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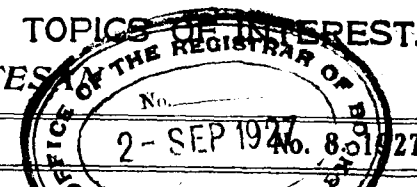
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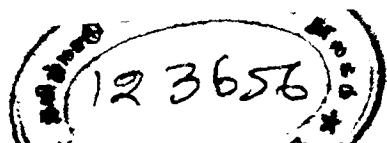
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CALENDAR FOR 1927.

January				February				March				April					
Sun	30	2	9	16	23	Sun	—	6	13	20	27	Sun	—	3	10	17	24
Mon	31	3	10	17	24	Mon	—	7	14	21	28	Mon	—	4	11	18	25
Tue	—	4	11	18	25	Tue	1	8	15	22	—	Tue	—	5	12	19	26
Wed	—	5	12	19	26	Wed	2	9	16	23	—	Wed	—	6	13	20	27
Thu	—	6	13	20	27	Thu	3	10	17	24	—	Thu	—	7	14	21	28
Fri	—	7	14	21	28	Fri	4	11	18	25	—	Fri	1	8	15	22	29
Sat	1	8	15	22	29	Sat	5	12	19	26	—	Sat	2	9	16	23	30

May				June				July				August					
Sun	1	8	15	22	29	Sun	—	5	12	19	26	Sun	—	7	14	21	28
Mon	2	9	16	23	30	Mon	—	6	13	20	27	Mon	1	8	15	22	29
Tue	3	10	17	24	31	Tue	—	7	14	21	28	Tue	2	9	16	23	30
Wed	4	11	18	25	—	Wed	1	8	15	22	29	Wed	3	10	17	24	31
Thu	5	12	19	26	—	Thu	2	9	16	23	30	Thu	4	11	18	25	—
Fri	6	13	20	27	—	Fri	3	10	17	24	—	Fri	5	12	19	26	—
Sat	7	14	21	28	—	Sat	4	11	18	25	—	Sat	6	13	20	27	—

September				October				November				December					
Sun	—	4	11	18	25	Sun	30	2	9	16	23	Sun	—	4	11	18	25
Mon	—	5	12	19	26	Mon	31	3	10	17	24	Mon	—	5	12	19	26
Tue	—	6	13	20	27	Tue	—	4	11	18	25	Tue	—	6	13	20	27
Wed	—	7	14	21	28	Wed	—	5	12	19	26	Wed	—	7	14	21	28
Thu	1	8	15	22	29	Thu	—	6	13	20	27	Thu	1	8	15	22	29
Fri	2	9	16	23	30	Fri	—	7	14	21	28	Fri	2	9	16	23	30
Sat	3	10	17	24	—	Sat	1	8	15	22	29	Sat	3	10	17	24	31

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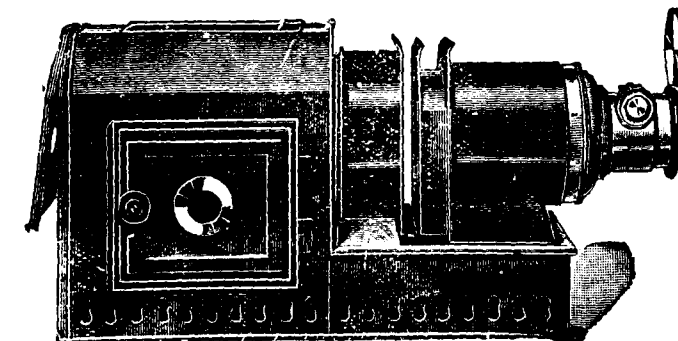
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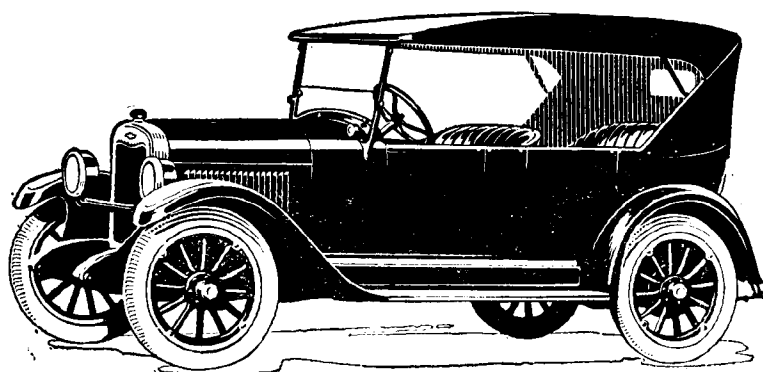
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THE INDIAN REVIEW

MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

[Vol. XXVIII.] AUGUST 1927 [No. 8.]

DEVOTION

BY

SAROJINI NAIDU

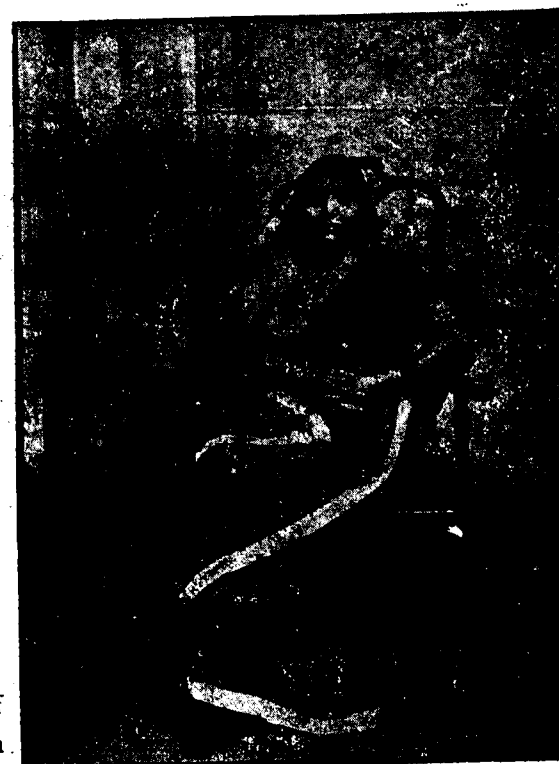
I ask thee no reward!
Content am I, O Love's anointed Lord!
Unknown to thee to serve, confirm, fulfil
Thy daily word and will.

My dreams, unknown to thee,
Are thy spread carpet, and thy canopy
To shield from life's inclement cold or
heat,
Thy forehead and thy feet.

How doth my heart transmute
Itself into a subtle, silver flute,
To lure thy care, to conquer thy distress,
Enchant thy weariness.

Tho' thou art unaware,
The ecstasy and anguish of my prayer
Hourly redeem from the sharp toll of
Death.
Thy fragile human breath.

1927.



Democracies and Republics in India

BY THE REV. DR. J. T. SUNDERLAND.

IT is common in Europe and in America to speak of Asia as a land of despotisms and absolute monarchies, where political freedom and popular self-rule are not known and never have been, and where the habits and the very nature of the people are far removed from



REV. J. T. SUNDERLAND

interest in self-government or capacity for it. These ideas are put forward as a justification of British rule in India. We are told that the Indian people have always had despotic rule, and if the British despotism were withdrawn they would set up despotisms of their own. Democracies and republics are the creation solely of Europe and European civilization, and

not for centuries, if ever, we may expect to see Asiatic peoples establishing them, able to maintain them, or even desiring them.

Is this view of Asia and India true? No. It is very far from true, as is seen as we begin to look at the real facts in the case.

When the Philippine Islands threw off the tyranny of Spain and obtained their freedom, what did they do? Set up a monarchy? No. They set up a republic, with a constitution fashioned closely after that of the United States of America.

When China broke the yoke of its Manchu rulers, what did it do? It proceeded at once to establish not a monarchy but a republic. And, although it is having a hard time to get a unified and settled government, largely because of the obstacles thrown in its way by the Foreign Powers, it nevertheless shows no sign of surrendering its republican hope and ideal.

Democratic ideas have long been in the minds of many of the leaders of Persia, and there is some ground for believing that, but for hostile European influences Persia before long time would have become a republic.

Turn to Turkey. As soon as possible after the Great War of 1914 to 1918 was over and the Turkish people were able to free themselves from the intrigues and shackles of European diplomacy, they proceeded at once to establish not a monarchy but a republic.

Turn to Russia. Russia is hardly less an Asiatic power than a European. What did it do when it had overthrown the despotism of the Czars? Did it set up another monarchy? It founded a republic.

AUGUST 1927]

DEMOCRACIES AND REPUBLICS IN INDIA.

499

Turn to India. Is there any sign that the great movement there to obtain freedom from British despotism means a desire on the part of the Indian people to set up a monarchy or a despotism of their own? Not the slightest. The ideal of practically every public leader in British India, of whatever party or name, is essentially that of Abraham Lincoln, a government "of the people, for the people, by the people." In other words, the almost universal desire is for a great Republican Nation, to be known by some such name as "The United States of India," in which all the individual states and provinces shall have their places as smaller and subordinate republics, with local self-rule like that of the individual States of the American Union or the individual Provinces of the Dominion of Canada.

Thus we see how false is the idea that Asia does not want and is not fit for democratic or republican institutions, and that India, because an Asiatic Nation is not fit for freedom. The fact is, not Europe but Asia seems to have been the cradle of political liberty, the cradle of democratic and republican government, in the world. Ethnological, linguistic and other forms of historical research make it clear that the democratic and republican institutions of Europe and America actually send their roots back to Asia, and especially to India. Republics actually existed in India at least as early as the days of Buddha (the sixth century before Christ), and as late as the fourth century after Christ. Professor Rhys Davids, in his "Buddhist India," gives the names of ten republics in Northern India alone. They were situated in the extensive region stretching from the Punjab in the west to Berar in the east, and from Nepal in the north to the southern borders

of the Central Provinces. The republican form of government in ancient India had a duration of at least a thousand years. We have records of no other country, ancient or modern, where republics have existed and continued for so long a period.

Even more important than India's republics has been the spirit of freedom and democracy which has manifested itself in many forms among the Indian people from the earliest ages. The Vedas show that the principles of representative government were held by the ancient Aryans twelve or fifteen centuries before the Christian era.

Buddhism, which was born in India and which had there a great career of more than fifteen hundred years, was democratic in a very high degree, and when it disappeared from the land it left behind it everywhere democratic traditions and influences.

Mohammedanism, which to-day has a larger following in India than in any other country, is hardly less democratic than was Buddhism. As compared with Christianity it is distinctly more democratic than the Latin-Russian or Oriental churches, and quite as much so as most forms of orthodox Protestantism.

Even Hinduism, which is fettered by its undemocratic caste system, is nevertheless admirably democratic within the limits of each individual caste.

But more effective than anything else as creators and preservers of the spirit of freedom in India have been her everywhere present village communities or village republics. For more than three thousand years these have been training the people of the whole land in self-Government. This is why the Indian

people are so law-abiding and such ardent lovers of peace.

India is pre-eminently an agricultural country. More than eighty per cent. of its population gain their subsistence from the soil. These live in villages, which number more than 650,000. In their character these villages are democracies,—as much so as are the towns (or town-ships) of New England. Sir Charles Metcalf thus describes them: "The village communities of India are little republics, having nearly everything they can want within themselves, and almost independent of any foreign relations. They seem to last where nothing else lasts. Dynasty after dynasty tumbles down; revolution succeeds to revolution; but the village community remains the same. The union of the village communities, each one forming a little state in itself has, I conceive, contributed more than any other cause to the preservation of the people of India through all the revolutions and changes which they have suffered, and is in a high degree conducive to their happiness, and to the enjoyment of a great portion of freedom and independence."

From time immemorial these village communities have chosen their own officials and managed their own affairs, and been little self-centered democracies.

It is true that India in the past has known much despotism, as have England and France and all Europe; but India's despotisms (I refer to those of her own rulers, before the coming of the British) have generally been such as only very slightly affected the affairs of the liberties of the people. Only rarely have the Kings or Emperors or other rulers of India disturbed the local self-govern-

ment of the village republics, where the spirit of freedom has seldom failed to burn with a steady flame.

Having thus had three thousand years of training in democracy, is it any wonder that India to-day regards herself fit for self-government?

Our American historians are fond of telling us that our New England and other town meetings and town governments, in our colonial days, were the schools that made possible our national republic. They affirm that the training and experience which the people of the colonies gained through the long management of their town affairs, fitted them as nothing else could have done, for the larger task of creating and maintaining a republican government for the several States and for the whole Nation.

If this is true, what is to be said of the similar and far longer training for republican institutions and self-government, received by the Indian people through these village democracies?

Where did our colonial town-meeting system come from? Our historians trace it to England, and beyond that to Germany. But they cannot stop with Germany. To find the beginnings they are obliged to go to Asia and especially to the village republics of India. Thus India proves to be in a sense the mother of Republican America.

Do not the foregoing facts prove that Asia and especially India, is as much the natural home of liberty and self-Government as Europe or America? The question is an interesting one:—Which continent is likely to become all republican first, Europe or Asia?

WORLD EVENTS

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

July:

CANADA: 1877-1927.

THE place of honour this month must be given to the Dominion of Canada which has just celebrated its Diamond Jubilee as a nation. One has to go back to 1837-38 to get the historical connections which laid the foundations of what we see to-day. As a result of the rebellion at that time in Lower Canada Lord Durham was sent on a mission to study the situation and to make a report. He recommended the granting of responsible government which led to the union of the two Canadas in 1841. The next step was taken in 1867 when the British North America Act was passed by the British Parliament establishing the Confederation and starting Canada on its way as a nation, the first daughter-nation of the British Empire. Lord Carnarvon, in introducing the Confederation Act to the House of Lords in 1867, said:

"We are laying the foundation of a great State—perhaps one which at a future day may even overshadow this country. But, come what may, we shall rejoice that we have shown neither indifference to their wishes nor jealousy of their aspirations, but that we honestly and sincerely to the utmost of our power and knowledge fostered their growth, recognising in it the conditions of our own greatness—and therein we remove, as I firmly believe, all possibility of future jealousy and misunderstanding."

His Majesty King George sent the following message to the people of Canada:

"By the labours of peace and the sacrifices of war, Canada has become a mighty nation. Aims as lofty and labours as strenuous await her in the future. Within her own bounds her people have before them the task of developing a heritage which her fathers have left them. In yet another sphere she has taken an ever-increasing share, including counsels and solving the problems of a great Commonwealth, in which she is a part, conscious that within it there is perfect freedom and that the unity of the nations of the British Empire is the surest guarantee of the peace of the world to-day."

In connection with the celebrations the Prime Minister of Canada, Mr. Mackenzie King delivered a great speech in which he said:

"We honour to-day not the Fathers of the Confederation alone, but that long procession of discoverers and explorers, sailors, soldiers, missionaries, and traders, men and women who have hewn their homes from the forests and developed our resources, fashioned our industries, and extended our commerce that vast unnumbered company, long since gathered to their fathers, whose courage and daring, heroic purpose and steadfast endurance have created a record of achievement unequalled in romance and unsurpassed in the pageant of history."

Several British countries have sent official representatives to the Canadian Jubilee; those going from England were the Prince of Wales, Prince George, and Mr. and Mrs. Stanley Baldwin, Prime Minister of England. They are having a most interesting and strenuous time in the Dominion. The people of Madras are naturally much interested in the proceedings in Canada, because the Governor-General is Viscount Willingdon, who is taking a very active part in all the celebrations. Canada has a great future before her, and we wish her as a country, her statesmen and her people, every success as they enter upon the second period of their nationhood.

NAVAL CONFERENCE

The three-power Naval Limitation Conference (Britain, United States, and Japan), which has been in session at Geneva in July, has broken up without reaching an agreement. France and Italy were interested greatly in the attempt to continue the work of the Washington Conference, but either because they did not agree with the calling of another meeting at this time or because they did not see any prospect of anything worth-while being accomplished they remained outside the Conference. Their fears were realised, and the hopes of the other Powers were frustrated in this unfortunate breakdown of negotiations.

The rock on which the Conference was wrecked was the ratio in connection with the

larger 10,000 tons cruisers. Both Britain and Japan were satisfied with the suggested ratio of United States 12, Britain 12, and Japan 8, but America would not accept that ratio. They claim that they need more than 12 of that type of war vessel, and carrying 8 in. guns. Britain feels that she cannot be satisfied with less than the United States, because of her extensive responsibilities in all parts of the world; so that if America insists on building more than twelve of these large warships Britain will have to follow, and the result will be another senseless competition in building warships. The whole purpose of the Conference was to limit naval competition, but if the opposite should turn out to be the only result of the Conference it will be a disaster of the first magnitude. The American President has since sanctioned "full steam ahead" on their naval construction programme, and as far as one can see at present the Conference to relieve the tax-payer by lessening naval construction has been a sad failure. One cannot help feeling that the United States is using her vast wealth to set the pace which other nations cannot follow in their impoverished condition; if that feeling be true then America has missed a great opportunity to serve the nations of the world, and has elected instead to follow a policy which will greatly add to the already heavy burdens which the world is carrying.

Let us hope that Sir Laming Worthington Evans, the British Secretary of State for War, is right when he said the other day:—

"Do not let us think that because we were unable to reach a satisfactory agreement with the United States for the limitation of cruisers, that we are less good friends with America, or that we are starting an armaments race. We are doing nothing of the kind. Our programme has been public for several years and so far as one can see, there is certainly no need to increase it while there may, in fact, be a

possibility of postponing some of the expense which may be incurred in carrying it out. Do not let anyone think that because Geneva did not arrive at an agreement no agreement is possible. I think it is quite probable that the points of view of the two nations are better understood. Later there will be an opportunity for again considering how best the object of both nations, which is the limitation of expenditure on armaments, may be carried out and that far from Geneva proving a failure, it may be the first step towards the final agreement, *British Official Wire-less*.

SECOND CHAMBER

The problem of the Second Chamber is again agitating the British mind. It comes up for consideration periodically, but it is a very difficult puzzle to solve. The present Baldwin Government has introduced the matter, but as Sir Henry Campbell-Bannerman is reported to have said, they may yet rue it; "any Government which touches the problem of Lords reform will burn its fingers." Still, as at present constituted, the House of Lords cannot continue; it must be reformed or be abolished. Out of the discussion is arising two pertinent questions: Do we want a second chamber? and what sort of a chamber do we want, if it is to remain? The socialists, of course, do not believe in a second chamber, but there are a large number of good upholders of the principle of democracy who still think it necessary to have some check to a purely popular assembly.

It is a good thing to have this discussion but I do not think much of a practical reform will come out of it at present. In the meantime we can be thinking about the general problem and as a starting point the Editor of THE ECONOMIST makes this valuable suggestion: "We want a Second Chamber of strong personnel, without the hereditary principle, with limited numbers, and with powers of delay, but not of veto. How is it to be appointed?"

EDUCATION IN THE EMPIRE

Some matters of great importance do not receive much space in the popular press, and because of that we often lose much. The Imperial Education Conference has been somewhat overlooked, and I wish briefly to bring some idea of its importance to the attention of my readers. It met in London during the month of July, and had the representatives of education from all parts of the Empire. India had a strong delegation, including: Dr. Paranjpye (Member of the Council of India); Mr. K. Matthan (Mysore); Sayid M. Husain (Hyderabad); Mr. K. S. Vakil (Bombay); Mr. J. A. Richey (Educational Commissioner with the Government of India); Professor D. H. Peacock (Burma) Mr. C. A. Wicks (Ceylon); Mr. L. Hodgson (Travancore); Dr. H. B. Dunnicliff and Mr. E. Tydeman (Panjab); Mr. Staley (Central Provinces); and others.

The Prince of Wales officially opened the Conference, saying in part:

This is the third occasion on which the conference has been convened, and it is, I understand larger and more widely representative than either of its predecessors, and I hope we may now regard it as a permanent institution. The varied nature of the numerous problems which you are met to consider is indicated by the wide range of your agenda. Your programme, in fact, reflects the extent and variety of the Empire.

The Agenda contained such subjects for consideration as Pupils' After Careers; Training for Industry; Exchange of Teachers within the Empire; Importance of Finance; and The Place of Music. In connection with distinctive Indian Problems,

Mr. K. Matthan (Mysore) expressed the appreciation of the Indian States of the invitation extended to them to send delegates to the conference. He discussed the relation of vocational and cultural aims in elementary and secondary education, with special reference to the problems arising in Indian States, and explained the reforms which had recently been made, and were in contemplation in those States, with the object of introducing a more realistic curriculum into all grades of schools and colleges.

DEATHS

On July 20th King Ferdinand of Rumania died. His death was not unexpected, for he had been suffering for some months. A constitutional problem was imminent, for it was wondered whether the ex-Crown Prince Carol, who has renounced his rights to the throne, and promised not to return to Rumania for ten years, would return and claim the throne. If he had done so, or attempted to do so it will mean civil war in that country. Happily Prince Carol has not raised the issue, and his son Prince Michael has been proclaimed King, as Michael I.

A more tragic death was the cruel murder in Dublin of Mr. Kevin O'Higgins, Minister for Justice and External Affairs in the Irish Free State Government. He was several times shot by a party of men, who dashed off in a large touring car, and have not been captured. Mr. O'Higgins was only thirty-five years old and had played a large part in the establishing of the Irish Free State.

The following statement was issued on Sunday night by Mr. Cosgrave from Government Buildings, Dublin:—

Kevin O'Higgins was shot this morning on his way to Mass. The Vice-President of the Executive Council, the second Minister of the State, has been struck down by the hand of an assassin. In this hour of national loss and of national mourning, mindful of the steadfast and heroic figure who has been sacrificed, the Irish people will not falter. O'Higgins in his dauntless courage and unflinching determination has trodden the path blazed by Griffith and Collins even unto death. Another great defender of the nation has passed away. The Irish people may rest assured that the assassin's bullet will not succeed in terrorizing this country. There are and will be men, enheartened by the noble example of the late Vice-President, and profiting by his labours, ready to step into his place and maintain his high tradition of devotion to the welfare and safety of the nation.

THE BOY SCOUTS ASSOCIATION,
25, BUCKINGHAM PALACE ROAD,
LONDON, S. W. 1.

I am very glad to have the opportunity, through the "INDIAN REVIEW" of sending a word of greeting to the Boy Scout Movement in Madras. It seems to me only yesterday—though I realise with a shock when I come to think of it that it is over six years ago—that I was with you myself.



It has been a great joy to me to hear of the splendid progress which Scouting has made in Madras since that time and I am hoping to be able to come again one day to see you all again.

In the meantime I hope to see a good contingent of Scouts from Madras at the great International Jamboree to be held in England in 1929.

So don't disappoint me, but come along and join in this great gathering.

Robert Baden-Powell



THE PALACE.
MYSORE.

8th August 1927.

On this day, when I complete the twenty-fifth year of my reign, I send my loving greetings to each one of my dear people, with a heart full of solicitude for their happiness. With unceasing effort I shall, while life lasts, endeavour to promote their welfare and prosperity, and I pray that God may give me light and strength to achieve this, the supreme object of my life and rule.

Krishnaraja Wodeyar.



HIS HIGHNESS THE MAHARAJAH OF MYSORE

THE MYSORE SILVER JUBILEE

ON Monday, the 8th of August, the Silver Jubilee of the accession of H. H. Sri Krishnaraja Wadiyar to the throne of his ancestors was celebrated throughout Mysore with many tokens of public rejoicings. That day marks the completion of quarter of a century of benevolent and far-sighted rule which the people of Mysore cherish with profound gratitude. We, in British India, share the rejoicings of His Highness's subjects on this auspicious occasion; for Mysore is a model Indian State, rich in its traditions of culture and thought and progressive in its methods of administration. Representing in diverse ways our deep-rooted national ideals, Mysore, pre-eminent among all the States, claims our special regard and affection.

Many factors have gone to raise Mysore to its present importance among the Feudatory States of India. The complete peace and security she enjoyed since the fall of Tippu was well devoted to the consolidation of her territories, and a succession of great statesmen (of whom South India has been the nursery for generations) have built up an administration, second to none in efficiency. Since the rendition of 1881, the broad-mindedness of those at the helm of the State enabled her to secure the benefits of a Government whose record in every direction can bear comparison with the achievements of British India.

What with the great Kannambady reservoir and the Bhadravati works, and the many schemes of agricultural improvement and economic development the twenty-five

years of His Highness's reign has been marked by all round progress. The multiplication of Schools and the foundation of the University, coupled with the advancement in the amenities of urban life in Mysore and Bangalore have attracted wide interest all over India. Not the least important of His Highness's benefactions to the State is the advance that Mysore has made in progressive administration. It was in recognition of this, more than anything else, that the Government of India was pleased the other day to reduce the annual subsidy by ten and a half lakhs. His Excellency the Viceroy made a handsome reference to His Highness's personal and paternal interest in the welfare of his subjects.

Indeed His Highness has been well acclaimed a model prince. Simple and almost austere in his habits, His Highness has endeared himself to his people not less by his conservative adherence to the traditions of his House than by his broad and tolerant outlook in his public character. With none of the crazes of some Indian Potentates for adventures abroad in pursuit of personal pleasure he has identified himself completely with the life and fortunes of his subjects, working unweariedly on their behalf from year's end to year's end. That has made him an ideal Maharajah, evoking the loyalty of his subjects of all classes and religions, with a passionate attachment to his person seldom achieved by his peers. We offer our own felicitations to His Highness the Maharajah on this auspicious occasion.

