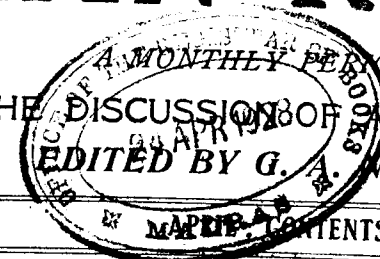


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CALENDAR 1928

	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	8 15 22 29	7 14 21 28	4 11 18 25
THU.	5 12 19 26	9 16 23	8 15 22 29	5 12 19 26
FRI.	6 13 20 27	10 17 24	9 16 23 30	6 13 20 27
SAT.	7 14 21 28	11 18 25	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	8 15 22 29
THU.	3 10 17 24 31	7 14 21 28	5 12 19 26	9 16 23 30
FRI.	4 11 18 25	8 15 22 29	6 13 20 27	10 17 24 31
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	SEPTEMBER.	OCTOBER.	NOVEMBER.	DECEMBER.
SUN.	2 9 16 23 30	7 14 21 28	4 11 18 25	2 9 16 23 30
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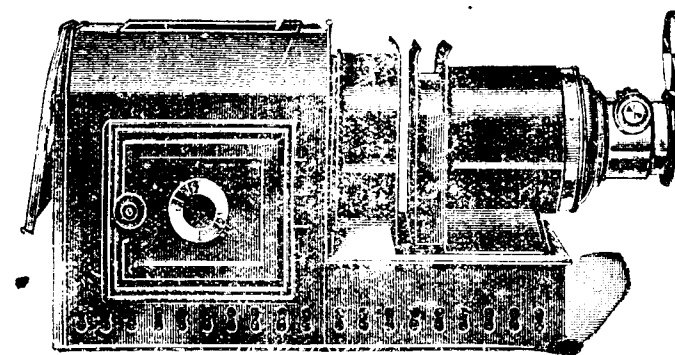
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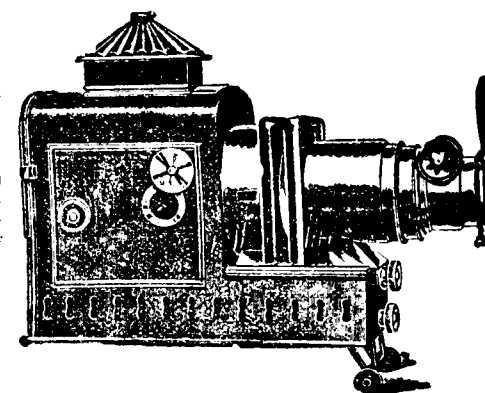
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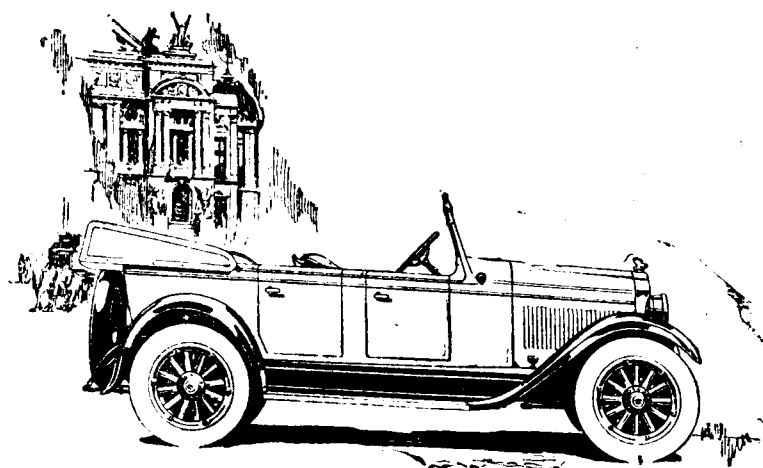
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THE INDIAN REVIEW

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[No. 4.]

Peace With Honour—Abroad

BY DR. SIR DEVAPRASAD SARVADHIKARY

ONE hears a good much now-a-days of “the feeling of Indian settlers in South Africa, “to return to their Motherland to spend their last



SIR DEVAPRASAD SARVADHIKARY.

days” and in considering the question of repatriation, which is one of the terms of the new Agreement, we are told, that feeling ought to be taken into consideration.

This is a partly false note and in some respects misleading. It is not a little mischievous. Firm and timely protest ought to be raised against it, so that the translation of the Indo-African Agreement, as it has come to be called in diplomatic parlance, may not be tantalising.

At one stage, the Rev. Mr. Andrews, than whom

none has worked more loyally, whole-heartedly and courageously in the recent South African struggle, was betrayed into acceptance and promulgation of this creed in a larger setting. This was done on, what was considered, patriotic grounds. He soon, however, saw his error, recanted in a way worthy of such a heroic worker and ever afterwards steadfastly pleaded for facilities for the stay in South Africa of all Indians who desired to remain there. There never was question—there could be none—for facilities for return to India of all who really desired to return and had some place to which they could return. That was the basis of all the negotiations of our Deputation or Delegation year before last and of the one that followed. There can be no going back upon it by starting gilded theories about Indian settlers hungering to return to India's hospitable shores, that have forgotten them and their forbears and that have been long forgotten by the Indian settlers themselves. Bribed repatriation, which is no better, and is in fact a good deal worse, than frankly open forced repatriation, was the last thing in our mind or in the mind of those that followed and also of those that sent us. Systems of organised *arkaitis* such as are used for recruiting coolies are also used for getting rid of them. Ignorant of their rights and the possibilities of the situation, misled by tempting pictures of Indian prosperity, that do not exist, even in fiction, many who had been doing infinitely better in South Africa, have “come home” to their dismay, horror, and ruin. Effectively to guard against this, while strictly adhering to the terms of

the recent Agreement as to legitimate repatriation, must be the anxious care of the Sastri Embassy. The last words of solemn charge to me by a great statesman at the door of his room when I had to go off to South Africa, on a few hours' notice, "for grave and emergent reasons", were "mind, no bribed repatriation on any account". All that I did and said in South Africa, by which I may have displeased some, was actuated by strict and loyal adherence to this charge; and that was the basis of the Agreement for reference to a Select Committee of the objected Bill, before Second Reading, with a view of ultimately bringing about a Round Table Conference. This was achieved by stress of facts and reasons that could not be resisted or gainsaid, as well as by the new-born desire of South African statesmen not to antagonise world promoters of equality of races in the Empire.

Those who talk irresponsibly of wide-spread feeling of Indian settlers in South Africa to return to "Mother India," to finish their days, forget or overlook the fact that most of the lakh and sixty thousand Indians there—(men, women and children)—which is the stupendous number to reckon with, have no homes in India to return to. Many of them had no homes here to begin with, for if they had, they, who are notoriously and objectionably home-loving—would not have left their homes. That is not all. Many of them are not themselves the original settlers in South Africa. Their fathers and grandfathers, in some cases, their great grandfathers settled in one or other of the four provinces of what now constitutes the South African Union. In many cases, inter-caste marriages, in some cases marriage with Malayan Mussulmans have altered their status and family outlook. Some speak no Indian Vernaculars at all, but have drifted into either Malayan or African as their mother language. Roseate Indian home pictures have no existence in their vision and they are a new creation, a new evolu-

tion, stationary, nay, dying may hap, but a new entity all the same, that has to be reckoned with, respected and maintained.

They are, all the same, an Indian people though in another surrounding, worthy of care, solicitude and protection of the rest of the Indian people and Indian authorities.

Their predecessors were induced or rather seduced to go to South Africa and develop its scanty resources. This they did with their life's blood and when grim war with the Dutch and the Boer came, in not yet prehistoric times, they fought shoulder to shoulder with the British in the common cause. And they fought the German and his allies shoulder to shoulder with the British, the Dutch and the Boer. So long as their continued toil was needed in South Africa, their well-earned repatriation at the end of their indenture period, which was still possible with advantage, was circumvented and they became a part and parcel of the South African people. At the request and by the insistence of the South African people despite many handicaps, many tribulations and much suffering, they steadily began to make good, fared comparatively well and knew or thought of no other homes than those they had made in Natal, in the Cape Province, in Transvaal and in the Orange River State.

Some cases undoubtedly have been and may still be in which Indian settlers are really anxious to return to India. They ought to be fully assisted at both ends,—African as well as Indian. And the newly-made Agreement contemplates that in these cases at the Indian end, adequate facilities should be provided, so that those who return with South African assistance may not be stranded or left as derelicts. This we owe to ourselves, our people as well as the South African people and the South African Government, in loyalty to the terms of Agreement that has been arrived at. But to put the pressure

of inducement at the African end would not be permissible by the most elastic interpretation of the Agreement and should not be tolerated. It cannot have been the object, it certainly was not the overt object of all the diplomatic negotiations, correspondence, delegations, conversations and interviews that have been going on for the last few years, gradually to withdraw from South Africa the remnants of the Indian Settlers there, who have found or made a home there, or who dearly love it for economic, if not for patriotic, reasons. They make much more in South Africa than they even did or will do in India, and some of them are rich, if not actually millionaires. A few that have not got on or cannot get on may be anxious to return or come to India as they may like and they should be given all possible assistances. The case can be put or driven no higher than this, and no forced and strained interpretation of what is involved in or demanded by, the terms of Agreement is permissible.

As was brought out with force and effect in the course of cross examination by the Parliamentary Select Committee, it will not take long, very long to see an end of this lakh and sixty thousand Indian people all over the Union. Their reproductiveness is by no means remarkable and the handicap of various kinds in the way of their wives and children visiting South Africa is a further factor to reckon with in this concern. The South African people will be thoroughly rid, ere long, of the Indian problem and might therefore show a little patience. Decades are not worth much thinking about in regard to these big national and internal problems. Few are honestly clear in their minds as to whether the Indian problem in South Africa, is racial, communal, colour or economic. Probably it is all; but no account of it is really accurate. Having regard to the rigid law of intercourse, marital or otherwise, race admixture to any extent is not likely. Colour admixture is similarly unlikely.

As regards economic aspects, it was made abundantly clear before the Select Committee that if all the Indian licenses and "Jobs" were given to the White unemployed (who by the way would not look at most of them) even the fringe of the White unemployment question would not be touched. "Live and let live" was therefore an appeal and it found response in Parliamentary, University, Temperance, Theosophical, Masonic, Rotarian and ultimately Church circles all of which we successively succeeded in approaching. Public prayers were offered in churches towards the close of our South African visit, "for light and grace to South African Statesmen, that they might be enabled to deal with the Indian problems with justice and equity." This was the unavoidable corollary and inevitable counterpart of the solemn prayers—in English and Dutch on alternate days—with which both the Houses of Parliament in Cape Town opened their daily sessions. This was indeed a moral victory of high value.

Let me give some personal experiences of "patriotic anxiety" of Indians abroad for returning to India which is being exploited. A Madrassi Christian, whose grandfather had settled in Natal was induced to seek repatriation not long ago. Madras rejected him when he returned and he drifted to Calcutta; though he is fairly clever and diligent, he found no employment. He sought me out. I did all I could, and ultimately he became an inmate of the Calcutta Refuge, of the Governing Body of which I happen to be President. I introduced him to the Mayor, Aldermen and Councillors of the Calcutta Corporation who paid us a visit not long ago. This was a significant object lesson of the result of engineered Repatriation. The second instance relates to hundreds of men, women and children who had come back or been sent back by different Colonies, after the Colonies had the best out of them. The Bishop of Calcutta, the Rev. Mr. Andrews, Mr. Deviprasad Khailav, a representative of the STATESMAN and

myself met them in an open field near Garden Reach. They—at least some of them—were indeed fairly prosperous. Their demand, their clamour was to be sent back to the colonies, for they said they were doing there far better, and there was nothing for them to do in India. But the Colonies had finished with them.

There have been many cases in which the Calcutta Refuge has given them hospitality. But what does it come up to after all? I took Mr. Andrews to the Refuge to see some of them and they told stories that were woeful.

Indians have been often charged with being far too home-loving, with lacking in venture and spirit of enterprise. But the new found spirit of the Empire has found them not fortunate, and whenever they venture out and wherever they are, they are at a discount after, of course they are done with and finished. That is the history of the question of Indians abroad all round, and Emigration cannot thrive on encouragement like this. Probably it was so in former times also

which made the Hindu Legislator and Administrator forbid all emigration—all crossing of the *Kalapani*. Spiritual and social penalties were imposed on all who disobeyed by way of emphasising the problem. The Indian Legislature has not yet evolved such penalties, but may have to do so if, betimes, sufficient steps are not possible for the protection of all who go abroad. Lord Hardinge, Lord Chelmsford, Lord Reading, Lord Lytton and Lord Irwin will all have an honourable place in the history of this struggle. One of them was about to be recalled for what was deemed an unduly strong attitude in favour of the Indian. In the course of such struggle have occurred incidents that would have led to war if India was a strong independent nation.

But all that is now closed. The future of Indian Immigration cannot however be allowed to be doomed for all time. Vision and statesmanship must come to the rescue.

Now that another chapter has opened, let there be real peace and peace with honour.

Indian States and the Government of India

By SIR P. S. SIVASWAMI AIYAR, K.C.S.I.

THE relations of the Indian States with the Government of India have been a subject of great concern to the Indian Princes, partly on account of the process of attrition to which the treaty rights of the Princes have been subjected for many years and partly on account of the impending changes in the constitution of the Government of British India. The Princes have succeeded in inducing the British Government to appoint a Committee to inquire into their relations with the Government of India. The publication of Mr. Panikkar's book, which he modestly styles an introduction to the study of these relations, is thus very opportune. The main authority on the subject of these relations is Sir William Lee Warner's treatise on the Protected Princes of India, and Mr.

Panikkar's book naturally provokes comparison with the earlier treatise. While Mr. Panikkar's book* does not bring to light any fresh sources of information not already available to the public or have much claim to originality, it presents a study of the subject from a comparatively more detached point of view than that adopted by Lee Warner. His angle of vision is not that of the official apologist, but that of a student without any prepossessions or prejudices. He points out how the rights of the Princes under their various treaties have been modified and whittled down in course of time by the processes of interpretation and political usage,

* *An Introduction to the study of the Relations of Indian States with the Government of India*. By, K. M. Panikkar B.A., (Oxon) London, Martin Hopkinson & Co Ltd, 14, Henrietta Street, Covent Garden.

which have paid insufficient attention to the peculiarities of individual cases and aimed rather at simplicity and uniformity and the increase of



SIR P. S. SIVASWAMI AIYAR.

the authority of the paramount power. This process of erosion has been going on silently and steadily and, while it has been sometimes brought to a halt, has on the whole been following a more or less consistent direction. It is like the action of a slow-moving glacier which wears down the surfaces of the rocks with which it comes in contact and rounds off their sharp edges. No impartial student of the history of the relations between the Ruling Chiefs and the Government of India can maintain that the dealings of the Government of India have always conformed to the letter of the treaties or could be justified on the narrow grounds of legal interpretation or strict justice on which courts of law must base their decisions in the domain of purely private law. The peculiarity of these relations is that while the canons of

municipal law are inapplicable to them, their unique character equally precludes the application of the principles of public international law. The Princes have reason to complain that it is hard upon them that they should be entitled to the benefit of neither municipal nor international laws. But the relations between the Princes and the paramount power are of such a special character and the changes brought by circumstances and by time have not contributed to the simplification of the problem. While it is desirable that the dealings between States should be regulated as far as possible by the ordinary notions of fairness and justice, no one but a superficial observer or a mere lawyer can fail to perceive the great complexity of the problem and the various interests involved, the interests, not merely of the rulers, but of the subjects of the States also and the interests of the Empire at large of which the Indian States form no inconsiderable part.

The famous proclamation of Queen Victoria expressed her desire that the Native Princes as well as their subjects should enjoy that prosperity and that sufficient advancement which can only be secured by internal peace and good government. The passage shows that Her Majesty the Queen was not oblivious of the claims of the welfare of the populations under the rule of the Indian Princes. Even the most ardent champion of the rights of the Princes would be bound to admit that the welfare of the subjects of the States must enter into a consideration of the principles regulating the dealings of the paramount power with the protected Princes; that some limit must be placed upon the policy of absolute non-intervention by the highest considerations of expediency which have been embodied in the maxim that the well-being of the people is the supreme law. If an absolutely rigid policy of non-intervention cannot be approved, it becomes a question of degree as to the conditions under which intervention may be exercised. Questions of degree are certainly not unimportant. In

one sense, day and night are questions of degree, but it serves to remind us of the danger of absolutely inflexible rules in the dealings between States. The claim, that is advanced by the Government of India that whatever errors might have been committed in the past, they have, on the whole, been guided by a regard for the welfare of the subjects of the Princes or the interests of unification of the country by which the people of the Indian States stand to gain as much as the people of British India, is not ill-founded. In the Montagu-

Chelmsford Report, the readiness of the Government was expressed to order an investigation of cases of alleged breaches of treaties. The Princes have now been provided with the opportunity sought for.

As regards the solution of the future constitution of India, Mr. Panikkar's book does not throw much helpful light, but the process of forecasting the future is full of perils and the time is not yet ripe for constructive suggestions. Mr. Panikkar's book is a very interesting one which can be read with pleasure and profit.

Uninvited Guests

(Translated from French)

BY DR. MUHAMMAD AHMED, M.A., LL.M., PH. D. Bar-at-Law.

Maitre Floriano was one of the most renowned lawyers of his time at Bologna. One day as he came out of the Church in the company of other lawyers, they all went together to the market place. Floriano there entered a jeweller's shop, where he had previously ordered a superbly gilt silver cup. After a few minutes' conversation he paid the jeweller and turned towards his servant, intending to send him home with the cup. As the servant was not there, he asked the jeweller to send the cup to his house, through the shop-boy, to which the jeweller readily agreed. About that time two young swindlers had recently arrived at Bologna, with a quantity of false coins, dies and other implements of trickery who went about the country deceiving the people and enjoying themselves at their expense. Both of them happened to be at the market place, when Floriano sent to his house the silver cup which he had purchased. They saw and coveted the cup and took counsel together as to how they could get hold of it. They knew where Floriano lived and when they saw the shop boy returning empty-handed, one of the swindlers purchased a good fish for a petty sum, concealed it under his cloth and proceeded with a nonchalant

manner to Floriano's house. Arrived at the door, he knocked it and spoke as follows to the servant who answered the call: Maitre Floriano has sent this fish in order that it may be cooked and prepared as nicely and quickly as possible because he is bringing in a friend or two to breakfast with him. He has also asked me to bring back the cup which he has just sent through a shop-boy, for he fears that it is not a good bargain, and he intends to have the cup re-weighed". In the simplicity of her heart, the lady of the house believed the story returned the silver cup and ordered her servants to cook the fish and have it ready as soon as possible. She herself made other preparations for the breakfast and happily awaited the arrival of guests. One of the swindler, hastened with the silver cup to his friends, who welcomed him with open arms. The other swindler who remained hanging about the lawyer's house for a short while to see if there was any hubbub raised, soon joined them and they narrated their exploits and gloated over them. When the hour for breakfast arrived, Floriano took leave of his friends and returned home alone, as usual. His wife enquired, "where are your guests?—what guests do you mean?" replied the lawyer with astonishment.

"Don't you know? I have prepared a nice breakfast for you and your friends". Floriano, still more astonished replied: "surely, you are chaffing to-day"—"No, I am no fool, you sent me a big fish to be cooked, because you had asked some friends to breakfast, and I have carried out your orders."

"I do not understand what you say, but if God should thus send us provisions every morning, we have every reason to be thankful. I believe that the fish was wrongly delivered here, by some mistake."

His wife who had so imprudently parted with the silver cup, now realising that her husband knew nothing about it hastened to inform him.

"Quite on the contrary. The man who brought the fish said that you wanted back the silver cup, which only a few minutes before had been received here from the jeweller. Having no reason to suspect, I gave him the cup".

Floriano who heard about the cup for the first time now realised that he had been duped, and told his wife,—“you must have taken leave of your senses, as you have allowed yourself to be robbed”. Having said this, he left the house precipitately and went out in search of the thief. Not knowing where to look for him, he enquired from every person he met, if he had perchance seen some one bringing a fish towards his house or carrying away a silver cup from there—while making these enquires he still fondly hoped, that he had been the victim of some innocent hoax or a practical joke. One of the swindlers was there watching the lawyer's anxious face. Although he had no doubt that his companion and the silver cup were both safe, he regretted the loss of the petty sum they had invested in the fish, for he knew that, however nicely cooked, it could not be eaten by anybody in the lawyer's house, and he hit upon a clever stratagem to recover the fish. When Maitre Floriano had advanced some distance away from his house pushing on his anxious enquires, this

swindler proceeded straight to the lawyer's door and calling the servant girl told her: "I bring you good news. Maitre Floriano has recovered the cup. It was his friends who had sent for it as a practical joke, and he has now sent me for the fish which you have no doubt ready by this time, in order that he may eat it with his friends who had playfully cheated him out of the cup." The lawyer's wife, who was greatly chagrined at the idea that the silver cup was lost through her fault, was immensely pleased to hear that it had been recovered. It was therefore with the greatest pleasure that she put the fish between two plates, wrapped them up in a perfumed napkin and had the package delivered to the swindler who had called for it. The latter ran with the booty as hard as his legs could carry him and soon rejoined his friends. They all partook of the fish with evident zest. The two swindlers having secretly sold the silver cup and made a present of the two plates to their local friend quietly left the city. Floriano having passed the whole day in fruitless enquiries, returned home hungry and disappointed, late in the evening. His wife welcomed him by saying: "Thank God, you have recovered the silver cup. But I have been blamed for no fault". The lawyer replied with knitted eye-brows—"leave my presence please. Not content with the loss that you have already caused by your folly, you are defying me still, and driving me to desperation." The poor wife, all confused and trembling, then narrated the second trick that had been played upon her, which so exasperated Floriano that it nearly drove him mad. Despite his long continued endeavours, and many anxious enquiries to find out the thieves he could discover no trace of them. As a result, he often quarrelled with his wife and made her life insupportable. The two swindlers reaped the profits of their cunning in another city and defied the doleful lawyer.

The Bolshevik Air-Power

By Mr. V. B. METTA

EVERYBODY knows of the fine Bolshevik Army that Trotsky has created out of the wreck of the old Czarist Army, the Army which wiped out the forces of Denikin, Kolchak, and Wrangel. It is also well known how terribly efficient is the Propaganda Department of the Soviet Government and the Third International. But how few people know of the attempts that Russia is making to dominate the air. It was not till 1922 that Soviet Russia made up her mind to become a great air-power; and to realize her ambitions she has since then bought a large number of machines or parts for them from Germany, Holland, Austria, and Italy. She has also extended her commercial air-routes, trained pilots, and equipped aeroplanes. About the middle of 1925 she possessed on her active list 987 aeroplanes and seaplanes, which included observation-machines, fighting-machines, and heavy bombers.

The Soviet Government contributes a certain sum of money for the buying or building of the new Air-Force, while the rest of the money is given by the people. A society called "The Society of Friends of the Air Fleet" has been formed under the chairmanship of M. Rykoff. Its members, who are the joint owners of the Air Fleet, contribute 60 kopeks each annually. At the end of last year, the members of the Society numbered 3,000,000. The Society has branches all over what was formerly called the Russian Empire. The membership of the Society is increasing rapidly on account of the propaganda which is carried on by means of circulars, lectures, and cinemas. Joy-rides are also given free to the people. People are made to feel their proprietary rights in the Air Fleet, and so they have willingly paid their contributions which amount to over 12,000,000 Rupees.

The aeroplanes bought or built by this Society are for civil and military purposes. The military

organization of Soviet Russia is by squadrons each squadron having an establishment of 12 planes, including 4 planes in reserve, 24 air-lines are now running regularly in the Russian territory. In 1925, Russia had 1214 registered air-men, 784 pilots, and 430 observers. Additional routes are being laid out, and in a few cases they have been already started.

Realizing clearly that she has not got sufficient technical skill, Russia has sought the help of Germany, a Power which possessed the finest Air Force during the Great War, and which now possesses one of the finest commercial Air-Fleets in the world.

The air-transport operations in Russia are under the management of four "societies", namely, *Derluft*, *Dobrolet*, *Ukrvozdukhput* (Ukrainian Airways), and *Zakavia* (Transcaucasian Air Company). Of these, the first, that is *Derluft* is a Russo-German company, and is managed by the *Deutscher Aero-Lloyd*.* It operates since May 1925 between Königsberg, Kovno, Smolensk, and Moscow thence via Kharkov to Odessa. And as the commercial line from London to Berlin is operated jointly by the *Deutscher Aero-Lloyd* and the British Imperial Airways Limited, it means that practically the whole arterial system from London through Amsterdam, Berlin, Moscow, Kiev, Odessa, and thence into the Caucasus is under Russo-German control. The *Dobrolet* is a Soviet Society managed by the *Junkers Company* and operates between Leningrad and Rostov to Batum, and through Tiflis traversing the Caucasus to Baku. A recent extension of the line now joins Baku to Teheran *via* Pahlavi (formerly Enzeli). The Persian Parliament ratified in February 1926 the concession to the *Junkers Company* to carry their air mail for five years.

* Recently amalgamated with the *Junkers Aircraft Company* to form the *Deutsche Luft Hansa A. G.*

APRIL 1928]

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The Society has also started another route in Turkestan from Tashkent to Vyernyi on the Chinese frontier, and runs a regular service between Bokhara and Khiva. The *Ukrvozdukhput* is operated in the Ukraine, and its Moscow agency is taken over by the *Deutscher Aero-Lloyd*. The *Zakavia* operates in Trans-Caucasian States with its headquarters at Tiflis. It has recently run a feeder line to its Trans-Caucasian route to Erivan, the capital of Soviet Armenia. The 1924 reports show that these four Companies flew 1,000 flights over 287,000 miles, carrying 25,00 passengers and 100,000 lbs. of weight.

The Turkestan Soviet Air Force has faster planes than any the British have in India, Russia has also given a gift of 12 aeroplanes to the Afghan Government. The personnel of these aeroplanes is mainly Russian and German, and its aerodromes at Sherpur near Kabul, Jelalabad, Kandahar, Haibak, and Charikar were laid out under Russian and German directions. The British Government is therefore feeling very anxious about the safety of India.

Russia is also beginning to stretch an air-arm towards the Far East. Last year, the Society of Friends of the Air Fleet organised an air-flight from Moscow to Peking. The Soviet Government declared at the time that the objects of the flight were three, namely, (1) The exploration of an air route to the Far East; (2) The cementing of relations between the Soviet Government and the friendly peoples of Mongolia and China; (3) The training of pilots. It is probable that airways will soon be constructed across Siberia into Mongolia, Manchuria, and China.

It will be remembered that there was also a Japanese flight from Tokyo to Moscow last year. Did that flight signify that in the not distant future Russia, Germany, Japan,—and perhaps Nationalist China which is so much under "Red" influence—will form an air alliance? Eastern Europe, the Near and Middle East, and the Far East are already under the control of these nations. What more they might do after their alliance is cemented, we must wait and see.

Journalism in Indian Universities

BY

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

IT is almost a truism to say that journalism, in a civilised country, exercises a profound influence on the social, the political, and the intellectual activities of a nation. There can be no denying the fact that the responsibilities of a journalist are as heavy and great and his duties are sacred and onerous. His pen, no less mighty than the tongue of an orator or a statesman, can rouse men to action and direct their energies into proper channels, nay it can pour oil on troubled waters and carry the message of peace and good

will, throughout the length and breadth of a country. A journalist, therefore, is one of the benefactors of humanity, but can he be made or is he always born like a poet? *Born* he is but *made* he also *can* be. In some of the Universities of Europe and America, diplomas in journalism are awarded and the history of journalism bears eloquent testimony to the fact that the training which the graduates receive there has been of immense benefit. It has not only opened out new and useful careers to young men but has also

enabled them to broadcast light and learning. But, in India, no University has been granting diplomas in journalism to any of its *alumni*.

