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A MONTHLY PERIODICAL

DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

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Vol. XXIX.

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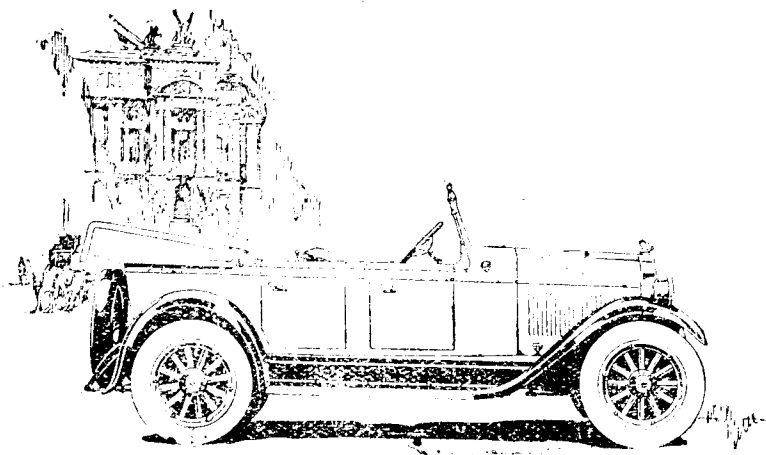
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THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.
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[No. 3.]

The Financial Statement

BY SIR PURUSHOTHAMDAS THAKURDAS, M.L.A.

THE Budget of the Central Government for the year 1928-29 has been admitted by the Finance Member himself as not being



SIR P. THAKURDAS

a spectacular Budget. The Finance Member, however, claims that it is a Budget which both the Government and the country can view with pleasure. Whether the Government of India view it with pleasure or not, it is certain that India cannot view this Budget with pleasure. India can view the budget with equanimity only because there is no new taxation proposed to be imposed during the coming year. There will also be a sigh of relief from the Provinces at the final extinction of provincial contributions.

The condition of the various Provinces is very far from satisfactory. Since 1921 most of the major Provinces have had to impose additional taxation in the shape of increases in stamp duties, or fresh taxation in the shape of amusement tax. At least, three of the Provinces have had recently to suspend their Famine Insurance assignments in order to be able to balance their Budgets. No Province is known to have made any remission of taxation, and even prosperous Punjab may be included in this. The question is: Could the Provincial Contributions have been delayed any more without creating an impossible position in some of the heavily taxed Provinces?

As far as the Central Government is concerned, the Finance Member confesses that with the exception of the Cotton Excise Duty, reduction in taxation has been beyond reach in his term of office. The removal of the Cotton Excise Duty cannot be said to have been an extravagant reduction in taxation, because even with that reduction, the condition of the cotton industry in India is, at the mildest, perilous. The Finance Member, however, discreetly omits any reference to the condition of industries in India. Barring the Jute industry, which stands on a different footing, the industries of India can truly be said to be in a very bad way. The purchasing power of the masses of India is deplorably low and both

CALENDAR 1928

	JANUARY.	FEBRUARY.	MARCH.	APRIL.
SUN.	1 8 15 22 29 -	- 5 12 19 26 -	- 4 11 18 25 -	1 8 15 22 29 -
MON.	2 9 16 23 30 -	- 6 13 20 27 -	- 5 12 19 26 -	2 9 16 23 30 -
TUES.	3 10 17 24 31 -	- 7 14 21 28 -	- 6 13 20 27 -	3 10 17 24 -
WED.	4 11 18 25 -	1 8 15 22 29 -	- 7 14 21 28 -	4 11 18 25 -
THU.	5 12 19 26 -	2 9 16 23 -	1 8 15 22 29 -	5 12 19 26 -
FRI.	6 13 20 27 -	3 10 17 24 -	2 9 16 23 30 -	6 13 20 27 -
SAT.	7 14 21 28 -	4 11 18 25 -	3 10 17 24 31 -	7 14 21 28 -
	MAY.	JUNE.	JULY.	AUGUST.
SUN.	- 6 13 20 27 -	- 3 10 17 24 -	1 8 15 22 29 -	- 5 12 19 26 -
MON.	- 7 14 21 28 -	- 4 11 18 25 -	2 9 16 23 30 -	- 6 13 20 27 -
TUES.	1 8 15 22 29 -	- 5 12 19 26 -	3 10 17 24 31 -	- 7 14 21 28 -
WED.	2 9 16 23 30 -	- 6 13 20 27 -	4 11 18 25 -	1 8 15 22 29 -
THU.	3 10 17 24 31 -	- 7 14 21 28 -	5 12 19 26 -	2 9 16 23 30 -
FRI.	4 11 18 25 -	1 8 15 22 29 -	6 13 20 27 -	3 10 17 24 31 -
SAT.	5 12 19 26 -	2 9 16 23 30 -	7 14 21 28 -	4 11 18 25 -
	SEPTEMBER.	OCTOBER.	NOVEMBER.	DECEMBER.
SUN.	- 2 9 16 23 30 -	- 7 14 21 28 -	- 4 11 18 25 -	- 2 9 16 23 30 -
MON.	- 3 10 17 24 -	1 8 15 22 29 -	- 5 12 19 26 -	- 3 10 17 24 31 -
TUES.	- 4 11 18 25 -	2 9 16 23 30 -	- 6 13 20 27 -	- 4 11 18 25 -
WED.	- 5 12 19 26 -	3 10 17 24 31 -	- 7 14 21 28 -	- 5 12 19 26 -
THU.	- 6 13 20 27 -	4 11 18 25 -	1 8 15 22 29 -	- 6 13 20 27 -
FRI.	- 7 14 21 28 -	5 12 19 26 -	2 9 16 23 30 -	- 7 14 21 28 -
SAT.	1 8 15 22 29 -	6 13 20 27 -	3 10 17 24 -	1 8 15 22 29 -

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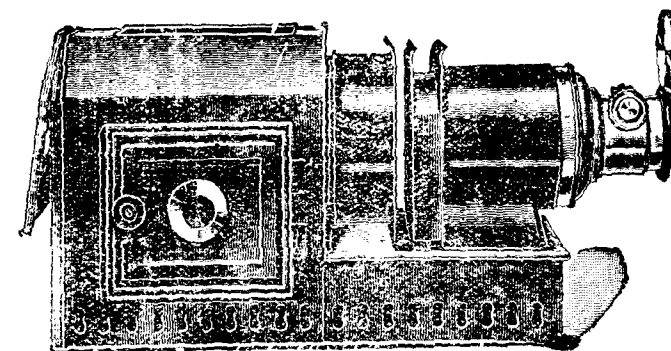
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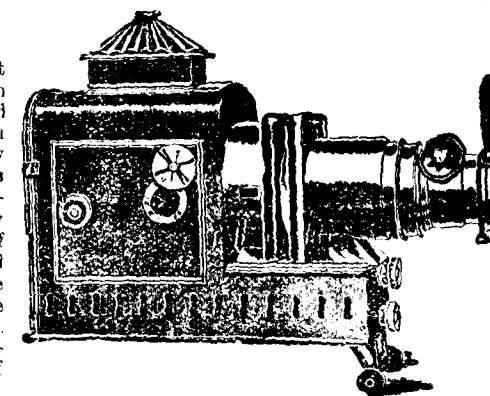
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E. March '28.

importers of manufactured goods, and local manufacturers complain that they cannot move their wares.

The Finance Member draws attention to what he calls "a noticeable feature of the Trade Returns for 1927-28", viz: the reduction in net imports of treasure by Rs. 6½ crores in the first ten months of the current year. This feature is a conclusive proof of the adversity of the masses, for, all these years it has been noticed that whenever the masses are prosperous, they imported precious metals for their surpluses. The correct inference therefore, from this "noticeable feature" is that the masses do not share the favourable credit balance. At best, the classes may be concerned in it and they of course do not import precious metals, but motor cars, diamonds and other luxuries.

Surveys of the economic conditions of various countries in Europe in financial circles contain special reference to the industrial activity in those countries. The following is a quotation from the LONDON TIMES (Annual Financial and Commercial Review) regarding Belgium:—

"A survey of the past year's economic conditions in Belgium shows very clearly on what sound bases the stabilization of the Belgian franc was built. It shows that the parity of 175 francs to the pound sterling was well chosen, a point of much importance, since a high level of exports is, for Belgium in its present economic form, a *sine qua non*. Whatever may happen in the future, down to the end of 1927, there was no decrease in industrial activity and exports such as in other countries have generally attended the return to a stable money".

Applied to India, such a survey will show what havoc the currency policy of the Govern-

ment of India during the last three years has played with the economic condition of India?

The military expenditure of the Government of India absorbs about 40 per cent. of the Central Government's revenues; and this compares with between 5 and 12 per cent. as the proportion of defence expenditure of England, America and Japan and other major countries to the proportion of their revenue. It has been contended that, for the purpose of this, the percentage should not be taken on the Central Government's revenues, alone, in India, but the Provincial Governments' revenues should also be included. Without going into the merits of such a contention, it is only necessary to say that even with the inclusion of Provincial revenues, the proportion is stated to be about 22 per cent. for India. This is a definitely crushing part of the tax-payer's burden. Inasmuch as Military Expenditure is a non-votable item, the Legislature is in a helpless position. To this expenditure was sought to be added in the current session of the Assembly an Indian Navy. The Assembly quite correctly rejected the Indian Navy Bill, on the very justifiable ground that it could not approve of any addition to the paraphernalia of India's defence, the expenditure on which would not be subject to their vote from year to year.

The new Budget discloses one serious flaw in the current year's Budget. The Finance Member reports that liability for interest on Post Office Cash Certificates to the amount of Rs. 3¼ crores till October last was not provided in the Current year's Budget. Till the end of next October, this unprovided liability amounts to Rs. 5½ crores. He admits that

"as soon as the revenue position permits it, the Government shall have to consider setting aside considerable sums from revenue to enable them to meet the full liability." It is therefore clear that to the extent of Rs. 5½ crores the new Budget does not provide for the liability of the Government of India. The Post Office Cash Certificates carry a total liability for interest to the extent of approximately Rs. 9¼ crores. They are liable to be presented for payment at any time on the terms mentioned in the Certificate. To that extent these certificates are a danger to the Government of India's finances. But to keep uncovered in the Budget of a year the interest accruing on these certificates from year to year is a species of budgeting, which has been characteristic of the Government of India since 1921. Any commercial or private firm, preparing their balance-sheets on this line of the Government of India, would be severely criticised by their shareholders and the public. But, of course, as far as the Government of India is concerned, they are not responsible to anybody in India and therefore persist in what suits them for the time being.

The Finance Member takes credit in the Budget for having reduced the unproductive portion of the debt of India by Rs. 76 crores since 31st March 1926. According to the statement attached to para 16 of his speech, the reduction is Rs. 81.45 crores since 31st March 1924. The reduction of Rs. 81.45 crores in the unproductive debt of India in four years would be a distinct achievement, if it was genuine and done with the savings of the State. The Finance Member makes up these eighty-one crores as follows:—

Rs. 14 crores—from the surplus of the last four years.

„ 23 „ being the amount of Sinking Fund set aside during the last four years.

„ 37 „

Both these items belong to the Government of India and can be admitted for credit to reduction in the debt of India. The difference between this Rs. 37 crores, and the Rs. 81 crores mentioned by the Finance Member is made up of the following items:

(a) Rs. 24 crores: reduction in cash balance from what it was on 31st March 1923.

(b) Rs. 20 crores: total of unexpended Railway Depreciation and Reserve Funds.

Rs. 44 crores.

Regarding (a), one may appreciate the Finance Member employing a larger part of his cash balance than his predecessor did. To that extent the interest payable is saved. But the cash balance could not have belonged to the Government of India, and represents liability to somebody and therefore cannot be employed towards reduction of debt.

Regarding (b), the Railway Reserve and Depreciation Fund do not belong to the Government of India. They belong to the Railways of India, and, under the convention between the Assembly and the Government of India, these funds cannot be touched by the Government of India except with the sanction of the Assembly. Further, the Government of India pay interest on these

Funds, and have to find the money as soon as the Assembly sanction expenditure. To claim therefore, that to the extent of these funds in hand, the Government of India have reduced the unproductive debt of India, may be a method of keeping amounts, but cannot be accepted as anything like proving that India's debt has been so reduced.

One cannot resist the conclusion that the Government of India Budget this year betrays considerable efforts at "window-dressing."

The Mussalmans and the Simon Commission

By MOULVIE MUHAMMAD YAKUB, M. L. A.

Deputy President, Legislative Assembly.

IT appears that propaganda for Co-operation with the Simon Commission, in its present constitution, is gaining more favour with the



MR. MAHOMED YAKUB.

Mussalmans than with the Hindus. However, if the opinion of really representative bodies and responsible Leaders is to be counted in

Why it is necessary to resort to "window-dressing" with surplus-budgets and with taxation at the point it was during the War period, and even higher, it is difficult to understand. The wide disturbance of the economic normality of India, devised and completed last year, may be making the Finance Member uncomfortable. One only hopes that the successor of Sir Basil Blackett will not be inheriting a legacy, which may turn out to be far from being a bed of roses.

such matters, nearly all the Muslim organizations, like the All-India Muslim League, the Jamiatul Olama and the All-India Khilafat Committee, and most of the Muslim Leaders like Mr. M. A. Jinnah, Sir Ali Imam, Syed Hasan Imam, the Hon'ble the Maharaja of Mahmudabad, Sahibzada Aftab Ahmad Khan, Maulanas Mohomed Ali and Shaukat Ali, Abdul Kalam and others, have all proclaimed themselves against Co-operation with the present Commission. And the apparent success of the dictated movement of Co-operation is due, largely, to two reasons, first, the ill-feeling between the two Communities, which is being accentuated every day by the hostile attitude of the Hindu Maha Sabha towards the Mussalmans and the uncompromising utterances of its Leaders, has created the same feelings amongst the Mussalmans, and any movement organised and hailed by the Hindus is looked upon with an eye of suspicion by the other community. The reactionaries amongst the Mussalmans are taking

advantage of it and are proclaiming from the top of their voice that Non-Co-operation with the Simon Commission means Co-operation with the Hindus, and an ordinary Mussalman at once accepts this fallacy as a sound argument.

The second reason, which is also a corollary of the first one, is that the Mussalmans are naturally afraid of the rule of the Majority without complete safe-guards for their rights and interests and they are being made to believe that, unless they represent their case before the Commission, even at the sacrifice of their National respect, the second instalment of Reforms will not only not provide further protection to them but will also deprive them of such trivial provisions in the shape of safe-guards which they possess at present.

I think responsibility for this feeling being created in the minds of the ordinary Mussalman lies, mostly, upon our own Leaders, who have so far neglected the masses and have not at all given their attention towards taking them into their confidence, and thus allowed them to be misled by the propagandist on the other side.

But I am fully confident that even a glimpse into the reality will at once disillusion my Muslim brethren, who, in spite of having lost so many of their national virtues, still possess some quantity of self-respect. I appeal to my Muslim brethren to go a little deeper into the matter. It is admitted on all sides that the exclusion of Indians from the Commission is a denial of the fundamental rights of the people of this country to participate in the formation of its constitution, and even those who are for accepting the inferior position offered to the representatives of the country, have joined in the protest on the general principle.

Now, granting that the Maha Sabha party has shown a very hostile attitude towards the Mussalmans, the position resolves itself into this: that my elder brother treats me very shabbily and denies me my just and proper share in the family property and therefore, I also, justly, entertain feelings of incorrigibility towards him. In the meanwhile, the third person, who has deprived both of us from managing our own property, taking advantage of our family quarrel, gets an opportunity to hit, and insults both of us. What shall I do? Shall I pocket the insult offered to me simply because my uncharitable brother has also received an insulting blow from the common foe? Certainly not. If I possess even a small grain of self-respect, I would at once sink my family quarrel for the time being, and, without caring, in the least, for what my elder brother is doing, I shall leave no stone unturned to vindicate my own honour. It would be the height of disgrace if I kiss the foot which inflicted a kick at me, simply because it kicked at my enemy as well. Are the Mussalmans so shameless as to accept this position?

As regards the second point, one fact is patent, and it is this, that the only safe-guard, if any at all, which the Mussalmans possess at present, is their separate representation through separate electorate. Now under the law, this provision can not be deleted until and unless the Mussalmans make a representation to that effect, and certainly Non-appearance before the Commission can not imply our consent to abandon our separate representation. And as the Hindus are also not putting in their appearance, there is no chance of their securing an *ex parte* Decree in our absence. As regards further protection and

more adequate safe-guards than we possess at present, surely the Mussalmans can not get any until the Hindus have also agreed to it. The present provisions relating to separate representation were incorporated into the Act after the Hindu-Muslim pact of 1916 was signed. And what we are aiming at, is to come to an agreement about another pact, which the altered conditions have now necessitated. But this agreement cannot be secured by adopting the line of Non-Co-operation with the Hindus.

It must also be remembered that we, who belong to the Muslim League school of thought, have not declared absolute non-co-operation with the Commission, but our refusal to accept the Commission is conditional, as Mr. M. A. Jinnah made it quite clear in his speech in the Legislative Assembly, when he said "I refuse to accept any Com-

mission unless equal status and equal power is given to Indian representatives for the purpose of investigating an enquiry." This is, no doubt, a very dignified moderate position, and if equal status and equal power is conceded to Indian representatives, our objection would have been removed, and we will have no hesitation in making a review of our position. In fact, it is not we who have Non-co-operated with the Commission, on the other hand, the blame of launching non-co-operation lies upon the Commission itself.

Before I conclude, I wish to say only this much, that although I do not wish to attribute motives to anybody, yet I would earnestly request my Muslim brethren to get themselves acquainted with the previous history and the past record of National work of those who seem to be so solicitous of the welfare of the Mussalmans at the present juncture.

Some Observations on Indians Overseas Affairs

BY MR. H. S. L. POLAK.

THE satisfactory news from South Africa provides yet one more testimony to the high diplomatic gifts possessed by the Government of India Agent, Mr. Sastri and one more argument in favour of his extension of office, if he be willing. The necessary Bill, as introduced in the Union Assembly, offended radically against the Round Table Conference agreement, the essence of which is, from the Indian point of view, that nothing should be done, by the Union Government or Parliament, either by legislation or by administrative action, to make the position of the Indian population worse than it was before the agreement. Indeed, one is quite justified in stating that it is implicit in the agreement, if not stated

in express terms, that the object of those whose signatures are appended to that document, approved as it was by the Union Parliament, was as speedily as possible to improve and augment the status of Indians in South Africa.

Mr. Sastri's task was not an easy one. It is never very easy to convince another government that it is adopting a policy in flagrant conflict with its treaty or other similar obligations of honour. But he brought to the work not only a very persuasive personality, but also the remembrance of the close personal association of those who had participated in the arduous labour of hammering out the agreement. These personal relations between

members of the Union Government, on the one hand, and those of the Indian delegation, on the other, have proved of the highest value in securing the removal from the Licensing Bill of the offending section. It is quite true that Mr. Roos and Dr. Malan do not see eye to eye. But neither can afford to see his Government charged with a breach of faith. That the Union administration stood in danger of such a



MR. H. S. L. POLAK.

charge is clear from the nature of the representations made on behalf of the Government of India and the opinions publicly expressed by Sir Darcy Lindsay, a considerable part of the South African Press and many notable members of the opposition. Mr. Roos, though strongly anti-Indian, is nevertheless a patriot who cherishes the good name of his country, and he has shown himself big enough to refrain from committing it to the mischief that would have been brought to the new and friendly relations of the two countries had he persisted in forcing through the clauses. That he has given unconvincing reason for his wise decision need not distress one over much. It is in the nature of things for governments or statesmen to "save face," and they do it as well and

as spontaneously in white countries as in China itself.

In Kenya, too, there seems to be, for the moment less cause for alarm. It would not be unfair to say that a death-blow appears to have been given to the idea of a federal union of the East African territories under the aegis of Kenya. To this result, the capable and critical Governors of Uganda and Tanganyika have contributed largely. Their firm stand and clear analysis of the situation have resulted in the Federation projects receding into the background, from which it is unlikely to emerge for a long time to come. We have seen how, in South Africa, the liberal attitude on colour problems, that has for generations been traditional in the Cape Poincaire, has been attacked and seriously jeopardised by the anti-colour policy of the other provinces of the Union. With this illustration and warning before their eyes, resulting as Lord Olivier has shown us, in the gradual degradation of status of the South African negro-population, with its consequent arrest and disturbance of racial relations, it was not to be wondered at that a political federation of territories, in all except one of which a liberal native policy was the foundation-stone of British administration, placed under the leadership of the very Colony which, in practice, subordinates native interests to white settler purposes, in spite of all theoretic protestations by the Colonial Officer to the contrary, would not commend itself to the distinguished and experienced Governors of territories where energetic white minorities have not yet succeeded in getting the local administration into their grip.

There remains, however, still a considerable danger that, in order to placate Sir Edward

Grigg and the Kenya white settlers, the Colonial Office, notoriously timorous and time-serving, if not actually politically dishonest, will be strongly tempted as usual to take refuge in compromise, by the grant of an unofficial majority in the Legislative Council. Now it cannot matter very much to the Indian community, for all practical purposes, whether there is a non-official elected majority or a white non-official majority over all other communities. In either case, the whites whether officials or non-officials will vote together against the Indian in any vital matter. Hence, it is not to be wondered at that the Indian community taking advantage of the present state of flux, due to the advent of the Hilton Young Commission, has deemed it both wise and necessary to demand anew the abolition of the communal franchise and its replacement by a common voters Bill.

It will be remembered that the Wood-Winterton Agreement provided for the latter upon the basis of the enfranchisement, at the beginning, of ten per cent. of the Indian population. The memorandum submitted by the East Africa Indian National Congress to the Hilton Young Commission, which recalling this fact, draws attention to the relatively more rapid increase of the white population in Kenya since 1923, and accordingly urges that the initial electoral qualification should be fixed at a level which will secure slightly more than a 10 per cent. Indian electorate. The Congress on its part, undertakes consent to a solution that would ensure that Indian Members, representing a majority immigrant population, shall not at some future date dominate the Legislative Council. Meanwhile, it demands that Crown

Colony Government should not be displaced by responsible Government whether *dejure* or *defacto* under the control of the white settlers.

The Congress memorandum, which is an excellently drafted document, appears to show the result of close collaboration between the Kanwar Maharaj Singh-Ewbank delegation and the Indian community, some of whose prominent members have expressed very eloquently their sense of appreciation at the Government of India's practical response to their cry for help. What has already happened in South Africa provides the best of arguments for those who are pressing for direct negotiations between the Government of Kenya (really the Colonial Office) and India and the appointment in East Africa of a permanent Indian Agent. In other parts of the Empire too notably for the West Indies and British Guiana, such an appointment is called for.

Indeed, the time has now come when the demand for the contribution of a special emigration department, with a secretary to Government at its head, should be conceded. A permanent department, with a highly placed chief, devoting itself solely, entirely, and all the time to the needs of the 20 lakhs of Indians overseas, has become an urgent necessity. The problems involved are too serious and weighty to be the affair of someone, however willing and competent who is charged with the administration of several portfolios at once. When the new department is constituted, it will be possible to have regular, better, detailed report of the moral and material progress and welfare of the overseas Indian communities. At the present time, the public knows very little of these things and the material is scanty and difficult to use. And with the development of a better understanding between India and these overseas countries and the improved conditions of security prevailing for the Indians settled there, a considerable fillip to India's foreign trade should result, than which few things would be more clearly indicative of a satisfactory solution of outstanding problems.

The New Railway Budget

By MR. N. C. KELKAR, M.L.A.

THE Accounts of the Railway Department for 1926 as well as revised figures for 1927 have brought into prominence the benefi

Reserve to make good the deficiency. But actually the surplus was found to be higher than the estimate by about a crore and a half, and the reserve increased by that amount. But it must not be supposed that these good financial results were in any way due to economy on the part of the Railway Department. The monsoon has behaved very well during the last two or three years, and the depression of trade is naturally subsiding. In



MR. N. C. KELKAR.

and the convenience of the scheme of separation of Railway Finance from the General Finance of the Government of India effected three years ago. The figures for 1926 have proved particularly encouraging. For, Sir Charles Innes had anticipated that the surplus of receipts over expenditure would not quite suffice to pay the Railway contribution to the General Revenues, and that it would be even necessary to draw Rs. 7,00,000/- from the



SIR BASIL AND LADY BLACKETT.

Sir Basil presented his last Budget, on Feb. 29,

1927, the floods caused a great havoc in many parts of the country. But it appears that though distress was caused to the population

in the affected areas, actual damage to the crops was not on such a large scale as to affect trade on the whole. Consequently, the revised estimates for 1927 show earnings even better by three crores than those in 1926. The passenger earnings also are estimated to be better by one crore and a half. These results, beneficial in themselves to the purse of the Exchequer, have naturally been used by Sir Basil Blackett in presenting his Budget for the new year as an unanswerable index to the prosperity of the country. But thereby hangs a tale which it is not my present purpose to relate.

The new Railway Member has claimed credit under a number of heads of the Railway Administration for the good financial results. But those who look deeper into the figures know that other causes besides efficiency of the Railway administration have been operating to contribute to the results. Sir George Rainy claimed that the department had effected economy in fuel. But he did not give sufficient credit to the lower level of coal prices. Another cause of the good financial results is the raising of the exchange ratio, and a proper estimate of the benefit of this measure, whatever its effects on the Indian producer, can be made, when we take into account the fact that about 80% of the Railway material is imported from abroad. At the same time, it must be said that, in two respects, credit can certainly be claimed by the Railway department for contributing to the good financial results, (1) improvement in the workshop methods and (2) increased mobility of the Railway rolling stock. In both respects, the Railway Department has shown susceptibility to reform.