FIBRE TEXTILES

By MR. K. R. CHAKRAVARTHI

IT is an undeniable fact that our country abounds in various kinds of plants and grass-yielding different kinds of fibres, some of which are highly strong and some so fine and bright as to take the place of silk. Some of these fibre-yielding plants or trees or grass are of wild growth in forests while others are to be grown for the purpose if they should be had in quantities to enable us to have a commercial success by finding adequate supplies. Even some of the popular fibres which are being used for rough work such as stuffing or rope-making can be refined and given a silky appearance by being treated chemically under varying processes.

It is my object to deal with all the details of fibre manufacture exhaustively in order to enable small capitalists to take up certain items on hand and work them up to their own advantage as well as for our country's economic prosperity.

The following are the most important of fibre plants abounding in our country:—Agave (American Aloe), Cocoanut, Hemp, Plantain, Bowstring Hemp, Arecanut, Mudar, Malabar Sago Palm and Rhea.

AGAVE (AMERICAN ALOE)

The most common fibre-yielding plant in our country is Agave. This is a native of America and was brought into our midst to find a use for making ropes for ordinary purposes of drawing water, tying up cattle and the like. The plant is ordinarily grown for fencing and it will grow in any kind of soil and does not require any watering for its growth. The seedlings are available by the side of the roots of the big plants and if one is planted dur-

ing the rainy season there will be several shooting forth by its side. There have been several plantations grown especially with these plants for the sake of its fibre. The fibre is obtained out of its spiky leaves by fermentation process. There is a great demand for this fibre in Europe and we can expect good prices for the same if we export it on a large scale to England, France or Germany. But on the other hand, if we make use of these fibres for making fabrics which is possible and market them we can get still better prices. People saying that artificial silk is made out of aloe fibre is untrue but we treat the same to obtain fibre of a very superior quality which can be employed for textiles.

FERMENTATION PROCESS

The leaves are selected from the plant and the thorns by the side of the leaves and at the end are got rid of by shaving and about twenty or thirty prepared leaves are bundled up and thrown into water. These bundles are made up with some stone in the middle to make them heavy so that they can sink down to the bottom. Fermentation sets in and it will take more than a month for the fermentation being complete. Then it is taken out and beaten on a stone slab with the help of water so that all the pulp can be got rid of and the fibre take the appearance of bleached silk. Tender leaves give softer and whiter fibre than matured ones.

PROPERTIES AND STRENGTH

Aloe fibres are not impervious to water consequently when they are used for purposes in which frequent soaking in water is unav-

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the fibre cannot stand the strain and shall be found unsuitable for the purpose. If care is taken to use the materials made out of these fibres for purposes other than where frequent soaking in water is inevitable, such articles shall maintain their strength admirably. Beyond this, there is no other drawback with this fibre. The best advantage with this fibre is that it is one of the longest of fibres available and of the purest white colour.

CHEMICAL TREATMENT

By treating this fibre with some chemicals it can be made to attain a lustre, flexibility and shining similar to silk whereby it can be made to replace silk and textiles can be manufactured out of it. Commercial Hydrochloric acid diluted in 6 times its bulk of water mixed with an equal quantity of sweet oil will act upon the fibre. By soaking the fibre in a bath of the above mixture for 15 minutes and then removing it to another bath containing only sweet oil and allowing it to remain there for fifteen minutes and then introducing it into a third bath containing soap solution in which the proportion of soap is one pound to a gallon of water where it is allowed to remain for half an hour and then rinsing it in clean water will make the fibre attain the properties of silk and textiles can be woven out of it and they will have all the properties of silk. Care should be taken in selecting tender leaves of aloes for this purpose but they should not be very tender because if they are so, they shall not have enough strength. In selecting the leaves, it should be noted that whitish tenderness of leaves is not fitted for the purpose but they should have attained green colour and separated themselves from the central conical stem. In preparing the chemically treated fibre or

even ordinary fibre for the warp or weft, it is essential that the long fibres are twisted in two or three so that the required length for the weaving operation is obtained.

DYEING THE FIBRE

Since the fibre is a vegetable matter it can be dyed in the same manner as cotton yarn. Bleaching is not required to be done in the case of this fibre since the fermentation process makes it thoroughly clean and white. The leaves being non-tannin vegetable matter the fibre has to be mordanted before dyeing in the same manner as cotton yarn is treated. It is to be borne in mind that except some superior colours having the strength to penetrate through the tissues of the fibre, other ordinary colours cannot be fast on the fibre in as much as the fibre is not made up of small tissues like cotton yarn but is a single tissue. Therefore it is quite essential to select the best penetrating dye-stuff for this purpose.

COCOANUT FIBRE

A very strong fibre is obtained out of the covering rind of cocoanut. Rough fibre is obtained by simply peeling off the fibre out of dried rinds and this fibre is generally used for stuffing the cushions of chairs, sofas etc. A coarse rope is also made out of it which can be used for tying up bamboo on the roofing and other rough work. Apart from these, this coarse rope cannot be used for any other purpose.

FERMENTATION PROCESS

The rinds of cocoanuts while yet green are dealt with in the same manner as aloe leaves and are left to ferment for more than three months. Then they are taken out and beaten with a wooden hammer whereby the pulpy matter gets loosened and is separated and the fibre is left behind. This fibre will be of a reddish-grey

colour owing to the presence of tannin material in the rind and cannot be bleached ordinarily.

BLEACHING

Bleaching of cocoanut fibre can be effected by the process of Dhobies' Bleaching. Soak a quantity of fibre in a solution of Fuller's earth and chunam, the former being in proportion of two to one of the latter and have it wrung after half an hour's soaking. Then cover the fibre over a steam-bath and create steam by applying fire at the bottom of the pot containing water. Here it is essential to note that the smoke emanating from the fire should be conducted by a chimney so that it may not affect the fibre covering the pot. If the fibre is left to take steam for three hours, the colouring matter will be acted upon and when the fibre is rinsed in clean water, it will become white. This can be used for preparing high grade articles such as hats etc.

USES OF COCOANUT FIBRE

Cocoanut fibre is one of extraordinary strength and is capable of standing any strain and atmospheric changes. It will admirably withstand the action of moisture and even seawater. Hence it is best suited for all purposes in ships. Mattings are prepared out of best fibres and made to last a life time. Mattresses prepared by stuffing soft fibres are very useful and they are very conducive to health. Coir beltings are now being made and it is claimed that they stand much better than leather ones. Besides these high grade uses it is found as ropes for drawing water, for tying up cattle and hundreds of other instances in which it is found indispensable.

BUSINESS PROSPECTS

By taking up the above two fibre industries as a business proposition, it will be seen that

much profit can be derived by small capitalists. One or two thousand rupees will be quite ample for handling both the items. In handling aloes it is essential that some acres of land are to be cultivated with the plants. Taking ten acres to start with, about 2,500 seedlings can be planted in a plot. If tolerably big-sized seedlings are picked out to plant, the leaves can be cut after two years, provided that the soil is good. It is to be noted that land suitable for cultivation of other crops should not be wasted for this purpose. Any waste land can be utilized for this purpose and it is best that embankments are made for planting the seedlings by cutting up furrows on either side. These embankments should be 8 to 10 feet apart and the seedlings should be planted about 3 to 4 feet apart on these embankments. Though the yield of fibre will be scanty during the first two years, there will be good yield during the following years. There should be water facility in the neighbourhood for preparing the fibre and it is better that fermentation and cleaning is done at a distance from villages and towns as the case may be, since the smell emanating therefrom is highly noxious.

HEMP (CROTALARIA JUNCIA)

Next in use but first in importance comes the hemp out of which gunny bags and thatoos for packing purposes are made. This is a plant grown almost all over India chiefly for its fibre. There is a variety of this grown in dry lands on a small scale. This will answer the needs of the ryot for his yearly requirements but not grown on a commercial scale. The hemp out of which gunnies are made is grown extensively by the Jute traders and every year, lacs of rupees produce is converted into money. This is a commodity

universal requirement. It is not my desire to dwell on this subject in detail since it has been already an established mill industry.

PLANTAIN FIBRE

The manufacture of plantain fibre can be worked out extensively. It has got all the qualities of a good fibre in appearance, length and softness but the greatest drawback in it is that when once it is put in water and dried, it loses all flexibility and breaks up when it is folded and unfolded. All attempts to make it maintain its flexibility have failed and so those who undertook its manufacture have given it up as being hopeless. The popular belief that the artificial silk which has found its way to our midst of late, is the refined plantain fibre, has no foundation. It is not my desire to deal with this fibre, since the exploitation is likely to meet with a disappointment. Fabrics that are not likely to be put in water frequently can be made out of this fibre.

BOWSTRING HEMP

This is a variety belonging to the family of aloes but is called hemp by mistake. However that might be, this plant also yields a fibre similar to the hemp but of a clean white colour and stronger than any other fibre. This plant is seen grown in orchards and flower pots as a decorative and it is seen growing wild in jungles also. The spiky leaves of this plant are similar to aloes but more pulpy. Fibre can be prepared out of this by the fermentation process and its strength is admirable and hence it is called Bowstring Hemp. When fibre is extracted without fermenting, such fibre shall not have the natural strength that could be obtained by fermenting. The cultivation of this plant is similar to that of aloes but the dis-

tance for planting the seedlings may be closer and the embankment need not be so high as those required for the aloes.

ARECANUT (BETEL NUT).

This is a plant grown extensively in gardens for the sake of its nuts which are being used as *supari* in every Hindu and Mussalman household. The use of its fibre out of the rind covering the nuts is little known. A fibre as soft as the finest wool can be had out of it by fermentation process. This rind, after removing the nuts, is being wasted away or used as fuel. When fibre is extracted out of it, it will be found to answer the purpose of stuffing for mattresses admirably even better than the finest cotton. In the process of fermentation it will be found that putting the quantity of rinds into a pit in a marshy place and covering it up with earth is more practicable and advantageous. The fermentation shall be complete in about three months when it has to be taken out, squeezed and rinsed in clean water. There will be left the fibre entangled with inside rough covering. This can be separated by beating and picking. This fibre can be used for making yarn and a coarse but soft fabric can be prepared out of it since the tissues are very fine and soft. This can be made commercially successful since thousands of tons of areca-nut are grown in the fertile tracts of our country. There is one impediment in the way of its manufacture throughout the year since it is a seasonal produce. However, during the season tons of the rinds can be collected for almost nothing and the fibre can be manufactured and stocked for being used throughout the year.

MUDAR (CALOTRAPHIS GIGANTEA)

This is a plant having wild growth. It is abundant in waste land by the side of nullahs

and along the margins of cultivated fields, where it attains a height of even seven feet. This plant affords two kinds of fibre, one consisting of the inner bark and the other of the fine hair which invest the seeds. The latter is commercially known as "Madar floss" and is sold in the London market. The floss finds its way to Europe and America where it is appreciated for fancy work. Further a white fibre is obtained from the fibre or inside of the bark. This fibre is whiter and even softer and more glossy than silk.

The fibre from out of the fruits is so soft that it could not even be felt and a pillow made out of it will give the experience of its softness. It is not popular in use since the floss is of a peculiar disagreeable odour and when continuously used as a pillow it will heat up the brain and will not be conducive to the well being of the head which is the most important organ in the human body.

MALABAR SAGO PALM (CARIJOTA URENS)

It is otherwise called Bastard Sago or Hill Toddy palm. It is a handsome species attaining in good conditions to nearly fifty feet. The immense spadix bearing a cluster of long drooping bundles of flowers or fruit is a marked feature of it. While the flowers are still in bud, these pendulous clusters are conspi-

cuous objects for several weeks and are greatly prized for decoration on the occasion of Indian weddings. A very strong but coarse fibre is afforded by the sheathing petiole of the leaf while the cord-like fibrovascular bundles at the base of the leaf sheath furnishes the material known as *Kittal* (malayalee) fibre which enters largely into the manufacture of ropes, brushes, brooms, baskets etc. The fibre is obtained by simply peeling off the sheath. No fermentation nor any other process need be resorted to in the case of this fibre.

This is a precious toddy yielding plant. But as the tree advances in age the flow of sap diminishes and a pithy or farinaceous substance is formed in the old trunk which by some special process yields a kind of sago which is used as a good product by the natives of the countries where this palm grows abundantly *viz.*, Malabar, Ceylon and other places.

RHEA (BOEHMERIA NIVEA)

This is naturally a fibre-producing plant and the popular Kithan fibre is produced out of it. The textiles made out of this fibre is supple, glossy and cool. From time immemorial this fibre is in use in our country but owing to the importation of so-called tussore the popularity of this textile has been lately affected.

STUDY OF ECONOMICS IN INDIA

By RAO SAHEB KESARI SINGH, B.A., LL.B.,

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ECONOMISTS in India should have again and again reflected on the question whether Indian Universities are training young men in Economics on right lines.

Here and there exceptions may be found otherwise there used to be a general feeling

amongst under-graduates in Universities that it was easy enough to pass the degree examination in economics and so most of them were inclined to take up economics as one of their subjects not because it was a useful thing but because they thought that success would be

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er in the degree examination and consequently in their introduction in the world. Higher up the feeling appeared to undergo a change. Most graduates took up economics as a post-graduate course with the real object of learning it and profiting thereby.

But the Universities have courses which turn out economists who are of value only so far as the degree is concerned. They count very little in the practical work. It is to be admitted that a great change has been introduced in the Universities during the last few years and that change no doubt is for the better but the question which yet stands out boldly is whether the economists, as turned out by the Indian Universities are practical men. Some might argue that an economist like a philosopher is meant only for theorising but it is permissible to differ from thoughts like these. The whole history of the advancement of civilisation will have to be written differently if such an idea were allowed to prevail. Observations are made, inferences are drawn, generalisations are framed but with what object? To understand the phenomenon and such understanding helps future progress. Have Economists in India done anything to help progress substantially? Perhaps not. Why? Because they have been taught the principles but not their applications.

Let us take an illustration and try to understand the situation by comparisons.

When an epidemic prevails in a particular locality a doctor is sent for and he issues instructions which are calculated to remove the trouble. Now what has happened is this. A man has been trained in the science of medicine. He has been told of certain causes bringing about certain results. When he finds

particular results in existence his knowledge helps him in tracing the links that exist between the result and the probable cause thereof. If he succeeds in laying his finger on the true causes that are at the bottom, his prescription would evidently be effective.

Now can it be claimed for an economist that he can likewise be useful. Perhaps not. Why? Because the training he has received has only been theoretical. He has simply read of certain economic laws and phenomena in books. As compared with the medical man the economist has not been asked to do practical work during the course of his studies. When books are read and lectures are delivered, knowledge is obtained but this does not necessarily make him a practical man. If economics are the study of the activities of a man in business it is not very difficult to understand that such a study can be useful only when it is followed by a practical course which would bring the future economist in touch with business and business men.

A tendency in this line is already becoming apparent. The Government is appointing economists as members of Committees and Commissions in which investigations about material advancement of the people are being made but so far very little is being done and unless Universities would turn out men who can be useful more than as mere teachers and professors in economics and petty officers in some departments, there is not much scope for improvement in the right direction. At present there is very little scope for economists to take up work in the practical world and the lack of their training in applying knowledge of economic principles appears to be at the

The Late Sir Ganga Ram

(PATRIOT AND PHILANTHROPIST.)

SIR GANGA RAM whose death in London at the ripe old age of 77 has caused such a profound regret all over India, was a remarkable man in many respects. Born of comparatively poor parents, he rose to be one of the richest men in the Punjab and indeed in all India, by dint of his courage, energy and resourcefulness. Above all he was remarkable for the way he utilised his enormous fortune for the benefit of the public. His name will for ever be remembered with the many beneficent institutions he has reared—The Hospital, the Hailey College, and his trust of thirty lakhs for educational and philanthropic purposes. Indeed as Sir Malcolm Hailey said of him he earned "like a hero and spent like a saint."

A GREAT ENGINEER

Many eloquent tributes have been paid to his memory and we recall the triumphs of his enterprise in Engineering and Agriculture and the many objects which called forth his philanthropy and public spirit, during a long and distinguished career of half a century. Ganga Ram was in charge of the arrangements for the reception of King Edward VII when, as Prince of Wales, he visited Lahore in 1873. He built the amphitheatre for the first Delhi Durbar of 1877 so well that he was marked out as an officer of exceptional ability. He was appointed Superintendent of Works for Lord Curzon's Durbar of 1903. A story is told of how he was able to impress upon the masterful Viceroy by his efficiency and resourcefulness, how in a single night to the delight and amazement of Lord Curzon, he built the bridge leading to the amphitheatre and put up a new system of water-pipe. With such rich

experience no wonder he was appointed Consulting Engineer to the Durbar of 1911.

AGRICULTURAL EXPERIMENTS

But Sir Ganga Ram's other activities are even more noteworthy. Since his retirement in 1903 he devoted himself largely to experiments in agriculture and industries. The success of the scheme whereby he converted a waste land of 23,000 acres into fields fit for cultivation for the benefit of Sir M. O'Dwyer's Government, and the triumph of his great scheme for the installation of Hydro-Electric Machinery in the Punjab are recalled with gratification. The latter was a truly magnificent undertaking which has brought no less than 80,000 acres under cultivation.

THE ROYAL COMMISSION

With such deep interest in agriculture no wonder that Sir Ganga Ram's heart was with the Royal Commission on Agriculture on which he had set large hopes for the upliftment of his country. When Sir Ganga Ram parted at Lahore, said Sir Malcolm Hailey at the great memorial meeting in Simla, "he told me frankly that he did not expect to live to return to India but that it did not affect his determination to carry to a finish the work on which he had embarked." It is melancholy to think that we shall not have his views in the forthcoming Report. But the Marquis of Linlithgow in expressing his profound sorrow at the sudden death of his colleague records "that his old and enterprising mind and wide experience and wisdom in council were assets of the greatest value and have already left their indelible mark upon the deliberation of the Commission."

Customs Facilities for Indian States

BY

RAO BAHADUR SARDAR M.V. KIBE, M.A.

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THE announcement recently made that the Council of the League of Nations has made proposals for the Customs facilities to be given to States, which have come into existence since the Great War, recalls to mind that a similar question exists in India. Before the Great War there was in Europe only one land-locked State of any importance, viz., Switzerland. Since the War several such States have come into existence, e.g., Czecho-slovakia, and some Soviet republics. Others, like Poland and Bulgaria, have a direct outlet through a corridor-like strip of territory. But as regards the former, facilities for their trade have to be afforded at the ports in foreign territories. The evidence given by Professor H. S. Jevons of the Allahabad University before the Fiscal Commission has fully dealt with them. The removal of the Viramgaon Customs line and the consequent growth of the ports in Kathiawar excepting those belonging to Baroda and Bhavanagar, which had a prior existence, but which too have prospered, have added to the perplexing complexities of the question.

In India the question has an added importance on account of the numerousness of the States affected and the interesting and long history of the case. In this country the income from the Sea Customs bears no proportion to the revenue from Land Customs, which nearly extends to a crore of rupees, while the former is expected to bring to the exchequer of the Government of India no less than 43 crores of rupees. As a matter of fact, it is a growing revenue; it having become three times what it was in 1916. A year or two ago, it

brought in a rupee per head of the entire population of India, excluding maritime and a few other Indian States and settlements of the foreign nations, and including the rest of them. Therefore nearly $\frac{1}{4}$ amount of this revenue was derived from the subjects of the Indian States, which are not under the administrative control of the British Government.

The incidence of the Sea Customs revenue *per capita* pointed out in the preceding paragraph is borne out by the experience of maritime States which have, during recent years, been allowed to levy their own dues at their ports. For example, Bhavanagar, which has a population of about three lacs derived from the Sea Customs and a lac from Land Customs in 1921. The recent activity of the Kathiawar ports and the increased revenue from Sea Customs derived there puts in greater relief the loss in revenue sustained by the inland States, for want of facilities to them than even a comparison with the revenue of British India.

Not only this, but the sense of injustice done to them by a denial of their rights and the double taxation inevitably laid on their subjects calls for the application of an immediate remedy by consultation and reciprocal concessions. If the whole question is tackled, the difficulties experienced with regard to the Kathiawar ports will also be removed.

In a paper on British Indian Sea Customs Duties and Indian States read before the Third Annual Conference of the Indian Economic Association held at Madras on 3rd January, 1920, I suggested no less than five methods by means of any

of which redress could be granted in this matter to a more or less extent. My first method was that the goods consigned to places in Indian States on bond should be allowed to go free. My second method was to allow the Indian States to establish Customs Stations at ports in British India, where the States may realise their taxes. The third method or rather a variant of the two previous ones was that the British Indian authorities may act as agents for the States in this matter. The fourth method gives a proportionate share of the Customs revenue to the States. How to fix this proportion was a matter of detail. The fifth method was for the British Indian Customs authorities to grant rebates, as in the case of re-exports. I preferred any of the first three of these methods on the analogy of the inland European States. Professor Jevons, in a paper on the same subject read at the next Session of the Conference of the Economic Association held at Allahabad on the 29th December 1920, accepted the fourth of the methods suggested by me and proceeded to advise the basis of the apportionment of the Customs revenue between the Government of India and Indian States. He first discussed the population basis. He deprecated it on the ground that "the backward States would receive revenue not earned by their commerce or by the consumption of foreign goods by their people and the advanced States would have less than their dues." The memorandum presented to the Fiscal Commission on behalf of 32 Indian States, however, preferred the population basis to any others. For income derived from Customs at all ports in India (whether British or Indian States) should be pooled together and distributed among both the

units in some ratio, say $\frac{3}{4}$ to $\frac{1}{4}$ and the latter divided among the Indian States by some method that might appeal to the majority of them. States having ports will keep income from local taxation etc. and will thus derive the fullest advantage from their geographical position.

Professor Jevons, in the paper referred to in the preceding paragraph, raised the question of the Indian States contributing "their quota in the expenditure of the Indian Government from which they benefit." The question, however, does not arise in this connection, since the Customs duties of the Indian Government operate as transit duties, which, in the case of Indian States worked to abolish and thus affects the fiscal rights of the States. Moreover, it infringes their sovereign rights. The abolition of the currencies of the Indian States was mainly due to the restrictions placed on the import and export of precious metals. The heavy duty on machinery comes in the way of the development of the Indian States. Nor have the Government ever taken this view. As recently as the last Session of the present Parliament, when Mr. Saklatwala, the Indian Member of Parliament, raised in Parliament the question of refunding to Indian States the money raised by the additional tax on the subjects of the States, the only answer that the Under-Secretary of State for India gave was that "the Sea Customs Act did not allow the payment of refunds."

The obvious reply to this statement is that if it be so, the Act must be amended, but as will be shown later on, not only the earliest Act of 1863 made such a provision, but even the preamble of the current Act is conscious of the necessity of

restoring the provisions of the Act referred to above, and has been acted upon in the latest case.

Latterly the Indian States have not been idle, when the Fiscal Commission was touring round the country the Princes' Chamber appointed a Committee to consider the way in which to bring the question before the Commission in their behalf. Sir Manubhai N. Mehta, K.T., C.S.I., subsequently appeared before it and submitted to them a statement on behalf of 32 Indian States, but he was prevented from offering oral evidence on the main subject, although his views on other points touching the inquiry conducted by the Commission were discussed. This is inexplicable when not only my paper read before the Economic Conference at Madras was admitted, but Professor Jevons was questioned on the subject and his views were elicited. The Director of Industries of Mysore also prominently referred to this question in his evidence before the Commission. Subsequently the Commission seems to have come to the conclusion: "As it is a matter primarily concerning the relations of the States and the Government of India, it is thought that it is not necessary to go beyond the official representation made by the States." As a matter of fact, as the preamble of "Act VIII of 1894, an Act to amend the law relating to Customs duties and for their purposes" shows that, *inter alia*, it was enacted "to provide for the levy of duties on goods crossing the frontier of.....and of the territories of certain Native Chiefs." And as the Act is within the purview of the Fiscal Commission, it was nothing short of shirking their duty to avoid deciding the question put forth

on behalf of the Indian States in the manner described above.

Subsequent to the publication of the views of the Government of India on the report of the Commission some States seem to have put forth their claim separately and through the Princes' Chamber. It is announced that the Mysore Government has struck a new and restricted line. According to a newspaper report, the Dewan of Mysore informed the Mysore Representative Assembly: "In March this year (1923) we made two representations to the Government of India, one, and the other on the subject of the Customs Duty levied by the Government of India on the stores, materials, and machinery imported into the State for the use of the various departments of the administration." The Anglo-Afghan trade convention, which was signed on the 5th June 1923, shows the willingness of the Government of India to concede as much to Afghanistan. The convention is in connection with articles 6 and 7 of the Anglo-Afghan Treaty, signed on the 22nd November 1921. These articles allowed certain kinds of goods to be imported or exported free of Indian Customs duty into or out of Afghanistan. It is pertinent to note here: "The concessions will apply to goods duly certified as belonging to the Afghan Government and required for the public services of Afghanistan and not for the purposes of any State monopoly or trade." It is also to be noticed that as in the case of Kashmere, breaking bulk of the goods in transit, is also allowed.

In the case of the French Settlement of Chandarnagore, the British Government has entered into a special convention. A member

of the Fiscal Commission put the following question to the Collector of Customs :—

*Question :—*Will you please tell me if goods entering Chandarnagore have to pay duty in British India ?

*Answer :—*I believe there has been a convention between the French and British Governments by which the French Government has waived any right to separate customs administration in Chandarnagore. The only articles which are admitted free of British Customs duty are articles intended for the personal consumption of the French officials for which we have a special system of granting rebates. There is a Customs Union between this French Province and British India."