With the spread of education and culture and the consequent broadening of the intellectual horizon, journalism in India is bound to be a power for good and is sure to offer honourable and decent careers to really capable and energetic young men. No doubt that India, too, can boast of great journalists like the late Sir Surendranath Banerjee, and Lal Mohon Ghosh. But these are exceptions to the rule that journalists can be made. That these journalists became so great and left indelible marks on the sands of time, without receiving any training in journalism at the Universities is an incontrovertible fact but we beg to hazard an opinion that, with the institution of a systematic training in this branch of human activity, better results could be obtained and the history of journalism would run a different course altogether. When professions like those of Medicine, Law, Engineering, and Pedagogy need training in a University, it passes our comprehension how and why journalism, an equally important branch of human activity, can go without it. If, in these days of financial stringency, no separate chairs could be endowed in each and every University there is no reason why the subject should not be allowed to be offered as an optional one from the Intermediate on to the post-graduate course of an Indian University.

The course has two aspects—one practical and the other theoretical. A journalist, to begin with, must be a man of literary culture and must have mastered the work of authors like Gibbon, Macaulay, Ruskin and Morley. With a good ground in literature he should proceed to specialise in Political Science, History and Sociology. That journalism has vast literature needs no detailed mention. A journalist should be well acquainted with the following branches of study:—

(1) Photography. (2) Shorthand and Type-writing. (3) Art of Interviewing and Precis-writing

and the writing of editorial notes and leading articles. (4) Art of Advertising and Printing.

The other part of the training must be restricted to practical work in a well conducted magazine or a newspaper office.

As far as Indian journalism is concerned, the study of Indian vernaculars is also essential for a journalist. In India, it is no exaggeration to say that vernacular journals have a bright future before them and these will demand really competent scholars, well versed in the study of the particular vernaculars of the provinces where the journals are printed and published.

These considerations lead us to make the following observations. In the Intermediate Arts course journalism may form an independent optional group consisting of History, Precis-writing, Type-writing, Short-hand and a vernacular. In the Degree examination stage, Political Science, Sociology, Economics and History may be introduced. One year may be allowed as the minimum period of practical training in a well-conducted newspaper office.

With an efficient training and careful guidance we trust we will have able journalists, men with character and culture, men with no prejudices or party feelings and men who take interest in international politics. Journalism will then be a power of inestimable value in the land. May we hope that one of the Indian Universities at least will give a fair trial to the scheme of introducing journalism in its curricula?

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The Delhi Session

By "A STUDENT OF POLITICS"

TRULY, the significance of the Delhi Session which concluded on the 27th March lies in establishing the fact that the Montford Reforms, so far as Centre is concerned, are incapable of yielding further results. And though Sir Basil Blackett quibbled, he could not refute the point made by Mr. Srinivasa Iyengar that a constitutional deadlock has been reached. "We have no confidence in you, and you have no confidence in us." And so placed, the inevitable result was that either it was all calm, caused by indifference, or it was the fiercest of fights based on fundamental differences in outlook.

Thus where the Opposition felt itself called upon to act, Government suffered the worst of defeats and the most painful of humiliations, and equally, it had the easiest of time when all the rest of its programme went through untouched and unmutated. Could, for instance, Government have had a worse time than it had over the Reserve Bank Bill on which any Government responsible to the Legislature would have foundered beyond all hopes of salvage? Could even the rejection of the Indian Navy Bill have shown that the Government possesses the confidence of the people? And what is more, Government by accepting the vitiated advice of a reactionary bureaucrat came into violent conflict with the Chair and made Mr. Patel take up a bold stand for the dignity and honour of the House.

The Simon Commission controversy loomed the largest, and came before the house over and over again. It began with Lala Lajpat Rai's resolution of no-confidence and was resumed on the Budget estimates for the Commission and later on over the final reading of the Finance

Bill. The House asserted itself in unmistakable terms and reflected the considered opinion of political India as distinct from sectional and vested opinion, which latter seems to be vitiating the outlook of the some of the Provincial Councils. The debate on the Simon Commission will be remembered in times to come for the discovery by Mr. Crerar, and its announcement in solemn terms of the existence of Fourth Party, namely, the 'masses of India' who, he claimed, wanted the Simon Inquiry. If Mr. Crerar wished the phrase to become a current coin, he has succeeded in immortalizing himself, by being its author.

With equal warmth and indignation the Assembly expressed itself on three occasions against the Government's decision to treat the Skeen Report as a scrap of paper. Mr. Jinnah led the fight, and though Sir Abdul Qayum had pressing call of government whip, he could not so publicly disown his own signature to the Report.

And as for of the rest of the programme of the session, the Assembly assumed an attitude of supreme indifference, and all Government measures, many of them of considerable consequence and import, such as the Tariff Bill and the Auxiliary and Territorial Forces Bills, were passed without much opposition in the Assembly. Whatever Government could concede in the Select Committees it did, but in the open House, Government had a permanent majority caused partly by the Swarajist walk-out and partly by the normally low strength of the non-official side. Only on two occasions Government did a little, of its own accord, to respect the wishes of the opposition. Its attitude over the Child Marriage Bill of

Mr. Harbilas Sarda is commendable showing that it has now realized its own moral obligation to support the reformers. And Government wisely decided not to proceed further with the bill for registration of Wills and Partitions regulating the affairs of Joint Hindu families.

The Council of State, it need hardly be said, recorded decisions on all the important issues contrary to those adopted by the Assembly. But it was not all plain sailing for government there either. Sir Phiroze Sethna put up a strong fight over Indian leadership to International Conferences and secured the largest support that is possible in that House for such measures. He was less successful over the Skeen Report but fought none-the-less strongly. He and Mr. Natesan led the debate for boycott of the Simon Commission but had small support in that gilded Chamber. The Elders however felt small in that the Assembly practically rejected their bill on the question of Registration of Partitions of Hindu Joint Families. On the Overseas question, the Council of State alone took special interest by discussing a resolution moved by Mr. Natesan asking for a special secretariat to deal with the Overseas questions. There is no doubt that the Government of India's handling of these grave issues is far from satisfactory and our Indian diplomats of the Education Department take the Indian public little into confidence about the mishaps outside which are learnt only through Foreign press and through representations of Indian Associations abroad. And I am told, Government in its wisdom wishes to utilize this resolution not for creating a secretariat but probably by adding another

post of an officer in the Department to enable patronage to be extended to some favourite officer. What is wanted is a thorough change in the present defective system and not merely an addition to the same machinery. It was regrettable that the Assembly did not show itself vigilant on the overseas questions which are assuming a dangerous turn.

Now, of the personalities that moved on the stage and attracted most attention. By general consent the best speeches made during the session were six, four in the Assembly and two in the Council of State. Sir Basil Blackett's failure as a Leader of the House was amply made good by his admirable and statesmanlike speech on the concluding stage of the Finance Bill. There it was that he dispassionately analysed India's relations with Britain and the basis of understanding on which the future safety of their connection lies. And he supplemented this oration by two after-dinner speeches, one in Delhi, and the other in Bombay, wherein he foresaw the diminishing resources of London to meet the Empire's development needs and found that on India would depend mainly the future of Britain herself, both to sell her goods and to find surplus to finance Empire schemes. It is speeches like these that bring representatives of the two people in the best mood to negotiate on terms equitable and just to both. Pundit Motilal Nehru not only regained his position but quite unexpectedly made a most striking speech on the Finance Bill which summed up, as never before, the nationalist view of the present political *impasse*, and which speech provoked Sir Basil Blackett to attempt to be equally frank and direct. Mr. Jinnah was at his best in denouncing the

Government decision on the Skeen Report and his statement will go down as the most reasonable and practicable demand that Nationalist India can put forward on this vital question. And, finally, Mr. K. C. Roy's speech during the Simon Commission debate was considered by every section as the most original contribution by one who thinking dispassionately suggested that the door must be kept open for further negotiations to secure equal opportunities, equal status and equal scope for the two wings. And later developments prove that this advice has not gone altogether unheeded. But, leaving these higher tests, it must be acknowledged that though Mr. Jayakar remained silent most of the time, he had always the best ear of the house, whenever he spoke. He is undoubtedly the star-speaker of the House.

As for party organizations, there is not much to lament except Sir Harisingh Gour's desertion of the nationalist ranks and the Congressmen's silly tactics of walking in and walking out which considerably annoyed the other sections of the House. But for the fact that the general distrust of Government made every non-official party indifferent to what Government did, the Congressmen's behaviour might have caused a serious crisis in the coalition. And of Government benches the less said the better. Never has Government had so weak a team as it has to-day. And so depressing was the atmosphere that even Sir Denys Bray was far below his level.

In the Council of State, Mr. Burdon has been found a welcome addition after his success in the Assembly. Sir Geoffrey Corbett has yet to learn Parliamentary form while Mr. Haig is better than his predecessors. On the non-

official side, the two speeches most talked of were those by Sir Sankaran Nair and Mr. Natesan. Sir Sankaran propounded his belief that, by co-operating with the Simon Commission, India would best gain her ends, while Mr. Natesan asserted his independence in spite of his holding a nominated seat by boldly expressing the nationalist opinion on the subject.

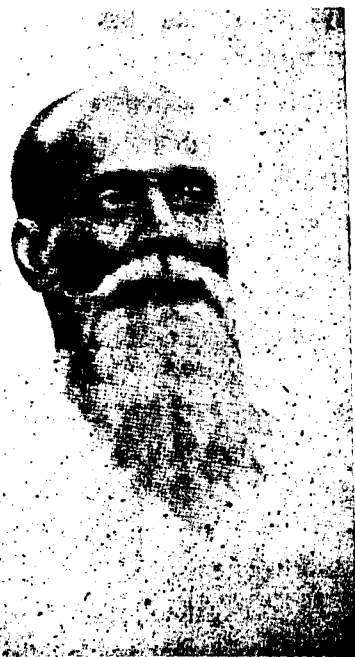
Outside the activities of the Session but absolutely allied to it was the fight that raged over the Parliamentary Association's selection of Indian Delegation to Canada. Government suffered a most humiliating defeat caused by the inefficiency of its whips who miscalculated and changed tactics at the last hour and lost three out of four seats to the Swarajists. Mr. Chamanlal, Pundit Motilal, Mr. Goswami and Sir Darcy Lindsay were elected, but as Pundit Motilal may be unable to proceed to Canada, the choice will fall on Mr. Natesan who lost just by a vote.

This review of the Session clearly establishes the need for an early change in the constitution if further bitterness and estrangement is to be avoided,—bitterness and estrangement such as occurred at the concluding stage of the Minto-Morley Reforms in identical circumstances and took the form of public indignation over the Rowlatt Bill. Today too popular representatives find themselves helpless before a Bureaucracy entrenched behind special powers and defying the popular will over the Simon Commission. Unless history's lesson is taken, the sands of time may run faster than may move the hand of statesmanship to repair the daily widening breach.

Narayan Vaman Tilak*

INTRODUCTION

NARAYAN VAMAN TILAK, the Christian poet of Maharashtra, was a striking character in many respects. Patriot, poet and missionary, he wielded a great



NARAYAN VAMAN TILAK

influence on the life and ideals of his countrymen in Western India. A towering personality among Indian Christians, he touched his generation at more points than one, now by his faith and piety, now by his indefatigable social service and again by his unflinching spirit of patriotism. Unlike his more famous namesake Bal Gangadhar Tilak, he seldom interfered in politics but like him had dedicated his life to learning and service. "Tilak was of the com-

pany of the men of faith for whom the unseen verities are far more evident and more sure than the passing shows of the world, and both by the witness of his life and character, and through the magic of his poetry was able to share with others the vision which was his own unflinching inspiration." So writes Mr. J. C. Winslow who has contributed an excellent life sketch of the patriot-poet for whom he offers a secure place among the "Builders of Modern India." Indeed, the influence which his ideals and writings have exerted in Maharashtra particularly among the Christian community, is of a quality that deserves wider recognition and it is but fitting that the name of this pious and patriotic poet should be included in any record of the lives of Christian worthies in India.

PARENTAGE

Mr. Tilak was born at Karazzaon in Bombay Presidency in 1862. He came of the famous family of Chitpavan Brahmans which has produced in recent times such brilliant men as Ranade and Gokhale and Tilak. Pandita Ramabai and Nehemiah Goreh belonged to the same stock but it was left to Tilak to add to their service by his divine gift of poesy. It has been said that the natural scenery amid which his early childhood was passed and the life of the home in which he grew up contributed considerably to the making of the future poet and religious leader. Mr. Winslow, to whose *Life of Tilak*, we are indebted for the material for this sketch, gives a charming account of the prodigal beauty of the mountain sides and the simple freedom of the home wherein he was born

* Condensed from a sketch prepared for a forthcoming volume of biographies of "Indian Christians." The writer has drawn largely from Mr. A. C. Winslow's *LIFE OF TILAK* in the "Builders of Modern India" Series.

and nurtured. For the home that reared him was not his father's. His father's village was Chikhalgaon, in another part of the District; but Vaman Rao (for that was the name of his father) was a Government Registrar with a considerable circle of villages to visit. The peripatetic officer found little time to be in the company of his wife and children and Narayan was brought up in his mother's home where he was the idol of his mother's father—an old Sadhu who after a pilgrimage to Pandarpur was spending his declining years in retirement, devoting himself solely to worship and meditation. Narayan's mother Janakibai, was a woman of a most lovable nature and of a deep religious faith. She was moreover a poetess and a ready composer of women's songs; and Tilak believed that he inherited his poetical faculty from her. When Narayan was seven years old, this happy home life was broken up and a new home was set up at Kalyan. For Vaman Rao was transferred to Mokhedra in the Nasik district and the peripatetic father now and then visited this separate establishment which was an hour's run from Bombay. Seventeen children were born of whom three boys and two girls alone survived. Sakhambari the second son, was in favour with his father, as also was Sakhu, the younger daughter; but the youngest boy Mahadev, was disliked as much as the eldest, Narayan. It would appear that some astrological reading of Narayan's life forebode a change of religion which hardened his parent against him. And when Janakibai died after a raging fever, Narayan was deprived even of the consolations of a mother's love.

EDUCATION

The ties of home having snapped so early, Narayan went about straining every nerve to

make both ends meet. His father had sent the other four children to be under his charge and Rs. 8 a month on which to keep them. It was a heavy burden; and his own education had to suffer in his efforts to run the establishment on the allowance. But Narayan was a plucky boy. He studied Sanskrit under the famous Vedic scholar Ganesh Sastri Hele and won the first prize for elocution and oratory. English, he began to master by a curious method—that of getting the dictionary by heart.

When he had plodded halfway through the volume, he went one day to the headmaster of the High School, eager for more thorough instruction in the language. "How much English have you learnt?" he was asked. "As far as M," was the reply. The headmaster took him into the school free of charge, and in two years educated him up to the fifth standard, poetry, languages and history being the subjects which attracted him most. The brothers also had a good English education.

Narayan himself, says his biographer, after reaching the sixth standard, was obliged to leave school and set about earning enough to supplement the slender means of himself and his brothers and sisters, but he continued to prosecute his studies diligently in all leisure moments, and was throughout life a student of English literature, acquiring thereby the power of writing and speaking English with ease and fluency.

Soon after he left school, when he was barely eighteen, Narayan was married to Manubai, a girl of eleven in the family of the Gokhales at Jalalpur. Then followed years of constant change of occupation and scene. We are told that his mind was in the ferment of a great unrest,

His impetuous and untiring intellect was pressing forward unceasingly into ever new fields of enquiry. He would sit for hours absorbed in study, heedless of meal-times and oblivious of any who might be seated with him. He had a passion to excel in oratory, and committed to memory whole speeches from Burke and Pitt and from translations of Demosthenes. But poetry—Sanskrit, Marathi and English—was always his best-loved study; and his own poems, growing daily richer in imaginative power and more accurate in technique, flowed from him in moments of inspiration with extraordinary rapidity. Some Sanskrit poetry also he wrote in these early years; but this never stirred him as did his own beloved tongue, and he continued it but a short time.

LIVELIHOOD

Leaving his wife with her own people at Jalalpur, Tilak would go forth on long and distant wanderings, returning to them from time to time for a few months' sojourn. He wandered in this way for a year or two in Khandesh often begging his food from place to place as a Sadhu, but for a time settling down to regular work as headmaster of a school in Dhamak in the Varhad District. He would give speeches, *Kirtans* and *Puranas* in different places, and often earned in this way sufficient for his scanty needs. At one time we hear of him in sacred Dwarka, at another at Nagpur, at another at Rajnandgaon, working for six months in a printing press. Presently he is in Poona, and then again in Bombay, supporting himself by writing letters for illiterate people or by teaching in a Girgaum school. He had an enthusiasm for popular education, and during this period started, in succession, three schools in the Nasik neighbourhood—one at Panchavati, one at Murbad, where his father was now *talathi* and one at Wani. He had a natural gift for teaching, and was loved both by the children and by the many adults who attended the school.

COMING TO FAME

About 1887 his first son Vidyadhar was born but died after a year. A daughter born in

1889 also died in quick succession and in 1890 was born his son and heir Dattatreya and from this time forwards he took his wife to be with him and resolved to train himself to a settled life. This was made possible by the courtesy of one Appa Saheb Butt, a wealthy citizen of Nagpur who employed him to edit a great mass of Vedic literature gathered by him at enormous cost. At this time a great religious controversy was raging in Nagpur; and Tilak, from the first no negligible opponent and now freshly equipped from his armoury of Sanskrit scriptures, entered the fray, and by his refutation of the leading and most orthodox *sastras* earned for himself the title of *Pandit*.

His fame as a poet also spread abroad and he began now to publish for his patron a monthly magazine called *RISHI* for the discussion of religious and philosophical questions. But his restless spirit bade him move onwards and he shook the dust of Nagpur off his feet and the *RISHI* expired.

* * * * *

CAUSES OF HIS CONVERSION

All through the ten years of wandering which followed the marriage his mind was pressing forward on its untiring quest. Well, it was this spiritual unrest which drew him from place to place. He wandered about like a Sadhu in quest of truth and fell in with a kindred spirit from Bengal. They tried Yoga for a time and gave it up. It was after this that he began to edit a new monthly on religion and philosophy. But his new opinions were too much for his patron and he quitted service and obtained employment from the Raja of Rajnandgaon. On the way he came in contact with a European who became the immediate

cause of his conversion. After some conversation on poets and poetry the stranger asked him about his attitude to Christianity:—

I told him my new doctrines, and, to my great surprise, he observed that I should be a Christian before a couple of years were passed. I thought it a mad prediction. We talked a long time. He said, 'Young man, God is leading you. Study the Bible and study the life of Jesus, and you will surely be a Christian.' I simply ridiculed what I regarded as this man's audacity. At last he prayed and gave me a copy of the New Testament. I promised him that I would read it, even though I should dislike it at first. I made the promise, not so much for any interest I had in the Bible, as for the feeling of personal friendship which this man's kindness had awakened. I got out at Rajnandgaon, and we parted with a hearty goodbye. Strange that we never thought of enquiring as to each other's name, residence or occupation!

According to my usual custom, I resolved to go through the book marking with pencil the points worth noticing; but, when I reached the Sermon on the Mount, I could not tear myself away from those burning words of love and tenderness and truth. In these three chapters I found answers to the most abstruse problems of Hindu philosophy. It amazed me to see how here the most profound problems were completely solved. I went on eagerly reading to the last page of the Bible, that I might learn more of Christ.

He continued his studies at Rajanandgaon which only confirmed his intellectual acceptance of Christianity. He concluded that Christ was the teacher whom India and the world needed.

'Five points in regard to Jesus Christ impressed me most deeply. First, I found in Him the ideal man. Second, it is He, and He alone, who makes love to God and to man of the same importance. Third, His perfect identification with His Father. Fourth, His inconceivable faith in Himself as the life and the light of the world. Fifth, His Cross and the whole history of His crucifixion.'

But the knowledge of His teachings led to an appreciation of His power. Mr. Tilak records some instances where the power of Jesus and the efficacy of prayer are verified by some miracles. It was at this time too that he came in contact with Rev. Misal and Baba Padmanji, a learned convert in Bombay with whom Tilak carried on a considerable correspondence:

'It was on the 10th of March, 1894, that I wrote my first letter to any Christian. This was to a man whom

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I knew by reputation as a writer. A few months after this date I believe I was a true Christian at heart.'

He had found in Jesus Christ the goal of his long search, "that living Guru who could most richly satisfy his soul's hunger"; and to Him he gave himself in thankful devotion and with all the passionate enthusiasm of his ardent nature.

HIS CONVERSION

"As a Hindu I had, and still have, a typical respect and love to my Guru; and, when Jesus became my Guru, naturally I regarded and loved him with all the fervour and intensity of a real disciple. I experienced a peculiar fellowship with Him. This much I know that I could not be happy if I missed Him."

Conviction slowly led the way to conversion. But he could no more escape persecution than those who had gone before him. Poverty, loss of employment, loss of friends, every obstacle stood in the way. His own wife turned against him and sought with the help of others to dissuade him from being baptized. But God, he felt, was with him and was leading him to the Cross. Someone appeared uttering the words, "Follow Him, fear nothing." He at once wrote to the Rev. J. E. Abbott, of the American Marathi Mission, requesting him to publish the fact that he was a Christian. He did so, and he was greatly relieved. At last he came to Bombay, and was baptized on the 10th of February 1895, exactly two years after he received the Bible from the gentleman in the train.

Estrangement from friends and relations was cruel but separation from his wife and son caused him the keenest pangs. When the news of his baptism arrived, his wife became frenzied with grief. "Look after her for me," he had said to his brother (who had come to him in Bombay to see for himself what Narayan was planning to do, and who carried back the news), "but be careful

Remember, Ganga is near." The warning, says Mr. Winslow, was not unneeded. Several times the distracted woman tried to fling herself into the river or into the well. For weeks she was as one beside herself, while her sister cared for her.

"She wrote passionate letters to her husband, in prose and in poetry, pleading with him to return. She said bitterly that she would write a tragedy and dedicate it to him. She seemed to be sick unto death with the agony of separation. He sent her repeated assurances that he would be true to her, promising never to marry another nor to take away her child, though friends encouraged him to have the boy with him, believing that his mother would then soon follow. One thing only he could never do. He could never forsake Christ nor re-enter the fold of Hinduism."

But then his wife was in an agony of distraction. His prayers and expostulations to her to follow him unto Christ had no effect. She was a resolute child of orthodoxy and she endeavoured to reconvert her husband to the faith of his forbears. It is interesting to find that Bal Gangadhar Tilak secured permission from the leading Sastris of Benares for his restoration. But all to no purpose.

CONVERSION OF HIS WIFE

For five years he waited for her—years of unwearying love and prayer. He was given work with the American Marathi Mission at Ahmadnagar. For two years, says Mr. Winslow, his wife remained at Pandharpur, but soon, worried to death by the constant harassing of relations, she was about to escape from them when her husband arrived to visit her, and found to his joy and

astonishment that she was willing to return with him to Ahmadnagar, if provision were made for her in a separate house. He agreed gladly, and secured her a house in the city. "She let him go to her daily, and read and pray, but not teach. Presently she consented to live within the same compound with him, though still in a separate house; and, when plague broke out at Ahmadnagar, they went together to the Mission station at Rahuri, where Christian friends found her willing to receive instruction. So, little by little, she drew nearer to him. At last she ceased to keep caste with him, and let him bring the water and help with the cooking. They went together in the hot weather of the year (1900) to Mahableshwar, and there it was that the barriers which had restrained her so long suddenly crumbled away."

The one bar to its acceptance was now removed. They returned to Rahuri, where she was baptized with her son Dattu; and from that day onwards until the day of Tilak's death, she was his first guide and counsellor.

MISSIONARY ACTIVITIES

With the acceptance of Christ and the restoration of his wife and child, his restlessness ceased and he settled down to his life work with the American Marathi Mission at Ahmednagar. Then followed twenty one years of steady work "marked by domestic life of rare beauty and happiness, and a public ministry of increasing usefulness."

It was at this time too that he came in close touch with some of the leading spirits of the evangelical movement in Western India—Dr. Abbot and Rev. Hume. Between the latter and Tilak there grew up a beautiful friendship consecrated by mutual

admiration and confidence. Together they worked for the mission for one and twenty years. Tilak showed his appreciation of Dr. Hume's friendship by desiring in his will that two pictures, one of Dr. Hume and one of himself, should be hung side by side in the theological seminary, inscribed respectively, "The Foster-Father" and "The Foster-Child"

His principal work was done in the Seminary where he co-operated with Dr. Hume in his educational work, teaching Hinduism and non-Christian systems, Marathi and Sanskrit, the Gita with Sankara's commentary, Kirtan making and Church history. Ordained on 31st August 1904 he also preached in the Mission Church. He loved rich and dignified ceremonials as calculated to inspire Indian Christians. He believed that full stress should be laid upon the observance of the fasts and feasts of the Church, and he wrote an admirable booklet for Indian Christians upon the meaning and value of the season of Lent.

In the midst of this educational and ministerial work Tilak still found time for much social work in the city. He was the friend of all, and did much to promote a better mutual acquaintance amongst all classes in the town. He was always eager to stimulate literary and artistic activities. He conducted for some time a class for the study of Marathi poetry, and also gave much encouragement to the teachers of painting and drawing, helping them to start a club for the improvement of their art.

In 1903 plague broke out at Ahmednagar. His daughter Tara was attacked; and the father and mother went with her to the hospital and ministered to the needs of the sick and wounded. Later he began to work among the village Christians in and around Rahuri.

"I have been a volunteer worker in the Mission since last January. I am impressed with the idea that our chief need is *voluntary Christian service* by Indian Christians, with the guidance of Missions, and in perfect co-operation with the paid agency of Missions. I have been enabled to build a house on a splendid site at Rahuri, which is called 'Christ-Sadan,' i.e. Christ-Home. Here Mrs. Tilak and I have pledged ourselves to receive the enquirer after truth, the forlorn, and the fallen. Besides this the house provides for a volunteer Christian worker during the time he waits upon the Lord for preparation."

SOCIAL WORK

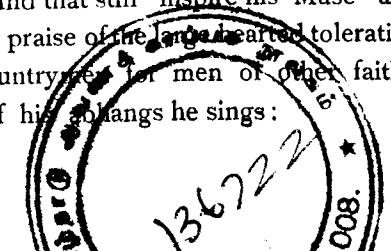
With this must be added his efforts for the creation and working of voluntary institutions for teaching the 3 R's and peripatetic organizations for preaching the Gospel among the Mahars in the District. Next year he wrote:

"The work of Christ-Sadan has been steadily progressing. Enquirers from remote parts of India come and stay, are helped to understand the meaning and necessity of the salvation offered by Christ. Last year five such persons visited the Home, each staying on an average four weeks. One hundred and eleven letters were written to answer the questions and doubts of enquirers residing in different parts of India. Christ-Sadan, as usual, is open to sick, the old and the fallen, and the writer is thankful to God that He has up to now enabled him to help these, giving him very often extra work to do and extra wages for it, and inspiring sometimes brothers and sisters to contribute pecuniarily towards the work."

But all through the years in Ahmednagar Tilak's spare moments were filled with literary work.

SONGS AND HYMNS

Bal Gangadhar Tilak, with whom Narayan had considerable intercourse in earlier days, he saw less after his conversion; but the nationalist leader never forgot him and he sent him later a presentation copy of *Gitarahasya*, the famous commentary on the *Bhagavad Gita*, which he wrote during his six years' imprisonment. Some of Tilak's patriotic songs deserve to be remembered. It is the Rishis and Sages of ancient Ind that still inspire his Muse and he sings in praise of the large-hearted toleration of his countrymen for men of other faiths. In one of his songs he sings:



Thrice blessed is thy womb, my Motherland,
Whence mighty rishis, saints and sages spring;
A Christian I, yet here none taunteth me,
Nor buffeteth with angry questioning.
I meet and greet them, and with love embrace:
None saith, "Thou dost pollute us by thy sin!"
My Guru they delight to venerate;
They say, "He is our brother and our kin."
Let no man fancy that I idly prate;
Such kindness greets me always, everywhere.
Saith Dasa, O thou peerless Mother mine,
Thy generous sons thy generous heart declare.

Few things pained him more than the discovery that a Christian was lacking in such patriotism. It is recorded that on one occasion two Indian students of the theological seminary were dining with him, and in the course of conversation one of the students indulged in some offensive criticisms of India and Indians. Tilak, unable to endure it, left the table hurriedly, and presently composed a poem beginning with the lines:

When as I heard men slander thee, Mother, it
grieved me so,
For very rage I thought my soul would burst her
bars and go!