Owing to these favourable financial conditions, the Railway Board has decided to reduce the present scale of their rates and fares to a certain extent. But the reduction will not be very material, and in certain respects, at any rate, it is illusory. In the first place, the reduction in both these respects has not reached the pre-War level, though in most other respects, the pre-War conditions have been reached. With regard to the reduction in Railway passenger fares, the reduction has not been made for journeys upto 50 miles. This stands in striking contrast with the policy of reduction applied some time ago to the first and second class fares. If we take into consideration the fact that the average journey of the poor man in the mofussil is round about his own district, it becomes obvious that the man, who of all men is entitled to the benefit of the reduction of fares, is deprived of it. The pilgrim, of course, will get his share of the benefit of this reform, but it will mostly go to the servant and the working agent of the business-man who travels long distances with his rich master. The reduction is, therefore, in fact, a premium upon those who have, and not upon those who have not. If we look at the matter from another point of view, we find that it is mainly the second class passengers, that is to say, the middle class and well-to-do people who have for long past been benefitted from the policy of reduction of passenger fares. I append a comparative statement which will show that whereas there has been a rise in the railway earnings per head from the first class and third class passengers, between the years 1910 and 1926, there has been a remarkable fall in the corresponding railway earnings per head of second class passengers.

1st Class.

No. of Passengers.	p. c. of increase in passengers	Earnings per head.
1910. 7 Lakhs	148 %	Rs. As.
1926. 10 "	p. c. of increase in earnings.	8-9 } 35% Rise
1910. 59 Lakhs	200 %	11-10 }
1926. 118 "		32 % Rise.

2nd Class.

No. of Passengers.	p. c. of increase in passengers	Earning per head.
1910. 28 Lakhs	375 %	Rs. As.
1926. 100 Lakhs	Increase in earnings.	2-14 } 65% fall
1910. 77 Lakhs	43 %	1-14 } in earnings
1926. 188 "		65 % fall in ratio

3rd Class.

No. of Passengers.	p. c. of increase in passengers	Earning per head.
1910. 32 Crores.	183 %	Rs. As.
1926. 58 "	p. c. of increase in earnings.	0-7 } 28 % rise.
1910. 15 Crores	242 %	0-9 }
1926. 33 "		3 % rise in ratio of passengers.

While on the subject of reduction of Railway rates, I have to note that the railway department is still applying its telescope to its blind eye in the matter of adapting the scale of railway rates, so as to benefit the indigenous manufacturers. Owing to the War, higher scale of rates was applied to certain kinds of Indian manufactures, and as it was otherwise a favourable time for them, the Indian manufacturers did not seriously complain of this rise in their rates. They shared their hardships along with most other articles of trade. But when the era of re-adjustment after the War commenced, the Railway Board should have immediately thought of restoring the Indian manufactures to the pre-War class or category for the purpose of goods rates.

But this has not been done. In this respect, it may safely be said that the policy of the Indian Railway Board offers a very glaring contrast to the policy pursued by national governments in other countries.

And indeed a vast avenue opens for imagination and constructive suggestions of reform, when one goes deeper into the various details of Railway administration. The separation of Railway finance from the General finance, whatever its benefits in other respects, has had at least one undesirable effect, in that the Railway Department has been free from the extraneous control which was being exercised by the Finance Member of the Government of India. Of course, the Railway Member can say that it is always easy to be wise in other people's affairs, and that the Indian Finance Member was not likely to apply to his own department that rigorous scrutiny and control upon expenditure which he might apply to the Railway Department. And in some respects, this counter-criticism may even be justified. But in this human world, we often find that though the physician cannot heal himself, still, he can in certain cases heal others, and the benefit of his knowledge and advice would be worth having, whatever may be said about the case of the physician himself. It is a reasonable apprehension that is being felt that the Railway Board is taking advantage of the separation scheme for the purposes of launching upon projects of Railway extension, which demand the investment of enormous immediate capital on the off-chance of getting a reasonable return for it. In these matters, once a beginning is made, there can be no harking back whatever the consequences. The Railway Member can

plead in his favour the sanction of the Standing Railway Finance Committee. But without being disrespectful to those who work on this Committee, one can safely assert that the sanction obtained from this Committee, is not of much value. It would be unreasonable to expect that a body of laymen, however intelligent and industrious, could adequately deal with the merits of either the railway projects or estimates of expenditure put before them, during the two or three meetings of the Committee held during the course of the whole year, each Committee lasting only for one or two working-days. Real reform of Railway administration cannot, therefore, come unless the constitution of the Railway Board itself is materially altered.

I am not one of those who think that the mere appointment of one Indian on the Railway Board will immediately bring about the millennium. The Indianisation in this respect has indeed much to be said in its favour. But there is scope for further Indianisation, and that in relation to the services as a whole. The question of racial discrimination was very hotly discussed during the debate on Railway demands, and eventually the Chief Railway Financial Commissioner had to make a statement on behalf of the Government, that, hereafter, racial discrimination would not be observed or would at least be minimised. The grievance about the racial discrimination has, however, a greater financial side and aspect to it than a purely racial aspect. The European and Eurasian officer in Railway service is to be objected partly, of course, because he is an alien, and deprives the Indian of his legitimate prize, but also because his employment leads

necessarily to higher payments of salaries, allowances and other costly conditions relating to service. Sir George Rainy, in replying to the debate, indirectly gave an admission on this point, when he said that he was not ready to give up considerations of economic conditions involved in this question. What he meant was that Europeans, Eurasians and Anglo-Indians are used to a more expensive kind of life, and that if this class of people are turned out from Railway service, it would be difficult for them to get equally fat jobs in other walks of life. But is it not obvious that we must summarily dismiss such considerations, when we look at the railways from a purely commercial point of view? The services exist for the railways and the railways certainly do not exist for particular services.

In looking at the financial results of railways, we must remember that we must not be satisfied that the railways should be self-supporting, but it is in the interest of the taxpayer that they must be made to yield a larger contribution to the general revenues than they do at present. The scheme of separation of Railway Finance from the General Finance must be treated as tentative, and when the time comes up for a new adjustment of the relations between these two, care must be taken to make the railways compensate the tax-payer for the crores of rupees that have been spent upon them in years gone by. In the name of the strategic importance of railways and in the name of the guarantee system, a mass of money has been dumped wastefully upon the railway department already, and it is only equitable that in good years the railways must render compensation for all that.

The Skeen Committee Report.

IN the course of the Budget Debate in the Assembly, H. E. the Commander-in-Chief made a statement regarding the decisions of the Secretary of State and the Government of India on the Skeen Committee Report. The Skeen Committee has fared no better than the Esher Committee. The very moderate proposals of the Committee (1) for the progressive Indianisation of the Army and (2) for the creation of an Indian Sandhurst have both been vetoed by the Government. Needless to say, the announcement created the profoundest disappointment, and in the Assembly debate both Pandit Motilal Nehru and Mr. Jinnah, who had served on the Committee at a time when Non-co-operation was in the ascendant, made scathing attacks on the Government. We also extract the views of Sir Pheroze Sethna and Dewan Bahadur Ramachandra Row, who had also been members of the Sandhurst Committee, and of Sir P. S. Sivaswami Aiyar, who can speak with special knowledge on the subject. "What India wants", says a contemporary, "is not a mercenary army, though it be cent. per cent. Indian, but a national army subserving national ends and amenable to the control of the nation." [Ed. I.R.]

PANDIT MOTILAL NEHRU

Even if, as recommended by the Committee, an Indian Sandhurst was established, it would have taken several years before there would have been a sufficient number of trained Indians for the army; but the insatiable greed of Britain, which was responsible for keeping India in grip, would not contemplate even that contingency of India one day standing on her own feet. I hate the word "Indianisation" from the bottom of my heart. We are in India, and there is no question about Indianisation. What India wants first is to get rid of Europeanisation of the army."

* * *

It was a calumny on the manhood of India to say that there was dearth of cadets. Even in the short time I was a member of the Skeen Committee, I found there were thousands of candidates available. But there was no inclination on the part of the Government to get at them. The Government insisted not on ability but on parentage (A voice: Quite true). But one of the grounds on which several Indian cadets were turned out of Sandhurst, was that they could not follow the lectures given in English. There were thousands of students in India capable of following English lectures who were anxious to enter the army but the Government would not select them

because they were not great grandsons of some villagers who some years ago were connected with the army.

However sugar-coated the announcement of the Commander-in-Chief might be, however tempting the offers of admission to Woolwich and Cranwell and Sandhurst might be, the fact remained that no substantive advance had been given towards a national army in the sense that it was to be officered by Indians. It was sheer hypocrisy to say that it was not possible to establish a military college without increasing the military budget. The Commander-in-Chief might find enough funds in the budget to devote to the purpose.

* * *

The Commander-in-Chief's announcement was in perfect keeping with the policy which underlay the procedure announced by Sir John Simon as regards the Commission's enquiry. This procedure was one to which the Congress Party would not subscribe for a single moment. The Army was kept apart as being no part of responsible government and there was a separate enquiry as regards Indian States. Yet responsible government was to be granted by the Statutory Commission with which India was asked to co-operate! Nothing but a miracle would bring Self-government under such auspices. Of course, they would not get Self-government, but a progressive advance towards it.

MR. M. A. JINNAH.

The Government has fundamentally turned down that (Skeen) report; and I must emphatically protest against to-day's announcement. It is a travesty of the unanimous recommendations of the Sandhurst Committee (hear, hear.) It is difficult to deal with the details of the pronouncement. But I would take the earliest opportunity, if possible, of moving the adjournment of this House to discuss them, and pass a vote of censure on the Government (hear, hear) for not accepting the report of the Sandhurst Committee which was approved by this House by an overwhelming majority. The Commander-in-Chief has told us that the eight units scheme must remain in operation. Every British Officer and Indian Officer who gave evidence was opposed to the scheme; and yet, it is not given effect to. Why? I tell the House that the only reason is (the Commander-in-Chief has put it in diplomatic language) that it will be taking a risk that British requirement may fail. It is only because by means of the eight units scheme that an Indian will never be placed over a British officer ("Hear, hear" and "shame.") * *

You say: 'We increase your number to 25 at Sandhurst and six each at Woolwich and Cranwell.' That is not what we are aiming at. The Commander-in-Chief knows perfectly well that we wanted to lay the foundation of a Military College in India that will establish our own traditions and a system of our own. The sooner that is done, the better. That is the real issue. Sir Victor Sassoon says military expense is insurance premium for safety. Have I got a choice to change the insurance office? (Applause.) Here is a machine the whole object of which is to garrison this country. (Hear, hear.) I do not want a garrison of His Majesty's forces to insure me. I want a national army (Applause). The whole principle is bad from start to finish. So long as you maintain this vicious principle so long as this machine continues with its present organisation, you cannot reduce very much

of its expenditure. What is the good of the Commander-in-Chief telling us yarns that one heard from one's grandmother, that the army is a better nation-building department than any other? We run factories, we are the pioneers of every national movement in this country. (Laughter.) I can tell His Excellency these yarns won't do. (Renewed laughter.) I do not deny that the Commander-in-Chief is doing his best. If you were to put me there, I would say the same thing, because I have got to run that machine. Why tell us these little yarns, as if these are the issue? Our fundamental position is this. We want to turn this garrison into a national army. You can help us or hinder. I am convinced that the British Government does not wish to help us. I served on the Sandhurst Committee and that makes me tell the Commander-in-Chief that the turning down of its report has completely shattered my faith in the *bona fides* of the Government.

THE HON. SIR PHIROZE SETHNA.

Whatever disappointments we have had within the last few years, they are as nothing when compared to what may be regarded as not whittling, but turning down of the Committee's unanimous report.

The Committee was appointed as the result of more than one resolution having been moved in the Central Legislature for establishing an Indian Sandhurst. On the Committee were several Indians and two Britishers. Of the latter, one was that eminent soldier Sir Andrew Skeen, and the other the Hon. Mr. Burdon than whom perhaps no other civilian in the country to-day understands Indian military conditions better. It will be no breach of confidence to say that the report would by no means have been such a conservative one were it not for the persistence of both these Britishers: and we succeeded in getting others to agree in the fervent hope that if the report were unanimous, the Government would readily endorse our recommendations.

The British Government have offered something which cannot be acceptable to the Indian public; and it is further proof of their having no desire to meet the wishes of the people. On the contrary, this decision is positive evidence of their desire to continue their domination as long as possible in spite of their professions to put India on the road to self-government as early as they can.

Our aim was of course to Indianise the army as quickly as possible compatible with efficiency; and even then it would not be until 1953 that half the total cadre of officers would be Indians. The Government object to what they call an automatic increase. They want to depend on results to make sure that suitable candidates would be forthcoming. If there have not been enough candidates till now, the fault is entirely that of the Government. Is there anything to the credit of the Government to show that they have taken steps to prepare Indian youths for military career in rank of officers? They have deliberately avoided this, and they know it is positively unfair to say that sufficient candidates have not been forthcoming till now. When a gradually increasing Indian percentage was decided upon to be admitted into the Indian Civil Service or in other services, did the Government object to such an automatic increase, and did they say that such increases would depend on results?

* * *

If the Government had agreed upon establishing an Indian Sandhurst, as has been advocated time after time, and if it had cost even 50 lakhs a year to run it most efficiently, the legislature would not have grudged one rupee of such expenditure, knowing full well that it is only by the establishment of an Indian Sandhurst and an Indian Woolwich that we can proceed fast enough to Indianise the army. The turning down of every proposal for which, in the main, the Committee was appointed, will give just cause to the Indian public to distrust the intentions of their rulers.

SIR P. S. SIVASWAMI AIYAR

The announcement by the Commander-in-Chief of the conclusions arrived at by the Government on the recommendations of the Indian Sandhurst Committee does not come to me as a surprise. For the last three or four months, the air has been thick with rumours that the recommendations had all been turned down by the Secretary of State and the Committee of Imperial Defence. Though the announcement merely confirms most of the rumours which were afloat and has not therefore caused a disappointment, it will create wide-spread dissatisfaction in the country and increase the existing distrust in the minds of the people as regards the good faith of the Government and their professions of a desire to help the country to attain Self-government or to Indianise the Army. To an outsider in some other country the arguments of the Commander-in-Chief might perhaps have a semblance of plausibility, but no one acquainted with the history of British policy in this country will feel convinced by the arguments of the Commander-in-Chief. These arguments are nothing new, the concessions proposed to be laid are too small to satisfy even moderate aspirations. We are all familiar with the arguments that there has been a lack of suitable candidates even for the vacancies now annually offered, that the Government cannot pledge itself to any policy of automatic expansion in the number of King's Commissions but must wait and see the results of each small concession before it can take the next step, that it is Government's anxiety to keep down military expenditure that is largely responsible for the decision not to establish one Indian Sandhurst and that the opportunities for mixing with English cadets offered by a course of training at the English Sandhurst are an immense advantage, etc. But these arguments will not wash.

If the system of King's Commission is to continue, Indian officers must also learn to handle British officers of inferior rank above whom they

may be placed in the ordinary course of promotion or in the exigencies of war. The argument that it would not be otherwise possible to judge of the ability of an Indian officer to command a unit is puerile. The public will hold to itself the belief that the only reason and the real reason why in spite of the condemnation of the eight units scheme by the Skeen Committee and by the witnesses who appeared before them the Government persist in maintaining the scheme is due to their desire to avoid the risk of any European officer being obliged to serve under one Indian officer and to put off the evil day of Indianisation of the Army to the Greek Kalends. The reasons for not establishing an Indian Sandhurst are absolutely unconvincing. It is not for Indians to make out a case for this purpose. The onus really lies upon those who wish to deny to India the right to maintain a military college of its own for the training of its officers. Economy can be no consideration. The country would gladly agree to any proposal for expenditure under this head. We desire that the training in a military college established in India should be of the same standard as that of the English College and we desire to obtain the services of the best English experts as instructors.

The time has now come for an intensive propaganda in the country as to the need for a liberal policy in the Indianisation of the Army and a demand must be made for a declaration as to the time within which the Army should be Indianised. At one time I thought that it was neither reasonable nor practical to ask for a time-table but I am now convinced that in the absence of such a demand and some undertaking by the Government in accordance with it, the Government will never apply themselves seriously to the problem of the Indianisation of the Army or the grant of Self-government.

DEWAN BAHADUR
M. RAMACHANDARA ROW

As a member of the Sandhurst Committee, I can only express my most profound disappointment at the way in which almost all our recommendations have been turned down. I fully endorse the views of my colleagues Mr. Jinnah and Sir Pheroz Sethna that the sincerity and good faith of the Government will be called in question by the action of the Government in regard to this report. * * *

The announcement constitutes the biggest blow to our progress towards Self-government inflicted since the famous declaration of 1917. * * *

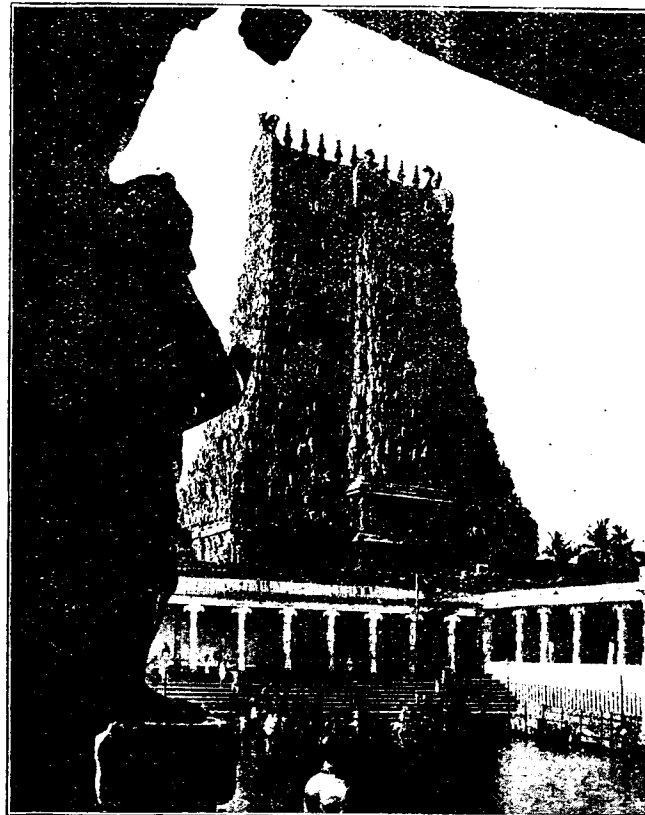
Everything said by the Commander-in-Chief, leaves on me the impression that that the Government, in this matter, has been following the traditional policy of conceding the principle and denying it in practice. The most amusing part of the affair is that, after having rejected the proposals of a most representative and authoritative Committee, appointed by itself in regard to questions relating to Indianisation of the army and "the defence of India," the British Government has now invited opinions in India through the Simon Commission on the question of the defence of India. The futility of this proceeding is obvious. * * *

It is clear that the Government will not take any steps to impart education and training in all branches of the military profession unless forced to do so by insistent public opinion. The rejection of the Sandhurst Committee's report raises a vital issue even more important in its consequences to the growth of Self-government in India than the Simon Commission and I trust that our leaders in all parts of India will view this question in its proper perspective and organise agitation of an intensive character and devise ways and means to force the Government to take the only course consistent with their professions of training India to undertake its own defence,

Indian Architecture

BY

MAHAMAHOPADYAYA DR. GANGANATHA JHA.



MEENAKSHI TEMPLE, MADURAI.

The great temple, dedicated to Sundareswara and his wife Meenakshi, is 282 yards long and 248 yards broad, with 9 *gopuras*, one of which is 152 feet high. The thousand-pillared hall was built by Arya Nayak about 1550. The tank is surrounded by arcades and is very beautiful. The whole interior of the temple is one mass of carving, the sculptures of Madurai being the finest in India.

Klein & Peyerl.

THESE two books* are the fruit of Dr. Acharya's labour extending over several years; and the learned Doctor deserves congratulations on having completed and—what is more—seeing through the Press, this monument of his in-



DR. GANGANATHA JHA

dusty and scholarship. The ideal that he set before himself is neatly expressed by the sentence appearing as a motto on the opening page—"What the learned demand of us in India is to be quite certain of our data, to place the monumental record before them exactly as it now exists, and to interpret it faithfully and literally". The doctor has acted up to this ideal. There are many of us who have collected and presented before the scholars important data, but very few of us have succeeded in retaining the balance of mind needed for interpreting the data 'faithfully and literally'; and Dr. Acharya appears to have been one of these few.

The Dictionary is a book which is so well done that it appears to be no exaggeration to say

(a) *A Dictionary of Hindu Architecture-Treating of Sanskrit Architectural terms, with illustrative quotations from Silpashastras, General Literature and Archaeological Records-by Prasannakumara Acharya, I. E. S., M. A. (Calcutta); Ph. D. (Leiden); D. Litt. (London), University Professor of Sanskrit, Allahabad. Published by the Oxford University Press.

(b) Indian Architecture-According to Manasara-Silpashastra-by the same author,

that for many decades, it cannot be improved upon, unless, of course, the South reveals to us more hidden treasures. If there is anything to object to, it is the title of the book, which does less than justice to it; "Encyclopædia" would be a fitter title. The term 'Dictionary' is associated in our minds with word-meanings; while Dr. Acharya's work is very much more than 'word-meaning'. Each term is followed by its meanings, mostly technical, an exhaustive account of the subject, and references to standard works of a wide range of literature. Thus, it will be seen, the work deserves a better title than 'Dictionary'. In fact, Dr. Acharya himself suggested to the London University the compiling of "An Encyclopædia of Hindu Architecture", and it appears to have been a mere freak of fortune that when the University decided to entrust the learned Doctor with the work of compiling, they chose the term 'Dictionary';—they appear to have been led to do this by the nature of the usual run of work done by modern scholars who in many cases have the unhappy knack of "shirking work"; but in being led away by this prejudice, the University were unfair to their *alumnus*, who has, by this work, more than justified the title that he had himself suggested.

The "Dictionary" is based mainly upon the second work mentioned above. I have had occasion to deal with the *Manasara* myself on one or two occasions, and I know how hopelessly corrupt the available manuscripts of the work are; and on more than one occasion, I have had to give up the task as hopeless. As Dr. Acharya remarks, it is a text which is written in five different scripts, possesses eleven badly preserved manuscripts, has undergone five rescensions and comprises more than 10,000 lines of a language rightly remarked by Dr. Butler as the "most barbaric Sanskrit." To the 'barbarism' of the Sanskrit of *Manasara*, I can bear personal testi-

mony. I remember that when, about fifteen years ago, I was asked to make sense out of a few extracts from the work, I had to give up the task in disgust. Dr. Acharya deserves to be congratulated therefore for having succeeded not only in making some sort of sense out of the "barbaric Sanskrit", but evolving out of it a readable text and thereby undertaking and completing a work that deserves to be accepted as a standard treatise on Ancient Indian Architecture and to be placed on the shelves of every decent library in the country.

The general reader will be specially thankful

for the second smaller volume, which supplies full information on the main principles of Hindu Architecture. It is complete in itself, and should be useful to all such students as may not have the time or the inclination to take up the more voluminous 'Dictionary'.

It is a matter of special gratification to us of the Allahabad University that we have at the head of our Sanskrit Department a scholar capable of doing work which, as a monument of industry and patience, compares favourably with the best of that class of scholarly work which has hitherto been regarded as "German".

Hold the Mirror to India

By. Pt. DIWAN CHAND SHARMA, M. A.

Senior Prof. of English Literature, D. A. V. College, Lahore,

ON the eve of the New Year when everyone is forming new resolutions, entertaining new hopes and cherishing noble ideals, I wish to address an exhortation to Indian writers about a



PROF. DIWANCHAND SHARMA.

should seek to hold the mirror to their motherland.

I have visited book-stalls of every kind, and the wares displayed there have convinced me of the fact that Indians are not fed on the right sort of intellectual diet. When I say this, I do not have in my mind the cultured few, but the half-educated or the ill-educated many. What do they read? They read nothing but sensational or sentimental stories; jingling verses, which describe mean motives and grovelling aims; biographies, which have no truth of life; and books of theology, wherein the authors' doxy is extolled above the doxy of others, and wherein an appeal is addressed not to the nobility that is in man, but an attempt is made to inflame his hatred and rouse his worst passions. Indians are being fed thus on unwholesome intellectual food, and the deplorable results of it are patent to all.

What is the cause? In the first place, our popular literature is mostly derivative. It is an exotic plant that we seek to transplant on our soil. It is mostly an imitation, and a very cheap imita-

thing, which I hold most dear. The gist of my exhortation to Indian authors is this, that they

tion at that, of other literatures. The result is that a curious air of unreality and remoteness clings to it, and it is not able to strike its roots deep in the soil. In the second place, our popular literature lacks nobility of motive, loftiness of aim and restraint in expression. It is crude and coarse, vulgar and brutal. It sacrifices truth to effect, passion to sentimentality, and sincerity to popularity. The inevitable result is that our popular literature, literature which is read by villagers and the man-in-the street, is entirely divorced from reality. It does not reflect Indian conditions, and does not describe Indian life. It ignores specially those people of India, who live in cottages and toil in the fields, and work in the mines.

What is, therefore, needed at present is a renaissance in our literature. Let the writers of India get more and more in touch with the ways of thinking, feeling, and living of their countrymen. Let them study life as it is, and then describe it to the best of their abilities. Thus an attempt should be made to describe in our books the feelings which inspire Indians, the motives which set them to work, the problems which confront them, the weaknesses which degrade them, the ideals which uplift them, and the defects which hamper them. In short, we should do in India what the Irish and Russians have done in their own country. Not to mention many examples, let me ask Indian writers to do for India what Synge did for Ireland. Synge found the characters and ideas for his books among the Irish peasants and fisher-folk in whose midst he lived. In his comedies and tragedies therefore, he described the life of his countrymen with all their poverty and their courage, their passion and humour, their brutality and suffering. Tolstoy also described the Russian peasant, slave-driven by his landlord, brutalised by drink, persecuted by the State, and kept in ignorance by the Church. To a world to which Russia was only a geographical expression and Russians were

unknown, Tolstoy revealed the true peasant with all his sufferings and hardships, his hopes and fears. Even take the case of Grazia Deledda, the last Nobel prize-winner. In an interview she said:

"Authors should devote close study, not to other ages or extrinsic forms, but to their own age and to common people's feelings, sentiments, daily gossip, and all sorts of trivialities. All these things ultimately unite in creating history, and authors should utilise them. Look at Dante. From innumerable trivialities in Florence, small enough to be one day's sensation, but too unimportant to be written in history, was created the unsurpassed DIVINA COMEDIA. The secret about Dante was that he didn't pose as supercilious towards his own age, but lived as a creature of that age. If anybody is, Dante is a true realist. He is peculiar to his locality, peculiar to his age, peculiar to his race."