This answer shows that the provision as regards the French officials is akin to the exemption granted to Indian Princes of a certain status, but the answer is not clear since it does not describe the nature of the convention between the French and British Government.

The situation in India is thus the reverse of uniform. (1) The Indian maritime States and the inland State of Kashmere have been declared to be outside the jurisdiction of the Indian Sea Customs Act except in so far that the former are bound to apply it themselves. (2) Goods required for the use of the Government of Afghanistan are free from the Sea Customs duty and certain other kinds are free from the Land Customs duty. (3) Both Kashmere and Afghanistan are allowed to break bulk of goods in bond. (4) In the case of the French possession of Chandarnagore and presumably in case of others, there is a Customs Union between the two Governments

and in the case of the first named goods for the personal consumption of officials are allowed free. (5) The import of goods for Indian Princes of certain States are allowed free.

Section 12 of Act VI of 1863, the first law relating to Sea Customs, allowed the exemption of Indian States from its operations. Few seem to have benefited from it and the first recognition of their rights has dwindled into only a statement in the preamble of the Act VIII of 1894 "That it is enacted to provide for the levy of the duties on goods crossing the frontier of certain Foreign European Settlements in India and of the territories of certain Native Chiefs."

At present ports of such Indian States as have agreed to levy the British Indian Customs Tariff, are allowed the privilege of free transshipment. Goods intended for such ports in vessels touching at British Indian ports are allowed to be transhipped to vessels touching at the afore-said ports without paying any duty or port charges. The foreign enclosures, *vis.*, the possessions of the French and Portuguese also enjoyed such exemptions; ever since 1924, they seem to have been withdrawn. If, as suggested in paragraph 5 above, the ports of Indian maritime States are not nationalised, then there is no reason why the concession of free transshipment should continue to them. They can arrange, as some have done, to import or export goods to foreign countries in steamers directly touching at their ports. Even if all the maritime States agree to levy duties according to the British Indian Tariff, in the making of which, however, they have no voice, some restrictions on the land frontier would have to be kept, otherwise, like British India, they too would be gaining at the cost of other

Native States as well as British India. Travancore has been levying these duties according to the British Indian Tariffs and there are no Customs ports on its land frontiers except for certain Land Customs duties, but it has no port which is so attractive as some of the Kathiawar ports.

As a matter of fact a satisfactory solution of the problem under discussion cannot be attained unless the claims of the inland States are also taken into consideration. Owing to the difference between their geographical position and that of the maritime States, a different treatment has to be accorded to them severally. If, however, the population basis is taken for the purpose of distributing the income, then a distinction would have to be made between the more advanced States like Gwalior, Indore, Baroda, Bhavanagar etc, and Udeypur, Serohi, Jaisalmer, Jaipur etc. But if it is not acceptable then in the event of the nationalisation of the ports the maritime States should be given a share according to the capacity of their ports and others should be given the facility of importing or exporting goods in bond directly into or from the ports. This may not mean much to them but it will at least recognise their rights. And such an arrangement being already in force in respect of certain States, its extension, though meaning more elaboration of business, would not be a novelty. If, however, the ports of Indian maritime States cannot be nationalised then the inland States should be given the right of direct import and export and Customs line on the land frontiers of the former should be levied. If they agree to allow the inland States at their ports the same privilege as is suggested to be allowed at the British Indian

ports, there should be no objection to it. That the British Indian Exchequer can any longer retain all the income from the Customs duties is impossible.

The treaties made with the Kathiawar States in 1917 and the removal of the customs line at Viramgaon without taking all the aspects of the question into consideration complicated an already complex situation. The step taken in June 1927, as a sequence to the abortive conference at Mount Abu has made matters worse. The older treaties with two of the Kathiawar States to treat their ports as British Indian ports still subsist and will be an additional cause for heart-burning to other States who had been placed on a plane of equality.

The States should understand that Britain is the mistress of the sea. Not only this, but they not being States with any rights on the sea, beyond a three mile coastal limit, it is open for Britain to blockade their ports, without the breach of any treaty. In order that the States that have developed their ports may not suffer now, the only course for them to take would be to enter into a Customs Union of all the States including the two favourably situated, *viz.*, Baroda and Bhavanagar, in the peninsula of Kathiawar and share the revenues among themselves. If they can show so much generosity and fellow feeling the volume of trade would be sufficient to attract trade. Moreover the natural advantages possessed by some of the ports which have now been artificially strengthened, will attract the overseas trade to them not only intended for the Kathiawar Peninsula, which would be considerable, but also merchandise intended for British India. For sometime even if it is allowed to go free, maritime

states will benefit as regards their port dues, labour charges etc., but even if duties are levied on them, when trade has been established through these routes, this route will be preferred to the expensive British Indian ports. The British Indian Government cannot object to these duties, holding them to be transit duties, because the inland Indian States stand in the same position—at any rate no objection can be raised by the Government of India so long as it would not concede the demands of the former.

It was reported in the papers that some Indian Princes talked of carrying the question of the imposition of the Viramgaon customs line before the League of Nations.

The question whether the Government of India was within its rights in denouncing the treaties of 1917 has yet many stages to pass before it is decided. It could perhaps ultimately be referred to an independent tribunal, but why should not all the States, maritime and inland, combine to place the general question of the Sea Customs before the League of Nations? When the presence of an Indian Prince among the delegates of India to the League, is held to bind the Indian States in such matters as the regulation of narcotic drugs, or the abolition of slavery, why will not a palpable grievance of theirs receive consideration at its hands?

The Union of East Africa

By MR. U. K. OZA, B.A.

LORD DELAMERE and his associates in Kenya and neighbouring territories have been trying for sometime past to usher in a federation of East African territories held by Britain. Till now much success had not attended their endeavours. Even as late as May of this year Mr. Amery said that though federation was the ultimate destiny of these territories, it could not be realised at once. But Reuter telegraphed on the 12th July that English newspapers stated that the Government had decided to appoint a Commission to visit East Africa for the purpose of considering the question of federation firstly between Kenya, Uganda, Tanganyika and Zanzibar and possibly subsequently North Rhodesia and Nyasaland. The message also added that the discussions and arrangements would relate mainly to financial matters and that

consequently it was understood the Government hoped to secure Sir Hilton Young as Chairman of the Commission.

This message has a grave import. The Indian community of East Africa cannot in my opinion do better than begin preparations to study the question of an East African Federation from an Indian point of view and make up their minds about what to say before the Commission. It may be stated here that the non-official European community in all territories are agreed that there should be a federation and it is known that great pressure is being exerted in England on the Colonial Office to make a rapid move in this direction. There is therefore every possibility of the newspaper reports being correct and it may be confidently expected that a Commission will be appointed before the current year is out.

Kenya, Uganda, Tanganyika and Zanzibar are contiguous territories. The boundaries of the first three meet round the Lake Victoria Nyanza while Zanzibar is separated only by a narrow strip of the sea. Kenya is a colony, Uganda is a Baganda protectorate with a King called the Kabaka at Kampala. The coastal area round Mombassa is called the Kenya Protectorate, its sovereignty resting in the Sultan of Zanzibar. Tanganyika is a mandated territory. Zanzibar is an Arab Protectorate with the Sultan still ruling in his own name with the assistance of a British Resident.

That the territories mentioned form a solid block of land with a homogeneous population, dialects and geographical features cannot be denied. There is already a Customs Union made up of Kenya and Uganda on the one side and Tanganyika on the other. The measure came into force on the 11th July 1927. So far as Tanganyika is concerned, the mandate distinctly provides for its inclusion in such a Customs Union. Its inclusion in a federation of British territories has not been provided for; so far as one may see it, it has been guarded against by express provision for its being included in a Customs Union. Another measure was also adopted in Kenya, Uganda, Zanzibar and Tanganyika about last March in the direction of federation. In order to facilitate transfer of European Officers from one territory to another, common pension and leave rules were enacted in all the four, thus fusing in practice four civil services into a single consolidated whole.

Reuter's message states that the discussions and arrangements would relate mainly to financial matters. This would seem to imply

that if satisfactory financial arrangements could be arrived at, the British Government would not wait one instant to consider either the position of natives, native sovereigns or other nationalities settled in these territories. I have already mentioned the mandate in Tanganyika and the presence of the Kabaka in Kampala and of the Sultan in Zanzibar. There are according to the latest census returns 22,822 Indians in Kenya, 3,500 in Uganda, 12,841 in Zanzibar and about 13,000 in Tanganyika. It does not seem that any consideration is being given to the views of the large population possessing vital interests in all these territories. Besides these there are the native populations whose interests have already begun to come into sharp conflict with those of Europeans. The message does bear a sinister import in as much as it implies that the authorities in England have made up their mind regarding the political aspect of a Federation of East Africa.

The sinisterness of the import of the news is aggravated by the fact that the federation idea has had its birth in Kenya and has been studiously propagated by Kenya settlers. It is known everywhere that the finances of Kenya are in a hopeless muddle. Last year Major Grogan exposed in a brilliant speech the state of Kenya's financial bankruptcy. Kenya has no money, as a powerful British Colony, Kenya wants money and as the only considerable body of British settlers established in the heart of Africa, Kenya wants to rule and wield to her advantage all African territories and their resources. Uganda, Tanganyika and Zanzibar are to be used as handmaidens of Kenya. This is why there is a clamour for a federation and this is why financial matters will

only be referred to a Royal Commission in the first instance.

And it must be evident now where the federation idea is a menace to the Indian position in East Africa. If Kenya becomes supreme and if Nairobi becomes the federal capital, whatever safeguards may be adopted not to influence the policy of individual states, Kenya's hostility to Indians will surely affect others and the Indian population everywhere will begin to suffer under fresh disabilities. It can easily be stated to-day that the Indians are fairly comfortable in Uganda, Zanzibar and Tanganyika. In the first mentioned the reason is to be found in its climatic unsuitability for European settlement. The protectorate of Zanzibar has always been administered on liberal principles, the question of European settlement on the island has never arisen and the clove trade of the metropolis and neighbouring isles has from the very start been in the hands of Indians. The position of the Indians in Tanganyika has so far been secure on account of its being under a mandate and the great

and sympathetic personality of Sir Donald Cameron. But Kenya hangs like a nightmare on Tanganyika, and influences it far too much to feel safe. The three highland areas of the territory have already been thrown open for non-native settlement, which have upto now been only white settlements. Added to this the Indian Community in Tanganyika is not an organized, educated, solid community and has no one to lead it. If federation comes, what has happened in Kenya, may once again happen in Tanganyika.

It is therefore necessary to build a dam before the deluge rushes in. Indian leaders should study the question of an East African Federation—A union of East Africa that is going to be—from all sides and should ask the Colonial Office to lay down a common federal policy with respect to Indians. With regard to the financial aspect it should be remembered that the Indians bear the heaviest burden in Tanganyika and Zanzibar, being extensive homeowners and tradesmen, and no less heavy a burden than Europeans in Kenya and Uganda.

TYPES OF COMEDY

By

PROF. V. K. AIYAPPAN PILLAI, B.A., (Oxon)

MY attempt in this short paper is to give a brief orientation only of a big subject. Our knowledge of comedy as one of the two great divisions of dramatic literature comes to us from the West—in fact from our knowledge of the great plays of Shakespeare. Although the dramatic sense, inherent in every human being, has expressed itself in various forms in India, it is to be doubted whether great dramatic literature did flourish as a national product in India even in the palmiest days of Sanskrit literature. In fact, with a few exceptions, the absence of great drama, of dramatic literature in any real sense, is, to my thinking, one of the great deficiencies of our indigenous culture. The comedies of Shakespeare, a magnificent bequest to humanity for ever, in which we revel and delight familiarise us with the name as well as the type. But it is interesting to know that Shakespeare's work in comedy stands almost by itself—the greatest masters of comedy in Europe have worked rather on different lines. Although Shakespeare in his essential genius has out-topped them all, it is necessary and interesting to know them on several accounts. The study is always interesting to the student of comparative literature. It sets Shakespeare in the proper atmosphere; our knowledge of his comedies is thereby made more intelligent and satisfying. It might almost be said that it is impossible to estimate Shakespeare aright without a knowledge of the others.

Even in Europe, the home of drama, it is not every mansion of the great house, or every age in its history, that has given birth to great and enduring dramatic art. Drama has arisen—no one knows exactly why—in some climes, not in others. Since the old Attic comedy which flourished between the years from circa 446-392 B.C., there

is hardly a great second to it till the great Elizabethan age. Since the rapid rise to maturity and equally rapid decline of the latter age dramatic revival has been but fitful. Only in recent times has the genius of a Scandinavian artist, Ibsen, brought about anything like a real revival of dramatic art again in Europe. Hence it is clear that what is vouchsafed us in this type is all the more worth our reverent study.

Shakespeare's fellows, in the larger sense of the term, in comedy, are Aristophanes and Moliere. Aristophanes is to us the great representative of the old Attic comedy. Moliere and others of the moderns were born into a rich inheritance—the legacy of the Greeks was theirs. In comedy this came especially through Aristophanes. Comedy, like her more serious sister, had the same origin in Greece—"the latter originating with the authors of the Dithyramb, the former with those of the Phallic Songs, which still survive as institutions in many of our cities. (*Aristotle, The Art of Poetry*). In fact, both tragedy and comedy were developments of the two complementary aspects of the worship of Dionysus—comedy "growing up in Athens out of the mummeries of the masked revellers who kept the feasts of Dionysus by singing Phallic songs and flinging coarse jests at the folk." Comic drama grew gradually, assumed form and shape, much later than tragedy, after the Persian War.

To understand Aristophanes, the supreme representative for us of the old Attic comedy, we must clear our mind of most of the notions of comedy, not to speak of comic acting, which we have gathered from Shakespeare and the moderns. Athenian comedy flourished in those glorious days of the great city-state which not long preceded her political decline, Athens was then the

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mother of all Hellas, the eye of all Greece, when the whole people, imbued with a high sense of their political and national greatness, sat together and deliberated in the Ecclesia under conditions of ideal democracy.

Before entering into a brief consideration of Aristophanes and his plays it is necessary to know how the plays were presented. The whole Athenian public apparently assembled to witness the performance. As in India every act of the life of these Ancients was touched with religion and there was nothing more intimate in its association with religion than drama arising as it did from the worship of Dionysus. We know that there was nothing more solemn and awe-inspiring among them than Tragedy, when the audience is treated to the spectacle of "poor humanity's unequal soul struggling with ruthless destiny". Comedy stood at the very opposite poles to this. Here laughter and burlesque, ridicule and coarse jest, reigned supreme—the most inconceivable license was indeed the very life of this old comedy—the more licentious, the more coarse it was, the more thoroughly delighted was apparently the audience. In modern times we are accustomed to political journals, literary reviews and other organs which turn the light of criticism, severe or gentle, humorous or otherwise, on every function of society. But these are of quite modern growth—the Ancients knew them not. The old comedy, however, served these functions with a gusto, an extravagance almost revolting to our modern sentiments. The actors appeared with the indices of their minds covered in grotesque masks. As in Tragedy subtlety of characterisation was never the aim? great acting in the modern sense, representation of great internal struggles, inward crises, was out of the question on such a stage and under such conditions. In its characteristics of Satire, buffoonery, burlesque and coarse jest, in its ruthless personalities, the Aristophanic comedy is like nothing that we know of in

modern drama. It was indeed an appeal to the audience to all their sympathies, social and political, their passions and prejudices.

Satire then was the pith of this old comedy. Satire which thus before it became in the hands of the Romans a distinct and great literary *genre*, existed in all its essence among the Greeks. Nothing was too solemn, serious or sacred for this infinite jester—no reputation was safe—the sanctity of private life was not respected. Even religion, the Gods of Olympus looking down upon poor humanity and its troubles in sheer unconcern, even Bacchus himself was not spared. Indeed the immortals of Olympus were dragged down from the heights only to yield matter for this irrepressible laughter, the like of which so entirely unalloyed is seen hardly anywhere else. Referring just to one aspect of his work Aristophanes himself says:—

To revile the vile, has ever been accounted just and right.

The business of the comic bard, his proper office his delight, (FRERE'S TRANSLATION)

The essential genius of Aristophanes seems to lie in this—that he raised the lighter side of the Dionysiac worship into a form of great and enduring art, infused into it the interest of story, of character and above all of wonderfully good poetry. This last aspect is striking because poetic comedy is rather a rare species. Of course their poetry and passion, their imagination and the ever present sense of a world touched into beauty by the magic hand of a master, make up the comedies of Shakespeare. But outside this King of poets it is rather with prose, with every day life that we associate comedy. That is so in Moliere—not quite that in Aristophanes. It is indeed curious that a genius like that of this Attic Dramatist who revels in satire, burlesque and things of the kind so entirely alien to the spirit of poetry should yet happen to be one of the greatest and most beautiful of poets. That is, as I said, part of his greatness. The well known invitation to the Night-

ingale in the *Birds* may be cited as a specimen of great lyric harmony.

! Awake! Awake!
Sleep no more my gentle mate!
With your tiny tawny bill,
Wake the tuneful echo shrill,
On vale or hill;
Or in her airy rocky seat
Let her listen and repeat
The tender ditty that you tell,
The sad lament, the dire event
To luckless Itys that befell.
Thence the strain shall rise again
And soar amain
Up to the lofty palace gate
Where mighty Apollo sits in state
In Jove's abode with his ivory lyre,
Hymning aloud to the Heavenly choir
While all the Gods shall join with thee
In a celestial simphony.'

All his plays have, naturally enough, reference to Athenian life. In the famous *Knights* which centres round the demagogue Cleon who earned the dramatist's undying hatred and is therefore pilloried for ever, there is personal satire with a concentrated venom. It is not easy to find a performance more brilliant, more astonishing in its boldness, in the sheer mastery with which ludicrous events are heaped together to produce the desired end. The play mirrors most of the characteristics of the Aristophanic art. The story is the complete out-manceuvring of Cleon who has the Athenian State personified in Demus in his keeping, at the hands of an ignorant sausage-seller who is taken into his favour by the senile, old Demus while Cleon is completely worsted. The speech of the chorus of *Knights* encouraging the sausage-seller set up as the Saviour of the state by the underlings of Cleon, Nicias and Demosthenes, is characteristic.

Chorus:—

Close around him, and confound him, the
confounder of us all.
Pelt him, pummel him and mawl him, rum-
mage, ransack, overhaul him bear him
down and bring him under
Bellow like a burst of thunder robber-
harry sink of plunder:
Rogue and villain, rogue and cheat, rogue
and villain, I repeat.

Aristophanes is apparently a conservative Athenian—he has no patience with the new school of Philosophers, with their master Socrates, and his most famous play, *The Clouds*, which Plato is said to have commended to Dionysus, the tyrant, as giving the very best image of Athens, holds up Socrates and the Philosophers to eternal ridicule. Euripides, the youngest of the three tragic masters, with his modern and romantic note offends him too. He is charged with having vulgarised tragedy and there is hardly a play of Aristophanes without a taunting reference to the "Sad Electra's Poet". The most amusing play of *The Frogs* who form into a chorus and yell out "Breke, kesh, coash, coash" (Frere) more to diacomfit Bacchus than anything else, seems to be written just to mock Euripides and nothing else. Bacchus and his servant Zanthias, a pair of amusing contrast, the former accoutred in Hercules-like armour go down into the nether regions to bring back Euripides to Athens since whose exit Athenian Drama and perhaps therefore, the worship of Bacchus himself has fallen on evil days. They came to Lethe and met old Charon who cries:—

Who wants the ferry man? Anybody waiting?
To remove from the sorrows of life! A pas-
sage anybody?
To Lethe's wharf, to Cerberus reach?
To Tartarus to Taenarus, to perdition?

In the abode of the dead not Euripides only but Aeschylus also is there and the play then takes the form of a kind of bitter wit combat, a discussion on the relative merits of the two artists in which Euripides is beaten by his elder rival who is then preferred by Bacchus. Aeschylus' stern indignation is awakened time and again in the course of the debate.

Thou bastard of the Earth,
With thy patched robes and rags of sentiment
Raked from the streets and stitched and tack'd
together.

Again:—

A wretch that has corrupted everything
Our music with melodies from Crete;
Our morals with incestuous tragedies.

Aristophanes declares through Euripides himself the aim of poetry to be

The improvement of morals, the progress of
mind

When a poet by his skill and invention,
Can render his audience virtuous and wise.

The conservative temper of the dramatist is again borne out by the play of the *Acharnians*, a magnificent burlesque remarkable for its laughable extravagance, producing in its chief character Dicaeopolis—a type of character which the old comedy loved. Aristophanes condemns the Peloponnesian War and Dicaeopolis who, if he couldn't have a general peace, would buy separate peace with Sparta for himself, his wife, and children and his servants—is his mouthpiece.

Some of the most laughable situations he creates are in his play of the *Birds*, a wonderfully brilliant phantasy holding up, it is said, to ridicule the Athenian habit of building castles in the air.

Thus the Aristophanic comedy was the free and unrestrained expression of a great and gay age—nothing which the Greeks have left could perhaps

give us a better idea of the spirit which inspired the Athenians in the palmiest days of their democracy.

The woeful fall of Athens came—the gay and the Satiric spirit was banished—the introduction of philosophy and the serious ascetic view of life inculcated by the stoics was fatal to drama. The comic spirit, as it has been well said, that debauch of reason and imagination, founded on the intimate union of the soul with the physical processes of nature, could not survive the conception of the body which despised it as being the prison-house of the soul. Nevertheless, during the aftermath of the great age, comedy developed through the so called 'middle' stage to the 'new' with Menander at its head. Through him and his imitators Plautus and Terence the ancient comedy comes down to modern times.

A distinguished member of the French Academy speaking in London on the occasion of the celebration of the Moliere tercentenary referred to him as their great national possession. "You have your Shakespeare" he said, "we have Moliere". "Moliere indeed is to the French what Shakespeare is to the English and English speaking world. In comedy of a type—he never attempted serious tragedy and he had no genius for it—he is incomparably the greatest spirit. An actor dramatist like Shakespeare but unlike him from the very start at the head of his own company, Moliere had to struggle into success and reputation for himself and his company. It was the age of Louis XIV when despotism, it was wittily said, was tempered by epigrams. Unique was the splendour of the court—an atmosphere of gaiety,—fashion and luxury was everywhere. The magnificence of the modern Versailles and the Trianons starts from his reign. The young King, fond of amusement, gathered around him all the rising stars in the literary world. Moliere at the head of his company won his sovereign's notice and ultimately his strong and lasting patronage and friendship.

The essence of comedy, according to Meredith to thoughtful laughter' and Moliere is the master of the laugh—*cest une 'strange entreprise que celle de faire rire les honnêtes gens*. It is an odd business to make honest folk laugh, says Moliere. The spirit of the Moliere comedy is like that of Aristophanes, critical and Satiric with the great difference which the passing of time, the revolution in sentiment, ethical notions and religion have brought about. Moliere is the censor of the manners and morals of his age—he is a critic who mercilessly breaks the ugly or unpleasant social manifestations on the anvil of his good sense. His wit is perhaps more akin to that of Aristophanes although he is devoid of those pure strains of lyric-imagination, fancy and the sense of beauty and romance of life, which unite Aristophanes and Shakespeare.

Moliere is the master of the laugh and his inexhaustible fertility in devising situations where the spirit of ridicule and laughter has free play is really astonishing. All his plays I think except the three acknowledged masterpieces, *Le Tartuffe*, *Le misanthrope*, and *Le Festin du Pierre*, are based on farcical material elevated into the region of high comedy by the sheer force of his art. What is comedy? What is the distinction between comedy, on the one hand, and farce on the other? Deducing our notion from Moliere we would say that comedy seems to hang on some idea, some general purpose, while farce is just a series of incidents put together to evoke laughter and nothing more. In all these plays the victims are men and women who err from the standard of good sense set up by Society—by our sense of the becoming—Moliere without letting a muscle of his tremble, corrects them through laughter—through ridicule—never—permitting the slightest tinge of feeling or emotion to creep into the atmosphere in which he makes his creations move. Accustomed as we are with English and Shakespearean comedy where the bounds of wit and

emotion are divided, if at all, by thin partition allowing the one to overflow into the other, it is difficult to appreciate this fundamental aspect of Moliere's comic genius. The Philosopher Bergson in his extraordinary acute analysis of laughter makes the Moliere comedy his basis and, justly enough, to him comedy implies the very absence of feeling. The truth of Walpole's famous dictum 'life is a comedy to the man who thinks, a tragedy to the man who feels' is borne in upon us when we study the plays of Moliere.

The first great play of Moliere which made him famous was a masterpiece in its own way—while it takes us to the heart of his genius it discloses to us the gulf between the art of Shakespeare and Moliere. Moliere's comedy in its theme has but a local and temporary interest—the false pretensions to refinement and culture of an absurd kind represented in his day by a small coterie in the *Hotel de Rambouillet* give him his theme. Shakespeare turned to the grander side of life, plumbed the depths of passion, laid bare the heart of men and women while Moliere held up to ridicule the fashions, the follies and the manners of his age. But the art with which he does it, the genius he expends upon it, which makes it an enduring work, are worth our reverence.