One of the ways in which Tilak helped to make his fellow Christians more truly Indian was by teaching them to study and love the older Marathi literature, specially the devotional poetry of Dnyaneshwar, Namdev and Tukaram, on which he constantly fed his own spirit. He believed that it was "over the bridge of Tukaram's verse" that he came to Christ.

The poetry of the Maratha saints, instinct with the emotion of loving devotion to God and longing for Him was, he believed, a *praeparatio evangelica* for the Christian Gospel. "We esteem all the world's saints," he wrote, "as prophets of God, and the sayings of the Hindu saints form our first Old Testament."

But undoubtedly Tilak's greatest contribution towards the "naturalization" of the Christian Church in India lay in that treasury of devotional lyrics with which he

enriched her. Until he began to pour forth his bhajans, says Mr. Winslow, it is hardly an exaggeration to say that Marathi-speaking Christians had no outlet for the pouring out of the heart's devotion in the worship of God. "The emotion changes with the mood of the music. Now it is a song of worship and adoration; now a passionate yearning for the Presence; now a transport of loving devotion; now the peace of a calm self-surrender to the divine Lover. This to the Indian is worship, and from this the Indian Christian of Maharashtra was cut off till Tilak came."

Till his time the devotion of the Indian soul fed itself on English hymns translated into doggerel Marathi. Now all this is changed, and the Christian Church in Maharashtra possesses a collection of Christian psalms and hymns, and spiritual songs which for literary merit and wealth of spiritual conception can have few rivals indeed.

The wealth of Christian poetry which Tilak has left behind him includes, not only three or four hundred original hymns of his own, but also renderings into Marathi poetry of some of the best English hymns, such as "Holy, Holy, Holy, Lord God Almighty," and Addison's "The stately firmament on high," and also of some of the Psalms, and of ancient canticles of the Church, such as the *Te Deum* and the *Gloria in Excelsis*.

Another debt which the Christian Church owes to Tilak is his encouragement of what is called the kirtan as a means of preaching to non-Christians, and of edification for Christians also. The kirtan is a form of religious service, conducted by a single leader with a small choir assisting him, in which

hymns in praise of God alternate with the spoken description of His doings, usually of his doings when incarnate in human form. This form of service is said to have been originated, or at least to have been popularized, by the poet-saint Namdev in the fourteenth century. "A real kirtan," Tilak said, "ought to be a happy combination of music, poetry eloquence, and humour, all contributing to drive home religious truth." Tilak himself was a master of this form of preaching, and men would sit spell-bound through long hours of the night whilst he told them the story of the life of Christ, and sang and even danced in an ecstasy of devotion. And with the help of his songs, the kirtan has now won a wide popularity in the Christian Church in the Marathi country.

HIS PATRIOTISM

As we have already said, Tilak, unlike his great namesake, was no politician but he was a patriot who honestly believed that the salvation of India could come only through Christ. He wrote to his son towards the close of his life:—

"I believe that, unless India follows Jesus Christ, all her efforts to improve her status will ultimately fail. I am exclusively and wholly a preacher of Jesus and Him crucified. I repent to have wasted much of my life in trying to serve my country by taking part in all her different activities. Jesus was a patriot and wished to serve His country, and He tried to lay for its future structure the foundation of the Kingdom of God. Without that foundation civilization may prove a way to utter destruction, materially, as in the case of Belgium, or morally, as in the case of Germany."

Tilak was for a time a member of the Home Rule League but he laid greater emphasis on the removal of untouchability than on removal of foreign domination. When War came in Europe he urged his fellow countrymen to throw themselves heartily in support of the Empire, and towards the close of

the War in 1918 he went so far as to say that the schemes for immediate independence which advanced politicians were pressing were premature and might even be disastrous. Tilak died before Gandhi started his Non-co-operation but we have an interesting record of Tilak's view of Satyagraha. One of the last things Tilak did, two or three days before his end, was to dictate a last message to his countrymen upon the true method of satyagraha as employed by "the greatest *satyagrahi* in history, Jesus of Nazareth." He warmly admired Mahatma Gandhi, whom he described as "in every sense truly worthy of the title Mahatma"; but he considered he was gravely mistaken in "striving to make satyagraha popular in India, where extremists, anarchists and other mischiefmakers are only too eager to abuse so lofty an idea."

HIS POETRY

We have already referred to his hymns and religious songs. They are gathered together in the *Bhajan Sangraha* published in 1906. The bhajans are of many kinds. Some are adapted for preaching and singing in connection with evangelistic work. Others are intended for Christian worship. Of the latter, some are hymns of praise, some of penitence some are in the form of petition, and many are hymns of personal devotion and consecration. Mr. Winslow selects three hymns: *The mother Guru, A broken and contrite heart, and A Christmas Carol* as typical pieces deserving of high praise. The hymns, of course, lose much of their original force in translation, but even in the English version, one could see the beauty of the true hymn. A word must also be said of his great attempt at Epic poetry.

The *Christayan* belongs in the main to the last period of Tilak's life. For many years he had cherished the design of writing a life of Christ in Marathi verse, which should be the first great Christian Purana, comparable with the Ramayan, or life of Rama.

From time to time Tilak made every effort to complete the Epic. But the *Christayan* does not breathe the spontaneity of his hymns as he had to force the task on himself. And then his mind was full of an anthology of Marathi poetry. Fragmentary as it is, the *Christayan* however will remain as "a masterpiece of Christian Marathi literature." But during the last years of his life the composition of his abhangs and the organization of "God's Darbar" occupied most of his time; and so it came about that, when he passed away, of the long poem which he had planned he had written but the first section, that on the Incarnation, extending to some sixty-two pages, comprising eleven chapters, of which the last is incomplete. The work was published posthumously by his son in 1921.

The *Abhanganjali* is the crown of Tilak's work, and though their Christian conceptions will make it difficult for his Hindu brethren to appreciate them fully, it is by these that he will be remembered in the years to come. Their simple charm recalls the elevating atmosphere of the New Testament. Here is one in the wreath of songs he was contributing week after week to the DYNANODAYA—songs which won for him the sobriquet of the Christian Tukaram of Maharashtra.

"The more win Thee, Lord, the more for Thee I pine;
Ah, such a heart is mine.
My eyes behold Thee and are filled, and straightway then,
Their hunger wakes again!

My arms have clasped Thee and should set Thee free,
but no,
I cannot let Thee go!
Thou dwell'st within my heart. Forthwith anew the
fire
Burns of my soul's desire.
Lord Jesus Christ, Beloved, tell, O tell me true
What shall thy servant do?
(*Abhanganjali*, No. 124.)

Like Tukaram too he had a mystic sense of union with his Maker. His vision of Christ leading to a final decision, and his experience of trance-like ecstasy in which all consciousness of the world is lost, are brought in a beautiful little poem *Love's Samadhi*. Here Tilak exhibits something of the mystic vision of Sadhu Sundar Singh.

Ah, Love, I sink in the timeless sleep,
Sink in the timeless sleep;
One Image stands before my eyes,
And thrills my bosom's deep;
One Vision bathes in radiant light
My spirit's palace halls;
All stir of hands, all throb of brain,
Quivers, and sinks, and falls.
My soul fares forth; no fetters now
Chain me to this world's shore.
Sleep! I would sleep! In pity spare;
Let no man wake me more!

And yet Tilak was no visionary. He was full of warm sympathy for the sufferings of mankind and he threw himself wholeheartedly into all social and humanitarian movements. With all his Brahminical love of abstractions, he was diligent in deeds of service which he valued even more than his poetry.

The untiring vigour and youth of his spirit, which remained unchanged till the end, is seen in the following poem, translated, it is believed, by himself:

What has been done is not enough, do something more
Labour on, oh labour on, do something more!
Vain is the mango tree which holds but one cluster of
blossoms;
Fruitful it might be called, yet in very truth it is
fruitless.
Not for a handful of jewels is earth called the mother
of riches,
But for the mines of gems that lie hid deep in her
bosom.

Ending and death are one, no need for cavil or questions;
To feel that one's work were done were in truth to die prematurely.
Unresting, the spheres roll on, nor is sleep ever known
to their Maker;
That the Maker's servants should rest, what a false
ideal and unworthy!
Cleave not to the thought that the past holds enough
of good in its keeping;
What is good, what is fair, what is best, this is known
alone to the Godhead
Speak not of less and more, thus yielding again to
temptation;
Why strive ye to limit the life that knoweth no
limitation?

RENOUNCING THE WORLD

After twenty years of quiet, faithful work in the service of the Mission, he was now launching out upon a new quest with the same spirit of dauntless adventure that had marked his early days. In July 1916 he wrote to his son:

"I am at present studying, and meditating on the life of St. Paul, not for others but for my own personal guidance and help. I am doing it humbly and prayerfully. . . . God has been leading me, where I can't say just now, but I can say towards some larger service. India needs Christ, not so much Christianity, and Christ she is to get in and through Indian apostles, as God raises them. I am praying for this."

More and more he felt that God was calling him to become such an "Indian Apostle". "I trust that I am the elected Tukaram for Maharashtra," he writes; and adds, with characteristic boldness, "a Tukaram and a St. Paul blended together." He believed that hundreds would follow him, and that together they would build up an Indian Church on genuinely Indian lines.

Nevertheless, for a year after this, yielding perhaps to the persuasions of kind friends who were loth to let him go, Tilak still remained in the service of the Mission. But in July or early August of 1917, says his biographer, there came to him a vision of Christ—a vision too sacred to be described at first except to his closest friends, but about which later he composed several

abhangs, the first of which is here given in translation:

Ye ask, and so to tell ye I am bold;
Yea, with these eyes did I the Christ behold,—
Awake, not sleeping, did upon Him gaze,
And at the sight stood tranced with amaze.
"My mind wonders," I said, "it cannot be!
"Tis but my own creation that I see!
"Poor hapless fool!"—for so did I repine—
"How crooked and perverse a faith is mine!"
Yet was my patient Lord displeased not,
Nor for one moment He His child forgot:
Again He came and stood regarding me;—
Ah, surely ne'er was mother such as He!
I called to Him in sudden agony.
"My child," He answered, "wherefore dost thou
cry?
"I am before thee, yea, and I within;
"Merged in a sea of blindness hast thou been.
"Lord grant me eyes to see!" I cried again,
And clasped His feet in ecstasy of pain.
He raised me up, He held me to His side,
And then—I cannot tell what did betide;
But this alone I know, that from that day
This self of mine hath vanished quite away.
Great Lord of yoga, Thou hast yoked with Thee,
Saith Dasa, even a poor wight like me!

The meaning of this dream was a clear call to Christ. His mind was made up, and on September 6, 1917 he wrote to the American Marathi Mission thus:—

The War, its moral consequences in the world, the new life and new angle of vision which it has diffused in nations, the new aspect of the mode of the world's thought and will all this affecting India has made India quite ripe and quite ready to accept the great Originator and Helper of human life—social, political, moral and spiritual—Jesus Christ. But India will go after a man, a man elected by God to meet her ideals. Most humbly, but most firmly, I state to you and to the world that God has elected me, a weak sinner, for this purpose.

Dr. Hume replying on the mission's behalf expressed their consent to his wish in a note of touching solicitude and earnest admiration for Tilak's resolve to renounce the world in true Hindu style and become a true servant of God. So on September 8, at the age of fifty-five, Tilak announced his *Sannyasasram*, the traditional last stage of life according to the old Sastras. The *Sannyasasram* lasted but twenty months—"twenty months of gloriously crowded life of service untainted by worldly considerations of any kind"—the service most

truly Christian. The principal work that engaged him during this intensive period, apart from literary activity, was the movement he called "God's Darbar."

GOD'S DARBAR

The Darbar was the outcome of convictions which had been gradually forming in his mind as to the relation of Christianity to India's ancient faiths and as to the way of presenting Christ to India. The aims of the Darbar were stated to be :

"To form a brotherhood of the baptized and unbaptized disciples of Christ, by uniting them together in the bonds of love and service without in any way opposing, or competing with Christian Missions, Churches or other Christian organizations; to esteem all as our brothers and sisters, since our Father-God dwells in all hearts; to imitate 'the Son of Man,' the Lord Jesus Christ, as our Guru, who served men in uttermost love, though they nailed Him to the Cross; to manifest an eager desire to be considered the true brothers and sisters of that 'Son of God'; this brotherhood to become a real universal family, to be known as real friends of men and real patriots, through whom the world gains once more a vision of the Lord Jesus Christ, so that the Christ who was originally Oriental may become Oriental again; that Christian love, Christian freedom, and the Christian strength which enable men to rise above circumstances may be demonstrated to the world; that Christianity may gradually lose its foreign aspect and become entirely Indian; and the character of this brotherhood shall be such as to create in our fellow-countrymen the kindly attitude which will lead them to glory in thinking of Christian people as their very own."

HIS LAST DAYS

But he could not go like this for ever with a body—the frail and uncertain vehicle of his indomitable spirit. The closing days are described with touching simplicity by Mr. Winslow. In Jan. 1919 he wrote :

"I am experiencing a very strange spiritual phenomenon. I am ill, very ill indeed, suffering from more than one symptom, sometimes in bed unable to move this way or that. But I pray; my prayer is such as absorbs me altogether in itself; and the result is that I am well, so well that it is very hard for anyone to believe that I was sick a short time ago. Thus it has been going on almost all through this month. This hour I am very ill, and the next hour I am very well. . . . This hour the *ghar* rules the *ghardhani*, the next hour *ghardhani* is himself again and rules the *ghar*.

But by the end of that month he was worse again, and was persuaded to go for treatment to the Wadia Hospital, of the United Free Church Mission, at Poona, where he remained throughout March and April.

On April 16th he wrote :

Neither doctor nor I can tell you whether I am improving. But one thing is certain, and that is 'Blessed, doubly blessed, is all this pain; it is experiencing the Cross in my body. Blessed, thrice blessed is this sickness! it is perfect union with Christ.'

In May he was transferred to the J. J. Hospital in Bombay, where it was hoped that an operation might be possible; but once again the doctors dared not operate, and he became rapidly weaker. When his wife and daughter visited him, on the day before he died, he gave them, in the midst of burning fever, his last message.

"He asked us not to fear death, as it was only a temporary bodily separation, which led to a perpetual union of souls and a passing into a better life. He asked us to rise above circumstances and be victors in the battle of life with the help of God defying all the forces of evil."

The spirit in which he faced death can be seen best in the abhangs which he composed during this last illness.

Lay me within Thy lap to rest;
Around my head Thine arm entwine;
Let me gaze up into Thy face,
O Father-Mother mine!

So let my spirit pass with joy,
Now at the last, O Tenderest!
Saith Dasa, Grant Thy wayward child,
This one, this last request!

On Friday, the 9th of May, his spirit, says his Christian biographer, "passed with joy" to the "great festivity"; and it was the note of festival which marked the service in the Hume Memorial Church, in Bombay, the next evening, after which his body was carried to Worly to the strains of his own bhajans, and there cremated, according to his own wish.

WORLD EVENTS

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

March :

AUSTRALIA

AUSTRALIA is just beginning an interesting inquiry which may result in the establishment of important and very profitable industries. Similarly, what is being done in other countries in the way of opening up new industries must also be done in India to relieve the congestion and the unemployment in the present overcrowded occupations.

There is running along the coast of Queensland, north-east from Australia, for a distance of 1,300 miles, a series of coral reefs known as the Great Barrier Reef. It is the greatest coral reef in the world, and was in former ages the coastline of Australia. It has been a constant source of danger to ships sailing in those waters. Investigators from both Europe and America have visited the reef from time to time, but their discoveries have not been so much practical utility. This year a more ambitious attempt is to be made to explore the Great Barrier Reef from the stand-point of both economic and scientific purposes. At present a beginning has been made on the reef with turtle farming and tortoise-shells, but it is believed that considerable development can be made in these industries, and that others like pearl shell fisheries and the growing of sponges can be profitably added.

The leader of the scientific party will be Dr. C. M. Yong, of the Plymouth Marine Biological station, England, and with him will be associated several zoologists, a botanist, and a chemist, as well as three Australian representatives. The party will be divided into two sections; while one is working on the reef itself, the other will be studying sea life in tropical waters. The scientists expect to reach Australia next May, and will be at work during the coming summer season.

Speaking recently in London to a representative of THE TIMES Dr. Yong outlined the

academic and economic problems which the expedition will study. He said that one important object will be to try and reach an understanding of the balance of life in tropical seas; the way coral reefs are formed, how they maintain themselves, what they feed on, how they are fed, and how they interact with the sea water and the sea's other inhabitants. Some investigations along these lines have already been made in temperate seas, but not in the waters of the tropics. Just a host of scientific questions of a more or less academic nature will present themselves for consideration and answer to the members of the investigation.

EGYPT

Nationalism in Egypt is exceedingly strong. The Declaration of February, 1922, recognised Egyptian independence with certain reservations, but it was the understanding that there should be a definite settlement of these reservations sometime in the near future. When Sarwat Pasha became Prime Minister last year he began negotiations in connection with these reservations. These negotiations began last year when Sarwat Pasha was in London, and they have since been continued in Cairo; the draft Treaty of Alliance has been the outcome, but it has been rejected by the Egyptian Government, and Sarwat Pasha has resigned, as Prime Minister. Liberal papers in England consider that it is too soon to have attempted a settlement of the reserved points. More time, they think, should have been given to allow the country to settle down and calm itself politically. It is evident that the memory and influence of the great nationalist, Zaghlul Pasha, is still considerable.

The bone of contention is that the Treaty did not provide for the withdrawal of British troops from Cairo and Alexandria. Zaghlul Pasha's essential condition was—we will not negotiate any treaty with Britain while British troops remain in Egypt; that was the rock of offence, and that

position the Egyptian Nationalist Government still maintains. The British Government's position, is that conditions in Egypt since 1922 have made it absolutely necessary for British troops to be stationed in Egypt to preserve peace and order. The nationalists demand the withdrawal of British troops, the British Government say that they cannot do so in the present political state of Egypt, and accordingly the treaty has fallen through.

The following are the chief proposals in the draft Treaty of Alliance: An offensive and defensive alliance between Great Britain and Egypt. The British Army of occupation to remain as at present for the defence of Imperial communications. Great Britain to support Egypt in obtaining the consent of the Powers for a reform of the capitulations to meet present-day conditions. Great Britain to undertake to secure the admission of Egypt to the League of Nations. Egypt to be free to make commercial treaties, but Great Britain must approve of political treaties, and to continue to protect foreign interests in Egypt.

AMERICA

The English-Speaking Union of the United States has established a Senior Newspaper Fellowship in memory of the war-time American Ambassador to England, Walter Hines Page, and the first holder of that fellowship is the eminent English writer and editor, Mr. J. A. Spender. He has recently returned from an American tour, and the following report in THE TIMES summarises the dominant impressions which he received in that trip:

He saw wealth, power and creative energy manifesting themselves over the whole country; he saw the spirit of equality and fraternity actively at work providing the career open to talent for all classes and bringing the best brains to bear on industrial development; he saw a concerted effort to raise the standard of life by the perpetual creation of new wants under the stimulus of salesmanship and advertising. This was in sharp contrast with the old European ideal of

the simple life and making a little go a long way, and accompanied with the payment-by instalment system and other devices for providing consumers with capital it constituted one of the most daring economic experiments yet seen. Taking it in all it was a great adventure and a remarkable achievement which all critics of the United States should begin by acknowledging.

INDIA

Many visitors to Europe this summer no doubt will look with great interest on India's War Memorial in France at Neuve Chapelle. The memorial stands on a spot on the road from Estaires to La Bassée, where it crosses the Rue du Bois. It was at this place that the Indian Corps fought its first great action as a single army unit, and it was there also that so many brave Indian soldiers were called upon to make the great sacrifice. "The memorial is a sanctuary enclosed within a circular wall, the front of which is pierced and carved with Indian symbols, after the manner of the enclosing railings of the early Indian shrines."

Not to be outdone by Australia House in London, India is to have a fine new building which will be called India House. The High Commissioner for India has recently stated.

that India House will contain a great hall for the display of commercial products, with bazaar-like recesses for special exhibits, a public staircase, an octagonal entrance hall, library, reception room and the Indian Railways' offices, besides accommodation for the High Commissioner, heads of departments and the staff.

The exterior of the building necessarily conforms with the architecture of Bush House, but its Indian character is indicated by symbolic carving and heraldry.

The interior will be Indian. The walls of the staircase and the halls will be of redstone similar to the Delhi sandstone with "Jail" patterns.

The library and offices will be panelled with Indian wood.

ENGLAND

That Britain is at last recovering from the long period of trade depression which she has suffered

APRIL 1928]

for several years seems now to be fairly established, and all the indications are certainly pointing to a revival of industry and trade. Unemployment, although it has not yet fallen below the one million mark, is lessening considerably; more people are actually employed in industry and trade to-day than were thus employed in 1913. A very good index to the situation is the success of the recent British Industries Fair, held simultaneously in London and Birmingham. It is reported that over 100,000 trade buyers and 30,000 of the general public had visited the London Fair at the White City. This is a larger number than in any previous year. The encouraging thing is that the number of oversea buyers was much larger than a year ago; there were over 60 countries represented.

Mr. Douglas Hacking, M. P., Parliamentary Secretary to the Department of Overseas Trade, in a statement to the Press said:—

"There can be no question that the optimistic spirit in which our manufacturers entered the British Industries Fair at London and Birmingham has been justified. It is not, of course, possible to prove this by statistics, since exhibitors naturally do not want to talk too much about their business. Besides, the results of a Fair do not end with the closing of its doors. Inquiries and sample orders may be as valuable as, or even in the long run more valuable than, the orders actually booked at the time. Indeed, the Department of Overseas Trade has evidence from numerous exhibitors in all sections of the way in which the inquiries and sample orders at previous Fairs have led subsequently to substantial, continuous, and increasing business with the customers whose business would not have been secured without the opportunities afforded by the Fair."

GENERAL ELECTIONS

This is *par excellence* the year of general elections. There have already been held, or are taking place an appeal to the people in France, Germany, and Japan. Beginning in June the Presidential campaign in America will be launched, and sometime within the next twelve months

Great Britain will seek the mind of the nation through the battle of the ballot box.

France has made a great move in determining to stabilise the franc. M. Briand has worked hard for this end. M. Briand has been talking recently about the relations between France and Germany, with the result that a much better feeling now exists between these two nations than has existed for a long time. These two vital matters are of supreme importance to Europe and the world and an election campaign carried out on this programme is an encouraging sign of the times.

The General Elections in Japan have returned the Conservative Party to power over the Liberals by a small majority. That means a "go slow" policy, and a maintenance of the *status quo*. No radical changes are to be expected in Japanese politics for sometime to come, for the industrialists and the bankers are in the seat of power, and they are ruling the country.

The political situation in the United States is far from clear. It is the quietest Presidential campaign experienced there for a long time. There is no great issue before the country, and there are no outstanding personalities competing in the field. It takes both an issue of vital importance and commanding leaders to make an interesting election. The national conventions of the two great political parties—the Republicans and the Democrats, will meet in June, and then we may expect more life and action in the campaign; for they will choose their candidates and define their programmes. As matters now stand the field is narrowing down to two candidates—Mr. Hoover for the Republicans, and Governor Smith of New York as the Democratic candidate. Tariffs, the discontent of the agriculturists, and possibly the naval programme and the attitude towards the League of Nations, will figure in the Republican campaign; while prohibition and the Roman Catholic Church will certainly come up for consideration and will influence the voting in connection with Governor Al. Smith.

Our Countrymen Abroad

[The position of Indians overseas is becoming a subject of deep concern not only to Emigrant Indians in the various Colonies but to us in India as well. An attempt is made in these pages to record from time to time the conditions and prospects of our countrymen abroad so as to keep in touch with their movements in the respective Colonies.] *Ed. I. R.*

Indians Abroad

The following figures of population are according to the latest returns available :—

Name of country	Indian population	Date of census
<i>British Empire.</i>		
Ceylon	820,000	1926
British Malaya	660,000	" "
Hong Kong	2,555	1911.
Mauritius	264,527	1921.
Seychelles	332	1911.
Gibraltar	50	1920.
Nigeria	100	1920.
Kenya	26,759	1926.
Uganda	5,604 Asiatics	1921.
Nyasaland	515	1921.
Zanzibar	12,841	1921.
Tanganyika Territory	9,411	1921.
Jamaica	18,401	1922.
Trinidad	121,420	1921.
British Guiana	124,938	1921.
Fiji Islands	60,634	1921.
Basutoland	179	1911.
Swaziland	7	1911.
Northern Rhodesia	56(Asiatics)	1921.
Southern Rhodesia	1,250 (")	1921.
Canada	1,200	1920.
Australia	2,000	1922.
New Zealand	606	1921.
Natal	141,336	1921.
Transvaal	13,405	1921.
Cape Colony	6,498	161,339 1921.
Orange Free State	100	1921.
Total for British Empire.	2,294,724	
<i>Foreign countries.</i>		
United States of America	3,175(Asiatics)	1910.
Madagascar	5,272 (")	1917.
Reunion	2,194	1921.
Dutch East Indies (Say)	50,000 Indians	
Surinam	34,957	1920.
Mozambique	1,100 (Asiatics and half-castes.)	Not known.
Persia	3,827	1922.
Total for Foreign countries.	100,525.	
Grand total of Indians overseas.	2,395,249.	

South Africa

INDO-UNION AGREEMENT

The Anniversary of the Indo-Union Agreement was celebrated at Cape Town on February 21, by the Rt. Hon. Sastri, Agent of the Government of India in South Africa. The Cabinet Ministers and also prominent members of the South African Party were present. The Rt. Hon. Sastri said in the course of his speech :

"The Agreement has been accepted both in India and here by very considerable sections of the people. There have been critics, of course, there will always be critics. I hope that we shall learn to profit by their criticisms, when these are well-meant and helpful.

I have found in all sections of the people here, and let me express profound gratitude for it, a desire, a general desire, if not actually to support the Agreement enthusiastically, at any rate to give it a fair chance. It is one of the real causes of the success of the Agreement so far that you have from the beginning succeeded in placing this Agreement on a non-party basis. The Government and its followers have naturally stood by the Agreement, but I am particularly grateful to those members of the South African Party in both Houses who have with public spirit declared themselves willing to give the Agreement a fair chance.

And, I might say, it is not only political parties who have done that. Going to Natal, as I have occasion often to do, I have found the Administration there—although they might have been expected to take a contrary line—very willing indeed to help to carry out the fundamental principles of the Agreement. Upon the Natal Administration, as you are aware, falls to a great extent the duty of carrying out the first steps of the Agreement.

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OUR COUNTRYMEN ABROAD

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To many supporters of the Agreement in all quarters, I ought to say that both the Government and the people of India are very grateful. I am glad to say that I have found both from the Government and people of the Union a somewhat encouraging response to the appeals I have had to make from time to time on behalf of the Agreement.

I venture to express the hope that the Capetown Agreement will pass from the field of political controversy, that it will be accepted on all sides as common ground, and that if it must be scrapped in the future it will be only in order that it may be displaced by a new and more comprehensive, a more solid and substantial agreement. The relations which have now been established between our two countries have now closed a long period of contention and of heated argument in the course of which the two countries forgot how closely they could be united, how closely they could be held together in economic and moral community of interests. I sincerely hope that this period is closed for ever, and that we are now at the beginning of another period of sustained peace between the two countries, of a time of mutual trust and mutual goodwill. On many occasions in the Union and in India I have ventured to say with a certain amount of detail what the Capetown Agreement did and meant. You will, of course, be well aware of its meaning yourselves, but you will perhaps allow me to say that the Capetown Agreement is one of the most statesmanlike things that have happened within the British Empire in the past few years. The whole credit goes to the present Government of South Africa, and I take this opportunity of saying so. I must say how much my people and my countrymen appreciate, and how I appreciate the courage and the high magnanimity with which they came to conclusions in some respects the very opposite to those they originally held. Sufficient praise, I must say, could not be given to those who reversed their

policy to start both countries on the path of mutual friendship and on a new career of amity."