His example, I think, deserves to be followed by our writers. They should also describe things which are peculiar to their locality, peculiar to their age and peculiar to their race.

When I say this, I do not mean that nothing is being done in this direction at present. Within the last few months, it has been my good luck to read three or four books, in which an attempt has been made to describe India as it is. The first of these books is "Murugan, the Tiller." In this book, a flood of light is thrown on life in South India. Ambitious and self-seeking lawyers, benevolent executive officers, philanthropic Government servants, steady-going peasants, patient Hindu wives and idle Zemindars are described in this book most beautifully. The background and the characters in this book are essentially South Indian, and show that the author has made a first-hand study of the life, which he has described.

Similar is the case with the "Children of the Kaveri" by Shankar Ram. This author paints on a canvas, which is not as broad as that of the author of "Murugan," but whatever he writes, he writes with true insight and sympathy and understanding. Some of the portraits in his gallery fix themselves indelibly in one's mind. For instance,

who can forget the boatman addicted to drink and to strong abusive language, but, at heart, loyal to his master, faithful in the discharge of his duties, considerate to his fellow-workers, and tenacious in his superstitions; in short, a man of prodigious strength and of overpowering will. Similarly, it is not possible to forget the village urchin who, unable to provide fodder for his cattle, thinks that the best way of getting them off his hands is to have them driven to the cattle-pound. These inimitable little sketches are the finest of their kind, and show that the author has a real power of observation as well as an adequate power of expression.

"Shama", by Mr. Kishen Pershad Kaul, is a novel that brings us face to face with some social problems, that are engaging the attention of Indians at present. Living as we do in this age of transition, we feel that our social code needs revision. The crux of the social problem is the

question of marriage. Should unwilling young men and young girls be united in bonds of matrimony by fond parents? What is going to be the basis of relationship between man and his wife? Will the bonds of marriage be indissoluble? These are some of the problems posed in the book; problems which are engaging the mind of every right-thinking citizen.

Similarly, "Subhadra", a Punjabi play by Professor I.C. Nanda, gives fine studies of the Punjabi peasant. The author has described in the play very beautifully the boisterous humour, the grim poverty, the great physical endowment and the high spirits of the Punjabi peasant.

All these authors are working in the right direction. They are giving us the real India; neither the India of propagandists like Miss Mayo, nor the India of sentimentalists. We wish more power to their elbows, and hope that more and more writers will follow their example.

PASSION

BY

MR. LELAND J. BERRY.

—:o:—

But give them to me
Thy lips and eyes
I then shall be possessed
Of Passions, raging and unwise.

O! gaze upon me, eye to eye,
Lip to lip, come nigh me;
Ah! when Prudence forth doth fly
What would you then deny me?

O! Dearest, hold thou from me,
For I could not trust
Thy love to raise its head again
Once trampled in the dust.

WORLD EVENTS

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

February:

GREAT BRITAIN

The economic problem in most countries and especially in Great Britain is the outstanding problem of the times. Britain is approaching a General Election, but of the three political parties, only the Liberal party seems to be doing some hard thinking and to be making some constructive proposals to better the economic conditions of the country. The Labour party are torn by internal dissensions and are not at work upon a constructive programme; the Conservative party are not satisfying the needs of the country in the matter of the mining industry, markets, and the unemployment problem. The Liberals, however, are thinking, and their report recently published on Britain's Industrial Future is a forward-looking pronouncement; it deals with several matters of great moment, and which doubtless will figure prominently in the forthcoming campaign.

The Committee was a strong one including such well-known men as W. T. Layton, Editor of THE ECONOMIST, Lloyd George, H. D. Henderson, J. M. Keynes, Ramsay Muir, Sir Herbert Samuel, and Sir John Simon. The Committee have tried to take a mid-way position between Socialism, and thorough-going individualism. It was natural that markets should occupy a large amount of attention in such an inquiry. Two things were emphasised; "The importance of maintaining our export trade and extending our foreign markets", but "the hope for our export trade generally must lie rather in the development of the newer trades". A novel suggestion is made in the Economic General Staff, which is to be the thinking part of the administration; its members are to take time for deep thinking to advise Ministers on the broad questions of economic well-being. The report deals with the distribution of the ownership of property and capital, and describes it as "so grossly unequal as to constitute

a social danger". A Board of National Investment is suggested to diffuse new capital. "We consider that after existing capital has received an adequate return, the balance ought to be shared with the employees. The report makes some radical suggestions about the rights of bequest and inheritance. To meet unemployment, the Committee suggests a programme of national development on a large scale. Banking and Currency are also treated in the same suggestive manner. This report is a real contribution to economic improvement.

One of the encouraging features of the economic situation in Great Britain is the unmistakable evidence of returning prosperity. Industrial leaders, prominent public men, and bankers all speak of advance being made in industry and trade during the last few months. Sir Harry Goschen, at the annual meeting of the National Provincial Bank, said: "There is, I believe, evidence that the tide has at last turned, and is moving slowly towards better times."

Colonel Amery, the Colonial Secretary, has been saying some very interesting things since he returned from his official tour of the Empire. Speaking to a group of Pressmen, he said that he had returned from his Empire tour greatly impressed with the activity of life in the Dominions and the growth of the national spirit there, which in no way impaired but strengthened the pride of belonging to the Empire".

Many Englishmen are taking very seriously the matter of reducing the National Debt. A movement has just begun to give sums of money which are to be allowed to accumulate at compound interest over a long period of years, and finally when the money is to be released and used, it will be applied to reduction of the War Debt. The present Prime Minister, when Financial Secretary in 1919, gave the first donation of £ 120,000, representing 20 per cent. of his estate. An anony-

mous donor has just given £ 500,000 for the same purpose. No doubt, others will follow this lead, and in course of time, the tremendous National Debt of Britain will be greatly lessened by these princely gifts to the nation.

Talking of large fortunes, Reuter has just reported that the largest fortune reported by the New York State Tax Department was recently left by Mrs. Harkness, the widow of John D. Rockefeller's partner in the founding of the Standard Oil Company. Mrs. Harkness left \$ 107, 000,000 (£ 21,400,000), on which has been paid in inheritance tax of \$ 18,000,000 (£ 3,600,000). The remarkable thing about this enormous fortune is its astonishing rise in the value of securities. At the time of Mr. Stephen Harkness's death several years ago the estate was estimated at \$ 50,000,000 (£ 10,000,000). Within those few years the value of the securities has increased by over 100 per cent.

FRANCE

Early in February, there was celebrated in Paris the 150th anniversary of the first Franco-American Treaty. The occasion was used to formally sign the new Arbitration Treaty between the United States and France. This treaty is the outcome of the proposals of the United States to outlaw war as a means of settling all differences between the two countries which was made a few months ago. The new treaty, however, modifies the proposal in the first instance in certain important particulars. The first proposal was to abolish war absolutely for defensive as well as for aggressive application. France, on account of her commitments to the League of Nations, wished to allow war for defensive purposes. In the new treaty which has been signed, modifications have been allowed, such as making reservations in the case of questions of an internal nature, questions involving third parties, questions arising out of the Monroe Doctrine, and questions pertaining to obligations such as

membership in the League of Nations. It will thus be seen that the multilateral pact for the absolute renunciation of war is dropped for the present, but this treaty between France and the United States submitting to arbitration questions between nations is probably intended as a model for similar Arbitration Treaties with other nations.

The French Government now seems determined to stabilise the franc. France has been very slow in moving towards this desirable end; she has had serious monetary difficulties, but we hope that they are now at an end, and with a stable franc not only France but the whole of Europe will be benefited.

UNITED STATES

The most important event during the last month in the far Western world was the Pan-American Conference at Havana, which has now closed its session. At least three matters of great moment have emerged. More and more are the smaller South American republics becoming restive under the increasing domination of the United States. They naturally want to share with the United States, the Presidentship and the location of the Pan-American Bureau of Information. Then there is the question of tariffs and American republics. The United States will have to modify her tariffs and commercial attitude if Pan-Americanism is to succeed; that was definitely demanded by some of the member-states. There was also raised the question of intervention of one American State in the affairs of another. Some of the Latin-American States take the position that the venue of operation of the Monroe Doctrine is just as much in South America against the United States as it is in the Americas against Europe. The principle was laid down that "no State may interfere in the affairs of another", and Mr. Hughes, one of the United States delegates, endorsed the principle as the "Magna Charta of the Western Hemisphere," despite his country's interference at the very time of the conference in the little war with Nicaragua.

Mr. Kellogg, United States Secretary of State, has recently made an important statement that his Government would be willing to sign a treaty with all the Powers of the world "prohibiting the use of submarines entirely." This is the more welcome, because at the Washington Conference, that was the very suggestion made by the British delegates, but at that time it was not acceptable to the United States. That it has come up again and is being favoured by America is an evidence of progress, and we hope that this time the suggestion will meet with more success. It is a cause of rejoicing that the American Congress have not accepted Secretary Wilbur's "Big Navy" scheme: it has been considerably cut down.

AUSTRALIA

The success of aviation goes on apace. For long-distance flying, Sir Alan Cobham holds the record. Ross Smith and his brother Keith accomplished a wonderful flight to Australia a few years back, but it took them twenty-eight days to do it. Captain Bert Hinekler, in a light plane and alone, has recently successfully completed the trip from England to Australia in fifteen days. It was an astonishing flight; it was undertaken at his own expense; he had no promise of reward: and he got through without the slightest engine trouble. The distance was 12,000 miles, and his success establishes a number of records. He is the hero of the hour. The Australian Government have made a grant of £ 2,000, and private admirers will add to that sum. Sir Samuel Hoare, British Secretary for Air, in his official capacity, expressed appreciation of the achievement in this message: "Your flight from London to Australia in 15 days' flying, unaccompanied, in a light aeroplane, is one further proof of what British Pilots and British aircraft can do to link up the Empire by air".

OBITUARIES

During the last month, British people have been called upon to say farewell to two national figures who have made a great contribution to the history

of their country. They were both servants of their King and country during the war period; one as a soldier and the other as a statesman.

Field-Marshal Earl Haig died suddenly from heart failure at the age of 67. It was wholly unexpected, but his heart muscles were completely worn out by his responsibilities and anxieties during the Great War and his previous tropical and campaigning services. His passing has stirred the heart of the Empire as no other death has done for a long time. That quiet, modest, yet determined man will long be remembered for his characteristic British doggedness on the battlefield. "We must fight to the end" was Haig's philosophy of the War. Then after the War, the maimed, homeless, and blind ex-service men touched his tender heart, and he became their friend and helper. His Majesty King George truly summed up the character and service of Earl Haig in the following fine appreciation:

The King has learned with profound sorrow of the death of Field-Marshal Earl Haig, who will, for all time, be remembered as the Commander-in-Chief of His Majesty's victorious Armies in the Field. The King knows that the sudden and irreparable loss of this valuable life will be deeply felt throughout the whole Empire by the Army and more especially by Lord Haig's old comrades, to whose welfare he had devoted himself since the close of the Great War.

The Earl of Oxford and Asquith, better known for so long as the Rt. Hon. Herbert Asquith, Liberal Ex-Prime Minister of Britain, died on February 15th at the ripe age of 75 years. It was his Government that declared war against Germany on August 4th, 1914. For the greater part of the war, Mr. Asquith led the Government and the country in that awful struggle. But, doubtless, he will be remembered more for his strong preaching of the principles of Liberalism, for his work in breaking the power of the Lords in the famous Parliamentary Act of 1911, and in his advocacy of Home Rule for Ireland. The greatness and character of the man may be measured by the fact that he has left behind him no enemy, but a host of friends.

Many are the expressions of real affection which have followed his passing: Mr. Stanley Baldwin has said: "May it be our lot to leave behind as fragrant a memory as that of Lord Oxford". Mr. T. P. O'Connor, Father of the House of Commons, said: "Lord Oxford was one of the noblest and most gifted statesmen in the history of our country". And Lord Reading expressed this fine tribute: "He was a great man and a great gentleman, with a fine and noble character".

The Late Lord Sinha

A GREAT INDIAN

THE death of Lord Sinha removes from our midst one of the most outstanding personalities in our public life. Lord Sinha, it is true, was perhaps not a popular figure in the sense in which Gokhale and Banerjee were, but his contribution to the political advancement of India was no less striking. Indeed, at a very psychological moment in recent history, he justified the confidence reposed in him by Government and proved by his exceptional talents that his countrymen were in every way fit to occupy the highest position in the gift of the Crown. We now know from Morley's RECOLLECTIONS and Sir Sydney Lee's LIFE OF KING EDWARD what a hard and strenuous fight the Secretary of State had to put up to take in an Indian into the Viceroy's Council, and we can well imagine the consequences of a failure in what was then deemed a dangerous experiment. But Lord Sinha proved his fitness and created a precedent that has borne fruit with the passing of years. It is remarkable that it was reserved for Lord Sinha to justify the Montagu-Chelmsford Reforms even as he had done in regard to the Morley-Minto Reforms of 1909. Indeed, Lord Sinha was exceptionally fortunate in that it was left to him to serve India by his successes while it was the lot of others "to serve the country by their failures" as Gokhale said, and by their sacrifices as well.

THE DECLARATION OF AUGUST 1917

Lord Sinha gave a sagacious lead to the Congress of 1916, and it was an observation of his in his Presidential address that is generally credited with having inspired the famous Declaration of August 1917. He said:—

"I felt—I trust without undue presumption—that having been in the inner Councils of the Government for however short a time, it was peculiarly my duty

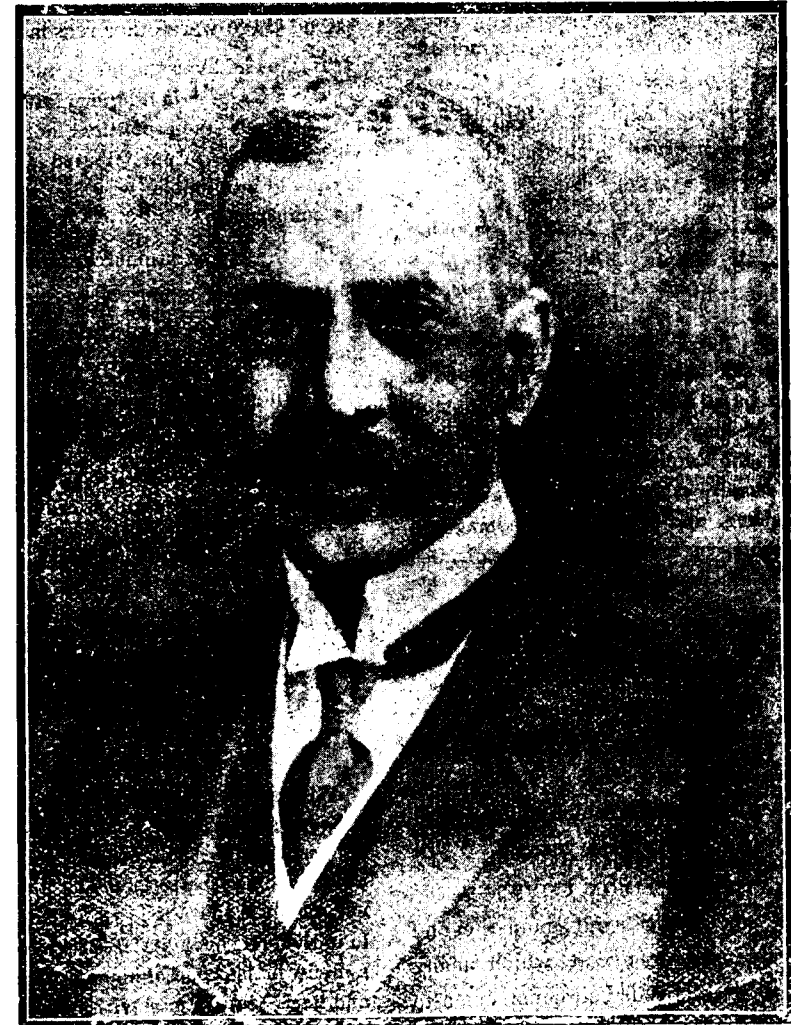
to act as your spokesman on this occasion (a pause). It is in that belief that I appeal to the British nation to declare their ungrudging approval of the goal to which we aspire, to declare their inflexible resolution to equip India for her journey to that goal and to furnish her escort on the long and weary road. Such a declaration will be the most distinguished way of marking their appreciation of India's services and sacrifices—her loyalty and her devotion to the Empire. Such a declaration will touch the heart and appeal to the imagination of the people far more than any mere specific political reforms. These latter may fall short of the high expectations raised by utterances of the responsible English statesman as to the future place of India in the Empire and they may cause general disappointment. But an authoritative declaration of policy on the lines I suggest will, without causing such disappointment, carry conviction to the minds of the people that the pace of the administrative reforms will be reasonably accelerated and that henceforth it will be only a question of patient preparation."

OFFICES AND HONOURS

That, as we now know, was the genesis of the famous Declaration, and Lord Sinha continued at every stage to help Mr. Montagu's efforts "for the progressive realization of responsible government in India." For, as a Member of the Imperial War Conference and of the War Cabinet of 1917-18, he took a leading part in the discussions touching India, and pressed the claims of this country with the tact and pertinacity of a trained and able advocate. Offices and honours were thrust on him and he was like one to the manner born. He was made a King's Counsel in 1918, a Privy Councillor in 1919 and appointed Parliamentary Under-Secretary of State for India, in the year, being raised to the Peerage on the 14th February, 1919, with the title of Baron Sinha of Raipur.

IN THE HOUSE OF LORDS

Thus Lord Sinha became the first Indian Member of the House of Lords. This exceptional



THE LATE LORD SINHA.

step was taken in order that the Reforms might be commended to the Upper House with all the tact, eloquence and sagacity of an Indian who could prove himself equal to the task in a House of privileged persons, so largely composed of ex-Governors and administrators. Lord Sinha's masterly defence of the Montagu Reforms and the spirit and dignity of his replies to criticisms showed his true mettle and he rose to the height of the occasion and justified to the full the great expectations of his countrymen.

His speech in the House of Lords in moving the second reading of the Bill gave eloquent expression to his high hopes for the new regime :

"I am convinced that this Bill is wisely framed to place the feet of India on a level road leading to that goal to which she has long aspired, the goal of Self-Government within the Empire and to a real partnership in that great Empire which is bound together by unswerving allegiance, and enthusiastic homage to our august Sovereign, in whose person is embodied all that the Empire means and connotes."

THE FIRST INDIAN GOVERNOR

Lord Sinha was true to the end to this ideal of unswerving allegiance and co-operation with Government. In 1920, he was appointed Governor of Behar and Orissa—the first Indian again to be elevated to this exalted position which he, however, resigned owing to ill-health after a year.

LORD SINHA AND THE SIMON COMMISSION

Lord Sinha welcomed the Simon Commission and feared the consequences of boycott which many Indian leaders had advised their countrymen to adopt. In this he was no doubt out of tune with advanced nationalist thought in India; but it was all a matter of temperament. "With all his gifts," said Mr. Chintamani, "he was never able to conquer the hearts of his countrymen."

"His excessive proneness to dwell unduly upon the better side of British rule in India, and to take a philosophic view of its glaring defects is easily in-

telligible as a psychological fact. Foreign domination sat very lightly upon his shoulders. Not only was he a greater success than any other Indian in the profession that has prospered most under British rule but the gifts which it could confer were lavished upon him more than upon any other of his countrymen."

And there were other reasons as well;—

"But, as he lived the life of an English gentleman, he was a Brahmo in religious faith, held ultra-moderate opinions upon political questions, never mixed with the crowd or participated in active agitation, it is equally intelligible why he was never the idol of his countrymen."

But these limitations can never detract from our appreciation of a singularly successful and distinguished career. Lord Sinha rose from one high office to another and proved his capacity for every one of them. He was a man distinguished alike by his gifts and achievements, and his countrymen to-day mourn the loss of a towering personality of whom they were rightly proud as one who did honour to India.

THE FIRST INDIAN GOVERNOR

LORD SINHA

HIS SPEECHES AND WRITINGS

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Reconstruction in Baroda

BY MR. B. T. KALE, B.A., F.R.E.S.

IT is now some months that the floods inundated Central and Northern Gujrat and devastated large tracts; it would be well worth, therefore, now to survey what has been done towards rehabilitating the people. The problem that faced the people was immense. Normal agencies of social work were disorganized. The need for gratuitous relief in the earlier stages was recognised, and Government and Social Agencies set themselves to meet the demand of the occasion in granting free gift to the distressed in the shape of food and clothes. This was only a temporary phase of the problem. The real problem before the people was one of housing the homeless. Government at once realised that this was not a case for free gift; whatever charitable dispositions the people and the Government might have, the question was of such a large magnitude that no amount of charity could supply the demand created by this calamity. Thousands of families were rendered homeless. No Government or social work agency could reasonably expect to find a house for every distressed member of the community. The case was one for self-help. It is instinctive with man to fall back on his own resources immediately after a calamity of this magnitude has passed away. People realized that they would have to strive hard for quite a long time to recoup what they had lost. Their immediate needs fulfilled, the larger issue of housing began to come more and more to the forefront. It was on the 1st of August, 5 days after the memorable 25th July, that Government issued instructions to two of its young Officers to do propaganda in areas most hard hit for organizing house building Co-operative Societies. As a result of their effort, as many as 35 new Societies were organized and registered in the course of three weeks in Baroda City alone. The localities most hard hit were for the most part inhabited by the backward and therefore

illiterate section of the community. No wonder then that the task before the people interested in the movement was very arduous. To add to the ignorance of these backward communities, a well-meaning section of the intelligentsia did not have much faith in this movement. The organizers therefore found this task still more arduous. It is easier to wake a sleeping man, than to wake a wakeful man, as the vernacular proverb goes.

Government, however, rose to the occasion and admitted the claims of both, in that they issued a firman, a set of rules which applied alike to the individual who approached direct the Sarkar and to the one who joined a Co-operative Society, the difference being only in the rate of interest. Although the rate of interest to the borrower is the same, i. e. $4\frac{1}{2}\%$, in the case of a Co-operative Society, the rate of interest for the loan to the Society is 4%. A member of a Co-operative Society would thus benefit himself by joining a Co-operative Society to the extent of half a per cent. less the cost of running and working the Society, which is very trifling as is well known. Government all the time however believed in the possibilities of co-operative movement. Large scale purchase being cheaper than retail purchase, it is hardly necessary to discuss here why Government should have pinned its faith to the Co-operative movement.

On 3rd September 1927, the foundation of a series of houses constructed by a Co-operative Society of the Gola community was laid at the hands of Swami Vidyanand who had taken a very keen interest in this people's welfare and had come out to help the distressed by exploiting in some measure his hold over a certain section of the community and directed their charity to the best possible avenue. Up-to-day, 58 huts are completed, 30 more are being constructed, and the Society that originally started with a programme of only 26 houses has now to find a house each for about

90 members. The Society's work was facilitated and expedited by the sympathetic guidance and help they got from Rao Bahadur V. T. Krishnama Chari, the Dewan. *A propos* it must be mentioned to his credit that Mr. Venishanker Dayaram, a leading citizen and P. W. D. Contractor, kept his whole organization at the disposal of this premier Society.

The houses are built on a fairly high level in blocks of sixes, fours, and threes, of two rooms with a covered verandah in the front and an open yard at the back. The columns supporting the roof are buried $3\frac{1}{2}$ feet in cement concrete and the plinth given is 1'-6" of brick and lime. The lay-out provides for an open square with a small recreation ground in the centre where the members of these families may gather on evenings for social or religious purposes. They will be allowed a little land in the centre to build a nice little temple, if they so desire. Wide roads are provided all round these blocks with a view to avoiding accumulation of dirt and debris for which a Gola locality is very notorious.

The problem of the untouchables was all along engaging the attention of the promoters of this movement. They had not long to wait. The Servants of India Society reached its hands to these distressed and a workable scheme to re-house this class was arrived at. Under the scheme, the member has to find about Rs. 25/-. Government and the Servants of India Society both contribute together between Rs. 30 and 35 as free gift, and whatever more is needed to provide a decent house of a two-room tenement with concrete foundations for its posts and the plinth and with corrugated iron sheet roofing is to form a loan through a Co-operative Society on the same terms as any other Society. The present sites of this class of people in some parts are at so low a level that Government have had no alternative but to grant them more suitable sites on easy terms. An attempt is being made to make well-planned-out localities for this class.

Rao Bahadur Krishnama Chari, the Dewan, in inviting a comprehensive scheme for reconstructing the depressed class localities has drawn attention to the problem which principally is one of realign-



MR. V. T. KRISHNAMACHARI.

ing localities, improving sites and constructing houses on approved sanitary plans. A Committee consisting of the State Architect, the Municipal Commissioner, with the Special Duty Officer, is appointed thoroughly to go into this question and submit a scheme to Government. Government, however, considering the urgency of this problem have placed Rs. 5,000/- at the disposal of the Special Duty Officer to start with the work forthwith. For this, a full-time Engineer with experience of Municipal and City Improvement work is to be appointed to help the Special Duty Officer. The Development Commissioner has been requested to guide the Special Duty Officer in important matters. The most important feature of the lines on which the scheme is to be prepared as pointed out by the Dewan is that no depressed class member of any economic status is to be left out. The condition of the members' own cash contribution is also

recommended to be waived if the Department employing the depressed class member undertakes to repay the loan from his pay.