Most of these plays *Le medecin malgre Lni*, *le Bourgeois Gentilhomme* *L'Avare*, and others illustrate the same art and the same genius and the same characteristics. *Tartuffe* and *Le misanthrope* are among his masterpieces, but both of them as comedies hardly work at all—they are great and powerful plays—where Moliere leaving aside the attempt to mirror manners merely probes like Shakespeare into the heart of men and women. The result as comedy, it seems to me, is at best not satisfying. We miss the serene happiness, the gay and joyous humanity of the Shakespearean world. But *Tartuffe* himself is an impressive creation though hardly imbued with that sense of life which is always to be felt in Shakespeare's

characters, Iago for instance. Dorine, as Meredith points out, is the very apotheosis of good sense, of the comic spirit. The central tragedy of Moliere's own life, his unfortunate marriage with the young actress and their eventual separation only to meet every night as hero and heroine on the stage enters into the play of *Alceste*. Because of its very seriousness it has just something of the mystery of a Shakesperian drama. Incidentally in the play he creates the great figure of Celimene who while reminding us of the heroine of *'Much Ado'* tells us also how great is the difference between them.

In Meredith's classic essay there is one critical sentence in which he laments that Shakespeare never thought of painting the manners of his age. "Had Shakespeare lived" he writes, "in a later and less emotional, less historical period of our history, he might have turned to painting of manners as well as of humanity!" Perhaps. But as Browning said in another connection, if anything like a transcription of society obsessed his genius, he would not have been the Shakespeare we know. This then is the defect of Moliere that in aiming too much at the real and the actual, he missed the larger essential. That keen sense of and delight in beauty, which is of the very essence of poetry is absent from Moliere but in the dramatic presentment of characters and incidents of actual life, in such a manner as at once to hold the mirror up to nature and to convey lessons of morality and conduct he is great and supremely great. In Moliere as in Ben Jonson there is the obsession of the type. *Avare* is the type of the miser, *Tartuffe* that of the imposter while great imaginative creations like *Don Quixote* or *Falstaff*, *Beatrice* or *Rosalind*, are great individuals.

It is now easy to gauge the difference between Aristophanes and Moliere on the one hand and

Shakespeare on the other, the supreme master of romantic comedy—with no second to him. It is not necessary to enter into this familiar theme as the essential points of difference have already been suggested. The central principle of his comedy is the harmonious play of humour round an essentially serious theme, the creation of a world fleeting, evanescent but beautiful like the unique one of *'As you like it'* the peopling of it with characters living to the very core, centering his interest round the most human of passions, love, soaking his characters in poetry and giving to his atmosphere a vague sense of beauty and charm—that is his genius and what in which he is so unique. But Shakespeare's triumphs are the triumphs of a marvellous genius—the great stream of comedy flows in the other line—receiving, this latter an admirable exposition in Meredith's classic essay.

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INDIAN MATERIA MEDICA

BY MR. G. A. VAIDYARAMAN, B. A.

THERE is perhaps no plant or drug in India to which some one or other in this country does not attribute a medicinal virtue. The *Atharva Veda* is supposed to be the depository of the medical knowledge attained by Indians in days of yore, but the bulk of the original texts are believed to have been lost. What knowledge our Indian physicians have, they owe to the *Samhitas* of Susruta and Charaka, the *Ashtangahridayam* of Vagbata, the *Nidana* of Madhavakara and the *Bhavaprakasa* of Bhavamisra. Kaviraj N. N. Sen's three volumes on Ayurvedic medicine in English contain all that is worthy of note in the works mentioned above.

Systematic enquiry into the nature and properties of Indian drugs was begun only just a hundred years ago. Ainslie's "Materia Indica" was published in 1826, "Taleef Sheriff" translated by Playfair was issued in 1833. This work describes 1055 articles mostly used in Unani medicine but common to Ayurvedic medicine as well. Among other works that have followed are "Pharmacographia Indica" by Dymock, Warden and Hooper (three volumes), "The Vegetable Materia Medica of Western India" by Dymock, the "Materia Medica of India and their therapeutics" by Khory and Katrack, "Materia Medica of the Hindus" by U. C. Dutt, "Indigenous Drugs of India" by Kanny Lal Dey, Waring's "Bazaar Medicines, and Pharmacopia of India," Mohiudin Sheriff's "Pharmacopia of India and Materia Medica," "Report of the Central Indigenous Drugs Committee of India," "500 Indian Plants used in Medicine and the arts" published by the B. M. Depository, Mangalore. Above all must be mentioned the monumental work of Sir George Watt, "The Dictionary of the Economic Products of India" (ten volumes) published under the auspices of the Government of India but unfortunately out

of print. The medical section under each article in this Dictionary contains much information about the value of the drugs dealt with while the 'special opinions' of various medical practitioners in the different parts of India testify to their therapeutic efficacy.

"The Indian Materia Medica," edited and published by K. M. Nadkarni * of Bombay is a decidedly useful addition to the list given above. It consists of about 1400 pages and summarises information about 1158 drugs, of which 1053 belong to the vegetable, 54 to the mineral and 51 to the animal kingdom.

Each article is headed by its botanical name in the alphabetical order, then follow its name in English, Sanskrit and the various vernaculars of India, its *habitat*, parts used, constituents, preparations, action and uses. In the description of drugs mention is often made of important Ayurvedic and Unani preparations, their composition and mode of preparation, uses, and doses. Besides the introduction and the materia medica proper, there are eight appendices treating of drugs according to therapeutical and physiological actions, their specific uses in diseases, substitutes for imported foreign drugs, rare information regarding approximate percentage, composition and calories in foods and dietetic articles, and the vitamins in them, principal forms of Ayurvedic medication and methods of their preparations. There are also three separate indexes, one of Indian preparations, a second of diseases and their remedies and a general index of synonyms, alkaloids etc.

There are several among English educated Indians and practitioners of the Western system of medicine who hold that the Indian system

*Price Rs. 11 or 18 sh. (Postage as 14 extra). Available of G. A. Natesan & Co., George Town, Madras.

of medicine, Ayurvedic, Siddha, or Unani, is not founded on scientific principles, that it is all empirical, that there has been no systematic examination of the active principles of the drugs used nor standardisation of the dosage. A book review is not the place to answer such criticisms. They have been fully and categorically met by Dr. G. Srinivasamurti in his masterly memorandum on the Science and the Art of Indian Medicine when the question of encouraging Indian Medicine was investigated by a Committee appointed by the Government of Madras some years ago. To an impartial student, it would seem that the unfavourable criticism of Indian medicine is really due to a want of understanding of the *Tridosha* theory on which it is based and the *Tridosha* theory again is based on the chemico-physical conception of the Hindus in regard to the structure of the atom. While Eastern and Western scientists may be said to agree about the proton-electron theory of the atom, the Hindus have gone further and hold that there are five different types of proton-electron as against the one assumed by the Westerns. As regards the exact nature of even these five types, there is difference of view among the Vedantic and Samkhya schools of thought in India.

How drugs act in the living being is still an open question even among Western scientists. "The researches of Ehrlich in his discovery of salvarsan have established the theory that many drugs suffer a chemical change when carried by the blood to the tissue or parasitic organism upon which they act. A group of atoms in the complex molecule of the protoplasm enters into combination with a corresponding radical group in the drug, this union being the determining factor in the therapeutical action of the remedial agent". No doubt some of the processes in the body may be explained in terms of chemistry and physics, but there are others still which are classed as physiological or biotic, convenient

words for covering up our ignorance. In this state of scientific and medical knowledge, it would be sheer trade unionism or the want of a scientific turn of mind to refuse to see anything good in Indian medicine.

As Charaka has laid down: "That alone is the right treatment which makes for health; he alone is the best doctor who frees us from diseases. There is no end to the science of medicine. Skillfulness in practice should be acquired from others without feeling any humiliation. Unto men possessed of intelligence, the entire world acts as a preceptor; unto men destitute of intelligence, the entire world acts as an enemy. Hence, the wise should listen to and follow the counsels of even a foe when they are instructive, praiseworthy, health-promoting and well-suited to the conditions of the people."

Knowledge is not the monopoly of any one nation and in the science and art of medicine specially there must be points which the Eastern and Western practitioners might well learn from each other to their own advantage and in the interests of suffering humanity. "Prove all things and hold fast to that which is good" should be their common motto.

The schools and colleges of Oriental Medicine established in Madras and elsewhere should do a great deal by their research and practice to convince the sceptics and to them and the Western practitioners who would collaborate, the "Indian Materia Medica" of Mr. Nadkarni is a mine of information compiled from various scattered works on Hindu medicine in the shape of books, brochures, periodicals and Government publications. The layman who runs up to the doctor for the slightest ailment will find a number of useful household remedies with which he could treat himself and save doctor's bills. We congratulate Mr. Nadkarni on the comprehensive and exhaustive compilation that he has produced and trust it will meet with the generous patronage which it richly deserves.

THE STATUTORY COMMISSION

[Considerable interest is already evinced in the forthcoming appointment of the Statutory Commission to enquire into the working of the Reforms of 1919. The composition of the Commission is the subject of some controversy in the press alike in England and India. As the political destiny of India for the next decade or so is more or less dependent on the verdict of the ensuing Commission and therefore upon its personnel, there is some anxiety in India regarding its composition. The following symposium, culled from Press interviews, shows that there is more or less unanimity of opinion in this country not only for the early appointment of the Commission but for securing adequate Indian representation on it. *Ed. I.R.*]

THE HON. MR. V. J. PATEL, M. L. A.

President, Legislative Assembly.

I expect an announcement regarding the appointment of the Royal Commission before the year is out. It is likely that there might be simultaneous announcements both in England and in India. I do not think the Commission can come out to this country early next year. Perhaps it will begin its work in England soon after its appointment and continue it for about six months. It will, I imagine, examine witnesses both Indian and non-Indian who happen to be in England at the time and do other spade work before it comes out to India. Under the circumstances I do not consider it likely that the Commission can be in India before November 1928. It will then continue its work till the end of March 1929 and sail for England in April to enable them to present their report to Parliament about the middle of that year.

I think it is likely that the present Government in England would make every endeavour to expedite matters and put a revised Bill based on the recommendations of the Royal Commission on the Statute Book before their term of office comes to an end. No one should imagine that this time table for the Royal Commission is in any way based on any definite authentic information but merely represents my view of what is likely to happen if the plans and attitude of the present Government in

England regarding this question as I have been able to understand them do not undergo any material alteration as a result of any new and unexpected development in the political barometer in England.

Regarding the question of personnel of the Commission I am quite aware of the very strong public opinion in India that there should be a majority of representative Indians on it. I am afraid, however, that any such suggestion is not at all likely to find favour with the British Government who are not prepared yet to allow the people of India to be judges of the kind of constitution India should have. Indeed pressure of public opinion is not sufficiently strong to day to compel the British Government to recognise the claim of India to have her own constitution.

I think the Commission will consist of nine or at the most eleven persons of whom about one-third might be Indians who will, I hope, be of the right type. If any representative organisation chose to submit for the consideration of the Commission a carefully prepared and well-thought out constitution, the Commission will, I have reasons to believe, consider it sympathetically and it is likely that a sort of a round table conference might be held between the members of the Commission and leading men responsible for the draft constitution with a view to discuss its merits and demerits.

SIR TEJ BAHADUR SAPRU.

I have heard from sources which I cannot disregard as unreliable, that the scheme of having Indians as assessors is being seriously entertained in high quarters. I personally think there is no chance of such a scheme being acceptable to any political Party in India and my fear is that it will meet with no response by any Party. Whether it is as assessors or as co-opted members that Indians are invited to associate themselves with the Statutory Commission will make no difference at all so far as the substance of Indian demands is concerned. * * *

If Lord Birkenhead means business and does not mean merely to feed us upon long orations which he has been delivering in the House of Lords, and if he is at all serious in his invitation to Indians to co-operate he ought not to take a leaf out of the book of the Non-co-operators. Neither Lord Irwin nor Lord Birkenhead can hope to solve the Indian problem excepting by facing the situation boldly and taking their courage in both hands. I think the word "judicial" in connexion with a political Commission of this character is apt to be misused, if not abused. If the function of assessors is merely that of counsel, then why put the Indian taxpayer to all this unnecessary expense? Every Indian politician is a Counsel already, but the real truth of the matter is that it must be frankly recognised that it is the permanent interests of India that are at stake and Indians have a natural and moral right to take part in the shaping of their constitution for the future. I do not care at all for these subtle distinctions between assessors, counsels and judges. This experiment of assessors or co-opted members was never tried in the case of the Australian Commonwealth Act, or the Union of South Africa Act, or Canada Act, and I cannot see why it should be tried in the case of India. I sincerely hope that wiser counsels might yet prevail.

SIR. P. S. SIVASWAMI AIYAR

I am not one of those who are keen about the acceleration of the appointment of the Statutory Commission. For two reasons, I should prefer the Commission to begin work towards the end of 1928. It may be hoped that the tension between the Hindu and Mahomedan communities may be eased in the interval and that the attempt now being made to reach an agreed solution of the disputes between them may result in some satisfactory understanding. It is also desirable that the disposal of the recommendations of the Commission should be left over to the next Parliament.

As regards the character and composition of the Commission, I agree with my esteemed friend Sir Tej Bahadur Sapru in holding that the work of the Commission will not be of a merely judicial character. The functions of the Commission will be not merely to enquire into the working of the system of the Government and the other matters mentioned in Section 84A of the Statute, but also to make recommendations in their report as to the further action to be taken in the matter of constitutional reforms. Everybody knows that even in purely judicial enquiries the conclusions are influenced by the psychology of the judges, especially when a conclusion has to be formed regarding the motives of persons, the circumstances which go to extenuate or aggravate their conduct and the allowances to be made for the impulses under which they may have acted. Inquiries into the conduct of persons involve not merely the question of what they acted in a particular way. Differences among Judges are not unknown and are due to differences in their experience of human nature, their width of outlook and their sympathies. If the personal equation of judges is liable to enter even into judicial enquiries, it is far more so in an investigation of political behaviour and the management of political institutions. Moreover, the

recommendations to be made by the Commissioners in their report do not partake of a judicial character at all. The prescription of remedies and devices in constitutional matters opens up a large field for the play of individual judgment which must vary with the culture, outlook and prepossessions of persons, and is not a little affected by the persuasion of the parties to which they belong. It may perhaps be said that whatever may be the recommendations in the report, the ultimate decision will lie with the Parliament, but surely it cannot be denied that the recommendations in the report will carry great weight and will largely sway the decision.

Neither the device of co-optation nor the appointment of assessors will serve the purpose or satisfy the Indian public. It would be deplorable if the Commission were not representative of the different interests which are likely to be affected by its conclusions. The idea that the Commission should be composed of a few Englishmen only is absurd and proceeds upon the mistaken assumption that Englishmen occupy a position of thorough detachment and impartiality. How can this position be ever accepted by Indians or for the matter of that by any impartial observer? It is the United Kingdom that exercises control and authority over the destinies of India and the British Government would not therefore be ready to part with its power and control. Having regard to the conflict of interest which is believed to exist between the powers that be and the Indian people, Englishmen will be considered to be as much open to the influence of partisanship not in favour of any particular party in England but in favour of the maintenance of the existing position of authority and privilege.

The Commission should, in my opinion, be composed of some eminent politicians and constitutional lawyers and some prominent representatives of Indian opinion. It would be desirable to exclude European officials who have served in India as

their long separation from the free atmosphere of English political life has a tendency to narrow their angle of vision. In the case of several of these officials, it may be said that they are as ignorant of English constitutional history as many Indians are of Indian history.

It is to be hoped that the rumour associating General Smuts with the presidency or membership of the Commission is not well founded.

I would suggest to the members of the Indian Legislative Assembly to move in the next session a resolution urging that the reference to the Statutory Commission should include *inter alia* the question how far the policy of increasing association of Indians in every branch of the Indian administration has been carried out in the various branches of the Indian Defensive Forces and how far it is necessary to accelerate the process.

SIR ALI IMAM

He looked upon the appointment of a Commission as a step in the direction of seeking some reasonable solution of the struggle between the reactionary and the progressive Indian politicians. The solution could not be a final one, in any event; but it would in some measure, for a time, relieve the tension. The composition of the Commission should, necessarily, inspire confidence in all the parties concerned. That must be the main consideration. He strongly thought that representative Indians and Europeans, having an intimate knowledge of the political problems of India, should be the members of the Commission. A purely Parliamentary Commission would not give the desired result. The co-option of Indians, sitting as assessors, could be of little real service. They had to recognise the fact that Indian politicians, conservative or progressive, should sit on the Commission on equal terms with others if the report of the Commission were to have any value in the eyes of the Indians.

MR. C. VIJIARAGHAVACHARIAR
(*Ex-President of the Congress.*)

In one word, I venture to think that the national demand at this juncture should be a Commission sufficiently large to allow of representatives of every interest among the personnel whose majority are Indians from among prominent politicians from Britain, India and the Indian States with power fully to inquire into the needs and aspirations of the people of the whole country, so that the aim be such a measure of reform that India shall be either made a Dominion at once, or, as near it as possible with capacity for automatically attaining that necessary status fully as early as possible.

It must be remembered that the Ruling Princes and the people of Indian States are growing, thanks to their being exploited rather than to their instincts and convictions, restless in consequence of the approaching constitutional advance of British India. It is expedient, therefore, that the scope of the enquiry by the Commission should include an investigation of the grievances apprehended by these States and that the recommendations of the Commission should include recommendations for overhauling and re-adjusting the relations between these States and British India. For this purpose, not only the scope of the reference to the Commission should be sufficiently comprehensive, but also there should be, among the personnel, representatives both from the Ruling Princes and from their subjects. I am of opinion that under the Government of India Act His Majesty the King-Emperor has power to sanction such a reference as "any other matter affecting British India and the Provinces which may be referred to the Commission by His Majesty."

BUREAUCRATIC GOVERNMENT. By Bernard Houghton. Price Rs. 1-8-0. To Subscribers of the INDIAN REVIEW, Rs. 1-4.

G. A. NATESAN & Co., Publishers G. T. MADRAS.

MR. M. MAHOMED ALI
(*Ex-President of the Congress.*)

The country if it wants Home Rule must give "*Durwaza Bunc*" to the Commission and tell Lord Irwin and Lord Birkenhead that if they want India to believe that they wish her to have a responsible government of her own, they must forth with, call an Indian convention and tell all political parties that if they want Great Britain to do anything for them, that must be clearly laid down. First is the proportion in which the various political parties will be represented in such a convention. It must not be flooded by Toadies and Liberals or even Responsive co-operators and Swarajists. All these parties have been found out, and although new leaders have had the courage and steadfastness to remain no-changers, even to day the Non-changers are the party which alone can lead India. Secondly it must be laid down that the constitution which such a convention will frame, will be passed by the British Parliament without the change of a comma. Unless this is done, the convention will be nothing else than what Lord Birkenhead himself offered to give to India in response to the late Mr. C. R. Das. It is no use Muslims and Hindus, Parsees and Sikhs, non-changers and Swarajists, Responsivists and Liberals, and toadies and flunkies framing a constitution by the consent of all parties and communities in spite of the officials' effort to divide them, and then let that constitution be torn to pieces first by the Provincial Government, next by the Central Government and lastly by the British Cabinet and Parliament. The late Mr. C. R. Das was to have presided at the Ahmedabad Congress, but was arrested and had to send a fragment of his presidential address. He dealt with only one point but that was the point of supreme importance, for he set out to prove that India can not permit even the British Parliament to settle its final destiny. That is why a Commission is of

no use to me and can in my opinion be of no use to India.

That Indians should serve on it only as assessors is the most amusing proposal. That is what even Indian commissioners are supposed to be. Even if all the Indians in the Jury declare the accused to be not guilty it is of no practical value. But to call them assessors really shows that this time the British nation and the British officials who lead it, treat us with such contempt that they do not care even to mask the features of the Indian assessors playing the part of jurors.

If the British continue to have their way, many such Commissions will come and go, but self-government will be as distant in 1929 and 1939 and 1949 as it was in 1919, because self-government cannot be a gift from England but must be our own achievement from the beginning to the end. Only the strength from within can give us that, but instead of developing we are wasting it through our Hindu Sabha and Muslim League, our Swarajist Councillors and our Responsive Cabinet Ministers. No one knows when Home Rule will come. It will come only when sense returns to our muddled heads and selflessness to our leaders.

MR. S. SRINIVASA IYENGAR
(*President, Gauhati Congress.*)

We must make it quite clear that we shall be the sole judges of our Swaraj constitution, and that any modifications of such constitution, can only be by mutual agreement between the British Government and the Indian people. I wish there had been less talk of the Statutory Commission and its personnel. Self-reliance will be an empty watch-word if it does not guide our every day action. We must forestall the Statutory Commission and come to an agreement amongst ourselves as to the kind of Swaraj constitution that we should have and as to our determination to in-

sist upon it when once it is framed it ought to be possible for all political parties in the country to give up their separate platforms and to merge themselves in the Congress and make it the single organ of Indian opinion. Even otherwise, we shall make every endeavour to frame a Swaraj constitution for India so as to command the widest possible assent and pass it at the next session of the Congress as our ultimatum.

It should not be supposed that we are without our sanctions either in connection with the Commission or in connection with the enforcement of our Swaraj demand. I have in my mind two or three readily available sanctions, but I shall for the present refrain from mentioning what they are. I am confident that the next Congress will be able to give a momentous lead as to the sanctions that should back up our demand in case we are flouted. I admit that the two great experiments that have been tried have not succeeded in bringing the British and Indian Governments at all to our point of view, but they and the sacrifices that went with them have by no means been fruitless. There is far more of unity, patriotism and capacity for sacrifice in the country to-day than superficial observation in the midst of apparent weaknesses and divergences credits us with. A reservoir of resistance is gradually being formed that shall in due season be drawn upon. I am confident that we shall be able to substitute self-rule for external rule but if we wish to get rid of all control except that which is furnished by our desires, temperaments and whims we shall never get rid of that external control. Our only preparation can in the meantime therefore, be to make the Congress a real and efficient Swaraj organisation. Unless the Congress controls all the electorates and practically all the political workers in the country, the British and the Indian Government will continue enthroned in their arrogance.

SIR K. V. REDDI

On the question of the strength and composition of the Royal Commission, Sir K. V. Reddi expressed the opinion that it should consist of say, 9 members, 4 Parliamentarians (2 from the House of Commons), 4 Indians (2 Hindus and 2 Mahomedans). The 9th member should be Prof. Kennedy.

Sir K. V. Reddi repudiated the claim of the Congress to represent the whole nation. It was, no doubt, a very influential body, perhaps, the most influential, but that was not all. The National demand must come from the Nation, the whole nation, he declared. Sir K. V. Reddi would suggest some method similar to that adopted by Australia in her demand for the Australian Federation. Each Legislative Council should choose two Ministers and two leaders of the opposition and one other to represent the minorities. The 13 Provinces would thus elect 65 members. The Assembly and the Council of State should elect 5 members each on a similar principle. That would make 75 members. These 75 should meet on conference in a central place, preferably Delhi, and come to an agreement as to the form of Government which they consider best for India. They should reduce their scheme into the form of resolutions which must be passed at the conference of the 75 by a majority. The Ministers of each Province should then take these resolutions to their respective Legislative Councils and get them approved of by those bodies. The representatives of the Assembly and the Council of State should likewise get the approval of those bodies if possible. These resolutions must then be submitted to the nation by way of referendum which must be voted on by at least 25 per cent. of the voters now on the lists for elections to the Legislative Councils and must be accepted by a majority thereof. Meanwhile, a Drafting Committee must be appointed by the Conference to draft the Constitution in accordance with the vote on the referen-

dum. That scheme should be placed into the hands of the Royal Commission and representative witnesses must back it up by their oral evidences.

SIR HARI SINGH GOUR

In the course of an interview to a press representative Sir Hari Singh Gour said that he had suggested to some of his friends in the Assembly to draw up a memorandum embodying the views of M. L. A's on the Reforms. The members of the Assembly, he opined, should give a lead to the country on the subject of further reforms.

Asked about his views on the personnel of the Royal Commission, Sir Hari Singh said that the personnel of the Commission should be of men in whom the public would have confidence. The Royal Commission, which was to settle our constitution for all time, would not be too bulky even if it comprised 16 or 20 members of whom four must be from the Assembly.



HEAD OFFICE :—ESPLANADE ROAD, FORT, BOMBAY
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THE WORLD OF BOOKS

CONSOLIDATION OF THE CHRISTIAN POWER IN INDIA.

By Major B. D. Basu R. Chatterjee, Calcutta.

This book consists, with the exception of the Introduction and the Conclusion, of articles and notes which originally appeared in THE MODERN REVIEW. They are now re-published in a slightly revised and improved form. The central theme of the book, as explained in the Introduction, is how the British Power has come to consolidate itself in the post-Mutiny epoch, by exploiting India, by settling a large number of Britishers in the country, by keeping a very large number of British soldiers in the army and by hypnotising Indians and others into the belief that India must remain, for a long time more, under British tutelage. The stopping of annexations after the Mutiny was due, according to our author, to considerations of political expediency and not to any motive of philanthropy. One of the chief factors that brought about the Mutiny was the proselytising zeal of Christian officers of the army.

"The Muhammadans remained under the suspicion of the British authorities for more than a quarter of a century (after the Mutiny). It was perhaps misguided by this policy of keeping down the Muslims that the Government of the day did not restore Berar to the Nizam, but gave back Mysore to its legitimate Hindu Sovereign." (pp. 40-41). The privileges given to British capitalism by the deliberate suppression of Indian trade and industries, the depression of the sepoy after the Mutiny by means of a Royal Commission which euphemistically re-organized the Indian Army and closed to the Sepoy the right of entering the Artillery, the policy of keeping the various creeds and races mutually suspicious—these were the basis of policy on which the first five Royal Viceroys (Canning to Northbrook) tried to consolidate the Christian power of the British in India. The book serves as a fitting supplement to the writer's larger work—THE RISE OF THE CHRISTIAN POWER IN INDIA,

RECORDS OF FORT ST. GEORGE—The Baramahal Records—Section (XVII) Justice—Superintendent Government Press, Madras.

