LATE EMPEROR OF JAPAN AND HIS CONSORT
 Yoshihito, the late Mikado whose death at the age of 47 following a protracted illness has caused a gloom over the whole island.

WORLD EVENTS

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

December

SINCE last we met we have passed another milestone in our experience of life and in the history of our little world. How the years chase one another in rapid succession: each fresh year finds some new task to do, and many of them are done ere its close.

"Grow old along with me,
 The best is yet to be"

is not simply a fine sentiment, it should be the guiding inspiration of every reader of THE INDIAN REVIEW as we enter another year of work and progress. In many respects 1926 has been a remarkable year, and I venture to think that it will go down in history as a period of more than ordinary interest. It was the year when Germany was admitted to membership in the League of Nations, and her representatives took their seats on the Council of the League amid great enthusiasm and good-will. This action brought into operation the Locarno Security Pact which has for its object achieving the peace of Europe. The Imperial Conference in which India took a large part and received a good deal of consideration was the greatest accomplishment of the year for the British Empire. The Coal Dispute cast a gloom over the whole of Britain for seven long months, and although a settlement has been made it is only in the nature of a truce. A notable meeting of the Empire Parliamentary Association was held in Australia, when such Imperial questions as migration, communications and Dominion trade were discussed. Alan Cobham's successful flight to Australia and back, 28,000

miles, was a wonderful performance, and shows the possibilities of air travel in the near future. The adoption of the gold standard has made further progress in the action of France and Belgium, which are now at work trying to stabilise their currencies and exchanges and fund their war indebtedness. China is in turmoil and chaos and for six months has been in a state of civil war; the end is not yet. The General Elections in India towards the close of the year created a great deal of interest throughout the country.

It is usual at the turning of the year to make new resolutions and to set before oneself a motto. I offer these lines from Tennyson as our motto for the new year:

"Ring out a slowly dying cause,
 And ancient forms of party strife;
 Ring in the nobler modes of life,
 With sweeter manners, purer laws."

JAPAN

The nation of Japan is in mourning, because their Emperor has passed away. The late Emperor was only forty-seven years of age, but he had from childhood been in indifferent health, and during the last five years had not been able to attend to affairs of state. Prince Yoshihito ascended the throne on the death of his father in 1912, and was the 123rd of his dynasty to rule in Japan. He was not a great ruler, but he continued the able policy of his father. He was deeply interested in his people, and took long tours to all parts of his dominions to learn at first-hand the condition of the country. The State funeral will not be held perhaps for three

months, but in the meantime all the Courts of Europe have gone into mourning which will last for about three weeks.

The Crown Prince Hirohito, who has been the Regent since 1921, has ascended the throne, and has been presented with the Japanese insignia of office—the State-sword, the mirror and jewels, and the Imperial seal. The new Emperor is only twenty-five years old: he is imbued with the new spirit of Japan, and has travelled in Europe, being the first heir to the Japanese throne to tour abroad. The youth, modern education and travel, and experience of the new Emperor all predict a wise and progressive administration in these changing times in Japan.

CHINA

Alarming reports continue to come through about affairs in China. Interest now centres in the south and the progress of the Cantonese army, but following the army is a gang of dangerous hooligans bent on plunder which are complicating the situation. The Rev. G. G. Warren has recently told a story which is only one of many that could be related of terrible treatment at the hands of nationalist extremists. The mob entered the Wesleyan missionary station at Liuyang, not far from Changsha, on the Yangtze River, drove the missionaries out, forced the boys of the mission school to sign extreme demands, and finally turned the mission into a Bolshevik school like the atheist schools of Moscow. It is this Communist element in the advancing Cantonese armies which is perhaps the greatest danger to foreigners now in China. The Communists are bent on ousting the foreigners if they can, and if they should succeed in uniting the two Chinese factions, the north

and the south, against the foreigner for the purpose of driving him out of the country, it may yet force the western nations to take up arms against China. Reuter has just reported a terrible condition at Sinfu where Wu-Pei-fu's troops relieved the town after seven months of occupation. It is estimated that over 15,000 people died of starvation and cold during the siege. In addition, the trade losses to the merchants and people who had to provide for the military forces amounted to over two million dollars.

The British Foreign Office is trying its level best to keep hands off and to encourage a movement of peace. The British Government has just issued a Memorandum to all the chief Powers interested in China outlining a new policy which it desires to see adopted towards China. It is too early as yet to see any result from this Memorandum, but at least it shows an attitude of reconciliation and a desire to remove obstacles in the way of harmony and peace with the Western nations.

GERMANY

There are many indications to show that Germany is experiencing somewhat of an economic revival, and the general outlook in the country to-day is proof of the wonderful powers of recovery possessed by the people. The people have a mind to work and wonders are being performed. Europe needs Germany as much as Germany needs Europe, and a contented and happy and prosperous Germany as well as Russia will be one of the greatest factors in re-establishing Europe. Germany is determined to promote her industrial and commercial efficiency; she now sees in that line her greatest hope for the

future. To that end all unnecessary staff and equipment are being scrapped; unwanted and needless undertakings are being closed down; there is a wide use being made of combination; international agreements and schemes for obtaining necessary credit are being organised; and the State is encouraging this whole movement with advances of cheap credit and lower taxation. Germany is as eager to-day in promoting industry and peace as she formerly was in the pursuit of war-like aims, and that is a happy augury for the future of Europe and the world.

RUSSIA

From Russia too come signs of progress as the result of a new policy. Soviet Russia is becoming more conciliatory: even the extremists now see that no country can live unto itself; it must buy of and sell to others. Russia needs capital, but no country will lend to Russia until she can be more decent and

tolerant of others. The OBSERVER's Moscow correspondent wrote recently: "The new period in Russia's economic development is now entering on a new stage. Despite the fact that only a negligible amount of foreign capital has yet flowed into Russian production, the Soviet industries and agriculture, under the stimulus of the new economic policy have been able to reach, or at least to approach, pre-War levels of production." This is all to the good, and if the Soviet extremists will give their time and attention to the betterment of their own country and people rather than trying to convert the rest of the world to their fanciful Socialistic theories it will be better still. The death of M. Krassin, Soviet Minister to Britain, has been a great misfortune, because he was trying honestly to bring about a better understanding between his country and English people.

THE JAPANESE COMPETITION IN INDIA

By MR. C. C. JAVERI, B. A. (CANTAB)

While the Indian mill-agents are struggling and striving against various inconveniences and grievances and are bewailing over the destructive Japanese competition the Japanese are acquiring foot-hold in the Indian Mill Industry. In August last, a well-known Japanese cotton firm purchased a cotton Mill in Bombay known as the Diamond Mills for about Rs. 15 lakhs belonging to an important Bombay firm.

It is very disappointing, still more destructive and dangerous that our industry should pass into foreign hands. The Japanese capital already exploits our markets and now, from what is happening it seems that their

aim is to round up our industries and dominate them. It would not be at all surprising if more and more Japanese firms buy Indian mills and capture our trade and industries.

The investment of foreign capital into a country or an extension of credit to her from abroad in any form may cause a temporary increase of exports from the credited country relatively to her imports. But she is more than compensated in the long run by an excess of imports. In short when a country lends abroad her capital in any form she gives foreigners the power of taking that amount of goods while she does not for the time get any goods in return. But these gains are

illusory for in the long run her imports increase relatively to her exports when she draws the interests and profits on her loans, and perhaps the capital itself.

If the Japanese continue to operate their scheme further (which we have every reason to believe since there is no law in India forbidding foreigners to own or start factories,) it will mean foreign industrial and commercial domination. It will increase the poverty of the people and in the long run foreign investment will attract more foreign labour, the country will be increasingly exploited and the wealth of the country will flow out. There are already a number of foreign concerns in the country, and there are chances of their increasing in future if things are left to themselves as they are at present. There is an abundant supply of raw materials and cheap labour, and it is exploited by foreigners for their own and their country's benefit. If India is to be saved from an economic invasion and subjection of foreigners something ought to be done immediately.

Points are raised in favour of foreign investments under foreign administration, but ultimately it is in our interest to prevent such foreign intervention considering our present position: otherwise, in course of time we shall lose all power of judgment, prudence, fortitude in undertaking risks, enterprise, and alert acquaintance with appropriate technique, power of initiating progress and originality—the qualities required in business. As novices we do need guidance and help, but I cannot, after great deliberation, resist the conclusion that such a power of domination under no circumstances is desirable for the best interests of the country. Whatever

may be the case of nepotism, gross inefficiency, corruption, mal-administration against our mill agents, it is hoped that in course of time, by higher consciousness of responsibility, better understanding and economic stress we will achieve progress. Our fear is from Foreigners.

India is at present under economic reconstruction and it is true that the inflow of foreign capital under such conditions is desirable for the development of new industries and not for exploiting long established industries. This does not increase the aggregate National Dividend. The foreign exploitation of India has been unrestricted for days long back. It is, no doubt, the direct consequence of the foreign rule.

Industrial leadership counts for much among national ideals. A country that is devoid of national ideals is but a poor nation. To-day in India we wait for the new economic era and the growth of economic freedom which would not be realised unless some sort of check is exercised on foreign influences that injure the country's wealth. This is not a party question but a national issue of honour and freedom. India will be politically independent when she gets economic independence.

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INDIAN WOMEN

THEIR ECONOMIC CONTRIBUTION TO SOCIETY

By Miss S. V. RAO.

THE part that woman plays in the economic life of a community is often overlooked or under-estimated, for though as a member of society she is given her place as the guide and controller of the early lives of the greater part of the community, and though she is looked upon as the one who, socially and morally elevates or brings down the standard of life, still, she is not commonly given due credit for the part she plays in the active economic life of the State.

Is the working and structure of economic society determined and regulated by man alone? In a country like India, where the woman—generally speaking, for the same truth does not apply to all parts of India—is shut in and does not hold a position by the side of man outside or even inside the boundaries of home, we might be led to believe that man is alone the organizer and builder of economic society. From the millionaire to the pauper, from the idler to the man of business, from the labourer to the leisured capitalist, man is given the most significant, if not the only place, as the productive worker, the class that adds to the wealth of the country, and that regulates not only economic life and well-being but economic thought too.

It seems unfair in the highest degree to deny the Indian woman her position not indirectly but directly as a factor in the economic organization, for she figures largely, not only in the home where the population in its infancy is nourished and trained and fitted for life in the community, but also directly as a productive worker. The

productive effort of man does add much to the wealth of the State, of the community, but the productive effort of the woman is not usually considered as being in any degree remarkable or worthy of mention. Coming in contact with workers in various grades of social and economic life, I have been led to consider more and more the value of the productive effort of that half of the community which labours and does not receive the credits of its labour.

In connection with the importance of the woman in the economic life of India we can consider the part she plays in agriculture and in manufacture (both handicraft and mill,) in the professional and liberal arts and in various other occupations.

The farmer's wife and his women relations are exceptionally active as productive members. They help in the sowing and reaping of crops, in the threshing and the milling, in the care of the fields and of the stock that belongs to the farm. The work of dairying is carried on very largely by them; they milk the cows and buffaloes, make curds and butter and ghee, and themselves carry these products to the town to dispose of them for sale.

They do the work, too, of spinning and handloom weaving, or whatever subsidiary industry is carried on during the slack season.

In the factory the percentage of women employed in the various Provinces is not large, though of a total population (female) of working age, about 40 out of 62 million women (15-40 years of age) are employed in actual

work. In Bengal 11.8 per cent. of factory workers are women, in Bombay 18.3 per cent. in Madras 15.9, in the Punjab 10.7, and in the United Provinces 8.3 per cent.

Women work side by side with men in the mills and factories, and their contribution to the product turned out, is, though small, an accountable figure. As yet skilled work is not undertaken by them, but for a matter of that, the skilled work that is being done by Indian men in factories in India is a late development, and, until recent times, was not a great factor in the product turned out.

As craftsmen, the people of India have had great reputation for skill of work and beauty of design. In this women played and still play an important part. The Dacca muslin weavers were, many of them, skilled women; the best hand embroidery workers are usually women; among silk cocoon rearers women seem to be specially skilled; and when the work actually turned out by women workers is considered, it will be found that their work is ordinarily not given the credit it deserves.

Of women workers in the liberal professions, much has to be said. True, in technical schools there are few, if any, women, but the number of teachers, doctors, musicians and singers, lawyers and professional workers is ever increasing, and surely the community does benefit much from their labour. Productive *versus* unproductive labour has, by Mill, been distinguished by the fact of one—the former—being fixed and embodied in material objects. In that sense, however, the work of women alone would not be classed as unproductive, but also the work of men.

However, the distinction made by Mill has been criticised and put aside as placing a

stigma on many whose work is of great benefit to society and, if that criticism holds, the work of women in the professions cannot be ignored as being unproductive of wealth.

The increasing part played by Indian women in the professional occupations reveals to us this fact that it is not only the so-called lower classes who play an active part in the production of wealth in this country, but women of the middle classes as well.

In trade and commerce, in departments like banking and accountancy women have not shown much interest yet, but this is probably because their scope is very limited, and the barriers are many. In time, however, there may be a great number of women taking part in these professions.

As a worker in the home woman gets no credit, or very little, because that effort, valuable as it may be, is yet only a labour of love or of service or of necessity, which cannot be classed as "economic." Indirectly, however, the woman in the home has a tremendous economic influence; it is her wisdom and prudence in the proper care and nourishment of the farmer and the family, or of the mill-worker and the family, that adds to or detracts from the efficiency of the agricultural and industrial working population. It is her foresight and thrift that adds to the income and that gets the greatest utility and value for the amount that is spent. Her moral influence, too, may be so great as to check habits of intemperance, drink and gambling and vice.

She thus adds tremendously to the economic efficiency of the labour class.

Directly and indirectly the productive efforts of women in this country are becoming more significant; woman, like man, is, then, an active worker towards the economic prosperity of India.

A PLEA FOR A ROUND TABLE CONFERENCE

BY KHAN BAHADUR SHEIKH ABDUL QADIR

THE first thing to do for the Congress and the Muslim League, as the two leading political associations of the country, would be to arrange a Round Table Conference of the selected representatives of both, at some central place, as was done in 1916, when the Lucknow Pact was sealed. I have no doubt that the first instalment of Reforms that we got, was materially helped by the agreement that had been arrived at between the two communities. This is evidenced by the fact that the proportions which had been agreed upon at Lucknow by Hindus and Mussalmans with mutual consent, were adopted as the main basis of decision by those responsible for framing the Montague-Chelmsford Scheme. There has been a feeling since on both sides, that in certain respects the Lucknow Pact requires revision or modification, and if we come together again there should be no difficulty in making any necessary re-adjustments. It is obvious that a new understanding or a confirmation of the principles underlying the old understanding with some modifications, would considerably facilitate the introduction of further Reforms, while without any such *entente* there would be no end of troubles before us. Though it is difficult to anticipate how the Congress will receive such an offer, I feel it to be my duty, as an Indian and as a Mussalman, to express from this platform the readiness of Mussalmans to confirm or renew the Pact, as may be decided after due discussion, and to stretch the hand of fellowship and friendliness towards my Hindu countrymen, in the hope that they will see the advantage of grasping it and negotiating

the terms in a neighbourly spirit of give and take.

While it is generally recognised by all sensible Hindu leaders that Muslims are entitled to a fair representation, the prevailing opinion among them is that such representation should be given through mixed or joint electorates. They say that a certain number of seats in a particular Province may be reserved for Muslims but they may be elected by a joint electorate of Muslims and non-Muslims. It is argued by them that this arrangement would be more conducive to the building up of a common nationality and will have the result of putting in men who will command the confidence of both the communities. I must concede that in theory this proposal appeals to one better than the system of separate electorates for Hindus and Mussalmans, on which the Mussalmans as a class are so keen. English people who are in sympathy with Indian aspirations also find this view more acceptable and often observe that separate electorates can at best be described as "a necessary evil." Their attitude on this point is due to their not being sufficiently acquainted with conditions in India. They judge things by the standard prevailing in England, where for centuries there has existed the ideal of a common nationality. But under existing circumstances it is idle to expect abstract theories of the West to apply to the heterogeneous mass of humanity in India. I can assure Western idealists that the Mussalmans of India yield to none in their desire to assimilate all that is good in Western politics and to introduce truly representative

institutions in their country, but as practical men they cannot adopt all Western notions without examining whether they are suitable or not to the peculiar conditions of this country. As regards our Hindu countrymen I cannot understand their prejudice against separate electorates. It has been found by experience that in the conditions prevailing at present, joint electorates very often give only one-sided satisfaction and in some cases give rise to serious quarrels within an electorate. On the other hand, separate electorates have the obvious advantage of avoiding unnecessary bitterness between Hindus and Mussalmans at the time of election and of confining the rivalries of a contest to circles within the community concerned. The Muslims gain no such advantage by separate electorates, which the Hindus cannot share with them. To my mind the best solution of this problem would be that both communities

may agree to retain separate electorates till there is a mutual desire to give them up or till any particular local area asks for joint electorate.

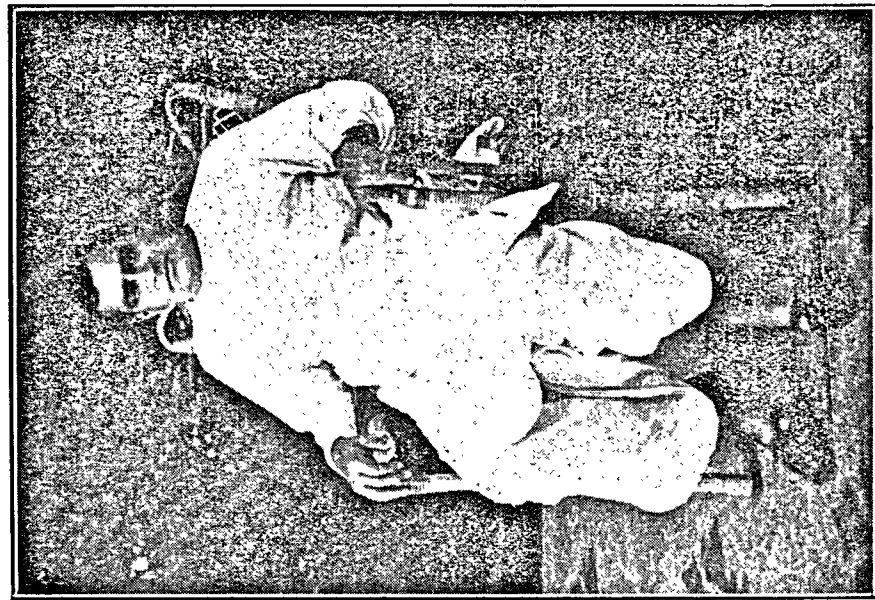
Some recent utterances of His Excellency the Viceroy have caused some apprehension among Mussalmans as to his attitude towards separate electorates. I want to take this opportunity of impressing on the Government of India and the Government in England the necessity of recognising that Muslims are firmly convinced of the fact that their interests can be safeguarded in the present circumstances only by continuing separate electorates for them till the time when their Hindu countrymen begin to treat them with such fairness and equity that they may themselves apply for the removal of this and other safeguards which are absolutely necessary in the period of transition through which we are passing.—[From the Presidential Address to the Muslim League.]

The Defence of India

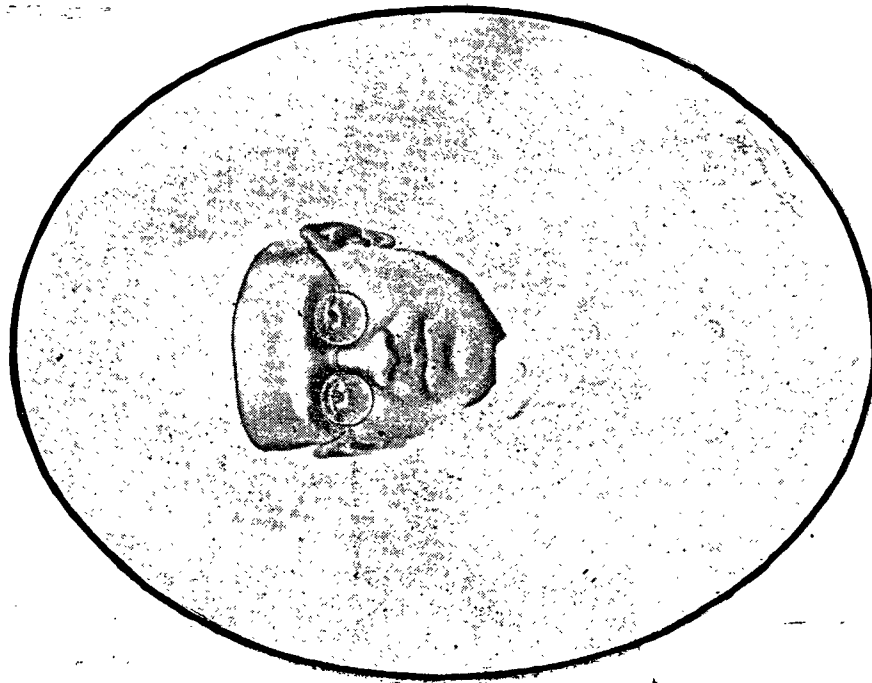
BY SIR P. S. SIVASWAMY AIYER, K.C.S.I.

IT is the Government which is responsible for our present inability to take charge of the control of the defence of our country. It is only after the Great War that the Government have professed any sympathy with the aspirations of Indians to enter the higher military ranks and their professions of sympathy have not yet been materially translated into practice. Even at the present moment, there is no evidence of any concern or desire on the part of Government to make this country self-sufficient in the constitution and organisation of its defensive forces. The British Government is quite alive to the value of the resources of India in man-power for

the army, but has no wish to utilise Indian talent for the officering of the Indian army in the same or even in any appreciable measure. Reforms in the direction of Indianisation are an uphill task even in the civil services of the administration, but they are far more so in the military services. No one, who is acquainted with the long delays of the Government of India and of the Imperial Government in arriving at a decision on proposals relating to the training of the people for defence, will wonder at the popular dissatisfaction thereby caused. The Report of the Territorial and Auxiliary Forces Committee was submitted to the Government in the beginning of last



MR. T. R. PHOOKAN
Chairman, Reception Committee.



MR. S. SRINIVASA IYENGAR
President, The Gauhati Congress.

year and the orders of the Secretary of State are still awaited. The establishment of an Indian Sandhurst at an early date was recommended to the Government so far back as 1921. It was only in 1925 that the Government was prepared to take action even to the extent of appointing a Committee to consider the subject. The Skeen Committee is said to have just concluded its labours and submitted its report to the Government of India. How many months or even years the Imperial Government will take to pass orders on the subject we cannot forecast. All the more important resolutions of the Assembly with regard to the Indianisation of the Army have either not been carried out yet, or been refused. Though the Air Force will play the most important role in future warfare, its doors are closed against us as in other important branches of the army. The scheme of a Royal Indian Navy is in a process of slow embryonic development.