There are in all about 23 depressed class localities where realignment and improvement was necessary. About 16 of these localities are now surveyed and plans showing improvements are prepared. The original condition of the houses was pitiable. In some cases, they were mere dug-outs and the houses were so huddled together that even partly to clean the locality was impossible. In Navi Dharati Colwad, the locality first taken on hand for improvement, there was so much congestion that even very small houses had to accommodate as many as three families. This congestion has been eased by the new houses now constructed numbering about 82. An attempt is made to restrict the density of population to 140 per acre. In another locality, Bakarawadi, about



A ROW OF COMPLETED HOUSES.

50 Chamar families were staying in small tumble-down huts numbering about 30. There was no house with two rooms in this part. The Committee decided upon a uniform plan for a house for all these depressed class people. A house consisting of two rooms of 10' x 10' each or 12' x 10' or 12' x 9' with a 6 Ft. covered verandah in the front and a 10 ft. open back-yard has been found to suit the requirements very well. In this other locality, 46 such tenements are already constructed. Large open squares are provided in almost every locality for the community to meet for religious

or social purposes. Broad roads are provided all round. The posts of these houses also are buried 3'-6" in lime concrete so as to give the structure the desired durability. In deciding upon the levels of the plinths in the various localities, the water mark of the 1921 floods has been taken as the basis. The recent floods were most prececdental. The water-mark this time is about 5 ft. higher: to construct houses at that level would immensely augment their cost. Some responsible people pleaded against the corrugated iron sheet roofing. An experiment was made in Mangalore tile roofing at Mangleshwar Zapa for the Bhangis.

But the people un-animously appealed against it as being too inconvenient for repairs and maintenance and the experiment had to be stopped there although it did not cost more. The total number of houses constructed in the various localities is about 200.

There are about 750 depressed class families in

the City, of which it is anticipated about 500 may need some sort of help to rebuild their houses. It is a condition precedent to granting any loan or help to the people that the locality should be allowed to be realigned and improved, and, if necessary, a few houses removed to some better contiguous site available. This and the other reconstruction schemes which are engaging the attention of Government will solve in a reasonable measure the problem of depressed class housing, and it is hoped that some of the most insanitary slum areas of the city will disappear before long. Another

moral and therefore more important effect of these reconstruction schemes is that a good lead and a good object lesson is being given to these classes. As was noticed at Makarpura, a few miles from the city, where a co-operative building Society of Dheds built about 15 houses for its members, on the same plan houses are now springing up in that locality. Our depressed classes may be conservative but once they see a good idea translated into action and its practical utility is demonstrated to them, they do not lose any time in emulating the example.

This brings us to the other and more important class, the lower middle class. This term is very loosely applied to that struggling humanity which, by some freak of fortune, has come by a house which they can neither maintain nor thoroughly enjoy, which, all the same, is an important asset, since it supplements their meagre income in the shape of a free house and in the case of a house with fairly large dimensions, in the shape of a little rental. This class has not only got a very limited credit in the market, but also it is very dear to them. The most important thing in their case is easy credit. The scheme, which Government published in the GAZETTE, embraces this class also. It must be mentioned that nearly 50% of these houses are already mortgaged. Government had therefore no alternative but to declare this new loan as having priority over all other previous debts. But for this facility, in spite of H. H. the Maharaja's very generous concessions nearly half the afflicted population would have been left without any relief, their security being very inadequate.

A dozen limited liability Societies have sprung up in this class, and their membership is swelling from day to day. They are now getting ready with their estimates for repairs to the houses of their members so that relief may be granted only in very necessary measures and that the motives of this cheap credit may not be defeated. Quite a few have already got loans and started their work.

The State Architect assisted by the Special Duty Officer has set himself busy finding convenient sites for houses for the lower subordinates and the clerical staff who up-till-now have had to house themselves in rented buildings only. It is contended by some that this activity is rather wide off the present situation. One has only to consider the problem in its entirety to find the relevancy of this move. The present congestion in housing has got to be eased a little. If the demand can be met by supplying the needs of some members of the community, by repurchase, the situation would be eased. Convenient sites have been found, and Government is now awaiting with interest how many out of its employees come forward to take advantage of this easy scheme. Houses are to be built on a plan suited to the requirements and the purse of this class, and are to be rented to them on a hire-purchase plan with such instalments as would be well within the means of every one of their class.

A few citizens who would be easily styled as belonging to the middle class have set an organization in motion to canvass for membership for a Society, they intend forming for the purpose of building houses for themselves and thus avail themselves of the opportunity given to them by the Government. It is hardly ripe for any remarks at this stage. But it may be mentioned here that the need for good houses in this class is quite as great as in any other class, and it is anticipated Government would not turn down their enthusiastic scheme merely on the plea that they had not suffered during the recent floods.

Government is contemplating to build a model village in each district and thus give the people a lead in this most important work of rural reconstruction. The time is very favourable for such an activity. The foundations of a couple of villages have already been laid at the gracious hands of the ruler of the land. Quite a few villages will have to be entirely rebuilt and it would be as well that they should be built more with an eye to the social and economic well-being of our rural community.

The World of Books

CAVOUR. By Maurice Paleologue. Translated by Ion F. D. Morrow and Muriel M. Morrow, Ernest Benn, Ltd., London.

Of the immortal trio who liberated Italy from foreign domination, the names of Mazzini and Garibaldi have held a supreme place in the imaginations of men. Cavour is less known, though his part in the great struggle for Italian liberation was no less glorious. Yet, it is as it should be. Mazzini's trumpet call and the striking victories of Garibaldi had something of the dramatic in their nature while Cavour, the statesman, had to work from behind the veil. The prophet inspired a whole generation with a passion for service and sacrifice, the soldier led his brave comrades from victory to victory: and it was left to the statesman to consolidate the country and bring order out of chaos. Together, the three rode the whirlwind and directed the storm: and it was an ideal combination.

In the book before us, Maurice Paleologue has attempted a not mere political biography, but an intimate study of perhaps the most engaging and intriguing personality in Europe. Cavour, whose public and private life are exhaustively considered, is a fascinating subject for the student of human affairs, and the author has risen to the level of the hero in this excellent life of one who will be remembered as the architect of United Italy. THE HISTORY AND ECONOMICS OF THE LAND-SYSTEM IN BENGAL by K. C. Chaudhuri. With a Foreword by Sir P. C. Ray. The Book Company Ltd., Calcutta.

According to the author, the introduction of the Permanent Revenue Settlement by Lord Cornwallis in 1793 was a definite break with the past which was an act "both of expropriation (of the tillers) and of misappropriation" and which did not secure the punctual payment of a minimum land-revenue till after about thirty years of its inauguration. It was only after 1815 that Government

began to have serious misgivings regarding the success and wisdom of their settlement; and it was only after Act X of 1859 that the State definitely abandoned its *laissez-faire* attitude and assumed an active championship of the cause of the ryots, the principal fruit being Act VIII of 1885. The author's thesis is to show that the system in vogue in Bengal at the present day is one of divided ownership, lacking some of the essential elements of landlordism. The peasant-right of immunity from arbitrary ejectment has not been fully realised in practice; and the status of the peasant is injured by the hierarchy of intermediate tenure-holders and by the lack of education and enlightenment on the part of the peasantry. The arguments for and against peasant-proprietorship are put forward in a manner and the plea for the gradual buying out of the Zamindars and intermediate tenure-holders is put up with the remark that the completion of peasant-proprietorship will be "the fulfilment of past history" and will serve besides as the basis for true agricultural co-operation. Sir P. C. Ray stresses on the urgent necessity of raising the level of intelligence of the ryot which is the *sine qua non* of all improvement of the peasantry and their agriculture.

BEAUTIES FROM KALIDASA. By K. A. Padhye B. A., LL. B., New Bhatwadi, Girgaon, Bombay.

The author presents in a neat little volume select quotations and extracts from the works of Kalidasa arranged under different heads. Kalidasa as a poet stands superior to all the other Sanskrit poets. His acquaintance with the world and, especially, his perception of the really sublime and the beautiful are unique. The collection in this little publication includes passages as to the beauty of which opinion will be absolutely unanimous. One thing is wanting in this collection, and that is, a selection of some of the similes and metaphors for which Kalidasa is so pre-eminently and deservedly famous.

THE PATH TO PERFECTION. By Swami Ramakrishnananda. Ramakrishna Mutt, Madras.

In this lecture Swami Ramakrishnananda gives a clear account of the Vedantic ideal of the perfect life, and of the sovereign path that leads to it. Man, as we know him, is subject to birth and death, is finite and limited. His is a life of insatiable wants. He exhibits a hunger for enjoyment. This desire for worldly advantages makes him run on an interminable path of addition, the senseless clatter for place and power in a world which is but temporary in its gifts and swiftly passing in its pageants, does not allow him to stop in the gathering of trophies. These blessings, when secured, yield only temporary enjoyment. The path to perfection does not lie this way. Happiness that knows no break is the summit of ambition. The goal of existence consists in getting behind the outer show of things and in realising the fuller and nobler life that is without and beyond; and, to attain this blessedness, man has to surrender worldly attachments and suppress worldly desires. This alone enables him to be in tune with reality which the eye hath not seen and the ear hath not heard. Far from preaching doctrines that tend to the enfeeblement of volitional individuality, as it is often supposed to do, the Vedanta insists on an energetic determination and an intense will to realise God. This simple presentation of an exceedingly abstruse subject will meet the needs of the lay reader.

THE PHILOSOPHY OF VAISHNAVA RELIGION. By G. N. Malik M.A., B.L. Professor of Sanskrit, Victoria College, Comilla. (Bengal).

The author tries to give a faithful exposition of the principles of Vaishnava philosophy with special reference to the Bhagavata and Gouranga cults. The author's main basis is Jiva Goswami's Satsandharbha. The book furnishes a very interesting exposition of Bengal Vaishnavism in its Krishna cult and spirit.

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THE UNIVERSAL ASPECTS OF FASCISM. By J. S. Barnes, F. R. G. S. with a Preface by H. E. Signor Benito Mussolini.—Williams and Norgate, 14, London.

COMPARATIVE STUDIES IN VEDANTISM. By Mahendranath Sarcar, Oxford University Press, Bombay.

BRITISH CONNECTION WITH INDIA. By K.T. Paul, Student Christian Movement, London.

HIGHWAYS IN ASTROLOGY. By Kumbha—Svetaranya Ashrama, Mylapore, (can be had also of G. A. Natesan & Co., Madras. Price Re. One.)

BRAHMARSHI KESHA CHUNDER SEN. By Manilal C. Parekh, Oriental Christ House, Rajkot.

COW-PROTECTION IN INDIA. By L. L. Sundara Ram, The South Indian Humanitarian League, Madras.

TAMIL LEXICON VOL II. PART IV. & VOL III. PART I. University of Madras.

FIRST AID IN CHILD BIRTH. BY Hon. Dr. U. Rama Rao, Madras.

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A COMMERCIAL GEOGRAPHY OF THE BRITISH EMPIRE. By P. V. Venkatarama Iyer. Sadananda Co-operative Printing Works, Mangalore.

A HISTORY OF INDIA. By Prof. C. S. Srinivasa-chari & M. S. Ramaswami Ayangar—Srinivasa Varadachari & Co., Madras.

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Kadambari's Romance

BY

MRS. K. SATTHIANADHAN

CHAPTER I.

KADAMBARI stood in her favourite corner of the *verandah*, a world of trouble in her heart, a mist of tears in her eyes. She felt very disappointed. The best of men were not after all,



KAMALA SATTHIANADHAN.

she thought, the best of men. There was something wanting in every one of them. Her father now, whom she had hitherto thought the most perfect of mankind—even he had been found wanting, aye, and more than wanting. Not only did he refuse to allow her life's purpose to be fulfilled, he even wished to spoil her life itself; and all that, after he had once faithfully promised to help her as much as possible in her ideals.

She left her post and walked up and down raging. What was she to do? Here was she wishing to go to England, get through a post-graduate course there, take up journalistic training, learn to practise social service;—Oh; what was there she did not wish to do, and she could do it too. Her father had plenty of money to give her, and she—she was by no means stupid or lazy. Oh, no, quite the other way.

She had graduated with honours and distinction. The result had come out only a month ago, and all had been jubilation and congratulation on her success. Her father had been so pleased with her. And now had come this thunderbolt.

Someone had spoken to him of the undesirability of sending out girls alone to England. They had told him of the dangers, which might attend too much freedom; they had warned him of the too-independent attitude, which would probably be induced in her. What, indeed, was the use of giving girls too much education? They might want to work for their living; indeed, they would work for it. But why should girls work, especially Indian girls in such a position as hers? Husband and children and house were the best things for any woman; and every woman would eventually welcome such things, however independent she might be. It was only the first fling that modern girls wanted. After they had had it and had grown satiated with the glories of freedom, and perhaps sacrificed their God-given health in the vain pursuit, they would long for the comforts of dependence, and often they would long in vain, for they would long too late. It was the duty of every father to pierce through the vain aspirations of impulsive youth to the ultimate desires of every sane heart, and see that the latter were satisfied and perfected.

Her father—hitherto the sanest and the most reasonable of men—had fallen into the trap. He had told his girl that she had enough of education, and that it was time that she got married. Nay, more, he had secured a good match for her, and wished her to be married very soon; and, perhaps, her husband could take her later to England, and she could continue her studies there.

Why should she not go away at once and work and save up to go to England? Anyhow, she could make herself independent and refuse to marry this good and eligible man, who had asked for her. But—but—how could she leave that good father of hers so callously? After all, he loved her, and it was for her good he craved. Her mother had died some years before, and Kadambari and her father had been all in all to each other. Oh, no! she could not break his heart, as she knew she would, if she left him against his will; she could not bring his aged head in sorrow to the grave. Daughters, after all, owed a duty to their parents.

That man, who wished to marry her, she at present hated. He had returned from England a year or two ago, she had been told. He was a very clever man, and had taken high degrees, and he was in an eminent position in Government. He was a good man; everybody spoke well of him. He had seen her when she was a child; his father and hers indeed were rather old friends and belonged to the same community. And, having heard that she had taken her B.A., he had proposed for her hand. Kadambari gritted her teeth. Oh, these men, how callous they were and how indifferent about the wives they wished to get! How they left the arranging of their marriages to other people! And, marriage was such a solemn bond, a bond for all life. There was divorce, of course; but at the thought of that, Kadambari hunched up her shoulders with disgust. No—she was no Westernised woman to wish to divorce her husband, however unkind and undesirable he might be. She could, of course, refuse to live with him, if he was unfaithful; that much she owed to her own self-respect. But free herself from him, she could not. And go from him to another man? Certainly not, that thought was anathema to her.

But then, an Indian woman should respect her husband. She knew that, in olden days, every Indian woman had to look upon her mate as a god. That, of course, *she* need not do, but respect

him she must; admire him she ought to; and look up to him she certainly would like to. And—and—perhaps—respect and admiration and looking up to would end in her idealising him. Kadambari felt that, after all, the idea of regarding a husband as a god was certainly not too preposterous. In fact, it ought to be the proper and natural outcome of a true marriage.

But, how could she respect and love a man she was not acquainted with? That would come afterwards, her father had told her. But she, Kadambari, had no patience with 'afterwards'. She wanted the present. And, how could she love a man who did not even wish to see her before he asked for her? True, he had seen her when she was very young, and he had said he liked her type of face and all that it represented in his mind. He had seen her photo and admired it. And, he did not wish to close the matter completely till he had come to see her, and given her an opportunity of meeting him. Oh, he was not bad perhaps; but he sounded so sober and stodgy and respectable, that he already rubbed her up the wrong way. She nearly hated him now, and she did not wish ever to see him, or to have anything to do with him.

However, the fact remained that her face had attracted the man. She knew she was pretty. What harm was there after all in admitting a fact which was true, she asked herself. It was pleasant to feel one-self good-looking. It gave one a sort of hold over others. It certainly gave her a hold over Mr. Siva Rao, who wished to marry her. A small soft glow warmed the girl's heart at the thought. Then, she gloomed again. What was she to do? How she wished her mother was alive to advise her. Her face puckered up, the tears gathered large in her eyes, and one or two rolled down.

"There you are, Kadambari," said her father's voice behind her. "At your old post again, I see, behind the pillar. What do you keep thinking

about there, I wonder. Hullo, you are crying? What is the matter, child?"

The girl went to her father, and leaning on him, began to cry with childish abandon. He soothed her and wiped away her tears, and, when she was calm, made her sit on a chair beside him, and smiled at her.

"I know, my girl," he said, "that I have grieved you and disappointed you by my decision. I know also that you find it hard to believe that I, who once told you that you could do as you wished, have now suddenly set down my foot. But, it is for your own good, dear."

"That is what *you* think, father. But, have I not a right to think for myself?"

"You have, my child. But you have also a duty towards me. Am I not your father?"

"You are, you are; and I do not wish for the whole world to offend you, or hurt you. But, I am a grown-up girl, Daddy, and I must think for myself."

"Have you no faith in me?"

"I have; but you and I are not the same; and what you choose may not be my choice. We have our own individualities, and you have always said you must not stand in the way of my own development."

"But young people are often ardent and enthusiastic in the wrong direction and may choose wrong."

"You have trained me up as you wished, and you have talked to me about your ideals in life; and I am your own child. Must you not trust me a little, father? And, had you any right to allow me to be educated, when you did not wish me to choose my career for myself? You are not true to yourself, father."

"You hit me hard, Kadambari, the more so, as I feel you are right. I shall tell you one thing. Give me a week to think over things, and then we shall settle the whole matter. What do you say?"

"Very well, father."

"By the way, here is a photograph of Mr. Siva Rao. Would you not like to see it?"

"No, father, I would rather not."

CHAPTER II.

Kadambari was agreeably surprised by her father's decision at the end of the week. He said he would allow her to go to England, stay a year there, taking up any course she liked. In the meantime, she was to consider herself under no obligation to Mr. Siva Rao. At the same time, she was to be a wise girl and not allow herself to be easily charmed or influenced by any other man. She was to remember that her father liked Siva Rao, and wished her to marry him if possible.

Kadambari was overjoyed: the only fly in her ointment being, of course, her disinclination to leave her father. But he made light of the matter; and hurried preparations were made for her foreign trip. Her passage was booked in a good steamer; friends were looked out for her on board, her passport was got ready, her outfit prepared, and arrangements made to receive her in England.

So, Kadambari left India with high hopes in her heart. But, as she stood by herself on deck, and watched her father's figure dwindling to a speck, and the shores of Bombay fast receding into a dim haze, between which and her lone self the wide waves rose high, her heart sank. With dimming eyes, she turned to go down to her cabin; but, as she did so, she was aware of an old lady behind her, who came forward to greet her. She looked so sweet and motherly that the girl's heart warmed to her at once.

"My dear child," said the lady, "I know just how you must be feeling, so I shall not worry you much now. I only wish you to remember that I am here to help you. Your father wrote to me through the captain, and here I am."

"Thank you," said Kadambari, a pale smile already lighting up her face.

her, standing with tear-filled eyes, gazing at the receding shores of Bombay.

"I was there," he said, "though you did not see me. Oh, Kadambari, I have loved you since then, I loved every thought, word and action of yours. Will you not honour me by giving yourself to me?"

"Oh! said Kadambari, "Oh, I am so sorry."

"Sorry, why?"

"Because—because, my father wishes me to marry another man."

Indeed, what is his name?"

"Siva Rao."

"But, if he did not so wish it, you would listen to me? What?"

For answer, she burst into bitter tears; and then somehow she found herself weeping within the shelter of his arms.

"I honour you for your loving thought to your father," he said, "but your life belongs to yourself. Did he make you give him your promise?"

"No," she quivered, and it is on account of that, that I do not wish to hurt him."

"You sweet child!" he whispered. "But otherwise you would marry me?"

She nodded, but withdrew herself away from him.

"But you will not marry me anyway till your father permits you. Is that your last word?"

"Yes," she murmured.

"If he does not give his permission, will you link yourself to the other man?"

She shook her head violently.

"Will you marry me then?"

Again she shook her head; and he laughed. She stared at him in surprise for daring to laugh at such a moment.

"Forgive me," he begged, "But, tell me what you will do."

"Go to a nunnery, I suppose, or take to social service, or—or teach in a College."

"But the latter was always your ambition, was it not? You have told me so many a time."

"But—but—"

"You do not like it now. Why, Kadambari?"

"For answer, again she burst into tears, and again he drew her to him.

"I take it then that your aspirations must have changed. Anyhow, your ideal is not that poor man Siva Rao, who dared to ask for you. You hate him, don't you?"

"Yes."

"But you love me, or at least like me?"

"Yes."

"Then, my dear, all that I can say is that you are not a truthful person, for you are speaking a falsehood."

She drew back and stared at him.

"Why—why?"

"Because I am Siva Rao."

"You—you—?"

"Yes," he laughed. "I am he, Siva Rama Krishna Rao. And you like me, and have promised to be mine, if your father allowed it. He has allowed it. So, what do you say, Kadambari?"

"I—I—what can I say?"

"Don't be afraid to be happy, my dear. There is nothing wrong in it. You are not angry with me for deceiving you, are you? I really have not deceived you. I was myself all along. It was you who did not wish even to look at my photo. And your father was so kind to me. He and I arranged it all together. Shall we not both say 'God bless him'?"

"And now," he said after a while. "It is time to go home. Shall we be married in a week's time, dear. I can arrange everything with some Brahma friends of mine. Let me have the pleasure of showing London and all its sights to my wife, Eh?"

"Yes," she whispered.

CHAPTER IV.

Cable from London to Kadambari's father: "All well. Desired marriage arranged."

Indian Coolies in Ceylon

BY A SPECIAL CORRESPONDENT

CLOSELY following on the legislation for the introduction of a standard wage for Indian labour on Ceylon Estates, the Ceylon Wages' Commission are seeking to do something of the same nature in respect of the organised industries in the City of Colombo. The Commission have just concluded an investigation on which they have been engaged for some time in respect of of the wage conditions in organised industries in the City. The enquiry in the first place has been a preliminary one to ascertain the exact number of organised industries in Colombo and the wage conditions governing them. The tabulation of the industries into groups and the working of the averages have kept the Ceylon Statistical Department somewhat busy in the past, and a detailed statement has now been compiled.

All employers of manual labour in Colombo were requested by the Department of Statistics to submit to them returns giving the number of manual labourers they employ and the wage conditions governing such employment. These returns have enabled the Department of Statistics to work the wage averages and to divide the industries in the City into various branches. Though the Wages' Commission have not arrived at any decision on the subject yet, the returns give a clear indication of the present position of the organised industries. It is a sort of Census which the Department has compiled of the number of workers in the organised industries and the average rates of wages they receive.

WAGES BELOW COST OF LIVING

The cost of living in Colombo, on the average, is a very high one and the result of the investigations has established, beyond dispute, the fact that reform is both urgent and imperative in the matter of wages, if the poor City workers are to receive anything in the shape of a decent living wage. According to the Census, it takes the form of two distinct tables, the total

number of male adults who are engaged in occupations that come within the term "organised industries" is 7703. The industries, in the first instance, have been grouped into thirty-two branches, comprising of blacksmiths, boatmen, boiler-makers, carpenters, coolies, coppersmiths, crane drivers, desiccator mechanics, dressers, electrical fitters, fitters, foremen, French polishers, general engineers, glass cutters, improvers, machinists, masons, miners etc., miscellaneous motor car drivers, motor mechanics, moulders, office boys, painters, special overseers, strikers (smiths), structural mechanics, upholsterers, weavers, etc. watchers and wax polishers.

Out of this number, the majority belong to the class of wage earners who receive less than Re. 1 a day and that class consists of 4108 individuals. Those who receive rates of wages over Re. 1 number 3595. The class of those people who form the bulk of those who do not receive a wage of less than Re. 1 a day belong to the class designated "Coolies" in the table. This class consists of 4102 individuals, and of this number, no less than 3332 belong to the class of people who get wages under Re. 1. They are also in the majority in the scales of the wage earners who receive wages between 80 and 90 cents and those who receive wages between 70 and 80 cents a day. Those who come under the former consist of 1771 and those who come under the latter consist of 1098. Comparatively speaking, the numbers that make up these two classes in the first instance consist of 2151 and in the second, of 1278. The other classes of individuals who come under Re. 1 are in the minority and, numerically speaking, their numbers except in the case of weavers can only be counted in tens. The weavers form a community of 891 and their number is equally balanced in respect of those who receive over Re. 1 and those who receive under Re. 1. 455 come within the first class and 426 within the second,

"You will find that we are a pleasant crowd on board, and you will have many friends ready to help you. I suppose you are going down to unpack? Good. We shall see you later then."

Kadambari found that she was a fairly good sailor, though the sea was rough and the boat pitched a good deal. She forced herself to eat the food provided, though she did not much care for the preparations. She walked about as much as she could. The day after the ship left Bombay, she found that she was one of a very few who were able to appear on deck. The others were all flat in their cabins, very sick of their lives and themselves.

Kadambari planted her deck-chair in a cosy corner near a group of other chairs, in which sat and dozed a few sorry specimens of humanity. She had an interesting novel with her, but she found she could not read much; she wanted to sleep more. Her chair, however, had an annoying habit of sliding about when the vessel lurched violently. The girl tried to plant herself against rails and bulwarks, but she was not comfortable. Then, she found that the others were lashing their chairs to supports. She wished also to do the same. Therefore, up she got, and secured a long piece of rope for her purpose.

"Let me help you," said a voice behind her.

Kadambari jumped, for her nerves were not in too good a condition. She looked straight at the man, who had accosted her, for she remembered her father's behest not to make friends too easily. She found him good to look at—a tall, stalwart, well-made man, with a pleasant square, light-coloured face, in which shone two steady level eyes. She liked his voice—calm, low, somehow authoritative. She appreciated his pleasant matter-of-fact manner. And, she liked him more, when, after unhurriedly doing her task for her, he left her.