SIR M. HABIBULLAH'S MESSAGE

In the course of his speech the Rt. Hon. Sastri read the following message from the Hon. Khan Bahadur Sir Muhammad Habibullah. Sir Muhammad, it will be remembered, had led the Delegation to South Africa with such happy results :

"I send you and all friends with you to-night greetings and good wishes for the pleasant evening. Though not present in the flesh I shall be present with you all in spirit. You meet to-day to commemorate an historic event, namely, the foundation of a new understanding between India and South Africa on the basis of amity, goodwill and mutual regard. Its significance is not limited to the satisfactory adjustment of a question of outstanding importance. In the perspective of time that question will come to occupy but a minor place. The true value of the Capetown Conference lies in the object lesson which it provides of what two members of the British Commonwealth can achieve by co-operation in the solution of common problems. May the spirit which marked our deliberations in 1926 and 1927 daily grow stronger."

In this connection it is gratifying to note that Mr. Sastri has decided to prolong his stay in South Africa in deference to public wishes. It will be remembered that Mr. Sastri when accepting the appointment informed the Government that he might not be able to stay in South Africa more than one year. In view of the importance of consolidating the good relations between the Government of India and the Government of the Union of South Africa, it was suggested to Mr. Sastri that he might prolong his stay in the Union. Mr. Sastri has agreed to continue in his present post until the end of 1928 unless special unforeseen circumstances should necessitate his return to India earlier. The Government of India have welcomed this public spirited decision of Mr. Sastri to prolong his stay in South Africa.

An Indian Overseas Department

On March 19, the Hon. Mr. G. A. Natesan moved in the Council of State for the constitution of a special branch of the Secretariat with a Secretary as head for dealing with questions relating to Indians overseas. Recalling the history of the subject Mr. Natesan said :—

“The question for consideration is whether, in view of the growing importance which this question of Indians overseas has of late been assuming the present staff is adequate or whether we should appoint an additional Secretary to look after this very important question. Honourable Members of this House may not be aware that we have nearly 2,395,000 Indians in different parts of the British Empire. You have a considerable number in Ceylon, in Malaya, in Kenya, Zanzibar, Tanganyika, Jamaica, Trinidad, British Guiana, Fiji, Rhodesia, Canada, Australia, South Africa, other places and also in the United States of America; and I shall not waste the time of the House by narrating the number of Indians in other parts of the world as well. Within the last 20 years, as you might be aware, this problem of Indians overseas has been causing considerable trouble and anxiety to the Government and to the people of this country. I am sure every one is happy to recollect the fact that in this matter of fighting for the rights of our countrymen overseas, the Government of India and the public in this country have taken a wholehearted and united view, and it is because that has been the case that in most of the claims which the Government of India put forward they have been able to succeed. I do not for a moment venture to suggest that this question of the rights of Indians overseas has in any way been neglected. If I remember aright, since the time of Lord Hardinge particularly great and sustained interest has been taken in this question; and during the last few years, under the guidance of the Honourable the Leader of the House and his able staff it has been achieving

considerable success in many cases where success was really despaired of by everybody. But, as you are aware, Sir, the interest has more or less been spasmodic. As occasions arose and as trouble arose, the Government have had to apply themselves to the task, and the staff which had other work to do was unable to give its undivided attention to this. You will remember when there was trouble in South Africa, first our able and energetic Secretary, Mr. Bajpai, was sent; and later on when the trouble grew still further, when it was necessary that a responsible delegation should be sent, it was sent under the distinguished leadership of the Honourable the Leader of the House. During their absence the work of the other departments in their charge was carried on by other people here specially deputed for the purpose. That only makes us ponder over the fact that crises may arise, situations might develop which might make it absolutely necessary that this subject should receive exclusive attention at the hands of a department specially constituted for the purpose. To-day, as you are aware, there are still many outstanding problems in regard to Indians overseas, not only in South Africa, but in East-Africa, Malaya and in Ceylon, and it was only the other day that a cablegram was received that in connection with the new constitution which they proposed to have in Trinidad the rights of Indians might be in jeopardy. I am only stating it, though I am told that the apprehension of the public in regard to this matter has been unfounded; I wish it were so. Then again this morning news has been received of trouble in regard to the position of Indians in Kenya. All this only shows that you cannot say that this problem has been satisfactorily solved, because even in cases like South Africa where we thought the problem had been solved—and I trust it has been solved very satisfactorily—we occasionally get a report that some new legislation or new trouble might arise in which the interests of Indians there might be

affected. The question that I wish to put for the consideration of the House, and particularly of the Honourable the Leader of the House, is whether in his opinion the present arrangements are satisfactory. I am quite willing to admit—and I am sure I am but stating a bare fact—that the work hitherto has been done satisfactorily. But is the department so fully, so satisfactorily manned in personnel that it is enough to cope with the difficulties and new situations that might arise at any time? At any rate our past experience warrants such a necessary question. I think it is absolutely necessary that there should be a special department of the Secretariat which would devote its exclusive attention to this question of Indians overseas.

I think I might fairly claim that the growing importance of this question of Indians overseas and the responsibility which has now been added to the work of this department make it necessary that some special staff should be asked to deal exclusively with this question, particularly if one values and believes in continuity of policy in regard to a subject of this description. I may perhaps also draw the attention of Honourable Members of this House that besides looking after these, at present there is a special staff in different places which are under the direct supervision of the Government of India. In the Madras Presidency I believe they have got a Protector of Emigrants, a Medical Officer of Emigrants and other officers; in Bengal they have a Protectorate Emigrants; in Bombay there is an officer of the same description and also in Karachi. Abroad we have an Agent to the Government of India in the person of the Right Honourable V. S. Srinivasa Sastri with a Secretary and an office; and we have an Agent to the Government of India in Ceylon and also in Malaya. I presume all these officers are constantly in communication with the Government of India and are sending them reports from time to time in regard to questions which

affect the interests of our people there; and one would naturally expect that the work of this department will be growing not only in volume but also in importance.”

After pointing out that in England many subjects which were under the portfolio of one minister have been brought under separate portfolios as occasion arose, Mr. Natesan went on to say.

“I therefore urge, Sir, that the time has come to constitute a special Secretariat with a special staff which will devote itself exclusively to this question of Indians overseas, which will constantly keep in touch with what goes on in all these places where a number of our people are pursuing their peaceful avocations, and which at any time will have all possible information when it might reasonably be expected to have.”

Sir Muhammad Habibullah replying, paid a tribute to Mr. Natesan's previous record of work for overseas Indians. “I am aware,” he said, “that the Honourable Mr. Natesan, who hails from my part of the world, has been evincing an abiding interest in the status and welfare of Indians overseas for nearly two decades if my memory serves me correctly. Indeed, the pages of the *Indian Review*, of which he is the honoured editor, bear eloquent testimony to such interest. It is, therefore, my duty to confess that any views which he may express on this important question deserve the fullest consideration and respect. I am equally aware, Sir, of the interest which people in India have generally been taking on behalf of their fellow nationals abroad.”

The Government of India, he said, was alive to the needs of the situation, and promised as soon as preoccupations of the Legislative session were over to consider the suggestion of Mr. Natesan sympathetically.

Mr. Natesan withdrew the resolution but pointed out the special officer should be made permanent and a special secretariat would cost only thirty thousand which was a small fraction of three lakhs derived as emigration fees.

East Africa

Kunwar Maharaja Singh who with Mr. R. W. Ewbank was deputed by the Government of India to East Africa to prepare representation to the Royal Commission on Union returned to India on March 17. Interviewed he expressed himself greatly impressed by the visit. He said that Indians in each territory presented separate memorandum but the general principles underlying them were substantially the same. Anything in the nature of a political Federation or High Commissioner with the Federal Council was opposed on the ground that the Federation involved a large and unnecessary expenditure and would result in the spread of racial spirit to the other territories. But Indians were not opposed to co-ordination or some form of closer union between the various territories. In the opinion of Indians in the Union, there should be no compulsory federation. Co-ordination should be brought about by means of natural voluntary agreement. They pressed also for common electoral roll and retention of official majority in their own interest and of the natives since the non-official majority in their opinion would mean a European majority. Mr. Andrews interviewed on the East African situation says :— The East African problem is so critical that the future development of India will depend on what happens in Kenya in the next few months. If a European non-official majority over-riding all other parties in Kenya in the Legislative Council is advocated by the Hilton-Young Commission, as the Kenya whites have decided to demand, then as sure as night follows day, a determined effort will be made, and Indians may be prohibited from landing in Kenya. This will be the first step, and there will be further prohibition until the whole of Africa, from the Cape to the Soudan, will be prohibited to Indians in exactly the same way as Canada, Australia and New Zealand are prohibited. This is the vital issue in East Africa.

Kenya

The last Session of the East African Congress recorded its ban on communal representation. Those who had registered themselves as electors were recommended to withdraw their names from the Register and a prohibition was laid on all to offer themselves for nomination as candidates. No steps seem yet to have been taken to score out Indian names from the common roll, says the SERVANT OF INDIA.

"But no one came forward to seek nomination for the vacant seats within the prescribed period, which means that Indians will go unrepresented on the Legislative Council in the immediate future. This refusal to participate in election is of course intended as a protest against the communal register which has been in force in Kenya ever since 1924. The Indian community has never reconciled itself to it, and for the first two years, Government, in order to spare its objection on the ground of principle, used to nominate members of its selection, so that these could attend the Council primarily as appointees of Government and only secondarily as the chosen representatives of the Indian community. In 1926, however, the Congress abandoned its objection to the communal register, but last year it reverted again to its former position and decided to stand aside from the election altogether. If the community is at all keen, as evidently it is, on maintaining intact its adherence to the common roll, this is surely the time when it should make a striking demonstration of the fact, for the Hilton-Young Commission has just completed its inquiry and is engaged in considering what changes should be introduced in the existing constitutions of the East African countries. In the meanwhile, the Imperial Government has reiterated the principle of communal election and even before this was done, the Governor of Kenya went so far as to declare that the principle "is absolutely essential in East Africa."

Some Agricultural Industries of the Madras Presidency

BY MR. V. G. RAMAKRISHNA AIYAR, M.A.

(Professor of Economics, Sri Minakshi College, Chidambaram.)

MADRAS is primarily an agricultural province and the development of its industries is therefore largely in the direction of converting and working up into manufactured or semi-manufactured form the agricultural products of the province. The improvement and organisation of industries allied to agriculture is one of outstanding importance from the point of view of the welfare and prosperity of the rural population. Out of a population of nearly 42 millions, about 30 millions are engaged in agricultural pursuits. But the vast majority of agricultural labourers are not engaged in agricultural operations throughout the year. The slack season varies from locality to locality and it depends on the nature and number of crops raised. The number of days of work of an average cultivator on his holding during the year is about 6 months in the case of single crop wet land and about 9 months in the case of double crop wet lands. In the 'off' season many ryots in certain places as in the Ceded Districts are engaged in weaving blankets. The poorer tenants engage themselves in plying carts for hire or some other kind of cooly work. But for the bulk of the agriculturists, the slack season is a period of rest. It is therefore desirable in the interests of the agricultural population that their spare-time should be employed at a profit even though as compared with factory labour it appears to be uneconomic.

The importance of rural industries and the necessity for an intensive investigation was stressed by the Indian Economic Inquiry Committee in 1925. The Committee observe ;

"In India cottage industries play a very important part in production We consider it of great importance that an estimate of the quantity and value of the total annual production of cottage industries should be ascertained along with the estimated value of the raw material used up. It would be interesting to ascertain, at the same time, the number of persons engaged wholly or partially in such indus-

tries distinguishing dependents and hired workers from the owners. In weaving the number and kind of looms might be ascertained, and similarly in cottage industries using machinery of one kind or another, the number of such machines might be recorded. Where the production varies in quality, the grades might also be noted".*

Any investigation of small scale industries and industries allied to agriculture has to be undertaken by Provincial Government as the conditions vary from province to province. What is wanted is not inquiries of a purely scientific and anti-quarian value but regional surveys of the position and prospects of rural crafts and industries. The question of spare-time occupations for agriculturists has not been taken up in right earnest by the Provincial Governments. In Madras the Agricultural Department have done nothing in this direction. The Department of Industries have made some experiments with regard to sericulture and the Director of Industries, Madras, in his evidence before the Royal Commission on Indian Agriculture, has outlined the measures taken by the Government to expand the sericultural operations in the Madras Presidency.† Recently the Madras Government have undertaken an investigation of rural industries with special reference to those which are suitable as subsidiary occupations for agriculturists during the slack season. As regards industrial development, the policy of the Madras Government has been (i) to start pioneer industries with a view to ascertaining the commercial possibilities of manufacturing articles not produced in the Presidency and (ii) to grant state aid, under the provisions of the Madras State Aid to Industries Act, to private enterprise for starting new industries. The Madras State Aid to Industries Act provides for State aid to spare-time industries but the Act has been a dead letter so far as these

* Indian Economic Inquiry Committee Report Vol. I. (1925) P-27.

† Royal Commission on Agriculture in India Vol. 3. pp 451-52.

industries are concerned because it is not simple enough or liberal enough to enable the spare-time industries to avail themselves of its provisions. The Act requires a certain amount of security to be furnished and the spare-time industrialists will not be able to furnish that security. This defect can be got over by interposing a co-operative organisation between the Department of Industries and the cultivators.

The question may be raised as to how far the Government is justified in expending public funds in popularising part-time occupations for agriculturists. In a country where most of the revenue comes from the agricultural class, the Government would be perfectly justified in expending some of the public money in that direction. The land tax is the largest tax in the province of Madras (7 crores from Land Revenue and 2 crores from water-tax which is also connected with the land.) It may be affirmed as a sound principle, as observed by the Chairman of the Royal Commission on Indian Agriculture,* that in the case of agricultural industries Government would be justified in going forward if the industry is likely to be a sufficient success as to stand on its own legs after a reasonable period of encouragement. The investigation of spare-time occupations has got to be taken up by the Government.

Subsidiary Industries may be of two kinds—those that contribute to the comfort or improvement of the standard of living of the cultivator and those that yield him a cash return. In the case of the former no special training is necessary but the latter may require proper training. To improve the cultivator's standard of living, he must have some subsidiary industries as are suited to his tastes and aptitudes as well as to the real necessities and possibilities obtaining under local conditions. It may be observed in this connection that only industries connected directly with the prepar-

* Royal Commission on Agriculture in India. Vol. 3 (1927) p. 357.

ation of raw materials to bring them to the marketable condition are likely to flourish in rural areas. The policy of any provincial Government in starting subsidiary industries in rural areas should aim at steadying the cultivators on the land. The spare-time occupations should utilize as far as possible most of the raw materials in the production of which the agriculturists are engaged. If the finished article has no local market, it must be palpable of being transformed to the nearest markets for ready cash.

Among the various part-time occupations, we may mention first of all hand-spinning. Hand-spinning could easily be developed as a subsidiary industry because the agriculturists in many parts of S. India have followed it as a subsidiary industry for a long time and it has suffered under mill competition only in recent years. It is interesting to note that hand-spinning has been practised from olden days not only by men who are part-time cultivators but also by women.

Another useful agricultural industry is Dairying. Dairying on European principles is practically unknown in South India except for one or two Government farms. At present it is not profitable owing to the poor yields of the country breeds but the industry will be profitable to those who can guarantee the purity of the Dairy produce. The betterment of Dairying in Madras province is intimately connected with the larger problem of Animal Husbandry.

Pottery work is now confined only to particular castes. It might profitably be taken by village agriculturists in summer time when the fields are fallow.

Experiments in agricultural industries as making the fast dyes by using country materials, bee-keeping etc., are being tried in South India by the rural department of the Y.M.C.A. Agricultural industries capable of development in this province are poultry-rearing, fruit-growing, rope-making, basket-making and seri-culture. There is a great

scope for rope-making and mats with cocoanut fibre in many parts of South India. At present the outer portion of the cocoanut is used to a large extent as fuel because the people are ignorant of the industrial uses of these bye-products. Aloes and other fibre-yielding plants grow extensively on the plains. The extraction of the plantain fibre for ropes and weaving—certainly await development. Mat-making, weaving, rope-making and basket-making might be taught with great profit in middle schools and co-related to the agricultural instruction. The trade in ground-nuts is of great economic importance to Madras. It has been estimated that the exports in the last 3 years have averaged at about 850 lakhs of rupees or a little over 22% of the local export trade of the Madras Presidency*. There is a scope for cotton ginning and oil-pressing in the cotton tracts of the Madras Presidency. There are 52 cotton pressing and 370 cotton ginning factories in the Madras Presidency. Rice-hulling by machinery is already a well-developed industry in the paddy-growing districts and it would be a great advantage to agriculturists to run them on a co-operative basis.

Some of these industries which are now practised on a small scale in almost every village could be greatly developed with the introduction of suitable small machines and other modern appliances.

Along with these agricultural industries, some handicrafts like carpentry, handloom-weaving, etc. have great possibilities of development. The mill industry has to some extent restricted the rural industries in spinning, weaving and metal wares but these old industries have shown wonderful staying power in spite of adverse conditions.

The chief difficulties in the way of development of these things are (1) want of facilities for learning them (2) Difficulties in obtaining necessary tools and implements or seeds and

* Royal Commission on Agriculture in India 1927 P. 453 Vol. 3.

materials (3) Lack of marketing facilities (4) lack of finance. All these difficulties are not insuperable. The civic conscience which is now dormant in rural life has got to be roused. Education as it obtains at present is far too literary and has no bearing on agricultural efficiency. Propaganda by lantern lectures and pamphlets may be adopted as a useful method. The agricultural development has confined its educational activities to collegiate training and little has been done to bring the education of the agricultural classes into contact with their daily life. The average ryot is not wanting in general intelligence and can be made to supplement his earnings by subsidiary industries. But agriculturists rarely think of industries and those that have the aptitude lack the capital. Under present conditions, therefore, some lead from the Government is necessary.

With regard to all agricultural produce, there is no scientific organisation for marketing. The agriculturists sell their produce practically at their very doors to small traders who visit the villages after harvest and make arrangements to carry the produce to the nearest market. In the case of indigenous clothes, the market at present is largely the man's own back. Throughout the Presidency there are innumerable weekly markets at short distances. Agricultural produce is taken to these markets through village cart-tracks or by head-loads or by canals according to the nature of the district. The weekly markets are situated mostly on local fund roads. After the produce reaches the weekly markets, they are taken to towns by local fund roads or by trains. The Madras province is not adequately supplied with railways and the extension of railways is a costly affair. Improvement of roads and the larger use of motor lorries seem to be a more easy way of solving the problem of rural transport. Of the various kinds of agricultural produce that are of commercial importance, paddy is consumed

within the province, only oil-seeds and cotton are largely exported. The trade in these articles is largely in the hands of middlemen and there is considerable speculation particularly in the market for cotton and the producers get little benefit from market fluctuations. The producers have got to be educated in the matter of organisation and co-operation. The principle of co-operative sale and purchase is the true remedy. Membership of such co-operative sale societies should be confined only to agriculturists who should sell their produce only through this society. Such co-operative organisation of sale has worked well such as the arecanut sale societies of North Canara and it is therefore necessary to take up active propaganda work for the cultivation of the co-operative spirit.

The following table shows the amount spent annually by the Government of Madras on Agriculture.

1	2	3	4	5	6
Year.	Total Revenue	Land Revenue	Spent on Agriculture.	page of col. 2 to col. 4	page of col. 2 to col. 3
	Rs.	Rs.	Rs.		
1921-22	16,00,00,000	6,20,00,000	14,21,000	9	2.3
1922-23	15,64,50,000	6,43,00,000	14,45,000	9	2.2
1923-24	16,58,00,000	6,34,00,000	14,50,000	8	2.3
1924-25	16,27,60,000	7,40,00,000	14,00,000	8	1.9
1925-26	16,41,60,000	7,40,00,000	15,50,000	9	2.1

A study of the rural industries of the province and the economic resources of the people might be undertaken by forming a permanent Board of Rural Economic Inquiry which is to be financed as in the Punjab by Government and public bodies. Such a Board might investigate the present position of some of the useful industries of the province and also the prospects of potential rural industries on the following lines :—

1. Name and population of the Taluk.

2. Main products of the Taluk and how they are utilised.

3. Chief occupation of the people and average wages of the workers employed in those occupations.

4. Any existing rural industries of the Taluk or area. When were they started and how are they carried on? How many people are employed in each industry? Are they full-time or part-time workers?

5. In the case of part-time industries, are female workers employed and if so, in what proportion?

6. How is the raw material for these small industries obtained?

7. How are the products of the various industries disposed of?

8. If any of the existing industries has shown any tendency to decline, what are the reasons for such decline?

9. What are the conditions necessary for improving such industries?

10. Scope for starting new industries in the Province for which there are potential resources.



HEAD OFFICE :—ESPLANADE ROAD, FORT, BOMBAY.
E. Sept '28.

Not a Potter but a Gardener

BY

PROF. MAHAJOT SAIHAI, M. A.

A teacher's function is often defined as moulding of character. He is compared to a potter and the pupils to the potter's clay. Just as the potter can mould the clay into a beautiful flower vase, a clumsy pot for holding water, or a useless piece of earth, similarly, they say, that the teacher can make of a pupil a refined artist, a useful citizen or an unproductive human burden on society.

A metaphor is only a metaphor and should not be stretched too far. But, to justify its existence, a metaphor must provide a convenient and beautiful approach to the sanctuary of an uncommon thought and should not lend the devotee astray. The teacher's business is beyond doubt, formation of character. But to say that he moulds character into shape as a potter can mould clay is to forget that every individual pupil has a *principle of growth* in him which is entirely his own. 'The child is the father of the man', says Wordsworth. To treat a child as a lump of clay with possibilities of being wrought into this design or that is cruel, if not atrocious. If a simile be needed it is decidedly better to compare him to a seed which has got the germ of immense possibilities in it independently of a maker. No amount of the most precious clay can form itself into a vessel or a pot under natural circumstances, but a tiny seed can develop into the most beautiful flowering plant or fruit tree, if it finds congenial soil and, sufficient food and drink. Precisely in the same way here appears a genius among men—a Shakespeare or a Newton, in spite of there being no master-mind who first thought out the plan and then brought it into action.

But all children are not geniuses, nor do all children meet with surroundings most appropriate for their growth. It is the duty of the teacher to discover of what accomplishments a particular

pupil possesses the germs in him, to provide the necessary opportunities of self-expression and to see that he grows straight and tall and yields a rich harvest of its best fruit and flower. It is the duty of the teacher to ascertain whether the child will be of a yielding or an obstinate nature whether he will find pleasure in dealing with other men and external things or he will devote himself to his own thoughts and feelings, whether he will seek the satisfaction of the gourmet or embrace the self-abnegation of the ascetic. But the role of the teacher is that of a passive regulator rather than an active builder. He is, in no case to interfere with the spontaneous growth of the child. He is not to thrust on him his own conceptions and ideas. His duty will be admirably done if he takes care that the innate tendencies do not lead the pupil into evil ways, that the pruning knife is not spared, when it is necessary, to 'remove the rank growth that wastes the sap of the tree and spoils its beauty'. When the child stoops or falls the teacher is to provide a prop, when he withers for want of exercise of his faculties the teacher opens out new fields of activity, and when moral death threatens him at the time of difficulties the teacher is to protect and save him.

A boy, aged seven, happens to go with his elders to a model Agricultural Farm on a holiday. He asks all sorts of questions about the new implements which the teacher does not find it easy or pleasant to answer. When he returns home he takes hold of an old broken tricycle, treats it as a heavy tractor, himself becomes a modern farmer and expects his teachers and friends to behave like lay men, who have come to see the demonstrations to be given by that *expert*. What is the duty of the teacher under these circumstances? Not to remind the boy that it is time for lessons or

meals, nor to tell him that he was miles away from a real tractor, nor even to show by the slightest gesture that his teacher was not a keen spectator and did not care to appreciate his demonstrations or to profit by them. It is the teacher's duty, on the other hand, to encourage the child in every possible way at that time, then to provide a small toytractor for him and to take him to model farms again and again, to see, in one word, that the child does grow into a full-blown farmer if he has the germs of that profession in him.

The task of the teacher, however, is not so easy as might appear from this illustration. Interest in a tractor may be only a transient phase of the child's growth—a short journey in a different direction. If it is so, this phase of the child's life will be very shortlived, and will soon give place to another phase of life. The teacher should see that a trend so exhibited should neither die of starvation nor get embedded into the structure even if it is not a part and parcel of it. The teacher has to study the child—the dispositional constitution of his mind—he has got to know which tendencies are temporary and abiding which are which of them are strong enough to determine his vocation and which are to provide him only with strong hobbies.

The work of the teacher is thus like that of a gardener and yet unlike. It is, for one thing, much more difficult inasmuch as human life is a much more complicated affair than plant life. All the plants belonging to a certain species perform more or less the same function and grow in more or less the same way. There are individual differences among trees but they are not so pronounced and a gardener would be considered inefficient if he does not attach much importance to them and metes out the same treatment to all the trees belonging to a class or a subclass. For the teacher, on the other hand, each pupil has an individuality of his own. No two

persons perform the same function in life. No two characters are the same.

This, however, does not imply that there are no laws of the distinctively human aspect of life. Human Psychology is now-a-days studied on strictly scientific lines as Botany is studied. We may conclude, therefore, that an educator is a gardener with this difference that while the latter is to look after crops of plants, the former has to supervise the growth of *individual* human beings. There are general laws—the principles of mental constitution and growth to guide the teacher just as there are the laws of plant life which the gardener places before him. But the laws of plant life are the same for all plants of a kind while for the teacher, each pupil is a unit of instruction. The teacher, therefore, must needs possess a stock of knowledge by far the larger and a skill and insight by far the more perfect and penetrating.

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E. Sep. '28.

Some Rambling Impressions of Ceylon INDIAN LABOUR IN CEYLON

BY MR. N. K. VENKATESWARAN, B.A.

I disembarked at Colombo with an Indian labourer. He was a bell-metal worker in the city. He played the good Samaritan to me in the boat in which I crossed over from Tuticorin. He continued his kind offices during my stay in Ceylon longer perhaps than I needed, and sometimes even to my embarrassment. I liked his company, and he would leave me on no consideration.

We went together to his lodgings. It was a big house, but sheltered a population not quite unworthy of an ordinary village in India. If the challenge is made, I can type here straightway the names of a hundred persons who lived in that house. They however made a delightfully happy family. They cooked their food, washed their clothes, fetched and carried, and earned, on an average, a rupee a day each. They told me that on an average, each saved Rs. 15 a month. Most of them did job-work and almost invariably found something to do every day. Some of them were permanently employed in big shops. As I lived with them for sometime, I could see that they led frugal lives and thrived on honest labour. Such of them as could read spent their leisure time in reading the *Ramayana* or the *Mahabharata*, and the others listened.

But the same thing cannot be said of all the labourers in the city. It takes all kinds to make the world of Indian labour in Ceylon, and as it is over seven hundred thousand strong, there must obviously be things that sadden no less than things that gladden. But the Indian labourers in the towns of Ceylon can certainly be better off in Ceylon than in India, if they care to.

It is, however, only a very small fraction of the labour that flows from India to the Island that seeks or finds employment of the above kind in towns. The bulk of this labour is recruited from India by agents called *Kanganis*, and is employed in the numerous tea and rubber estates in the fifty

planting districts of Ceylon. These estates are mostly owned by European planters. There are about six hundred thousand Indian labourers working in these plantations. In fact, these estates mostly depend upon India for labour.

Of this, India has plenty. Nearly all the labour required is drawn from South India. The poorer districts of the Madras Presidency and those suffering from temporary scarcity yield most of the emigrants. In the year 1926, 101,746 estate labourers emigrated from India to Ceylon. Trichinopoly sent 35,020 hands, Salem 21,934, Tanjore 8,586, Madura 8,310, the State of Pudukkottah 5,918, Travancore 611, Mysore 378 and Cochin 105. These figures are an excellent index of the economic conditions of the districts. Conditions in Trichinopoly and Salem must have been akin to famine to drive so many of their inhabitants for estate-work in Ceylon.

The welfare of such a large number of labourers must naturally be of some importance. The Government of India has their Agent in Ceylon to look after their interests. The Agent has little powers, but large responsibility. He cannot lay down the law to the planters. He will be able to discharge his responsibility in the measure in which he possesses the power to convince and persuade. On the other hand, it should not be difficult to prevail upon the planters to treat the emigrants justly as, since the existence of the estates largely depends upon labour from India, it is manifestly their interest to do so. Major J. W. Oldfield, who, at the time of my visit to Ceylon, was the President of the Planters' Association, told me that it was their endeavour to treat the Indian emigrant labourers generously. I have had little reason to doubt the sincerity of what he told me from all I heard and saw since.