While we cannot acquit the Government of blame for our past helplessness in the matter of defence, it is not difficult to understand the reasons for their unwillingness to embark on any considerable scheme of Indianisation. The Government cannot completely get rid of the old notion that India must be kept by the sword—not in the sense of being administered by a system of martial law, but in the sense that the maintenance of British Rule must in the last resort depend not upon the civil administrator but upon the control of the army. Britain does not mind experiments in the sphere of civil administration, so long as she keeps the army in her control. They feel they cannot

afford to Indianise the army, because they do not feel sure what its reactions will be on the maintenance of the British ascendancy or connection. It is this lack of faith in the loyalty of India to the British Empire that is really the underlying motive of the attitude of the Government. There are other reasons also which have no little influence upon the policy of the Imperial Government, though we cannot be expected to sympathise in or attach any weight to them. I may here quote an extract from Sir Valentine Chirol's book on "India." It is observed by that fair-minded writer:

"Though the Army Department may wish now to approach it (question of Indianisation) chiefly from the point of view of military efficiency, it has to reckon with the strong racial objections of British officers to being placed in the position of ever having to take orders from Indian officers. Nor can one ignore the danger of personal friction between the British and the Indian officers with their very different outlook and social habits, if they are made to rub shoulders in a common mess-room. But the feeling goes deeper, and responsible and experienced British Officers not unnaturally proud of the confidence and even personal affection of their native officers as well as their men, are found to declare that the Englishman's prestige with the native troops themselves will be gone, if they are ever placed under other than British command. Indians whom education has trained to modern standards of self-respect resent deeply such a stigma of racial inferiority."

We can thus understand the reasons for the reluctance of the Government to move forward in matters of defence with any

liberally conceived scheme of Indianisation. But so long as they fail to recognise their obligation to enable India to defend herself, it is not open to them to cast it in our teeth that our inability to defend ourselves as a barrier to the attainment of the goal of Responsible Government, which has been guaranteed to us by Parliament.

British statesmen have often acknowledged in the past and are now in the habit of proclaiming that they hold India as trustees for the people. Is it unreasonable to ask whether our self-constituted trustees have ever displayed any consciousness of an obligation to hand over to the people the army which is being maintained at their expense or to train their *cestuis que trustent* to officer and control their military establishment. The Govern-

ment of India Act declares the policy of Parliament to be to provide for the increasing association of Indians in every branch of Indian administration. This would certainly include the military as well as the civil branches of the administration. If the British Government as our trustees have made no attempt to prepare us for our responsibility for the defence of our country, it is necessary in our interest and for the credit of our trustees that we should press them to declare and affirm explicitly the goal of their military policy in India and to frame a suitable scheme of Indianisation to enable us to reach the goal within a generation at least. [From the *Presidential Address to the National Liberal Federation.*]

The Failure of Dyarchy

BY MR. S. SRINIVASA IYENGAR.

THAT Dyarchy is neither a helpful stage in the progressive realisation of Responsible Government nor serves as apt machinery for grinding down good government, has been the unanimous verdict of experience and is now practically admitted on all hands. Lord Birkenhead himself has referred to it more than once in apologetic terms though he insists upon our working it. Its true purpose is not merely to provide for the administration of certain subjects by the Governor and his Executive Council, but to attenuate the power of the Ministers and the control of the legislature over the transferred subjects. Under this grotesque system the Ministers are always under official tutelage and

domination so that they cannot breathe the oxygen of freedom. The joint deliberation between Ministers and Members of Council for which Lord Willingdon took credit proved to be in the interests of the reserved half. Even without it, most matters relating to Transferred Subjects require to be considered by those in charge of the Reserved Departments and to that extent are shaped by the opinion of that half of the Government. This was fully established by the evidence before the Reforms Inquiry Committee. The fact that members of the Civil Service are themselves Members of Government makes the Ministers helpless in their relation to the members of the Civil

Service. Again, the rules relating to financial restrictions and the control exercised by the Finance Member as one in charge of a Reserved Subject over important aspects of Transferred Subjects, make the power of the Ministers as unreal as that of puppets. Lastly, the division of subjects, between the Reserved and the Transferred halves is such that the pith and marrow of a Government are with the former. As regards the conflicts between the two halves of the Government, the Governor is made in effect a constitutional dictator in the Province and Dyarchy can be tempered only by the frequent exercise of his powers. Further the power of the Governor on his sole authority to make laws relating to a reserved subject contrary to the decision of the Legislative Council furnishes a capital instance where the reformed Legislative Councils possess much less power than their predecessors. That one man can make laws quite as valid as the laws made by a legislature and in the teeth of the latter, proves our charge that the Reform Act has in Reserved Departments set up an irresponsible autocracy.

The position as regards transferred subjects is no whit better, though we frequently make Dyarchy the gravamen of our charge against the Reform Act as if its removal alone will end all our troubles. For, we must remember, that in respect of Transferred Subjects there is no responsible government and the mere transfer of reserved subjects to additional Ministers, on the same statutory conditions as at present govern transferred subjects will not improve matters. At the outset, each Legislative Council has a solid block of nominated and official members to

support the views or policy of the bureaucracy on questions relating to Transferred Subjects though a majority of elected members may decide otherwise. Thanks to the nominated members and to the number of special constituencies, supple, reactionary or obscurantist, the composition of a Legislative Council is such that the Ministers have to depend upon the support of the Governor and his Executive Council. Nor is it very difficult for a Governor to form, against a majority group of elected members, a Ministry with the aid of a minority group of elected members and of his own nominated and protected block. This has been done again and again in every Province. This inherent vice in the structure of a Legislative Council deprives it of any real representative character and its elected members of any adequate power. Secondly, under existing conditions, the power of appointing Ministers exercised by a Governor is not a mere technical mode of naming the established leaders of the majority in the Council but is a substantial power of patronage by which a nobody or anybody can be made a *benami* leader to carry out the Governor's policy. Thirdly, we all know that a Legislative Council has no control over the items of expenditure known as non-votable under each Transferred head including the salaries and allowances and all other payments of officials belonging to superior services in that department. These non-votable items amount to a high percentage of the expenditure relating to each Transferred Subject. Fourthly, the Ministers have little or no control over the members of the Civil or other public services serving in departments dealing

with transferred subjects and the Governor has and exercises the power of making all appointments to posts in the transferred departments. The statutory independence of the Indian Civil Service is the most outstanding feature of the Reform Act. All the Parliamentary apparatus of a Responsible Government will prove to be a costly and pompous futility unless the completest control over the Indian Civil and other services is unreservedly secured to Ministers fully responsible to a wholly elected legislature. Fifthly, the Governor is empowered to override the Ministers' decisions on questions relating to a transferred subject and direct him to act otherwise. Sixthly, the Governor has an emergency power—the emergency to be determined by himself—to authorise expenditure notwithstanding a vote of the Legislative Council in respect of Transferred Subjects. Seventhly, the Governor has power to stop legislation in respect of transferred subjects notwithstanding the opinion of the Legislative Council. Eighthly, he can return a Bill relating to a transferred subject to the Council for reconsideration with his recommendations which are in effect obligatory. What this power means was forcibly illustrated by Lord Willingdon in Madras in connection with the Hindu Religious Endowments Bill. Ninthly, when a Governor cannot through his Ministry manage a Council to his satisfaction, he can himself administer the Transferred Subjects, as happened in the Central Provinces. Tenthly, a Minister can hold office during the Governor's pleasure, which does not mean the formal expression of the Council's pleasure but his own independent pleasure, against the opinion of the Council, as was vividly

demonstrated by Lord Lytton in Bengal. Eleventhly, the Governor is entitled to disallow any motion for the adjournment of the business of the Council to discuss a definite matter of urgent public importance even when it relates to a Transferred Subject. Lastly, the allocation of the revenues for the administration of transferred subjects depends primarily on the will of the Reserved half and of the Governor and not on the decision of the Legislative Council.

The Majority Report of the Reforms Inquiry Committee concedes that the Dyarchy which was introduced is "clearly a complex confused system having no logical basis, rooted in compromise and defensible only as a transitional expedient." It is not possible to imagine to what it is a transition or how it is defensible except as an expedient for putting off the grant of Swaraj or of substantial reforms leading to Swaraj. The majority of the Committee add: "While the period during which the present Constitution has been in force has been too short to enable a well-founded opinion as to its success to be formed, the evidence before us is far from convincing that it has failed: 'This oracular judgment is much too ingenious to deceive anyone and is a sufficient condemnation of the system of hybrid executives, councils partly elected and partly nominated and all the other devices of the sham scheme of reforms which was admitted by its authors themselves to be charged with potentialities of friction. The Minority Report of the Reforms Inquiry Committee concludes that 'the present system has failed and is incapable of yielding better results in future.' [From the *Presidential Address to the Gauhati Congress.*]

The Congress and Conferences.

Christmas time in India is a season of Congresses and Conferences and it has been our practice to give in our New Year Number a resume of their proceedings, year after year. Accordingly in the following pages an attempt is made to give a running account of the National Congress, the Liberal Federation, the Muslim League, the Christian Conference, the Hindu Maha Sabha, the Ceylon National Congress and the numerous other gatherings of December. The writer has drawn largely from newspaper reports of their proceedings. It is hoped that this summary giving the cream of the vast output of literature in the shape of addresses and resolutions, will be welcomed by our readers. [Ed. I. R.]

The Indian National Congress

The 41st Session of the Indian National Congress met at Gauhati under the shadow of a tragic event—the murder of Swami Shraddhananda at Delhi. Meeting at Pandu on the 24th December at mid-night the All-India Congress Committee which subsequently converted itself into the Subjects Committee of the Gauhati Session discussed the situation created by the untoward event. Mrs. Naidu in handing over the trust of the Congress to the new President made a moving appeal for national unity which Mr. Srinivasa Iyengar reiterated in his speech on assuming charge of the trust.

THE SUBJECTS COMMITTEE

The draft resolutions to be placed before the Subjects Committee were prepared by a small Sub-Committee on behalf of the Working Committee, consisting of Mr. S. Srinivasa Iyengar, Pundit Motilal Nehru, Babu Rajendra Prasad, Mr. Sen Gupta and Mr. A. Rangaswami Iyengar. Among the non-contentious resolutions were those touching the murder of Swami Shraddhananda, and resolutions on Kenya and South Africa. A resolution reaffirming the Swarajist programme in the Councils and confirming the policy hitherto followed by the Congress was also adopted.

RESOLUTION ON COUNCIL PROGRAMME

When the Subjects Committee met the next day it was found that the Council resolution was the target of considerable opposition. A heated controversy ensued when Pundit Motilal formally moved the draft resolution recommended by the

Working Committee. There were two sets of opposition—the No-Changers who denounced the Councils as a sham and the Responsivists who denounced the programme of continuous obstruction as a futility. The resolution declared "that the general policy of the Congressmen in the Assembly and the Councils shall be one of self-reliance" whatever it may mean, and "determined resistance to every activity, Government or other that may impede the nation's progress towards Swaraj." With this end in view it was resolved that Congressmen should "refuse to accept Ministerships or offices in the gift of Government until in the opinion of the Congress or the All-India Congress Committee a satisfactory response is made by the Government to the National demand." But this peremptory clause is watered down by the subsequent clauses pointing out how far they could participate in the Council proceedings. That is to say, Swarajists are permitted "to move resolutions and introduce and support measures and Bills necessary for the healthy growth of National life etc." Nearly every clause of the resolution had to be contested. What with Pundit Malaviya on one side and Mr. Mahomed Ali on the other the official Swarajists were hard put to it to defend their position. Pundit Motilal, Mr. Sen Gupta, Mr. A. Rangaswami Iyengar and Mr. Satyamurti all pressed for the adoption of the Sub-Committee's draft. After a lengthy debate the Subjects Committee approved the draft with certain amend-

ments reaffirming the Council programme. The Committee also carried an amendment (in the same resolution) in favour of the tenants by securing the deletion of the words "due regard being had to the interest of the landlord" but rejected another which suggested that the Congress should stand by the tenant in every dispute between landlord and tenant.

Discussion over the delegation fee ended in a compromise that it be fixed at Rs. 5 instead of Rs. 1 and that the proceeds be handed over to the Gauhati Reception Committee.

THE 41ST CONGRESS IN SESSION

For the first time the Congress met in Assam at Pandunagar on December 26th amidst scenes of great enthusiasm. The audience numbered 10,000 among whom about 2,000 were Delegates. Bengal and Bihar contributed the largest number of Delegates while there were about 200 from Madras. About a thousand ladies were present.

After the singing of national songs, Mr. Phookan, the Chairman of the Reception Committee, read a brief address of welcome. He began with a feeling reference to the death of C. R. Das to which he added a few words on the dastardly outrage at Delhi. He recalled some of the glorious episodes in the history of Assam and suggested how in their light the problems of to-day could be solved. Hindus and Muslims, he said, had always lived in Assam in the friendliest terms and Khaddar production was a family institution. He condemned the opium policy of the Government and their imprisonment of workers who advocated temperance. He declared that India could not be coerced into co-operation by Lord Birkenhead's threats and that they must either mend or end the Councils. Finally he made a personal appeal to Mahatma Gandhi to give the country again the benefit of his lead of which it was in dire need.

THE PRESIDENTIAL ADDRESS

Mr. Srinivasa Iyengar's Address was mainly a vindication of the policy and programme adopt-

ed by the Congress in regard to the Councils. He made a detailed examination of the working of dyarchy and showed how "the centre of gravity both in the Central Government and in the Provinces, alike in Transferred and Reserved Departments is in the Executive or the Bureaucracy."

"It would be tragedy," he went on to say, "if we still sought to discover, in all this statutory hypocrisy the germs of Self-Government."—(Mr. Srinivasa Iyengar's observations on the failure of Dyarchy are printed elsewhere). He pointed out that every attempt at Co-operation had been rejected and there was no alternative for a self-respecting people but to pursue the methods adopted by the Congress. "Hence the twin principles of self-reliance in all nation-building work and of resistance to every anti-national activity must inspire all our efforts." The Swarajists stand for Council entry, he went on to say, "because it enables them to resist anti-national activity;" they refuse to accept office because "by accepting office the Congress is bound to become an unconscious ally of the bureaucracy." In the end everything depended on the people. So it was for them to organize themselves effectively both in and outside the Councils so that they might "act as a single organization" for "the enforcement of national rights." Congress work and Council work should go hand in hand and the legislatures should be "nationalised" so that "the millions that have the franchise and the millions that have not might be habituated to accept voluntarily and cheerfully the mandates of the Congress as the mandate of a National Government." He also advocated the enforcement of the constructive programme, and suggested remedies for unemployment. The grievances of labour and the anomalous condition of Indian States, the position of our countrymen abroad and the plague of communalism at home next came up for consideration. The President wound up with a spirited appeal to all parties to stand together

as comrades in arms determined to win freedom."

MESSAGES OF SYMPATHY

After the Presidential Address, messages of sympathy were read from Hakim Ajmal Khan, the Maharaja of Nabha, Sir Purushottamdas Thakurdas, Raja Sir Haraam Singh, Sir Hari Singh Gour, Sir. M. V. Joshi, Sir Abdur Rahim, Sir Sankaran Nair, Mr. Natarajan and others.

CONDOLENCE RESOLUTIONS

Mahatma Gandhi moved the first resolution (as adopted by the Subjects Committee) expressing "horror and indignation at the cowardly and treacherous murder of Swami Shraddhananda". Mr. Mahomed Ali, Pundit Nehru and Pundit Malaviya also spoke and the resolution along with another mourning the death of Omar Sobani was passed, the whole house standing.

SOUTH AFRICA

Mahatma Gandhi next moved the resolution on South Africa "praying for divine blessing and guidance upon the deliberations" of the Round Table Conference and tendering our heart-felt thanks to Mr. C. F. Andrews. He was seconded by Abdul Kalam Azad and the resolution was passed.

THE SUBJECTS COMMITTEE

The Subjects Committee met again in the night. Before the final discussion on the Council programme was taken up Pundit Motilal moved the official resolution seconded by Mr. A. Rangaswami Iyengar for an alteration in the Congress Constitution. This related to the rule about compulsory wearing of home-spun and hand-woven Khaddar on all Congress functions in order to entitle a member to take part and vote in the Congress or Congress Committees. This was, of course, stoutly opposed by Mr. Aney and Nimbekar who urged the Committee not to make it difficult for any man in the country to be an ordinary member of the Congress. Appealed to Mahatma Gandhi's sense

of justice, Gandhi only said that "his sense of justice would restore the yarn-franchise and make spinning also obligatory". He made an impassioned appeal for Khaddar programme and the Pundit's proposition for the habitual wearing of Khaddar was carried by an overwhelming majority who brushed aside all amendments as irrelevant.

Two official resolutions regarding foreign propaganda having been passed a resolution on political prisoners moved by Mr. A. Rangaswami Iyengar was then adopted without discussion.

THE KENYA QUESTION

When the Congress met at noon on the 27th the Kenya resolution came up for consideration. It was moved by Mrs. Naidu and seconded by Mr. Aney who protested against "the progressively restrictive legislation against the Indian Settlers in Kenya" as evidenced by the increase of the Poll-Tax in that Colony.

THE COUNCIL PROGRAMME

Mr. Sen Gupta in moving the resolution relating to the Council programme as adopted by the Subjects Committee recounted what he called the achievements of the Swaraj Party. He pictured the Secretary of State and the Viceroy and the Governor of Bengal as in a mood of anxious suspense breathlessly watching the outcome of Mr. Das's programme of obstruction. He explained the resolution item by item and showed that there was no change from the original programme of C. R. Das. Rather it was made stiffer. "The provision that the formation of Ministries must be opposed showed that even loopholes have been remedied and no doubt was left."

He did not however refer to the clauses. The discussion on the resolution followed the lines of the Subjects Committee discussion. Pundit Motilal declared that as long as the political prisoners and detainees were not released his party could not be disposed to entertain proposals for acceptance of office. Mr. Satyamurti in defending the resolution declared that it represented

"the maximum practicable Non-Co-operation." He emphasised that their aim was to follow Sinn Fein methods and establish parallel institutions. Mr. Majumdar pressed his amendment for vesting in the All-India Congress Committee in place of the Working Committee the authority to modify the Council programme regarding refusal of supplies. In view of the closeness of the division the Working Committee accepted the amendment. Another amendment which was also incorporated was that of Mr. Guha Ray who declared that the Council must aim at the displacement of the bureaucracy. Thus in the open Congress two important amendments were carried out in the resolution adopted by the Subjects Committee.

THE CONSTRUCTIVE PROGRAMME

Pundit Nehru then moved the resolution outlining the programme of constructive work in the country which Mr. Shoukat Ali characterised as the real Congress programme which if worked seriously, would rehabilitate Congress prestige.

THE BENGAL ORDINANCE

The nomination of Pundit Jawahar Lal Nehru to represent India at the Brussels Congress of Oppressed Nationalists having been agreed to Mr. Horniman moved in a vigorous and impressive speech the important resolution protesting against the Bengal Ordinance and such other laws designed to curtail the freedom of person.

DISCUSSIONS IN THE SUBJECTS COMMITTEE

In the Subjects Committee which met after the conclusion of the open session a number of subjects were threshed out. The Hindu-Muslim *entente*, the Sikh question and the Nabha affair, the Currency problem and the "resolution on Independence" all came in for a good deal of discussion while the General Secretary got through a few official resolutions.

LAST DAY OF THE SESSION

When the Congress met on the 28th Lala Gir-dhari Lal read messages from M. Gibarta (Berlin)

and Mr. Saklatwala (London). The President then moved two resolutions one regarding communal relations and the other regarding currency. Both were referred to the Working Committee for immediate attention and report.

KHADDAR RESOLUTION

There was a warm debate on the Khaddar resolution which was moved by Mr. Prakasam and finally passed.

THE AKALI QUESTION

Mr. Ranga Iyer moved the resolution for release of Sikh prisoners and incidentally touched on the Nabha question which was referred to the Working Committee. Babu Gurdit Singh of the *Komagatamaru* who spoke next made a capital case for the Sikhs but at this stage when the proceedings were getting warm, some Akalis, resenting the relegation of the Nabha question to the Working Committee, left the house in some confusion.

It must be added that Mahatma Gandhi who had intimate knowledge of the subject had already advised the Subjects Committee not to bring the question before the open Congress. Pundit Nehru had also made a personal explanation as to why he could not participate in the matter.

Before dissolving, the Congress agreed to a number of changes in the constitution passed by the Subjects Committee.

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The Liberals met in Conference at Akola under the Presidentship of Sir P. S. Sivaswamy Aiyer on the 27th December. There was a fairly large gathering of delegates and visitors from different parts of the country.

MR. DAMLE'S WELCOME ADDRESS

Rao Bahadur K. G. Damle, Chairman of the Reception Committee, welcomed those present in a speech in which he traced the history of British India since the Mutiny and reviewed the present political situation at some length. He pointed out how the introduction of English education directly led to the people's appreciation of western political institutions which they are now anxious to transplant in this country. The establishment of the Congress in 1885 quickened the pace of political progress and a crisis was reached in 1917 when a definite step towards Responsible Government became almost inevitable. Then came the famous Announcement in the House of Commons and subsequently the Reforms Act of 1919.

The measure of reforms granted caused a split among the political workers in the Congress. The Moderates or Liberals, while affirming that the reforms as granted were quite inadequate and fell short of public expectations, held nevertheless that they were a substantial advance on the old state of things and that they were worth trying. The Extremist section of the Congress condemned the reforms as disappointing and unsatisfactory, and declined to work them.

After tracing the subsequent course of events Mr. Damle referred to the arduous task that Liberalism had to perform during this anxious time.

It had to raise its voice of vehement protest against the repressive measures of the Government, to vigorously expose in its true light and maintain the incongruity of the unworkable part of the scheme of reforms, and incessantly but fearlessly to combat the futile discrimination of doctrines of Non-Co-operation, mass civil disobedience, boycott of Councils, law courts and Government educational institutions.

The result of this plain speaking was disadvantageous to Liberals. They lost the goodwill of both the Government and the people alike. The one was disgusted with their criticisms and the

other ridiculed them for their moderation. But the country's need transcends all personal considerations and they bore the calumny with a brave heart.

Mr. Damle also passed in review the Hindu-Muslim conflicts and the Non-Brahmin controversies and pointed out the seven urgent needs on which the country should concentrate its efforts towards Responsible Self-Government:—

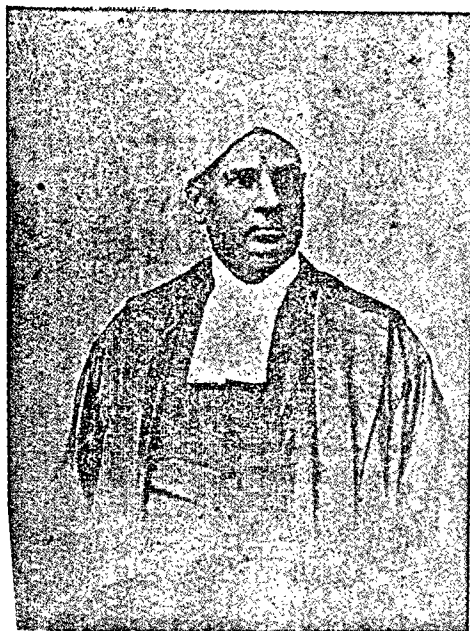
(1) Indianisation of the army in its higher grades of service; (2) Indianisation of the Civil Service to the extent promised; (3) Early establishment of an Indian Navy and its adequate Indianisation; (4) The Indian Tariff; (5) The Indian Economical Enquiry; (6) Liberal State aid to organise a steady advance of compulsory education; (7) The treatment meted out to Indian brethren overseas.