She felt the heat of Aden very much and was rather alarmed by the pestering attentions of the

loud voiced men, who came to sell their multifarious wares. But her friend, Mrs. Jackson, rescued her, and took her away in a boat to see the town. With her were two or three men, one of whom was the man, who had helped her. His name was Krishna Rao. Kadambari found herself liking him more and more. Though quite unassuming and unassuming, he somehow made the girl feel that he was always at her disposal. He was ready for her when she wanted help. Naturally, she grew to depend on him. She found herself looking for his presence.

Later on, it was the same. She felt happier when he was present. Through all the crowd, their eyes sought and found each other; their quiet confident smiles answered each other; and the intimacy progressed so quietly that Kadambari was by no means alarmed.

She loved the splendid sunset at Port Said, at which people told her to look her fill, for she would not see one like that till she returned. She loved the soft nights, when the stars glowed in the silky sky overhead, and the phosphorescence glowed in the dark shimmering waves below. And she liked everything better, when Krishna Rao was with her.

The days passed. The boat was going straight to London, and Kadambari continued to be a good sailor, even when the blue Mediterranean proved rough, and the Bay of Biscay fumed and fretted. She enjoyed all the sights that were pointed out to her.

When they arrived in London, and made one of the crowd which was taking train at the Docks, the old sense of home-sickness returned to her with great force. She felt such an alien in that great alien city, the bustle and the greyness of which alarmed her Oriental soul. But Mrs. Jackson stood by her, and so did Krishna Rao.

"When shall I see you again?" the latter asked, when he said "good-bye" to her at the end of their journey, from which she was to be piloted to her

quarters in a Y. W. C. A. house by Mrs. Jackson, who was a Y. W. C. A. Secretary. "Will you be coming to the Indian Students' Hostel? You ought to, you know. You will feel less homesick there. I hope I shall see you again soon, and I hope you will miss me a little?"

Of course, she would miss him, thought Kadambari; and suddenly she felt a great sense of loss at the thought of parting from her friend. She felt alarmed. She wished him farewell with rather quivering lips, and in a quivering voice, and told him she would try to be at the Indian Hostel the next day.

When she had somewhat settled down in her strange surroundings, Kadambari began to take stock of her own feelings. What was happening to her? Was she really so fond of this Mr. Krishna Rao, as to wish not to leave him? What was she about? Was she beginning to look on him as her ideal of the Prince Charming, who should come for her? If so, was she not too forward and unmaidenly? Did he—did he think of her in the same way? Kadambari felt half-doubtful and half-sure of his feelings. She felt inclined to dwell on them; but she pulled herself up short. She knew she ought to leave that side of the question alone, and think somewhat of what her father would have to say about it. She felt as if she were a traitor to him; but then, had he not told her to think over the matter and withdraw from his arrangement, if she wished? True, he wished her to do his will, but then he also wished her to be true to herself. And if God or Fate led her in one direction, what could she do?

At that moment, the tea-bell rang and she went down slowly to continue her new life in a foreign country.

CHAPTER III.

There was a great gathering the next afternoon at the Indian Students' Hostel. It was the usual weekly meeting, and on that day they were to listen

to a well-known English lecturer. There were men and women present of both European and Indian nationalities. Kadambari felt her heart lift within her at the sight of the latter. She ensconced herself among some Indian ladies, who had received her kindly: but lo, and behold, she found Krishna Rao beside her.

"Don't be afraid," he said with a laugh. "Men and women are not afraid to sit here together. In fact, they like it. Of course, our Indian ladies are shy, and most of them turn away when we try to talk to them. But, they are improving. This is the second time I have come to London, and I notice a great deal of difference in them. I hope you are not going to be shy of me, are you? You were not on the boat."

"No," said Kadambari.

"Then, will you come with me for a walk? I can take you home in a bus. Don't be afraid again. Mrs. Jackson will not mind. Her people do it, and why should not we? Of course, you have to be careful; but then she knows me, and so do you. Don't you trust me?"

"Yes," said the girl, "but I do not know much of you, do I?"

"No," he answered; "but, during our walk, I shall tell you about myself."

So, after listening to an inspiring lecture, they went out together alone into the London dusk. Kadambari thrilled at the near contact of the man. She felt alone with him in the midst of the crowd of men and women. Now and then, he took her arm to pilot her across the road. It was a bewildering experience for her; but she felt secure with him.

Then, he took her into a sort of square, nearly deserted at that time. He placed her on a bench, sat down close beside her; and there, under the silent, yet speaking stars, in the midst of the bustle and noise and gaiety of the London night, he told her of the love, which had risen in his heart for her. He had loved her from the time he had seen

It is apparent to any student of economics in the country that with these scanty and frugal rates of wages, the labouring classes are unable to make both ends meet. The illuminating remark is appended to the table, as a foot-note, that those who are paid less than Re. 1 are those who come within the terms "coolies and untrained men," as if these individuals who have the misfortune to belong to this class have no right to expect anything more.

It will be of interest to you to learn that more than seventy-five per cent. of those who come under the designation "coolies", broadly speaking, are Indians.

MAHATMA GANDHI'S ADVICE.

In this connection, a statement which Mahatma Gandhi made in the course of an address to labourers in this country whilst he was on tour here is of particular interest. He deplored the state in which the labouring classes, men and women, lived huddled together in bare spaces and told them "I would honour you as brave men and women if you would consent to submit to a state of utter starvation rather than work under conditions which make it impossible for you to observe the primary laws of morality." The stigma of this reproach rests rather heavily on the labouring classes of this country.

It is a common though scarcely edifying spectacle to see in the slum quarters in Colombo men and women huddled together in tenements barely 12' by 16' in dimension. It is no wonder that the moral tone of these slum inhabitants is very poor. And these tenements in which these unfortunate men and women live and move and have their being are so narrow and ill ventilated that living in them is more a torture than a comfort. In the matter of house rents too, these small tenements swallow more than a third of the earnings of the main individuals who maintain these slum homes. On the average, these tenements cost from Rs. 8

to Rs. 12 a month. A dwelling house with two rooms, a kitchen and a small backyard costs from Rs. 25 to 30 a month and these "princely dwellings" are not within the reach of the labourers.

MONTHLY AVERAGE EARNINGS.

A second statement which gives the monthly earning averages of these classes engaged in organised industries has been compiled by the same authority. This statement has been prepared from the returns received from employers of labour by the Department of Statistics and is an attempt from the data available to arrive at the approximate monthly earnings of these classes. The figure of the average number of monthly workers employed in organised industries in the City of Colombo is given as 3362. The kind of labour which comprises this class has been divided into nineteen branches, viz, Strikers (smiths), coolies, Office boys, Electrical fitters, Dressers, Moulders, Blacksmiths, Watchers, Boilermakers, machinists, desiccator mechanics, boatmen, carpenters, motor mechanics, fitters, structural mechanics, coppersmiths, crane drivers and masons. Though the average monthly number of the male workers employed in the organised industries is 3382, those who receive wages of less than Re. 1.25 a day consist of 1917 workers. In this class, those who come under the designation "coolies" constitute the bulk of the workers with the number of those who receive Re. 1.25 a day at 1141. The monthly earning averages, broadly speaking, of all those individuals who constitute these classes is given at Rs 23.75, approximately, 96 cents a day. It will be of interest to know that the highest wage earner according to the statement is the local mason whose earnings are placed at Rs. 29.54, or Rs. 1.19. The coolies' monthly earning average is reckoned at Rs 19.72, or 80 cents a day. There are only eight kinds of labourers who receive wages of Re. 1 and over, and these begin with the boatmen who earn Re. 1

a day and end with the masons who receive Re. 1.19 a day. The six intervening kinds of labourers are carpenters, motor mechanics, fitters, structural mechanics, coppersmiths, and crane drivers, the last named class of labour receiving a daily wage of Re. 1.13 a day.

The daily number of working hours for City manual labourers is nine, with seven working hours on Saturday and Sunday exempted; so at least in the matter of working hours the workers here are more advantageously placed than elsewhere.

Sweated labour is the exception rather than the rule if this statement is any index to the actual conditions. The number of days on which work was available for city manual labourers is given as 26 and the number of days worked by employees, excluding overtime work, as 24.75 approximately.

The amount of overtime work permitted under these conditions is also discussed under a separate head but the supplementary income, which the workers derive from this means, except in a few instance, is negligible.

ONE CENT PER HOUR!

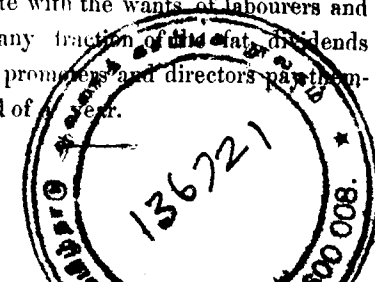
Watchers who form the smallest number comprising these classes—they number 19—drawing wages of less than Re 1.25 a day are estimated to work the largest number of overtime hours a month. The table estimates their number of hours of overtime work at 114 and their supplementary earnings on this account amount at Rs. 11.42 a month. It does not require much calculation to arrive at their earnings per hour. It comes to approximately one cent for each hour of work. Their monthly earnings irrespective of overtime is reckoned at Rs. 22.60. The second highest overtime class of worker is the Office boy whose monthly earnings average Rs. 20.34 and who, by working 98 hours overtime, supplements his income to the tune of Rs. 11.32. The strikers (smiths) come next with 96 overtime hours of work a month earning Rs. 11.12 on this account. His average monthly earnings irrespective of overtime amount to Rs. 19.58,

Boatmen work 92 overtime hours and get a supplementary income of Rs. 13.53; their monthly wage is reckoned at Rs 24.74. A crane driver works 56 over time hours a month and earns a supplementary income of Rs 9.76, while his monthly earnings average Rs 29.86.

WHAT RETURN FOR WORK?

It is hardly worth while to discuss the overtime earnings of the other workers who comprise these classes, because, almost in every other case, the overtime earnings do not amount to more than a couple of rupees. These city workers with their frugal earnings are expected to keep body and soul together as well as maintain themselves in an elementary state of comfort. And it is not to be wondered that present wage conditions do not conduce to that. In the country there is no Workmen's Compensation Act and a foot-note to the statement conveniently explains that "half pay is allowed to workers who are incapacitated, due to sickness or accidents while in service."..... "Gratuities are generally paid for long service," it goes on to say in discussing the head. Particulars of pension etc., paid to employees. There is no doubt that the first consideration in any scheme of reforms of present wage conditions should be the enforcement of a Workmen's Compensation Act in this country, which will permit of legitimate and due attention being paid to the claims of labour.

Large employers of labour in this country, of course, recognise the claims of their employers for some consideration at the end of their service and in their infirmities, but it is more in the light of an obligation rather than a right that such consideration is given. Such gratuity or recognition as is paid to labour in this country is, after all, not commensurate with the wants of labourers and does not form any fraction of the profits, dividends which company promoters and directors pay themselves at the end of the year.



strict fruitarian. The latter part of the second fast went fairly hard with me. I had not then completely understood the wonderful efficacy of *Rama nama*, and my capacity for suffering was to that extent less. I did not know too the technique of fasting, especially the necessity of drinking plenty of water, however nauseating or distasteful it may be. And then the fact that the first fast had been an easy affair had made me rather careless as to the second. Thus during the first, I took Kuhne baths every day. During the second, I gave them up after two or three days, and I drank very little water, as it was distasteful and produced nausea. The throat became parched and weak, and during the last days, I could speak only in a very low voice. In spite of this, however, my work was carried on through dictation where writing was necessary. I regularly listened to readings from the Ramayana and other sacred books. I had also sufficient strength to discuss and advise in all urgent matters.

PART IV—CHAPTER XXXVII.

TO MEET GOKHALE.

I must skip many of the recollections of South Africa.

At the conclusion of the Satyagraha struggle in 1914, I received Gokhale's instructions to return home *via* London. So in July, Kasturbai, Kallenbach and I sailed for England.

During Satyagraha, I had begun travelling third. I therefore took third class passages for this voyage. But there was a good deal of difference between third class accommodation on the boat on this route and that provided on Indian coastal boats or railway trains. There is hardly sufficient sitting, much less sleeping, accommodation in the Indian service, and little cleanliness. During the voyage to London, on the other hand, there was enough room, and equal cleanliness, and the steamship company had provided special facilities for us. The company had provided reserved closet accommodation for us, and as we were fruitarians,

the steward had orders to supply us with fruits and nuts. As a rule, third class passengers get little fruit and nuts. These facilities made our eighteen days on the boat quite comfortable.

Some of the incidents during the voyage are well worth recording. Mr. Kallenbach was very fond of binoculars and had one or two costly pairs. We had daily discussions over one of these. I tried to impress on him that this possession was not in keeping with the ideal of simplicity that we aspired to reach. Our discussions came to a head one day, as we were standing near the port-hole of our cabin.

'Rather than allow this to be a bone of contention between us, why not throw it into the sea, and be done with it?' said I.

'Certainly throw the wretched thing away,' said Kallenbach.

'I mean it,' said I.

'So, do I,' quickly came the reply.

And forthwith I flung it into the sea. It was worth some £7, but its value lay less in its price than in Mr. Kallenbach's infatuation for it. But having got rid of it, he never regretted it.

This is but one out of the many incidents that happened between Mr. Kallenbach and me.

Every day, we had to learn something new in this way, for both of us were trying to tread the path of Truth. In the march towards Truth, anger, selfishness, hatred etc., naturally give way, for otherwise Truth would be impossible to attain. A man who is swayed by passions may have good enough intentions, may be truthful in word, but he will never find the Truth. A successful search for Truth means complete deliverance from the dual throng of love and hate, happiness and misery, etc.

Not much time had elapsed since my fast when we started on our voyage. I had regained my normal strength. I used to stroll on deck to get a little exercise, so as to revive my appetite and digest what I ate. But even this exercise was beyond me, causing pain in the calves, so much so

that on reaching London I found that I was worse rather than better. There I came to know Dr. Jivraj Mehta. I gave him the history of my fast and subsequent pain, and he said, 'If you do not take complete rest for a few days, there is fear of your legs going out of use.'

It was then that I learnt that a man emerging from a long fast should not be in a hurry to regain lost strength, and should also put a curb on his appetite. More caution and perhaps more restraint is necessary in breaking a fast than in keeping it.

In Madeira, we heard that the Great War might break out at any moment. As we entered the English Channel, we received the news of its actual outbreak, and we were stopped for some time. It was a difficult business to tow the boat through the submarine mines which had been laid throughout the Channel, and it took two days to reach Southampton.

The War was declared on the 4th of August. We reached London on the 6th.

PART IV—CHAPTER XXXVIII.

MY PART IN THE WAR

On arrival in England, I learnt that Gokhale had been stranded in Paris where he had gone for reasons of health, and as communication between Paris and London had been cut off, there was no knowing when he would return. I did not want to go home without having seen him, but no one could say definitely when he would arrive.

What then was I to do in the meanwhile? What was my duty as regards the War? Sorabji Adajania, my comrade in jail and a Satyagrahi, was then reading for the bar in London. As one of the best Satyagrahis, he had been sent to England to qualify himself as a barrister, so that on return to South Africa, he might take my place. Dr. Pranjivandas Mehta was finding his expenses. With him, and through him, I had conferences with Dr. Jivraj Mehta and others who were prosecuting their studies in England. In consultation with them, a meeting of the Indian residents in

Great Britain and Ireland was called. I placed my views before them.

I felt that Indians residing in England ought to do their bit in the War. English students had volunteered to serve in the army, and Indians might do no less. A number of objections were taken to this line of argument. There was, it was contended, a world of difference between the Indians and the English. We are slaves and they were masters. How could a slave co-operate with the master in the hour of the latter's need? Was it not the duty of the slave, seeking to be free, to make the master's need his opportunity? This argument failed to appeal to me then. I knew the difference of status between an Indian and an Englishman, but I did not believe that we had been quite reduced to slavery. I felt then that it was more of the fault of individual British officials than of the British system, and that we could convert them by love. If we would improve our status through the help and co-operation of the British, it was our duty to win their help by standing by them in their hour of need. Though the system was faulty, it did not seem to me to be intolerable, as it does to-day. But, if having lost my faith in the system, I refuse to co-operate with the British Government to-day, how could those friends then do so, having lost their faith not only in the system but in the officials as well?

The opposing friends felt that that was the hour for making a bold declaration of the Indian demands and for improving the Indians' status.

I thought that England's need should not be turned into our opportunity, and that it was more becoming and far-sighted not to press our demands while the War lasted. I therefore adhered to my advice and invited those who would to enlist as volunteers. There was a good response, practically all the provinces and all the religions being represented among the volunteers.

I wrote a letter to Lord Crewe, acquainting him with these facts, and expressing our readiness

MAHATMA GANDHI'S AUTOBIOGRAPHY.

Mahatma Gandhi gives in these chapters an account of his experiments in education and how fasting as a penance was adopted with successful results when the wards under his care went wrong. He then narrates his services in the Great War (in the Ambulance Corps) without detriment to his doctrine of Ahimsa, and explains his position as a friend of the Allies, during that period. [Editor, Indian Review.]



PART IV—CHAPTER XXXV.

TARES AMONG THE WHEAT

It was at Tolstoy Farm that Mr. Kallenbach drew my attention to a problem that had never before struck me. As I have already said, some of the boys at the Farm were bad and unruly. There were loafers, too, amongst them. With these, my boys came in daily contact, as also did other children of the same type as my own sons. This troubled Mr. Kallenbach, but his attention was centred on the impropriety of keeping my boys with those unruly youngsters.

One day he spoke out: "Your way of mixing your own boys with the bad ones does not appeal to me. It can have only one result. They will become demoralised through this bad company."

I do not remember whether the question puzzled me at the moment, but I recollect what I said to him:

"How can I distinguish between my boys and the loafers? I am equally responsible for both. The youngsters have come because I invited them. If I were to dismiss them with some money, they would immediately run off to Johannesburg and fall back into their old ways. To tell you the truth, it is quite likely that they and their

guardians believe that, by having come here, they have laid me under an obligation. That they have to put up with a good deal of inconvenience here, you and I know very well. But my duty is clear. I must have them here, and therefore my boys also must needs live with them. And, surely, you do not want me to teach my boys to feel from to-day that they are superior to other boys. To put the sense of superiority into their heads would be to lead them astray. This association with other boys will be a good discipline for them, and they will, of their own accord, learn to discriminate between good and evil. Why should we not believe that if there is really anything good in them, it is bound to react on their companions? However that may be, I cannot help keeping them here, and if that means some risk, we must run it.

Mr. Kallenbach shook his head.

The result, I think, cannot be said to have been bad. I do not consider my sons were any the worse for the experiment. In fact, I can see that they gained something. If there was the slightest trace of superiority in them, it was destroyed, and they learnt to mix with all kinds of children. They were tested and disciplined.

This and similar experiments have shown me that if good children are taught together with bad ones and thrown into their company, they will lose nothing, provided the experiment is conducted under the watchful care of their parents and guardians.

It does not necessarily follow that children wrapped up in cotton-wool are proof to all temptations or contaminations. It is true, however, that when boys and girls of all kinds of upbringing are kept and taught together, the parents and the teachers are put to the severest test. They have continually to be on the *qui vive*.

PART IV.—CHAPTER XXXVI.

FASTING AS PENANCE.

It became increasingly clear to me, day by day, how very difficult it was to bring up and educate boys and girls in the right way. If I was to be their real teacher and guardian, I must touch their hearts, I must share their joys and sorrows, I must help them to solve the problems that faced them, I must take along the right channel the surging aspirations of their youth.

On the release of some of the Satyagrahis from jail, Tolstoy Farm was nearly denuded of its inmates. The few that remained mainly belonged to Phoenix. So I removed them to Phoenix. Here I had to pass through a fiery ordeal. I had to move between Johannesburg and Phoenix. Once when I was in Johannesburg, I received the tidings of the moral fall of two of the inmates of the Ashram. News of an apparent failure or reverse in the Satyagraha struggle would not shock me, but this news came upon me like a thunderbolt. The same day I took the train for Phoenix. Mr. Kallenbach insisted on accompanying me. He had noticed the state I was in. He would not brook the thought of my going alone, for he happened to be the bearer of the tidings which had so upset me.

On the way, my duty became, or I thought had become, clear to me. I felt that the guardian or the teacher was responsible to some extent at least for the lapse of his ward or pupil. My responsibility in the matter in question became therefore clear to me as daylight. My wife had already warned me in this behalf, but being of a trusting nature I had ignored her warning. I also felt

that the parties to the guilt could be made to realise my distress, and the depth of their fall, only if I did some penance for it. So I imposed upon myself a fast for seven days and a vow of having only one meal for a period of four months and a half. Mr. Kallenbach tried to dissuade me, but in vain: He ultimately accepted the propriety of the penance, and insisted on joining me. I could not resist his transparent affection.

The decision meant a heavy load off my mind, and I felt considerably relieved. The anger against the guilty parties subsided, and gave place to the purest pity for them. Thus considerably relieved, I reached Phoenix. I made further investigation and acquainted myself with some more details I needed to know. My penance pained everybody, but it cleared the atmosphere. Every one came to realise what a terrible thing it was to be sinful, and the bond that bound me to the boys and girls became stronger and truer.

A circumstance arising out of this incident compelled me a little while after, to go into a fast for fourteen days, the results of which exceeded even my expectations.

It is not my purpose to make out from these incidents that it is the duty of a teacher to resort to fasting whenever there is a delinquency on the part of his pupils. But I hold that some occasions do call for this drastic remedy. But it presupposes clearness of vision and spiritual fitness. Where there is no true love between the teacher and the pupil, where the pupil's delinquency has not touched the very being of the teacher, where the pupil has no respect for the teacher, fasting is out of place and may even be harmful. Though there is thus room for doubting the propriety of fasts in such cases, there is question about the teacher's responsibility for the errors of his pupil.

The first penance did not prove difficult for any of us. I had to suspend or stop none of my normal activities. And it may be recalled that during the whole of this period of the penance, I was a

Gandhi's Autobiography Vol. I. Mahatma Gandhi is contributing to the *Natajivan* 'The Story of my experiments with truth' in Gujarati. Mr. Mahadev Desai has translated the same preserving the spirit of the original in inimitable language. Bound in Khadi cloth. Price. Rs. 5-8 0 net. postage extra. G.A. Natesan & Co. Booksellers George Town, Madras.



THE LATE EARL OF OXFORD AND ASQUITH.

Exchequer under Sir Henry Campbell Bannerman, on whose death in 1908, he was chosen Premier. His Premiership lasted 8 years, ending in 1916, when he resigned, and a Coalition Ministry under Mr. Lloyd George was formed.

It was during those days of crisis that Lord Asquith showed the true qualities of his greatness, for great issues hung upon his character and judgment. Lord Asquith rose to the height of the occasion. He realised clearly the terrible consequences of his decision, but he did not quail from the task. It was the standpoint of national honour that guided his judgment when Great Britain under his leadership entered the War to maintain her word to uphold the integrity of Belgium. Like Wilson's in America and Poincaré's in France, Lord Asquith's words of thundering eloquence went home to the hearts of men. His classic words on the outbreak of War reverberated from one end of the world to the other. "We shall not sheathe the sword which we have not lightly drawn until Belgium has regained all and more than all that she has sacrificed." And the whole Empire responded to his inspiring call in a way that made Englishmen proud of their great heritage. He led in those early war years the country united in the face of crisis, transcending all Party issues and what the Nation owed to him for his calm and steady judgment can never be fully estimated. While he was still Premier, he suffered a sore bereavement by the death of his brilliant son, Raymond, who was killed in action.

But Asquith was by nature a man of peace and an ideal Premier for a country, struggling for reform and retrenchment. He was not the man, however, to ride the whirlwind and direct the storm. On December 5, 1916, Mr. Lloyd George succeeded him to the Premiership. Later, he led the Independent Liberals in the Commons. In 1925, he went to the Upper House on accepting the Earldom of Oxford and Asquith,

Lord Asquith in his last days was an ornament of the gilded Chamber to which he gave intellectual distinction even as he was a tower of strength to the House of Commons in earlier years. The passing of such a great public figure evoked the widest regret in both Houses.

Mr. Baldwin in the Commons and the Marquis of Salisbury in the Lords moved appropriate resolutions. Mr. Baldwin said that Mr. Asquith was "essentially a Commons man and a great Parliamentary scholar steeped in Parliamentary tradition and classical lore, unruffled in temper, unassailed in character and always sheltering his colleagues from blame." Mr. Ramsay MacDonald and Mr. Lloyd George paid glowing tributes, the latter comparing him to "the placid, calm and steady-flowing Thames." In the Upper House, the Marquis of Salisbury was supported by Lord Haldane for Labour and by Lord Grey for the Liberals. Tributes also came pouring in from all political parties and leaders, with messages of grief from the King and the Queen, from the French and American Presidents and from the Belgian King. A memorial service was subsequently held in Westminster Abbey while the body was buried with simple ceremonial, privately.

The death of Lord Asquith has been said to mark the end of a great epoch. That is not a mere phrase of convention. "I should be sorry to think" said Sir John Simon in a tearful tribute to his departed leader:

"that many of the Parliamentary characteristics of Lord Oxford will not exist in the political life of Great Britain and remain a model for public conduct, wherever Parliamentary institutions are developed. * * *

"To-night the name of Asquith passes into history, and history, I think, will regard him as a supreme example of magnanimity and public spirit in the conduct of great affairs, throughout an epoch of intense domestic controversy and unparalleled international anxiety."

to be trained for ambulance work, if that should be considered as a condition precedent to the acceptance of our offer.

Lord Crewe accepted the offer after some hesitation, and thanked us for having tendered our services to the Empire at that critical hour.

The volunteers began their preliminary training in first aid to the wounded under the well-known Dr. Cantlie. It was a short course of six weeks, but it covered the whole course of first aid.

We were a class of about 80. In six weeks, we were examined, and all except one passed. For these, the Government now provided military drill and other training. Colonel Baker was placed in charge of this work.