Mr. S. Ranganathan M. A., I. C. S., who is leaving Ceylon shortly, was the Agent of the

Government of India for the last four years. Combining, as he does, real ability, persuasive reasoning and quiet tact he, I think, is able to leave the Indian labourer in the Island much better than he found him. The trend of his mind can be best understood from a brief sentence in which he states the case of labour. "The criterion which matters is whether every Indian labourer is well off in Ceylon, not whether he is better off than in India."* It can hardly be denied that he is better off in Ceylon than in India. It can hardly be contended that he is yet well off in Ceylon judged by the standards that are generally prevalent in the Island. But he is making good enough progress.

"Overcrowding on estates was pronounced at the end of 1925. It is less to-day; But I have to repeat that on some estates housing arrangements are not adequate even now." Mr. Ranganathan has some vigorous words to write regarding the inadequacy of medical relief in the majority of estates. He speaks of "the utter inefficiency of the average estate dispenser", and advocates the establishment of a dispensary for every group of 750 labourers under a trained apothecary, and having a trained mid-wife. He, however, admits that the planters of Ceylon are becoming conscious of the need for change and alludes with approbation to the excellent improvements that have already been effected by some of the estates. Infantile mortality among the labourers is decreasing. "This year's rate is a striking improvement on the rate recorded in 1924" which was 256 per thousand births. Mr. Ranganathan says that almost every labourer suffers from 'Hookworm.' "The Ceylon Government have", however, "instituted an extensive 'anti-hookworm' campaign in the planting district." Every estate will soon have a school as a result of the movement inaugurated by the Director of Education

*The quotations in this article are taken from Mr. Ranganathan's Report for 1926.

in Ceylon. Nearly hundred estates have either started schools or will have them soon. This is certainly very encouraging. But an equally discouraging thing to note is that, in the year 1925, the Indian labourers spent Rs. 30 lakhs on drink supplied at the taverns. Mr. Ranganathan pleads that every adult labourer should be given the local option vote. The Planters' Association regarded the suggestion impracticable. "The last word, however, remains with the Ceylon Government, and has not been said." The Agent has also advocated the establishment of co-operative stores in the estates. The Standard Wages Ordinance which will soon be placed on the statute book must greatly improve the condition of labourers. The Ordinance will fix standard rates of wages for the Indian labourers in the estates, and also fix the rates for piece-work. It will enforce the issue of one-eighth bushel of rice to every working man and widow with a non-working child, and the regular payment of wages into the labourers' own hands. It will prohibit the employment of children under ten years of age. Such are its chief provisions. Mr. Ranganathan is hopeful that the Standard Wages Ordinance will soon be followed by a Medical Wants Ordinance and a Housing Ordinance.

It would thus be seen that the condition of Indian labourers in the Island is far and away better than the lot of their brethren in India itself, and that the existing conditions will soon be improved so as to accord in some measure with the high standard of comfort prevailing in Ceylon. In a word, the Indian labourers across the Palk Strait is soon to be well off in whatever estates they are not exactly so to-day. Mr. Ranganathan thinks that the planters should truly function as captains of labour. It is perhaps this ideal of the Agent that in the last four years enabled him to promote so conspicuously the welfare of the 7 and odd lakhs of poor Indians who have emigrated to the Island to make a living.

MAHATMA GANDHI'S AUTOBIOGRAPHY.

Mr. Gandhi in these chapters that follow, describes the part he took in the Great War. He also narrates at length his firm steadfastness in his fruit diet even during the attack of pleurisy in spite of the persuasions of Dr. Jivraj Mehta and Mr. Gokhale. He then gives an account of his work in the Bar in S. Africa. (Ed. I. R.)



PART IV—CHAPTER XXXX.

MINIATURE SATYAGRAHA

Though I thus took part in the War as a matter of duty, as luck would have it, I was not only unable directly to participate in it, but was actually compelled to offer what may be called miniature Satyagraha even at that critical juncture.

I have already said that an officer was appointed to be in charge of our training, as soon as our names were approved and enlisted. We were all under the impression that this Commanding Officer was to be our chief only so far as technical matters were concerned, and that in all other matters I was the head of our Corps which was directly responsible to me in matters of internal discipline; that is to say, the Commanding Officer had to deal with the Corps through me. But from the first the officer left us under no such delusion.

Mr. Sorabji Adajania was a shrewd man. He warned me. 'Beware of this man,' he said. 'He seems inclined to lord it over us. We will have none of his orders. We are prepared to look upon him as our instructor. But the youngsters

he has appointed to instruct us also feel as though they had come as our masters.'

These youngsters were Oxford students who had come to instruct us and whom the Commanding Officer had appointed to be our section leaders.

I also had not failed to notice the high-handedness of the Commanding Officer, but I asked Sorabji not to be anxious and tried to pacify him. But he was not the man to be easily convinced.

'You are too trusting. These people deceive you with wretched words, and when at last you see through them, you will ask us to resort to Satyagraha and so come to grief and bring us all to grief along with you,' said he with a smile.

'What else but grief can you hope to come to by having cast in your lot with me?' said I. 'A Satyagrahi is born to be deceived. Let the Commanding Officer deceive us. Have I not told you times without number that ultimately a deceiver deceives himself?'

Sorabji gave a loud laugh. 'Well, then,' said he, 'continue to be deceived. You will some day meet your death in Satyagraha and drag poor mortals like me behind you.'

These words put me in mind of what the late Miss Emily Hobhouse wrote to me with regard to Non-Co-operation: 'I should not be surprised if one of these days you have to go to the gallows for the sake of truth. May God show you the right path and protect you.'

Gandhi's Autobiography Vol. I. Mahatma Gandhi is contributing to the Navajivan "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 talk with Sorabji took place just after the appointment of the Commanding Officer. In a very few days our relations reached the breaking point. I had hardly regained my strength after the fourteen days' fast, when I began to take part in the drill, often walking to the appointed place about two miles from home. This gave me pleurisy and laid me prostrate. In this condition I had to go week-end camping. Whilst the others stayed there, I returned home. It was here that an occasion arose for Satyagraha.

The Commanding Officer began to exercise his authority somewhat freely. He gave us clearly to understand that he was our head in all matters, military and non-military, giving us at the same time a state of his authority. Sorabji hurried to me. He was not at all prepared to put up with this high-handedness. He said: 'We must have all orders through you. We are still in the training camp and all sorts of absurd orders are being issued. Invidious distinctions are made between ourselves and those youths who have been appointed to instruct us. We must have it out with the Commanding Officer, otherwise we shall not be able to go on any longer. The Indian students and others who have joined our Corps are not going to abide by any absurd orders. In a cause which has been taken up for the sake of self-respect, it is unthinkable to put up with loss of it.'

I approached the Commanding Officer and drew his attention to the complaints I had received. He wrote asking me to set out the complaints in writing, at the same time asking me 'to impress upon those who complain that the proper direction in which to make complaints is to me through their section commanders, now appointed, who will inform me through the instructors.'

To this I replied saying that I claimed no authority, that in the military sense I was no more than any other private, but that I had believed that as Chairman of the Volunteer Corps, I would

unofficially be allowed to act as their representative. I also set out the grievances and requests that had been brought to my notice, namely, that grievous dissatisfaction had been caused by the appointment of section leaders without reference to the feeling of the members of the Corps; that they be recalled, and the Corps be invited to elect section leaders, subject to the Commander's approval.

This did not appeal to the Commanding Officer, who said it was repugnant to all military discipline that the section leaders should be elected by the Corps, and that the recall of appointments already made would be subversive of all discipline.

So we held a meeting and decided upon withdrawal. I brought home to the members the serious consequences of Satyagraha. But a very large majority voted for the resolution which was to the effect that unless the appointments of Corporals already made were recalled and the members of the Corps given an opportunity of electing their own Corporals, the members would be obliged to abstain from further drilling and week-end camping.

I then addressed a letter to the Commanding Officer telling him what a severe disappointment to me his letter rejecting my suggestion had been. I assured him that I was not fond of any exercise of authority and that I was most anxious to serve. I also drew his attention to a precedent. I pointed out that although I occupied no official rank in the South African Indian Ambulance Corps, at the time of the Boer War, there was never a hitch between Colonel Gallwey and the Corps, and the Colonel never took a step without reference to me with a view to ascertain the wishes of the Corps. I also enclosed a copy of the resolution we had passed the previous evening.

This had no good effect on the Officer who felt that the meeting and the resolution were a grave breach of discipline.

Hereupon I addressed a letter to the Secretary of State for India acquainting him with all the facts and enclosing a copy of the resolution. He replied explaining that conditions in South Africa were different, and drawing my attention to the fact that under the rules the section commanders were appointed by the Commanding Officer; but assuring me that in future when appointing section commanders, the Commanding Officer would consider my recommendations.

A good deal of correspondence passed between us after this, I do not want to prolong the bitter tale. Suffice it to say that my experience was of a piece with the experiences we daily have in India. What with threats and what with adroitness the Commanding Officer succeeded in creating a division in our Corps. Some of those who had voted for the resolution yielded to the Commander's threats or persuasions and went back on their promise.

About this time an unexpectedly large contingent of wounded soldiers arrived at the Netley Hospital and the services of our Corps were requisitioned. Those whom the Commanding Officer could persuade went to Netley. The others refused to go. I was on my back, but was in communication with the members of the Corps. Mr. Roberts, the Under-Secretary of State honoured me with many a call during those days. He insisted on my persuading the others to serve. He suggested that they should form a separate Corps, and that at the Netley Hospital they could be responsible only to the Commanding Officer there, so that there would be no question of loss of self-respect and Government would be placated, and at the same time helpful service would be rendered to the large number of wounded received at the hospital. The suggestion appealed both to my companions and to me with the result that those who had stayed away also went to Netley.

Only I remained away, lying on my back and making the best of a bad job.

PART IV—CHAPTER XLI

GOKHALE'S CHARITY

I have already referred to the attack of pleurisy I had in England. Gokhale returned to London soon after. Kallenbach and I used regularly to go to him. Our talks were mostly about the War, and as Kallenbach had the geography of Germany at his finger tips, and had travelled much in Europe, he used to show him on the map the various places in connection with the War.

When I got pleurisy this also became a topic of daily discussion. My dietetic experiments were going on even then. My diet consisted among other things, of groundnuts, ripe and unripe bananas, lemon, olive oil, tomatoes and grapes. I completely eschewed milk, cereals, pulses etc.

Dr. Jivraj Mehta treated me. He pressed me hard to resume milk and cereals, but I was obdurate. The matter reached Gokhale's ears. He had not much regard for my reasoning in favour of a fruitarian diet, and he wanted me to take whatever the doctor prescribed for my health.

It was no easy thing for me not to yield to Gokhale's pressure. When he would not take a refusal, I begged him to give me twenty four hours for thinking over the question. As Kallenbach and I returned home that evening, we discussed where my duty lay. He had been with me in my experiment. He liked it, but I saw that he was agreeable to my giving it up if my health demanded it. So I had to decide for myself according to the dictates of the inner voice.

I spent the whole night thinking over the matter. To give up the experiment would mean renouncing all my ideas in that direction, and yet I found no flaw in them. The question was how far I should yield to Gokhale's loving pressure, and how far I might modify my experiment in the so-called interests of health. I finally decided to adhere to the experiment in so far as the motive behind was chiefly religious, and to yield to the doctor's advice when the motive was mixed. Religious considera-

tions had been predominant in the giving up of milk. I had before me a picture of the wicked processes the *gowalas* in Calcutta adopted to extract the last drop of milk from their cows and buffaloes. I also had the feeling that just as meat was not man's food, even so animal's milk could not be man's food. So I got up in the morning with the determination to adhere to my resolve to abstain from milk. This greatly relieved me, I dreaded to approach Gokhale, but I trusted him to respect my decision.

In the evening Kallenbach and I called on Gokhale at the National Liberal Club. The first question he asked me was: 'Well, have you decided to accept the doctor's advice?'

I gently but firmly replied: 'I am willing to yield on all points except one about which I beg you not to press me. I will not take milk, milk products or meat. If not to take these things should mean my death, I feel I had better face it.'

'Is this your final decision?' asked Gokhale,

'I am afraid I cannot decide otherwise,' said I. 'I know that my decision will pain you, but I beg your forgiveness.'

With a certain amount of pain but with deep affection, Gokhale said: 'I do not approve of your decision, I do not see any religion in it. But I won't press you any more.' With these words he turned to Dr. Jivraj Mehta and said: 'Please don't worry him any more. Prescribe anything you like within the limit he has set for himself.'

The doctor expressed dissent but was helpless. He advised me to take *mung*-soup, with a dash of *asafoetida* in it. To this I agreed. I took it for a day or two, but it increased my pain. As I did not find it suitable, I went back to fruits and nuts. The doctor of course went on with his external treatment. The latter somewhat relieved my pain but my restrictions were to him a sore handicap.

Meanwhile Gokhale left for home, as he could not stand the October fogs of London.

PART IV—CHAPTER XLII

TREATMENT OF PLEURISY

The persistence of the pleurisy caused some anxiety but I knew that the cure lay not in taking medicine internally but in dietetic changes assisted by external remedies.

I called in Dr. Allinson, of vegetarian fame, who treated diseases by dietetic modifications and whom I had met in 1890. He thoroughly overhauled me. I explained to him how I had pledged myself not to take milk. He cheered me up and said: 'You need not take milk. In fact I want you to do without any fat for some days.' He then advised me to live on plain brown bread, raw vegetables such as beet, radish, onion and other tubers and greens, and also fresh fruit, mainly oranges. The vegetables were not to be cooked but merely grated fine, if I could not masticate them.

I adopted this for about three days, but raw vegetables did not quite suit me. My body was not in a condition to enable me to do full justice to the experiment. I was nervous about taking raw vegetables.

Dr. Allinson also advised me to keep all the windows of my room open for the whole twenty-four hours, bathe in tepid water, have an oil massage on the affected parts and a walk in the open for fifteen to thirty minutes. I liked all these suggestions.

My room had French windows which if kept wide open would let in the rain. The fanlight could not be opened. I therefore got the glass broken, so as to let in fresh air and I partially opened the windows in a manner not to let in rain.

All these measures somewhat improved my health, but did not completely cure me.

Lady Cecilia Roberts occasionally called on me. We became friends. She wanted very much to persuade me to take milk. But as I was unyielding, she hunted about for a substitute for milk.

Some friend suggested to her malted milk, assuring her quite unknowingly that it was absolutely free from milk, and that it was a chemical preparation with all the properties of milk. Lady Cecilia, I knew, had a great regard for my religious scruples, and so I implicitly trusted her. I dissolved the powder in water and took it only to find that it tasted just like milk. I read the label on the bottle, to find only too late, that it was a preparation of milk. So I gave it up.

I informed Lady Cecilia about the discovery, asking her not to worry over it. She came post haste to me to say how sorry she was. Her friend had not read the label at all. I begged her not to be anxious and expressed my regret that I could not avail myself of the thing she had procured with so much trouble. I also assured her that I did not at all feel upset or guilty over having taken milk under a misapprehension.

I must skip over many other sweet reminiscences of my contact with Lady Cecilia. I could think of many friends who have been a source of great comfort to me in the midst of trials and disappointments. One who has faith reads in them the merciful providence of God who thus sweetens sorrow itself.

Dr. Allinson, when he next called, relaxed his restrictions and permitted me to have groundnut butter or olive oil for the sake of fat, and to take the vegetables, cooked if I chose, with rice. These changes were quite welcome, but they were far from giving me a complete cure. Very careful nursing was still necessary and I was obliged to keep mostly in bed.

Dr. Mehta occasionally looked in to examine me, and held out a standing offer to cure me if I would only listen to his advice.

Whilst things were going on in this way, Mr. Roberts one day came to see me and urged me very strongly to go home. 'You cannot possibly go to Netley in this condition. There is still severer cold ahead of us. I would strongly

advise you to get back to India for it is only there that you can be completely cured. If, after your recovery, you should find the War still going on, you will have many opportunities there of rendering help. As it is, I do not regard what you have already done as by any means a mean contribution.'

I accepted his advice and began to make preparations for returning to India.

PART IV.—CHAPTER XLIII.

HOMEWARD

Mr. Kallenbach had accompanied me to England, with a view to going to India. We were staying together, and of course wanted to sail by the same boat. The Germans however were under such strict surveillance that we had our doubts about Mr. Kallenbach getting a passport. I did my best to get it and Mr. Roberts, who was in favour of his getting his passport, sent a cable to the Viceroy in this behalf. But straight came Lord Hardinge's reply: 'Regret Government of India not prepared to take any such risk.' All of us understood the force of the reply.

It was a great wrench for me to part with Mr. Kallenbach, but I could see that his pang was greater. Could he have come to India, he would have been leading to-day the simple happy life of a farmer and weaver. Now he is in South Africa leading his old life and doing brisk business as an architect.

We wanted a third class passage, but as there was none available on P. and O. boats, we had to go second.

We took with us the dried fruit we had carried from South Africa, as most of it would not be procurable on the boat where fresh fruit was easily available.

Dr. Jivraj Mehta had bandaged the ribs with 'Mede's Plaster' and had asked me not to remove it till we reached the Red Sea. For two days I put up with the discomfort, but finally it became too much for me. It was with considerable difficulty

that I managed to undo the plaster and regained the liberty of having a proper wash and bath.

My diet mostly consisted of nuts and fruits. I found that I was improving every day and felt very much better by the time we entered the Suez Canal. I was weak, but felt entirely out of danger, and I gradually went on increasing my exercise. The improvement I attributed largely to the pure air of the temperate zone.

Whether it was due to past experience or to any other reason, I do not know, but the kind of distance I observed between the English and Indian passengers on the boat was something I had not noticed even on my voyage from South Africa. I did talk to a few Englishmen, but it was mostly formal. There were hardly any cordial conversations such as had certainly taken place on the South African boats. The reason for this was, I think, to be found in the conscious or unconscious feeling at the back of the Englishman's mind that

he belonged to the ruling race, and the feeling at the back of the Indian's mind that he belonged to the subject race.

I was eager to reach home and get free from this atmosphere.

On arriving at Aden we already began to feel somewhat at home. We knew the Adenwallas very well, having met Mr. Kekobad Kavaji Dinshaw in Durban and come in close contact with him and his wife.

A few days more and we reached Bombay. It was such a joy to get back to the land after an exile of ten years.

Gokhale had inspired a reception for me in Bombay where he had come in spite of his delicate health. I had approached India in the ardent hope of meeting him, of merging myself in him and thereby feeling free. But fate had willed it otherwise.

(To be continued.)

DIVINE LOVE!

By MR. LELAND J. BERRY.

As fresh as the first pink glow of dawn
Thy cheeks, at the warmth of my embrace,
Burn dull with fire, whilst my eager lips trace
The deep ecstasy of love all newly born.
Laughter bubbles on your dainty mouth of red
Richly curved, and tinted like ripe fruit,
My own voice as I listen grows quite mute
And lovely thoughts whirl through my head.
I drink thy beauty as I would a luscious wine
And every kiss reveals thy lips more sweet,
I find in all thy ways a loveliness complete
For everything is sacred if it is thine.
Within my breast delight and joy are swollen streams
Which flood and drench my heart at each caress
Till kisses can alone compel, and eyes express
The rapturous visions of a thousand dreams!

THE WORLD OF BOOKS

INDUSTRY AND POLITICS.—By the Right Hon'ble Sir Alfred Mond, Bart., LL. D., M. P., (pp., 337, price 13/6 net, Macmillan and Co., Ltd.)

In this book the choicest thoughts are given of one of the prominent industrialists and politicians of the day on some of the current subjects in the domain of industry and politics. Sir Alfred Mond was at one time Minister of Health under the Coalition Cabinet after the War. But matters of national health are practically absent from the present book though it is a collection of series of speeches and papers. The author is himself a great captain of industry and has inherited business acumen, like prosperous finance from his father Dr. Ludwig Mond of the famous Nickel Company. In his own life, the author has not only extended a world-wide business, but has travelled a good deal from the point of view of advancing the industrial and commercial interests of the British Empire. Optimist by nature, he feels confident that the industrial depression in England is only a temporary phase, and with proper organization England or at any rate the British Empire together, can hold its own against the world. In outlook he is a liberal, but he has given up the Liberal Party and lately joined the Conservative Party, owing to his dissatisfaction with the Land Policy of Mr. Lloyd George. He is anti-socialist in matters of Economics. He is an ardent advocate of freedom, initiative and opportunity for the individual. The advocates of socialism he compares with vendors of patent medicines, who simply describe the horrors of disease, in order that their own medicines may have customers: "they paint a terrible picture, they deepen the shadows, they obscure the lights, they point out the miseries of our present system, and they forget everything about the amenities and improvements. They intensify and ignore happiness." Sir Alfred Mond is an advocate of the capitalist system, and though he is not an inflationist in matters of credit and currency, still regards England as having com-

mitted a mistake in going back to the pre-War Gold Standard under pressure and in an artificial manner. He has great faith in the application of scientific research to the advancement of industry and upon the multiplication of new wants as the legitimate business of industrial genius. The book covers a wide range of some of the thought-provoking problems of the day such as unemployment, co-partnership, and profit-sharing, settlement of industrial disputes, Fuel Technology, International cartels, National saving, Imperial preference, Land question and so on.

TEACHERS OF INDIA. By C. A. Kincaid C. V. O., I. C. S.—Oxford University Press, Bombay.

This is a companion volume to the author's well-known book on the Saints of Pandharpur. Indeed Mr. Kincaid has done for Indian youths what Kingsley did for English children—he has brought the saints and heroes of old India, from the Epics and Puranas to their school books, and it is a distinct service for which they should be thankful.

The saints treated in this volume are by no means isolated figures unconnected with the lives and fortunes of their contemporaries. In fact some of them touched the life of the nation at more points than one. The Saints of Maharashtra inspired an Empire which withstood the shock of dynasties. The dream of Akbar is found in Kabir the perfect exponent of Hindu-Muslim unity. The Sikh Gurus founded a kingdom and their valour and heroism is the theme of songs and ballads. We fear the author's judgment of the Arya Samaj is warped by the controversies of the day: for Dayanand was more than the progenitor of political agitation; he was a reformer par excellence and will live as such in the chequered history of this country. Keshab found a rallying point between Hindu and Christian teachings just as Kabir had done centuries ago for reconciling Hindus and Muslims into a unity of culture and devotion. The study of such lives is a liberal education.

LIFE OF LOK. BAL GANGADHAR TILAK (IN MARATHI). (Vols. II & III. pp. 1280, price Rs. 5/4 inclusive of postage. Publisher-N. C. Kelkar, Kesari & Mahratta Office, Poona City.)

In these two volumes Mr. N. C. Kelkar completes the biography of the great Mahratta leader and patriot Lok. B. G. Tilak. In these volumes, The biography is taken up from the year 1899 and brought up to his death on 1st August 1920. The previous part of the biography was published by Mr. Kelkar as Vol. No. I, of this work in which Mr. Tilak's life career is taken up to the year 1899, that is to say, till after his release from imprisonment, as a result of the first prosecution for sedition in 1897. The three volumes together run into nearly 2000 pages and contain a biography based upon reliable contemporary material, including also a mass of correspondence in the original. Mr. Kelkar occupies a high rank among the literary men of the contemporary generation in Maharashtra, and special importance attaches to this biography written by him, from the fact that he was associated with the late Lok. Tilak from the year 1896 till his death, and was also subsequently entrusted with the management of Tilak's papers, the KESARI and the MAHRATTA as a trustee. The year 1896 is the year, in which, after the National Congress held at Poona, Lok. Tilak came into prominence as a provincial leader and as an All-India politician. Mr. Kelkar, therefore, could bring to bear upon his task special personal knowledge about the hero of his biography. Throughout the long period of 24 years during which Lok. Tilak reaped ever-increasing returns of public service, popularity and fame not only in India but also abroad. These three volumes, by curious coincidence, bear a close resemblance to the three volumes of Gladstone's Life by John Morley, not only in the total number of pages, but also in the manner of presentation of the subject. Like Morley, Kelkar has dealt with the

subject in a narrative form and with the positive method, contenting himself to let the words and deeds of the hero of his biography to speak for themselves. There is no biography written on this scale of any Indian patriot or leader. The only defect from the point of view of the general Indian reader outside Maharashtra is that the biography is written in Marathi, and it may be hoped that means will be found presently to give this biography a suitable transformation into English.

THE ADEN PROBLEM. Published by the British Indian Colonial Merchants' Association, Bombay.

This brochure gathers together in handy compass all the salient materials relating to the strenuously opposed transfer of Aden town and area from the Indian Government to the Colonial Office for purposes of military and naval defence. TOTAL PROHIBITION. (an open letter to H. E. Lord Goschen.)—By A. K. Muni—D. S. Chaganlal, Bombay, One Rupee.

This is an impassioned appeal for the immediate introduction into this Presidency of total prohibition as a panacea for all the political, social and religious ills of the people. The practical aspect of total prohibition is bravely faced and Mr. Muni suggests drastic measures to make good the reduction in revenue consequent on the introduction of prohibition.

VERSE VARIOUS. By D. H. Steward, T. P. H. Adyar, Madras.

These verses, gratefully dedicated to Bishop Arundale of the Theosophical Society are reprints from various Theosophical periodicals. The poetic instinct is apparent throughout, and is not always given full play.

THE KINGDOM OF HAPPINESS. By J. Krishnamurti. George Allen and Unwin, London. 6sh.

These are a series of informal talks at a Theosophical gathering in Holland. Their outstanding feature is the close adherence to Dr. Besant's doctrines,

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INDIA AND THE SIMON COMMISSION.

The writer on "India" in the current issue of THE ROUND TABLE confines himself almost exclusively to the two important topics—the Simon Commission and the annual gatherings. Dealing with the first he points out appropriately "that the same sort of phenomena which puzzled English well-wishers of India seven years ago, when the Montagu Reforms came to birth, are once more appearing."

At the beginning of 1928, as at the beginning of 1921 a genuine attempt to meet the loudly and continuously expressed demand of important sections of Indian political opinion not only evokes no sympathetic response but, apparently arouses wrath. It is not, then, to be wondered at if people in England become perturbed, or even disturbed, as they contemplate this queer situation.

Then follows an analysis of the situation in which the writer takes care to point out how very lacking the Indian people are in their capacity to understand aright their own interest. He seems to think that this perverse mentality is the offspring of Non-Co-operation. In one place he says that

the announcement of the composition of the Statutory Commission has drawn together representatives of all schools of Indian political opinion, from the most extreme members of the Congress—Swaraj party to the most moderate of the old Moderate or Liberal party, in indignant protest against the exclusion of Indians from membership of the Commission and the consequent determination to boycott it and all its activities.

And yet he goes on to argue that there are important dissentients. The Mahomedans and the depressed classes, he counts among the co-operators. He treats with considerable gusto the time-worn tale of Hindu-Muslim antagonism and the attitude of certain minorities with regard to the Commission. Of course the writer is convinced that the boycott is bound to fail. What gives him a gleam of hope is perhaps best expressed in his own words.

Our regular readers need not be reminded of the menacing form which Hindu-Mahomedan relations have assumed of late years, nor of the real reasons for

the steady deterioration in the inter-communal situation. Each community is manoeuvring for a position from which it could advance to seize power at the right moment, and this explains all these developments. The "cow-music" riots are only symptoms of a deep-seated political disease. The patients have tried to cure themselves at "unity conferences," and by means of resolutions and pacts, but their condition has grown steadily worse. Help must come from outside, and from where else could it come if not from the British people and Parliament?

He warns the Indian public of the consequences of the boycott movement and conjures up visions of red ruin and devastation. Indian politicians, it would appear, do not seem to be upset by such warnings. They seem determined to stand together and carry out an effective boycott.

ASIA AND EUROPE.

Mr. S. V. Ramamurthy M. A., I. C. S. contributes an article on the above subject to the HINDUSTAN REVIEW QUARTERLY. He says that East and West meet not on their own plane but on a higher plane. Asia may work out science from religion, while Europe may build up religion from science. But the processes, when complete, will be identical. Europe may move when Asia rests. Asia may move when Europe rests. Yet over all the time each total activity is of the same pattern. Mr. Ramamurthy continues:—

"Europe and Asia meet in the vision of those who see not only the past but also the future, in the vision that transcends time and space, in the vision that is of God. To Asia then whose life flows from her religion it has been given to realise the brotherhood of man. Buddha has taught it. Christ has taught it. Mahomed has taught it. Many lesser men in Asia have lived it. To Europe, the realization of the brotherhood of man is a hope of the future.