THE PRESIDENT'S ADDRESS

Sir Sivaswamy Aiyer who was proposed by Sir Chimanlal Setalvad and seconded by Mr. Chintamani to the Chair, referred at the outset to the dastardly murder of Swami Shraddhananda. He began with a review of the political parties following the third General Election to the various legislative bodies. He pointed out the basic differences in feeling between those who wished to work the Constitutional Reforms in 1921 and those who were for wrecking them. After alluding to the acknowledged failure of the Swarajists in their attempt to bluff the British Government he discussed the position of the Liberal Party in relation to their desire for Co-operation with the Home Government.

Let us allay the apprehensions of Britain that the grant of Responsible Government may be accompanied by a desire on our part to injure British interests or sever the British connexion. I would say to the Government that trust begets trust and that the longer the delay in making the further advance, the greater will be the feeling of distrust on the part of Indians in their professions of sympathy and goodwill. Let them take their courage into their hands and deal with us generously and they will find a grateful response from politicians of all shades and a closer and a more spontaneous linking of the ties that bind the two countries.

Of the problems to be solved in connection with the question of constitutional advance, Sir Sivaswamy Aiyer referred at some length to the position of Indian States, Hindu-Mahomedan dissen-



SIR P. S. SIVASWAMI AIYER.
President, National Liberal Federation.



DR. JEEVANJI J. MODI.
President, Oriental Conference.

sions and the control of defences. He held that the right policy with regard to the States was "one of mutual non-interference." The Hindu-Moslem problem should be solved by first laying down the law in regard to the matters in dispute and then enforcing it with rigour and impartiality. Sir Sivaswamy Aiyer's observations on this head as also in the matter of communal representation have the merit of practicality unlike many a sentimental effusion on the subject in press and platform. After dealing with the currency question and the battle of the ratios Sir Sivaswamy Aiyer pointed out that it was not his intention to cover all subjects and make his address unduly long. Most of them, he said, would form the subject matter of debates and resolutions in the Conference. He concluded with an appeal for united action in the interest of the country.

The public is often impatient at the existence of a number of parties in the country and believes that if they could all be merged into one and unite their forces, it will be easier to attain the national goal. While the multiplication of parties deserves to be deprecated, the existence of vital differences of opinion in matters of principle cannot be ignored. The suppression of such differences in the interests of artificial unity is injurious to the honesty of public life. All artificial unity must share the inevitable fate of burkum. While it is not possible for the Liberal Party to sacrifice its convictions or merge itself in any party which differs in essential principles, we are prepared to co-operate with the members of other parties, wherever it is possible for us to do so on particular questions.

RESOLUTIONS

The Conference met again at noon on the 28th and passed a number of resolutions already discussed at length and decided in the Subjects Committee. The first of these referred to the murder of Swami Shraddhananda and the death of Sir K. G. Gupta, N. M. Samarth, W. R. Dhoble and others. Resolutions urging the separation of Executive and Judicial functions, protesting against the continuance of the Bengal Ordinance, deploring the unsatisfactory relations between the Hindus and Mahomedans, emphasising the necessity of educating the electorate and the need for the Indianisation of the Services were also adopted,

Sir Moropant Joshi moved the important resolution of the session "reiterating the conviction of the necessity of a revision of the present Constitution of the Central and Provincial Government". It was ably seconded by Mr. Chintamani and supported by Mr. G. K. Gadgil and others.

OFFICE-BEARERS FOR 1927

The next resolution appointed Messrs. C. Y. Chintamani and Hridayanath Kunzru as Joint Honorary General Secretaries of the Liberal Federation for 1927.

Sir Moropant Joshi proposed a vote of thanks to the Reception Committee and the President for having given them a wise guidance.

PRESIDENT'S CONCLUDING REMARKS

Sir Sivaswamy Aiyer in his concluding remarks thanked the Reception Committee and the Volunteers and said:—

He was depressed by the unpopularity of the Party, but it was his joyful experience that there was much enthusiasm among the Liberals in Akola. He had no doubt about the future of the Party. It stood for commonsense and constructive work. If the country returned to wisdom, it was due to the activities of the Liberals. He had great admiration for the Maharashtra community for steadfast work. They had the virtue of perseverance. The Mahrattas led the movement against the Mughals and the same spirit would be required to fight for Swaraj.



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The All-India Muslim League

The 18th Session of the All-India Muslim League was held in Delhi in a special pavilion put up outside the Ajmere Gate on the 29th December last and the two following days. It was attended by prominent leaders like Sir Abdur Rahim, Mr. Jinnah, Sir Muhammad Iqbal and Sir Rahim Bux.

CHAIRMAN'S ADDRESS

Khan Bahadur Pirzada Muhammad Hussain, the Chairman of the Reception Committee, urged all men in the country to unite in building up a composite culture, a happy and progressive Indian nation, including the best in each of the several cultures that have found their way into our country. He said that Mussalmans were thinking of protection only against the aggressiveness of the Hindus. He pointed out that in the question of music before mosques Government had taken a correct view of the problem and had settled it by executive order. Thus he put forward the case of the Muhammadans:—

Had the Hindus followed Mahatma Gandhi's advice and left the question of routes for sacrificial animals to be determined by the goodwill of Mussalmans and not asserted an aggressive attitude, this minor issue would never have arisen. Now that the question had been reduced to insistence on civil rights, once again the executive decision of the Government puts the contending parties in correct position; but he would once again draw the attention of the Indian Mussalmans to the advisability of maintaining a perfectly calm atmosphere for the exercise of their rights which must not be tainted by resentment.

He put forward in very clear terms a statement of Muslim demands based "on accepted principles of representation and self-determination." In this statement he urged provincial autonomy and proportionate representation with an irreducible minimum of Mussalmans elected by exclusively Mussalman constituencies. Next he urged a coalition with the Central Khilafat Committee and other Muslim organisations for formulating the demands of the Muslim community to be placed before the Royal Commission of 1929. And he declared that the basis of co-operation with either

the Hindus or the Government should be the recognition of the irreducible minimum of Muslim demands.

PRESIDENTIAL ADDRESS

Mr. Sheikh Abdul Khader, the President of the Session urged the Congress and the League to join and make a united demand before the Parliamentary Commission and also work hand in hand in other spheres. He denounced the murder of Swami Shraddhananda, which crime was a great disservice to Islam. He advocated the expansion of Tanzeem and Tabligh and asked the agriculturists to further the co-operative movement. Touching the important question of Communal representation, Mr. Sheikh Abdul Khader argued for increased representation of Moslems in the Assembly and the Councils and other public bodies, and said that the best solution of this problem would be to retain separate electorates till there was a mutual desire to give them up, or till any particular local area asked for a joint electorate. The question of employment under the State, he proceeded, was not merely a question of loaves and fishes, but a question of power, opportunity and of training.

RESOLUTIONS

On the second day the Conference passed condolence resolutions on the deaths of Syed Hussain Bilgrami, Mr. Khajah Youssuf Shah and Swami Shraddhananda. On the motion of Sir Abdur Rahim the Conference passed a resolution deploring the disabilities of the South African Indians and regretting the proposals for fresh legislation. Another resolution demanded adequate representation to the Muslims in the Central and Provincial Governments, particularly in the Cabinets, both Central and Provincial, and in the higher services. Yet another deplored the absence of a Muslim from the Punjab Ministry and registered the necessity of having at least one Muslim Minister in that province. Sir Abdur Rahim declared that all the three

communities should be represented in the Punjab Ministry. Dr. S. A. Khan from Allahabad added that the argument was not one of sharing the loaves and fishes, but was one of the restoration of the confidence of the community in Government. The next resolution of the day urged the Government to release the Bengal detainees or to put them under trial without delay—as such Governmental action denied the elementary and fundamental rights of citizens. On the last day four more resolutions were adopted concerning the publication of the Sandhurst Committee's Report, the necessity of a Muslim being included in the coming Statutory Commission, the grant of reforms to the North-West Frontier Province and the expression of gratification at the introduction of agricultural relief by the Maharaja of Kashmir.

MR. JINNAH'S RESOLUTION

By far the most important resolution of the Session was that moved by Mr. Jinnah which, while providing for the necessity of an early amendment of the constitution and demanding an early appointment of the Commission of Inquiry, appointed a Representative Committee to see to it that the proposed reforms are beneficial to the Mussalman interest. The resolution provides for the appointment of Provincial Committees which should define and prepare schemes of reforms to be submitted to the Central Committee for their consideration. The provision in the Resolution safe-guarding Muhammadan interests runs as follows:—

That for any scheme of the future constitution of India, the All-India Muslim League reaffirms and unequivocally declares that the following basic and fundamental principles must be secured and guaranteed namely, (1) All legislatures of the country and other elected bodies be constituted on a definite principle of adequate and effective representation of the minorities in every province without reducing the majority in any province to a minority or to an equality; (2) representation of communal groups shall continue to be by means of separate electorates as at present provided that it shall be open to any community at any time to abandon its separate electorate in favour of a joint electorate; and (3) the territorial redistribution that might at any time be necessary shall not in any way affect the Muslim majority in the

Punjab, Bengal, and North-West Frontier Provinces (4) full religious liberty, that is, liberty of belief, worship, observances, propaganda, association and education, shall be guaranteed to all communities; (5) no bill or resolution or any part thereof shall be passed in any legislature or in any other elected body of three-fourths of the members of any community in that particular body oppose such a Bill or resolution or part thereof on the ground that it would be injurious to the interests of that community or in the alternative such other method is devised as may be found feasible and practicable to deal with such a case.

In moving the resolution Mr. Jinnah urged that a definite advance of a democratic character must be made without further delay. The Mahomedans, he said, were neither Non-Co-operators nor obstructionists. From the last elections it was clear that the Muslims wished to work the Reforms for what they were worth. They were anxious to see that their future position in the country was thoroughly defined and secure. Reverting to the Lucknow Pact he pointed out that the initiative came from the National Congress. Although there were differences of opinion, he thought that the Pact was the finest temporary solution of the difficulties.

He urged a similar pact to-day and said:—

We desire nothing else but justice and fairness—(hear, hear)—and I assure you that if we the two communities can settle our differences it will be more than half work for responsible Government done.

Dr. Kitchlew pointed out that once the principle of the resolution was accepted by the Hindus all mistrust among the Communities would disappear.

Sir Abdur Rahim who supported the resolution said that the Muslim Community in India could not be relegated to a position of political insignificance.

If representative Government was required in the country it was only essential that separate electorates should be continued. Otherwise the Legislatures would no longer be representative. A Government official exercised great influence on the progress of his community. If seventy million Mohammedans were denied a proper share of the administration it was not possible for them to protect their interests and to advance their cause.

Eminent Mussalmans, Biographical sketches of Muslim Statesmen, Poets, Reformers, Jurists, Educationists and Politicians. Rs. 3. To Subs. of, "I.R." Rs. 2-8.

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

The Indian Christian Conference

The 13th All-India Conference of Indian Christians was held in the Wesley College Hall, Madras, on the 29th December last and the following day. Dr. Asirvada Nadar, Chairman of the Reception Committee in welcoming the delegates, congratulated the Indian Christian community upon not having actively joined any party and upon having avoided fracas with any community since the inception of the Montford Reforms. He deprecated the present electoral constituencies for the Indian Christians in the Province which gives preponderance to Catholics in 4 out of the 5 constituencies and also deplored the break-down of the short-lived compact of 1920 which would have avoided this unpleasant inequality. He did not want that the Indian Christians should be considered a negligible factor in the nation-building activities by the other communities and urged the Christians to enter into the national regeneration of the country more actively.

THE NEW MINISTER'S SPEECH

The Hon. Dewan Bahadur R. N. Arogyaswami Mudaliar, the new Indian Christian Minister of the Province, next urged the absolute necessity of Christians of all denominations working on a common platform, for the solution of common social questions, and for the uplift of the depressed classes. He wanted that the Christian electorate should be educated towards the desired end of a compact between Catholics and Protestants with regard to the Indian Christian seats in the Local Council. Lastly he made a striking pronouncement on the question of Communal electorates. He said that

it was his conviction that the Indian Christian community had lost tremendously in political importance by the creation of separate electorates. In point of numbers the Indian Christians formed a very small group, and they had absolutely no voice in the elections of the majority of the members of the Legislative Council. When the time came for the revision of the present electoral system it was the duty of the Indian Christians to press for a vote in the general electorate, with reservation of seats, possibly, till such time as by the development of national con-

sciousness they could get on without separate reservation.

THE PRESIDENT'S SPEECH

Rai A. C. Mukherji Bahadur, the President of the Conference, urged Catholics and Protestants to unite together in a Political Conference like this. The needs of both communities are the same; and such aloofness does not exist among Europeans and Anglo-Indians. He appealed to the leaders of the Catholic community to form a strong body by uniting with other Christians and exercise their influence towards this end over the rank and file of their community. Exhorting the Indian Christians to participate in national work, he said:

We cannot afford to be indifferent to those aspirations which are inspiring the Indian nation in these days. Not unjustly has the charge been levelled against us that we Indian Christians have in a way cut ourselves off from the main body of India and have constituted ourselves in an absolutely wrong sense into a "peculiar people," an "elect race." What I said in reference to the Catholics and Protestants applies with tenfold more strength to Christians and our non-Christian countrymen for here also, we either rise or fall together. It is true that constituted as this Conference is we are not an out-and-out political body. We attempt to unite Indian Christians irrespective of their political beliefs. Persons holding extreme political opinions whether Swarajists or Liberals or Conservatives, all have their peace and work in our Conferences. At the same time, I submit that it will be a great mistake to make the Indian Christian Conference with its limited object and its comparatively restricted outlook to be the be-all and end-all of our existence as a community.

He deplored the tragic end of Swami Shradhananda and deprecated communalism. He congratulated the Viceroy in having had the courage to say with reference to the suggestion for nominating a Mussalman for the temporary vacancy caused by Sir Habibullah's Delegation to South Africa that appointments should not go by communities. He then expressed his appreciation of Dr. S. K. Datta's services to the community in the Indian Legislative Assembly.

RESOLUTIONS

On the 2nd day of the Session the office-bearers and other members of the All-India Council for 1927 were chosen in accordance with the report of

the Nomination Committee. A resolution condemned Swami Shraddhananda's murder; another recommended the nomination of an Indian Christian to the Madras Ministry, while a very important resolution was passed on the momentous question of communal representation. It runs:—

While looking forward to the time when the development of the national consciousness may justify the abolition of the system of separate representation, this Conference is strongly of opinion that a representation of the Indian Christian community on the various legislative bodies in the country is absolutely necessary.

This Conference recognises that the right of representation by election has been conceded to the Madras Presidency. It regrets however that the claims of the other Provinces in this respect have been ignored, and in the case of the Central Provinces representation even by nomination has been denied. This Conference therefore urges on the Government the recognition of these claims also.

In the Presidency of Madras the right of election by a special electorate has been recognised, but the exper-

ience of the last three elections has revealed certain grave defects in the system. This Conference therefore urges that in the Madras Presidency as well as in the other Provinces seats may be specially reserved for Indian Christians to the extent of 10 in the Madras Legislative Council and 4 in each of the other Provincial Legislative Council and 4 in the Legislative Assembly and Council of State each, but that Indian Christian voters be brought on the same roll as the non-Mahomedans, the requisite number for each body being returned by the votes of the general non-Mahomedan electorate.

Regarding educational reforms the Conference urged Government and missionary bodies to look more to the needs of the villagers and girls. Home industries were to be encouraged; and a small Committee was appointed to form and conduct an Indian Christian Credit Bank under the auspices of the local Christian Association. The Conference favoured the early enforcement of total prohibition.

The All-India Hindu Maha Sabha

A special session of the Hindu Maha Sabha was held on the 28th of last month at Pandu soon after the Congress Session was over. The Chairman of the Reception Committee Shriman Gurumore Swami, a monk, welcoming the Delegates delivered his address in Assamese. He said that the Vedic religion now-a-days was not in its old glory. Hindus were going down day by day in all respects. He said that the Hindu Sangathan movement should not be looked upon with suspicion for no Hindu looked with inimical eye on any religion. This was why Muslims were able to preach their religion everywhere in India. He requested the Muslims to help the Hindus in advancing the cause of the Hindu.

PANDIT MALAVIYA'S ADDRESS

Babu Piyush Kanti Ghose then formally proposed Pandit Madan Mohan Malaviya to the Chair. This was duly seconded. Pandit Malaviya delivered only a short address. He made at the outset a feeling reference to Swami Shraddhananda's martyrdom. He explained that the

Shuddhi and the Sangathan movements were not in the least antagonistic to Islam or any other religion. It was a mere self-defence movement. Hence none should look at it with suspicion.

He then appealed to Hindus to work for the spread of the Hindu Religion with its unparalleled philosophy. He drew the attention of the Hindus to the zeal of Christian missionaries who crossed the seven seas to propagate their religion. He appealed to every Hindu of whatever political school to help the Hindu Sabha with men and money.

He next drew the attention of the Hindus to the vast net spread by 16 American Missions in Assam and warned the Hindus to save their fellow-beings from going into the fold of Christianity.

RESOLUTIONS

On the second day many important resolutions were passed. The following are among the resolutions passed:—

The Maha Sabha expresses its abhorrence of the cowardly, cold-blooded and treacherous murder by a Mussalman fanatic of the brave and noble patriot and an honourable leader of the Hindu community, Swami Shraddhanandaji, who had consecrated his life

to the service of the motherland in general and of the Hindu community in particular when he was lying in sick-bed after an attack of serious illness. While mourning the great loss caused by the death of Swamiji, the Maha Sabha recalls with pride that he became a victim to the pistol of the assassin for no other reason than his honourable devotion to and dauntless courage in carrying on the sacred work of Shuddhi and Sangathan which he carried on with scrupulous fairness. The Maha Sabha offers its deep sympathy to sons and other relatives of the deceased in their sad bereavement. The Maha Sabha calls upon every Hindu, wherever he or she may be, to show his or her grateful reverence for the Swamiji by offering *tilanjali* and prayers for him on Sunday 9th January 1927.

SWAMI SHRADDHANAND MEMORIAL

The Maha Sabha further resolves to raise a permanent endowment fund of Rs. 5 lakhs to be known as "Swami Shraddhanand Memorial" with a view to carry on the work of Shuddhi and Sangathan and hereby calls upon every Hindu, high and humble, to contribute his quota to the fund and to send the amount to the Manager, The Punjab National Bank, at Delhi or at any other branch of it. The

Sabha also requests every Hindu organisation to collect and remit contributions to this fund to the said Bank at Delhi or to any other branch of it and to intimate the fact to the Secretary, Hindu Maha Sabha, Delhi.

AN APPEAL TO HINDUS

The Maha Sabha invites the attention of Hindus all over the country to the second object of the Sabha, namely the promotion of goodwill and friendly relations between Hindus and the followers of other faiths in this country and it appeals to them that while they should firmly promote by all legitimate and honourable means the objects of the Hindu Maha Sabha, namely to organise and educate their co-religionists to protect and promote their religious, cultural, social and, where necessary, political interests or to refrain from doing anything which may be reasonably calculated to retard the growth of a united Indian nation or to give any reasonable ground for complaint to members of other communities inhabiting this country.

A special session of the Hindu Sabha will shortly meet in Hardwar during the coming Kumbha Mela Fair.

The Non-Brahmin Conference

The 10th Madras Provincial Non-Brahmin Confederation was held at Madura on December 25th and the following day. Nearly 2000 delegates were enrolled and great enthusiasm prevailed throughout. Mr. M. T. Subramania Mudaliar, Chairman of the Reception Committee opened on the occasion a Khadi Exhibition specially got up by the Tamil Nadu Khadi Vastralaya. He stressed upon equal opportunities for all as being the great underlying idea of the Non-Brahmin movement. He said that communalism still worked and continued to work vigorously and even the Congress party was influenced in their selection of candidates for election by communalism. The co-operation of all communities including that of the Brahmins and of the Non-Brahmins is necessary for the salvation of the country and must be natural and spontaneous. This will be effected only when the illusory sense of superiority by birth becomes extinct in the mind of the Brahmin. Stressing on the necessity of the party doing social work, he referred to the problems of untouchability, the prohibition of drink and the development of cottage industries as requiring

immediate attention—particularly the evil of untouchability which is the worst.

The Presidential Address of Sir A. P. Patro was a long and laboured attempt to prove the progressive and liberal character of the Justice movement—the keynote being service for the masses and for the village. Swaraj was the political goal of the movement. Fresh life must be infused into the rural organisation; and there should be started a net work of local organisations from the village upwards. Local confidence is easily enlisted by sincere service; and work for the next elections should begin from now. Vernacular journals should be more popularised and the political organisation of the party should be immediately developed.

Sir Parasuram maintained that under the working of Dyarchy in Madras there had been considerable progress in the Indianisation of the Services, the development of Local Self-Government and Public Health, expansion of education and improvement of agriculture and co operation. Provincial autonomy was the next step in the political advancement of the country. He also made the

following suggestions for introduction in the next step of reforms:—

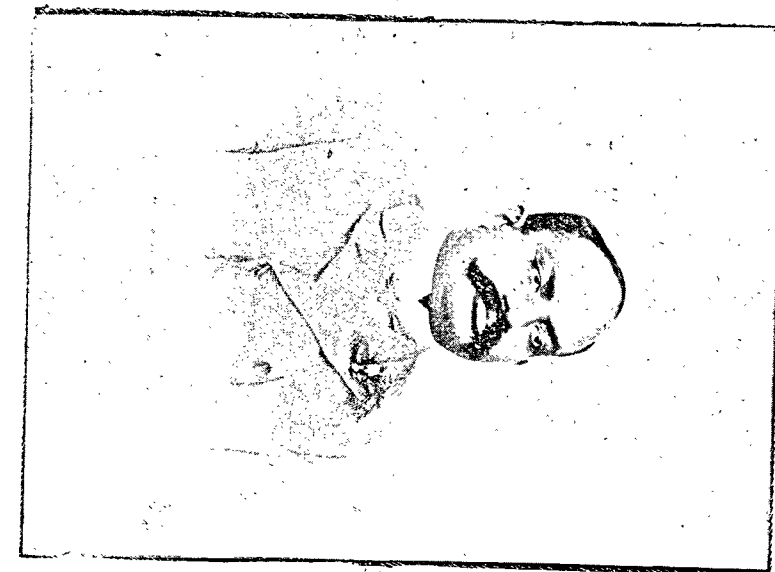
In regard to Inter-provincial matters, the Central Government must be the arbitrator; what should be the sphere for intervention requires detailed examination. Another form of control exercised by the Central Government is in relation to Law and Order. While the power of legislating general penal laws may be in the hands of Local Government who would be responsible for the maintenance of law and order. The constitution of the Central Government must necessarily be altered to adapt itself to the reformed Government in the provinces and an element of responsibility must be introduced in Civil administration. Provincial autonomy necessarily implies considerable changes in the constitution of the country and must correspond to the quality and character of responsibility developed in each province.