This section consists of the letter from the Board of Revenue dated 7th December 1792 to the Superintendent of Baramahal and Salem enclosing a plan for the establishment of Courts of Civil Justice and containing regulations for the administration of justice in the Company's territories and other connected papers. These ordered the establishment of Provincial Adalat Courts in the northern and southern divisions of the Jaghir District and in the Baramahal, Salem and Dindigul Districts; the Revenue Collectors were to be the Judges of these Courts with Registrars and native officials like Darogas, Peshkars, Maulavis, Shastris, Amins, Munsifs, Sheristadars etc. The Adalats were not to interfere in some revenue causes; and there was also defined the mode of procedure relative to petty causes referred to arbitrators chosen by the parties. A number of extracts are also given regarding the Panchayat Courts of Arbitration, of which case No 16 Raghava Bhat vs. Venkataram Bhat is entertaining as well as instructive. A table showing corresponding Hindu and Christian years and months is given at the end from the commencement of the then prevailing Hindu cycle.

THE OCEAN OF STORY VOL. VIII. Edited by N. M. Penzer, M.A., F.G.S. Chas. J. Sawyer, Ltd., London.

Yet another volume of this fascinating work is on our table. We have more than once expressed our warm appreciation of the scholarly notes and the beautiful get up of these volumes. The present volume, which is a good deal taken up with the epic themes of the warfare of gods and supernatural beings is prefaced by a scholarly foreword from the pen of Prof. W. R. Halliday of the University of Liverpool.

AUDIT AND APPROPRIATION ACCOUNTS OF THE CENTRAL GOVERNMENT—Govt. of India Press, Delhi.

This report reviews the results of the statutory audit applied in India and England to the transactions of the Central Government, in all Civil Departments, other than the Railway Department and Posts & Telegraphs.

The publication, which will be discussed by the Committee on Public Accounts of the Legislative Assembly is intended to present a just, impartial, and yet sympathetic picture of the financial administration of the Central (Civil) Government. To the Executive Government this report will show the extent to which its subordinate officers are complying with its rules and orders, and to the tax payer and the Secretary of State in Council it will exhibit the extent to which the Government is complying with the expressed views and directions of the Legislature.

PALESTINE, THE CHOSEN LAND. By Edward A. Annett, The Christian Literature Society for India, —Park Town, Madras.

This small book is intended by the writer primarily for the teachers in order that they may get "an adequate visualisation of the back ground for the Bible stories with which they have to deal." It tries to show how Palestine was a chosen land, almost the very centre of the historical world of antiquity and forming a bridge between three continents—and also to show how the racial background was produced for the Biblical history, the situation that faced the Hebrews as they entered the Land of Promise. It takes us to a study of the natural divisions of Palestine, the Coastal Plains, the Mountain Region, the Garden Valley and Transjordan and lays special stress on the Land of Judah in the heart of Palestine and on the unrivalled religious and historical interest which Jerusalem possesses; and it notes also the Temples of the city.

HINDOOS IN ARMENIA (One hundred and fifty years before Christ) By Mesroby J. Seth—being a reprint from **BENGAL PAST AND PRESENT**, (January—March,) 1927.

This is a paper which was read before the 9th meeting of the Indian Historical Records Commission held at Lucknow in December last. It traces the connection of the ancient Hindus with Armenia where they had a colony from the middle of the 2nd century B. C. to the beginning of the 4th century A. D. The Hindus built colonies at Veeshap and at Kharkh. Their descendants were converted to Christianity by St. Gregory and became merged in the native Christian population. The writer illustrates his narrative with several extracts from the Armenian historian Zenob who was a contemporary of St. Gregory.

BOOKS RECEIVED

EGYPT. By George Young—Ernest Bennett Company, London

THE CONFLICT BETWEEN RELIGION AND SCIENCE. By J. W. Draper, Watts & Co., London.

BELL'S ACROSTIC DICTIONARY. George Bell and Sons, London.

MEDICAL VIEWS ON BIRTH CONTROL. By H. Crichton Miller, M. D. and others. Edited by Sir James Merchant—Martin Hopkinson & Co., Ltd., London.

A BRIEF HISTORY OF THE QUESTION OF PROTECTION TO THE TEXTILE INDUSTRY.—Pamphlet No. 1. Bombay Millowners' Association.

THE MAHABHARATA, Adiparvam: Fascicule 1 By Vishnu S. Sukthankar, Ph. D.—Bandarkar Oriental Research Institute, Poona.

STUDIES IN CO-OPERATIVE FINANCE. By V. L. Mehta, Aryabudhan Press, Poona.

MUFFLED DRUMS By S. K. Chettur.—Light House View, Mylapore, Madras.

THE BALLAD OF JINJI. By P. R. Krishnaswami, M.A., Lecturer in English, Government College, Kumbakonam.

THE STORY OF My Experiments with Truth BY MAHATMA GANDHI.

[In these pages Mahatma Gandhi continues his narration of his experiments in dietetics. Describing at length how his efforts to punish the corrupt officials of the Asiatic Department at Transvaal proved fruitless he incidentally recalls to memory his tussle with his wife, who couldn't see eye to eye with him in those days (1898) in the matter of untouchability. The other chapters deal with his intimate European contacts, such as his friendship with Miss Dick, Miss Schlesin and Mr. Kallenbach. Ed. J.P.]



PART IV. CHAPTER VIII

EXPERIMENTS IN DIETETICS

I am afraid I must continue the digression until the next chapter. Along with my experiments in earth treatment, those in dietetics were also being carried on, and it may not be out of place here to make a few observations as regards the latter, though I shall have occasion to refer to them later on.

I may not, now or hereafter, enter into a detailed account of the experiments in dietetics, for I did so in a series of Gujarati articles that appeared years ago in **INDIAN OPINION** and which were afterwards published in the form of a book popularly known in English as "A Guide to Health." Among my little books this has been the most widely read alike in the East and the West, a thing that I have not yet been able to understand. It was written for the benefit of the readers of **INDIAN OPINION**. But I know, that the booklet has profoundly influenced the lives of many, both in the East, and the West who have never seen **INDIAN OPINION**. For they have been corresponding with me on the subject. It has therefore appeared necessary to say something here about the booklet, for, though I see no reason to alter

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. All orders must be accompanied by M. O. or Cheque to G. A. Natesan & Co., Madras.

the views set forth in it, yet I have made certain radical changes in my actual practice of which all readers of the book do not know, and of which, I think, they should be informed.

The booklet was written, like all my other writings with a spiritual end, which has always inspired every one of my actions, and therefore, it is a matter for deep distress to me, that I am unable to-day to practice some of the theories propounded in the book.

It is my firm conviction, that man need take no milk at all, beyond the mother's milk that he takes as a baby. His diet should consist of nothing but sunbaked fruits and nuts. He can secure enough nourishment both for the tissues and the nerves from fruits like grapes and nuts like almonds. Restraint of the sexual and other passions becomes easy for a man who lives on such food. My co-workers and I have seen by experience, that there is much truth in the Indian proverb, that as a man eats, so shall he become. These views have been set out elaborately in the book.

But unfortunately in India I have found myself obliged to deny some of my theories in practice. Whilst I was engaged on the recruiting campaign in Kheda, an error in diet laid me low, and I was at death's door. I tried in vain to rebuild a shattered constitution without milk. I sought the help of the doctors, *vaidyas*, and scientists whom I knew

to recommend a substitute for milk. Some suggested *munj* water, some *mowhra* oil, some almond-milk. I wore out my body in experimenting on these, but nothing could help me to leave the sick-bed. The *vaidyas* read verses to me from Charaka to show that religious scruples about diet have no place in therapeutics. So they could not be expected to help me to continue to live without milk. And how could those who recommended beef-tea and brandy without hesitation help me to persevere with a milkless diet?

I might not take cow's or buffalo's milk, as I was bound by a vow. The vow of course meant the giving up all milks, but as I had mother cow's and mother buffalo's only in mind when I took the vow, and as I wanted to live, I somehow beguiled myself into emphasising the letter of the vow and decided to take goat's milk. I was fully conscious, when I started taking mother goat's milk, that the spirit of my vow was destroyed.

But the idea of leading a campaign against the Rowlett Act had possessed me. And with it grew the desire to live. Consequently one of the greatest experiments in my life came to a stop.

I know it is argued, that the soul has nothing to do with what one eats or drinks, as the soul neither eats nor drinks; that it is not what you put inside from without, but what you express outwardly from within that matters. There is no doubt some force in this. But rather than examine this reasoning, I shall content myself with merely declaring my firm conviction, that for the seeker who would live in fear of God, and who would see Him face to face, restraint in diet both as to quantity and quality is as essential as restraint in thought and speech.

In a matter, however, where my theory has failed me, I should not only give the information, but issue a grave warning against adopting it. I would therefore urge those who, on the strength of the theory propounded by me, may have given up milk, not to persist in the experiment, unless

they find it beneficial in every way, or unless they are advised by experienced physicians. Up to now my experience here has shown me, that for those with a weak digestion and for those who are confined to bed, there is no light and nourishing diet equal to that of milk.

I should be greatly obliged, if any one with experience in this line, who happens to read this chapter, would tell me, if he has known from experience, and not from reading, of a vegetable substitute for milk, which is equally nourishing and digestible.

PART IV. CHAPTER IX

A TUSGLE WITH POWER

To turn now to the Asiatic Department.

Johannesburg was the stronghold of the Asiatic officers. I had been observing that far from protecting the Indians, Chinese and others, these officers were grinding them down. Every-day I had complaints like these: 'The rightful ones are not admitted, whilst those who have no right are smuggled in on payment of £ 100. If you will not remedy this state of things, who will?' I shared the feeling. If I did not succeed in stamping out this evil, I should be living in the Transvaal in vain.

So I began to collect evidence, and as soon as I had gathered a fair amount I approached the Police Commissioner. He appeared to be a just man. Far from giving me the cold shoulder, he listened to me patiently and asked me to show him all the evidence in my possession. He examined the witnesses himself and was satisfied, but he knew as well as I that it was difficult in South Africa to get a white jury to convict a white offender against coloured men. 'But,' said he, 'let us try at any rate. It is not proper either to let such criminals go scot-free, for fear of the jury acquitting them. I must get them arrested. I assure you I shall leave no stone unturned.'

I did not need the assurance. I was suspecting quite a number of officers, but as I had no unchallengeable evidence against them, warrants of arrest were issued against the two about whose guilt I had not the slightest doubt.

My movements could never be kept secret. Many knew that I was going to the Police Commissioner practically daily. The two officers, against whom warrants had been issued, had spies more or less efficient. They used to patrol my office and report my movements to the officers. I must admit, however, that these officers were so bad that they could not have had many spies. Had the Indians and the Chinese not helped me, they would never have been arrested.

One of these absconded. The Police Commissioner obtained an extradition warrant against him and got him arrested and brought to the Transvaal. They were tried, and although there was strong evidence against them, and in spite of the fact that the jury had evidence of one of them having absconded, both were declared to be not guilty and acquitted.

I was sorely disappointed. The Police Commissioner also was very sorry. I got disgusted with the legal profession. The very intellect became an abomination to me inasmuch as it could be prostituted for screening crime.

However, the guilt of both of the officers was so patent that in spite of their acquittal the Government could not harbour them. Both were cashiered and the Asiatic Department became comparatively clean, and the Indian community was somewhat reassured.

The event enhanced my prestige and brought me more business. The bulk, though not all, of the hundreds of pounds that the community was monthly squandering in speculation, was saved. All could not be saved, for the dishonest still plied their trade. But it was now possible for the honest man to preserve his honesty.

I can say that though these officers were so bad I had nothing against them personally. They were aware of this themselves, and when in their straits they approached me I helped them too. They had a chance of getting employed by the Johannesburg Municipality in case I did not oppose the proposal. A friend of theirs saw me in this connection and I agreed not to thwart them, and they succeeded.

This attitude of mine put the officials with whom I came in contact perfectly at ease, and though I had often to fight with their department and use strong language, they remained quite friendly with me. I was not then quite conscious that such behaviour was part of my nature. I learnt later that it was an essential part of Satyagraha, and an attribute of Ahimsa.

Man and his deed are two distinct things. Whereas a good deed should call forth approbation and a wicked deed disapprobation, the doer of the deed, whether good or wicked, always deserves respect which though easy enough to understand is rarely practised, and that is why the poison of hatred spreads in the world.

This Ahimsa is the basis of the search for truth. I am realising every day that the search is vain unless it is found on ahimsa as the basis. It is quite proper to resist and attack a system, but to resist its author is tantamount to resisting oneself. For, we are all tarred with the same brush and are children of one and the same Creator, and as such the divine powers within us are infinite. To slight a single human being is to slight those divine powers, and thus to harm not only him but with him the whole world.

PART IV CHAPTER X

A SACRED RECOLLECTION AND PENANCE

A variety of incidents in my life have conspired to bring me in close contact with people of many creeds and many communities, and my experience with all of them warrants the state-

ment, that I have known no distinction between relatives and strangers, countrymen and foreigners white and coloured, Hindus and Indians of other faiths, whether Mussalmans, Parsis, Christians or Jews. I may say that my heart has been incapable of making any such distinction. I can not claim this as a special virtue as it has been in my very nature, rather than a result of any effort on my part, whereas in the case of *ahimsa* (non-violence) *brahmacharya* (celibacy), *aparigraha* (non-possession), and other cardinal virtues, I am fully conscious of a continuous striving for the cultivation of them.

When I was practising in Durban, my office clerk often stayed with me, and there were among them Hindus and Christians, or to describe them by their provinces, Gujaratis and Tamilians. I do not recollect having ever regarded them as anything but my kith and kin. I treated them as members of my family, and had unpleasantnesses with my wife if ever she stood in my way of treating them as such. One of the clerks was a Christian born of Panchama parents.

The rooms of the house, which was built after the western model, had no outlets, as there should be none for discharging dirty water. Each room had therefore chamberpots. Rather than have these cleaned by a servant or a sweeper, my wife or I attended to them. The clerks who made themselves completely at home would naturally clean their own pots, but the Christian clerk was a new-comer, and it was our duty to attend to his bedroom. Mrs. Gandhi managed the pots of the others, but to clean those used by one who had been a Panchama seemed to her to be the limit, and we fell out. She could not bear the pots being cleaned by me neither did she like doing so herself. Even to-day I can picture her chiding me with her eyes red with anger, and pearl-drops streaming through them as she was descending the ladder, pot in hand. But I was a cruelly kind husband. I regarded myself as her

teacher, and so harassed her out of my blind love for her.

I was far from being satisfied by her merely carrying the pot. I would have her do it cheerfully. So I said, raising my voice: 'I will not stand this nonsense in my house.'

The words pierced her like an arrow. She shouted back: 'Keep your house to yourself and let me go.' I had forgotten myself, and the spring of compassion had dried up in me. I caught her by the hand, dragged the helpless woman to the gate which was just opposite the ladder, and proceeded to open it to push her out. The tears were running down her cheeks in torrents, and she said: 'Have you no sense of shame? Must you so far forget yourself? Where am I to go? I have no parents or relatives here to harbour me. Being your wife, you think I must put up with your cuffs and kick? For Heaven's sake behave yourself, and shut the gate. Let us not be found making scenes like this!'

TRIBUTE TO MRS. GANDHI

I put on a brave face, but was really ashamed, and shut the gate. If my wife could not leave me neither could I leave her. We have had numerous bickerings, but the end has always been peace between us. The wife, with her matchless powers of endurance, has always been the victor.

To-day I am in a position to narrate the incident with some detachment, as it belongs to a period out of which I have fortunately emerged. I am no longer a blind infatuated husband. I am no more my wife's teacher, Mrs. Gandhi can, if she will, be as unpleasant to me to-day, as I used to be to her before. We are tried friends, the one no longer regarding the other as the object of lust. She has been a faithful nurse throughout my illnesses, serving without any thought of reward.

The incident in question occurred in 1898, when I had no conception of "*brahmacharya*." It

was a time, when I thought that the wife was the object of her husband's lust, born to do her husband's behest rather than a helpmate and a partner in the husband's joys and sorrows.

It was in the year 1900 that these ideas underwent a radical transformation; and in 1906 they took concrete shape. But of this I propose to speak in its proper place. Suffice it to say that with the gradual disappearance in me of the carnal appetite, my domestic life became and is becoming more and more peaceful, sweet and happy.

Let no one conclude from this narrative of a sacred recollection, that we are by any means an ideal couple, or that there is a complete identity of ideals between us. Mrs. Gandhi herself does not perhaps know whether she has any ideals independently of me. It is likely that many of my doings have not her approval even to-day. We never discuss them, I see no good in discussing them. For she was educated neither by her parents, nor by me when I ought to have. But she is with one great quality in a very considerable measure, a quality which most Hindu wives possess in a measure. And it is this; willingly or unwillingly, consciously or unconsciously, she has considered herself blessed in following in my footsteps, and has never stood in the way of my endeavour to lead a life of restraint. Though therefore, there is a wide difference between us intellectually, I have always had the feeling that ours is a life of contentment, happiness and progress.

PART IV. CHAPTER XI

INTIMATE EUROPEAN CONTACTS.

This chapter has brought me to a stage, where it becomes necessary for me to explain to the readers how this story is written from week to week.

When I began writing it, I had no definite plan before me. I have no diary or documents on which to base the story of my experiments. I

write just as the Spirit moves me at the time of writing. I do not claim to know definitely, that all conscious thought and action on my part is directed by the Spirit. But on an examination of the greatest steps that I have taken in my life, as also of those that may be regarded as the least, I think it will be improper to say that all of them were directed by the Spirit.

I have not seen Him, neither have I known Him. I have made the world's faith in God my own, and as my faith is inefficacious, I regard that faith as amounting to experience. However as it may be said that to describe faith as experience is to tamper with truth, it may perhaps be correcter to say that I have no word for characterising my belief in God.

AS THE SPIRIT PROMPTS ME.

It is perhaps now somewhat easy to understand why I believe that I am writing the story as the Spirit prompts me. When I began the last chapter I gave it the heading I have given to this but as I was writing it, I realised that before I narrated my experiences with Europeans, I must write something by way of a preface, which I did and altered the heading.

Now again, as I start on this chapter, I find myself confronted with a fresh problem. What things to mention and what to omit regarding the English friends I am about to write of is a serious problem. If things that are relevant are omitted, truth would be dimmed. And it is difficult to decide straightway what is relevant, when I am not sure even about the relevancy of writing this story.

I understand clearer to-day what I read long ago about the inadequacy of all autobiography as history. I know that I do not set down in this story all that I remember. Who can say how much I must give and how much omit in the interests of truth? And what would be the value in a court of law of the inadequate *ex parte* evidence being submitted by me of certain events,

in my life? If some busy-body were to cross-examine me on the chapters already written, I know that he might be able to shed much more light on them, and if it were a hostile critic's cross-examination, he might even flatter himself for having shown up 'the hollowners of many of my pretensions.'

I, therefore, wonder for a moment whether it may not be proper to stop writing these chapters. But so long as there is no prohibition from the voice within, I must continue the writing. I must follow the sage maxim, that nothing once begun should be abandoned unless it is proved to be morally wrong.

I am not writing the autobiography to please critics. Writing it is itself one of the experiments with truth. One of its objects is certainly to provide some comfort and food for reflection for my co-workers. Indeed I started writing it in compliance with their wishes. It might not have been written, had Jeramdas and Swami Anand not persisted in their suggestion. If, therefore, I am wrong in writing the autobiography, they must also share the blame.

FRIENDSHIP WITH EUROPEANS.

But to take up the subject indicated in the heading. Just as I had Indians living with me as members of my family, I had English friends too so living with me in Durban. Not that all who lived with me liked this. But I persisted in having them. Nor that I was wise in every case. I had bitter experiences in some cases, but these included both Indians and Europeans. And I do not regret the experiences. In spite of them, and in spite of the inconvenience and worry that I have often caused to friends I have not altered by conduct and friends have kindly-borne with me. Whenever my contacts with strangers have been painful to friends, I have not hesitated to blame them. I hold that believers who have to see the same God in others that they see in themselves, must be able to live amongst all with sufficient

detachment. And the ability to live thus can be cultivated not by fighting shy of unsought opportunities for such contracts, but by hailing them in a spirit of service, and withal keeping oneself unaffected by them.

Though, therefore, my house was full when the Boer War began, I received two Englishmen come from Johannesburg. Both were Theosophists, one of them being Mr. Kitchin of whom we shall have occasion to know more later. These friends too often cost the wife bitter tears. Unfortunately she has had many such occasions on my account. This was the first time that I had English friends to live with me as intimately as members of my family. I had stayed in English houses during my days in England, but there I conformed to their ways of living and it was more or less like living in a boarding house. Here it was quite the contrary. The English friends became members of the family. They adopted the Indian style in many matters. Though the appointments in the house were in the Western fashion, the internal life was mostly Indian. I do remember having had some difficulty in keeping them as members of the family, but I can certainly say that they had no difficulty in making themselves perfectly at home under my roof. In Johannesburg these contacts went farther forward than in Durban.

PART IV. CHAPTER XII

EUROPEAN CONTACTS (*contd.*)

In Johannesburg I had at one time as many as four Indian clerks, about whom it is difficult to say whether they were not more like my sons than clerks. But even these were not enough for my work. It was impossible to do without typewriting, which among us if at all, only I knew. I taught it to two of them, but they never came up to the mark because of their poor English. And then one of these I wanted to train up as an accountant. I could not get out any one from Natal, for no one could enter the Transvaal with-

out permit, and for my own personal convenience, I was not prepared to ask a favour of the Permit Officer.

I was at my wits' end. Arrears were fast mounting up, so much so that it seemed impossible for me, however much I might try to cope with professional and public work. I was quite willing to entertain a European clerk, but I was not sure to get a white man or woman to serve a coloured man like me. But I decided to try. I approached a typewriter's agent whom I knew, and asked him to get me a stenographer if he could. There were girls available, and he promised to try to secure the services of one. He came across a Scotch girl called Miss Dick, who had come then fresh from Scotland. She had no objection to earn an honest livelihood, wherever available, and she was in need. So the agent sent her on to me. She immediately prepossessed me.

'Don't you mind serving under an Indian?' I asked her.

'Not at all,' was her firm reply.

'What salary do you expect?'

'Would £ 17/10 be too much?'

'Not too much, if you will give me the work I want from you. When can you join?'

'This moment, if you please.'

I was very glad and started dictating letters to her. Before very long she became more a daughter or a sister to me than a mere stenotypist. Scarcely had I reason to find fault with her work. She was often entrusted with the management of funds amounting to thousands of pounds, and she was in charge of account books. She won my complete confidence, but what was perhaps more, she confided to me her innermost thoughts and feelings. She sought my advice in the final choice of her husband, and I had the privilege to give her away in marriage. As soon as Miss Dick became Mrs. MacDonald, she had to leave me, but even after marriage she did not fail to respond whenever under pressure I made a call upon her.

But a permanent stenotypist was now needed in her place, and I was fortunate in getting another girl. She was Miss Schlessin introduced to me by Mr. Kallenbach whom the reader will know in due course. She is at present at the head of a girls' school in the Transvaal. She was about seventeen when she came to me. Some of her idiosyncrasies were at times too much for Mr. Kallenbach and me. She had come less to work as a stenotypist than to gain experience. Colour prejudice was foreign to her temperament. She seemed to mind neither age nor experience. She would not hesitate even to the point of insulting a man and telling him to his face what she thought of him. Her impetuosity often landed me in difficulties, but her open and guileless temperament removed them as soon as they were created. I have often signed without revision letters typed by her, as I considered her English to be better than mine, and had the fullest confidence in her loyalty.

Her sacrifice was great. For a considerable period she did not draw more than £ 6, and refused ever to receive more than £ 10 a month. When I urged her to take more, she would give me a scolding and say, 'I am not here to draw a salary from you, I am here because I like to work with you and I like your ideals.'

She had once an occasion to take £ 40 from me, but she insisted on having it as a loan, and repaid the full amount last year. Her courage was equal to her sacrifice. She is one of the few women I have been privileged to come across with character clear as crystal and courage that would shame a warrior. She is a grown up woman now. I do not quite know her mind as well as when she was with me, but my contact with this young lady will ever be for me a sacred recollection. I would therefore be false to truth if I kept back what I know about her.

She knew neither night nor day in toiling for the cause. She ventured out on errands in the

darkness of the night all by herself, and angrily scouted any suggestion of an escort. Thousands of stalwart Indians looked up to her for guidance. When during the Satyagraha days almost every one of the leaders was in jail, she led the movement singlehanded. She had the management of thousands, a tremendous amount of correspondence, and *Indian opinion* in her hands, but she never wearied.

I could go on thus indefinitely writing about Miss Schlesin, but I shall conclude this chapter

with citing Gokhale's estimate of her. Gokhale knew every one of my coworkers. He was pleased with many of them, and would often give his estimates of them. He gave the first place to Miss Schlesin amongst all the Indian and European coworkers. 'I have rarely met with the sacrifice, the purity and the fearlessness I have seen in Miss Schlesin,' said he, 'Amongst your coworkers, she takes the first place in my estimation.'

(To be continued.)

IDEAL BEAUTY

By

MR. SHARDA PRASAD SAXENA, M.A.