In the present then, Europe and Asia are bound by their dual rhythm. Europe has been active but her life is in floods. Asia has been bound in sleep but the snows on her mountain tops are melting. Cast off the clothes of winter. Prepare ye for the new summer!"

MISS MAYO'S MOTHER INDIA.

Since the publication of "MOTHER INDIA" by Miss Katherine Mayo numerous protests have been recorded and some of the prominent ones have also been printed in this journal. The latest one is by Mr. Samuel McCrea Covert who has forcibly repudiated all Miss Mayo's venomous charges in the FEDERAL COUNCIL BULLETIN of New York. He says:—

"After reading the four hundred and forty pages of Miss Mayo's volume we cannot recall a single paragraph which records a pleasant or appreciative thing about the Indian people. She deliberately paints a black picture, excluding all rays of sunlight, making no efforts to understand anything of the better side of Hindu life or thought. That seems to us a much more damning comment about the author's fitness for her task than about the country of India. * * * *

"What we chiefly object to, however, is not inaccuracy or bluntness in relating the worst conditions in India. The conditions would in large part, be readily admitted by the most thoughtful Indian leaders, especially those who have been touched by the influence of Christ. "YOUNG INDIA," for example and "THE INDIAN SOCIAL REFORMER"—to mention but two editorial voices—have long been urging their own people to face grim evils in the Indian social structure. What we vigorously object to is the wilful refusal (or perhaps it is a temperamental inability) to bring into the picture many other things without which no one can hope to make a true appraisal. Even if all her statements about India be facts, it is certain that they do not constitute "the truth about India. * * * *

"We earnestly hope that whatever else may be thought of Miss Mayo's book—whether in India or in the United States—it will not for a moment be interpreted as reflecting the attitude of Christian missions. If we understand at all the missionaries in India (and it has been our good

fortune to know several scores) the spirit of this book is the antithesis of theirs. Compare, for example D. J. Fleming's "Building with India" or Stanley Jones' "Christ of the Indian Road" with "Mother India." They know all the evils of India even more fully than Miss Mayo but they see what she fails to see—noble aspirations with which to sympathize and great qualities of soul to be admired and enlarged. Most of all, they do what the negative critic always fails to do—they associate themselves, in a spirit of sacrificial service with all the best strivings and the best aspirations of the Indian people, confident that they and we together may build a better India, a better America, a better world."

CASTE IN THE ARYA SAMAJ

Professor Ramesh Chandra Banerji says in an article in the VEDIC MAGAZINE that the evils of the remnant of caste feelings are doing equal, if not more, mischief in the Samaja. Some time back I read in THE ARYA MITRA of Agra, that a non-Hindu convert was experiencing great difficulties in getting his sons married, although he entered the Samaja some twenty years ago. Why do we do Shuddhi work at all, if we cannot at once confer all the rights and privileges &c. on the converts? If we cannot have inter-dining and inter-marriage with those who come to us, why this farce of Shuddhi? A single instance of such invidious social differences will do us more harm than any good one hundred much advertised Shuddhis can do. Caste prejudices are at the root of this evil that separates Aryas from Aryas. I know there are many Aryas who are liberal-minded, who have risen above provincial and caste narrowness. But what is needed is this that the mass of the Aryas should be freed from the bond of caste prejudices and provincial narrowness. Punjabi Aryas must be thanked for their comparative broad-mindedness in these matters; but much reform is needed in other provinces."

STATUS OF ANGLO-INDIANS

The Anglo-Indian community, says a writer in the CENTURY REVIEW, is a factor in the body-politic of India. Anglo-Indians are natives of India. The use of such prefixes as "Statutory Natives of India" confounds the issue.

They are Natives of India, being born and bred in the land, along with the other great communities of the land. In addition they have British traditions, being a people, mingling in themselves the bloods of the East and the West. They have their own social manners and customs—very much as the Sikhs have theirs,—which make them distinct from the other sister communities of India. Anglo-Indians are in the minority, for as their numerical strength is concerned, but they constitute one of the important communities of India, not only because of their fighting strength, but because they are given separate representation and because they can be employed in certain definite avenues of employment with advantage, for which they have aptitude, such as in the Railways, in Marine Engineering and other kindred occupations. In matters of general or national interest it is their duty to combine with the other great communities of India for the regeneration of a common Motherland. In matters of employment, in the great scheme of education, they should not keep themselves aloof, but while safeguarding their own interests, they should recognise the principle of "a fair field for all and no favour" in the race of life.

Any separation of the Anglo-Indian from his Indian brother either in education, service or anything will only tend to make him think that he forms a separate unit.

This pampering of the community leads in the end to their assuming false ideals, false modes of behaviour, especially towards the Indians, which leads in turn to the emasculation of their youth, who imagine that they are entitled to special terms of treatment with "soft jobs" to be kept in store for them only. What is more, they learn to despise the Indians with the inevitable result that the Indian retaliates and soon learns to condemn the Anglo-Indian.

Appealing to the Anglo-Indian community the writer says:—

The future enfranchisement of India will depend upon a union of all parties that go to make up the great Indian nation. Such a conception will bring about a solidarity of feeling, helping India to aspire to what she should, that is to an equal partnership in the great commonwealth of British nations. This is the high ideal for which the Anglo-Indian community must also strive. Before, however, he seeks to qualify himself for such an exalted position, the Anglo-Indian must remember that every exalted position in life carries with it certain responsibilities. He must set his own house in order first. He must cease to think parochially. His whole angle of vision of things Indian must change. He must yield more, think more and love more.

UNEMPLOYMENT

THE ENGLISH REVIEW for March has an interesting article on "Unemployment: The Problem and the Remedy" by Mr. E. T. Good who observes that the real problem of Unemployment is how to expand our industries in order to provide the maximum of employment, thereby inducing the workers to get back to work. Perhaps the same solution will be profitable to India also. The writer says:—

As a nation, or a State, we seem to do more to handicap our productive industries—more to dry up the well-springs of employment and less to encourage wage-paying enterprises—than any other great country. There is not a foreign Government in the world that levies such oppressive taxes on industry, enterprise, and thrift as the British Government. In no foreign country is the burden of local rates on productive industries so high as in Great Britain. There is no nation but the British freely importing foreign competitive goods whilst seeing much of its industrial plant stand idle and paying out tens of millions in unemployment relief. There is no foreign nation which permits its vital industries to be "blacklegged" by subsidized imports whilst its own men and machines are unproductive.

The writer, himself a worker, suggests:—

If we would only give industry that chance of expansion which it gets abroad—encourage instead of discourage investment and profit-making, the way would then be clear to tackle the scandal of paying men for doing nothing. We must get back to something like the old idea of work and personal responsibility; we must revive the fear of suffering for idleness; we must make men understand the importance of giving good service when they are employed, and looking for a new job when they lose an old one; we must kill the pauper spirit; we must cease to have the State coddling grown men and idle men at the expense of the enterprising and thrifty; we must set about developing a race of sturdy workers instead of flabby jellyfish—men with the will to seek work to keep work, and to do it well. "Protection for industry and penalties for indolence" ought to be our motto. The policies of penalizing enterprise, permitting "blackleg imports," and pampering idleness have been tried and found wanting.

CHRISTIANITY, BUDDHISM & HINDUISM

THE ORIENTAL MAGAZINE of New York has an interesting article on the above subject from the pen of Prof. S. Radhakrishnan. The writer concludes:—

While some forms of Christianity and Buddhism judge the life of the world to be inferior to the life of the monk, and would have loved to place the whole of mankind at one swoop in the cloister, Hinduism while appreciating the life of the *Sannyasin* refrained from condemning the state of the householder. Every state is necessary, and in so far as it is necessary it is good. The blossom does not deny the leaf and the leaf does not deny the stalk nor the stalk the root. The general rule is that we should pass from stage to stage gradually.

The liberated soul is not indifferent to the welfare of the world. It is related of Buddha that when he was on the threshold of Nirvana he turned away and took a vow never to cross it so long as a single being remained subject to sorrow and suffering. The same idea comes out in the sublime verse of the *Bhagavata*: "I desire not the supreme state (of bliss) with its eight perfections, nor the cessation of rebirth. May I take up the sorrow of all creatures who suffer and enter into them so that they may be made free from grief." Mahadeva the prince of ascetics drank poison for the sake of the world. Freedom on the highest level of existence expresses itself on the lower as courage to suffer, sacrifice and die.

This fourfold plan of life yet dominates the Hindu mind. The general character of a society is not always best expressed by the mass of its members. There exists in every community a natural elite, which better than all the rest represents the soul of the entire people, its great ideals, its strong emotions and its essential tendency. The whole community looks to them as their example. When the wick is ablaze at its tip, the whole lamp is said to be burning.

FAITH HEALING

Swami Paramananda, writing in THE MESSAGE OF THE EAST, says that in India a holy man is expected to raise the dead. When every hope is abandoned by the physicians the sick man will often go on a pilgrimage just to lie in the dust of a sacred shrine; he has such faith that if he can only get there, he will be restored. The writer concludes:

"We may say it is nothing but superstition, but superstition never brings any power.

Sometimes we see the man through his faith and fervor becoming whole. It is not, however, the holy place which holds the secret of miracle. In a great measure it is the person himself who by his faith opens the gate, the avenue of healing. We find this in the Bible. When sick people came to Christ, imploring Him to heal them, He asked simply: "Do ye believe that I can do this thing?" "Yes." "Then let it be so." There is a wonderful psychology here. He did not merely say with aggressiveness. "I am going to heal you," but, "Do you believe that it is possible for me to become a channel through which you can receive such a blessing?" "I believe;" "Then let it be according to your faith."

RANJIT SINGH AND THE BRITISH

We have heard it repeated again and again that the highest proof of Ranjit's statesmanship was his fidelity to the British alliance. The fact is Ranjit differed from other Eastern potentates in "his recognition of the strength of the East India Company, the reliance he placed on British prowess and his loyalty to his plighted word." How far he was wise or otherwise in his attitude to the British overlordship is the subject of a critical article by Mr. Narendrakrishna Sinha in the March Number of the CALCUTTA REVIEW. Mr. Sinha thinks that the great Sikh leader was not altogether wise as British policy was entirely selfish and was never moved by consideration for others.

Ranjit in the north followed a policy just the reverse of that followed by Hyder Ali in the south. The latter was the life-long enemy, the former the most steadfast friend of the British Government. But the ultimate result was the same in both the cases—absorption of the kingdoms of both within the expanding British Empire. It is time to think over the claim for Ranjit to higher statesmanship based on his steadfast friendship for the British Raj.

The year 1809, the year of the conclusion of the Treaty of Amritsar, marks the definite beginning of Anglo-Sikh friendship. That treaty confined Ranjit Singh's activities to the right side of the Sutluj, the British Government taking the Cis-Sutluj States under its protection. Thus the English alliance began by depriving Ranjit Singh of one of the most objects of his life—the ideal of being the sole ruler of the Sikhs.

Till 1823 both Ranjit and the British Government were busy occupied with conquest and consolidation in their respective spheres. But with the Maratha confederacy crushed, the views of the British Government changed. They saw in Ranjit the only rival to their power in Hindustan and they lost no opportunity to put him in his proper place. To this the Sikh leader yielded, little by little, till at last he was too much in their power to be able to resist even an open dictation.

First they disallowed his claim to Ferozepur. Then they kept him engaged with Syed at Peshawar. On the extinction of Syed, Ranjit turned to Sindh but he was forestalled there by the British. Here too he yielded to the British in spite of the exhortations of the Sardars. The English then tried to limit Ranjit on the west by the Tripartite Treaty with Dost Mahomed. Ranjit coolly yielded fearing the consequences of an open rupture with the British. Ranjit once said:—"I might perhaps drive the British (Ungrez Bahadur) as far as Allighar but I should be driven back across the Sutluj and out of my kingdom." Hyder Ali, on his death-bed, admitting his failure said, "I might perhaps drive the British out of land but I cannot dry up the sea."

Having conquered and consolidated his kingdom he was loth to risk it.

Ranjit is the Massinissa of British Indian History. Massinissa created a state out of scattered elements only to be absorbed within the expanding Roman Empire not long after his death. Ranjit also created a state out of scattered elements only that it might be absorbed within the expanding British Empire not long after his death. Both could create but none could preserve and both had presentiments at the time of their death that theirs would not endure.

THE INDIAN SAPPHO.

Mr. L. M. Crump, writing in ISLAMIC CULTURE finds in the verses of Rani Rup Mati (whose love for Baz Bahadur of Malwa is a classic subject of Indian art and a classical theme of Indian romance) the marks of a great poetess; and in the best of them there is a simplicity, a directness of pure passion which only the great Greek poetess can rival. "Though Rup Mati's chaplet (of verses) are not entirely of her own weaving, though later bards may have mingled in it flowers of lesser fragrance, its beauty is not doubtful, nor is it altogether unworthy of so fair a head."

The writer tries to fix the poems which can be regarded as genuinely Rup Mati's own, particularly those in the Doda metre, the simplest and easiest of Hindi metres and the one ordinarily employed for love-poetry. The Kabittas attributed to Rup Mati are frigid compositions of learned scribes—and the story of Rup Mati's Brahman origin makes their attribution to her possible; and at the same time they do contain striking ideas and also poetical ones. One among these may, according to our writer, be attributed to the poetess. Simplicity and passion are the only criteria to be applied to Rup Mati who loved with all her heart, was wedded at fifteen and died ere she was twenty one. Doubts can be felt over the pieces attributed to her in her resistance to the brute Adham Khan; some of these appear to be the production of later bards. On the whole Rup Mati is one of the greatest love-poets of the World—The Indian Sappho.

NEWSPAPERS IN MUGHAL INDIA.

The first definite mention of ante-typo-graphic newspapers in the annals of Muhammadan rule in India is by Khafi Khan, the celebrated historian who chronicled that newspapers reported the death at Satara of Raja Ram—according to Mr. S. C. Sanyal, writing in the current number of *ISLAMIC CULTURE* of Hyderabad. The extract from Khafi Khan that he quotes tells us not only of the existence of a number of newspapers (*Waqas* and *Akhbars*) but also of their character, quality, status and usefulness. These were distinct from the news letters and confidential reports made to the Emperor and his ministers, but were public vehicles for the dissemination of the news of the day. From the same writer we also hear that soldiers in Aurangzib's camp were supplied with newspapers (*Akhbars*) like the British privates before Sebastopol and like them discussed their contents. The news papers were allowed the utmost liberty and did not spare princes and satraps. The *Waqas* were confidential despatches but the private newsletters (*Akhbars*) were semi-public and were handed about and read to large circles.

The *Waqia-navis* and the *Khufiya-navis*, the public and secret news-writers of the Emperor were to send weekly reports and newsletters; and there were officers in the State Intelligence Department who did their work effectively in the reigns of Aurangzib and his successors. There were also private persons stationed in various towns who were to collect all the news that they could and write it out in their letters to be sent to their correspondents in distant places: they were called news-writers or *Akhbar-navis*. These were employed by native princes, prominent merchants and other citizens. The names of some of the pioneers of this press have been preserved. These *Akhbars* continued to survive the disintegration of the Mughal Empire, were liberally patronised by local governments and chiefs.

THE FUTURE OF COAL IN INDIA.

Mr. B. Mitter contributes to *WELFARE* an important article on the above subject, well supported by facts and figures. He begins by saying:—

"Coal is one of the five chief productions of India, the others being Jute, Tea, Rice and Wheat. Prior to the last Great War the Indian Coal Industry had been in a progressively prosperous condition. But since the Armistice which suspended the military operations and the subsequent Treaty of Versailles which ended the Armageddon the position of the industry, at least so far as the Indian section of the business is concerned, has been getting darker and at the present moment is shrouded in the deepest gloom unrelieved by even the faintest glow heralding the approach of its early revival. It is the second class collieries that have been hit and hit very hard and have collapsed hopelessly. Indian colliery proprietors persistently complain that many of their collieries have been classed as second class most arbitrarily.

Various causes have operated to bring about this precarious position. A careful examination of the figures noted hereafter will reveal that the causes which contributed to effect this collapse are:—

- (1) The Reaction after the boom.
- (2) Competition of Foreign Coal in the home market.
- (3) Loss of the Export Markets.
- (4) Supplanting of coal by other kinds of fuel.
- (5) Utilisation of Electricity in place of Coal.
- (6) Owning of collieries by the Chief Consumers of Coal.
- (7) Apathy of the State.

He proceeds to examine each of the different causes item by item in order to try to find out what share each has had in bringing about this disastrous condition. He then suggests and examines the following remedies one by one:—

- (a) State Aid.
- (b) Centralisation of Industry.
- (c) Utilisation of coal in other more profitable manner.

AMERICA AND THE MONROE DOCTRINE

"We have more confidence in ourselves than in the nations of the world", says Mr. H. H. Powers writing in the *ATLANTIC MONTHLY* on "Independence or Isolation". Mr. Powers explains why America adheres to the Monroe Doctrine and its warning of "Hands off America". In the course of a lengthy article he says:—

"It is our doctrine, a doctrine in the highest degree unwelcome to Latin Americans, whom it purports to protect. There is little doubt that some of these States would welcome European intervention against the United States at any cost to themselves. If Germany could have reached the Caribbean during the late war, it is all but certain that Venezuela or another would have granted her a submarine base with alacrity. It is we, not they, who utter the warning, 'Hands off America!'

* * * *

"It was the clear intent of the founders of the League that it should supersede the Monroe Doctrine and include all American interests in its keeping. The instant outcry of America led to the inclusion of the doubtful reservation in favour of 'regional understandings,' by which inappropriate term the Monroe Doctrine was understood to be designated. There can be little doubt, however, that full recognition of the League, with an inclusive membership, would in fact abrogate that doctrine. The American people have shown little inclination to accept this or any other substitute for their self-assumed guardianship of the Western Hemisphere."

Why? Because Americans, says the writer, have more confidence in themselves than they have in the collective nations of the world. They have more confidence in their intelligence, in their political stability, in their power, even in their fairness and disinterestedness, than in those of other nations individually and collectively.

Whether this confidence is justified or not is not the writer's concern. He continues:—

"We believe in ourselves. First of all, we believe in our judgment of our own interests. That belief is common to all peoples and always has a measure of justification. But it is not too much to say that we are more justified than our neighbours, more justified than most nations of the world, in that confidence. But to a far greater degree we are confident in our power. We have territory, resources, wealth, organisation, and, above all, isolation. It is folly to expect a people to forget its advantage when it holds such cards in its hands."

* * * *

"But the American people believe in themselves as more than the guardians of their own interests. They believe in their fairness and even in their generosity. The strong may not be generous, but only the strong can be. If Old World nations were disinterested, their judgement would be fairer, but they are not. They are as biased as we are and their bias is less justified by human interests. When a foreign nation takes sides with Venezuela or Mexico against the United States, it is difficult to believe that it does so in the interests of civilisation.

* * * *

"In some such way the American reasons half unconsciously to himself. And, in spite of all its speciousness and sophistry and conceit, isn't there something to it?"

"Be that as it may, these are the reasons, the generous as well as the selfish reasons, for our policy of 'Hands off America!' It seems to me that a man must have a lot of the doctrinaire about him to declare this policy wrong and the reasoning behind it false. In any case it is one of the realities with which the architects of the new order will long have to reckon."

CHRISTIANITY IN INDIA

THE NATIONAL CHRISTIAN COUNCIL REVIEW for March contains an article on "Christianity and Hinduism," by Mr. P. Chenchiah who examines the causes of the failure of Christian missionary workers in India.

We have not demonstrated to the Hindu the uniqueness of Christianity. The outstanding religious leaders of modern India, Ram Mohan Roy, Keshub Chander Sen, Ram Krishna Paramahansa, Swami Vivekananda, Dayanand Sarasvathi and Mahatma Gandhi, have all, notwithstanding their appreciation of Christ, made it clear beyond all doubt that they do not regard Him as their exclusive saviour, or as having a message not found in Hinduism. The Hindu does not regard Jesus as the Christian does, i.e. as the name above all names, and as the sole means of human salvation. Even where he concedes that Jesus is a way, of life and light, he denies that He is the life and light.

For most of the Hindus feel that a universal religion such as Christianity claims to be can never make good such a claim so long as it has at its centre a historic person like Jesus, having strongly pronounced national and racial limitations.

To them the loyalty to Jesus in some way militates against the universality of Christianity. The historic basis of Christianity, its primary recommendation to the critics in the West, is a stumbling block to thinking minds in the East. One expression of this feeling is to be found in the ingrained conviction of higher Hinduism and Buddhism, that personality is not an ultimate factor in the universe, but that is a temporary nexus of forces.

The Hindu sees in Jesus nothing more than a great Rishi—perhaps as great as Buddha, but no greater. This failure on the part of Christianity is due to the fact that the Church itself does not realise the uniqueness of Christ. The writer says:

What use do we make of Jesus beyond regarding Him as a model to be followed, and an ideal to be realised? Were Christ no more than Buddha, would the Church feel the difference? When we are not in a position to state to ourselves where the uniqueness of Christ lies, we cannot in all reasons hope to impress others with a sense of the supremacy of Christ. Nor do we exemplify in life and conduct anything unique which arrests the attention of the Hindu. Have we good men? So have they. Have we servants of humanity who renounced their all? So had they in the past. How, then, can we demonstrate the uniqueness of Christ when we do not evolve some new type of character, some spiritual power not paralleled in Hinduism? It is like the competition of the magicians of Pharaoh and Moses. For every wonder that we produce they can match another. It is only when we outstrip them in the wonder race that we can hope to press home the supremacy of Christianity.

THE GIFT OF HUMOUR

It is when a wise man is also a merry man that the blessed mantle of humour falls on him, says Mr. R. H. Hellyar in the CONTEMPORARY REVIEW. "But jollity and the merry mind are not distributed reasonably among men. Nature scatters such rare gifts recklessly. Duke and dairyman, baron and brewer, prince and philosopher, are merry or dismal simply because they happen to be made so. And nothing, not even a miraculous eugenic, will ever alter this, which is the nature of things. If, therefore, as is quite conceivable, you believe yourself to possess a rich sense of humour, take it as a blessing, not as a personal achievement. You may have strengthened it by intellectual effort; but without the temperament you were given in the beginning, it could never have been at all."

INDIA IN PERIODICALS

THE CULTURE PRODUCTS OF BENGAL. By Rames Babu. ["The Visvabharati Quarterly," January 1928.]

INDIAN MUSIC. By M. S. Ramaswami Aiyar, B.A., B.L., ["The Indian Educator," February 1928.]

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

AMERICAN CITIZENSHIP AND THE STATUS OF INDIANS. By Purshottam Trikamdas, Bar-at-Law. ["The Bombay Law Journal," March 1928.]

MARCH HINDU FESTIVALS. By R. David B. A., ["The Young Men of India" March, 1928.]

RE-CONSTRUCTING INDIA. By the Editor, "Prabuddha Bharata." ["March, 1928."]

INDIAN EPICS IN INDIAN COLONIES. By Phanindranath Bose, M.A., ["The Modern Review," March, 1928.]

Questions of Importance

SIR JOHN SIMON'S LETTER TO VICEROY

Prior to his departure to London, Sir John Simon addressed the following second letter to H. E. the Viceroy:—

"It is now seven weeks since the Indian Statutory Commission made public, by means of my letter addressed to you on the 6th February, the outline of the scheme for conducting the enquiry which the Commission will undertake in October next, by method of joint free conference of which the Indian Committees would form one wing, while the Commissioners the other. In the interval, the scheme proposed has been accepted as a basis for co-operation by the Council of State and by the Legislative Councils of Burma and of the Punjab, while the Legislative Assembly and the United Provinces Council have, by small majorities, adopted resolutions in a contrary sense. Other legislative bodies in India are likely to be considering the matter before the Commission returns. * *

(1) We have been asked whether a Provincial Committee after the close of its sittings with us in the Province, would have an opportunity of summarising its own views in a report which we might consider before arriving at our own conclusions. Our reply is that if, at the end of the sittings of the joint conference in any Province the Provincial Committee wishes to express its own view in a report and furnishes the report to us in time, we shall be glad to give this report full consideration as one of the documents before us, and further that we would, in due course, include such report in appendices which will be printed and presented to Parliament.

(2) It has been pointed out to us that the necessity of the Commission passing from one Province to another in accordance with a pre-arranged time-table might result in placing one Province at a disadvantage as compared with another.

We think that there is force in this criticism and we shall be glad to arrange after we have been round the Provinces and before we finally leave India to meet representatives from each of the Provincial Committees if they desire it in order to hear from them their final views or confer with them on outstanding matters which seem to require treatment by this means.

Since this was written Sir John Simon has returned Home. Interviewed in London Sir John summed up the results of the Commission's preliminary visit to India and declared that the opposition to the Commission is steadily waning.

"I am convinced that some of those who allowed themselves to be rushed into the boycott feel this deeply, and our proposal that the Indian Committees should work with us on equal terms in a joint conference still affords the opportunity for responsible Indian statesmen to join in the work of constructing the future constitution of India. Three Provinces, as well as the Council of State, have already declared their intention of following a sensible course. We have not withdrawn the offer, and it still stands for the acceptance by others."

Proceeding, Sir John Simon said that two months in India had shown them the immense complexity of the Indian problem, which, in fact, was not one problem but a multitude of problems; wherever a solution might be reached, it would not be reached by merely repeating vague generalities. "We are going to learn a great deal more about facts before we venture on suggestion." Sir John Simon declared the Commission was a happy and united body. "We have had to take some important decisions, and there has not been the smallest difference between us as regards any of them. The whole problem is too big for party rivalry, and I believe we will set out in September 1928 as united in spirit and intention as we are now. India is a real meeting-ground of East and West. Each side has something to learn and something to teach. It is because we feel this so strongly that we look to all Indians of good will to seize the opportunity of joining with us in the practical work of helping Parliament to revise the Indian Constitution on lines which will best promote Indian progress and prosperity."

SIR JOHN SIMON ON CO-OPERATION.

Col. Gidney, Member of the Legislative Assembly entertained Sir John Simon and his colleagues at a luncheon at the Western Hostel, Delhi, on March 27. Colonel Gidney proposed the health of the distinguished guests, and, in doing so, he discreetly left every reference to the controversial aspects of the Statutory Commission, but, on the other hand, Sir John Simon, replying, made a political speech of immense significance. Sir John feelingly acknowledged the generous sympathy, friendship and good will extended to them in the country, and emphasised that up-till-now no constructive criticism had been made by the critics of the Commission. He categorically stated that on the part of the Commission no more concession would be made to the scheme outlined by him in his letter to the Viceroy.

THE COMMISSION'S GRATITUDE

It is reported that Sir John Simon spoke with considerable emotion. He said:

"The Commission landed in India for this preliminary visit two months ago, and, on Saturday, (31st March) we re-embark at Bombay. We have had a busy and instructive time not only in great capitals like Calcutta, Madras, Lahore and Delhi but in many of the smaller towns and in villages and in country-side where a great majority of India's teeming millions live and where so important a part of India's problem arises. Looking back over these crowded weeks, the Commission has every reason to be grateful for the kindness and traditional courtesy of the East. We have taken counter demonstrations calmly, because, while we respect all honest differences of opinion and make full allowance for Indian sensitiveness, we hope that whenever our purpose and attitude were better understood, much suspicion would melt away. That hope has been largely fulfilled, I shall make no boastful or exaggerated claim, but will state my view on the present position in simplest words.