On the second day resolutions were taken up; and the first to be passed was on the tragic death of Swami Shraddhananda. A resolution for the encouragement of hand-spun and hand-woven Khaddar was passed unanimously. Untouchability was to be removed; while non-Brahmins were urged to conduct their ceremonies with the help of well-versed *Pandits* and *Purohits* of their own castes. Another resolution urged the right of all Hindu sub-communities to freely enter into all Hindu temples. The Hindu Religious Endowments Bill was whole-heartedly supported, being, according to Mr. A. Ramaswami Mudaliar an essential corollary to the resolutions passed by the Conference so far. The resolution on Temperance was passed with a remark by the President that absolute prohibition could only succeed with effective educative propaganda from within. The aims of the movement were to be popularised by the starting of taluk and village organisations all over the Province. The Conference also passed resolutions on various other subjects relating to the release of Bengal prisoners, on their open trial in courts; equal treatment of all in Jails and Railway refreshment rooms; the immediate establishment of a Tamil University;

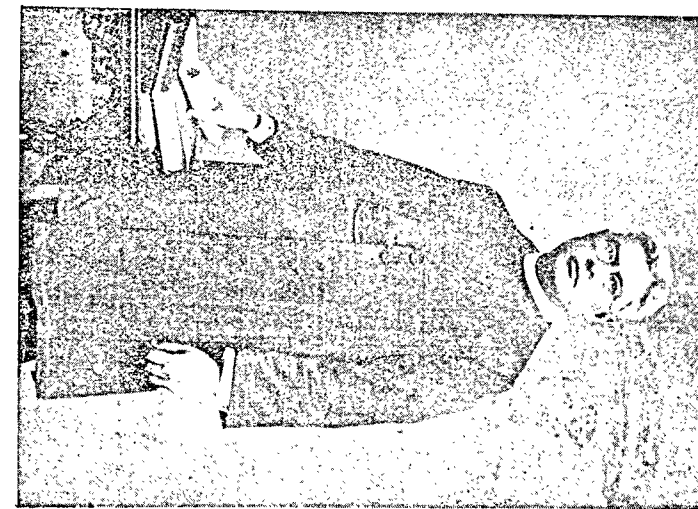
the introduction of permanent settlement of land-revenue all over the Presidency etc. The Conference wished success to the Round Table Conference now sitting in South Africa. Other resolutions related to Siddha Vaidyam, the Mettur Project, the Periyar Irrigation Scheme, and the encouragement of the League of youth.

"It is understood that a lengthy discussion ensued in the Subjects Committee over the proposal of the members of the Federation to join the Congress and eventually it was decided to wait for one year until the Congress changed its creed to make room for non-Brahmin members of all other political persuasions to join the Congress. The Federation has modified its creed which, as now re-stated, will be the attainment of full Responsible Government by all peaceful and constitutional means and the adoption of "Communal Justice."

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SIR A. P. PATRO.
President, Non-Brahmin Confederation.



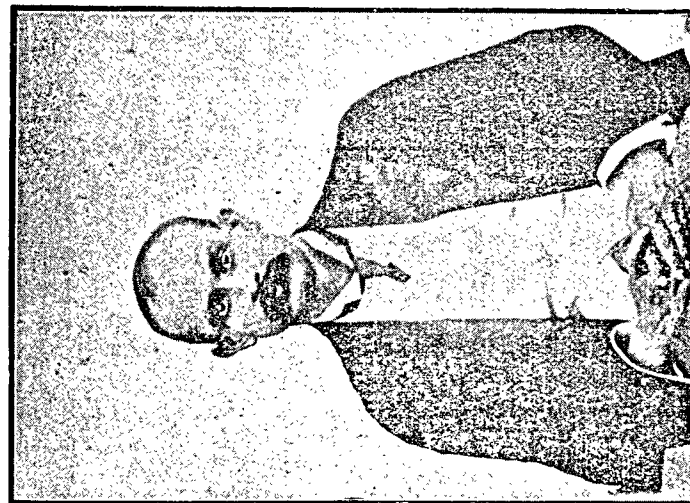
MR. S. C. MUKERJEE.
President, Indian Christian Conference.

The Muhammadan Educational Conference

41



PUNDIT MADAN MOHAN MALAVIYAH.
President, All-India Hindu Maha Sabha.



SIR ABDUR RAHIM.
President, Muhammadan Educational Conference.

This Conference was held in Delhi on December 26th and the two following days, under the presidency of Sir Abdur Rahim. Mr. Abdur Rahman, the Chairman of the Reception Committee, in welcoming the delegates, advocated the constitution of a central board of educational experts in the place of the present Conference.

In the course of an instructive presidential address, Sir Abdur Rahim urged that every Mussalman youth should train himself in some craft, industry or vocation at every stage of his education, primary, secondary and collegiate. This would lead to employment at once or at least enable every man to produce something which will supply his physical needs and even satisfy his intellectual and artistic craving. Unless this was done, the education of the masses might become an even greater incubus and danger to society than now. Besides pointing attention to the need for stimulating original thinking, and for producing good teachers, and calling on all Muslim youths to pay special attention to physical culture, he stressed on the necessity of reconciling religious teaching with liberal education and hoped to find a solution for this problem in keeping a firm grasp on the essentials of religion. Free compulsory education is the only solution of the educational problem of the masses; and it is a matter of regret that the authors of the Reforms of 1919 should not have made a definite recommendation to the Government to expedite popular education as an integral part of their Scheme.

Sir Abdur Rahim also dwelt on the necessity of a common language for the entire Indian Mussalman population and on the feasibility of utilising Urdu for making use of Islamic spiritual forces and the great traditions of Muslim history and culture. The Ulema and the Madrassas should be made use of for furthering this object in collaboration with other educational agencies. The urgency of women's education which should be

made a part of the parents' duty and of the necessity of rousing public opinion in this matter, next received treatment. Lastly he made the following constructive suggestion:—

One suggestion that I wish to make is that this Conference should form a permanent committee or committees of well-informed educationists who will work out a well-considered policy and programme of work for the different departments of education and get into touch with the Minister and help him with advice and suggestions. If such committees could be formed in the different Provinces I am sure they would serve a very useful purpose.

Sir Abdur Rahim deplored the unfortunate murder of Swami Shraddhananda and the resultant trouble and hoped that this incident would be forgotten and forgiven by both communities.

On the second day the Conference passed several resolutions, one requesting the Local Governments to make suitable provision for the due representation of Mussalmans in the administrative and academic bodies of the various Universities; another appointing a small committee to induce the managements of the various *Waqfs* in Delhi to utilise their surplus income for educational purposes and another recommending the adoption of Urdu as an Oriental classical language in addition to Persian and Arabic.

Sir Abdur Rahim pointed out in the course of the debate that the progress of Urdu was stopped by the introduction of Hindi on a vaster scale in some of the Provinces; and the next best thing to the adoption of English as the common language was the adoption of Urdu.

The Conference also adopted a resolution to convert the present Anglo-Arabic Intermediate College in Delhi into a First Grade Arts College. After the usual resolutions of thanks for the donors of grants and endowments to the Muslim University, the Muhammadan College at Calcutta and the Science College of the Aligarh University, the Conference made its important recommendation regarding the reorganisation of Muslim education. Sir Abdur Rahim urged the formation of a permanent committee of well-informed educationists to chalk out a good programme of work.

The Eighth Annual Session of the Congress was held at Galle on Saturday, the 18th December and the following day at the Mahinda College. The President and Delegates were welcomed on arrival by the Galle Mahajana Sabha, the Galle Labour Union and the Gangaboda Pattu Mahajana Sabha. The Hon. Mr. C. W. Kannan-gara, Chairman of the Reception Committee, dwelt upon the greatness of Galle, the necessity of strengthening the peasant-proprietor which alone would bring in prosperity budgets and the need of allowances being granted to the Councillors to meet batta and clerical assistance. The Hon. Mr. E. W. Perera, the President of the Congress, gave a stirring address in the course of which he said that the outworks of the citadel of the bureaucracy had been stormed, but the citadel itself still remained and that the Congress should work as a whole and have nothing to do with compacts and concordats. There were separate communal bodies like the Ceylon Muslim Association, the Tamil League, the Jaffna Mahajana Sabha, the Kandyan National Association, and the Burgher Association; and these could not be led with the crook into the Congress fold. He was for an immediate reform of the constitution; while in the present Legislative Council, the only method of even getting partial redress was by pressure and argument in the Committee stage where 'give and take' was possible in full.

Police, temperance and the land reform question were the three main topics dealt with in the President's Address. Government have been doing only lip-service to the cause of temperance; while the sale of large blocks of Crown lands to capitalistic companies and individual capitalists both European and Ceylonese is dangerous. For all these evils the best available remedy was public agitation expressed through virile local organisations in every town, district and village, affiliated to the Congress.

The Ceylonising of the Services is endangered by the importation of officers and experts from abroad while the starting of the University scheme should be made fruitful by its becoming a source of Buddhist learning and culture. The reform of Municipal Councils and the right of free speech were also discussed in the address.

Lastly the President concluded with this exhortation:—

But one thing will stand out clear that whatever we attempt nothing tangible can be achieved till there is a radical reform in the Executive and that right early. Soon or late there is bound to be a clash between the views of your elected representatives solemnly expressed in Council and the irresponsible disposing authority which is the Executive of this country. Meantime the cup is filling. I am an old-fashioned Liberal not of that variety that is tinged with Imperialism which is the negation of Liberalism. Perhaps black-coated Labour more accurately represents the old Liberal faith. Evolution rather than revolution is the creed of the Congress and a violent whirlwind agitation which will sweep like a tornado through the country inflaming passion and feeling against the Government is the last thing the Congress would welcome.

If all other remedies fail, we shall, as in the past, have to seize the weapon of constitutional agitation and organized reasoned public opinion will by its very momentum sweep away this wooden anti-deluvian form of Government and make the people masters in their own house. We have one hope left in this encircling gloom of reactionary darkness.

Resolutions were passed on the 2nd day of the Conference recommending (1) the suspension of recruitment from abroad to the Civil Service and the selection of qualified Ceylonese to fill future vacancies; (2) the amendment of the Village Communities Ordinance so as to transfer powers now vested in Government Agents to Provincial Boards consisting of elected representatives; (3) the appointment of an agricultural commission consisting of experts, minero-logists and sociologists to make a complete survey of the agricultural and industrial possibilities of the Island; (4) the permanent administration of the land scheme should be in the hands of a provincial agricultural board which should be supreme in regard to the Crown lands and their distribution according to rules.

The motion to give salaries to Councillors evoked some vehement speeches and was finally defeated along with amendments. There was discussion on the Jaffna Causeway Scheme, on the abolition of caste distinctions in service and on the extension of the Railway to Hambantota in which the general policy of Government towards

railway extension was deprecated as well as the scheme of the Transport Commission. A resolution concerning membership of the Congress was discussed and dropped. The President closed the Conference after paying a handsome tribute to the hospitality of Galle and the enthusiasm of the Reception Committee and its Chairman.

The European Association

The 4th Annual Conference of the European Association was held at the Hazari Club at Cawnpore on the 4th of December. It was attended by representatives from the various Provincial branches. Sir Basil Blackett, the Finance member took part in the proceedings which were presided over by Mr. Langford James. Much attention was devoted to a discussion of the impending changes in the system of the Indian Government. The United Provinces Branch initiated the debate. The mover declared for the essential nature of communal representation and for the narrowing of the electorate so as to ensure the return of those who would uphold the constitution. These were necessary if the Parliamentary system was to be a success in the Provinces. As regards the Central Legislature there might be only a single Central Representative Chamber secured by enlarging the present Council of State, composed of representatives of Indian States as well. The powers of the Viceroy and the Governors should be maintained.

Eventually after a long discussion the following resolution was adopted.

This Council is of opinion that the time has come when the Council should investigate the possibility of formulating a definite policy for the future political development of India on the lines of co-operation with the leaders of Indian opinion who have a real stake in the country and who are anxious to see India progress as an integral part of the British Empire with a stable Government, suited to the traditions of the people of India.

The Conference then passed a number of resolutions urging the Government of India to conduct an exhaustive inquiry into the different

spheres of Central, Provincial and local taxation, to reform and improve the existing scale of customs duties and to reduce the import duty on motor vehicles and accessories.

At this stage Sir Basil Blackett addressed the Conference on the currency problem and tried to answer the challenge thrown out by Sir Victor Sassoon, that the agriculturist, whether as producer or landless labourer, suffered any loss by the 1s. 6d. ratio. He replied that there could be no question of compromise on the ratio unless they were prepared to compromise the whole question of early stability of exchange altogether. He also pleaded for a strong Central Bank.

The Conference among other resolutions emphasized the necessity of centralising the Control of European education in India and of making it a reserved subject. Another resolution favoured the exclusion from the Statutory Commission of the past or present members of the official or non-official communities in India but supported the inclusion of a non-official of the British community should any communal representative be appointed on the commission. Yet another recommended the amalgamation of various funds like the Lady Dufferin Fund, the Lady Minto Fund etc., into a Central Trust Fund to be run by the Council. The Conference called the attention of those directing commercial and industrial concerns to the necessity of assisting the British community in India to provide suitable representatives for public work and recommended that the Council should take further and more energetic steps to ventilate the problem in correct quarters.

The Encyclopaedia Britannica

THE Encyclopaedia might have had its origin in France in that century of reason and revolution but the completion and almost the fulfilment of the magnificent ideas of Diderot and D'Alembert are to be found in England and in our own day. For the Encyclopaedia Britannica is a great institution of which the English speaking world may well be proud. The three supplementary volumes* (which together with the volumes of the last edition constitute the thirteenth edition of the Encyclopaedia Britannica) are complete in themselves. Within the compass of some 3,500 pages we have a succinct history of the progress of events and the development of art, science, literature, and indeed every phase of human activity, in thought or affairs, during the last sixteen years.

The years of the War and its aftermath have been in a sense the most remarkable period in recent history. The Great War itself and the multitude of material and political consequences that followed it are subjects of absorbing interest. Recent developments in medicine and science, and the mechanical and electrical engineering, coupled with the progress of the wireless, the submarine and the aeroplane demand adequate treatment in the pages of a modern cyclopaedia. No record of modern knowledge could be complete without an exposition of the theory of relativity or an analysis of the atom. Modern economics and finance, besides some marked tendencies in political thought can hardly be left out in any register of contemporary affairs. The War has in a way altered the very map of the world and the transformation in thought and ideals has been achieved by men still living. The remarkable fact about these volumes is that some of the chapters are written by the very men who have played no inconspicuous part in this transformation. Thus to have

The Encyclopaedia Britannica :—Supplementary Volumes. Edited by J. L. Garvin, The Encyclopaedia Britannica Co., London.

the history of the time written by the very men who made this history is no small achievement on the part of the Publishers. Mr. Garvin deserves to be congratulated on this impressive production.

Indeed like the fighting journalist that he is, Mr. Garvin has brought to his great task not only the influence and authority of his position but the energy and something even of his characteristic aggressiveness. For his method is not exactly the method of his predecessors in the onerous office. The complexity of the problems confronting us and the bewildering variety of opinions on all topics of controversy, all equally impressive and equally authoritative, have led him to follow a method not altogether in consonance with the traditions of the Encyclopaedists. Some of the chapters are in the vein of Johnson's celebrated Dictionary. That is to say, opinions are expressed with passion and even prejudice, if also with clarity and trenchancy while free play is allowed to individual idiosyncrasies. This is particularly noticeable in the record of political events. Says Mr. Garvin :—

No finally impartial view of the Russian Revolution can yet be formed when Russians themselves still differ violently or are silently perplexed, drifting with events, shunning convinced opinion. Upon the chaos in China, the narratives and views of two equally intelligent and honest Chinese.....may be found irreconcilable. What thoughtful person can yet draw up the balance sheet of Fascism in Italy or of Kemalism in Turkey? Who can predict the future of France or Germany?

Mr. Garvin, of course, anticipates the criticism and defends himself with pertinacity. But what we want in a book of reference is not special pleading but a fair and judicious summing up of all available knowledge. Surely there is no propriety in entrusting the article on Fascism to a Fascist propagandist. Shaw on Socialism and Mr. Garvin himself on Capitalism may be very entertaining and certainly effective but no one can look to a dispassionate statement or judicious pronouncement on these subjects from either of these well-known combatants. Is there not something to be said in favour of the earlier Editors who entrusted the essay on Comte to John Morley, the disciple of Mill and not to Frederic Harrison the disciple of Comte himself?

THE STORY

OF

My Experiments with Truth

BY

MAHATMA GANDHI.

[In the following pages Mahatma Gandhi finishes the Second Part of his autobiography and begins the Third recounting his experiences of his journey back to South Africa from India for active propaganda work, Ed. J.R.]



[Continued from December.]

PART II. CHAPTER XXIX. RETURN SOON

From Madras I proceeded to Calcutta where I found myself hemmed in by difficulties. I knew no one there. So I took a room in the Great Eastern Hotel. Here I became acquainted with Mr. Ellerthorpe, a representative of the *Daily Telegraph*. He invited me to the Bengal Club where he was staying. He did not then realise that an Indian could not be taken to the drawing room of the Club. Having discovered the restriction, he took me to his room. He expressed his sorrow regarding this prejudice of the local Englishmen, and apologised to me for not having been able to take me to the drawing-room.

I had of course, to see Surendranath Bannerjee the 'Idol of Bengal'. When I met him he was surrounded by a number of friends. He said :—

"I am afraid people will take no interest in your work. As you know our difficulties here are by no means few. But you must try as best you can. You will have to enlist the sympathy of Maharajas. Mind you meet the representatives of the British Indian Association. You should

meet Raja Sir Pyarimohan Mukerji and Maharaja Tagore. Both are liberal-minded and take a fair share in public work."

I met these gentlemen, but without any success. Both gave me a cold reception and said it was no easy thing to call a public meeting in Calcutta, and if anything could be done, it would practically all depend on Surendranath Bannerjee.

I saw that my task was becoming more and more difficult. I called at the office of the *Amrita Bazar Patrika*. The gentleman whom I met there took me to be a wandering Jew. *Bangabasi* went even one better. The Editor kept me waiting for an hour. He had evidently many interviewers, but he would not so much as look at me even when he had disposed of the rest. On my venturing to broach my subject after the long wait, he said : 'Don't you see our hands are full? There is no end to the number of visitors like you. You had better go. I am not disposed to listen to you.' For a moment I felt offended but I quickly understood the Editor's position. I had heard of the fame of *Bangabasi*. I could see that there was a regular stream of visitors there. And they were all people acquainted with him. His paper had no lack of topics to discuss, and South Africa was hardly known then.

However serious a grievance may be in the eyes of the man who suffers from it, he will be but one of the numerous people invading an editor's office,

A few sets of the INDIAN REVIEW for last year, (1926) containing Mahatma Gandhi's autobiography from the very beginning are available. Copies will not be sold separately : but only as a set. Price Rs. 6 : if by cheque Rs. 6-4. Copies will not be sent by V. P. P. and orders must be accompanied by M. O. or Cheque. G. A. Natesan & Co., G. T., Madras.

each with a grievance of his own. How is he to meet them all? Moreover, the aggrieved party assumes that the editor is possessed of a lot of power. Only the editor will know that his power can hardly travel beyond the threshold of his office. But I was not discouraged. I kept on seeing editors of other papers. As usual I met the Anglo-Indian editors also. The *Statesman* and the *Englishman* realised the importance of the question. I gave them long interviews and they published them in full.

Mr. Sanders, Editor of the *Englishman*, claimed me as his own. He placed his office and paper at my disposal. He even allowed me the liberty of making whatever charges I liked in the leading article he had written on the situation whose proof he sent me in advance. It is no exaggeration to say that a friendship grew up between us. He promised to render me all the help he could and he carried out the promise to the letter and kept on his correspondence with me until he was taken seriously ill.

Throughout my life I have had the privilege of many such friendships, which have sprung up quite unexpectedly. What Mr. Sanders liked in me was my freedom from exaggeration and my devotion to truth. He subjected me to a searching cross-examination before he began to sympathise with my cause, and he saw that I had spared neither will nor pains to place before him an impartial statement of the case even of the White man in South Africa and to appreciate it.

My experience has shown me that we win justice quickest by rendering justice to the other party.

The unexpected help of Mr. Sanders had begun to encourage me to think that I might succeed, after all in holding a public meeting in Calcutta, when I received the following cable from Durban: 'Parliament opens January. Return soon.'

So I addressed a letter to the Press in which I explained why I had to leave Calcutta so abruptly,

and set off for Bombay. Before starting I wired to the Bombay agent of Dada Abdulla and Co. to arrange for my passage by the first possible boat to South Africa. Dada Abdulla had just then purchased the steamship *Courland* and he insisted on my travelling on that boat, offering to take me and my family free of charge. I thankfully accepted the offer and in the beginning of December I set sail a second time for South Africa, now with my wife and two sons and the only son of my widowed sister. Another steamship *Naderi* also sailed for Durban at the same time. The agents of the Company were Dada Abdulla and Co. The total number these boats carried must have been from eight to ten hundred passengers. Half of these were going to the Transvaal.

PART III. CHAPTER I. RUMBLINGS OF THE STORM

This was my first voyage with my wife and children. I have often observed in the course of this narrative that on account of child marriages amongst middle class Hindus, whilst the husband is literate the wife remains almost illiterate and a wide gulf separates the life of the wife from that of the husband who has to become his wife's teacher. So I had to think out the details of the dress my wife and children were to adopt, the food they were to eat, and the manners suited to their new surroundings. Some of the recollections of those days cause much amusement. A Hindu wife regards implicit obedience to her husband as the highest religion. A Hindu husband regards himself as the lord of his wife who must always dance attendance on him.

I believed at the time I am writing of that in order to look civilised our dress and manners had to approximate to the European standard as far as possible. For, I thought only thus could we have some influence and without influence it was not possible to serve the community.

So I determined the style of dress of my wife and children. How could I like them to be known

as Kathiawar Baniyas? The Parsis used then to be regarded as the most civilised amongst Indians, and so, where the complete European style seemed to be unsuited, we adopted the Parsi style. Accordingly my wife wore the Parsi *sari* and boys the Parsi coat and trousers. Of course no one should be without stockings and shoes. It was long before my wife and children got used to them. The shoes cramped their feet and the stockings stank with perspiration. The toes often got sore. I had always my answers ready for all these objections. But I have an impression that it was not the answers but the force of authority that carried conviction. They agreed to the changes in dress because there was no other alternative. In the same spirit and with more reluctance they adopted the use of knives and forks. When my infatuation for these signs of civilisation wore away, they gave up the knives and forks. The return to the original mode was perhaps no less irksome than those changes after having been long accustomed to them. But I can see to-day that we feel all the freer and lighter for having cast off the tinsel of 'civilisation.'