She is most beautiful,—a woman's face,
Fair as the fairest moon, hair lightly curled
Round her white neck poised with the swan's proud grace;
Lips on which plays the gladness of the world;

Dark eyes, deep pools of love and mystery;
Dark tresses, fatal net for lovers' sighs;
Beauty with dreams of immortality;
Dear feet fit for the vales of Paradise.

O thou Ideal Beauty, in whose arms
I languish day and night, whose perfumed breath,
More subtle and more fresh than all the Springs,
Awakens music from the broken strings
Of my dead heart. O, life itself were death
Without thy fascination and thy charms.

TOPICS FROM PERIODICALS

THE JUDICIAL COMMITTEE

There is in the July Number of *THE EMPIRE REVIEW*, an interesting contribution on this supreme Tribunal of the British Empire, from the pen of an Ex-Lord Chancellor, Viscount Haldane. The Judicial Committee took its present form by the Act of William IV, and has continued to function uninterruptedly though like so many other anomalies in the British Empire it has no written constitution. Indeed like the British constitution itself it has grown and developed according to the needs of the times and is now doing one of the most delicate and difficult tasks confronting the British Parliament. It is not only the highest Court of Appeal for India and the Dominions but it serves as a link binding the various possessions of the King into a Common Empire.

The Judicial Committee thus occupies a peculiar position. Its advice is necessary before a judgment can be given by the King as the Supreme Justiciar of the Empire. But its jurisdiction has been limited, in that the House of Lords has abrogated this right in so far as Great Britain and Northern Ireland are concerned. Over the outlying parts of the Empire also its survey is limited by the conditions of each Colony and Dominion:

"Canada recognizes the appeal and the right to bring it, especially in constitutional questions. The right is exercised there constantly. Australia has, in the main, abrogated this right in constitutional issues, but for ordinary civil questions she has left it practically intact.

In the case of appeals from India, where there is no Central Court of Appeal, and in that of appeal from a Crown Colony leave is given in substantial cases fairly freely. But, if leave is sought to appeal from the Supreme Courts of Appeal in Canada or Australia, it is different. Such leave is refused unless the question raised is one of great public interest, or involves some far-

reaching principle of jurisprudence. As to South Africa, which has a unitary Government and a Court of Appeal for the entire Dominion, leave to appeal is allowed but sparingly."

In these instances the practice of the Judicial Committee has become modified by their political relations. To this extent political considerations have been taken into account. "For the statesman is required as well as the Judge if the proper balance in judicial interference is to be observed."

"The Governments of Canada, of Australia and New Zealand, of South Africa, know that at any moment they could strip the system of appeal to the King in Council, and of this they are kept reminded. They are, in consequence, not only willing, but, so far as the balance of testimony shows, anxious that the system, thus sparingly recognized, should go on. It is convenient to have as the tribunal of ultimate resort a body which is detached and impartial, and which yet administers the law of the particular Dominion and administers it with the large outlook."

Of the variety of cases that come up before the Committee little need be said as almost every territory of the King has some case or other for final settlement. Any visitor to the unpretentious building in Downing Street will be struck by the peculiarities of that Court as distinguished from the purely English Courts:

"A Native King of a Negro tribe is in evidence or a holy man from the Far East.... A farmer or a gold miner from British Columbia or a French advocate from Quebec. All of these may be there confronting five elderly gentlemen without wigs or robes.... It is indeed an unusual spectacle."

To-day the Judicial Committee sits in two divisions, one for appeals from India and the other for appeals from the rest of the Empire. These divisions consist each of five judges, two of those who sit in the Indian division being usually ex-Indian Judges,

A COMMON SCRIPT FOR INDIA.

Under the caption "An All-India Script," Mahatma Gandhi contributes an article to the *YOUNG INDIA*. He says that any one who has any knowledge of the different Indian languages and scripts knows to his cost what time it takes to master a new script. Yet we must take advantage of the opportunity that the great natural awakening in India gives us, of not merely popularising the idea of a common script but also doing something concrete in this direction. Mr. Gandhi favours the idea of adopting Devanagari as the common script for India.

"But before the acceptance of Devanagari script becomes a universal fact in India, Hindu India has got to be converted to the idea of one script for all the languages derived from Sanskrit and the Dravidian stock. At the present moment we have Bengali script in Bengal, Gurmukhi in the Punjab, Sindhi in Sindh, Oriya in Utkal, Gujarati in Gujarat, Telugu in Andhradesha, Tamil in Tamilnad, Malayali in Kerala, Kanarese in Karnataka, not to speak of Kaithi in Behar and Modi in the Deccan. If all these scripts could be replaced by Devanagari for all practical and national purposes, it would mean a tremendous step forward. It will help to solidify Hindu India and bring the different provinces in closer touch."

But one script is undoubtedly designed to displace all the different scripts so as to render it easy for people belonging to different provinces to learn provincial languages. The best way of achieving the purpose is first to make the learning of Devanagari script compulsory at least for Hindus in all the schools, as it is in Gujarat, and secondly to print the important literature in different Indian languages in Devanagari script. Mr. Gandhi is of opinion that Hindus should learn Urdu if they want to come nearer their Muslim brethren and Muhammadans should learn Hindi if they too want to come nearer their Hindu brethren.

"Those who have faith in real unity between Hindus and Mussalmans need not be disconcerted by the present terrible expression of mutual hatred. Their faith, if it is of any value, must make them actively but unobtrusively perform whenever possible, all acts of mutual toleration, affection and courtesy, and learning of one another's language is the least that one can do in that direction."

THE GERMAN EMPIRE

"The causes of the 'greatness and decline of the German Empire,' is the subject of a paper by Professor Charles Sarolea in the June Number of the *ENGLISH REVIEW*. The Germany of 1800 was a continental State and had no interest in the Sea or in her overseas trade. Whereas in 1900,

it had built up a mighty sea power. The people who had been cosmopolitans became fierce nationalists burning with an intense patriotism. From sentimental dreamers, the countrymen of Goethe and Beethoven, in one century they turned to implacable realists. The German of 1800 did not extend his horizon beyond the steeple of his village and the limits of his little State. The Germans of 1900 were always dreaming of world power and had world-wide interests. They had settlements in Brazil and in North America; vast enterprises in Asia Minor, in China and in the South Seas.

Prof. Sarolea ascribes the decline of the German Empire to Bismarck's policy. According to the Professor, Bismarck failed in his foreign, colonial and domestic policies.

Whichever way we turn in his career, the word failure is writ large on his every achievement. He undermined where he ought to have been building, he antagonized where he ought to have conciliated; he systematically under-rated the moral and spiritual forces, which were opposed to him. He belonged to a bygone age. He did not understand the spirit of his generation. He was a solitary titanic figure, a revolutionary personality, destroying ruthlessly the opponents who crossed his path. He challenged the public opinion of the hostile world and let loose forces over which he had no control. He laid the train which was to explode in the catastrophe of 1914, and thus helped to destroy the very structure it had seemed his mission to erect. To day once more many German patriots are clamouring for the Superman who, acting in the spirit and following the methods of Bismarck, shall rescue the nation from its present distracted condition and restore it to the position of supremacy it has forfeited.

WESTERN CIVILISATION VS. INDIAN

Prof. J. Takakasu contributes an article on the above subject to the *YOUNG EAST* of Japan. In it he says the theory that civilisation rises from the city life is not applicable to India. On the contrary, in India it was life in the woods that gave birth to civilisation. Having no city life, where has Indian civilisation originated? Mr Takakasu answers:—

"Situated in the torrid zone and having the highest mountain range in the world together with a vast expanse of flat land, it is but natural that India derives inspirations from the depths of its mountains and Indian philosophers and thinkers seek the solitude and recess of woods to indulge in meditation. It was thus from mountains and woods that Indian philosophy and civilization, education and religion have sprung up. In a country of high temperature like India, it is unbearable for men to live in a crowded, noisy and bustling city, and though villages abound in the country as men instinctively like to live together, Indians go into mountains for meditation and cultivation of character."

If as many scholars do, Western civilisation be called materialistic, how shall we call Indian civilisation? It is certainly not materialistic, says the Professor, for it places no importance on form and shows no concrete evidence of itself. Any other civilisation would disappear if deprived of form or its expressions in tangible objects. Whereas Indian civilisation retains its vitality no matter the country is in ruin, for it is spiritual.

"Indians long for such spiritual civilization and live in a world of ideal. From the hoary ages of the Vedas and Upanishads, from the remote period of Gautama, up to the present time of Tagore, all through the centuries, this spiritual civilization is found running in a continuous stream, holding sway over the minds of the Indian people. Both Gandhi and Tagore are typical products of this

civilization, the former an idealist reformer, who aims at putting his ideals into effect, and the latter a poet of nature, who dreams of idealizing realities. India is under foreign rule and the Indian people can show no dazzling evidence of material civilization but she retains her unique spiritual civilization, which will survive through all other civilizations."

THE DEFENCE OF INDIA

Pundit Hirday Nath Kunzru, M.L.A., Vice-President of the Servants of India Society puts in a vigorous plea for Army reform in the course of an article in the weekly *NEW INDIA*. The article is of special interest in view of the reported differences between Simla and Whitehall on matters affecting military policy. After recalling the Assembly debate of 1921 Pundit Kunzru points out how the Reports of the Skeen Committee and the Shea Committee have not been given effect to, how the Secretary of State overrules the considered opinions of the Committees and of the Government on the spot, and in utter disregard of public opinion as well. He warns us that we should take care not to commit the same error which we did when the Montford Reforms were on the anvil. The importance of securing some control over the Army was obscured in 1919 by other points in the programme of the various political parties in the country. Now the different parties are making preparations to meet the Statutory Commission. So far as the main principles are concerned there is no difference of opinion.

"But I hope the country will not repeat the blunder it made in 1919 in regard to the military problem. The Cabinet's declaration of policy in 1917 made a categorical promise of 'an increasing association of Indians with the Government in every branch of the administration.' I regard the Army as the most important branch of the administration, and it is here that the Government has most deplorably failed."

THE LOGIC OF FASCISM

Mr. Stuart Hodgson who has just returned from a visit to Italy writes in his own paper, the DAILY NEWS "Why fascism will not last." He says:—

"I am convinced that Fascism will not last. It will be destroyed, I think, not by the crimes committed in its name, which have been numerous and black, not by the roaring cataract of nonsense in which its wilder devotees express their emotions; but in the end because it has, intellectually and spiritually, no roots.

Its real driving force is an almost insane Nationalism. I picked up at Florence a little brochure—one of the many offered for the consumption of Italian youth—by Signor Emilio Bodrero. Signor Bodrero is, I understand, Under-Secretary for Education, or something of that sort; personally an amiable and honest man. Let me quote two of his remarks, which seem to me to embody the essence of the true Fascist spirit. Fraternity, he is arguing, is an impossible ideal.

"If it were possible to attain this ideal, nothing would remain to us but to die of ennui. Because, at bottom, that which constitutes man's happiness, is his struggles, his wars. . . ."

Schoolboys in their hearts think like that: it is a queer doctrine to be gravely enunciated by a grown man, and illustrates well the extra-ordinary boyishness of this curious movement. But hear him again, on 'humanity' this time:

"This is the humanity in which we Fascists believe. . . . Humanity for us consists solely of 42 million Italians and of 10 millions of Italians abroad; the rest do not count."

Sinn Fein in the extremity of its agony never said anything quite like that. The only parallel is orthodox Jewry; and the tragic history of orthodox Jewry is a beacon to warn, not a light to guide."

THE INDIAN CHURCH

"The Development of the Indian Church," is the subject of an article in the NATIONAL CHRISTIAN COUNCIL REVIEW for August, by Mr. John J. Hensman. He is of opinion that the Indian Church has so far developed only materially and socially, and has attained only partially, Self-support and Self-Government. The Indian Church as a body has been very slow in its growth in spirituality. Many congregations in the Indian Church are not yet missionary in character, and hence are not living churches. The writer gives the following suggestions for the improvement of the Indian Church:—

"For the development of the Indian Church devolution is absolutely necessary; but the foreign mission boards should not withdraw altogether their financial help, but should continue to make annual grants sufficient to cover the cost of maintenance of the mission buildings in proper repair. Without this financial help the development will be very much hampered.

The serious defect in the development of the Indian Church is its want of growth in spirituality, and hence in self-propagation. This defect is mainly due to the present wrong and unsystematic methods of recruitment of ministers who are placed in charge of congregations. Ministers should be appointed after careful investigation, and they should be men of good character, good education, culture and theological training—men who have received very godly training, and men who come from families which command respect from the people. Such ministers only can be a real power in the Church for its sure growth and development.

Development in church life can be best achieved by giving the franchise to women and by encouraging them to take more active part in the work and activities of the Church.

THE INDIAN SENTIMENT

Under the above heading an anonymous writer contributes an article to the July Number of the ENGLISH REVIEW dwelling upon the power of character in dealing with the Indians. The writer says:—

"The Indian is perhaps even more susceptible than the European to the influence of personality, and no one can sum up more quickly the fundamental traits of a character. Human excellence, whether of saint, soldier, administrator or other, appeals to him quite as strongly as it does to us though his fashion of expressing his feelings is often more primitive and more marked by superstitious awe than that of a Westerner. In the cemetery of an old town in Western India, which was a military centre of some importance in the early years of the nineteenth century, lies the grave of a Colonel Wallace whose character and personality made a marked impression upon the Indians of his time. Though more than a century has elapsed since his death, he is still described by the townspeople as *Sat Purush*, 'the holy man,' and his tomb, which was erected by the officers of his regiment, has long been a place of pilgrimage for the people of the surrounding country."

The writer adds that Lord Cornwallis the Governor-General has likewise attained divinity in the eyes of a section of the Lower classes—a tribute, perhaps to his nobility and straightforwardness. For,

"A fine statue of him stands in one of the provincial capitals of India, and from time to time Hindus of the lower classes may be seen making obeisance to it and laying at its foot offerings of flowers, fruits, and coconuts. One of the worshippers, when asked why they did this, replied that the spirit of the former *Lal Sahab* was a powerful ally against misfortune; and then, observing that his questioner was still sceptical, he added in his terse vernacular: "He was a man of great compassion and wrought much good for the Indian people."

It is possible, as these reminiscences indicate, for any European, possessed of tact and chivalry, to strike a responsive chord in the Indian mind; and when once he has set that chord vibrating, the Indian will never forget him in the day of adversity. He has imbibed the truth and the lesson of the old proverb: "I met a hundred men on the road to Delhi, and they were all my brothers."

LEGISLATION FOR BUDDHIST LAW

Mr. Sheo Narain, writing in the JOURNAL OF MAHABODHI SOCIETY for July urges that new legislation should be undertaken to facilitate conversion to Buddhism. When any person proposes to abjure his religion in favour of another, Mr. Sheo Narain thinks that that person is as much concerned with the civil rights as with the new creed. He fears that though the creed may be good, the civil rights resulting from the conversion may not be acceptable. Hence he proposes that legislature should be invoked to pass an Act regulating civil rights for Buddhists in India, Burma and Ceylon. The task is by no means easy. But his plan is somewhat in the following lines:

(a) Either Gour's Hindu Code or the smaller book of Mulla on the same subject will be best as initial basis for a Buddhistic Code. These learned authors have formulated the Hindu Code with great skill saving considerably the labour of a codifier.

(b) The laws and customs prevalent in Burma, Ceylon, Siam, Nepal, Bhutan and some sub-Himalayan countries may be consulted and the Hindu Codes above referred to may be adopted to the requirements of the Buddhistic population, of course, keeping in mind the spirit of Buddhism.

(c) We may also take into consideration the comparative laws of the civilized world and borrow from them what may appeal to us as worthy of adoption.

INDIAN LABOUR

Mr. N. M. Joshi, M. L. A., General Secretary, All-India Trade Union Congress and a prominent member of the Servants of India Society writing in the NEW INDIA WEEKLY regrets the absence of an organised labour movement in India. Trade Unionism in India is practically confined to industries alone.

The total number of wage-earning employees in Agriculture, Industry, Commerce, Transportation Work and Public and Domestic Service is in the neighbourhood of 99 millions. The problem of organisation is thus a colossal one. The work has been taken up in urban areas and in organised industries and occupations. The real beginning of the Trade Union movement in India was made about 1918 by Mr. B. P. Wadia who started the Madras Labour Union for textile workers in the city. Other Unions sprang up in different parts of the country, and by 1920 the Trade Union movement was definitely in existence in the country. Three circumstances helped to stimulate the organisation. The cost of living was steadily rising during and after the War, though wages did not keep pace proportionately in spite of the unprecedented boom period for Industry. There was, in consequence, acute Labour unrest which found expression in lightning strikes. Many Unions had their origin in Strike Committees formed *ad hoc* for the purpose of negotiation on behalf of the strikers. The establishment of the International Labour Conference was also another contributory factor. The representation accorded to Indian Labour clearly pointed to the desirability of having an organised movement in the country.

The main activities of Trade Unions have so far been to secure the redress of grievances of their members and generally to improve their status. There is no Union in India which has yet made a beginning in the direction of sickness or unem-

ployment benefits. The Madras Labour Union has recently started a death benefit fund.

The greatest difficulty in organising the Trade Union movement arises from the illiteracy and the general ignorance of the working classes, since over 90 per cent. are neither able to read nor write. The attitude of the employers also leaves very much to be desired. The Agents of some Railways, for instance, are attempting indirectly to put down Unions by fostering Joint Committees to consider the grievances of workers. It has been made clear by the Whitley Committee that these Joint Committees can never be a substitute for Trade Unions. On the contrary, it has been stated that Joint Committees will be successful only in such industries where workers are organised. There are also one or two cases of employers in India starting rival Unions under their own control and coercing their workers into joining them.

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BRYCE IN INDIA

Reviewing Prof. H. A. L. Fisher's "Life of Viscount Bryce." in the SERVANT OF INDIA, Sir P. S. Sivaswami Aiyar writes that the tour of Lord Bryce in India covered the main cities which attract tourists generally.

"He was struck by the beauty of the river front at Benares, the Moghul architecture at Delhi and its environs and especially the Kutub Minar, the magnificent monuments of Bijapur and the Hindu temples of Srirangam and Madura. He was far more delighted by Southern India than by Northern. Though he admired the splendid temple and palace in Madura, he found the architecture utterly different from that of the Western world."

Lord Bryce could not overcome the prejudices of colour and against Asia as a world of inferior civilisation.

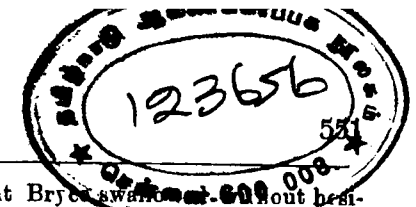
"There was a strong vein of Christian feeling in his composition and he was constitutionally unable to appreciate non-Christian or non-European systems of religion or culture. He derived his ideas about Indian people mostly from the European officials by whom he was received and treated and from the missionaries who were disappointed at their failure to make conversions from the higher classes. He formed the opinion that Christianity would eventually prevail in India and that it was the best, perhaps the only, chance for the country. He thought that Lord Ripon, with good intentions, had done much mischief, filling native minds with hopes not realisable yet and setting the teeth of Europeans on edge. He hoped that the Liberals would hold their peace about Indian questions and the National Congress. He advised Indians to have nothing to do with the party politics of England, forgetting that few questions of importance become live issues in the British Parliament until they are taken up by the parties. Professor Fisher has dwelt upon Bryce's habit of excogitat-

ing questions, but Bryce swears without hesitation the remark by Lord Dufferin that he could not find among the Indians a single man with initiative, with the sort of character and courage which gives strength for practical statesmanship."

THE HINDU-MUSLIM PROBLEM

Writing on this subject in the VEDIC MAGAZINE Mr. Madan Mohan Seth says that many have failed to diagnose the true causes of the distemper between the Hindus and Muslims. Many do not know the reason why there are no such quarrels between the Hindus and Christians. Mr. M. M. Seth writes:—

"The fact is that disputes are mainly caused by the peculiar mentality of our Mahomedan brethren. They would never adopt even a good thing if non-Muslims follow the same. I may illustrate my meaning by reference to the practice of cremation of dead bodies. It is now increasingly being resorted to by the non-Hindu civilised nations of the world. Noted non-Hindus like Mr. Bonar Law, Ex-Prime Minister of England, and (nearer home) Mr. G. W. Dillon, Government Advocate of the Allahabad High Court have been cremated. The English Christians are going so far as to include in their prayer book prayers for recital at cremation ceremonies. But have you ever heard a Muslim being cremated? This shows the woodenness of the beliefs of our Muslim brethren. This mentality is really at the root of much of the trouble. And though our Muslim brethren have lost their empire owing to their intolerance of other people's beliefs and modes of religious worship, yet they have learnt nothing from even their adversity. It is for Muslim leaders to find means to change this undesirable state of mind of their co-religionists. In this behalf they cannot do better than walk in the foot steps and further the work of Sir Syed Ahmed Khan the great founder of the M. A. O. College at Aligarh who by writing his commentary on Koran wanted to give new orientation to Islam."



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HIGHER AGRICULTURAL EDUCATION.

In the course of a paper in the AGRICULTURAL JOURNAL OF INDIA (reprinted from the International Review of Science and Practice of Agriculture), a Belgian writer M. Em. Marchal urges the need for higher education in Agriculture. Two opposing points of view have been expressed. Higher Agricultural education as at present organised in Belgium has been accused of being too theoretical, so that the student is not kept sufficiently in touch with the realities of practical work. It is in fact the common ground of complaint everywhere. It is said that the training provided in the Colleges is too scientific, that it does not inspire the farmers' sons with progressive scientific aspiration and instead of preparing them for rural life tends rather to alienate them from work on land. Consequently the programme of study is such as to attract students from the country districts—comparatively easy conditions of entry, limited duration of course, constant effort to give a practical bias to all branches of instruction. Now the contrary theory is represented by those who contend that the function of higher education is to create pioneers, research workers and moulders of future agricultural progress. With this object in view they insist on developing the scientific side, leaving aside all questions of professional training.

The writer himself inclines to the latter view. But in these matters, there can be no absolute and exclusive choice. It all depends on the conditions of the country and the particular needs of the people. What is wanted is a judicious mixture of the two, with appropriate emphasis on the side that needs looking after.

In the writer's opinion, the most urgent need of to-day is for "true scientists, competent to achieve success in original research, rather than for able technicians or merely popular lecturers. The responsibility of training such men lies with higher agricultural education, but if the work is

to be adequately accomplished, higher agricultural education must develop and improve its method and organization in, at any rate, many countries."

INDIAN ARCHITECTURE

Pandit Manomohan Ganguly, B.E., writes in the JOURNAL OF THE BIHAR AND ORISSA RESEARCH SOCIETY:—

"I look upon Indian architecture not from the standpoint of those who look back to a past age, with some of that wistful regret for what has disappeared and is worn, as a fit theme for academic discussion prompted by a pious but passing impulse, but as a living art to be practised so as to fit in with our present ideal and necessity, not in the sense of architectural exorcism but as a part of an organic whole. The craftsmen of those days in the frontier provinces were certainly tinged with the ideas of decoration to some extent which are infinitesimal considering the vastness of the indigenous system as evinced in the details.

Until the Greek plan and elevation of building are discovered we cannot fairly speak of the Greek influence on Indian architecture. The adoption with material alterations of a very few decorative motives does not justify the supposition of Greek origin or Greek influence."

INDIA IN PERIODICALS.

INDIAN PAINTING. By James H. Cousins, D Litt. [The Presidency College Magazine, Madras, March 1927.]

THE LINGUISTIC INFLUENCE OF DRAVIDIAN ON INDO-ARYAN. By L. V. Ramaswami Aiyar, M.A. [The Educational Review, June 1927.]

INDIA, BURMA AND CEYLON. By Sir Anton Bertam. [The East and the West, June 1927.]

A DOMINION CONSTITUTION FOR INDIA. By Basil P. Howell. [The Indian, June 1927.]

SOUTH-INDIAN MUSIC. By K. Ramachandra, M.A., [The Kanara High School Magazine, June '27]

MEDICAL EDUCATION IN INDIA. By W. J. Wanless, M.D [The National Christian Council Review, August 1927.]

Questions of Importance

NON-BRAHMIN CONFEDERATION

A Resolution permitting justiciaries to join the Congress was passed at the Non-Brahmin Confederation held at Coimbatore last month.

CONGRESS ENTRY.

"Whereas it is highly necessary and desirable to bring about a greater unity amongst the non-Brahmins of all shades of opinion, whereas it is desirable that for the speedy attainment of Swaraj steps must be taken to bring about unity amongst the various political parties in India, and whereas certain interested persons who have converted the Congress into a monopolistic organisation have been misrepresenting both individually and in an organised manner the aims and objects of the non-Brahmin movement and whereas it is necessary that such mischievous propaganda and misrepresentations should be counteracted and whereas it is also necessary that steps should be taken to correctly interpret and spread the ideals and objects of the movement, this Confederation while exhorting all non-Brahmins to join the S. I. L. F. gives liberty to such of the members of the S. I. L. F. as are willing to join the Congress and other similar organisations to do so."

The two following resolutions might be mistaken for resolutions of a conference of unadulterated Non-co operators.