London in those days was a sight worth seeing. There was no panic, but all were busy helping to the best of their ability. Able-bodied adults began training as combatants, but what were the old, the infirm and the women to do? There was enough work for them, if they wanted. So they employed themselves in cutting and making clothes and dressing for the wounded.

The Lyceum, a ladies' club, undertook to make as many clothes for the soldiers as they could. Shrimati Sarojini Naidu was a member of this club, and she threw herself whole-heartedly into the work. This was my first acquaintance with her. She placed before me a heap of clothes which had been cut to pattern, and asked me to get them all sewn up and return them to her. I welcomed her demand and, with the assistance of friends, got as many clothes made as I could manage during my training for first aid.

PART IV. XXXIX.

A SPIRITUAL DILEMMA

As soon as the news reached South Africa that I, along with other Indians, had offered my services in the War, I received two cables. One of these was from Mr. Polak who questioned the consistency of my action with my profession of *ahimsa*.

I had to a certain extent anticipated this objec-

tion, for I had discussed the question in my *Hind Swaraj* (Price As. 8. G. A. Natesan & Co., Madras) and used to discuss it day in and day out with friends in South Africa. All of us recognised the immorality of war. If I was not prepared to prosecute my assailant, much less should I be willing to participate in a war, especially when I knew nothing of the justice or otherwise of the cause of the combatants. Friends, of course, knew that I had previously served in the Boer War, but they assumed that my views had since undergone a change.

As a matter of fact, the very same line of argument that persuaded me to take part in the Boer War had weighed with me on this occasion. It was quite clear to me that participation in war could never be consistent with *ahimsa*. But it is not always given to one to be equally clear about one's duty. A votary of truth is often obliged to grope in the dark.

Ahimsa is a comprehensive principle. We are helpless mortals caught in the conflagration of *himsa*. The saying that life lives on life has a deep meaning about it. Man cannot for a moment live without consciously or unconsciously committing outward *himsa*. The very fact of his living,—eating, drinking and moving about,—necessarily involves some *himsa*, destruction of life, be it ever so minute. A votary of *ahimsa*, therefore, remains true to his faith, if the spring of all his actions is compassion, if he shuns to the best of his ability the destruction of the tiniest creature, tries to save it and thus incessantly strives to be free from the deadly coil of *himsa*. He will be constantly growing in self-restraint and compassion, but he can never become entirely free from outward *himsa*.

Then again, because underlying *ahimsa* is the unity of all life, the error of one cannot but affect all, and hence man cannot be wholly free from *himsa*. So long as he continues to be a social being, he cannot but participate in the *himsa* that the very existence of society involves. When

two nations are fighting, the duty of a votary of *ahimsa* is to stop the war. He who is not equal to that duty, he who has no power of resisting war, he who is not qualified to resist war, may take part in war, and yet, whole-heartedly, try to free himself, his nation, and the world from war.

I had hoped to improve my status and that of my people through the British Empire. Whilst in England I was enjoying the protection of the British Fleet, and taking, as I did, shelter under its armed might, I was directly participating in its potential violence. Therefore, if I desired to retain my connection with the Empire and to live under its banner, one of the three courses was open to me: I could declare open resistance against the war, and in accordance with the law of Satyagraha, boycott the Empire until it changed its military policy, or I could seek imprisonment by civil disobedience of such of its laws as were fit to be disobeyed, or I could participate in the war on the side of the Empire and thereby acquire the capacity and fitness for resisting the violence of war. I lacked this capacity and fitness, so I thought there was nothing for it but for me to serve in the War.

I make no distinction, from the point of view of *ahimsa*, between combatants and non-combatants.

The Late Earl of Oxford

A great Statesman and a great Parliamentarian has passed away in the death of the Earl of Oxford. With the solitary exception of Lord Balfour who is happily alive, Lord Asquith was probably the last link between the Victorian and Georgian times. Alike by character and intellect, he typified the traditions of Gladstone and Victorian liberalism. British public life is all the poorer for the death of one, who, in his long and arduous career, exemplified the spirit and temper of British statesmanship at its highest. For half a century, he was in the House of Commons which he domina-

He who volunteers to serve a band of dacoits, by working as their carrier, or their watchman while they are about their business, or their nurse when they are wounded, is as much guilty of dacoity as the dacoits themselves. In the same way, those who confine themselves to attending to the wounded in battle cannot be absolved from the guilt of war.

I had argued the whole thing out to myself in this manner, before I received Polak's cable, and soon after its receipt, I discussed these views with several friends and concluded that it was my duty to offer to serve in the War. Even today I see no flaw in that line of argument, nor am I sorry for my action, holding, as I then did, views favourable to the British connection.

I know that even I could not carry conviction with all my friends about the correctness of my position. The question is a subtle one. It admits of differences of opinion, and therefore I have submitted my argument as clearly as possible to those who believe in *ahimsa* and who are making serious efforts to practise it in every walk of life. A devotee of Truth may not do anything in deference to convention. He must always hold himself open to correction, and whenever he discovers himself to be wrong, he must confess it at all cost and atone for it. (To be continued.)

ted with a power and authority that can only be compared to the spell exercised by Pitt and Gladstone in their palmiest days.

Born 75 years ago, Lord Asquith showed the qualities of his mind at Oxford and afterwards at the Bar. As a lawyer, he quickly made his reputation and became Queen's Counsel in 1890. In the meantime, he had entered Parliament as a Liberal, and made his mark by his ability and eloquence. In 1892, Mr. Gladstone appointed him Home Secretary. In the next Liberal Administration in 1905, he became Chancellor of the

THE MODERN MYTH

The myth of the modern woman, says Dr. Moyrick Booth, in THE ENGLISH REVIEW, rests upon the idea that women have "advanced" because they now do so many things formerly done by men, and are stronger and more capable than Victorian women in such matters as sport or business.

The girl of to-day has fallen under the spell of masculine life-ideals. With all her talk of independence, she is far more dependent upon man-made standards than was her grandmother. She over-values all that is masculine, such as sport or politics, and absurdly under-values all that is typically feminine, such as family life, maternity, or social duties. It is the triumph of male standards which has given rise to the wide-spread belief that the girl of to-day is a superior being as compared with the girl of fifty or a hundred years ago.

FREEDOM FOR HINDU WOMEN

Discussing the problem of Hindu Social Reform in the VEDANTA KESARI, Swami Iswarananda takes, as an example, the question of the free mingling of the sexes in India and the freedom of women. The orthodox are terribly afraid to think of it, while the reformer wants it at any cost. What is the fear of the orthodox in this matter? That his daughter or son might lose her or his chastity and purity. That is the innate thought working in their minds. But why not our women combine the freedom of the Westerners with the chastity and purity for which the Hindu woman has lived and died? Did not Sita live in the midst of Rakshasas for months and years? Did not Savitri go from place to place in search of her mate? Did not the Brahmavadins of old go from court to court fearlessly challenging the great savants of the time? Thus we find that the idea of freedom of women is not new to Hindu society, but then the reform party forgets that freedom had carried with it tremendous will-power and the fire of purity and self-control

nurtured in the ancient schools of Brahmacharya. Where that is absent, free mingling of the sexes becomes positively dangerous, as the Western nations are slowly finding it out for themselves. And when there is this necessary safe-guard, "you will find that no orthodox will stand against the freedom of women. Thus, we find that where ideals of the race are kept intact, we can allow all other conditions to vary as much as possible." Therefore, the first duty of reformer is to educate the women in the ideals of the race as in olden days and leave her to herself so that she may solve her own problems.

A WARNING TO ENGLAND

In sharp contrast to the speech made by Sir C. Sankaran Nair in the Council of State is the article he contributed to the February Number of the CONTEMPORARY REVIEW. The inconsistency of Sir Sankaran's position in the matter of the Simon Commission has been fully shown in the Council discussions. But the warning he thought fit to give in his article deserves to be quoted. Sir Sankaran writes:—

"If this Ministry is allowed to wreck the reforms or fails to effect any substantial progress, India has no cause to despair. The next world-war, already looming on the horizon, will make her master of the situation. She will get back not only what she will lose during the interval, but more—in fact, practically Home Rule. The common sense of the British people will then assert itself. India will then also remember that after the Armistice, the Anglo-Indian bureaucracy tried to go back upon the Montagu-Chelmsford Report, and were only foiled by the extraordinary dexterity of Mr. Montagu. She will take care that another reactionary Parliament shall not tamper with what will then be won by her. If, for any reason, these hopes are disappointed, India would sever her connection with England, and the latter would, in the words of Mrs. Besant, sink into a second Holland."

SPREAD OF BENGALI CULTURE.

During the Muhammadan supremacy, the Hindu chiefs were generally engaged in fighting their rivals near at hand, or their overlords of the imperial or the provincial courts. They had practically no time or opportunity to give any attention to cultural expansion. The fundamental and cultural unity of Hindu India was therefore kept up against great political odds.

Mr. Rames Basu, writing in THE VISVABHARATI QUARTERLY, says that it was left to the religious leaders to bring the culture of Bengal to the provinces outside Bengal. They were not hampered by political or geographical disadvantages, and their itinerary included places far and near. The Vaishnavas and the Shaktas founded cultural colonies almost throughout north-eastern India.

During the latter half of his life, Chaitanya-deva himself lived at Puri where the King Prataprudra Deva became his disciple. The whole of Orissa was roused to a spiritual activity which found expression in literature, art and life. The apostles Rupa and Sanatan Goswamis were deputed by him, and did evangelical work in re-establishing the glories of Brindaban and writing *smritis* and *rasa-sastras* for Bengal Vaishnavism. Later on, Krishnadas Kaviraj and Jiva Goswami took up the task of laying the philosophical foundation of this new school.

The later Goswamis of Bengal influenced the courts of Jeypur, Karauli, Bharatpur, etc. The worship of Radha with Krishna was introduced by them. Viswanath Chakravarty, the celebrated commentator of the Bhagavata, was a power in Brindaban. It is also known that the kings of Tipperah adopted Vaishnavism. The disciples of the Adwaitacharya preached in Manipur. It is said that the Malla kings of Bhatgaon in Nepal were disciples of Bengali Gurus.

The Vaishnavas preached in the West, the Shaktas in the East, Raja Naranarayan of Cooch Behar and his brother Shukladhvaja repaired the Kamakhya temple and patronised Assamese literature. It was by the introduction of the culture of the plains that, during the reign of Rudra Singha of Assam, the people were brought to the cultural level of the provinces. Shaktism as practised in Bengal was adopted as the state religion, and the celebrated Krishnaram Nyayavagish, who was commissioned from Navadvipa became the guru of the king, and gave directions for the worship of Durga, the reading of the *Chandi*, etc. The *pandits* of Kamakhya also became his disciples. His descendants are known as "Parvatiya Goswamis".

Vidyadhar Bhattacharya who is known for his skill in town-planning was at the court of Sawai Jey Sing of Jaipur, and also aided him in equipping his observatory.

The Saivas of Bengal were not behindhand in claiming their own outside Bengal. Benares, the capital of Saivism had attracted the Bengalis from a remote past.

According to the tradition of the *gurus* of the Sumeru Math Benares, it is known that Sankaracharya elected Iswaracharya Brahmananda Swami, who was a Bengali, as his successor there. It is also known that the celebrated Sarvananda Thakur of Mehar later on became the *mohanta* (abbot) of his Math and was called *Sastha-mahodevanda-tirtha* Swami. In the 18th century the *Kashi nars* became the disciples of this Math. Rani Bhavani of Natore did much for Saivism in Benares.

The peculiar Bengal style of architecture influenced the Hindus and Muslims outside Bengal to a certain extent. It is known that a Bengali architect was requisitioned at the Court of Assam.

The new Bengali style of Indo-Saracenic architecture influenced the Muslims.

"This style by means of its massive remains often of excellent workmanship, its big vaults, wide corridors, numerous comes, profusely carved brick panels and beautifully coloured glazed tiles, deeply influenced contemporary architects." Its influence is traceable in the works of Sher Shah's dynasty, and still more in Akbar's edifices.

Speaking of "Agra, the royal residence", the *Alin* remarked; "It contained more than five hundred buildings of masonry after the beautiful designs of Bengal and Gujrat."

A part of Akbar's new palace in the Agra fort was called specifically the Bengali Mahal, presumably because it was built after that style" (J. A. S. B. 1909—P. 148. Bengali roofs are visible in the gates of Banku-Bihari temple, the temple of the Seths, and of the Ahalyabai ghat in Brindaban. The old temple of Madanmohan at Brindaban, erected by Gunananda, father of Basanta Roy of Jessore, is of the early Bengali Math style.

THE POETRY OF MOTION

Writing on the poetry of motion, Mr. F. C. Eve says in CHAMBER'S JOURNAL: The movements of a great artist, either athletic or on the stage, are, always a joy to watch—whether a dancer, a tennis-player, a good mechanic, or a beautiful horse. Any evidence of effort or playing to the gallery destroys the effect. The feature common to all of them is supreme adequacy with no waste of energy.

CHANGE IN MUSLIM CULTURE

No one to whom it has been vouchsafed to have a glimpse of the polished courtesy and dignified intercourse of the Mussulman gentry of the old school, that have either passed away, or are fast passing away, will ever fail to regard it as a privilege, says the Rt. Hon'ble Syed Ameer Ali in ISLAMIC CULTURE.

"To me it is a memory to cherish. The sight of those dignified men with their courtly manners, sitting together conversing in well-modulated tones which never rose to a noise, on history, poetry, literature, and Mussulman divinity, would be a revelation to many Western critics. Each man was attended, among other servitors, by his own *hukka-bardar*; the reception of each guest as he arrived was dignified, in cases of intimate friends, genial.

Poetical assemblies were still held twenty years ago. But now debating clubs have taken their place. In the first half of the nineteenth century, the *Mushairas*, as they were called, were often attended by one or two English officials who, with their knowledge of Persian and Urdu, were able to follow and appreciate the poems that were recited.

The results of the change in Mussulman culture within the last twenty-five or thirty years remains to be seen. But I cannot help regretting the passing of the old order."

Had it been possible to engraft the best part of of European culture on the remains of Islamic culture, says Mr. Ameer Ali, the awakening of Mussulman India would cause no misgiving. We can only watch anxiously the present development and trust that the hopes of helpers will be justified by the fruit borne by Anglo-Mahomedan culture.

HINDU CIVILISATION

"Civilisation and its bases" forms the subject of an interesting article in the pages of the MORRIS COLLEGE MAGAZINE by Mr. K. M. Vaidya. The writer is of opinion that the one fundamental principle underlying the whole structure of the Hindu civilisation has been that "God pervades all." The highest value is such that it pervades all values. Hindus have tenaciously clung to this principle and the fabric of all their values has been built on this ultimate basis. The writer says :—

Once this axiom is granted, every doctrine, every system worthy of their genius can be deduced from this principle. Just see how it is done. If this axiom is true, there is the gradation of the manifestation of the Value in different forms arranged in a hierarchy; the result is that the socio-political system is based on this hierarchical principle embodied in the famous caste system, and the king who is the head of the fabric is the Avatar of Vishnu. The doctrines of the Transmigration of Karma, of Image-making and worship, in short, everything that they have achieved in thought and life follows from this. The whole civilization has been run under the shadow of this Principle. Every prominent conceivable achievement can be referred back to this fundamental attribute in the God-head. The famous and glorious, but many a time, fatal feature of Hinduism, *viz.*, the lack of Proselytising propaganda, is the direct result of what it has lived for all these centuries in this world. Toleration and religious liberty are the natural outcome of this same inner principle of Hinduism. What is generally called "Conversion" conducted on secular lines is impossible; and hence it stands in direct and glaring contrast to every other Civilization in this respect of the lack of proselytising zeal. It lives in its own way, and lets live others in theirs.

The Hindu Civilization has passed through many ups and downs, according as the interpretation of the principle has been right or wrong. It flourished when it tried to interpret it rightly and universally: it declined when it was false to its nature. In all these dark years of shameful inaction and degradation, it is woefully lacking in true interpreters. The writer concludes :—

But die it (Hindu Civilization) cannot, for the Principle is immortal. It may only rise and fall, again to rise in due course of time. That is why we are anxiously waiting for the dawn to come, and God bless us in our fervent hope!

LAND PROBLEM IN INDIA

'Idle Land problem in India' is the subject of an interesting article in the February Number of the YOUNG MEN OF INDIA, by Mr. C. Maya Das, Principal of the Cawnpore Government Agricultural College. He says that there are hundreds of thousands of acres of land in the country capable of yielding splendid crops and employing thousands of men provided that capital and enterprise are diverted in the proper direction. He continues :—

The Indian Kishan (Raiyat) has been described as an impoverished, indebted and altogether an unfortunate individual. It has been stated that the chief cause of his misfortune is scattered holdings; that is, small patches of land at inconvenient distances from the place of his residence making cultivation a laborious task involving much waste of time and labour in conveying implements and bullocks from one holding to the other. This in broad outline is a true picture. But the position of India from the point of view of wealth in the land is unfortunate not so much because of scattered holdings, but because capital has not been invested in sufficient quantity in idle land capable of development and of providing a substantial return on investment.

EDUCATION FOR BOYS AND GIRLS

Some of the speeches at the recent All-India Women's Education Conference seem to show that there is a feeling that women's education should proceed on lines materially different from that of men. This, says the INDIAN SOCIAL REFORMER, is a dangerous doctrine which must ultimately result in the undoing of all that has been done so far to advance women to a position of intellectual and social equality with men. "Men and women are not two different species or even castes or communities, and there is no possibility of antagonism between the two. Radically different courses of study for men and women will not conduce to the intimate mutual understanding between two sexes

which is essential to harmonious social progress." We may illustrate this by an example. It is often said that mathematics is not necessary for women, and as many of them fail in their examinations in that subject, it is suggested that mathematics may be omitted in the education of girls. The subjects which are taught in schools and colleges are most of them of value chiefly as means of mental training. "Mathematics is the subject which trains the mind in exact thinking, and to say that women do not need mathematics, merely means that desultory thinking is natural to the feminine mind." Incidentally, we may mention that the daughter of the great Hindu mathematician, Bhaskaracharya, Lilavati, was a keen mathematician, and his treatise in Arithmetic bears her name, and the problems are addressed to her personally. Indian women are sufficiently expert in domestic management, and what they particularly need is an outlook reaching beyond their families, castes and communities.

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E. Sep. '28.

COLOUR BAR IN S. AFRICA

"Poor White," writing in the NATION AND ATHENÆUM about colour problems in South Africa says: "The Colour Bar Act is only part of a well-developed policy. Educational facilities are to be refused to natives. The natives are to be confined to well-defined areas, in which their government can be rigidly supervised. These areas are to be kept just so poor that the menfolk will be obliged to contract to work on the mines, and so keep up the labour supply. The power of the White is now so superior that the policy may succeed as long as is necessary. When the mines give out, or when other industries are developed, needs and policies may change."

ANCIENT INDIAN PURANAS

For a long time past, it has been the prevailing impression and also the accepted opinion of many Orientalists that the Puranas contain little or nothing of historical value and are merely tales, the results of the fertile imaginations of poets. This attitude has been changed, says Mr. S. Bhimsankara Rao, in the QUARTERLY JOURNAL OF THE ANDHRA HISTORICAL SOCIETY. He says:

It had been shown that these puranas contained valuable historical information and the descriptions of ancient monarchs and their realms given in them are trustworthy and his (F. E. Pargiter) publication of the Dynasties of the Kalage in accordance with the historical facts narrated in the puranas, has opened the eyes of all orientalists, and a critical study of the puranas on modern scientific lines has been inaugurated. It appears that the ancient Indians had extensive commercial dealings with Africa, and in the course of their commercial ventures, they had to find out the very sources of the river Nile in Egypt and a lot of geographical information was embedded in the Puranas which nobody could discover till now. The discovery of the sources of the Nile engaged the attention of many British explorers who could not succeed. It was only very recently Lt. Col. Speke was able to discover the sources of the Nile from a map which was

constructed on the information given in the Puranas by Col. Wilford in his Asiatic researches. In his book "On the discovery of the sources of the Nile", Lieut. Speke, the modern discoverer of the origin of the river Nile, stated that the information which the Puranas contained about the sources of the river Nile was so accurate that when planning his discovery of the sources of the Nile, he secured best information from a map reconstructed out of the Puranas based on a map drawn by Col. Wilford from the information contained in the Puranas. This map traced the course of the great river Nila-Krishtna, through Kusadipa, the ancient Indian name for Africa, from a great lake in Chandrasthana. It has therefore been abundantly proved that the statements contained in the Puranas with regard to the various places of the world, with which the ancient Indians had commercial dealings are geographically correct.

LITERACY IN INDIA

A distinguished member of the General Committee of Public Instruction in a minute on the subject, expressed the opinion that if one rupee per mensem were expended on each existing village school in the Lower Provinces, the amount would probably fall little short of twelve lakhs of rupees per annum. This, says a writer in the PROGRESS OF EDUCATION, supposes that there are 100,000 such schools in Bengal and Bihar, and assuming the population of these two Provinces to be 40,000,000, there would be a village school for every 400 persons.....or, on an average, a village school for every 32 boys.....The estimate is confirmed by consideration of the number of villages in these two Provinces. Their number has been officially estimated at 150,748 of which, not all, but most, have each a school... Let it be admitted that these calculations from uncertain premises are only distant approximations to the truth, and it will still appear that the system of village schools is extensively prevalent; and that the desire to give education to their male children must be deeply seated in the minds of parents even of the humblest classes.

THE DOCTRINE OF SERVICE.

The February Number of the PRABUDDHA BHARATA has an interesting article on "The origin of Swami Vivekananda's Doctrine of Service." The writer recognises the fact that the teaching of Sri Ramakrishna seemed to preclude the possibility of any such doctrine of service arising within his group of disciples, as Sri Ramakrishna again and again repudiated the idea that it was their duty to save their fellowmen." He insisted with all the force of his dynamic personality that God-realisation and self-realisation were the two things upon which they must concentrate, and rebuked some of them when they went out of their way to help others in need." To one who wished to build hospitals for the poor, he said, "Give up these thoughts of hospitals and schools, and think of the Lord alone." Further, "Sri Ramakrishna did not expressly preach the doctrine of service. This being so, how is it that the Ramakrishna Mission, almost from the beginning, set before itself the ideal of service, as a distinctive feature of its activity? We all know, says THE GUARDIAN, how earnestly and worthily it has tried to fulfil that ideal. There are probably two causes for this. First of all, Sri Ramakrishna himself overflowed with love for all people. He was peculiarly sensitive to the needs of others, and in spite of his doctrine of the uselessness of service to others, he again and again went out of his way to help them. It is true in his case, as in that of all the great *bhaktas*, that "he who is thoughtful of God will be thoughtful of others." From our reading and conversation, however, it seems to us that there is another cause, which perhaps was more potent though less apparent. We know how Sri Ramakrishna turned again and again to the example of Christ, in his desire for God-realisation. We also know that on 24th December, 1889, when the group who had gathered around the master were meeting together in Calcutta, Swami Vivekananda read to them the story of the

Incarnation of Christ, and that, immediately afterwards, organised themselves into a brotherhood and took the double vow of renunciation and service. It seems, therefore, that beneath this fact lies the influence of the personality and example of Jesus Christ, and that we must seek, in part at any rate, the origin of the doctrine of service so strongly expressed by Vivekananda in the love of Him who "came not to be ministered unto but to minister."

TACTFULNESS

To be tactful, says Mr. John Erskine in THE CENTURY, is to be aware of our own integrity, of our completeness within ourselves. Many a philosopher has said that this awareness is the only success in life, and even the most casual of us feels instinctively that the happiest peace of mind will come from realising all his possibilities and being in control of all his faculties. No one of us perhaps can ever reach this complete success, but on the way to it, we catch glimpses of the goal in those moments when our tact is perfect. Then we have lost nothing ourselves, and we rob the world of nothing. We are a spiritual unit in touch with other entities, and in conflict with nothing. To achieve this feeling is to master our souls.

INDIA IN PERIODICALS.

INDIAN MUSIC. By Mr. M. S. Ramaswamy Aiyar, B. A., B. L., L. T. ["The Indian Educator," January 1928.]

THE INDIAN FOREST SCHOOL. By Mr. Forest Cooke. ["Message of the East," January 1928.]

THE SOUL OF INDIA. By Prof. P. N. Srinivasa-chariar, M. A. ["The Vedanta Kesari," February 1928.]

THE INDIA OF EARLY CHRISTIAN FATHERS. By Dr. P. J. Thomas M. A. ["The Young Men of India," March 1928.]

THE VALUE OF RELIGION

The LONDON MAGAZINE has an interview with Mr. George Bernard Shaw. He says :—

This much I know, looking at life at seventy—men without religion are moral cowards, and mostly physical cowards, too, when they are sober. Civilization cannot survive without religion. It matters not what name we bestow upon our divinity—Life Force, World Spirit, Elan Vital, Creative Evolution, without religion, life becomes a meaningless concatenation of accidents. I can conceive of salvation without a god; but I cannot conceive of it without a religion.

The twentieth century thinks itself a scientific century—God help it!—because it sets up brazen images of Lister, and fills its newspapers with a ludicrous string of lies about him. But it is right in thinking that it needs a scientific religion, though it does not know science from patent medicine advertisements. Creative Evolution is such a religion. It is my religion. It is the religion of the twentieth century.

Evolution is a mystical process. Darwinism, a mechanical doctrine, destroyed religion, but gave us nothing in its place. It gave an air of science to moral and political opportunism and to struggle-for-life militarism. It engulfed Europe yesterday in the World War.

THIRST FOR WAR

Sir Rabindranath Tagore, writing in FOREIGN AFFAIRS, calls up visions of a time when there will be no war. Not that there would be no cause for fight in the future but mankind will have so developed their sense of unity, and their conscience will be so sensitive to human values that methods other than fighting will be resorted to for settling differences. Such talk has always been discounted and the poet is not unaware of it. So, retorts the poet, was it thought that man-eating could never be stopped; and yet we are no longer cannibals.