THE WORK BEFORE THE COMMISSION

When we arrived at Delhi, we put forward proposals for the future conduct of the investigation which will begin in next October, in a letter dated the 6th February which I wrote on behalf of the Commission to the Viceroy. It was not some hasty or partial scheme, but was the result of fullest deliberation amongst ourselves and was a constructive proposal inspired with a desire sincerely to provide for Indian susceptibilities to the utmost of our power and to invite Indian co-operation on honourable terms. Now after waiting two months, we are not dissatisfied with the results, and I can claim that it is only a constructive proposal which anybody has put forward. I have sometimes suspected during the last two months that there were some in India who might have thought my letter of the 6th February was the first step in the process of bargaining. That, of course, is not so. It was issued by the Commission as a declaration by which we intend to stand and we have stood by it. Truest friendship calls for the greatest frankness, and I must add as a sincere friend of India that we shall continue to stand by it. Much has been written by philosophers and poets of the relations between the East and West. As I study the vast task which is laid on my shoulders, I become more and more convinced that it is here on the soil of India where we now stand that reconciliation must be accomplished. It is in this land that we may yet achieve that understanding between the East and West without which both are so much poorer but with which there is a future of happiness, confidence and progress for India and Britain alike.

Books are given at concession rates only to subscribers of "The Indian Review." Any one who wishes to buy books at concession rates must remit Rs. 5. one year's subscription to the Review in advance.

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

JUDICIAL REFORMS IN KASHMIR

His Highness the Maharaja of Jammu and Kashmir has issued an order constituting a High Court of Judicature for the State with powers and functions similar to the High Courts in British India. The High Court is to be the final Court of Appeal in all civil, criminal and revenue matters, and is vested with controlling and supervisory authority over the Judiciary. By this reform, the entire control of the Judicial administration has been vested in a body of independent and properly qualified Judges. A feature of the change is that jurisdiction in revenue appeals has also been transferred, only the prerogative of mercy, pardon and remission is reserved for His Highness. The High Court of Jammu and Kashmir, previous to this order, was not the final court of appeal, and appeal lay to His Highness who decided cases on the advice of a Judicial Minister. The present order establishes a complete separation of the judiciary from the executive.

SOCIAL REFORM IN LIMBDI

The Chief Karbhari of Limbdi State has invited public opinion on the following reforms which H. H. the Thakore Sahib of Limbdi proposes to introduce in his State:—(1) Mourning demonstrations in public streets will not be allowed. (2) Dinners after death shall not be encouraged. The State's sanction shall, therefore, be necessary for such dinners. (3) Boys and girls shall not be married before the ages of 17 and 13 respectively. (4) Public begging is strictly prohibited. Anybody encouraging beggars will be punished.

REFORMS IN JIND

In replying to an address from the State Representative Assembly, the Maharajah of Jind said that no new tax would be levied without their concurrence, that the minimum marriageable age would be fixed, and that the age of consent would be raised. A standing committee of the Assembly would collaborate with departmental officers in matters of internal administration.

MYSORE ECONOMIC CONFERENCE

Presiding at the 11th session of the Mysore Economic Conference on February 27, Mr. Mirza Ismail referred to the agricultural indebtedness of the ryot population in the State, and land mortgage bank scheme regarding both of which Government, he said, had now decided on a definite course of action which co-ordinated with adequate record of the rights and could be hoped to remove most of the evils which had impeded healthy development of agriculture in the past. He then dealt with the problem of middle class unemployment and the questions connected with the financing of industries and special crops now being gone into by special committees and congratulated the Board of Industries on its achievement in successfully organising and running the Badanwal Hand-spinning Centre, an institution started last year on the recommendation of Mr. Shankerlal Banker, and run by the All-India Spinners' Association agency with State capital. The Boards of Education, Agriculture, Industries and Commerce then presented the respective progress reports of work done during the half-year which are now being discussed.

FACTORY LEGISLATION IN STATES

The representative board of the Textile Labour Association, Ahmedabad, passed a resolution on February 28, expressing its horror and indignation at the excessively long hours of work and the employment of children of extremely tender age in Baroda, Gwalior, and some other Native States, and authorising its Secretary to take suitable steps to secure application of the British Indian standards in those places.

THE PRINCESS OF BHOPAL

His Highness the Nawab Sahib opened the Legislative Council on 27th March. His Highness' daughter, the Heir-Apparent, also sat next to her father without the veil. The Princess is sixteen years old and her lead in discarding the "Purdah" will have important reaction on the social life of Indian Muslims.

INDIANS IN U. S. A.

American Christian Missionaries in India have sent a representation to the United States Congress and the Secretary of State Mr. Kellogg, urging the restoration of the citizenship of Indians, numbering 45, who were deprived of it in consequence of the judgment of the Supreme Court declaring Indians ineligible. "We believe," they say, "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 had done incalculable injury to America's moral influence in India and the East." The signatories also object to the Asiatic Exclusion Clause as involving unnecessary racial discrimination. "Our intimate knowledge of India," they aver, "leads us to believe that the selective process (similar to those applied to other nationals) applied to her applicants would add a valuable contribution to the life and culture of the United States." We earnestly hope that this representation will be acceded to. Nothing, says the INDIAN DAIL MAIL, can do more to advance the increasing cultural and commercial relations between the two countries.

INDIANS IN MALAYA

A Malay paper says that an Indian, Mr. S. Veerasamy, has been nominated as an unofficial member of the Federal Council of the Malay States. We congratulate Sir Hugh Clifford, the High Commissioner, upon this tardy recognition of the just demand of the Indian community. The Federal Council which was created in 1909 "to give effect to a desire for the joint arrangement of all matters of common interest to the Federation" or affecting more than one of the States comprised therein, consists of eight unofficial members besides the High Commissioner, the Chiefs and the official members. Hitherto, these non-officials have been nominated solely from the European and Chinese communities, whereas Indians who, along with the Chinese

form the bulk of the labouring population, have had no representative. As the Federal Council passes all legislation for the Federation as a whole and has to approve the estimates of expenditure and revenue, the importance of ensuring that the authoritative voice of the Indian community is heard in its deliberations will be realised. It is to be hoped, says the HINDU, that the nomination of an Indian to the Council is but an earnest of the early concession to the community of the full rights of citizenship which are its due.

INDIAN PROPAGANDA IN ENGLAND

On the eve of his departure to England, Mr. H. S. L. Polak made the following statement to a representative of the Free Press of India:—

"At the outset of my visit to India last December, in order to avoid misunderstanding, I made it clear that I had come on my own private and professional business and not on any political mission.

Whilst I am, of course, very keenly interested in political movements in India, I do not propose to depart from my practice of declining to make any statement thereon for publication.

My only comment upon the present situation is that if the Indian point of view is to be made clear to the British people, without misunderstanding or misrepresentation, common sense demands that it should be done on the spot. I have never been able to understand the wisdom of allowing propaganda in England during the last seven years to be the monopoly of those, whose point of view is not the Indian point of view. A dignified aloofness may have had its merits. I am strongly of opinion, however, that the time has come when closer contacts should be made with the large body of opinion in Great Britain that may be fairly described as reasonable. During the next two years, London should have great attractions for the Indian political leaders, who have much lee-way to make up."

OIL RATES INQUIRY

The Government of India have decided on an immediate inquiry by the Tariff Board into the question of the safe-guarding of the oil industry in India from injury by dumping by the sale of imported kerosene oil in India at prices below the world parity. This decision has been taken on representations received from a number of oil companies. The immediate cause of the price war is said to be the purchase by the Standard Oil Company of New York from the Soviet Government of kerosene oil.

The Government of India think that, in view of the nature of the inquiry, a detailed examination of the costs of production would not be necessary and that it would suffice to ascertain by more summary methods the probable effect of the price war on the financial position of Indian producers.

The correspondence that passed between the Government of India and the oil companies has been published as annexure to the resolution. Seven oil companies made a joint representation in their letter, dated London 15th December, to which the Government of India have replied, announcing their conclusions on the representation. The companies that addressed the Government of India are the Burma Oil Coy., Ltd., the Assam Oil Coy., Ltd., the British Burma Petroleum Coy., Ltd., the Rangoon Oil Coy., Ltd., the Indo-Burma Petroleum Coy., Ltd., the Attock Oil Coy., Ltd., and the Hessford Development Syndicate, Ltd.

IMPORTS OF DYES INTO INDIA

According to the annual statement of seaborne trade of British India for 1926-27, issued by the Department of Commercial Intelligence and Statistics, the total import of coal-tar colours and dyes into the country for the 12 months ended March 1927, were 5,000,000 pounds of alizarine and 10,000,000 pounds of aniline, the values being Rs. 32,00,000 for the former and Rs. 1,38,00,000 for the latter. The value of all dyeing and tanning substances was Rs. 213 lakhs

against Rs. 182 lakhs in 1926, Rs. 290 lakhs in 1925, Rs. 293 lakhs in 1924 and Rs. 270 lakhs in 1923. The quantities of alizarine and aniline dyes are as follows, in millions of pounds:

	1925	1926	1927
Alizarine	7¾	1¾	5
Aniline	10¾	8½	10

Analysing the imports according to countries of origin we get for alizarine the following quantities in pounds (approximately).

	1925	1926	1927
Britain	400,000	600,000	750,000
Germany	5,300,000	650,000	3,000,000
Netherlands &			

Belgium ... 1,900,000 550,000 1,100,000

For aniline we get the following figures:

	1925	1926	1927
Britain	250,000	475,000	450,000
United States ...	650,000	1,600,000	2,000,000
Germany	8,300,000	5,000,000	6,000,000
Netherlands &			

Belgium ... 1,300,000 700,000 750,000

The rapid advance of the United States in the trade during the last few years indicates the strength of the American manufactures and the increase in their production. At present, America stands next to the German combine, and Britain comes only third.

FOREIGN TEXTILE GOODS

In the course of the Commons' debate on the Labour Amendment dealing with unemployment on February 13, Mr. Clynes referring to the Cotton Industry declared that political policy had a good deal to do with the loss of Lancashire markets in India and China. Japanese competition could not alone altogether account for the huge decline of exports of cotton cloth to China. He urged the Government to make an impartial enquiry to ascertain how far the threatened wage reduction could make any contribution to cheaper production or better markets.

INDIGENOUS MANURES

The price of indigenous natural manures has gone up of late years. The quantity exported to foreign places has been increasing from year to year. In their evidence given before the Royal Commission on Agriculture, several eminent witnesses including the Directors of Agriculture and past and present Ministers of Development have said that the enormous and growing export of indigenous manures must be checked in the interests of Agriculture; the Government may consider this question and take steps for the purpose of checking exports.

WHEAT CROP OF THE WORLD

The total area in India sown with wheat is estimated at 31,332,000 acres, as against 31,184,000 acres at the corresponding date of last year, showing an increase of 148,000 acres. The present condition and prospects of the crop, on the whole, are reported to be good. The estimates of the wheat crop of the United States of America for 1927 are 58,583,000 acres and 23,349,000 tons, as compared with 56,337,000 acres and 22,260,000 tons in 1926. The area sown with winter wheat for the 1928 crop is estimated at 47,897,000 acres and the condition of the crop was reported to be 86 per cent. of the normal in December last. The yield of the Canadian wheat crop of 1927 is estimated at 11,786,000 tons, showing an increase of 8 per cent. as compared with the preceding year. The exportable surplus is estimated at 8,036,000 tons. The area and yield of the Argentine wheat crop of 1927-28 are estimated at 19,714,000 acres and 6,396,000 tons, as compared with 19,275,000 acres and 5,915,000 tons in 1926-27. In Australia, the latest estimates for the 1927-28 wheat crop are placed at 11,815,000 acres and 2,903,000 tons, showing an increase of 1 per cent. in area but a decrease of 32 per cent. in yield. The area sown with winter wheat in Roumania for the 1928 crop is estimated at 6,983,000 acres.

AGRICULTURE IN THE PUNJAB

The annual report on the working of the Department of Agriculture for the year ending 30th June 1927, just published, shows that the Department is receiving the attention of the Government equal to its importance.

There has been all round, an increase of staff both on the research as well as on the demonstration side. Four farms, 500 acres in area, are being worked by the Department at Lyallpur, Sargodha, Multan and Risalwa. Two seed farms of 1,000 and 500 acres respectively are about to be started in the Nili Bar Colony. An incentive in the form of prizes and rewards will be offered to producers of good quality seed.

The research work in cotton and wheat has been in progress for several years and still better results are expected.

LAND REVENUE SETTLEMENT, BOMBAY.

At a meeting of the Council of the Bombay Presidency Association recently held, the following resolution was passed:—

“The Council of the Bombay Presidency Association strongly disapprove of the enhancement of land revenue assessment by mere executive action as recently resorted to by the Government of Bombay in certain talukas like Bardoli, Salsetti and Alibag. The Council are of opinion that, as recommended by the Land Revenue Assessment Committee, the ultimate and effective voice in this matter should rest with the Legislative Council. The Council therefore urge that the revision of assessment be suspended in the Bombay Presidency, until effect is given to the recommendation, of the Land Revenue Assessment Committee, by the introduction of a bill to amend the Land Revenue Code for giving control to the Legislative Council on the revision of assessment. The Council also bring to the notice of the Government of Bombay the recommendation of the Joint Parliamentary Committee in this behalf.”

THE TAMBARAM SANATORIUM

We congratulate Dr. Muthu, the tuberculosis expert, on the success that has so far attended his efforts to establish a sanatorium at Tambaram for the open-air treatment of tubercular patients. Tambaram, which is only 15 miles south of Madras, is a healthy and dry place particularly suited for the Home.

The foundation stone for the first block of buildings was laid on April 9 by Sir C. P. Ramaswami Aiyar who, after paying a handsome tribute to the founder of the institution, appealed to the public for funds in order to place the sanatorium on a sure financial basis. The underlying object of Dr. Muthu is to encourage that closer contact with Nature of which Mahatma Gandhi, in a special message to Dr. Muthu, wrote so approvingly. It need hardly be said that this healthy, open-air life is a vital necessity for the alleviation of the sufferings of patients in advanced stages of the disease and for the full cure of those in the early stages. We have no doubt that so useful an institution would evoke liberal support, alike from Government and the wealthy classes.

HOSPITAL FOR CONSUMPTIVE WOMEN

LALA LAJPAT RAI'S GIFT

At the anniversary of the Servants of the People Society on March 24, Lala Lajpat Rai read the report of the Society's work. He emphasised the importance of elevating untouchables, stressed the need of work for economic uplift, and announced the establishment of a trust of the initial value of Rs. 1,10,000 from personal property and money in the name of his wife and the contents of two purses presented in England, to which Rs. 50,000 had been subsequently added by collections from Calcutta, the amount to be utilised for erecting a hospital for consumptive women from which children might also benefit, but not men. Mr. Jayakar, who presided over the function, referred to the ancient system of education

through personal contact of teacher and pupil, contrasting it with the modern system which provided fine building but neglected souls. He said that Lala Lajpat Rai was, through his society, reviving the old system and exhorted Punjabee youths to help the Lala by imbibing his qualities of patriotism, love and freedom.

CHILD-BIRTH RENDERED PAINLESS

A new obstetric method, which not only renders child-birth painless, but enables a mother to determine at will the exact hour of her confinement, has been explained before the medical faculty of Montpellier by Professor Paul Delmas, Surgeon-in-Chief of the Montpellier Maternity Hospital, writes the Paris correspondent of the DAILY TELEGRAPH.

The Professor explained that, a convenient hour having been selected, accouchement was rapidly effected by the use of “rachianæsthesia” with as little pain or danger as attended an operation for hernia. Tests carried out in over forty cases had proved, he said, that neither mother nor child had anything to fear, and other professors who had witnessed these confinements gave enthusiastic testimony as to the easy and rapidity with which the operation was carried out, thanks to the very precise technique laid down by Professor Delmas.

After Professor Forgues had emphasised the great importance of the new discovery, Professor Delmas was warmly congratulated by his colleagues.

C. J. OPHTHALMIC HOSPITAL

The Honorary Treasurer of the Sir Leslie Wilson's Hospital Fund announces the receipt of the sum of Rs. 1,50,000 from Sir Cowasjee Jehangir, Bart., to be utilised towards the re-building of the Cowasjee Jehangir Ophthalmic Hospital.

THE THEORY OF WIRELESS.

What may turn out to be a valuable contribution to wireless science by offering explanation of how wireless waves are generated and how they propagate in space is being published shortly in a book by Khan Bahadur Habibur Rahman, who, after his discovery of water wireless telegraphy, has been devoting himself to wireless research work. He claims to have discovered a new tap-root of all magneto-electric and wireless phenomena and has formulated this discovery into an entirely new theory of what wireless waves are, how they are generated and how they propagate in space.

According to this theory, there is an entity termed by him the magneto-electric molecule, an infinite number of which acting together constitute the field of an invisible but gigantic celestial magnet and it is this molecule which is responsible in a very novel manner for the generation and propagation of wireless waves in space and also for their transformation at receiving stations into electric currents. As a practical application of the theory and as a result of considerable research work, Khan Bahadur Habibur Rahman has been able to evolve an entirely new arrangement for transmitting aërials and a novel system for the reception of wireless waves. The new transmitting aerial system, it is claimed, aims at the utilization of magneto-electric molecules in a manner that would generate waves possessing healthy and vigorous radiating properties in any desired direction.

A new system for reception of wireless waves is also based on the part played by magneto-electric molecules in wireless phenomena. Interesting features of it are that it dispenses with masts and over-head aërials and utilizes in a novel yet simple and inexpensive manner a sheet of water to assist molecules in transformation in conductors of receiving antennae of wireless waves into electric currents.

MIDDLE LIFE FALLS AT 30!

Physically, man is probably at his best between the ages of 25 and 30.

Mentally, man is probably at his prime between the ages of 45 and 50.

These challenging statements were made by Dr. R. W. MacKenna, a well-known Liverpool practitioner, reports the DAILY HERALD.

"Few realise," he declared, "that middle life falls not at 50, but for most of us nearly twenty years earlier.

"When we have passed the 35th milestone on the road of the years, most of us have completed more than half our pilgrimage.

"Yet we speak airily of a man as being in middle life at 50. Unconsciously, we stake out a claim of thirty years more than our allotted span. A century is a nice round figure. We divide it by two and make 50 our half-way house forgetful of the warnings in the 90th Psalm."

THE WORLD'S LATEST LUXURY SHIP

The electrical plant and apparatus with which the M. V. "Bermuda" is equipped is one of the most comprehensive in any ship afloat. The vessel has been planned throughout so as to afford passengers, on the one hand, the most luxurious conditions of travel, and on the other, the highest degree of safety attainable. It is therefore only natural that wide use has been made of the various applications of electricity in order that these objects may be achieved. Not only in point of magnitude is the electrical equipment of the vessel noteworthy, it also possesses many unique features of interest in that the design and construction of many individual items of apparatus have had to be carried out with a view to meeting special requirements, some of them of an artistic nature, others relating to the performance of special duties.

MODERN NOVELISTS

In the Christmas Number of the BOOKMAN, Dean Inge writes on "Reticence in Fiction." Discussing the typical modern novel, he says: "It has, I believe, a very pernicious influence, not by its want of reticence, to which I do not object strongly, but by the mean and sordid view of human nature which it fosters. . . .

"Most earnestly, I plead for a return to the glorious and wholesome traditions of the English novel. Surely, a novelist should select and idealise as a painter does. There are some things which are too mean and ugly to paint; and the same is true of human character and the incidents of life. A great imaginative writer should have a worthy view of the meaning and value of life in this world. He should interpret superficial events in the light of this meaning and value. If he has no vision of the eternal values—goodness, truth and beauty, which give to the flow of events all the substance and permanent reality that they have—let him hold his peace, for he has nothing to teach us, and by painting experience in drab and dirty colours, he is destroying the faith, hope and love which still glow in the hearts of the young, and by which alone this perplexed and troubled generation may hope once more to set its feet on firm ground. 'Where there is no vision, the people perisheth.' To rob the young of their vision is a scurvy trick for anyone who professes to love his country and his fellow men."

LAJPAT RAI HALL AND LIBRARY

Pundit Madan Mohan Malaviya laid the foundation stone of Lajpat Rai Hall and Library on March 25. He said that the place had been the patriot's residence for over quarter of a century and the scene of his thoughts, ideals, and activities, and it should fittingly be named after him for disseminating his national aspirations and ambitions. Lala Lajpat Rai was the recipient of general congratulations.

A TRICK OF SPEECH

Mr. Robert H. Davis, the veteran magazine editor, has reprinted in the New York SUN a trick speech written by a professor in Princeton University which should cause earnest searching of heart of every public speaker, particularly to those who are gifted with that mysterious endowment known as the "oratorical temperament." For this speech is a demonstration of how eloquently words may be put together so as to mean absolutely nothing at all! The following is part of the speech:—

"Mr. Chairman, Ladies, and Gentlemen—It is indeed a great and undeserved privilege to address such an audience as I see before me. At no previous time in the history of human civilisation have greater problems confronted and challenged the ingenuity of man's intellect than now. Let us look around us. What do we see on the horizon? What forces are at work? Whither are we drifting? Under what mist of clouds does the future stand obscured? My friends, casting aside the raiment of all human speech, the crucial test for the solution of all these intricate problems to which I have just alluded is the sheer and forceful application of those immutable laws which down the corridor of time have always guided the hand of man, groping, as it were, for some faint beacon light for his hopes and aspirations. Without these great vital principles we are but puppets responding to whim and fancy, failing entirely to grasp the hidden meaning of it all. We must re-address ourselves to these questions which press for answer and solution. The issue cannot be avoided. There they stand. It is upon you, and you—and even upon me—that the yoke of responsibility falls. What, then, is our duty? Shall we continue to drift? No! With all the emphasis of my being I hurl back the message No! Drifting must stop. We must press onward and upward towards the ultimate goal to which all must aspire."

STUDENTS AND POLITICS

Writing about "Students and Politics" Mr. N. N. Sircar remarks in THE MODERN REVIEW for April that students ought to take an active part in politics only after finishing their academic career. Political incitements will always find a receptive soil in immature and emotional mind and here in India the soil is still more favourable owing to the present economic conditions. The writer also refers to Sir Ashutosh Mukherji who had "maintained without hesitation that the most strenuous efforts must be unfalteringly made by all persons truly interested in the future of the rising generation to protect our youths from the hands of irresponsible people, who recklessly seek to seduce our students from the path of academic life and to plant in their immature minds the poisonous seeds of hatred against constituted Government."

Speaking of teachers Sir Asutosh held:—

"Even the teacher who scrupulously abstains from political matter in his class-room, but at the same time, devotes much or all his leisure hours to political activities and agitation, and whose name and speeches are prominently before the world in connection with political organisations and functions, fails in his duty towards his pupils: for their minds will ever be attracted towards political affairs and political agitation if they evidently constitute the main life-interest and life-work of one who stands towards them in a position of authority."

Concluding, Mr. Sircar adds that an active participation in politics is altogether different from an academic knowledge of politics, in so far as they appertain to the studies or form part of matters of general interest.

SIR COWASJI JEHangIR'S GIFT

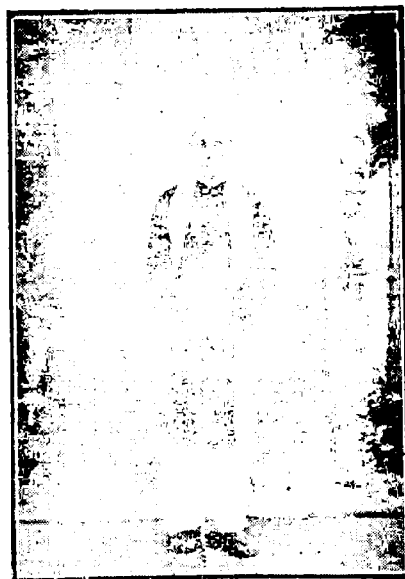
Sir Cowasji Jehangir, Bart, has donated Rs. 15,00,000 for founding a public school for Parsi boys, which, it is said, will be the first institution of the kind in the country.

SIR ANNAMALAI CHETTIAR'S GIFT

The Hon. Sir Annamalai Chettiar has offered Rs. 20 lakhs with properties attached to the Sri Minakshi College, Chidambaram, for the formation of a unitary university called the Sri Minakshi University. It is understood that if the Government accept the proposal, it will involve an annual recurring grant of Rs. 2 lakhs. Decision will be taken before June, and Bill piloted in the course of the year.

MR. C. N. WADIA'S GIFT.

Mr. C. N. Wadia, whose generous benefactions in Bombay and elsewhere are well-known, has recently given a lakh of rupees to the Deccan Education Society for the purpose of establishing a library in the Fergusson College, Poona. This gift will be an indispensable boon to the College for without a large library adequately housed, no educational institution can flourish.



PROF. K. V. RANGASWAMI IYENGAR, F.M.I.
Principal of Maharajah's College—Appointed
Director of Public Instruction,
Travancore State.

THE MADRAS LAW MEMBERSHIP

Mr. T. R. Venkatarama Sastri, the new Law Member of Madras, resigned as a protest against the re-shuffling of portfolios, whereby important objects such as the fortnightly reports to the



DEWAN BAHADUR M. KRISHNAN NAIR, Secretary of State, Elections, Police and Irrigation have been taken away from the Law Member's portfolio. In his place, Dewan Bahadur M. Krishnan Nair, Ex-Dewan of Travancore has been appointed. The Executive Council is now functioning according to the re-shuffled portfolios.

THE PRIVY COUNCIL

The Judicial Committee of the Privy Council including Lord Sinha and Sir Lancelot Sanderson delivered judgment on January 31, (perhaps the last legal production of the former) dismissing the appeal from the decision of the High Court of Allahabad that the Appellant, Rao Narsingh Rao, was the son of Rao Balwant Singh, the only son of the Raja of Lakhna, who died in 1879, leaving an estate

worth 60 lakhs of rupees and the appellant was entitled to certain properties but not the properties acquired after September 1875 by the Raja's widow even though they had been acquired by her solely from the income from the gifted property.

Sir John Wallis, in delivering the judgment, said that if Balwant (who was disinherited in 1875 after being sentenced to imprisonment for causing the death of a servant) had a son, the latter should have the estate, but, unfortunately, under the rule of law which had now been altered by the legislature but not retrospectively, the provisions of the deed in favour of Balwant's then unborn son were void and inoperative. Their Lordships expressed the opinion that there were insuperable difficulties in the way of holding that the estate taken by the Rani was limited as contended for appellants.

THE LATE MR. J. C. ADAM

Mr. J. C. Adam, who died last month, came of a family long connected with Madras, his father, Mr. John Adam, having been Public Prosecutor many years ago. To this post Mr. J. Collyer Adam was appointed in 1921. Shortly afterwards he became Chief Presidency Magistrate for a short while, giving up that post to return to his earlier appointment a year or so ago. He had an extensive knowledge of criminal law, and appeared in many important criminal trials.

THE NEW LAW MEMBER.

Mr. D. F. Mulla, Advocate of the Bombay High Court, has been appointed a member of the Viceroy's Executive Council, pending the Hon. Mr. S. R. Das proceeding on leave. It will fall to Mr. Mulla to pilot the Transfer of Property Amendment Bills and other Bills through the Legislatures. Mr. Mulla's tact, industry and erudition will be equal to the occasion, says the BOMBAY LAW JOURNAL. We look forward to a busy and fruitful time of legislative activity while Mr. Mulla is Law Member. We cordially wish him every success in the discharge of the big duties of his office.

MR. SASTRI'S SELF-DENIAL

Mahatma Gandhi writes in *YOUNG INDIA* :—
 "The decision of the Right Honourable Shrinivasa Shastri to remain in South Africa beyond his term will gladden the hearts of the Indian settlers as it has pleased and eased the minds of those here who are interested in the South African question and who have been anxiously following the course of events in that sub-continent. Familiarity in Sjt. Shastri's case instead of making the Europeans indifferent or lukewarm has made them look to the Agent-General as their friend and peace-maker. By his punctilious impartiality combined with firmness wherever necessary, Sjt. Shastri has inspired them with trust as well as respect. The grateful Indians have not been slow to discover and appreciate the worth of this distinguished countryman, and they were urging him to prolong his stay, if it was at all possible. Let them now demonstrate their affection and appreciation by becoming united and by being correct in the observance of all their part of the Agreement. I tender my congratulations to Sjt. Shastri on his self-denial. For I know how anxious he was to return home at the end of his term."

THE LATE MR. H. KRISHNA SASTRI

Rao Bahadur Hoskappa Krishna Sastri, an epigraphist of merit, passed away at Bangalore on February 3. After serving as Chief Government Epigraphist in 1925, he retired. In 1912 he began to edit *EPIGRAPHIA INDICA* together with Mr. Thomas. His mother-tongue was Telugu, but with assiduous labour he learnt Kanarese and Tamil and distinguished himself by publishing the inscriptions of Narahari Teerth and those of the kings of Nolambi. His three papers on the Vijayanagar Kings are considered remarkable. His South Indian Iconography is no less original and helpful to all scholars. As a tribute to his scholarship, he was appointed an examiner for the Degree of Ph. D. by the University of Calcutta.