On board the same boat with us were some relatives and acquaintances. These and other deck passengers I frequently met because I was free to move about anywhere and everywhere on the boat as it belonged to my client friends.

As the boat was making straight for Natal, without calling at intermediate ports, our voyage was of only eighteen days. But as though to warn us of the coming real storm on land a strong gale overtook us whilst we were only four days from Natal. December is a month of summer and monsoon in the Southern Hemisphere, and so gales, great and small, were quite common in the Southern Seas. The gale in which we were caught was so sharp and prolonged that the passengers were alarmed. It was a solemn scene. All became one in face of the common calamity. They forgot their differences and began to think of th^e

one and only God—Mussalmans, Hindus, Christians and all. Some took various vows. The Captain also joined the passengers in their prayers. He assured them all that though the storm was not without danger he had experience of many more dangerous ones, and explained to them that a well-built ship could stand almost any weather. But they were inconsolable. Every moment were heard sounds and crashes which foreboded breaches and leaks. The ship rocked and rolled so much that it seemed as though she would capsize any moment. It was out of the question for any one to remain at this hour on deck. 'His will be done' was the only cry on every lip. So far as I can recollect we must have been in this plight for about twenty-four hours. At last the sky cleared, the sun made his appearance, and the Captain said that the storm had blown over. People's faces again beamed with gladness and with the disappearance of danger disappeared also the name of God from their lips. Eating and drinking, singing and merry-making again became the order of the day. The fear of death was gone, and the momentary mood of earnest prayer gave place to *maya*. There were of course the usual *namaz* and the prayers, but they had none of the solemnity of that dread hour.

But the storm had made me one with the passengers. It may be said that I had little or very little fear of the storm, for I had experience of similar ones. I am a good sailor and do not get sea-sick. So I could fearlessly move amongst the passengers bringing them comfort and good cheer, and conveying to them the hourly reports of the Captain. The friendship I thus formed stood me, as we shall see, in very good stead.

The ship cast anchor in the port of Durban on the 18th or 19th of December. The *Naderi* also reached the same day.

But the real storm was still to come.

PART III. CHAPTER II. THE STORM

We have seen that the two ships cast anchor in the port of Durban on or about the 18th of December. No passengers are allowed to land at any of the South African ports before being subjected to a thorough medical examination. If the ship has any passenger suffering from a contagious disease, she has to undergo a period of quarantine. As there had been plague in Bombay when we set sail we feared lest we might have to go through a brief quarantine. Before the examination every ship has to fly a yellow flag, which is lowered only when the doctor has certified her to be healthy. Relatives and friends of passengers are allowed to come on board only after the yellow flag has been lowered.

Accordingly our ship was flying the yellow flag when the doctor came and examined us. He ordered a five days' quarantine because in his opinion, plague germs took twenty-three days at the most to develop. Our ship was therefore ordered to be put in quarantine until the twenty-third day of our sailing from Bombay. But this quarantine order had more than health reasons behind it.

The White residents of Durban had been agitating for our repatriation, and the agitation was one of the reasons for the order. Dada Abdulla and Co. kept us regularly informed about the daily happenings in the town. The Whites were holding monster meetings every day. They were addressing all kinds of threats and at times offering even inducements to Dada Abdulla and Co. They were ready to indemnify the Company if both the ships should be sent back. But Dada Abdulla and Co., were not the people to be afraid of threats. Seth Abdul Kareem Haji Adam was then the managing partner of the firm. He was determined to moor the ships at the wharf and disembark the passengers at any cost. He was daily sending me detailed letters. Fortunately

the late Mr. Mansukhlal Naazar was then in Durban having gone there to meet me. He was capable and fearless and guided the Indian community. Their advocate, Mr. Laughton, was an equally fearless man. He condemned the conduct of the White residents and advised the community not merely as their paid advocate, but also as their true friend.

Thus Durban had become the scene of an unequal duel. On one side were a handful of poor Indians and a few of their English friends, and on the other were ranged the White men, strong in arms, in numbers, in education and in wealth. They had also the backing of the State, for the Natal Government openly helped them. Mr. Harry Escombe who was the most influential of the members of the Cabinet, openly took part in their meetings.

The real object of the quarantine was thus to coerce the passengers into returning to India by somehow intimidating them or the Agent Company. For now threats began to be addressed to us also. : 'If you do not go back, you will surely be drowned. But if you consent to return you may even get your passage money.' I constantly moved amongst my fellow passengers cheering them up. I also sent messages of comfort to the passengers of the S. S. *Naderi*. All of them kept calm and courageous.

We arranged all sorts of games on the ship for the entertainment of the passengers. On Christmas Day the captain invited the saloon passengers to dinner. The principal among these were I and my family. In the speeches after dinner I spoke on Western civilisation. I knew that this was not an occasion for a serious speech. But mine could not be otherwise. I took part in the merriment, but my heart was in the combat that was going on in Durban. For I was the real target. There were two charges against me :

1. That whilst in India I had indulged in unmerited condemnation of the Natal Whites,

2. That with a view to swamping Natal with Indians I had specially brought the two shiploads of passengers to settle there.

I was conscious of my responsibility. I knew that Dada Abdulla & Co. had incurred grave risks on my account, the lives of the passengers were in danger and by bringing my family with me I had put them likewise in jeopardy.

But I was absolutely innocent. I had induced no one to go to Natal. I did not know the passengers when they embarked. And with the exception of a couple of relatives, I did not know the name and address of even one of the hundreds of passengers on board. Neither had I said, whilst in India, a word about the Whites in Natal that I had not already said in Natal itself. And I had ample evidence in support of all that I had said.

I therefore deplored the civilisation of which the Natal Whites were the fruit, and which they represented and championed. This civilisation had all along been on my mind and I therefore offered my views concerning it in my speech before that little meeting. The captain and other friends gave me a patient hearing and received my speech in the spirit in which it was delivered. I do not know that it in any way changed the course of their lives, but afterwards I had long talks with the captain and other officers regarding the civilisation of the West. I had in my speech described Western civilisation as being, unlike the Eastern, predominantly based on force. The questioners pinned me to my faith and one of them (the captain, so far as I can recollect,) said to me : 'Supposing the Whites carry out their threats how will you stand by your principle of non-violence ?' To which I replied : 'I hope God will give me the courage and the sense to forgive them and refrain from bringing them to law. I have no anger towards them. I am only sorry for their ignorance and their narrowness. I know that they sincerely believe that what they are doing

to-day is right and proper. I have no reason therefore to be angry with them.'

The questioner smiled, possibly distrustfully.

Thus the days dragged on their weary way. The termination of quarantine was still indefinite. The Quarantine Officer said that the matter had passed out of his hands, and that as soon as he had orders from the Government he would permit us to land.

At last ultimatums were served on the passengers and me. We were told to submit if we would escape with our lives. In our reply the passengers and I both maintained our right to land at Port Natal and intimated our determination to enter Natal at any risk.

At the end of twenty-three days the ships were permitted to enter the harbour and orders permitting the passengers to land were passed.

(To be continued).

O BABY MINE !

BY

MRS. E. J. MITTER.

O baby mine,
Why in thy eye divine
There lingers that tear ?
Like a dewy pearl
Rests on a tulip in meadow near
On a winter's morn at six o'clock
O baby mine.
O baby dear,
Smile on me without fear
'tis thy mother who's near :
Through the silent night
Guards like a sentinel 'gainst the robber's fear
Thy slumbers sweet which none might mar
O baby dear.
O baby hands,
Coil round my neck like bands
Of love the undying knot
Death cannot untie.
And draw me down to thy treasure cot
For a kiss from thy ruby cherub lips
O baby hands !

TOPICS FROM PERIODICALS

THE DECLINE OF THE BRITISH PRESS

A writer in the SATURDAY REVIEW bemoans the condition of the British Press to-day. It no longer wields the power it once had. It no longer has the reputation it had in Victorian times. Possibly it has wider circulation. Its net sales may be immense but it certainly has nothing of the influence it used to have a decade ago.

What is the reason of this decline? It is primarily due to the fact that with a few notable exceptions the big national newspapers have fallen into the hands of two or three men:—

Individuality is going; a sense of responsibility to the public is going; and in their place is being exalted an almost religious reverence for the advertiser and the shareholder.

And these big businessmen who own the papers have none of the genius of Northcliffe who was a practical journalist for years.

They buy and sell their newspapers as though they were so many pounds of cheese. Of interest in the newspapers as newspapers, as honest organs of opinion, of a sense of responsibility to the public whom they serve, they show no sign. A newspaper represents to them no more than potential dividends: they are interested in money, not in news.

Another reason for the decline of the British Press is that while it is taken for granted that a decent training is necessary for a good painter or musician or surgeon, the proprietors of penny newspapers think that any amateur will do for an Editor. The result is that sensation and stunt have displaced sense or responsibility in the Press. Net sales and advertising revenue seem to dominate the ideals of newspaper-owners than the influence and moral authority of the Press. No wonder that the British Press is rapidly declining.

And it will not lift up its head again until those who control it come to understand that the old-fashioned virtues of truth and good manners, and a respect for the intelligence of the public whom it used to be proud to serve, are still more important as influences in the world than drapers' advertisements and sales built up on notoriety.

MISUNDERSTANDINGS ABOUT INDIA

The Presidential address of Prof. W. E. Clark of the University of Chicago before the American Oriental Society at Philadelphia, as condensed in THE HINDUSTANEE STUDENT (for November) stresses upon the fact that the religious element has been only one factor in Indian life and a much less important factor than is generally supposed; and there is a huge mass of literature of a practical and worldly nature even in Ancient India, and for long afterwards even in the mediæval and early modern periods Indian knowledge was on a par with that of Europe even in the field of science.

Indian culture however never succeeded in strongly impressing itself upon the West.

Its expansion was eastwards. To the West, Indian trade seems to have been of rather a passive nature, controlled by Arabs and others. To the East, Indian trade seems to have been largely an active one. Here Chinese culture alone met Indian culture upon equal terms, but even so China borrowed from India much more than India borrowed from China. One need only compare the culture of the Han period with that of the Tang period to see how great an influence India had upon Chinese religion and art. The emotional and devotional elements in Mahayana Buddhism met a need which was not filled by Confucianism and Taoism. There were Indian colonies, Indian dynasties of Kings, Indian architecture and art, Indian religion, and Indian codes of law and government all over the Far East. From the ninth to the eleventh century Angkor in Cambodia was one of the most magnificent and flourishing cities in the world. Its civilization was largely Indian.

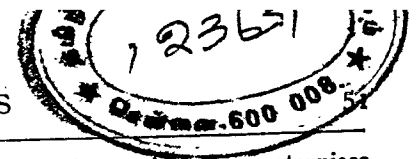
Thus he says of the balancing of spiritual and material forces in Indian life:—

It seems to me that the main current of Indian life, just as in the West, has been that of trying to strike a balance between the claims of *kama*, *artha* and *moksha*. Although the last is deemed to be the most important goal of life, still the claims of the first two are not neglected, and bulk as large in the general treatment of religious and social problems as does the last. I am inclined to think that the breaking up of Hindu kingdoms and the foreign rule of the last few centuries has tended to develop a greater scholasticism of thought, and to concentrate attention and effort to a greater degree than formerly upon philosophy and religion.

India has been no more successful in striking a balance between *nivṛtti* and *pravṛtti* (a purely spiritual life and a life of worldly activity) than has the West, although India has probably carried over more elements into its treatment of an active worldly life than has the West.

JANUARY 1927]

TOPICS FROM PERIODICALS



UNIVERSITY EDUCATION

r. H. G. Wells in the COSMOPOLITAN (New) propounds his belief that, for a student, years' study at college is a waste. He thinks newer institutions like the research and post-graduate colleges will offer little or no general education.

Those universities that conform with the current idea of a university, which conform to all the antiquated nonsense of calling people bachelors and masters and doctors of arts and science might very well go.

His conviction is that as early as fifteen or sixteen, a youth should be brought into contact with realities and kept in contact with realities from that day on.

That does not mean that he will make an end of learning then, but only that henceforth he will go on learning—and continue learning for the rest of his life—in relation not to the "subjects" of a curriculum, but to the realities he is attacking.

Continuing Mr. Wells says that the present university system, along with monarchy and militant nationalism is an outworn institution.

It will come to be disregarded, superseded, effaced through the development of an education based on the interchange of ideas, of books, press, encyclopædias, organised translations, conferences, research institutions, all on a much larger scale, and an international one.

THE JAPANESE SPIRIT IN ART

According to Mr. K. Kanokogi, writing in THE YOUNG EAST, Occidental arts have something in them that seek admiration from others; while the arts of Eastern Asia, and particularly of Japan, possess what may be called implied beauty and are transcendent of the eulogy of outsiders. Japanese Buddhist images produced during the Nara and Kamakura Ages, are brimful of profound religious spirit, and swords, sword-guards and curios of the Muromachi and Yedo eras embody the soul of the artist. Japanese art contributed a great deal to Buddhism. It is not true that the best part of Japan's arts is only in tiny and fine objects of art, like sword-guards, caskets, etc. They are good in large statues; and the sculptures of the great artist Unkei are not surpassed in

magnitude and strength even by any masterpiece of Michael Angelo.

Thus the writer says of the worth of the great palaces of Japan:—

Now before closing this short article, I should like to draw the attention of my readers to the Imperial Palace of Tokyo. From various points of view, the era of the Tokugawa Shogunate Government was a period of spiritual degradation. And yet, our ancestors were able to build such a fine castle as Chiyodajo—the present Imperial Palace of Tokyo—at the beginning of the Tokugawa Shogunate Government. Is there anywhere in the world such a grand and magnificent castle?

THE CONTRIBUTIONS OF HINDUISM

Mr. R. L. Pelly writes to the INTERNATIONAL REVIEW OF MISSIONS about the definite contributions that India has made to the religious future of India. India has produced treasures of devotion in literary form which deserve the respectful consideration of every Christian. The hymns of Tuka Ram and Manicka Vachakar may rank even higher than the Psalter and the Hymn-Book. Hinduism can easily add to the list of heroes of religion and show a great series of saints, poets, reformers and thinkers beginning from the epoch of the Upanishads.

Hinduism may help Christians to re-capture the sense of the supreme value of the spiritual over against all other interests and concerns. The Hindu ideal of religion is renunciation—*yoga* and *tapas* cover a variety of conceptions; but the chief idea is that the highest levels can be attained only by prayer and fasting. Thus the writer concludes:—

The conclusion, then, which we reach may be summarised as follows. When the question is asked: Can Hinduism contribute anything to Christianity? we must at once define more closely what we mean by Christianity. If we mean the religion of the Christian Churches as we see it to-day, then the answer is in the affirmative. It can recall us to some of our own half-forgotten ideals. If we mean the religion of the New Testament, the answer is again (though less confidently) in the affirmative. There are ideas, such as those of contemplation and divine immanence in nature, which seem good yet have but little attention in the New Testament. But if by Christianity we mean the whole wealth of that great river of religious thought which took its rise from Jesus but has gathered into itself subsidiary streams from elsewhere in the course of its history, then the reply seems to be in the negative.

INTERPRETATION OF THE VEDAS

Writing in THE VEDIC MAGAZINE Prof. R. C. Bannerjee says that the commentaries of Sayana and Mahidhara have given us those meanings of words which seem to us frequently curious, far-fetched and even absurd. He then gives a list of Vedic words and their interpretations as given by Sayana and Mahidhara and charges them with adopting the most unusual meanings which European Vedic scholars and others have mostly accepted. The mediæval scholars, with all their acumen and learning, lacked the clear vision and the moral courage to get out of the current corrupt religion; and they used whenever they needed it, the key of derivative interpretation. Dayananda tried to give the real meanings. Thus Dayananda is peculiarly valuable.

Those who think that Dayananda gave strange, fictitious and far-fetched interpretation to the words of the Vedas, but do not scruple to declare their faith in Sayana and Mahidhara should make their position consistent. They should not forget, if they at all care to consult these two pundits, that both of them have, throughout their commentaries, interpreted Vedic words in derivative senses so far as they could, without touching the current religious beliefs and ritual, and this has led them to use meanings of words which, in secular Sanskrit, seem to be curious and absurd. But Dayananda used the same key with a nobler purpose in view. His motive was, not to gain the patronage of princes or rich men neither to keep his personal ease and comfort intact by following the multitude; but his life's mission was to rescue religion from the abyss of corruption and superstition. Some people seem to take up a position like this—"You can interpret the Vedas in any way you like, provided you keep intact polytheism, animal sacrifice, and some obscene rites." They may be very learned men but we cannot have great regard for their sense of justice and consistency. It is Dayananda alone that honestly and consistently followed the principle of Yaska that Vedas should be interpreted according to derivative meanings of words.

VEDANTA IN THE WEST

The essence of Vedantic thought that the spiritual man is the only reality has not been vastly accepted in the West as yet; and the remedy lies, according to Madeline Ruth Harding writing in the PRABUDDHA BHARATA, in a clearer explanation of the basic truths of the system given under such headings as God, the World and Man. On such a foundation all else could be built according to the needs of each one, and the fruit would be the realisation of a spiritual brotherhood which will manifest itself in love, self-sacrifice, and consciousness of oneness with God. Then men will easily be taught to realise that God is the only life manifesting through all men limited only by man's material mind.

The time seems to have come for a religion which can be judged by its fruits, in the power of good over evil, harmony over inharmony, health over sickness, plenty over lack; and what can give greater power than the knowledge that the Life of our life, the Self of our self is God—Omnipotent, Omniscient and Omnipresent?

If Vedanta could be presented to the people of the West in this simple way, which need not rest upon close and prolonged study as with some of us who have gained a little understating, the prospects of its success are great. Only this week the writer had an instance of the power of its appeal—a man, an educated man, exclaiming. "How wonderfully simple! and can this be applied to everything in life?"

The people of the West, that is to say, the workers and the anxious ones, seem more and more weary of the formal religions which suit the well-to-do and care-free, so many of whom just save their conscience by repeating written prayers and creeds, or following the words of others in the form of petitions. Many of us who have suffered the hard things of life realise we need the Christ, but not so-called Christianity or Churchianity.

Aspects of the Vedanta. By various writers. 4th Edition. Re. 1. To Subscribers of the "I.R." As. 12.

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

THE BARHUT SCULPTURES

According to Dr. B. M. Barua writing in THE CALCUTTA REVIEW the Barhut Jataka-scenes contain representations of several interesting details of Indian life detailing natural scenery, fauna and flora, woodlands, parks and mountains. In each group of living substances and in each class of living beings one sees the development of a type and evolution of a great personality and a natural leadership. A tree endowed with personality and burdened with leadership reigns on the spot as lord of a forest. An antelope with such personality and leadership comes to be recognised as the lord of a herd of deer. By a close association friendship grows among different classes of beings, among, e. g., an antelope, a wood-pecker and a tortoise. We also see that the scenes depict communal life giving rules governing the conduct of individuals living under it. The members of a class or those of a community rally for their self-interest round their own leader and form a regiment. Thus hierarchies develop within or go to form a larger hierarchy; and thus larger hierarchies develop all within the organic frame of natural evolution in the widest sense.

The Jatakas, apart from being the results of a methodical survey of the entire realm of life and of the whole of nature as commonly cognised, form so many incidents in the life of one individual and represent a full scheme of biography. The Buddhist story begins just when an individual becomes conscious enough to feel that he is destined to do something great in the world, doing good to himself, to his own people and to the world at large. Thus proceeds the Bodhisatva career of an individual; it culminates in Buddhahood, at a certain point or a certain stage of conscious evolution of the individual where he sees or feels the whole reality of life and proceeds to generate a process of thought. Such art depicting these scenes and ideas is that of Barhut.

THE MORALE OF ECONOMICS

In an article entitled "Religion and Economics" in THE EDINBURGH REVIEW the Bishop of Durban insists on some factors in industry which political economists are prone to ignore. "The subtle influence of personal character tells on every part of the complicated fabric of industrialism," says the Bishop.

Writing about the shortcomings of economics he says:—

"The economic process itself is plainly non-moral but as plainly it includes factors which are not merely economic, but also moral; and so far it lies open to the influence of ethical and religious forces. The impersonal machine, which works up the material resources of the globe into life and civilisation, is worked by men, and men are more than machines. There is an economic value in moral qualities: and a moral value in economic conditions. There are situations in which the economic factor excludes every other, and also situations in which the moral factor is paramount. Economic science does not ignore, nor may it under-rate, the play of moral and religious forces in the process of industry, but it insists on a clear understanding as to the limits within which they operate, and the conditions under which they are effective. The "economic man" of the "dismal science" may be more rigid than the natural man whom we know, but may not the enthusiasts for social change be imagining a larger capacity for variation in the natural man than he does in fact possess? Moreover, the economic value of moral factors, however considerable, is often as obscure as it is potent. It cannot be stated in terms of cash on the credit side of the balance-sheet although it may well be one of the most valuable assets of the business."

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INDIAN POLITICAL DEVELOPMENT

In the October number of the *ASIATIC REVIEW*, there is a very interesting article on "The Indian Political Development: A survey of the Montagu-Chelmsford Reforms," from the pen of Mr. Stanley P. Rice. In view of the fact that the question of further Reforms is to be considered in 1929, the writer offers a brief account of the working of the Government of India Act. He says:—

"The Government of India Act, as everyone knows, introduced a new principle into politics. It sought to fuse, at least temporarily, two opposing principles—the government of the people upon democratic lines and the protection of the people by the bureaucratic system to which they were accustomed against the possible vagaries of untried democrats. Professedly this was an experiment."

The writer then explains how the scheme was only an experimental one and in spite of several defects in it, its provisions have been found workable on the whole. Continuing he writes:—

"In the famous Declaration of August 1917, two things were promised which though inseparable as integral parts of a complete scheme, can nevertheless be distinguished. India was promised a great advance in the direction of Responsible Government as a stage towards complete fulfilment of her aspirations, and also an increasing association of her own sons with the Government. In other words, the aims were to be (1) the Government by the people and (2) Government by Indians.

Of these two aims it has always seemed that England laid the greater stress upon the first, no doubt because the greater included the less, for you cannot have a popular government without giving power to the people through their representatives, and these were bound to be Indians. India, on the contrary, set more store

by the second; she perhaps recognized that in any case the franchise must be strictly limited, and her first and very natural desire was to gain control of her own affairs, as far as possible, by her own sons."