NON-ACCEPTANCE OF OFFICE

In view of the fact that the Justice Party after having worked the system of diarchy for six years in this province has found, as stated in the memoranda of its Ministers that it is a difficult system to work: and in view also of the fact that it is impossible to carry on a diarchic administration, if any portion of the reserve half is fundamentally opposed to the principles and policy of the transferred half; and in view further of the fact that it has been found possible under the diarchic system to install in office a benami ministry which has worked no following in the Council and which by its unscrupulous methods has brought the administration of local self-Government into contempt: this Confederation while approving and ratifying the attitude taken by the members of the Justice

Party in the Legislative Council declares it as its considered opinion that the Justice Party should not accept the responsibility of office till Provincial autonomy is conceded to the Province.

NO CONFIDENCE IN THE GOVERNOR

Whereas by continuing in office, a Ministry, which depends for its very existence upon an unholy alliance with an apparent opposition and which, merely, to support that opposition has by its unprincipled and unscrupulous acts, in reference particularly to the detriment of local self-government and by a gross misuse of the powers of nomination detrimental to the purity of the administration of local self-government is bringing into contempt; and whereas further by permitting a member of the Executive Council to abuse his position and authority to foster and strengthen the monopoly of public and responsible offices by a particular community which is already over represented and diverse similar acts, His Excellency the Governor has alienated the sympathies of the masses of the vast Province, this confederation places on record its emphatic opinion that His Excellency the Governor is forfeiting his claim to the confidence of the people as a just and impartial administrator of the Province in his charge.

PUNJAB MUSLIMS' MEMORANDUM

The Mahomedan members of the Punjab Legislative Council and certain prominent Muslims of the Punjab have issued a statement confirming the resolutions of the All-India Muslim League demanding the maintenance of the Muslim majorities in the Legislatures, wherever they exist and the continuance of the separate electorates. They further declare that the idea of joint electorates is unacceptable to them. They say:—

We are definitely opposed to the movement which some Muslims have set afoot of bringing round Muslims to agree to joint electorates with earmarked seats for Muslims inasmuch as we firmly believe that in view of,

(a) caste-ridden prejudices of our Hindu brethren;

(b) attempts at Hindu revivalism resulting in accentuating differences in culture;

(c) tendency for economic differences to develop, and,

for other reasons it would not be in the interests of India's future development and the establishment of a stable Swarajist Government to abolish separate electorates and have joint electorates as these will tend to strengthen the tendency for the Muslim people to grow more ignorant and more impoverished,

PROF. SARKAR'S CONVOCAATION ADDRESS

Prof. Jadunath Sarkar, M.A., C.I.E. Vice-Chancellor, Calcutta University, in the course of his convocation address delivered at the Bombay University on the 16th instant, said:—

"I have been all my life a college teacher, and for the last thirty years I have ceaselessly tried to do my little in the investigation of Indian history. You will permit me to appeal this twofold experience in impressing upon you the importance of original research not only for the sake of maintaining India's self-respect in the Assembly of Nations, but also for ensuring the best quality of teaching to our ordinary students.

I may also point out that original research of the right type has an ennobling influence on character. He who has gained a vision of the secrets of nature and of the human mind, by his own efforts, is fearless in accepting truth; he cannot be content with popular superstitions, social conventions and political catch-words. Research workers form a brotherhood of truth-seekers all over the world, who rise above national jealousies, racial prejudices, and communal differences. The pure stream of truth discovered in her loftiest original source like the heaven-descended Ganges of Hindu mythology, washes away all impurities of the human mind.

In this quest of truth, there must be constant progress; there is no finality, no pause even. But this fact should not deter us from it. If eternal vigilance be the price of political liberty, it is no less truly the price of national efficiency and that price we must be prepared to pay. * * * * *

The intellectual resurrection of India is the supreme ideal of the Indian nationalist. And in realising this ideal, our Universities must play the leading part. This is a duty which they cannot any longer ignore without failing to justify their existence in the changed world of to-day. They must no longer be glorified schools, mere work-

shops for turning out clerks and school masters, mechanics and overseers, translators and copyists. They must in future add to the world's stock of knowledge. They must achieve intellectual Swadeshi, instead of clothing our people's minds with garments imported from Europe. Is political Swaraj possible, can Swaraj last if given by others in a country which eternally looks up to foreign funds for all additions to human knowledge, for all new discoveries in medicine and science, for all new inventions in the mechanical arts and the accessories of civilized life, and for every leap forward of the human mind in its quest of truth?

Your beautiful city is rightly called the gate of India. May it establish its claim to be remembered as the gate through which new light dawns on India, nay more passes beyond our shores to illuminate and vivify the world outside!

To the new graduates of this University, I have only a short message to deliver; never forget your rich inheritance, never be unworthy of the glorious opportunity which the teaching and traditions of this University have given to you. Remember that your names are inscribed as the latest recruits in the same golden book which enshrines the names of Telang and Ranade, Bhandarkar and Rajwade, and see that your life and conduct are worthy of such a noble brotherhood. By the education you have received, the treasures of Eastern and Western wisdom have been freely opened to you. Consider your past life as only a preparation for further self-improvement and the achievement of a higher destiny for your individual selves and your countrymen in general. The world of action seldom gives its highest prizes to the most gifted in intellect or the purest in character. But that need not make us repine, that need not make us give up the struggle. The heroic soul seeks only opportunities for exerting itself, for daring, and for making its endeavour, and does not look for the material fruits of that endeavour."

INDIA AND THE STATES

Having completed their mission in England in connection with the constitutional position of Indian Princes, Professor Rushbrook Williams, Foreign Minister of Patiala and Col. Haskar have returned to India.

"We found the issue between British India and the Indian States much confused," said the Professor to an interviewer, "when we arrived in England. Our first task was to make the British public realise that there was no antagonism between the States and British India. First of all, we urged on the British public that the States and British India constituted two separate entities, each with its interest and rights, and that there was no reason whatever for supposing that an adjustment was not easily to be accomplished. We have made it clear that the Princes bear no ill will to the British India aspirations just as British India has no grounds for hostility towards the States. In short, a policy of 'live and let live' was clearly indicated as the one proper to be pursued. Amity and good understanding are as necessary for one side as for the other. The interests of each side are complementary and must equally be respected as a condition of real and solid advance. This view we brought home to the British public during our stay in England. We have accomplished a solid service not merely to the States but to India as a whole."

MIRAJ STATE SUBJECTS CONFERENCE

Mr. D. V. Gokhale, Editor of the MAHRATTA, declared in his Presidential address to the Miraj State Subjects' Conference that State subjects would support their rulers in their fight for prestige and honour as against British claims, provided the rulers would show by action that their interests were identical with those of their subjects. He warned the rulers of the States that they would be committing a great mistake in the present day crisis if they antagonized their subjects.

TRADE FACILITIES IN JAMNAGAR

The Jamnagar State has by notification abolished export duty on all articles except Jute, Rice, Hides, Tea and Cotton, first imported through Bedi Bandar by sea and then exported to distant oversea ports of Europe and other continents by direct steamers. It is stated that this step was taken with a view to encourage trade facilities.

INDIAN STATES & BRITISH OFFICERS.

In an article in the ASIATIC REVIEW Colonel Haskar, Political Member of the Gwalior State Council and one of the two deputed to England by the Chamber of Princes to lay out the case for Indian States tries to make out a case for the entertainment of English officers directly recruited from England as opposed to the system of borrowing English officers from the British service. Col. Haskar says that the States are forging ahead in constructive work and that in this work there is a great opportunity for Englishmen of the right type. For the next generation at least, says the Colonel, the Indian States will need a modicum of such Britishers as a leaven in their own indigenous administrations. Colonel Haskar proceeds:

"The States need English officials of their own who, if not brilliant, are at least men of honesty and character. . . . More and more the States are recruiting Britons for their service direct from Britain, and even if that service may not mean great riches, it is nowadays not the precarious existence it once was in the days when the States were so much exploited by the unscrupulous adventurer."

AID TO INDUSTRIES IN MYSORE

The Government of H. H. the Maharaja of Mysore have now appointed three committees one of which presided over by Sir Brajendra Nath Seal has been specially constituted to go into the important question of organising financial assistance to industries in Mysore and submit proposals for the consideration of Government.

THE INDIAN PROBLEM IN RHODESIA

Our good friend Mr. C. F. Andrews paid a flying visit to Rhodesia during his sojourn in Africa. In a communication to INDIAN OPINION he brings to light some of the conditions under which our countrymen are living in that colony. Their vote, he says, is their asset whereby they can make their voice heard and command the respect of the rulers. Once that is lost they will themselves be lost. Says Mr. Andrews:—

"One thing impressed me very much in my short visit. Indians in Rhodesia are treated exactly in the same way as in the Cape. There are no 'reserved' carriages on the railway. Indians have the full municipal and political franchise. Their vote carries weight. Undoubtedly a considerable part of the favourable reception which we received from the Minister, and the respect with which we were treated, were both due to the fact that Indians had the vote and four or five hundred votes, on a very small voting roll, might change the character of half a dozen seats. It was very noticeable what careful attention the leader of the Opposition paid to the Indians, and how eagerly he canvassed for Indian support. There is a great party struggle in operation, and the party that finally obtains the Indian vote is likely to win at the next general election. This fact very greatly impressed me and I saw with my own eyes its value.

INDIAN AGENT FOR AUSTRALIA

Dewan Bahadur T. Rangachariar made a strong plea for appointment of an Indian Agent or Agent-General in Australia to protect the interest of Indians and to promote friendly intercourse between the two countries. This, he contended, was of paramount importance in order to protect the interests of Indians in Australia.

There were excellent prospects of trade connections between the two countries which would be of mutual advantage. What was needed was friendly understanding.

SAROJINI'S MESSAGE TO S. A. INDIANS

Mrs. Sarojini Naidu, President, the South African Indian National Congress, has handed to Swami Bhavani Dayal who is shortly returning to South Africa, the following message to South African Indians.

"I would urge you once more as I used to so often when I lived in your midst, to feel, think and act as of one heart, mind and strength, to be perfect in your unity in all your struggles and demands and undertakings. I would urge you again to look on yourselves as true and responsible citizens of South Africa with equal rights and duties in that beautiful land, which has for so many generations been your real motherland.

The highest token of love you can show towards India, your ancestral country is by devoting your best energies and talents in making a fine moral and intellectual and economic contribution to the prosperity and progress of South Africa itself. This can only be achieved by wide-spread education among every section of the Indian community and by the recognition of the common brotherhood that binds every Indian, whether Colonial born or Indian born, irrespective of his status, vocation, creed or capacity. Every Indian should consider himself his brother's keeper and the guardian of Indian honour in South Africa. I hope that you will all give Mr. Srinivasa Sastri, your loyal and loving co-operation in his difficult and delicate task in your behalf and interest. Your unity would be his chief source of encouragement and his best authority to speak and act in your name."

COLOUR BAN ON INDIANS.

At the meeting of the Edinburgh Town Council, Lord Provost Stevenson said that he had been asked by the Magistrate to express the strongest disapproval of the colour ban imposed on Indians and others by certain dance halls and restaurants at Edinburgh. The Council unanimously condemned the ban and the Lord Provost hoped that their decision would clear the air.

THE INDIAN MERCANTILE MARINE

Mr. V. J. Patel in the course of his speech in London on the 14th July on the occasion of the launching of the new steamer of the Scindia Steam Navigation Company stated that he regarded the occasion as a very important stage in the revival of the shipping industry of India. "I have stated that this is an historic occasion, because the question of the shipping industry of India has, like many other questions connected with that unfortunate country, a sad history behind it. There was, as you are aware, a time when first-rate vessels built, owned, manned and managed by Indians used to carry the rich products of India to distant lands. A combination of circumstances, however too well-known to need mention at this juncture, killed that industry outright, and subsequently made it extremely difficult for Indians to revive their past glory of a mercantile marine. It is again interesting to note that several Indian shipping companies were started during the last fifty years in India; but they were all wiped out of existence, about which the less said the better." India has recently been given a navy of her own. May I, however, ask, if this is not placing the cart before the horse? Is there any country in the world which has built up its own mercantile marine, which always serves as an important line of defence? Merchant fleet and Naval fleet are sisters, and always exist side by side.

This function at which we have assembled is an historic one. It will provide a new angle of vision to all concerned, to see and solve successfully the complicated questions connected with the development of this key industry of our nation."

AMERICAN COTTON IMPORTS

According to voluntary returns supplied to the Indian Central Cotton Committee the total purchases of American cotton due to arrive in India from September 1926 to August 1927 amount to 298,500 bales of which 192,260 bales arrived and 52,083 are believed to be at sea for India.

THE LIFE OF A CAR

THE EXECUTIVE MAGAZINE (St. Louis) has made certain investigations into the average life of motor cars based on researches carried out in the University of Michigan.

The result is to show that if American car factories keep on making cars at about the present rate registrations will climb to something over 30,000,000, at which point the situation will become stable, and the full present production will be required simply to maintain the 30,000,000 cars in use. Professor Griffin, as the result of investigation, developed the following percentages as a generalised life table of motor vehicles.

At the beginning of any one year, consider 100,000 new machines to be placed on the market. At the end of the following periods, the survival would be as follows:

6 months ..	99,780	8½ years ..	31,930
1½ years ..	97,730	9½ years ..	21,960
2½ years ..	93,330	10½ years ..	13,950
3½ years ..	86,580	11½ years ..	8,050
4½ years ..	77,660	12½ years ..	4,180
5½ years ..	66,990	13½ years ..	1,920
6½ years ..	55,310	14½ years ..	760
7½ years ..	43,310		

INFLUENCE OF CINEMA

The Imperial Education Conference has unanimously adopted a resolution recognising the far-reaching educational influence of the cinema and earnestly hoping that competent authorities would take every possible step to prevent the display of demoralising films, and emphasising the importance of the production and use of wholesome and suitable films conveying an accurate impression of life and conditions in all parts of the Empire.

Indian Industrial and Economic Problems. By V.G. Kale. Rs. 2. To Subscribers of *Indian Review*, Re. 1-8. Industrial India. By Glyn Barlow, M. A. Second Edition. Re. 1. To Subscribers of *I. R.*, Rs. 12.

G. A. Natesan & Co., Publishers, G. T., Madras

THE AGRICULTURAL COMMISSION.

The first volume of evidence taken by the Agricultural Commission during its tour in India in the winter of 1926-27 contains evidence of officers of the Central Government on the main matters connected with the Commission's enquiry. No conclusions or recommendations have been made, but the study of the evidence suggests that the following questions will receive particular attention of the Commission when the time for reporting comes, namely better rural education and, health services and, as regards agriculture, proper need for improved finances for which main reliance must be placed on the further development of co-operative movement, need for improved implements and better demonstration of implements and agricultural improvements of all kinds and, last but by no means least, extreme importance of better marketing arrangements, in which also Co-operation has an important part to play.

GROWING OF ONIONS.

The onion is one of those profitable crops which has always a ready market. It is one of those crops which can be stored and kept for some time. Onions can be grown on almost any kind of soil. However as it is an irrigated crop, and as it has to develop its bulbs under ground, a free working soil with good drainage is best. Deep sticky soils are unsuitable for this crop. Onions will grow at any time throughout the year, but the cold weather crop thrives and yields best. Moist warm weather and heavy rainfall are conditions which are not suitable. A crop grown in the rainy season never yields heavily.

LONDON AGRICULTURAL CONFERENCE

It is understood that Mr. Littlewood of the Agricultural Department and Mr. Ware of the Veterinary Department will represent the Madras Government at the forthcoming Imperial Conference for the co-ordination of agricultural research to be held in London.

MANURING OF VINES

Speaking generally, it may be said that sickly vines produce poor quality fruit and light crops, and in order to maintain quality and quantity, manuring is deserving of every consideration where vines exhibit any inclination to weakness and low yields. Diminished yields from debility represent a loss in value of the crop which would fertilise the vineyard for some years. It is easier to maintain vigour than to renew it once the vines have been appreciably weakened.

It is estimated that vines will remove annually approximately 40 lb of potash, 45 lb. nitrogen, and 10 lb phosphoric acid, per acre from the soil and it would appear only reasonable to place at any rate a portion of this each season.

SUGAR FROM SAWDUST

A new process for making sugar out of sawdust was described by Professor Erik Haeglund, of Abo, at the coal and wood chemistry conference recently held in Stockholm, where he reported that at Geneva, where the process is being tried on a commercial scale, from 65 to 70 per cent. of the sawdust by weight can be converted into sugar.

For Sweden where forestry is one of the dominating industries and where most of the sugar has to be imported the method is likely to become of the greatest importance. Several hundred thousand tons of 'wood sugar' can be produced annually from easily accessible raw materials.

AGRICULTURAL BANK FOR JAMAICA

The Jamaican Legislature has adopted a report in favour of the establishment of a State agricultural bank with a capital of £100,000. There is a strong feeling that such an institution is necessary for the development of the agricultural resources of the Colony. After the elected members had supported the report Sir Reginald Stubbs, the Captain-General, concurred with the proposals. Steps will be taken to provide the capital as soon as possible.

CARE OF TEETH

Pyorrhea alveolaris, more familiarly known as Rigg's disease, is an affection of the teeth which is of much more frequent occurrence than is commonly supposed. It is found in many forms; from the early stages, when there is first noticed an accumulation of tartar on the teeth and at the gum margins with late receding of the gums and loosening of the teeth, to the more advanced stages, when there is often profuse discharge of pus and final loss of the teeth. Properly speaking it is a bacterial infection, by which is meant a disease caused by germs which are defined as parasites or refuse eaters. It is a well-known fact that the mouth is a favourite breeding ground for germs and unless the teeth be given proper care, and thoroughly cleaned after eating and particularly before retiring, the germs find substance on which to grow and multiply. Particles of food adhere to the teeth, and unless removed at once, decompose and ferment forming acids which injure the enamel. The enamel or outer covering of the teeth is very hard with a highly polished surface, being intended by nature to be so smooth as to prevent foreign substances adhering to it. Unless it is kept in this condition by constant care, the acids which form in the mouth, as a result of the decomposition of foreign matter, eventually soften and penetrate the enamel, allowing the bacteria to work; thus the decay of the teeth begins.

MEDICAL AID ON AEROPLANES.

An advanced and romantic system of giving medical aid in the isolated interior of Australia will be put into operation shortly as the result of co-operation between the British Medical Association and the Australian authorities. 6 doctors receiving £800 to £10,000, each with six aeroplanes will wait at their stations for telegraph or wireless calls for them. 6 missions and 11 hospitals in the interior will thus be linked up. The doctors will make no charge and the aeroplanes will be free of charge when used as ambulances.

VIRTUES OF FASTING

We, of the profession, are charged to do something: preferably something mysterious or heroic. An operation, an X-ray examination, a cystoscopy, a sigmoidoscopy—certainly: but a policy of 'wait and see' what Nature can do for herself without the meddlesome hand of man—never," says Dr. Leonard Williams in an address reported in the LANCET:

"And yet fasting is the simplest and safest of all remedial measures. It is Nature's way. During the first few days, when the expectant stomach, accustomed to stimulation, is made to suffer the sorrows of deferred hope, it may be difficult to discern any blue in the sky. Nevertheless, by arousing the fighting instinct latent in most people, even the gloom of these few days may be lightened by the sure prospect of ultimate victory; and with these days behind him the patient is impelled to wonder why he ever eats anything."

CANCER CURE

A claim to a cancer cure is advanced by Dr. William Hanan, specialist in manipulative treatment.

Addressing a meeting of the Medical and other members of Parliament in the Commons, he explained the method consisting of the introduction of an active lactic culture into the alimentary canal with a charcoal preparation as antiseptic whereby the blood is transformed from an acid to an alkaline condition.

Major Austin, formerly R. A. M. C., supporting, said he had watched some of Dr. Hannan's cases and was convinced his methods solved the problem of cure provided that the treatment was applied early enough.

A NEW EYE APPARATUS

Eyes can now be examined so minutely by a new appliance that even the corpuscles circulating in the blood vessels are visible.

A MAP OF 5,000,000 STARS

An announcement that the vast, internationally compiled map of the heavens charting more than 5,000,000 stars, which was conceived forty years ago, is at last nearing completion was made recently in California by Dr. H. H. Turner, Savilian Professor of Astronomy at Oxford University. Dr. Turner, who has been visiting Californian astronomers and observatories, is chairman of the International Congress, held in Paris in 1887, which undertook to perform this great task. Eighteen countries volunteered to do a part of the charting, and each was allotted a belt for which it was responsible. The observatory in charge of each section has had to take from 1,100 to 1,500 large photographs and to measure the hundreds of stars shown on every plate—which supplies an answer to anyone who wonders what astronomers find to do in the daytime. "The work on the big map as it stands to-day," said Dr. Turner, "shows that several sections have been finished. The British section at Oxford will complete its share very soon. The Spanish section at San Fernando is complete."

CREATION OF LIFE POSSIBLE

In an address before the Oxford University Psychological Society, Sir Oliver Lodge, the distinguished British Scientist, declared his belief in the possibility that life would some day be created in the Laboratory of Biologists. What had gone on in the past on the earth in the evolution of life from the primeval molten material or glowing gas might possibly, he said, be understood and controlled and humanly managed in future. He claimed that there was nothing repugnant in this to religion, rather; it was to be welcomed as showing what an amount of thought was necessary to produce any imitation of what now existed. A progress in knowledge should never be feared.

AN ELECTRIC WONDER.

Catching a burglar by means of his own shadow. Automatically turning off the fuel supply of oil or gas fires when the flame is accidentally extinguished.

Controlling the temperature of every form of furnace and oven.

Stopping a train with the aid of a dewdrop.

These are some of the extraordinary possibilities of a new current-controlling device, the invention of a 28 year-old American engineer, details of which have just reached London. It is so sensitive that it can be operated by the approach of the hand, a drop of water, a ray of sunlight, or the flame of a match. Its chief use will be in the operation of automatic control for electrical circuits, but it is claimed by the inventor, Mr. D. D. Knowles, research engineer of the Westinghouse Electric and Manufacturing Company, that the new control is capable of many applications in addition to those mentioned above.

A NEW MOTOR OIL

A Russian engineer and chemist, living in Harbin, China, is said to have invented a new oil for motor cars which experts believe may revolutionise present systems of automobile lubrication. The oil is manufactured from the seed of a weed which grows wild over vast areas of Manchuria. It is cheap to make and seems to have extraordinary properties.

BIOLOGISTS' VISIT TO INDIA

The British Social Hygiene Council has put forward a proposal for the visit of distinguished biologists from England to some of the Indian Universities next cold weather with a view to initiating scientific and educational work in social hygiene in co-operation with the provincial education departments. The inter university board has communicated it to all Indian Universities. If sufficient support for the scheme is forthcoming, Professors Julian Huxley and Winifred Collis will spend three months in India from January.

BANKIM CHANDRA'S HOUSE

Mr. Bepin Chandra Pal presided over the meeting held at Calcutta to protest against the proposed acquisition of Bankim Chandra Chatterjee's



BANKIM CHANDRA CHATTERJEE

house at Katalpara (Naihati), by the Railway authorities.

A resolution of protest against the demolition was passed. The resolution also urged the Government of Bengal and the Government of India to move in the matter.

Mr. N. C. Kelkar, M. L. A., expressed satisfaction that the works of Bankim Chunder has been translated also into Marathi. Mr. Kelkar added that as Bankim was the maker of modern Bengal, it was the duty of the public to see that his memory was honoured in the way suggested and his legacy to the country appreciated.

THE ENGLISH BIBLE

"Of the making of books there is no end more so to-day than ever; of the reading of books there is some weariness," writes Lord Lambourne in the *Essex Farmers' Journal*; "but above and beyond them all, without new plots or new language, without satiety or weariness, there is my old English Bible—an inspiration for youth, and to me a consolation with increasing years, and which I hold to be the greatest amongst them all."

"Never a word too much or too little. Let the sky be black and lowering, let misfortunes crowd upon you, in this marvellous Book you will always find strength, peace and comfort."

NO ROOM FOR BOOKS

An American author has discovered the answer to the much-debated query, "Why don't people buy books?" He says it is because they have nowhere to put them. When it was usual to live in spacious houses, there were libraries. Now so many have to live in tiny flats where they really have no room for more than a small bookcase or a few shelves, observes a *DAILY CHRONICLE* writer.

But the objection of wives and servants to keep large quantities of books dusted has more to do with it. But there is another and a stronger reason than either of these for the decline, not only of book-buying alone, but of book reading. The newspaper provides nowadays so much that used to be found only in books. Essays, travel sketches, sermons, fiction, verse, biography, all form part of journalism in addition to news. An enormous number are content with this. They do not need books.

IN HONOUR OF LANG

The University of St. Andrews is about to found a lectureship in honour of Andrew Lang, one of her most famous alumni. The lectureship will be held by men of recognised eminence in the various departments of *belles lettres* with which his name will always be associated.

EUROPEAN EDUCATION IN INDIA

Addressing the "Calcutta Parliament," on European Education in India, with particular reference to the relative values of the Matriculation and the Senior Cambridge Examinations, Colonel H. Gidney said that the introduction of the Senior Cambridge system only tended to alienate the Anglo-Indian community from their Indian brethren, with whom they had to live and work and compete. Indian Universities were good enough for their forefathers and they should be good enough to-day. Anglo-Indian Headmasters and Principals were good enough for institutions both European and Indian a few decades ago. That they were outclassed to-day, was attributable solely to the Senior Cambridge system of education.

"The time has come," added Colonel Gidney, "when, we, as a community must think and act in all matters imperially, nationally and culturally for India, with India and in India; and so I reiterate: Let us support our Universities, and demand that there be unification and standardisation throughout India of our educational system, with Matriculation as the portal and the I. A. or the I. Sc as the compulsory educational terminus in all our schools."