I know that the spirit of fight is ingrained in man; but the urging is also inherent in him to transmute

its nature from the brutal to the human. When he has passed through his present stage of physical ferocity, he will still, no doubt, have more than enough to fight about, but on a higher plane, intellectual, moral and spiritual. There was a time in the West, not very long ago, when men were burnt alive for holding opinions different from those of the majority. That time has ceased; and the burning alive of intellectual and spiritual heretics has changed its process from physical to the moral. This though, often quite as unjust and cruel as the earlier process, presages a course of higher modification.

To-day, the fact of war is only too evident; but the feeling among a fairly large body of men that "war is not good, even if necessary," is inevitably working towards its removal.

In the physical universe, man, in spite of his want of wings, ever dared to dream that he would fly through the air. That seemingly absurd wish has been fulfilled only because he continued to dare against a contradiction of congregated facts. Is it at all fair on man feebly to say, that this indomitable spirit of his will ever fail him in his great moral adventures, and that some of the things that are spiritually hurtful will never be vanquished. Those of us who dare express our faith in a future, containing a more humanly perfect social adjustment than now, from which the brute has been ostracized, are maturing that fulfilment every moment; and any mere negation of faith, however muscularly powerful for the moment, will never be able to resist its progress, for the truth in man, as distinguished from animal, is moral; and that truth is eternal.



HEAD OFFICE :—ESPLANADE ROAD, FORT, BOMBAY.

E. Sept. '28,

Questions of Importance

THE BUDGET

The Imperial Budget for 1928-1929, presented by the Finance Member in the Assembly on February 29, shows a surplus of 263 lakhs, but the most distinguishing and welcome feature is the remission of 258 lakhs of 'provincial contributions, which completely extinguishes what has come to be felt an iniquitous impost.

Summarising our debt position, the Finance Member said that by the end of 1928-29, he hoped to liquidate the debt due to the five years of revenue deficits (from 1918-19 to 1922-23), and if the rate of progress was continued, the unproductive debt ought to vanish altogether in about 12 years' time.

The allotment for military expenditure, which is 55.10 crores, shows again a rise over the revised estimate for the current year, which is put at 54.92 crores.

The expenditure on Civil Administration again shows a rise of 41 lakhs over the revised estimate for the current year. This, we are told, is partly due to larger grants to the Indian Research Fund Association, to Agriculture and to Scholarships to Indian artists for study and training in Europe.

The Posts and Telegraphs Department in which a loss of Rs. 76,000 was expected shows a net loss of 41.2 lakhs. The Department, is, however, expected to show a small profit of Rs. 23,000 next year after making a provision of over 14 lakhs for additional expenditure to improve the condition of the low-paid staff. The possibility of reduction in postal rates is definitely ruled out.

Concluding his financial statement, Sir Basil Blackett introduced a personal note; and bidding farewell, said: "I cannot more, fittingly close my statement than with the prayer that no storm from without or from within may descend upon India to disturb the bright prospects of financial well-being to which she seems to-day to be justified in looking forward."

THE LEADERS' STATEMENT

An important statement was issued on the morrow of the decision of the Assembly in favour of the Boycott over the signatures of Pandit Motilal Nehru (Swarajist), Mr. S. Srinivasa Iyengar (Swarajist), Pandit Malaviya (Nationalist), Mr. Jinnah (Independent), Lala Lajpat Rai (Nationalist), and Sir Purshottamdas Thakurdas (Independent), explaining their position. They state:

Repeated warnings have been given against an exclusively British Parliamentary Commission, but they have gone unheeded. The minatory attitude of Lord Birkenhead and the cablegram of Mr. Macdonald to Mr. Hartshorn show that they had made up their minds to enforce their decision at all costs without even waiting for the result of the debate in the Assembly. The responsibility of the Government of India in this matter is great. They have no touch with the realities of the situation. They are unable correctly to appreciate or interpret the Indian feeling and have acted in the spirit of propagandists. The Government and the Commission, instead of being at this juncture a unifying factor, have been counting upon division of opinion in India. This policy is doomed to failure. We unhesitatingly assert that we have correctly and faithfully interpreted the feeling of the vast bulk of our countrymen by recording our votes against the Simon Commission. The recording of some evidence *in camera*, the inability of the Indian Members to vote at the proceedings of the Commission, the power reserved to the Chairman to allow or not the members of the Central Committee of the Legislature to examine witnesses in the Provinces, and the secondary place assigned to the Indian Committee's Report, make it abundantly plain that the Committee can, at best, play a subordinate part. The responsibility for the situation as created must rest (1) on the Government of India, (2) on the British Government, and (3) on the Commission.

ON UNPRETENTIOUS PUBLIC WORK

Those engaged in public work on town councils, hospital administration and social efforts will appreciate the eulogy paid by Mr. Ramsay MacDonald to their work the other day when he was presented with the Freedom of Airdrie. He said:

"I would say this to you, that, however inspiring and exhilarating political controversy is, the companionship of men and women, who, hopeless of, and oblivious to, all political differences, are altogether pursuing the common good, is a companionship that I value above riches. We are made in such a way that perhaps we shall never agree upon what the right way to heaven is.

"But we are full of this faith that there are many roads there, and that it is not one of us, or one section of us, that is going to be sure to get there. It is precisely the same with regard to other affairs on this earth. On many things you have your opinion and I have mine.

"The great thing is not to let our whole life be swallowed up in controversy, and more particularly not to let our affections be swallowed up in these quarrels, but to see above them all a great, magnificent, a dignified, and a national common end which, when properly pursued, they all subserve. There is no department in public life where the co-ordinating of different views can be better carried on than in Municipal Councils.

"There were hundreds and thousands of men and women who were doing good work in local administration. He had often felt that they had not honoured the municipal administrator enough. He had felt that the men and women giving their time to public work in towns like Airdrie, who were never in the limelight and never received public recognition or thanks, were, nevertheless, right at the foundations, at the firesides of life, spending energy and money, exercising their moral and their intellectual judgments in coming to conclusions how to help the people and how to face the small problems of municipal government."

BRITAIN'S POLICY IN INDIA

In the course of his speech in the Assembly on the boycott resolution Mr. Lala Lajpat Rai spoke as follows:—

"We are told we are not fit to lead the army, to manage our finances, to run our Railways. Are we then fit only to pay taxes, and is our trustee



LALA LAJPAT RAI.

to swallow every penny of the trust? The Indian people have been emasculated by this soulless machine of Government, which only knows how to grind and crush, and not to construct. I make a special appeal to Muslim friends. Do not be misled by the professions of this hypocritical Government. Remember the Partition of Bengal and the Treaty of Sevres. Remember that the Government has emasculated the people, that 100 millions are not getting even their bread twice daily. And let me tell the Government that, powerless and helpless though we are, we are in earnest—in dead earnest—not to pick up the crumbs you throw for us."

THE MAHARAJA OF NABHA

Government have deprived the Maharaja Ripudaman Singh of Nabha, of the title of Maharaja on the ground that he has "repeatedly taken



H. H. THE MAHARAJA OF NABHA

part in disloyal activities since his departure from Nabha." His allowance from the State has been reduced from Rs. 25,000 to Rs. 10,000 a month, and he has been ordered to take up residence at Kodaikanal in Madras. His son, the Tikka Sahib, has been installed on the *gadi*.

VICEROY'S ADVICE TO PRINCES

H. E. The Viceroy, in his opening address to the Princes' Chamber, is said to have suggested two reforms in particular: (1) that each Ruler should appropriate for himself only a fixed proportion of the State's revenue, (2) that the judicial administration should be independent of the executive.

THE BARODA ADMINISTRATION

In his first Baroda State Administration Report for the year ending July 31, 1927, Rao Bahadur V. T. Krishnamachariar, the Dewan, observes that, generally speaking, the year was characterised by progress and development.

The condition of the agriculturists improved, the out-turn of crops was fair, and there were indications of a recovery from the trade depression of the last few years. The damage done by the floods and the measures for reconstruction fall under the current official year.

The financial position of the State continued to be sound. The receipts rose to Rs. 246.62 lakhs from Rs. 237 lakhs. The expenditure in the year amounted to Rs. 204.19 lakhs as against Rs. 197.73 lakhs in 1925-26—the increases being under grants to municipalities (Rs. 4.48 lakhs) and education (1.53 lakhs). The net assets of the State increased by about Rs. 61 lakhs in the year, the aggregate of these assets—including the investments in railways and other reproductive works; securities of the Government of India, etc.—standing at above rupees nine crores at the end of the year.

During the last week of the year, Baroda experienced one of the heaviest disasters, namely, floods. In consultation with His Highness, the Dewan took immediate steps to relieve the distressed, and persuaded His Highness to sanction even a liberal personal loan for taking relief measures.

PATIALA AND THE STATES ENQUIRY

At the banquet given in honour of the members of the Indian States Enquiry Committee, the Maharaja of Patiala made an important speech. He said that there was a real necessity for re-arrangement of the relations between the Government of India and the Princes as they obtained in practice.

The Maharaja of Patiala was again re-elected Chairman of the Princes' Chamber. The Maharaja of Alwar was his only rival.

INDIA AND THE U. S. A.

The restoration of American citizenship to the Asiatics rendered stateless in America by the operation of the exclusion clauses of the Immigration Law is demanded by several leading American missionaries resident in India, including Dr. Stanley Jones and Mr. Maclelland, who have addressed the following appeal to the United States Congress, Secretary Kellog, and the people of the United States:—

The present immigration law of the United States contains a clause which excludes all Asiatics. Interpreting the provisions of this law, the Courts have cancelled the naturalization papers of Indians who had renounced their British citizenship, and received papers giving citizenship in the United States. As a result, these persons, approximately 45 in number, have become stateless persons. We believe that the cancellation of the naturalization papers of those who, in good faith, have been admitted to American citizenship, is an outstanding national wrong which has done incalculable injury to America's moral influence in India and the East. In the interest of national good faith, we urge the United States Congress to take immediate steps to restore American citizenship to this group. We believe that the very existence of the Asiatic Exclusion Clause is unnecessary racial discrimination.

Our intimate knowledge of India leads us to believe that the selective process applied to her applicants would add a valuable contribution to the life and culture of the United States. In view of the effect of such discriminatory legislation on racial relations throughout the world, we feel that it is our duty to protest against the Exclusion Clauses. As American citizens in the Orient, we feel that so long as Congress does not enact remedial legislation, both in case of the small groups that have been disfranchised, and in the matter of Oriental exclusion in general, we cannot successfully repudiate the charges of insincerity in our national professions of equality of opportunity.

INDIANS IN EAST AFRICA

MR. ANDREWS expresses the opinion in the course of an article in WELFARE that in Great Britain's colonial empire 'probably no more important question has to be decided to-day as far as Indians are concerned than this issue of the political status of Indians in East Africa, which carries with it the whole racial relationship of East and west, of Asia and Europe—indeed, of the two hemispheres'.

INDIA AND SOUTH AFRICA

In the Council of State, the announcement made by Sir Mahomed Habibullah that, as a result of the representations made by the Government of India to the Union Government of South Africa, the latter had decided to withdraw that clause of the Liquor Bill, which aimed at prohibiting the employment of Indians in the Liquor industry was received with loud applause. Sir Mahomed expressed the appreciation of the Government of India of this fresh manifestation of friendliness of the Union Government and also expressed his personal gratitude to the members of the Union Government for the generous manner in which they had dealt with their representations. Their decision was a sure guarantee of the friendly understanding between India and South Africa.

Sir Mahomed also paid a tribute to the important part played by the Rt. Hon. Sastri, whose tact and persuasiveness had proved of utmost value.

THE INDO-AFRICAN AGREEMENT

The anniversary of the publication of the Indo-South African Agreement was celebrated at Cape Town on the 21st ultimo when the Rt. Hon. V. S. Srinivasa Sastri gave a banquet at which General Hertzog, Dr. Malan, and Mr. Duncan were present among others. Dr. Malan paid a warm tribute to Mr. Sastri whom he described as "one of India's most illustrious sons," and Mr. Duncan, who belongs to General Smuts' Party, paid a tribute to the Hertzog Government for its courage in coming to the agreement.

MALAY IMMIGRATION.

An Immigration Restriction Bill has been introduced in the Singapore Legislative Council in view of the heavy increase in the number of Indian immigrants who entered the Colony during the first part of 1927. In future, the Governor must be satisfied that the influx of labourers is not likely to cause unemployment or over-crowding or economic distress. He must obtain the sanction of the Secretary of State before exercising his powers.

THE RAILWAY BUDGET

Sir George Rainy's first Railway Budget, which he presented to the Assembly on February 20, not only showed a record year for traffic in 1927-28



SIR GEORGE RAINY.

and a large reduction in the cost both of carrying the traffic and of repairing rolling stock, but announced substantial reductions in rates and fares with the object of stimulating traffic.

The financial results of 1926-27 belied last year's apprehension that seven lakhs might have to be drawn from the Railway Reserve, as the actual surplus was higher than the estimate by Rs. 150 lakhs. Dealing with the revised estimates for 1927-28, Sir George Rainy said the check caused by the disastrous floods in Gujarat and Orissa was temporary, and all anxiety disappeared by October.

TEXTILE INDUSTRY IN BOMBAY

Replying to Sir Phiroze Sethna in the Council of State on February 13, Sir Geoffrey Corbett, Commerce Secretary, said Government were aware that the position of the cotton textile industry in Bombay continued to be unsatisfactory. Government, however, had no intention to refer the matter to a new Tariff Board or to a Special Committee.

INDIA AND WORLD CONDITIONS

Speaking at the annual meeting of the Calcutta Indian Chamber of Commerce, Mr. Debi Prasad Khaitan reviewed the Financial condition of India in relation to world conditions.

While British Trade and Finance have recovered from post-War slump and were looking for re-establishment of Britain's supremacy, he said, India still remained the Cinderella of the family and there was no sign of re-habilitating her financial reserves or industries.

He condemned the apathy of the Government in the matter and said the foremost need of the country is to buy gold at every suitable opportunity so that a gold standard may be established gradually.

Government's attitude, he said, towards cotton industry was an instance of its callous indifference to the interests India's welfare and he advised the Millowners to help themselves by starting a campaign of Swadeshi throughout the country following the example of the Indian Tea Association.

INDIAN MERCHANTS' CHAMBER

Addressing the new Indian Chamber of Commerce, Sir Atul Chatterjee welcomed its formation, for, while a great majority of Indian Merchants in Great Britain carried on business in strictest honesty, there was always the danger of some not maintaining the fair name of India, and in dealing with defaulters, the Chamber would be very useful. It would also be able to control the quality of Indian produce marketed in Britain.

The Chairman said that within a few weeks the membership of the Chamber had risen to 31 and assured all concerned that political activities would be rigorously excluded from the Chamber, which would co-operate with all other bodies.

A representative of the British Board of Trade assured the Chamber of the assistance of the Board where and when possible.

VILLAGE DAIRY FACTORY.

Mr. W. Smith, Imperial Dairy Expert, writes in the JOURNAL OF THE CENTRAL BUREAU FOR ANIMAL HUSBANDRY AND DAIRYING IN INDIA:—

Let us look at those countries of the world which have made the greatest progress in the advancement of agriculture during the past fifty years. They are Great Britain and Ireland, France, Germany, Norway, Denmark, Sweden, Holland, Belgium, Italy, Finland, United States of America, Argentine Republic, South Africa, New Zealand and Australia. Dairy development on a gigantic scale has taken place in every one of these countries, and, without exception, they have adopted a dairy factory system.

India does not differ fundamentally from those other countries mentioned. She owns something like 10,000,000 adult cows and female buffaloes, most of them grossly inefficient as milkers, and most of their owners technically ignorant of the first principles of scientific milk production. Wherever there is sufficient milk produced to support it, we need the co-operative dairy factory in India more than any other country to—

- (a) Educate our cattle-owners as to the value of the milk they now produce and the necessity of producing more milk.
- (b) Secure for the milk producer the profits from the milk industry:
- (c) Improve our methods of breeding, feeding and rearing of cattle;
- (d) Improve our methods of handling milk for urban consumption;
- (e) Improve our methods of manufacturing milk products.

ANIMAL WELFARE IN MYSORE.

In spite of the existence of a veterinary department in each Province, the number of centres where animals can be treated are very few in India. It is therefore gratifying to note that the Government of Mysore has directed that at least five new veterinary dispensaries should be opened every year, till at least every Taluk town in the State has a dispensary.

SUKKUR BARRAGE LAND SALE.

The general policy relating to the sales of Sukkur Barrage land was discussed on March 2 in the Bombay Legislative Council on a motion for the reduction of ten lakhs in the demand of over 2 crores and a half under the Sukkur Barrage. The principal point to which much of the criticism from opposition benches was directed was the proposal of Government to sell three and a half lakhs of acres of Sukkur Barrage land to zemindars at 15 Rupees per acre. This it was argued, meant merely giving the whole land away for nothing since the price of land even at the present time when the water supply was uncertain was nearly Rs. 200 an acre and the rate was certain to go up much higher when with the completion of the Sukkur Barrage project perennial water supply would be assured.

This criticism was answered on behalf of Government by a statement that the zemindars enjoyed certain rights in consideration of which Government had to give them land at the low rate. Revenue from the rest of the reclaimed land, it was also stated, would make up for whatever loss might accrue in this way.

AGRICULTURE FOR THE UNEMPLOYED.

The Hon'ble Sardar Jogendra Singh, Minister for Agriculture, Punjab, who presided at the annual meeting of the Botanical Society of the Khalsa College, said, in the course of his speech, that much of the work in agriculture depended on having better seeds, and to improve agriculture in the Punjab, they should pay special attention to the consolidation of their activities by means of co-operation and should introduce modern methods.

He advised the students to bring into practice what they learnt in colleges and said that he was glad to hear that much was being done in the Punjab in agriculture. He concluded by saying that there was still field for more to be done in this direction.

TREATMENT OF LEPROSY

At the annual meeting of the British Empire Leprosy Relief Association, held at the India Office, Viscount Chelmsford, presiding, emphasised



SIR LEONARD ROGERS

the need of the Association to provide a clearing house of information and also to assist the many parts of the Empire, which, unlike India, were not in a position to work out their own salvation.

The work of the Association showed that the leprosy census had been grossly under-stated. It was now believed that there were between half a million and a million lepers in the Empire.

Sir Edward Gait, Chairman of the Executive, stated that arrangements had been made for a deputation of doctors to all parts of India to undergo a course of training in the diagnosis and treatment of leprosy in Calcutta, thereby widely

diffusing a knowledge of the subject. One result of it would be their returning home, having diagnosed several early cases of leprosy in their own patients.

Enquiries about South Africa showed that leprosy was even more prevalent there relatively than in India. For instance, in Nigeria, a population of 18 millions had 90,000 lepers.

Sir Leonard Rogers emphasised that the treatment of out-patients would eventually reduce the disease greatly. In India, 60 out-patients could be treated for a cost of segregating 1. Early treatment cleared up a patient before he became infective. Leading authorities in Calcutta and the Philippines had now agreed that an early case was curable.

He expressed the opinion that 6 monthly examinations for over 5 years of households would bring into contact all lepers and would result in the detection of 80 per cent. of probable infections.

THE USE OF LEMONS

Hands continually rubbed with a cut lemon before drying will not chap or remain stained. A few drops of lemon-juice beaten into cold cream makes an excellent mild bleach for neck and shoulders, while plain lemon-juice will soothe and refresh tired feet and ankles. Lemon-juice and honey, well beaten together, will counteract hoarseness and relieve a cough. A squeeze of lemon on nail-brush or tooth-brush will remove almost any stains.

FLIES' INFECTION

Lt.-Col. T. B. Layton, speaking of flies' infection, says:—

"Until people become as ashamed of having flies about their homes as they are now of having fleas, I do not think we will make much progress.

"This question of disease borne by the fly is important, and although the majority of the medical profession learned about the fly during the war, they are not giving sufficient attention to spreading the lessons to people in civil life."

GENIUS OF RAMANUJAN

"There is something peculiarly sad in the spectacle of genius dying young, dying with the first sweets of recognition and success tasted, but before the full realization of the powers that lie



RAMANUJAN THE MATHEMATICIAN

latent within. "Young Lycidas, and hath not left his peer"—it is the hero's youth that the poet laments. The practice of letters, says a writer in the TIMES LITERARY SUPPLEMENT, has its early victims to whom the mind inevitably turns; but science also, and of all the sciences, one that the uninitiated might not think, had much appeal to youth, mathematics, has been well served by youthful genius, too many, alas! cut off before the full tide of accomplishment. Galois, that precious young man who was killed in a duel at twenty-one, had yet lived long enough to make his name immortal wherever the theory of equations and the theory of groups, in which he made some first-rate discoveries, are studied. Abel, more

celebrated still, died, after a life of poverty and frustration, at twenty-seven; and, distant by thousands of miles and centuries of thought from these sons of France and Norway, Ramanujan, completed his short life at the age of thirty-three.

BIG BRAINS AND GENIUS.

Scientists and brain specialists are very much interested by the DAILY MAIL in the news, that the brain of Anatole France, the great French writer who died in 1924, weighed only 36 ounces—12 ounces less than the average adult brain.

Dr. Risien Russell, the brain specialist, told a DAILY MAIL reporter that, as a rule, geniuses are found to have abnormally large brains. Some famous men have had brains almost twice the normal weight. A few instances are:—

Ivan Turgenev, the 19th century Russian novelist, 70oz.

Immanuel Kant, the German philosopher, 56oz.

Bismarck, the German statesman, 63oz.

Sir Ralph Abercromby, a British general, 63oz.

Georges Cuvier, the French anatomist, 64½ oz.

Yet often remarkably powerful minds have been encased in very small heads. Shelley, Descartes, and Schumann all had very small heads.

"A large brain, however", said Dr. Russell, "does not necessarily imply a large intelligence, for some diseases will cause the brain to become abnormally large or small, so that its size after death is no indication of what its size was during the man's life. It is unusual to find a genius with a small brain."

SCIENCE OF INDUSTRY

Sir J. J. Thomson, Master of Trinity College, Cambridge, opening the new science laboratories of Leys School, Cambridge, recently said:—

"Far-seeing men are ready to avail themselves of the aid of science, but there are many men carrying on business as their fathers carried it on. They see something is wrong because they do not get the profits their fathers did. They forget that their fathers invented processes which they have been content to let run and run down."

AUTHORS AND OTHERS

Mr. Birrell has the following in one of his recent articles to the EMPIRE REVIEW. Discussing the merits of books that pour out of the Press in an unending stream, letters of fashionable ladies, memories of soldiers, sailors, Ex-ministers and released prisoners, he says:—

"Some years ago, a tiny tea-cup controversy arose over some casual remarks made by Sir Edward Clarke, an eminent advocate who has always been a great reader, as to whether there was any real difference between a professional author or critic and a non-professional. Common sense soon decided there was not. The only difference is in the writing. All writers exhibit, in a greater or less degree, the scars of their respective professions. A lawyer writes like a lawyer, a parson, like a preacher, a philosopher, like a philosopher, a critic of books, like a critic of books, and he is the best writer who exhibits the fewest scars."

NEW NEWSPAPER COMPANY.

Lord Rothermere in the DAILY MAIL announces the immediate formation of a company "With large financial resources", to be termed "The Northcliffe Newspapers Limited" for the publication of a series of evening papers in the provinces. Debentures will be raised up to £5,000,000, besides £2,500,000 in ordinary shares of £1 each of which Lord Rothermere is applying for 500,000.

"MURUGAN, THE TILLER"

We understand that His Holiness Sri Sankaracharya Swamigal of Kamakoti Peetam has arranged to distribute among the leading members of Parliament, 50 copies of MURUGAN, THE TILLER,* a novel of Indian life, by Mr. K. S. Venkataramani, as in the opinion of His Holiness, the book is a noteworthy interpretation of Hindu ideals and culture and a good answer to many of the recent attacks made on India, like Miss Mayo's "Mother India."

* Price Rs. 2-8, available of G. A. Nathan & Co.

HARDY'S PHILOSOPHY

Hardy's philosophy is essentially Greek. He imagined strange and mischievous semi-divine beings, intent on working havoc and ruin on the bewildered "poor sample of a humanity." Human actions are to no purpose, however sincere and righteous. Watch the gradual course of "Tess," the girl in "Tess of D'Urbervilles" from the first pricking of the thorn to the final stage of decapitation, thus avenging the fury of the Gods. Hardy, with all his admiration for the Greek philosophy of Chance, chose to accept it, though it leaves the mind of a human being perturbed, dissatisfied and disconsolated.

QUEEN VICTORIA

Astonishing revelations of the secrets of British and World politics are made by the publication of the latest volume of "The Letters of Queen Vic-



QUEEN VICTORIA

toria", edited by Mr. George Earle Buckle, a former editor of THE TIMES and published by Mr. John Murray with the permission of the King.

ALL-INDIA WOMEN'S CONFERENCE.

The second session of the All-India Women's Conference on educational reform met in Delhi under the presidentship of H. H. the Begum of Bhopal. Her Excellency Lady Irwin in opening the Conference defined the real goal of education



H. H. THE BEGUM OF BHOPAL

to be the training of character, mind and body as an equipment for the great school of life. Women, Her Excellency said, were in India the depository of tradition and wished that they may long continue to be so. As those entrusted with the forming of their children's character in the early impressionable period, they must be at least literate. Lady Irwin next pointed to the need of teachers who look upon their profession as a privilege and as a vocation, and for this, she said, the stigma on such a noble profession should be lifted in order to attract women of good birth. Her Excellency is positively of opinion that there must be a differ-

entiation between the education of boys and girls, and, for this purpose, a practical knowledge of domestic subjects and laws of health is, in her opinion, a necessary part of the curriculum for girls.