Regarding communal representation and its later developments Mr. Stanley Rice says that the principle is opposed to the real progress of India towards Responsible Government. "The whole history of Self-Government among the nations who developed it and spread it through the world is decisively against the admission by the State of any divided allegiance: against the State arranging its numbers in any way which encourages them to think of themselves primarily as citizens of any smaller unit than itself." He writes:—

"It deprecated the creation of political camps organised against each other, and feared that it would retard, if not altogether destroy the prospect of national representation. It is held that such a system tended to stereotype existing relations, to harden class distinctions, and to induce a spirit of self-satisfied complacency by taking away the stimulus of a healthy competition. Nevertheless, they felt bound to admit the special case of the Muhammadans, and the precedent being established, they were willing to extend it to the Sikhs, but to none of the others who demanded it. A special outbreak of communal dissension brought the matter into prominence. One school of thought considered that it was directly due to this provision of the Reforms, which had thus intensified feeling by adding politics to religion. Their opponents contended that, far from this being the case, mixed electorates would have made matters worse by bringing the two communities into conflict in support of rival candidates drawn from each. It is perhaps better to express no opinion on the immediate point at issue in any essay which as far as possible, has avoided the expression of individual opinion."

CIVILIZATION AND POLITICS

Sir Bampfylde Fuller contributes an article on the above subject to the November number of the *ENGLISH REVIEW*. He says that civilisation is built upon education and its artificiality is very marked in its modern economic developments. Being artificial, civilization is liable to "wear itself out," to develop peculiarities that conduce to its decay. Sir Bampfylde quotes the example of Germany and Turkey to prove that civilisation begins even under despotic authority.

Under a rigid bureaucracy Germany made the most astonishing progress; and the modernizing of present-day Turkey is being urged by an imperious dictatorship. It is only under discipline that man contracts the law-abiding habit. The effect of laws is obviously to safeguard the future; indeed they may be said to create a future, since, in conditions of lawlessness, future prospects are non-existent, and life is lived from day to day. By adding future possibilities to present possessions man's material resources are immensely increased. But a price is to be paid. He loses strength by a change in his disposition. The assurance of a future stimulates foresight, and his energy becomes prudent instead of adventurous—a change which is none the less real because it cannot be seen and measured.

As civilisation advances the art of politics also improves. Women have got all political privileges. It is also claimed that democracy, the offspring of civilisation, inspires a people by heightening its self-respect.

But its (civilisation's) flattering colours soon wear off, and it becomes rather interesting than inspiring. And it nourishes a feeling which threatens the foundations of economic civilisation. For, if there is no superiority and inferiority, why should there be rich and poor? Economic development brings about the provocative situation that multitudes work, whereas relatively few are assuredly prosperous. This inequality is, in fact, the stimulus of industry. None the less, it is the cause of restless discontent. Antagonism arises between employers and employed which threatens us with a class-war, and in the end may be as ruinous as it has been in Russia.

THE LEAGUE OF NATIONS

The Hon. Sir C. P. Ramaswami Aiyer, K.C.I.E., writing in *THE PRESIDENCY COLLEGE MAGAZINE* on the work of the last session of the League of Nations in which he himself bore a distinguished part, insists on the League not running counter to salutary national ideals. The League should reconcile its activity with the principle that there are limits to interference in the internal affairs of nations and countries. The underlying idea of the League and its allied organisations—the Court of International Justice, and the International Labour Office—is the pursuit of methods of conciliation and arbitrament consistent with the security and the interests of nations.

Describing the actual work accomplished by the League he says:—

It has done a great deal for the amelioration of health and economic conditions and the co-ordination of activity in regard to them, that it has set up a Committee designed to foster the growth of intellectual co-operation among the nations, that it has already turned out notable work in connection with the settlement of Greek and Bulgarian refugees and the financial reconstruction of many distressed localities like Hungary and Austria and Danzig and moreover that it has led to the formulation of 700 treaties of peace and arbitration and conventions relating to extradition, post, telegraph, aerial navigation and transit matters. The valuable International Labour Organisation which works in close co-operation with the League has, by means of the Washington Convention, led to the enactment by the Indian Legislature of the Factories and Mines Acts and the limitation of hours of work in mines. It must also be acknowledged that disputes which in the old days might have led to warfare have been adjusted by means of the peaceful intervention of the League as in the case of the controversy between Britain and France as to compulsory enlistment in Tunis and Morocco and in the case of the Mosul dispute between Turkey and Great Britain. Not only has the League initiated a new sense of self-respect and self-assertion on the part of the small nations of the world but in recent years it has devoted its attention to Eastern problems such as the problems of malaria in Persia and research regarding eastern epidemics which has been concentrated in the Singapore Bureau. Some of the most original and creative minds of the world look up to the League as the one means of solution for the many baffling problems confronting humanity to-day. Men like Viscount Cecil, Dr. Nansen, Sgr. Scialoja, Dr. Benes and the Japanese statesmen Ishi and Adachi are convinced that the League offers the best field for the exercise of practical idealism in the ordering of the affairs of men at this juncture.

THE CULTURE OF THE ARABS

THE ISLAMIC WORLD contains an interesting article from the pen of Mr. H. G. Wells on "The culture of the Arabs." Mr. Wells traces the history of the Arabs from the time of early Grecian history and proves how the Arabs influenced Europe in all the Sciences—Medicine, Surgery, Mathematics etc. The early conquests of the Arabs by the Greeks had brought the Arabic culture into close contact with the Greek literary tradition. Long ago

there grew up in the Muslim world at a number of centres, at Basra, at Kufa, at Baghdad, at Cairo, and at a Cordova out of what were at first religious schools dependent upon mosques, a series of great universities. The light of these universities shone far beyond the Muslim world, and drew students to them from east and west. At Cordova in particular there were great numbers of Christian students, and the influence of Arab philosophy coming by way of Spain upon the University of Paris, Oxford and North Italy and upon Western European thought generally, was very considerable indeed.

Mr. Wells quotes Thatcher and Schwill to prove that the Arabs devised decimals on the foundations of the Greek mathematicians.

The zero, it is stated was unknown till the twelfth century, when it was invented by an Arab mathematician named Muhammad-ibn-Musa, who also was the first to use the decimal notation, and who gave the digits the value of position. This, however, is disputed by many Indians, who claim the zero and the decimal system as a distinctly Indian contribution.

In Geometry the Arabs did not add much to Euclid, but Algebra is practically their creation: also they developed spherical Trigonometry, inventing the sinetangent, and cotangent. In Physics they invented the pendulum and produced works on optics. They made progress in the science of Astronomy. They built several observatories and constructed many astronomical instruments which are still in use. They calculated the angle of the ecliptic and the procession of the equinoxes. Their knowledge of astronomy was undoubtedly considerable.

In medicine they made great advances over the work of the Greeks. They studied physiology and hygiene and their *materia medica* was practically the same as the present one.

Many of their methods of treatment are still in use among us. Their surgeons understood the use of anaesthetics, and performed some of the most difficult operations known. At the time when in Europe practice of medicine was forbidden by the Church which expected cures to be effected by religious rites performed by the clergy, the Arabs had a real science of medicine.

"In Chemistry they made a good beginning. They discovered many new substances, such as potash, nitrate of silver, corrosive sublimate, and nitric and sulphuric acid."

The word "alcohol" is Arabic though the substance was known under the name of "wine" to Pliny (A. D. 100)

In manufactures they excelled the rest of the world in originality, variety, beauty of design and perfection of workmanship. Of their dexterity in industry Mr. Wells says:—

They worked in all the metals—gold, silver, copper, bronze, iron and steel. In textile fabrics they have never been surpassed. They made glass and pottery of the finest quality. They knew the secrets of dyeing, and they manufactured paper. They had many processes of dressing leather, and their work was famous throughout Europe. They made tinctures, essences, and syrups. They made sugar from the cane and drew many fine kinds of wine. They practised farming in a scientific way and had good systems of irrigation. They knew the value of fertilizers, and adopted their crops to the quality of the ground. They excelled in horticulture, knowing how to graft and now to produce new varieties of fruit and flowers. They introduced into the west many trees and plants from the east and wrote scientific treatises on farming.

INDIA IN PERIODICALS.

THE INTERNAL CONSUMPTION OF OPIUM IN INDIA.

By "A Student of Public Questions" ["The Hindustan Review," October 1926.]

INDIAN PAINTING. By James H. Cousins ["The Presidency College Magazine," Dec. 1926.]

AGRICULTURAL & MECHANICAL ENGINEERING IN INDIA. By D. Clouston, C.I.E. ["The Agricultural Journal of India," November 1926]

A NATIONAL CHRISTIAN GATHERING IN INDIA. By Rev. Thomas Sither, M.A., Ph. D. ["The Young Men of India," January 1927.]

THE INTELLECTUAL DEMANDS ON A CHRISTIAN WORKER IN INDIA AT PRESENT. By the Rev. F. G. Breed. ["The National Christian Council Review," January 1927.]

THE VOYAGE OF SIR WILLIAM NORRIS TO INDIA. By Harihar Das, B. Lit. (London) ["The Calcutta Review," December 1926.]

THE KING'S MESSAGE

On the occasion of the opening of the Council Hall in New Delhi on January 18, H. E. the Viceroy read the following message from H. M. the King Emperor:—

"Fifteen years ago in Delhi, I gave public expression to the hope that the great changes then to be effected might bring increased happiness and prosperity to India. On this solemn occasion I desire to associate myself with the outward completion of a great part of the task then undertaken. The New Capital which has arisen enshrines new institutions and a new national life. May it endure to be worthy of the great nation and inspire the Princes and People of India with the ideals of brotherhood and service by which alone the peace and true prosperity of my subjects may be secured. I earnestly pray that in the Council House about to be opened, wisdom and justice may find their dwelling place and that God's blessing may rest upon all those who shall henceforth serve India within its walls."

NEW HINDU-MUSLIM PACT IN BENGAL

The FORWARD announces that a pact has just been entered into between "a defender of the Hindu faith and a defender of the Moslem faith" as the first step towards the attempt to form a Ministry in Bengal. The terms of the pact are as follows:—

1. The Hindu Minister will not initiate or support any legislation or policy to which half the Non-Swarajist Muslim Members object. Similarly the Mahomedan Minister will not initiate or support any legislation or policy to which half the Non-Swarajist Hindu Members object.

2. During the lifetime of the present Council there should be no legislation or other provision for special communal electorates in any Municipality, District Board, Local Board, University or Board of Secondary Education.

CALCUTTA BOSE INSTITUTE

A memorial signed by the intellectual leaders of England and many distinguished Fellows of the Royal Society and Journalists has been submitted to His Excellency the Governor-General of India in Council urging the continuance and extension of Government assistance to the Bose Institute at Calcutta. The signatories include the Right Hon. H. A. L. Fisher, Sir Michael Sadler, Viscount Grey of Fallodon, Lord Lee of Fareham, Sir Oliver Lodge, Lord Dawson of Penn, Lord Rayleigh, Sir R. A. Gregory, Editor of NATURE, Lord Burnham (DAILY TELEGRAPH), Mr. H. A. Gwynne (MORNING POST), Mr. C. P. Scott, (MANCHESTER GUARDIAN), and Mr. J. A. Spender (WESTMINSTER GAZETTE), and Sir Charles Sherrington. The memorial draws attention to the position in the scientific world attained by the Bose Institute, admires the ideal of the Institute and welcomes the co-operation of the East with the West in the advancement of knowledge. The signatories believe that the activities of the Institute will lead to a result which will redound to the credit of India and her Government. "We venture therefore to express the opinion that the Government of India will be well advised to continue and extend its assistance for the expansion of the Institute so that its recognised usefulness may go on increasing and thus help to revive the ancient tradition of India as the home of learning."

REFORMS FOR INDIA

The Political Correspondent of the ENGLISHMAN wiring from London on December 12 says:—

There is a widespread disposition in political circles at Westminster to regard the result of elections in India as a definite set-back for the Swarajist movement. The consequence may very well be the decision to appoint a Royal Commission earlier than 1929, indeed earlier than any date contemplated a few weeks ago. Probably a good deal will depend on Earl Winterton's confidential reports from India on the situation,

EUROPEANS IN INDIA

MR. LANGFORD JAMES' SPEECH.

Proposing the toast of "The Viceroy and Governor-General," at the Dinner given by the European Association at Calcutta on the 22nd December, Mr. Langford James said that the continuance of Europeans in India was necessary for the future welfare of the country. He observed:

Our forefathers when they came to India brought with them a particular stock-in-trade which may, perhaps, be summarised in the three words—stamina, honesty and initiative, and I believe that those are still qualities which are needed, and valued in India.

British connection should be maintained in the Services, but the very best men which Britain can produce should be attracted to them.

Speaking on the attitude of Europeans with regard to the early appointment of the Royal Commission on Indian Reforms, Mr. James said:—

It is well to bear in mind what are the functions of this Committee. Those functions are imposed upon them by the Statute shortly but they are bound to examine the whole position and report whether, in their opinion, Responsible Government is possible in this country, and, if so, to what extent. It does not follow that they are bound to make the same recommendations for every part of India.

Secondly, it is well to remember that Responsible Government is not synonymous with Democracy. The British Empire was not built up on Democracy. That is a system of Government which has grown gradually after long political education, and is now on its trial in Great Britain. This system is, as far as I know, repugnant to the ideas of most of the people of India and they are in no wise ripe for it. If in another 100 years, they have reached politically the position which England had reached 100 years ago, they will have made very good going.

H. E. THE VICEROY'S SPEECH

Responding to this toast H. E. The Viceroy admitted that as a matter of principle it was obviously true that power and responsibility should go hand in hand. But he emphasised that for those who have not hitherto enjoyed them it is a counsel of prudence that the full enjoyment of responsibility should be reached by a gradual process of training. As to when the British Parliament will confer full responsibility on India His Excellency said that it will depend upon the foundations that India can herself lay for her own

political development by education of the electorate which is the only sure basis of democracy.

These are real difficulties, and difficulties which, as far as I can see, are unavoidable so long as it is necessary to retain the final power in the hands of a Government not directly or wholly responsible to popularly elected representatives. Few would be so bold as to hazard any very assured prophecy as to when the British Parliament was likely to feel disposed to entrust full responsibility to India. I would, however, venture upon one or two observations. The answer to that question is likely to depend much more upon the foundations that India herself can lay for her own political development than on any preconceived notions of the British Parliament. As I have already said, the whole instinct of Parliament, so far as it can claim to be the voice of British character, must be to wish well to India in this matter.

But if Parliament is a well wisher, it is also a shrewd and competent judge, and Parliament will, I suspect, realize that at the root of the whole question lies the problem of what I may call the average political sense of a wide electorate. An educated electorate, as Mr. Langford James has said, is the only sure basis of democracy. Without it politics are the possession of a small class of *intelligentia*, and the leaders of political development, would be the first to recognize that in these conditions the political system, instead of resting broad-based on intelligent popular judgment is insecurely poised on an inverted apex.

H. E. SIR LESLIE WILSON'S SPEECH

Speaking at the Annual Dinner of the European Association at Bombay on 10th January, H. E. Sir Leslie Wilson said that on reading the speech of Mr. Langford James he felt that several of his European friends in the Presidency must be murmuring to themselves the words of the anti-Jacobin,

But of all plagues, good heaven, thy wrath can send
Save, save, Oh, save me from the candid friend.

One of the many activities in which Europeans could assist Indians in India, he said, is the adoption by the Indian Legislative Councils of the decorous debate and proceedings of the Mother of Parliaments.

The days we read of in those interesting books of William Hickie's life are gone. You can be true to India, not as he seemed to think right in those days by taking out of India all he could in as short a time as possible. There is, I hope, no European who looks on India now with the eyes of Hickie. The Europeans of to-day can be true to India by a just and fair appreciation of what India has done for him and given to him and by remembering that it is his duty to play his part in promoting the civic and political advance of a country which is his temporary home but his home none the less for many years.

NIZAM'S STATE SUBJECTS' DEMANDS

A largely attended Conference of the Hindu subjects of the Nizam and of sympathisers was held at Kamatipura, Bombay, on the 28th November last, presided over by Mr. Y. M. Kale, ex-President of the C. P. Legislative Council. The Conference could not be held in the State itself, since the Nizam persistently refused permission. Mr. Kale in his Presidential address pleaded for a charter of rights guaranteeing freedom of speech and press and for the introduction of a scheme of Responsible Government based on an elective system in proportion to the numerical strength of the different communities. He declared, however, that unless a sufficient proportion of Hindus was secured for the Services, a strong European element in the higher branches of the services of the Nizam was absolutely essential. The scheme of reform that the President put forward has the following features:—

1. The Reform Act once made should not be revocable by the Nizam.
2. It should be on the lines of the present Government of India Act of 1919 A. D.
3. The changes in the constitution should be left to the Legislative Council itself subject to the assent of the Nizam, which should ordinarily be only formal.
4. The Legislative Council should have full control over the finances of the State and its executive; the power of legislation and interpellation being on the same lines as the new Government of India Act.
5. The President and the Deputy President of the Council should be elected non-officials and all Ministers should be responsible to the Council. All subjects except the army and foreign departments should be left to the Ministers. The President and Deputy President of the Legislative Council should have no portfolio.
6. There should be a tenancy law for Jahagir and Sarf-i-khas territories where stability of tenure and fixity of land revenue or rent should be guaranteed and must not be left to the Jahagirdars.
7. All customary levies not sanctioned by the legislature should be prohibited.
8. There should be a charter of freedom guaranteed by the British Government.

He also pleaded for a Deputation to the Viceroy consisting of the leading subjects of the State requesting him to appoint a full commission of inquiry which should sit outside the State in an atmosphere of freedom. The Conference passed

several resolutions one of which approved of the interference of the Paramount Power in the affairs of Indian States. Another resolution asked for the immediate removal of all kinds of restrictions now imposed on freedom of speech, circulation of newspapers etc., and still another asked for the proper representation of Hindus in the Services.

In view of the intention of establishing Responsible Government in India as announced in the House of Commons by the Secretary of State on 20th August 1917 the Conference requested the British Government, to appoint a Royal Commission consisting of representatives of the Paramount Power, the Indian Princes, the subjects of British India and subjects of all Indian States to consider the position of the Indian States in the future Commonwealth of India.

AUTOCRACY IN INDIAN STATES

Responsible Government in British India cannot go with autocracy in Indian states large or small, concludes an editorial in the MANCHESTER GUARDIAN based on Sir Sivaswamy Iyer's Presidential Address before the All-India National Liberal Federation.

The GUARDIAN expresses the opinion that the only sound policy seems to be to encourage the Rulers of more advanced States to develop and make use of their subjects' capacity for self-government, not necessarily along the lines followed in British India but to the satisfaction of their subjects. One consideration, it says, which should influence the minds of the more intelligent Princes is that the British Government's renunciation of the policy of absorption will not bind a self-governing India when Swaraj comes. The subjects of Indian States will assist the Rulers to resist encroachments of the Central Authority if they are satisfied with the liberties they enjoy, but not otherwise, for India has never been remarkable for loyalty to a particular dynasty.

THE CAPE TOWN CONFERENCE

The Indian Delegation has completed its labours in South Africa and it is gratifying to learn that a satisfactory agreement has at last been reached. We congratulate Sir Mahomed Habibullah and his colleagues on the results of their ambassadorial work. The first intimation of this agreement was made by the Rt. Hon. Mr. Sastri at a social function at the City Hall, Cape Town. In a short address, Mr. Sastri said that with the permission of his leader he would state that the Deputation had now every hope that, as a result of the Round Table Conference with the Union Government, the basis of perfect understanding had been reached of which, if they of the Deputation might not see full fruition, many there who were blessed with the length of days would see it. They left with hopes practically fulfilled and with expectations raised still more. "We are glad to leave with you the word that if you, our people from India, play the game it will not be long before you get your due even in the measure that you expect." This utterance is necessarily cryptic but we can appreciate the Delegation's desire to make the announcement in proper form after seeing H. E. the Viceroy.

Cabling from Cape Town Mr. C. F. Andrews sums up the situation and the results of the negotiations carried on by the Indian Delegation. He says that firstly, India's dignity is now unstintedly recognised; secondly, her social status is upheld; thirdly, a friendly atmosphere is now regarded as normal, anti-Asiatic outbursts discredited; and fourthly a determination has been reached to settle everything in future by a Conference and not by force. These appear to be the essential gains, whatever else has been agreed upon in camera. Provided the agreement is satisfactory, the future is safe, otherwise the community must sink lower and lower. Mr. Andrews hopes that this should be recognised, accepted and agreed upon by both sides.

THE EMERGENCY CONFERENCE

The South African Indians met in Conference at Durban on the 6th and 7th December. It was an Emergency Conference held in view of the Round Table Conference in Natal. The Chairman of the Reception Committee Mr. Ahmed Bayat in welcoming the delegates described the Conference as

a most momentous one in the history of South African Indians, in as much as a duty of first-rate importance, and one which concerns the national welfare is entrusted to you, to consider issues which are to decide ultimately the fate of our countrymen here, and the honour of the 300 millions of people of India.

Mr. Godfrey who presided over the Session made a brief survey of the present condition of affairs in South Africa and impressed upon the Conference the importance of the occasion. After explaining how the Indian standpoint has been uniformly misunderstood he said:

We expect a great deal from this Round Table Conference. We have a right to desire to be South Africans. India is our country of origin and South Africa, the land of our adoption. We are prepared to accept full citizenship responsibilities and expect full citizenship rights and privileges. This will not create any chaos or animosity. The knowledge of a sense of equality and fair play will alone enforce a sense of respect one for the other.

A tolerant attitude and spirit will at once be born and our community will we know, always adopt the line of least resistance and display a spirit of graceful reserve and refrain from doing any act likely to irritate those among whom our lot is cast. We, of course, will expect a similar recognition and courtesy from the other side, and it is bound to come if both sides are prepared to acknowledge the good points in each other. When this happy state is brought about, then we shall of necessity trust each other and work for mutual benefit.

The Conference re-affirmed its objection *in toto* to the principles underlying the Areas Reservation, Immigration and Registration Bills and appointed a Committee to draft a statement embodying the views of the South African Indian Congress as representing the Indian community. It was further resolved

that not more than three members from each Province elected by the Provincial bodies proceed to Cape Town and present through Rev. C. F. Andrews the statement prepared by the Executive to the Government of India Deputation and assist it.

THE ASSOCIATED CHAMBERS OF COMMERCE

The eighth annual meeting of the Associated Chambers of Commerce of India and Ceylon was opened on the 6th December by H. E. The Viceroy at Cawnpore amidst a distinguished gathering which included H. E. Sir William Marris, Sir Charles Innes, Sir Basil Blackett and Mr. S. H. Taylor, the President of the Association. Mr. Taylor, after offering a hearty welcome to the Viceroy, dwelt at length on the commercial and industrial importance and the future possibilities of Cawnpore. He referred in particular to matters of currency and finance and the Tariff Board's inquiry into the cotton industry and dealt with the necessity of relieving the commercial and industrial community from an undue burden of taxation on business profits.