COMPULSORY EDUCATION IN LAHORE

At the meeting of the Teachers, Association of Municipal Boards, under the presidentship of Mr. Shahwali Ubabi, Superintendent of Municipal Schools, Lahore, the following resolution was passed: That regarding the compulsory education of boys the same practice and magisterial powers sanctioned in England should be conferred on teachers here for ascertaining the ages of boys who attend the schools, and that in all the municipal schools the song sung in the morning as a start of prayer should be a national one.

EDUCATION CONFERENCE.

The Imperial Education Conference in London, among other things, discussed rural education.

Mr. Husain (Hyderabad) spoke of the difficulty of bringing rural education into closer relation with rural life. He said that it was now agreed in India that grave mistakes had been made in the arrangements for education in rural districts, and failure had resulted in the world of schools being out of touch with the world of pupils, home and farm. Radical reform was required. Teachers should be specially trained for rural work, concentrating upon agriculture, craft work and physical exercise. School gardens, etc., should be provided. The financial obstacle to such reforms was most serious in India, but they must be faced and overcome as also the obstacle created by a shortage of well-trained teachers, though the latter meant improving salaries which must aggravate the financial difficulty.



MR. A. S. RAY
who stood first in the Civil Service competitive examination held at Allahabad.

ADVICE TO JUDGES

Interesting suggestions for judges were made by Sir Cecil Walsh, a judge of the Allahabad High Court, in his inaugural address before the United Provinces Judicial Officers' Conference recently held at Allahabad.

"Eschew long judgments," he said. "Don't write out at length what the witnesses say. If you believe a witness in the main, say so, mentioning perhaps an important point on which you think he has gone wrong. Find the facts clearly and in unmistakable language. What I like to read is a judgment which says, for example, 'having regard to all evidence and in spite of the large body of testimony to the contrary, which for reasons I have given I am unable to accept, I find that.....' and then the conclusion. Avoid idle speculations, and if you are conscientiously satisfied of a fact, say so without indulging in circuitous and round about ways of arriving at it.

Cross-examination is not confined to the Bar. If the Judge thinks that a witness is trying to deceive him he ought to take him in hand. A final examination by the judge before the witness leaves the box is of great value. Do not allow yourselves to be dictated to by the Bar. The judge is master of the ceremonies, and must hold the reins tight. An advocate is like a horse. He soon finds out who is his master. Commonsense moral courage and a determination to prevent waste of time are the chief needs and you may be sure that the appellate court will support you."

THE RISALA VARTMAN CASE

Although the Division Bench which tried the "Risala Vartman case" was not prepared to accept the contention of the Crown Counsel that any criticism of a religious teacher whether dead or alive, fell within the ambit of Section 153-A it is clear from the judgment of Mr. Justice Broadway and Mr. Justice Skemp, says THE TIMES OF INDIA, that the law will not tolerate malicious and scurrilous attacks on the founders or leaders of any religion.

COUNSEL'S PRIVILEGE.

The privilege of a counsel to put unpleasant questions to a witness was discussed at the Calcutta High Court. A barrister, in defending an accused in a criminal case before a deputy magistrate put a question to witness regarding the moral character of witness's mother. Witness complaining, the magistrate issued a process charging the barrister with defamation. In quashing the proceedings their lordships held that though in India barristers, vakils and pleaders did not enjoy the same unqualified privilege as enjoyed by their brethren in England yet they had the same privilege when questions were put by them in entire good faith and on instructions received. At the same time they ought not to abuse their position.

POOR PRISONERS

"A rich man had a better chance of justice in this country than a poor man. Human evidence was a very risky thing. The poor man needed a counsel to defend him much more than did the educated man. The Poor Persons Defence Act in no way covered the ground and it was not applied to police courts," said Miss Fry, Principal of Somerville College, in a speech reported in the OXFORD CHRONICLE.

"Much the most important body for dispensing justice in this country was the Court of Petty Sessions, because the beginnings of thousands of careers of crime were laid in those courts. Most of the cases were gone through much too quickly for the whole truth to be found out. It was a crying scandal that there was not a better system for the defence of first offenders. In most of the countries which were considered civilised there was much more done.

"In Scotland a King's Counsel was always provided free for a murder trial. In most countries there was a right to appeal for free defence in all grades of court. Injustice was a very extravagant thing because it meant sending persons to prison for inadequate reasons."

MR. SASTRI AND MR. ANDREWS.

MR. ANDREWS' GREAT SERVICES.

Dr. Malan, Minister of the Interior made a happy reference to Mr. Sastri and Mr. Andrews



MR. C. F. ANDREWS

in his speech on the second reading of the Indian Relief Bill. He said: "I can assure the House that the Government of India in their co-operation with us is certainly fulfilling all our expectations. I do not think there is any reason to complain about their goodwill and co-operation in this matter. They have sent over to us as their representative certainly one of the most distinguished men in India and the British Empire and I for my part, and I think the Government with me, are very glad Mr. Sastri is coming, because he took a very prominent part in the negotiations leading up to this Agreement, and he knows the spirit and shares the spirit and knows the intention of the Conference, and I think no better selection could have been made than Mr. Sastri. Everybody who knows Mr. Sastri knows that he is a man who is straightforward and honest as certainly few persons whom I have ever come in contact with. I have great hopes of hearty co-operation in the carrying out of this Agreement when he is in South Africa. I am very glad to say, too, that we have not only the hearty co-operation of

the Government of India in this scheme of assisted emigration, but we are getting more and more, if not the co-operation, goodwill, of the Indian community in South Africa. That means a great deal to us, and I think I ought to state on this occasion that we are very much indebted, as far as that is concerned, to the Rev. Andrews, a man who is trusted absolutely by the Indian community and who remained in the country and has done his best in various parts of the Union to explain the Agreement to the Indian community and to ask them for their goodwill and their co-operation with us." Mr. Andrews, of course deserves all the praise that could be showered on him. We trust Mr. Gandhi's appeal for a purse to be presented to him on the occasion of his arrival in Bombay will be subscribed for generously by the public.

PRESENTATION TO LORD OXFORD

The question of the presentation to Lord Oxford is the subject of a formal statement by the Marquess of Reading, who declares that it should have been a purely private affair, but as various accounts have been published in the newspapers, a statement ought to be made by him, who mainly had charge of the matter. He says that a few of Lord Oxford's friends and political admirers, irrespective of Party, decided to offer him a gift, to indicate their appreciation of his great public services, and desired to secure a capital sum and an annuity. Lord Oxford expressed his willingness to accept a spontaneous tribute. A limited number of persons were approached, and they responded promptly, and expressed gratification at the privilege afforded them.

The DAILY SKETCH says that Lord Oxford's annuity will amount to £3,500. The subscribers are Lord Inchcape, Lord Beaverbrook, Sir Abe Bailey (£1,000 each a year) and Mr. Peter Larkin High Commissioner for Canada, who has contributed £500 towards the annuity. The subscribers have also contributed a capital sum which amounts to about £10,000.

THE ECONOMIC CONFERENCE

The League of Nations International Economic Conference, which meets at Geneva under the presidency of M. Theunis, former Belgian Premier, will be more widely representative in character than any Conference yet held under the auspices of the League. Over 350 experts from 43 countries, including four States which are not members of the League—the United States, Russia, Turkey and Egypt—are expected to be present. The Conference will be consultative and cannot conclude Conventions. For the delegations have been chosen by the various Governments for their personal qualifications and not as spokesmen of official policies. They include industrialists, merchants, bankers, economists, agriculturists, Officials with experience of commercial policy and representatives of workers and consumers organisations and co operative societies. Four members are women.

KING FERDINAND'S DEATH.

The death of King Ferdinand of Rumania closes a successful reign of thirteen years. He succeeded his uncle, the late King Carol, in October, 1914, and throughout his reign has been a very popular monarch. The closing years of his life, says a contemporary, have been marked by much sadness owing to domestic affairs and the shadow of political machinations. It will be recalled that the late King Ferdinand's eldest son, Prince Carol, renounced his claims to the throne in 1925, with the result that his four-year-old son, Prince Michael, was proclaimed heir to the throne. Ever since then King Ferdinand, while suffering from a malignant form of disease which could only end with death, has had the greatest difficulty in checking a revolution in favour of Prince Carol remaining heir to the throne. The National Peasants' Party and other political elements threatened to start a civil war last year in favour of Prince Carol, but the Prince apparently cared nothing for such demonstrations of loyalty.

HINDU-MOSLEM RELATIONS

The causes of antagonism are small and few, but how wide is the field of co-operation and mutual help! writes Sir P. C. Ray in the Dacca MUSLIM HALL MAGAZINE. Disease is no respecter of religion; cholera and malaria have their ravages in both Hindu and Moslem homes. The problems of rural sanitation, good drainage and water supply can only be tackled by the joint efforts of both communities. The remedial measures that can remove poverty from the land must also be adopted by the country as a whole; piece-meal efforts here and there among isolated communities will fail in achieving the desired end, because the background of economic enterprise is not there in the heart of the nation. Compulsory elementary education, training in agriculture and craftsmanship, co-operative societies for purchase of manufactured articles and distribution of agricultural raw-products, in fact, all the problems of rural re-construction depend for their solution on the mutual good will, confidence and the reunited civic activities of the two great communities of Bengal.

CEYLON REFORMS.

The Secretary of State for Colonies has appointed a special Commission under the chairmanship of Lord Darnley to visit Ceylon and report on the working of the existing constitution and on any difficulties of administration which may have arisen in connection with it and to make recommendations accordingly. It is intended that the Commission should visit Ceylon towards the end of the present year.

Mr. P. A. Clutterbuck, of the Colonial Office, has been appointed Secretary to the Ceylon Reforms Commission.

NEXT CONGRESS PRESIDENT

In almost all the Provincial Congress Committees Dr. M. A. Ansari has been nominated by an overwhelming majority for the Presidency of the next Indian National Congress meeting at Madras.

A CHAMPION AT FIFTEEN.

Sydney Wood, the fifteen-year-old American boy, who was honoured with a match in the Centre Court at Wimbledon on his first appearance and who was the youngest player competing, is a real personality.

Not only has he set a new fashion in sporting attire by appearing on the Court in white plus fours and coloured hose but he is a typical "Yankee" in every way, self-confident, and utterly oblivious to the public attention he creates.

He is an excellent player for one so young, which is only natural in view of the fact that he is a pupil of "Bill" Tilden. And Tilden says he will win the championship in another three years' time.

INDIAN TEAM'S SUCCESS.

The Indian Army polo team defeated the picketed side of the Meadowbrook players by ten goals to four. Though the latter were not so formidable as the championship team the Meadowbrook were strong enough to give the Britishers a good work out. The latter made a gallery of 6,000 realise that they were the most dangerous team sent out to America for some time. The Americans scored the first goal through Stoddart. Then the Britishers scored five goals in succession to the first of which was scored by Williams no. 2 who dashed round behind Richards and stole the ball under the pony's hoofs. The ground was soft and greatly cut up. The British mounts were admired as also the Britisher's display of tentpegging between chukkers.

BOXING

Forty powerful arc lamps focussed into the centre of the open air arena at the Yankee stadium, New York threw the ring into a bold relief against darkness. Sharkey was the earlier favourite at 7 to 5 on, but Dempsey was favourite at 11 to 10 on when the contestants entered the ring and were cheered by 80,000 spectators. Both exerted every ounce of energy from the

beginning. Sharkey twice drew blood including a bad cut on Dempsey's right eye, but the former champion was unperturbed and kept honours fairly easy upto the seventh when he knocked down Sharkey with the sledgehammer right. The Bostonian arose and encountered a heavy blow on the stomach and a right smash to the jaw floored him again. He tried to struggle to his knees at the count of nine but swayed and fell almost senseless flat on the face as the count concluded.

CRICKET

In strict justice a batsman could not be run out by the wrong ball, but as no appeal could be made until after the game had proceeded, the batsman could have no claim to continue his innings. But what would happen, asks a writer in the FIELD, if in first class cricket the wrong ball was thrown in, a batsman's wicket thrown down when he was out of his ground, and the discovery made at once that it was not the right ball? Such an incident would be by no means impossible, and a few years ago at Lord's a ball was lying close to the boundary at a moment when another ball hit by one of the batsmen stopped only a few yards from it and close to the boundary. It was almost a toss up whether the fieldsmen picked up the right ball or the wrong one. Now, let us suppose that he had picked up the wrong ball, and that the mistake being at once discovered, the batsman was given not out, would the batsmen have been within their rights in continuing to run until the proper ball had been thrown in?

THE OXFORD WICKET KEEPER

G. B. E. Abell, the Oxford wicket-keeper in this year's Inter-Varsity match is shortly coming to India, says the TIMES OF INDIA and will be a source of strength to the team which is fortunate enough to secure his services.

THE GUJARAT FLOODS

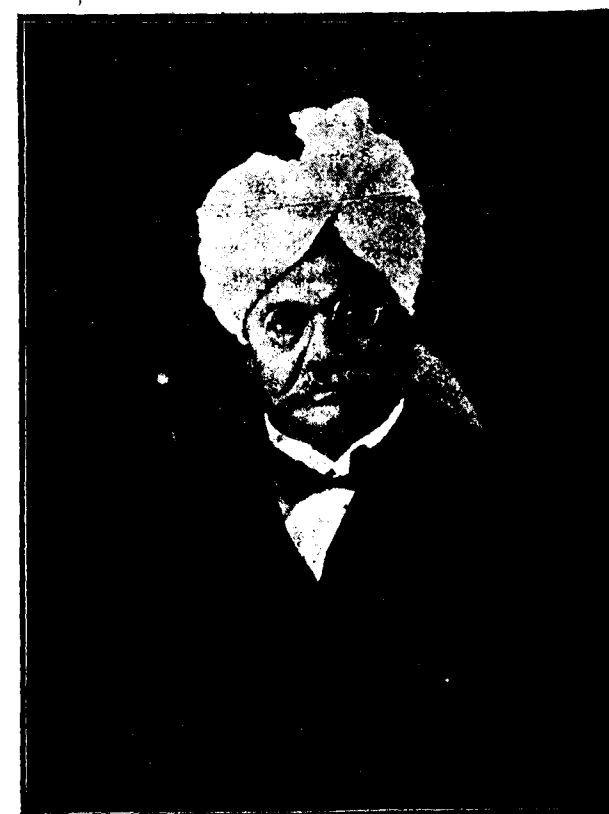
Alarming accounts of the floods in Gujarat and Baroda have been appearing in the press. We in South India who have suffered from the Kaveri floods know what it is to suffer from the deluge of waters over vast tracts. It is reported that most part of Gujarat, north of the Narmada and Kathiawad are devastated and the people rendered homeless; cattle and belongings are washed away; in Ahmedabad alone over six thousand houses have collapsed and Gujarat—the Garden of India—as Mr. Gandbi calls it, is desolated. "I have been dumbstruck by the reports," says Mr. Gandbi; while Mr. Vallabhai Patel writes piteously of the plight of the villagers. "I was shocked and stunned," said the President of the Indian Assembly on his arrival in Bombay, and he went on to appeal for help to the sufferers, with tearstrickling down his cheeks. Indeed from all accounts it appears that though luckily the loss of life is not very great the loss of property has been considerable and the plight of homeless sufferers calls for immediate help. We have no doubt that Bombay and the rest of India will subscribe magnanimously to the relief fund.

MR. GANDHI'S AUTOBIOGRAPHY

For many months now Mr. Gandbi has contributed to his weekly YOUNG INDIA a series of autobiographical sketches, entitled "My Experiments with Truth." The series has been as remarkable as could be expected from a person of his unique character. We are glad to know that these sketches are to be published in volume form. It is so rarely that modern Indians have committed to paper their experiences in the form of autobiography, that these volumes will have a unique value. This book, says the GUARDIAN, apart from the remarkable revelations, will be of surpassing interest to those interested in the moral development of personality.

CONRAD'S REJECTED KNIGHTHOOD

It is curious that Joseph Conrad's refusal of a knighthood during MacDonald's Premiership should be incidentally revealed in a catalogue of a New York firm which has been selling his autograph letters. One passage from his letter to MacDonald is worth quoting:—"In conveying to you my sincere thanks, I venture to add that, as a man whose early years were closely associated in hard toil and unforgotten friendship with British working men, I am specially touched at this offer being made to me during your Premiership."



THE LATE SIR GANGA RAM
whose benefactions to the public are enumerated
elsewhere in this issue.

Diary of the Month

July 2. The Non-Brahmin confederation met at Coimbatore.

July 3. Mahatma Gandhi opened the Khadi Exhibition to-day at Bangalore.

July 4. King Fuad arrived in London and was received by the King and the Prince of Wales.

July 5. The Calcutta High Court reduced the sentence in the FORWARD sedition case.

July 6. Mr. Patel lunched with Lord Birkenhead.

July 7. The High Commissioner for India has appointed an Advisory Committee to assist him.

July 8. Sir Harcourt Butler delivered the Convocation Address of the Rangoon University.

July 9. The Church Assembly has accepted the revised Prayer Book.

July 10. Hon. Sir Basil Blackett is appointed Vice-President of the Viceroy's Council.

July 11. The Irish Minister O'Higgins has been shot dead in the streets of Dublin.

July 12. M. Doumarge held a luncheon to-day in honour of Maharaja of Kapurthala.

July 13. The Calcutta Corporation passed a resolution demanding the release of all the detainees.

July 14. A special Enquiry Commission has been appointed to report on the East African Federation Scheme.

July 15. Dewan Bahadur T. Rangachariar arrived in Colombo from his tour in Australia.

July 16. Sir Tej Bahadur Sapru suggests a Round Table Conference to solve communal problems.

July 17. Hon. Mr. V. J. Patel, launched the first Indian steamer in Glasgow.

July 18. The Hon. Mr. Crerar has taken charge of the Office of Home Member to the Government of India.

July 19. A bomb was thrown at the American Consulate at Nice.

July 20. The King of Rumania died to-day.

July 21. Spain and Belgium have concluded a Treaty of Arbitration.

July 22. Mr. Patel was entertained at luncheon at Geneva prior to his departure for India.

July 23. Earl Beatty was sworn Privy Councillor on his retirement from the Admiralty.

July 24. General Dyer died to-day of cerebral hæmorrhage.

July 25. The Select Committee on the Reserve Bank Bill have signed their report.

July 26. The House of Lords has passed the third reading of the Trade Unions Bill.

July 27. Marx the German Chancellor has resigned his membership of the Republican Party.

July 28. Sir Charles Madden has succeeded Earl Beatty, as the first Lord of the Admiralty.

July 29. The House of Lords passed the third reading of the Indian Church Bill.



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who has been elected Director of World Federation of the Educational Association at its Conference at Toronto.

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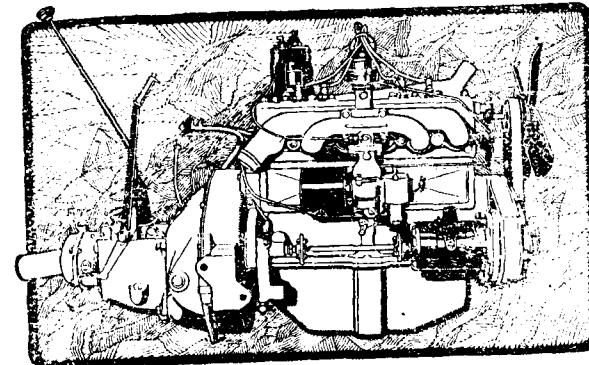
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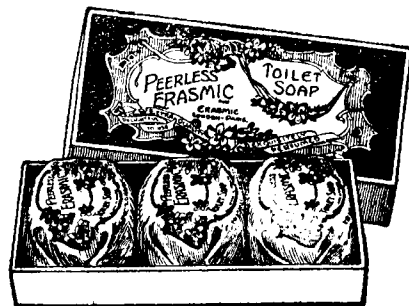
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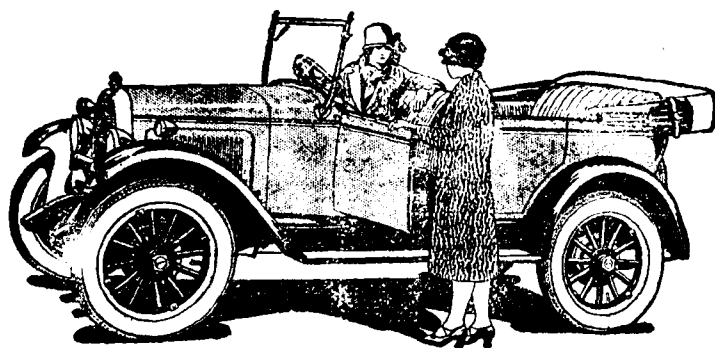
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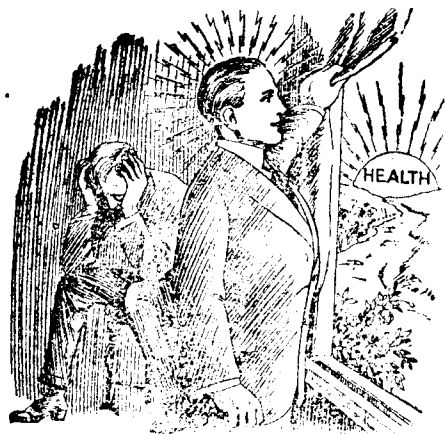
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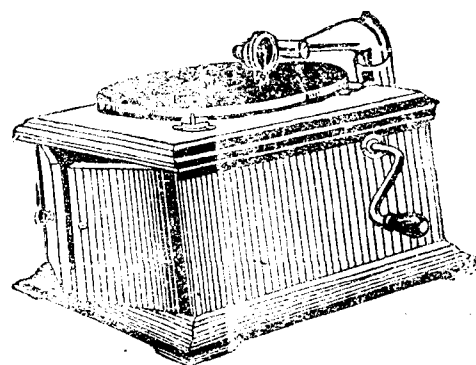
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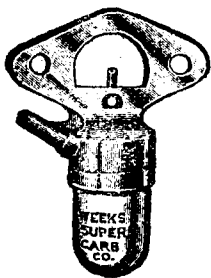
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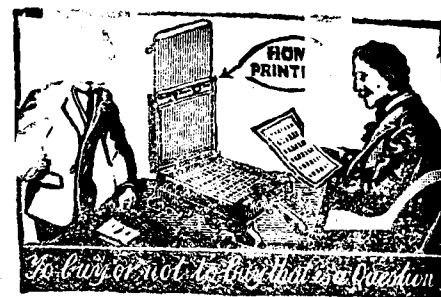
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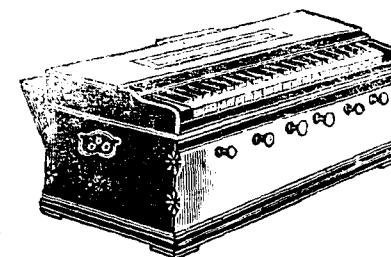
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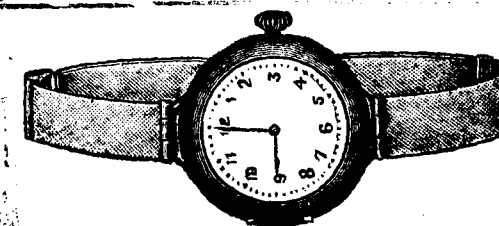
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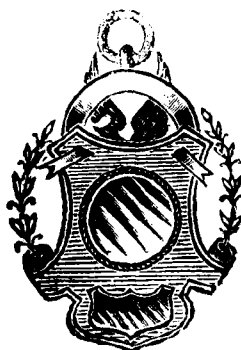
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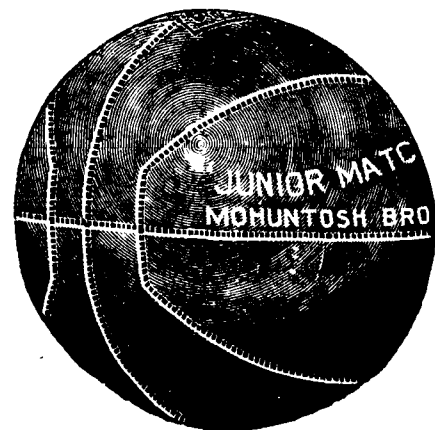
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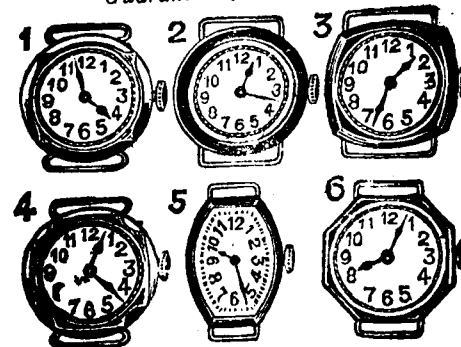
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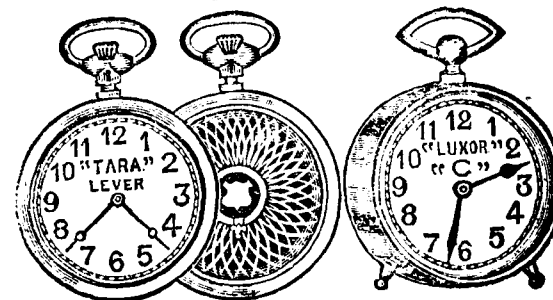
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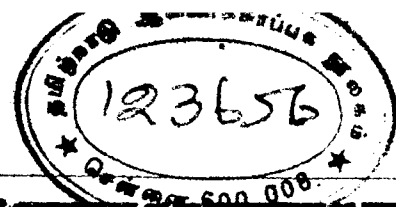
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