In her presidential address, Her Highness the Begum of Bhopal expressed her gratification that a noble cause like education had wiped out differences of caste and creed. The stumbling blocks in the way of female education are poverty, *purdah* and early marriage. In view of the abnormal poverty of the people, Her Highness enlarged on the importance of cutting down unnecessary expense and enunciated the sound maxim of balancing income and expenditure. With regard to the controversy between those who would favour identical courses for boys and those who would differentiate them, Her Highness suggested a *via media* and recommended an education which would enable a woman to create a happy home. On the subject of teachers, she made an appeal to those women who are able to teach, to volunteer themselves as honorary workers. In conclusion, Her Highness warned the Conference against being content with merely passing some fine resolutions and expressing pious hopes, and urged it to act upon the decisions arrived at.

BENGAL SCHOOL TEACHERS

With a view to improving the position of teachers of non-Government schools, a scheme of provident fund for teachers in non-pensionable service has been under the consideration of the Government of Bengal for a long time. The scheme has now materialised, and Government have now framed rules for a provident fund scheme applicable to whole-time teachers of schools for Europeans and Anglo-Indians and whole-time teachers of secondary schools for Indians, whether managed by District Boards, Municipalities or private persons. The decision of the Director of Public Instruction will be final. The fund will be controlled by a board consisting of members nominated by Government.

THE RETIRING LAW MEMBER.

In the GAZETTE EXTRAORDINARY issued on the retirement of Sir C. P. Ramaswami Iyer, the



SIR C. P. RAMASWAMI IYER

Governor of Madras in Council places on record his appreciation of his services to the State both as Advocate-General and Member of Council.

"Sir C. P. Ramaswami Iyer's high legal attainments, his powers of exposition and skill in debate have been of marked assistance to His Excellency the Governor in Council, and in the administration of the departments committed to his charge, he has displayed a versatility, enthusiasm and energy which has materially helped to inaugurate and advance undertakings such as the Cauvery-Mettur Project and schemes for the utilization of hydro-electric resources."

ARE JURIES TOO LENIENT?

"There is no doubt that juries are much more lenient than ever they were," said a prominent counsel to a DAILY MAIL reporter referring to the comment by Sir Montagu-Sharpe, K. C., Chairman of Middlesex Sessions, on January 9, when a jury acquitted the second of two prisoners.

"I have been staggered at a verdict of not guilty, when the prisoner has actually pleaded guilty, but there is no remedy for this state of things. I would rather see many guilty men acquitted than one innocent man convicted."

MR. S. C. BOSE'S APPEAL IN LIBEL SUIT.

The Chief Justice and Mr. Justice C. C. Ghose delivered judgment on January 30, in the appeal preferred by Mr. Subhas Chunder Bose against the finding of Justice Buckland dismissing the suit brought by him against the proprietors of the STATESMAN claiming one lakh of rupees as damages for publishing an alleged libellous article. The Lordship reversed the order of the Lower Court and awarded damages for one thousand rupees.

MR. V. V. SRINIVASA IYENGAR.

Before the Chief Justice and Mr. Justice Madhavan Nair of Madras, Mr. Nugent Grant moved on Feb. 13 for the enrolment of Mr. V. V. Srinivasa Iyengar, ex-Judge of the Madras High Court, as an Advocate, and declared that the loss to the bench by his retirement was a gain to the Bar.



MR. V. V. SREENIVASA AIYANGAR

The Chief Justice welcomed Mr. V. V. Srinivasa Iyengar to the Bar in suitable terms.

A GENEROUS OFFER

Mr. Jadunath Sircar, the Vice-Chancellor of the Calcutta University, has announced his decision to devote his salary for the benefit of post-graduate studies in the University. This decision



PROF. JADUNATH SIRCAR

has been made in view of the provision in the Budget for a grant towards the Vice-Chancellor's salary at the rate of 2,500 a month.

LATE PRINCE LICHNOWSKY.

Tribute to Prince Lichnowsky, who was a German Ambassador at London at the outbreak of the War and whose death was reported in the last week of February, was paid by Viscount Grey, British Foreign Secretary, 1914.

Lord Grey said that Prince Lichnowsky worked earnestly for peace, but was unable to avert the catastrophe, and continued: "Historians will differ in their accounts of the causes and conduct of the War according to their personal feelings and national prejudices. But I hope history will give an honoured place to men of high position who did all they could to avert the War, and amongst them, Prince Lichnowsky's name must always have an honourable place."

MR. HOOVER

Mr. Hoover has announced his candidature for the Republican Presidential nomination.

Herbert Clarke Hoover, the Secretary of Commerce in the United States Government, has to his credit a brilliant career in the economic and commercial sphere both in Europe and America. During the War, he played an important part in conserving the economic resources of the Allies, and was the director of various economic measures in Europe during the Armistice including the organization of food supplies to Poland, Serbia, Czecho-Slovakia, Germany Austria, Roumania, Armenia and the Baltic States. He was the Chairman of the American Relief Administration engaged in children's relief in Europe. In 1920, he was appointed Chairman of the European Relief Council, and was President of the World War Debt Commission in 1921. He took an important part in the recent controversy regarding the Stevenson Rubber restriction scheme.

HARCHANDRA VISHINDAS

Writing of his dear friend, Harchandra Vishindas, who might be said to have died at his post of duty, Sadhu T. L. Vaswani says:—

In him Sind loses her most veteran politician. He represented liberal traditions and belonged to the Gokhale school of politics. As a friend and co-worker with the Sadhu Hiranand and Diwan Dayaram Gidumal, two of the greatest men of modern Sind, he rendered services to the cause of education and social reform. Harchandra Vishindas was a precursor and pioneer in his domain. His death is a witness to his patriotism. He went to Delhi to record his vote against the Simon Commission. Dear to him was the honour of Sind! My homage to him! He has passed on to the Unseen with love in his heart for the national cause which he served for almost 40 years. Not yet has he had his due share of praise and gratitude. His memory will be dear to me. May it speak in many hearts with the voice of service and sacrifice!

THE LEGISLATURE & THE COMMISSION
THE ASSEMBLY

In the Legislative Assembly on February 18, after an animated debate, Lala Lajpat Rai's resolution, declaring that the Assembly had no confidence in the Simon Commission and would have nothing to do with it at any stage or in any form, was passed by a majority of six votes.

Pandit Moti Lal, replying to Lord Birkenhead's criticism, said that his speech reminded him of the saying that swollen heads contain little wisdom. The Pandit endorsed every word of praise that had been uttered for Sir John Simon; but Indians would not surrender their right even to the biggest man in the world. Mr. Ramsay Macdonald's telegram to Mr. Hartshorne, observed the Pandit, had roused only feelings of amusement and pity.

Sir Basil Blackett, replying to the Pandit, maintained that there was no likelihood of the constitution of the Commission being altered. Mr. K. C. Roy, Mr. Goswami, Pandit Malaviya, Sir Purushottam Das and others took part in the discussion which was very lively and animated.

As the voting hour drew near, there was unparalleled excitement. Eventually, Lala Lajpat Rai's resolution recommending to the Governor-General to inform his Majesty's Government that the present constitution and scheme of the Statutory Commission are wholly unacceptable to the Assembly, and that the House will, therefore, have nothing to do with the Commission at any stage and in any form, was carried by the Assembly by 68 votes to 62 amidst shouts of Bandemataram.

THE COUNCIL OF STATE

In the Council of State, Sir Manikji Dadabhai's motion for appointing a Committee to participate with the Simon Commission was carried by 34 against 13. Sir Sankaran Nair withdrew his motion in favour of Mr. P. D. Chari's which embodied in effect the terms of negotiations which the Parliamentary Party carried on with Sir John Simon.

The Council favoured this along with Sir Manikji's amendment. Sir Sankaran Nair indulged in some far-fetched arguments in favour of co-operation with the Commission which the Swarajists challenged. Sir Phiroze Sethna and Sir Manmohandas Ramji vehemently denounced Government's policy in excluding Indians from the Commission, while Mr. G. A. Natesan and Munshi Narayan Prasad Asthana made a spirited defence of the policy of boycott. The former, in replying to Sir Sankaran Nair took exception to his remarks and said that he was surprised to find an ex-President of the Congress speaking in that strain. Mr. Natesan expressed his regret that Sir Sankaran, of all persons, should have referred to the conflict of castes and creeds.

He advised the Government to pour oil on disturbed waters, and advised the House to assume an attitude of dignified aloofness and not press the motions to a division.

It was a fruitful discussion, but the result, which was almost a forgone conclusion, showed that the council of elders was in no mood to be guided by the verdict of the Assembly.



THE HON. MR. T. R. VENKATARAMA SASTRI
The New Law Member of the Govt. of Madras.

MR. T. B. BALAGOPALAN

Mr. T. B. Balagopalan, M.A., a Madras High Court Vakil, and the son-in-law of the Hon. T. R. V. Sastri, the new Law Member of the Madras Government, has won numerous trophies. He has recently come out with premier honours in the Madras United Club All-India Tennis Tourna-



MR. BALAGOPALAN

ment, being a winner in the men's singles and men's doubles. He is an all-round sportsman, and has been selected by the Madras Presidency to represent the province at Calcutta.

SIR JOHN AS A CHESS PLAYER

On the invitation of Colonel Sir Umar Hayat Khan, Sir John Simon and Mr. Hartshorn witnessed the matches in the All-India Championship Chess Tournament, at Sir Umar Hayat's residence in New Delhi. Sir John and his colleague keenly watched a match in masters' class and were deeply impressed with the standard of chess played in India. Sir John, who is himself a renowned chess-player of England, later played a game with Sir Umar Hayat. We are told that it was a long drawn-out match evenly contested throughout.

They were playing for more than two hours when the dinner time intervened, and seeing Sir John leading, Sir Umar Hayat then withdrew leaving the President of the Commission victorious.

RUGBY INTERNATIONAL

In the Rugby International at Twickenham, England beat France by 18 points to 8.

In the Rugby International at Murrayfield, Ireland beat Scotland by 13 points to 5.

THE VANQUISHED WRESTLER

Zbysko is not satisfied with his defeat by Gama in the recent wrestling match, (an account of which we published in our last number) though he admits that, on that day, he was fairly beaten and that the bout was over too quickly for him to show his paces. He argues that the wrestling public are not satisfied that he showed his true form, and he wants another opportunity to prove that he is a better man than Gama. He suggests that the next match should be a team affair. Gama Goonga and Imam Bux against himself, his younger brother, and Hans Steinke, his pupil. There is no doubt, says the TIMES OF INDIA, that this would prove a very attractive match and in view of what happened recently, it is safe to say that it would draw as big a gate as the other match did. Zbysko says that if it does come off, he will come to India earlier and get some practice on the earth pits used in this country for wrestling, as he says there is a vast difference between it and the thick padded mats used in other countries.

FRANCE AND THE OLYMPIC GAMES

The French Senate passed the Bill providing a vote of 2,000,000f. (about £16,700) as a Government subsidy towards the cost of the participation of French athletes in the Olympic Games next year. The Bill originally came before the Senate on July 13, but was adjourned on a motion of M. Joseph Faure, whose objection was that it was regrettable to spend 2,000,000f. on sports while lesser subsidies were given to agricultural organizations.

THE OLYMPIC GAMES

Twenty-five nations were represented by nearly a thousand athletes at the opening of the Olympic winter games at St. Moritz on February 14. The town, which was gaily bedecked with a variety of national flags, was packed with visitors. President Schultess, on behalf of the Swiss Government, welcomed the competitors and the visitors.

CHATTERJEE ENDOWMENT FUND

The syndicate of the Punjab University has accepted the offer by Lady Chatterjee of a sum of Rs. 5,000 in three per cent. Government pro-



SIR P. C. CHATTERJEE.

missory notes to found an endowment to be named after her husband, the late Sir Protul Chandra Chatterjee, the former vice-Chancellor of the University and a High Court Judge. With the consent of the donor, it has been decided to utilise the interests accruing from Sir P. C. Chatterjee Endowment Fund in establishing two scholarships to be given to two deserving students taking the course in classical and oriental languages in the Oriental College, Lahore.

INTERNATIONAL COLLEGE, DENMARK.

The International People's College was founded in the autumn of 1921 at the small idyllic town of Elsinore, twenty-five miles north of Denmark's capital, Copenhagen. The aim of the founders, is to make the College a link in the efforts that are being made to bridge the gulf between the nations, that have been at war.

A HOME FOR MARSHAL JOFFRE

A special cable from Paris states how Marshal Joffre had been obliged to quit his modest apartment in the Rue de la Pompe because his landlord doubled the rent. The extraordinary incident roused a storm of protest.

A flood of offers of accommodation have now reached Marshal Joffre including one from Comte du Chaffaut, the great nephew of Lamartine who has placed his Paris house at the Marshal's disposal. Another brief message from a business man says: "Marshal, my house is yours." Marshal Joffre who is in no way perturbed by the notice to quit his apartments greeted many of the offers with the same smiling philosophy. "At least, I shall not have to sleep under bridges," commented the famous soldier. It is reported, however, that his own family is arranging for another residence.

THE TWENTY MOST BEAUTIFUL CITIES

Writing in "THE OBSERVER," Sir Michael Sadler, Master of University College, Oxford, asks:—

What are the twenty most beautiful large towns in the world, the twenty with the greatest charm and character? A quarrelling game, because the rules are not fixed. And few have travelled far enough to judge as between rival claims. May one player make a start and hazard a list, but not in any order of merit?—Rome, Florence, Venice, Sienna, Athens, Constantinople, Paris, Stockholm, The Hague, Budapest, Nurnberg, Rottenburg a.d. Taube, Dijon, Angouleme, Quebec, Agra, Benares, Edinburgh, Bath and Oxford.

Fatihpur (Sikri), though one of the loveliest, I leave out because it is deserted. Benares, I doubt because the one lovely thing in it is the curved escarpment of the river front. Amsterdam, I hanker after, but it is not what it was. Durham deserves a place. And if it were less squalid within its walls, Aigues Mortes. And there is Sydney, and the great cities in South America, and Jerusalem and Toledo. But as a target the list must stand,

Diary of the Month

- February 5. H. E. H. The Nizam donates Rs. 5 lakhs for the London Mosque.
- February 6. Sir William Vincent's term of office in the India Council is extended.
- February 7. Sir John Simon issues a statement.
- February 8. Leaders of various parties reject Simon's proposal for a 'Joint Conference.'
- February 9. Government drops Reserve Bank Bill.
- February 10. The American Senate passes a resolution against any President holding office for three terms.
- February 11. Terrific storms in Europe and British Isles cause several deaths.
- February 12. Mr. Hoover is standing for the Presidentship of the United States.
- February 13. The Assembly refers the Territorial Forces Bill to a Select Committee.
- February 14. A Turko-Bulgarian commercial Treaty is signed at Angora.
- February 15. Earl of Oxford and Asquith is dead.
- February 16. Mustafa Kemal Pasha suddenly collapses in a street at Angora but revives.
- February 18. The Assembly passes Lala Lajpat Rai's resolution urging the Boycott of the Simon Commission by 68 against 62.
- February 19. The Ex-Maharaja of Nabha is deprived of his title and interned at Kodaikanal.
- February 20. The Railway Budget is introduced in the Central Legislatures.
- February 21. The Leaders issue a statement replying to Lord Birkenhead.
- February 22. The Simon Commission leaves Calcutta for Madras.
- February 23. The Council of State passes a motion to Co-operate with the Simon Commission.
- February 24. Viceroy refuses his assent to the Burma Sea Passenger's Bill.
- February 25. The U. P. Council resolves to boycott the Simon Commission.
- February 26. Public meeting at Delhi protests against the internment of the Maharajah of Nabha.
- February 27. Sir Austen Chamberlain announces that America does not offer any multi-lateral treaty to Britain.
- February 28. The Assembly has voted the Railway Budget demands.
- March 1. Bombay Government agrees to the appointment of a committee to enquire into the charges against the Development Department.
- March 2. The Assembly passes the Burma Salt Act Amending Bill.
- March 3. The Egyptian Cabinet rejects the draft Anglo-Egyptian Treaty offered by Britain.
- March 4. Lahore High Court rejects the bail application of Pandit Indra.
- March 5. Lord Sinha is dead.
- March 6. Sarwat Pasha and Nabhas refuse to form the Egyptian Ministry.
- March 7. The Commons pass the 2nd Reading of the British Guiana Constitution Bill.
- March 8. The Commander-in-Chief announces Government's decisions on the Skeen Report.



H. VISHINDAS.

February 17. Mr. Harichand Vishindas, Member of the Assembly, is dead—Assembly adjourns.

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A CIVIL SERVANT (I. C. S.) writes:—"I have gained self-confidence and energy. I am disposing of my daily duties more easily and smoothly."

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A CAPTAIN (I. M. S.) writes:—"I have developed interest in life and work, both of which had nearly died out of me. My senses are getting acuter again and I am acquiring knowledge by their continued use. "I can't do this" no more occurs to me now, for I have confidence in myself. In short, the course has given me an impetus for general improvement."

A PLANTER writes:—"There are two benefits that I have derived from the course, and these are a considerable gain in confidence, and the acquisition of a greater tendency to tackle a job immediately, instead of delaying until the last moment."

P. T. O.

A BARRISTER writes: "In lucid and interesting language Pelmanism teaches every one how to take an interest in life so that they may live their lives to the fullest extent and get the best out of it."

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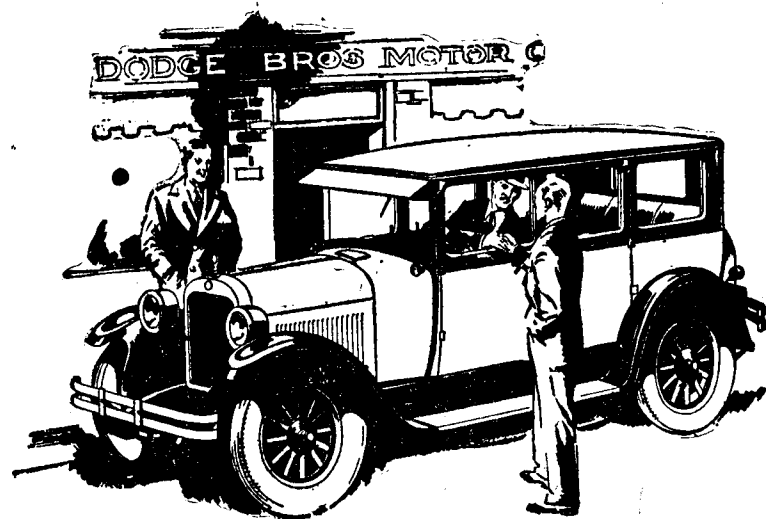
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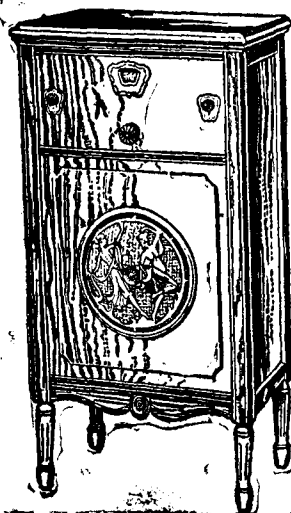
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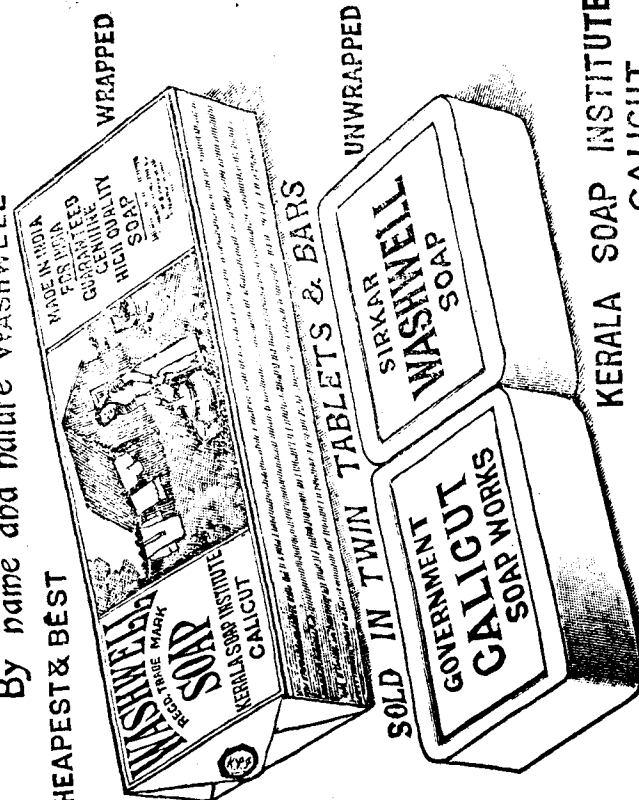
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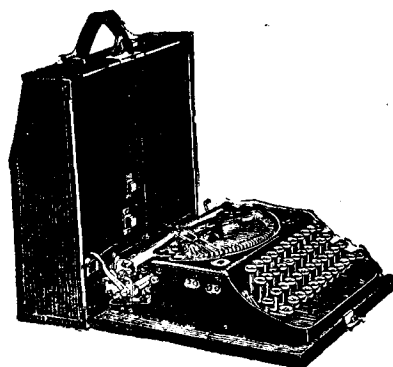
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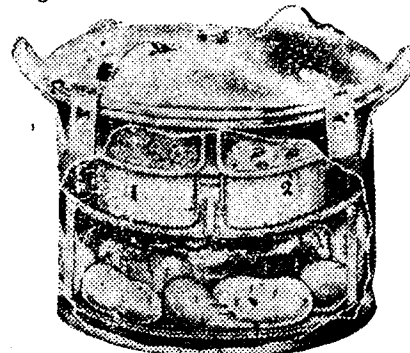
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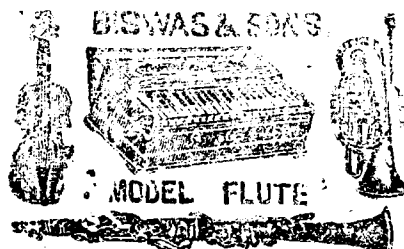
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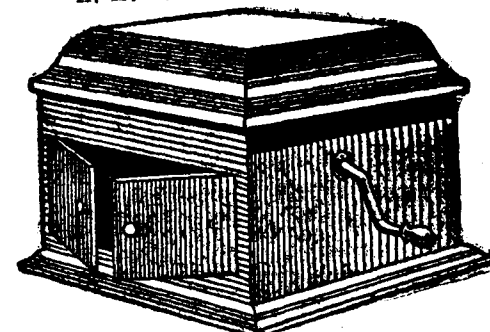
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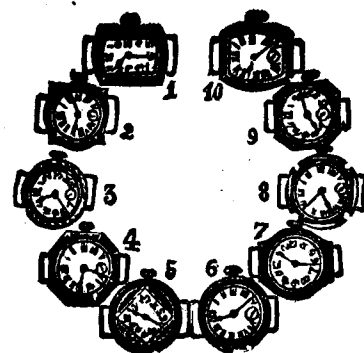
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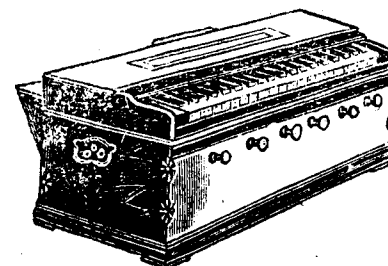
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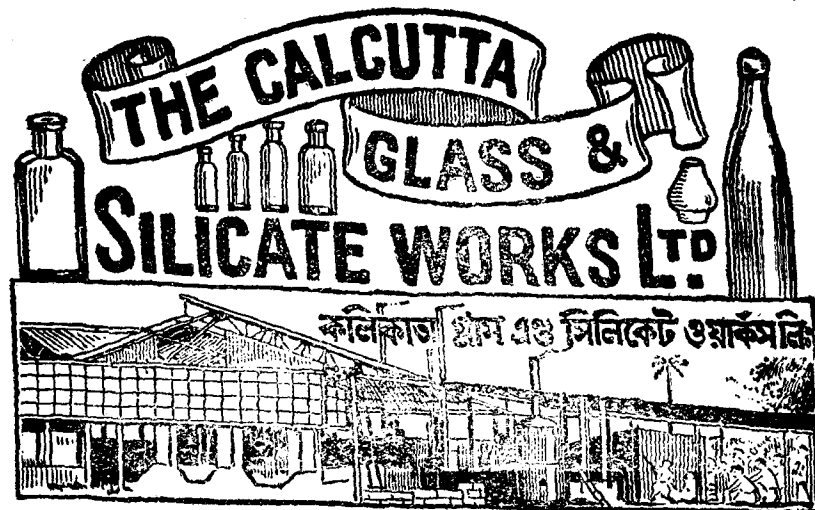
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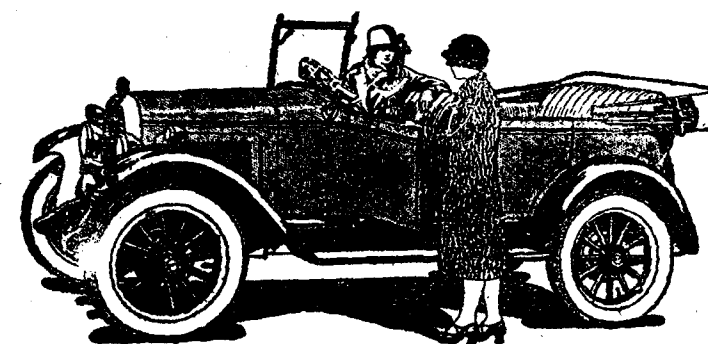
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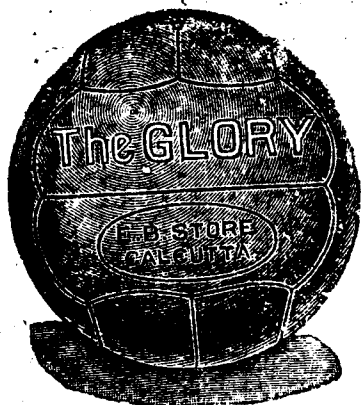
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