H. E. the Viceroy delivered an exhaustive address comprehending the principal phases of the industrial, financial and trade situation; he deplored the fall in the export trade, caused mainly by the disorganization of prices attendant on the announcement of the huge cotton crop in U. S. A. which has affected to some extent the cotton mill industry also. He regretted the decline in the proportion of our import trade coming from England and the stationary nature of our trade with the Dominions. Referring to the Report of the Royal Currency Commission he said:—

The recommendation of the Commission finally to stabilise the rupee at a point which is now usually justified by the experience of the last two years was designed to remove one of the most cogent causes of uncertainty and dislocation which are always inimical to sound commercial progress, while the acceptance of a gold standard on the lines proposed will mean the attainment by India of the goal for which she has been striving for the last generation and the consolidation of her position amongst the great commercial nations of the world.

The Viceroy also dealt with the question of the increase of cross railway lines, and referred to the schemes of harbour development now in progress at Vizagapatam and at Cochin. The Government

have now decided, he said, to transfer all mercantile marine matters and the administration of the Shipping Acts from the Local Governments to the direct control of the Commerce Department of the Government of India and will shortly bring in a Bill to amend the Indian Merchant Shipping Act.

He welcomed the direct air-route from Cairo to Karachi which has since been formally opened by Sir Samuel Hoare, as a main link in the air-chain from Europe both to Australia and the Far East.

The first resolution moved in the Conference, urged Government to recognise, when computing income-tax, the principle of making provision for business losses and to permit an assessee to carry forward such losses for a period of 6 years. Losses due to theft or fraud from an agency unconnected with the business assessee were also recommended for exemption by another resolution.

The Provident Funds Act of 1825 was recommended for modification while an Immature Spirits Restriction Act for India was recommended on the model of the Act now in force in England; and a request was made for the constitution of an inter-provincial board for securing unanimity in taxation of foreign liquor in India. On the second day the Conference met to discuss the other items remaining on the agenda; and Sir B. N. Mitra was present on behalf of Government. The Upper India Chamber of Commerce recommended an amendment of the Provincial Insolvency Act of 1920, as it did not provide sufficient safeguards against dishonest debtors. In the opinion of the Conference the Indian Companies Act of 1913, as amended in 1914 and 1920 called for revision, especially in the matter of regulating management. There was also displayed a desire that the tariff schedule and headings should be amplified and clarified and an enquiry should be set about with this view; and this was embodied in an unanimous resolution,

AGRICULTURAL ENGINEERING

Dr. D. Clouston, Agricultural Advisor to the Government of India, writing in THE AGRICULTURAL JOURNAL OF INDIA, says that the Government of India are still in a position to standardise the requirements of rural India, in spite of the decentralisation of the control of the Departments of Industries and Agriculture. Here we are now, he says, at the transition stage between manual and mechanical power on the farm. Several attempts have been made in the last 20 years to design types of a plough suitable for India. The demand for such ploughs is the result of the activities of the Department of Agriculture. Weed in land can be eradicated by means of iron ploughs worked by strong pairs of bullocks or buffaloes. For very weedy tracts there is an opening for the use of steam ploughs and perhaps motor tractors.

There is already a large demand for iron cane-mills, some demand for power-pumps, winnowers, reaping-machines, fodder-cutters, threshers, hoes and barrows. There is also a growing demand for pig-proof fencing. The Department of Agriculture is doing its utmost to foster and stimulate such demands.

During the last five years motor-tractors have been tried in different parts of India. The general opinion now is that they are useful for two purposes, namely, for (1) light and shallow cultivation on large estates when a considerable area of land has to be cultivated in the shortest possible time, and (2) for clearing lands infested with persistent weeds. They are being used, too, for stationary work, but when employed for such work are less economical than an oil engine. The types of tractors tested in India up to date are not sufficiently powerful for ploughing where the soil is very heavy and weedy. It is very difficult to keep them in good running order, as first class mechanics are not easily obtainable and spare parts are not always available in this country.

Still the fact remains that with intelligent use the tractor is a farm-power unit of considerable possibilities in tracts where the draught power at present available is inadequate. The introduction of iron ploughs on a large scale in India supplemented by the use of mechanical power in the shape of steam and internal combustion engines would enable the cultivator to get his land ploughed more quickly and therefore under more favourable conditions. It would enable him, too, to get rid of the weeds which at present rob his crops of their rightful dues, and to bring under cultivation large areas of good land which has been overrun with *kans* or other weeds.

LORD LINLITHGOW ON CONSERVATISM

The Members of the Royal Agricultural Commission met on January 7 at Dacca the delegates of the Co operative Conference at Government House. Addressing the delegates Lord Linlithgow said: "I have been brought up amongst farmers. Myself and you and I know that farmers are inclined to be very conservative. They are conservative not because they are stupid, but because they cannot afford the cost of an expensive and unsuccessful experiment. But I think although a certain amount of conservatism is both natural and valuable it is possible to overdo this conservatism. Naturally the smaller the farmer, the more conservative he is. He must not be allowed to degenerate into obstinacy. He must keep up with the times and if the growing demand for a better standard of living is to be satisfied, then it is plain that we must all of us do all we can to develop every direction in which there is hope for a better return from the land for the labour and capital which the husbandman puts into it. Therefore, I think that we shall do well if we adopt a steady progressive attitude in these matters. Do not let us stand with folded hands and wait for the age of miracles. Let us rather do all we can now to secure to the cultivator the full fruits of his labour."

[SHORT NOTICES ONLY APPEAR IN THIS SECTION.]

INLAND TRANSPORT AND COMMUNICATION. By

Bejoy Kumar Sarkar, Calcutta University Press.

In this short monograph the methods of inland transport and communication in Mediaeval India have been examined and a connected and systematic account thereof has been presented. Besides the Introductory Chapter there are three chapters devoted to Water Transport, Land Transport and the Post. The author considers that having regard to the conditions of the times, the means of communication and the facilities for transport were fairly adequate to the needs of the period. Referring to the Post he finds that the Post in Mediaeval India was maintained for official purposes and was not available for private communications and that the public post had its beginnings in 1712 when the East India Company allowed private letters to be despatched by their peons on payment of postage. All the available historical materials have been utilised in the preparation of this short but interesting monograph. BHANUDAS. By Justin E. Abbott (The Poet-Saints of Maharashtra.) The Scottish Mission Industries Co. Ltd., Poona.

There is all over India a quickened interest in Vernaculars and it is gratifying to find that the Universities are becoming alive to the need for the study of Vernacular literature. Dr. Justin Abbott, an American student of Marathi, has set a fine example to Indian scholars in this, the first of a series entitled "Poet Saints of Maharashtra." It is a translation of the *Bhaktavijaya* of Mahipati a poet saint who flourished in the 15th century.

PEEPS AT THE MOGHUL COURT. By A. Lacy, Traffic Superintendent, Gwalior State Railways. Price Rs. 2.

This book contains a description of the peerless Taj at Agra, and other interesting anecdotes about the Moghul Court. There are also other Indian tales published along with them affording a pleasant reading.

THE TAMIL LEXICON. (Published under the authority of the University of Madras), Diocesan Press, Madras.

An authoritative Lexicon in Tamil is a long felt desideratum and the University has undertaken a by no means easy task. We are glad that at the instance of the Syndicate the Committee has decided to issue the lexicon in parts. The first four parts are on our table and we appreciate the plan of this elaborate work and the thoroughness of its execution. Only the vowels and part of the 1st consonant in the alphabet have so far been done: we can well imagine the magnitude of the work before the Committee and trust they will prove equal to the great undertaking.

CEYLON, THE LAND OF ETERNAL CHARM. By

Ali Foad Toulba, Hutchinson & Co., Ltd., London.

The author is the English Redactor to the Cabinet of the King of Egypt. He writes of his visit to the beautiful Island with becoming enthusiasm and his experiences of travel in the East are thoroughly happy. There are bits of descriptive writing in the book which deserve appreciation. The 87 illustrations in black and white and 4 coloured plates add to the attractions of the book.

BOOKS RECEIVED

MAHADEV GOVIND RANADE. By James Kellock Association Press, Calcutta.

RUBAIYAT of Hakim Omar Khayyam. Rs. 2-8-0. Can be had of Jamshedji E. Saklatwala. Sorab House, Khambatta Lane, Byculla, Bombay.

LIFE OF GOTAMA BUDDHA. By E. H. Brewster, Kegan Paul, Trench, Trubner & Co., Broadway House, 68 74, Carter Lane, London. E. C. 4.

THE FUTURE OF INDIAN STATES (Reprint of the two lectures delivered by the Rt. Hon. Sastri at Ernakulam on 2nd & 3rd October 1926). A. V. Patwardhan, Poona City.

FICTIONS IN THE DEVELOPMENTS OF THE HINDU LAW TEXTS. By C. Sankararama Sastri—Balamanorama Press, Mylapore, Madras.

December 7. The U. P. Provincial Conference met at Kashipur (Naini Tal).

December 8. The House of Commons rejected the Labour Vote of Censure by 339 to 131.

December 9. Lord and Lady Winterton left London for India.

December 10. H. E. the Viceroy arrived in Calcutta.

December 11. The Senators of the Calcutta University presented a welcome address to Sir P. C. Ray, Sir J. C. Bose and Prof. Radhakrishnan.

December 12. The House of Commons has dropped consideration of the Judicial Committee Bill.

December 13. The Viceroy attended the European Association Dinner at Calcutta.

December 14. Sir Mahomed Habibullah reached Mozambique (S. Africa) to-day.

December 15. H. M. King George prorogued the Parliament to-day.

December 16. The Kenya Defence Bill is postponed to the next session of the Legislative Council.

December 17. The German Cabinet has resigned.

December 18. Dr. Rabindranath Tagore arrived in Madras to-day after his tour in Europe.

December 19. The Round Table Conference at Cape Town was formally opened to day by Gen. Hertzog.

December 20. Sir Muhammed Fakhruddin and Mr. Ganesh Dutt assumed charge of their offices as Ministers in Bihar and Orissa.

December 21. Mr. Jehangir D. Davar has been appointed Judge of the Bombay High Court.

December 22. Mr. Oswald Mosley has been elected member of Parliament for Smethwick.

December 23. Swami Shraddhananda was shot dead by a Mahomedan assassin.

December 24. The Emperor of Japan is dead.

December 25. Prince Hirohito ascended the throne of Japan to-day.

—Earl Winterton arrived in Bombay.

December 26. The 41st Session of the Indian National Congress commenced its sitting at Gauhati to-day.

December 27. The ninth Session of the Indian National Liberal Federation met at Akola.

December 28. An Italo German Treaty of friendship and arbitration has been concluded.

December 29. The 18th Session of the All-India Muslim League met at Delhi to-day.

December 30. The 12th Y.M.C.A. Convention met at Bombay to-day.

December 31. The Indian Industrial Congress met to day at Calcutta under the presidency of Sir Dinshaw Petit.

January 1. The Calcutta Corporation presented an address of welcome to Mr. S. Srinivasa Iyengar.

January 2. Mahatma Gandhi laid the foundation stone of the Obstetric and X-ray Blocks of Chittaranjan Seva Sadan at Calcutta.

January 3. The Indian Science Congress met at Lahore under the presidency of Sir J. C. Bose.

January 4. H. E. the Viceroy laid the foundation stone of the Benares Hindu University Library Buildings.

January 5. The first All-India Women's Conference met at Poona to-day under the presidency of H. H. the Maharani of Baroda.

January 6. Dr. C. V. Raman delivered the Convocation address of the Hindu University at Benares.

January 7. Sir Samuel Hoare, British Air Minister and party arrived in Karachi to-day. —Lord Sinha arrived in Bombay.

January 8. The British Concession at Hankow (China) is taken over by Nationalists resulting in all Britishers evacuating Hankow.

January 9. The Royal Commission on Agriculture arrived at Pusa.

January 10. The Benares Municipality presented an address of welcome to Mr. Gandhi.



SWAMI SHRADDHANANDA

The great Hindu Sannyasin who was shot dead by a Muslim fanatic at Delhi. Meetings have been held all over the country expressing horror at the murder and appreciation of the Swami's life and work.

Literary

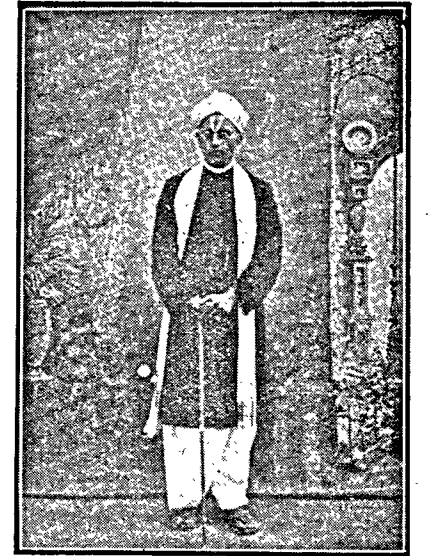
ALL-INDIA ORIENTAL CONFERENCE

The Allahabad University invited the All-India Oriental Conference to hold its fourth session under its own auspices. On the opening day, after the welcome address, Dr. Modi the President read a long and interesting address in the course of which he deplored the death of the veteran Sir R. G. Bhandarkar, the 1st President of the Conference, and conveyed a message from Dr. Sylvain Lévi. He then traced the great indebtedness of Sir William Jones, the pioneer Oriental scholar of Britain to Anquetildu-Perron, the French traveller-scholar, who is the father of modern Iranian studies. It was the latter who first drew the attention of Western scholars to India; and he had great influence upon the German philosopher, Schopenhaur. Then Dr. Modi drew the attention of Western scholars to the lessons that the East has given to the West.

The President then paid a tribute to the work of the Bhandarkar Oriental Research Institute in the matter of the great edition of the Mahabharata. Like a true Parsi Dr. Modi pleaded for a closer study of Iranian literature, history and religion which may prove to be useful for the right understanding of a large number of questions agitating India at the present day. On the second and third days about 150 papers were read in their respective sections, by various scholars of which a short account in the shape of summaries was provided beforehand. One should be glad to note that Madras papers numbered 35. Sanskrit literature, philosophy and connected studies had as many as 60 papers; while nearly 40 papers were devoted to history, archæology, numismatics and philology. The other papers were mostly devoted to anthropology, and linguistic researches in Hindi and Urdu, Arabic and Persian and Ancient Indian Science.

K. V. R. IYENGAR ON ANCIENT HISTORY

Rao Bahadur K. V. Rangaswami Iyengar of Trivandrum, who had been elected to the Maharaja Sir Manindra Nandy Chair of "Ancient Indian History and Culture" in the Benares Hindu University, delivered on the 16th in the Hall



MR. K. V. R. IYENGAR.

of the University Arts College, the first of a course of six lectures on "Some Aspects of Ancient Indian economic thought." Pandit Madan Mohan Malaviya, the Vice-Chancellor, presided over the lecture. The lecturer was introduced by Prof. P. Seshadri, who, in the course of a short and felicitous speech referred to Principal Rangaswami Iyengar's versatile and distinguished record as a student, teacher and investigator. The Panditjee also addressed a few words of warm welcome to Mr. Rangaswami Iyengar and felicitated the Hindu University on having prevailed on so distinguished a lecturer to come all the way from the other end of India to speak on a subject on which he was so eminently competent to speak, from his own researches.

Educational

UNIVERSITY TRAINING AND BUSINESS

Mr. W. R. Morris, the Motor Car manufacturer has no high opinion of the value of Universities in imparting education in such essentially practical subjects as industry or commerce. In fact he considers University training as absolutely useless from a business point of view. Substantiating his statement he says:—

"There are exceptions, I know, but I have never found a university trained man of any use in my organisation. A university education will make a scholar, but it will not give those qualities essential for commerce and industry, if those qualities are not originally there. If they are, it is quite likely to obliterate them."

"There is another aspect of university training which he believes to be a severe handicap in commercial life."

It is an unfortunate fact that students absorb ideas that life is an easy thing. Too much attention is paid to sport and pleasure, and a real sense of value is lost. If I have one pronounced conviction regarding business success it is that economy must be practised. Waste must be eliminated. University life teaches little or nothing about economy.

A UNIVERSITY AFLOAT

The s.s. "Ryndam" which arrived in Bombay on the 2nd of this month is in reality a fully equipped University combining the advantages of a world cruise with a University course. It is, as may be expected, an American venture undertaken by the University Travel Association. There are 66 professors, 488 students of both sexes between the ages 15 and 24, and 254 crew, with lecture halls, laboratories, hostels, playgrounds, all complete, including an up-to-date newspaper. This floating University came to Bombay after it had visited Japan, China, Siam, East Indies, Singapore and Ceylon, and everywhere a cordial welcome was accorded to the party.

Mrs. S. N. AJGAONKAR

The Oxford University has conferred the degree of Ph. D. on Miss. Sitabhai Narayanarao Ajgaonkar, B.A., of Bombay for her essay on the "Status of Women in the Ages of Ramayana and Mahabharatha."

CLASSICAL LANGUAGE FOR INDIA

Dr. Woolner, Dean of the University, and Principal of the Oriental College, Lahore, as President of the Classical Languages Section, in the course of an address said on 19th December that the history of Sanskrit for 30 centuries was a reflection of the history of India. Sanskrit was still the connecting link with India's ancient civilisation, which still permeated the very fabric of Indian life. The Persian language of the Courts and of refined life in Iran was born in a nationalist reaction, against the universal use of Arabic for literary purposes. The greatest problem of modern India was, said the speaker, to blend these ancient streams of culture with the recent flood of sciences and contribute to the formation of a future classical language of India.

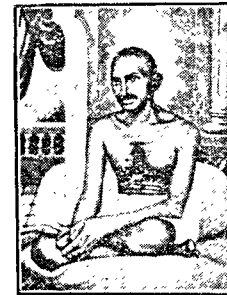


PUNDIT MANOHAR LAL
Minister for Education, The Punjab.

Legal

GANDHIJI'S TRIAL

Mr. K. M. Panikkar, late Editor of SWARAJYA now in France, writes to the Indian press an account of the remarkable address delivered by Mlle.



Julliette Villiere, lady Advocate, on Gandhiji's Trial, at the reopening of the court season in Paris. The function is an extremely formal one usually attended by Judges, Ministers, Magistrates, and the entire legal profession. After some opposition, the subject itself was decided upon in July and the actual address was delivered on December 4 last. Ex-President Poincare attended the meeting. In her speech, the lecturer narrated the history of the Non-Co-operation movement and the principle of non-violence which had distinguished it from other struggles for liberty. From her wide reading on the subject, she was able to convey the real spirit of Gandhiji's movement to the audience. The speech produced great impression and was favourably noticed in the press. Publishers in France, says Mr. Panikkar, have asked for permission to reprint it.

LEGITIMACY BILL IN ENGLAND

A Standing Committee of the House of Commons on December 1st ordered the Legitimacy Bill, already passed by the House of Lords, to be reported to the House. The principal object of this Bill is to legitimatise children born out of wedlock where the parents subsequently marry. The legitimacy is from the commencement of the Act, or from the date of the marriage, whichever last happens, but it is expressly provided that the Act will not operate to legitimatise a person whose father or mother was married to a third person when the illegitimate person was born.

THE "STATESMAN" LIBEL CASE

The suit brought by Mr. Subhas Chandra Bose claiming Rs. 100,000 as damages from the STATESMAN was dismissed by Justice Buckland at the Calcutta High Court on 20th December. In the course of a lengthy judgment, His Lordship, after dealing with the facts of the case, said that the connection between FORWARD and Swaraj Party and between the Plaintiff and that Party had been established and, therefore, the claim of the defendant that they were entitled to comment upon the situation produced then as a matter of public interest was in his opinion justified.

The theme of the article is the reason for the measures of Government and the view put forward by FORWARD in regard thereto. The article invoked in support the speeches of the Prime Minister and Lord Lytton. With such materials before the world the Court held that it was impossible to proclaim that because a prominent Swarajist member was arrested the measures of Government were directed against that party and not towards the repression of crime.

His Lordship held that no reasonable man could read the article as an attack launched by the STATESMAN against the plaintiff, provided he was acquainted with what was published in the Gazette.

TAGORE PROFESSOR OF LAW

At a meeting of the Senate of the Calcutta University held on 20th December, Mr. Dinshaw Fardunji, formerly officiating Judge of the Bombay High Court and some time Advocate-General of Bombay, was appointed the Tagore Professor of Law for the year 1927 for delivering not less than twelve lectures on the principles and history of insolvency with special reference to India and Indian practice.

Medical

ALL-INDIA NURSES' CONFERENCE

The 16th Annual Conference of trained nurses in India, which has a membership of nearly 600 and with which are incorporated the Health Visitors' League and the Midwives' Union met at Delhi on 21st November under the Presidentship of Mrs. G. D. Franklin. The delegates who numbered about 40 came from all parts of India including Madras, Bombay, Bengal, Rajputana, Baroda, etc. It was decided that the Association had reached a stage when the appointment of a paid whole time secretary was necessary and a Committee was formed to issue a special appeal for funds. The reports from the Provincial Committees showed that their activities had consisted of propaganda, mutual aid and co-operation, collection of local news as well as the furtherance of schemes for the advancement of the nursing profession. The office-bearers for the next year are Mrs. Franklin, President; Mrs. F. H. Symons and Miss Sutherland, Vice-Presidents; with Mrs. Chesney, Sialkot, as Secretary.

TUBERCULOSIS IN BOMBAY

In view of the ever-increasing prevalence of tuberculosis in the city of Bombay and the high death rate resulting therefrom, the Bombay Municipal Corporation has requested the Commissioner to report in consultation with the Health Officer, what measures should be adopted to effectively check the spread of the disease and start a Sanatorium in Bombay or outside for the treatment of the disease on the lines of the United Mission Tuberculosis Sanatorium at Madanapalle, or other similar institutions. The President has also been requested to communicate with the Government to secure the assistance of its medical officers in preparing a general scheme for combating the disease and carrying on educational propaganda.

SYNTHETIC THYROXIN

Thyroxin has been synthesized after years of research by two British chemists. The natural product has been extracted from the thyroid gland and is immensely potent. Half-an-ounce of it will keep a man without thyroid gland normal for 75 years, while the entire human race carry about fifteen tons in their bodies.

Professor Harington and Professor Barger, working on the coal-tar products of iodine, have now succeeded in imitating the most complicated process going on in the living cell, and have made a momentous step in the progress of bio chemistry perhaps leading to the synthesis of insulin, which is another secretion of the thyroid gland.

Synthetic thyroxin, tested on human subjects, is found to compete successfully with the natural product hitherto taken from the slaughter house.

STATUS OF MEDICINE IN INDIA

At the Science Congress, which met at Lahore early this month Major R. N. Chopra, President Medical and Veterinary Research Section, in his address said that the present low status of medicine in India was due to defective education, which was not up-to-date. Most of the teachers were not wholetime workers, being engaged in practice. Much harm was being done by the irresponsible manner in which certain patent medicines were being advertised. Major Chopra put in a strong plea for a central Government organisation like the Medical Research Council in England, with experts in all branches of its staff for the investigation of diseases, responsible for high mortality.

SIR NORMAN WALKER

Sir Norman Walker, who came to India early this month, intends to devote his visit to the study of the standard of medical education imparted in Indian colleges. He will submit a report to the British Medical Association prior to the grant of recognition by that body of medical degrees conferred by Indian Universities.

Science

THE INDIAN PHILOSOPHICAL CONGRESS

The second session of the Indian Philosophical Congress met under the auspices of the Hindu University at Benares on December 20, 21, and 22 last. The Conference was opened by His Highness the Maharaja of Benares amidst a distinguished gathering; and Pandit Madan Mohan Malaviya, the Chairman of the Reception



DR. GANGANATH JHA

Committee in welcoming the delegates to Holy Benares, always the centre of exchange of learning and ideas of philosophy and metaphysics, urged them to locate the All-India Philosophical Society permanently there. Dr. Ganganath Jha, the President of the Conference read an impressive address in which he said that India had since the beginning of history been a land of unification, paradoxical though it may sound. In every department of knowledge and practice it has been the aim of our best men at any rate to trace harmony amidst disharmony, agreement amidst disagreement and unity amidst disunity. Even the Rig Veda contained the pregnant truth of the one real being. The Upanishads presented the same idea in different ways. Sankaracharya asserted not only the one reality underlying all diversity of phenomena, but maintained that all this diversity was unreal.

There is in the very nature of things some factor indicating the underlying unity—something which is over and above what meets the eye, which is called *sat* by Indian philosophers. Then with pregnant words the President proceeded to explain further the nature and meaning of *sat* and the ultimate reality which unifies all differences.

"The ancient philosopher bases unity of all entities upon a being certainly, but going a step further, he declares that this being is only another name for consciousness that forms the basis of that bond of unity under which all animal beings—mineral, vegetable and animal are united. Differences, even those that appear to be absolutely necessary and real, are entirely foreign to our nature: as conscious beings primarily and constitutionally we are all one, not only all men and animals but all whatsoever that exists. All is one without second. This has led to the belief in brotherhood not only of men but of all beings.

"Without its aid and its consolation, many a soul would have lived a miserable life and died a wretched death. Viewed without the vision which philosophy gives to its votary, the world often seems distressingly out of joint. The most ingenious mind is baffled at its incongruities and feels the burden of reconciling them well nigh intolerable. With the aid of philosophy, however, one is able to see things in their proper perspective, gains one's mental balance and attains that equable temper which constitutes the true touchstone of a disciplined and cultured mind."

The Congress then split itself into sections where the papers contributed by the delegates were read and discussed under the chairmanship of sectional presidents like Dr. Urquhart of Calcutta, Dr. Haldar, Dr. Shastri and other eminent professors. Among the Madras delegates Professor A. Chakravarthi, Prof. P. N. Srinivasa-chariar, Mr. P. P. S. Sastri and Mr. S. S. Suryanarayana who attended and took a prominent part in the Conference may be mentioned.

Personal

WELCOME TO MR. SAKLATWALA

Scenes of tremendous enthusiasm marked the public reception given to Mr. Saklatwala in Bombay on the 15th instant. The Cowasji Jehangir Hall where the reception was held was packed from floor to ceiling with an almost unprecedentedly large gathering which greeted his arrival with loud cheers.



MR. SAKLATWALA

"Do bid him welcome, thrice welcome, back to his Motherland," demanded Mrs. Sarojini Naidu who presided and the audience responded with wild cheering. Mr. Saklatwala was one of those, proceeded Mrs. Naidu, to whom political life and political ideals were not mere matters of rhetoric, but of life and death, not of academic definition but of dynamic concrete work. He meant to India the symbol of the re-awakened spirit of India that he held liberty dear and death as the only alternative and he came back to his homeland after thirteen years. (Voice from the audience: Like Pandavas). He came to study the poor with the mind of the poor.

MR. OSWALD MOSLEY

The large majority obtained by Mr. Oswald Mosley, Labour candidate in the by-election from the Smethwick constituency shows that the Labour Party has a bright future. While Mr. Davidson, the M. P. who retires owing to ill-health won the seat by a majority of 1,254. Mr. Mosley gets a thumping majority of 6,552 which shows which way the wind is blowing. India has particular interest in the success of Mr. Mosley who visited this country with his wife who is daughter to Marquis of Curzon. Mr. Mosley became a convert to the Labour Party only in 1924.

THE LATE MR. D. WALKER

Mr. David Walker, Chief Assistant Editor and for some time Editor of THE TIMES OF INDIA, died at the early age of 34 in England. Mr. Walker joined THE TIMES OF INDIA in 1915. He went home on medical advice after several months' illness in India and received treatment in the Tropical Diseases Hospital in London. Though he recovered from his illness, his health was seriously undermined. Mr. Walker was a journalist of outstanding ability and excelled in descriptive writing. He toured with H. R. H. the Prince of Wales as the Correspondent of THE TIMES OF INDIA during His Royal Highness's Indian tour.

LATE MR. PARTHASARATHY IYENGAR

The death of Dewan Bahadur Parthasarathy Iyengar, a well-known advocate of Madras took place on the 26th of last month. He was the first Indian to be enlisted as an Advocate of the Madras High Court in 1885 and retired in 1913 after serving as District Judge for seven years. He made a charitable endowment of a portion of his estate with a view to promote education among poor students by awarding scholarships.

Political

DR. PARANJPYE ON PROHIBITION

Dr. R. P. Paranjpye, the new Bombay Minister in charge of Excise and Forests, expressed in a press interview his views on prohibition. "Most emphatically I believe in prohibition in theory and



DR. R. P. PARANJPYE

hence I am happy to accept the policy laid down by the Legislative Council to make prohibition within 20 years the goal of this Presidency". Dr. Paranjpye still stood by the statement made in the Taxation Committee's Report which said:—"The commission would like to emphasise that what the policy involves is not only extinction of the excise revenue but an effective abolition of drink and drugs, both licit and illicit, and that in the opinion of one of their members, Dr. Paranjpye, who is himself a convinced advocate of prohibition, it is worse than useless to attempt to secure the first objective without taking effectual steps at the same time to secure the second."

THE NATIONAL CONGRESS

SESSIONS.

PRESIDENTS.

Bombay (1885)—Mr. W. C. Bonnerjee
Calcutta (1886)—Mr. Dadabhai Naoroji
Madras (1887)—Mr. Badruddin Tayabji
Allahabad (1888)—Mr. George Yule
Bombay (1889)—Sir William Wedderburn
Calcutta (1890)—Sir Pherozeshah Mehta
Nagpur (1891)—Mr. Ananda Charlu
Allahabad (1892)—Mr. W. C. Bonnerjee
Lahore (1893)—Mr. Dadabhai Naoroji
Madras (1894)—Mr. Alfred Webbe
Poona (1895)—Sir Surendranath Bunerjee
Calcutta (1896)—Mr. Rahimtulla Md. Sayani
Amarwati (1897)—Sir Sankaran Nair
Madras (1898)—Mr. Ananda M. Bose
Lucknow (1899)—Mr. Romesh Ch. Dutta
Lahore (1900)—Sir Narayan Chandavarkar
Calcutta (1901)—Sir Dinshaw Wacha
Ahmedabad (1902)—Sir Surendra Nath
Madras (1903)—Lal Mohan Ghose
Bombay (1904)—Sir Henry Cotton
Benares (1905)—Gopal K. Gokhale
Calcutta (1906)—Dadabhai Naoroji
Surat (1907)—Dr. Rashbehari Ghose
Madras (1908)—Dr. Rashbehari Ghose
Lahore (1909)—Pt. Madan M. Malaviya
Allahabad (1910)—Sir William Wedderburn
Calcutta (1911)—Pt. Bishan Narain Dhar
Bankipur (Patna) 1912—R. N. Mudhalkar
Karachi (1913)—Nawab Sayed Md. Bahadur
Madras (1914)—Bhupendra N. Basu
Bombay (1915)—Lord Sinha
Lucknow (1916)—A. C. Mazumdar
Calcutta (1917)—Mrs. Besant
Delhi (1918)—Pt. Madan M. Malaviya
Amritsar (1919)—Pt. Motilal Nehru
Nagpur (1920)—C. Vijayaraghavachariar
Ahmedabad (1921)—Hakim Ajmal Khan
Gya (1922)—C. R. Das
Cocanada (1923)—Moulana Mahomed Ali
Belgaum (1924)—M. K. Gandhi
Cawnpore (1925)—Mrs. Sarojini Naidu
Gauhati (1926)—Mr. S. Srinivasa Iyengar

General

HISTORICAL RECORDS COMMISSION

The annual session of the Indian Historical Records Commission was held on the 16th and 17th December last at the Kaiser Bagh Baradari, Lucknow, under the auspices of the Government of the United Provinces, the proceedings beginning with a message of welcome from H. E. Sir W. Marris, read by the Hon. Rai Rajeshwar Bali, Minister of Education.

Prof. Jadunath Sarkar, Vice-Chancellor of the Calcutta University and Chairman of this session



PROF. JADUNATH SARKAR

of the Commission referred to the unique historical importance of Lucknow, the home of art and music and of the finest Urdu. He explained that one of the aims of the Commission was to attract younger workers to the field of historical research. He deplored the loss caused by the retirement of Sir Evan Cotton and by the untimely death of Rao Bahadur D. B. Parasnis of Satara and drew pointed attention to the notable work done by Mr. Abdul Ali, the untiring Secretary of the Commission.

As usual in the public session several papers of varied importance were read. The Madras contributions were a paper by Mr. J. J. Cotton, of particular interest to Lucknow as it gave a fascinating description of court life and the court life of King Nasiruddin Haidar of Oudh, and another of Prof. C. S. Srinivasachari dealing with the letters of Abbe Dubois found among the Baramahal Records. Other papers of importance were those contributed by Mr. H. G. Rawlinson of Poona and others. Besides there was as usual, an exhibition of documents, *firman*s, manuscripts, coins and historical pictures. The Commission resolved to make a recommendation that the valuable collection of documents, pictures and paintings, gathered together at great cost by the late Rao Bahadur D. B. Parasnis and housed in a museum at Satara should be purchased by Government lest they should go away abroad.



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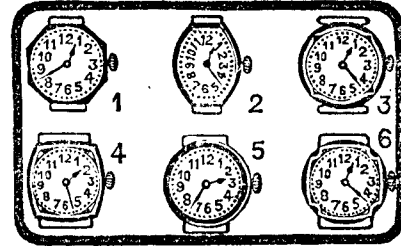
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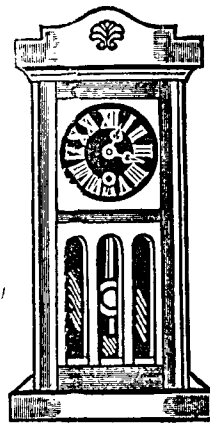
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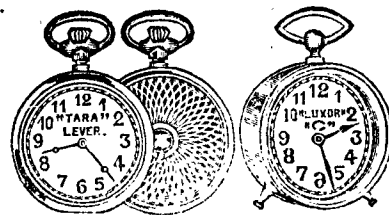
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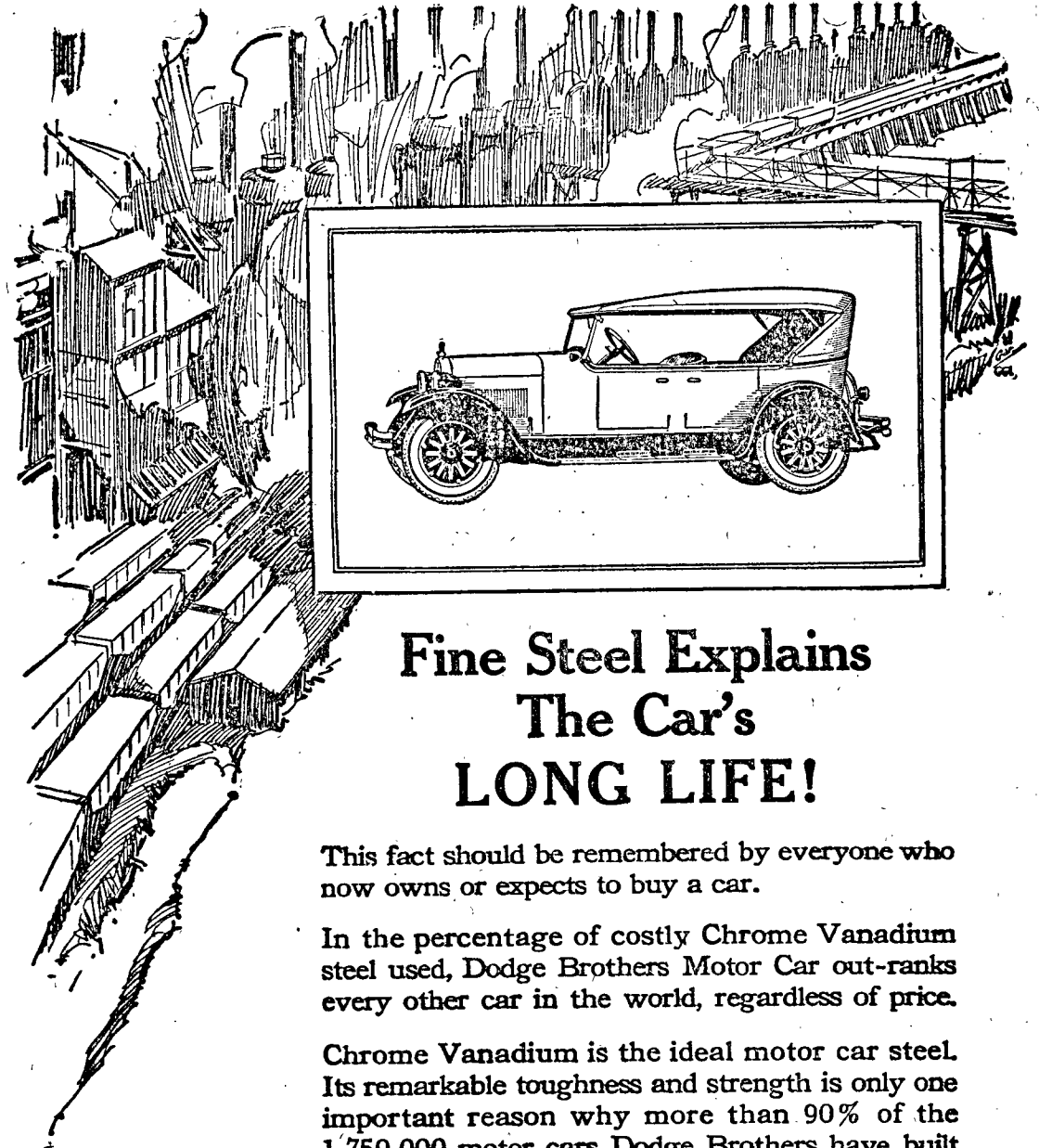


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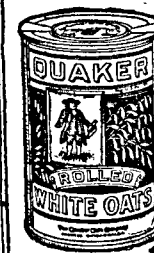
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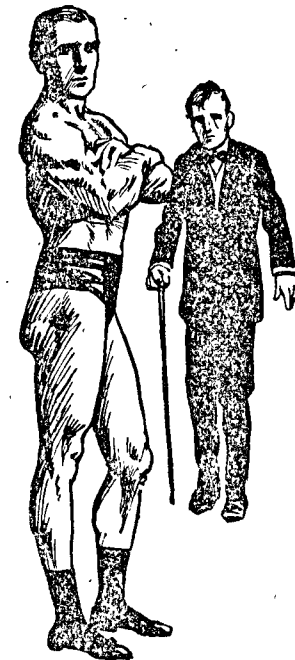
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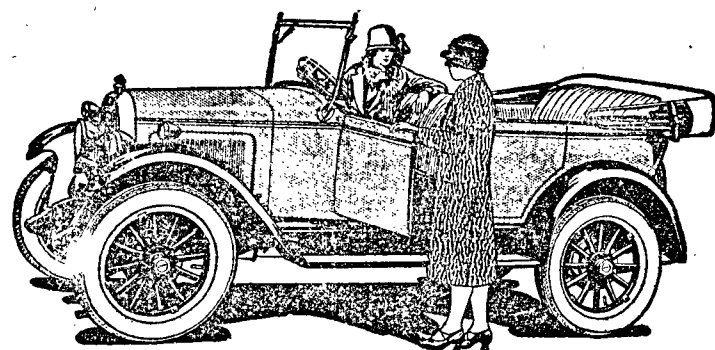
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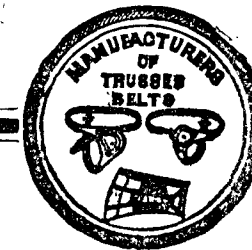
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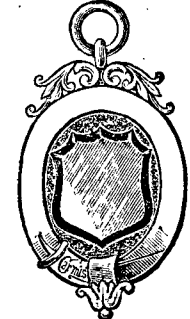
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" 1st to 5th	Guntur	Kalamasthan Urus
" 2nd	Coconada	Cholangi Amavasya
" 6th to 11th	Munirabad	Hoolgi fair
" 7th & 8th	Karad	Ghadgebuwa
" 8th to 17th	Tiruvottiyur	Sri Thyagarajaswami Brahmotsavam
" 8th to 10th	Jakkalacheruvu	Rangaswamy feast
" 9th	Tiruttani	Grand Thai Kirthigai
" 11th	Razampet	Mahasivarathri
" 11th to 13th	Vajendla	Mahasivarathri
" 11th to 13th	Chinnaganjam	Mahasivarathri
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" 15th to 17th	Jejuri	Magha Pournima
" 15th to 17th	Gadag	Sri Siddheswar fair
" 15th to 19th	Devargudda	Mailarlingam
" 16th	Daroji	Sri Pampapathi feast at Kampti
" 16th to 18th	Bellary	Sri Malleswaraswami car festival
" 18th to 27th	Gazulapalle	Mahanandhi feast
" 20th	Tiruvalam	Car festival
" 20th to 22nd	Ambur	Chamundi Amman feast
" 24th to 5th March	Juturu	Aswatham
" 25th to 2nd March	Bhilavadi	Audumbarwadi
" 26th to 8th "	Mangalagiri	Sri Laxminarayanaswami Car festival
" 26th to 3rd "	Peddavadlapudi	do
" 26th to 5th "	& Kolankonda Quarry	do
" 26th to 6th "	Kottur	Sri Basavannaswami car feast
" 27th	Kalahasti	Mahasivarathri feast
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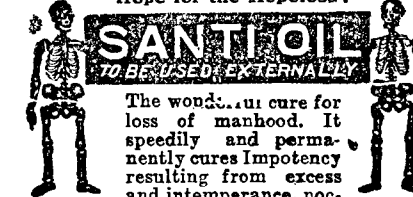
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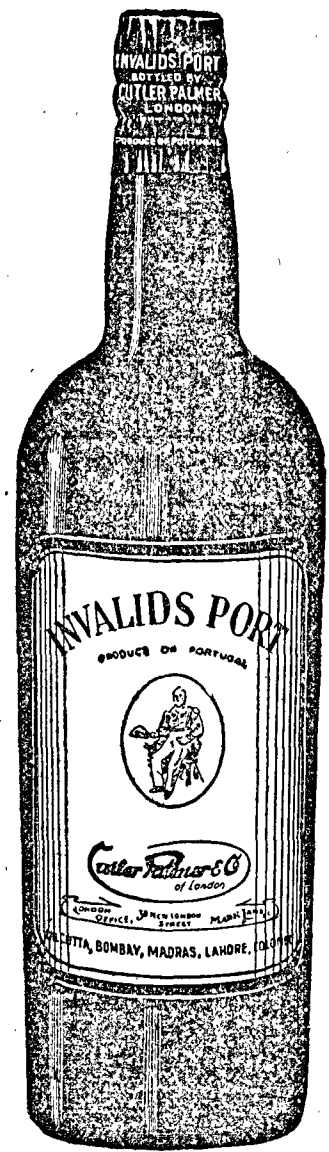
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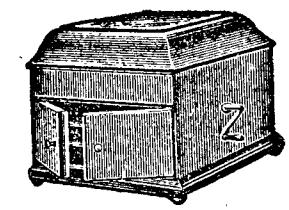
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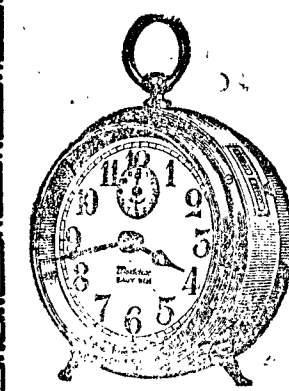
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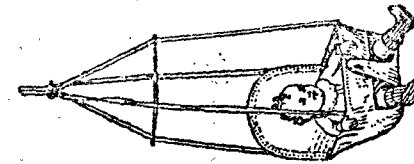
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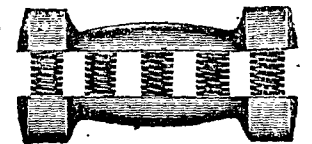
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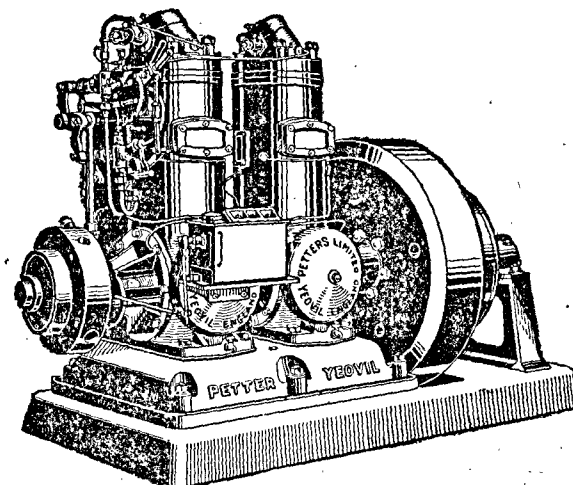
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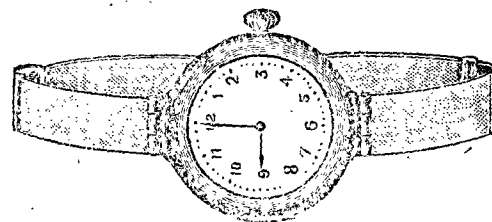
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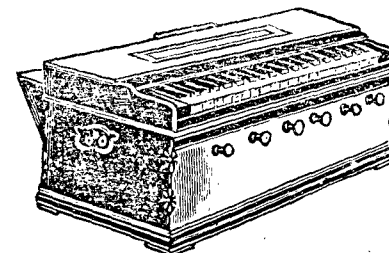
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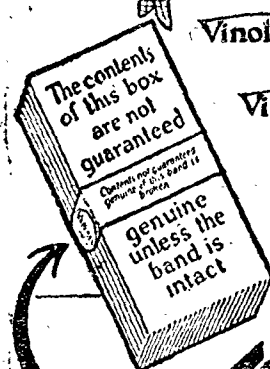
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