TAGORE AS HIBBERT LECTURER

THE MANCHESTER GUARDIAN in an editorial commenting on the likelihood of Dr. Rabindranath Tagore and Mahatma Gandhi visiting England



RABINDRANATH TAGORE

in summer says that no two men are better qualified to represent the noblest and the most significant and highly interesting side of modern India to English audiences and if, as is suggested, Dr. Tagore should be the next Hibbert Lecturer, the addresses of 1928 would be delivered by a thinker as internationally eminent as Renan when he was Hibbert Lecturer.

FIRST INDIAN NAVAL OFFICER

We understand that Mr. Dwijendra Nath Mukerjee has been appointed Engineer Sub-Lieutenant in the Royal Indian Marine. He is at present under training at the Royal Barracks, Portsmouth. This is the first instance of an Indian getting a Naval Commission, and he will be the first Indian Officer of the Royal Indian Navy.

IF GANDHI WERE A CHRISTIAN

The Bishop of Manchester, speaking at the Missionary Conference, expressed the opinion that if Mr. Gandhi, who perhaps was the greatest man on earth, were a Christian, he would better succeed in finding his ideal, and his energy would succeed in moralising and spiritualising the Christian civilisation.

MR. SPENDER ON BOYCOTT

Writing to the *DAILY NEWS*, with reference to the Indian paper upholding boycott of the Milner Commission by Egypt in 1920 as a model for Indian Nationalists to follow with regard to the Simon Commission, Mr. J. A. Spender, who was a member of the Milner Commission, says, that the Egyptian boycott was undoubtedly a nuisance, sometimes a dangerous nuisance, but it made no difference to the result, except that it postponed negotiations for a year, wholly to the disadvantage of Egypt. He concludes by saying: "There is at present at any rate no substitute visible for the part we play in and for India. Let that be recognised, and the field is open for every sort of discussion. But to refuse to recognise it and decline discussion on the only possible basis, is merely to cause delay and to play into the hands of Diehards, who are only too anxious to find reasons to turn the clock back on India."

INDIAN DELEGATES TO CANADA

The keenest contest was occasioned on March 22 at the annual general meeting of the Empire Parliamentary Association (British India Branch) by the Canadian invitation to the Indian branch to send four delegates to attend the next meeting of the Association. About thirty-three new members joined to take part in the elections, increasing the membership to one hundred and sixty-six. Mr. Patel presided and about 110 were present. There were 14 candidates of whom Mr. Shnmukham Chetty, who had been sent last year to Australia, withdrew. Of the remaining, the following were elected. Dewan Chamanlal, Swarajist, 48; Pundit Motilal, Swarajist leader, 45; Mr. Goswami, Swarajist 44; Sir D'Arcy Lindsay, leader of the European group, who attended the last meeting in Australia, 41; Hon. Mr. G. A. Natesan came fifth with 40 votes.

INDIA'S MILITARY EXPENSES

The Army appropriation account for 1926 includes 1,026,000 sterling expenditure in respect of despatch of troops to China including 325,000 incurred by the Govt. of India in connection with the Indian contingent. It also states that the Treasury has sanctioned the inclusion of the following amounts in respect of 1926, subject to any adjustments which may ultimately be necessary. Payment to India—capitation payment for Indian troops serving at colonial station 59,099 sterling. Payments, by India—capitation payment for home effective 1400 thousand and contribution for non-effective services 1,110 thousand sterling.

THE COLOURED RACES

Sir Frederick Lugard was entertained at a luncheon by the London Missionary Society.

Referring to the visits of Commissions to India and East Africa, he said that relation with the coloured races was the greatest problem of the century. The old type of education produced a politically-minded class of Africans and increased the number of detribalised natives.

"We must not have cause to regret," he said, "that we learnt nothing from the history of India and South Africa. A solution to the problem lay in the creation of units of Native Administration like those in Bechuanaland, Basuto and Swaziland, or the protected Native States of India, developing their own institutions side by side with alien communities, but not under their control."

CEYLON REFORMS

The Ceylon Reforms Commission has departed from the Island after concluding its labours. In a farewell message, the Commission states that "every effort seems to have been made to ensure no difficulties being placed in the way of solving our problem," and that the Commission leaves with "a strong prepossession" in favour of the people.

MISS HELEN WILLIS' ADVICE

Being a champion is incident to good play, says Miss Helen Willis, the famous woman champion. If you can make your game into a fine all round one, and arrive at that point by a pleasant path, championship honours follow automatically. If you can build up a first class game, you become a champion whether you want to or not: And so, if I were asked whether every young player should try to become a champion, I would say: "Know the game, and all that it deserves will come." The person who is too serious about a game loses the greatest pleasures that he can derive from it, but at the same time, concentration is essential. By concentration, I mean that which is seen on the court, only, and not that which some players carry about with them after they have finished their matches. In concentrating, in being serious, in being wholly interested in the game in which you are taking part, and in being as keen about every stroke and point as you are in the score of the whole match. You make sure that you are going to get the most enjoyment out of the game. At least, this is my feeling about concentration, it may or may not be true with everyone. I have noticed in the tennis of the very best people, that there is a something which sets them apart from the almost good players. Of course, they have, at their finger tips, the strokes and the things upon which a lawn tennis game is based, and then there is something else. There seems to be a keenness about each stroke, and the feeling that each one is a terribly important one. As I play, I sometimes find it difficult to realize that all shots in tennis are of equal value. I have to remind myself of this all-important rule frequently. Of course, there are certain crucial points, as a set point, which seem more valuable than all the others but I am speaking of the general course of the game.

INDIAN HOCKEY TEAM'S VICTORY

In their last match in London area, on April 4, the Indians confirmed the impressions of their international ability by defeating Anglo-Scottish Internationals.

Play was even in the opening stages in which Allen was tested several times.

But in the 17th minute, Dian Chand netted.

Chand added 3 more and Brookes netted for the Anglo-Scots.

The interval came with a score of 4 to 1.

In the second half, Allen was again prominent, saving hot shots, but the Scottish International, Kirkpatrick, beat him.

Martins and Dian Chand added 2 goals and 1 respectively, and Kirkpatrick scored again for the Anglo-Scots, just before finish.

The Indians' superior passing was a game-winning factor.

REMINISCENCES OF A TENNIS PLAYER

Mr. Mehta, the well-known young Bengal player in an interview to the Press said that the standard of tennis in singles is probably, higher in the Punjab than anywhere else in India; but does not hold the same opinion for men's doubles or mixed doubles play. He thinks that there are at least two Bengal pairs (amongst whom he modestly mentioned himself) who could beat the best the Punjab could put up. His play is of the aggressive forceful type calculated to out-drive and out-reach his opponent. He said that he likes a ball to rise about waist high for accurate driving, but on the courts here they rise considerably higher, thereby taking some of the sting out of his game. This he explained was due to the Punjab courts being harder than those in Bengal thus depriving him of hard-hitting and his most effective screw shots which usually 'shoot' on softer courts but rise to a nice height on the Lawrence garden once. Mr. Mehta is a rising player of much promise and we may hear better accounts of him in the near future.

THE KING ON INDIA'S DEAD HEROES

Coinciding with the War memories revived by Earl Haig's death, a book on Neuve Chapelle has been published to which His Majesty the King has written the foreword, recording the unveiling of the Indian memorial. The King hopes it will be a "means of bringing to their kin in India—most of whom can never visit the far distant scene of the battle—a vivid realisation of the loving care and profound homage with which all parts of my Empire have combined to perpetuate the memory of the Indian fallen".

NO GENERAL ELECTION IN 1928

Mr. Churchill, in a speech at Birmingham on Feb. 3, said that there could be no general election in 1928 as the Bill enfranchising women on the same basis as men must first be enacted and new voters registered, and this would carry them into the spring or summer of 1929. He indicated that there would be no reduction in income-tax in the Budget. He believed that yearly economies in fighting services was possible subject to the maintenance of minimum security of Britain and the Empire.

CONVERSION OF DR. MURRAY

The ceremony of converting a young Englishman to Hinduism which took place in the Arya Samaj Hall at Girgaum, Bombay, last month, has certain interesting features. The new convert to the Arya Samaj is one Dr. W. H. R. Murray, M.D., a Director of the National Chemical Holdings, Ltd., of London. He was on a three months' sojourn in India on business and while in Bombay he casually attended a meeting which was being addressed by an Arya Samaj preacher, Dr. Bhagat Ramji Sahgal. Though quite ignorant of the language in which the speech was delivered, Dr. Murray, to quote his own words, "felt the call of India" upon him, and he has now decided to stay in this country and to join the brotherhood.

He expressed the greatest admiration for the pure life of simplicity lived by the Hindus in this country and condemned those of them, especially the Bengali Hindus, who had abandoned the Vedic teaching of subsisting on pure vegetarian diet. He declared his intention of settling in this country and devoting his life to the uplift of the ignorant masses and helping them to lead hygienic lives.

HUSBAND AND WIFE IN THE COMMONS

The return of Mrs. Runciman as member of Parliament for Saint Ives, Cornwall provides the first case of husband and wife sitting in the House of Commons at the same time. Mr. Walter Runciman is the member for Swansea West and at the next general election he will contest Saint Ives instead of his wife. There are now eight women in the House of Commons. Husbands of three of them, the Duchess of Atholl, Lady Iveagh and Lady Astor are in the House of Lords.



DR. J. R. C. CHITAMBER
Principal, Lucknow Christian College, who has been elected as the Indian Delegate to the General Conference of Methodist Churches to be held in May at Kansas City, U. S. A.

Diary of the Month

March 9. The All-Party Conference meets in Delhi and discusses the joint-electoral scheme.
 March 10. Mr. T. R. Venkatarama Sastri is appointed Law Member of the Govt. of Madras.
 March 11. Mr. Jinnah's motion condemning the rejection of the Skeen Report is carried by 70 votes against 41.
 March 12. The Commons pass the 1st reading of the Representative of the People Bill.
 March 13. Mr. T. R. Venkatarama Sastri, the new Law Member resigns.
 March 14. Miss Miller is converted to Hinduism.
 March 15. Messrs. S. Muthiah Mudaliar and Sethuramnam Aiyar are appointed Ministers.
 March 16. London pays tribute to the late Lord Sinha in a public meeting.
 March 17. The ex-Maharajah of Indore marries Miss Miller of America.



THE EX MAHARAJA OF INDORE

March 18. The U. S. House of Representatives approve the Warship Construction programme.

March 19. The Assembly passes the Finance Bill by 61 against 41 votes.
 March 20. The no-Confidence motion in the new Madras Ministry is defeated.
 March 21. The Disarmament Conference meets in Geneva.
 March 22. Trial of the accused in the Cawnpore Bomb case commences.
 March 23. The Bengal Council refuses salary to the Vice Chancellor of the Calcutta University.
 March 24. Colour Bar Act is made applicable to Natal.
 March 25. Pandit Malaviya lays the foundation stone of the Lajpat Rai Memorial Library.
 March 26. Sir John Simon attends the Assembly Session at Delhi as visitor.
 March 27. The Assembly is adjourned *sine die*.
 March 28. Dewan Bahadur M. Krishnan Nair is appointed Law Member of Madras.
 March 29. Sir D. Hogg has been appointed Lord Chancellor.
 March 30. Viscount Cave is dead.
 March 31. Sir Currimbhoy Ibrahim is dead.
 April 1. The U. P. Ministers declare in favour of boycott of the Simon commission.
 April 2. Mr. B. K. Basu is elected Mayor of Calcutta Corporation.
 April 3. Dr. Wu-Pei-Fu retires to a monastery.
 April 4. The Assam Council rejects the no-Confidence motion against the Ministers.
 April 5. Lord Lloyd presents the British note to the Egyptian Premier Nahas Pasha.
 April 6. Sir Mahomed Habibullah opens the Indian Archaeological Museum at Taxila.
 April 7. Mr. J. M. Sen Gupta presides over the Bengal Provincial Conference at Basirhat.
 April 8. Mr. Courtney Terrell is appointed Chief Justice of the Patna High Court.
 April 9. Mr. N. C. Kelkar presides over the All-India Hindu Maha Sabha.
 April 10. H. E. the Viceroy prorogues the Assembly.

BUILDING BETTER BRAINS

How Mental Training Is Enabling Thousands Of Men
 And Women To Increase Their Efficiency
 And BRAIN Power.

THOUSANDS of men and women in every Profession, Business, and Trade are increasing their Efficiency, and consequently their Earning Power, as a result of scientifically training their minds by means of Pelmanism.



Sir J. Foster Fraser.

Pelmanism builds better brains. It banishes Timidity, Self-Doubt, and what is known as the "Inferiority Complex." It drives the dark clouds of Depression away from your horizon, leaving the mental atmosphere in which you "live, move, and have your being" clear, vital, and undisturbed. It eliminates harmful, morbid, and "defeatist" thoughts. It provides a remedy for that "forgetting habit"—that distressing habit of forgetting appointments, names, dates, telephone numbers, prices, and "the right argument at the right moment," which so often causes people to miss opportunities of advancement which possibly never recur.

On the positive side Pelmanism increases your mental energy. It strengthens your Will-Power. It gives you Courage, Initiative, Forcefulness, Determination, and Self-Confidence. It gives you a memory—you and other people—can depend upon. It causes you to take an optimistic outlook on life. It makes your mind keen, alert, resourceful, and self-reliant. In short, it develops just those mental qualities which lead to success in life.

As Sir John Foster Fraser writes: Pelmanism quickens Perception; it stimulates the Imagination; it develops Concentration. It will not make the dunderhead into a statesman, but it will and does provide a plan whereby we can make the best of our qualities."

Remarkable Results.

Here are a few extracts taken at random from letters written to the Pelman Institute in India from readers who are training their minds by means of Pelmanism, describing some of the benefits they have received.

A COMPANY SECRETARY writes: "I have learned to school myself to do the disagreeable job to-day instead of to-morrow. Have noticed things more than before. Have more confidence to follow my own judgment, and consequently feel increasingly reliant and am conscious of a mental growth."

A STUDENT writes that Pelmanism has given her a clear aim and greater self-control, and has enabled her to concentrate on her studies in such a way as to help her to remember what she has learnt.

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."

A CIVIL SURGEON writes:—"I have never for a moment regretted taking my course of Pelmanism. It has taught me much. Auto-suggestion, concentration, recollection and enthusiasm in all matters, a greater interest in life in general, and in my profession in particular, are among the benefits I can attribute to my course, and if I have any regrets, it is that the course has now come to a close."

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.

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."

MERCANTILE ASSISTANT writes:—"I have learned how to think; my memory is good, and I am less self-conscious. I am not sure whether the position to which I am proceeding at the end of the month is directly attributable to Pelmanism; but Pelmanism will make me succeed in it."

ARCHITECT writes:—"I have developed concentration, attention and interest powers which I lacked before, and I have now a good knowledge of my professional requirements as a result of training my senses on Pelman lines. My will and power for effort has been considerably improved."

Writer says that Pelmanism has enabled him to conquer his old absent-mindedness, forgetfulness and carelessness. Also, owing to the mental alertness and confidence developed by Pelmanism, he has been able to secure a good job.

MUSICIAN writes: "I have experienced an all-round improvement. Concentration, Will-Power, and Memory are improved beyond recognition. The pleasure of possessing these abilities has made my life happier. It was the best day's work I ever did when I sent for this Course."

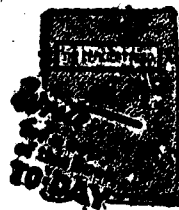
NURSE writes: It has given me an aim in life, and has shown me how I can carry it out. It has made the world seem a much more interesting place to live in, and I feel more Self-Confident, with a more reliable Memory."

LABORATORY ASSISTANT writes:—"Pelmanism has been for me a remarkable method of individual unfoldment, bringing out abilities I

never dreamt I possessed, quite apart from being an investment that has paid for itself time and again. It has given me courage and enterprise to strike out on my own and has changed my environment and general outlook on life more than I should have thought possible."

The revised Pelman Course is now ready. It embodies the results of the latest discoveries in Psychology, and is based on the experience gained by the Institute in the course of training the minds of over 500,000 men and women. This Course is fully described in an interesting book entitled 'The Efficient Mind,' a copy of which can be obtained free of charge by any reader who applies for it to-day.

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E, April '28.

"Pay Homage to Charaka," Doctor!

While formally opening the seventh Congress of the Far Eastern Association of Tropical Medicine, which is being held in Calcutta, His Excellency the Governor of Bengal remarked:

"The history of medicine in India begins with the Vedas, which are believed to date back to 1500 B. C. but the best known names in connection with Indian medicine are Sushruta and Charaka, who flourished about five or six hundred years before the beginning of the Christian era. Their writings are, I understand, still revered by many practitioners of medicine in India and all of us can unite in paying homage to these great men of old who lived and worked before the time of Hippocrates."

The study of Charaka Samhita provides the thoroughness of details as wanted by the medical profession in the practice of medicines. Diagnosis

of diseases, materia medica, anatomy and various other features have been exhaustively dealt with in the book on scientific principles.

We have ventured to publish the original book in Sanskrit with comments and notes. Printed in Deva Nagri character, Royal 8vo. 151 formes, 1208 pages, the first volume only out of seven, is ready for sale.

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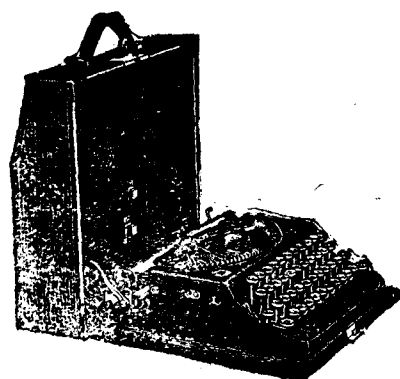
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59	" " " 6 " "	5 8	353	Brilliantine Asstd. Liquid... " " "	0 12
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92	" " " 9 " "	6 6	101	Fancy boxes, contg. one 4 oz. bottle Eau-de-Cologne and 1 tablet Toilet Soap " " "	3 8
123A	Lavender Water " 9 " "	2 4	102	Fancy boxes, contg. one 2 oz. bottle of Eau-de-Cologne and 1 tablet Toilet Soap " " "	2 2
474	Nenita Bath Salts " " "	0 11	981	Glycerine Soap oval cake tablet " " "	0 4
898	Eau-de-Cologne Bath Soap tablet... " " "	0 11	905	" " per box of 3 tablets " " "	1 8
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859A	Eau-de-Cologne Soap box of 3 tab- lets " " "	1 10	985	Glycerine Soap Round bath per tablet " " "	0 8
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627	Talcum Powder—Rhine Violets " " "	0 11	807	Eau-de-Cologne Soap, per box of 3 tablets " " "	2 12
458	Vanishing Cream " " "	1 12	394	Shaving Soap Refill " " "	0 9
475	Bath Salts " " "	1 4	393	" " in Alum. Tins per tin " " "	0 12
476	" " " " " " "	0 11	951	Liquid Glycerine Soap White Rose). per bot. " " "	1 8
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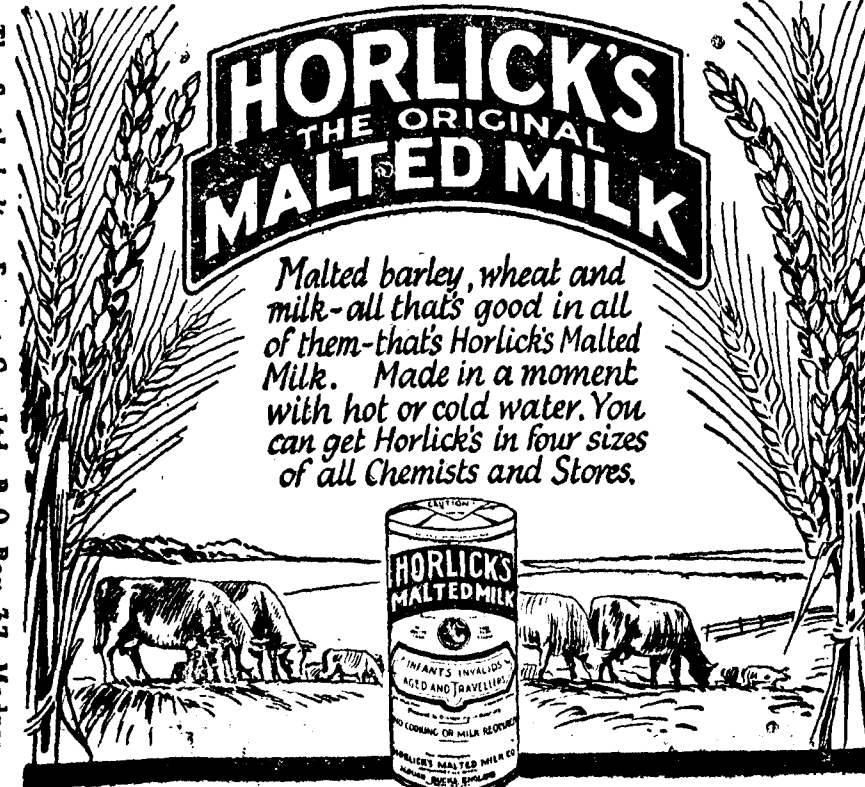


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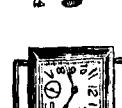
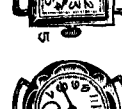
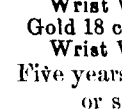
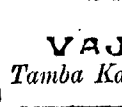
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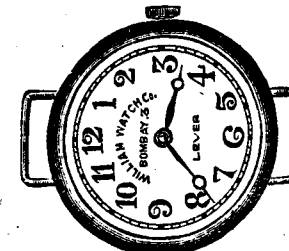
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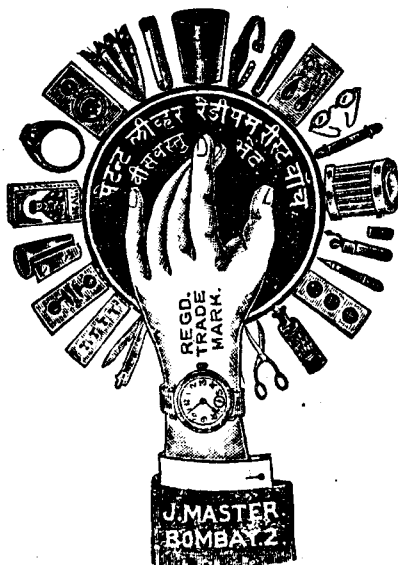
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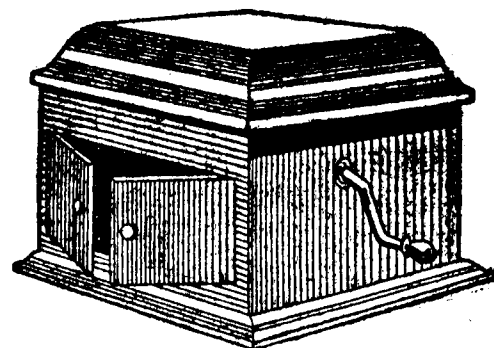
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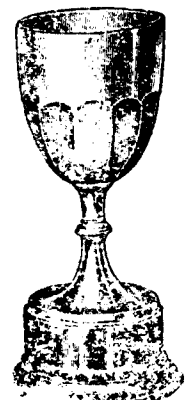
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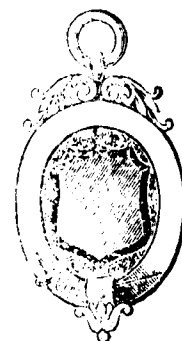
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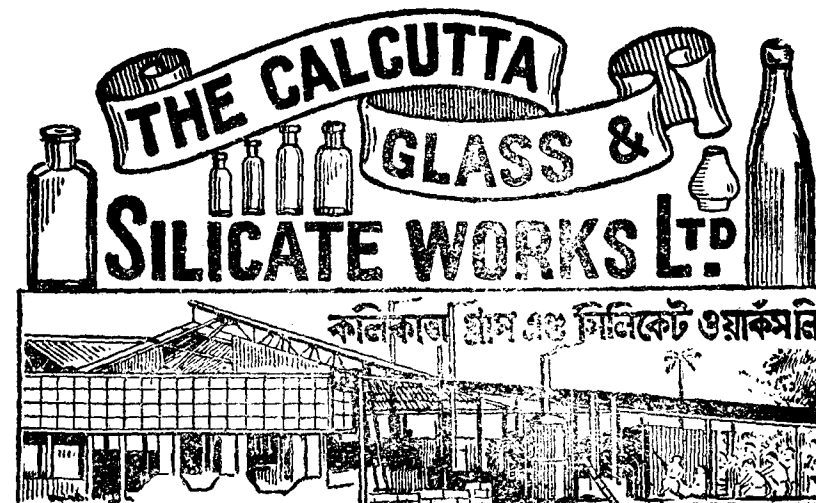
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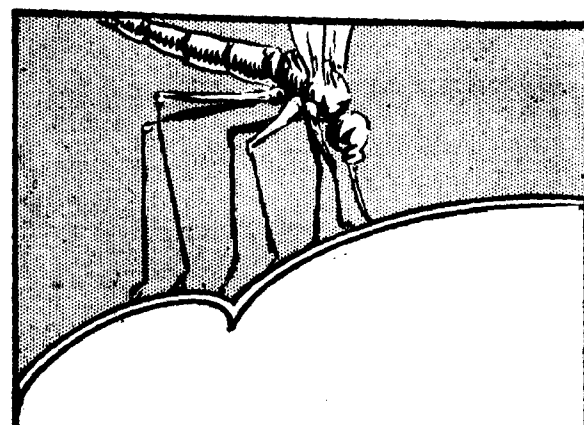
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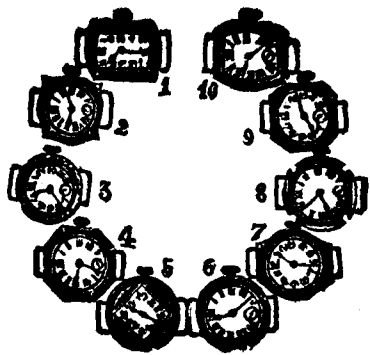
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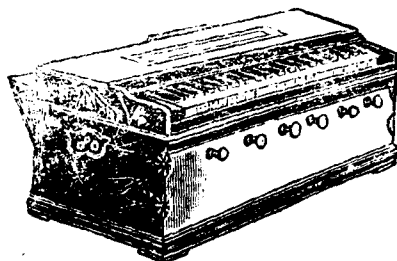
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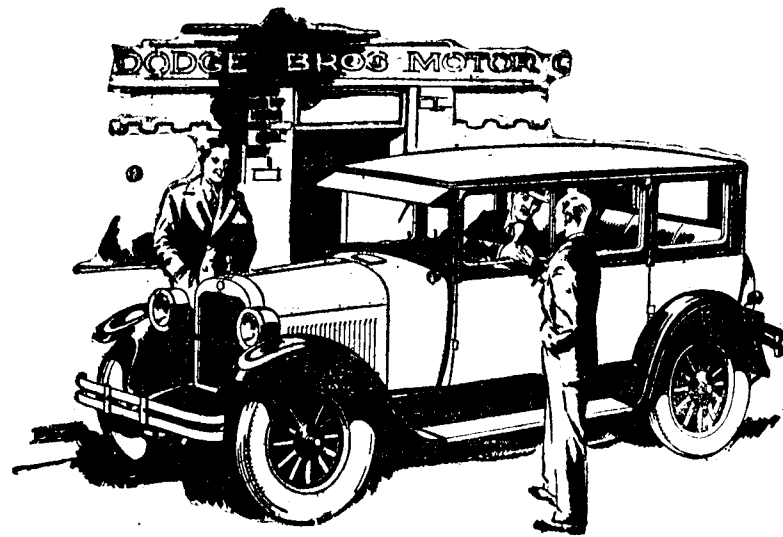
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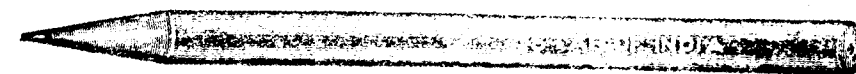
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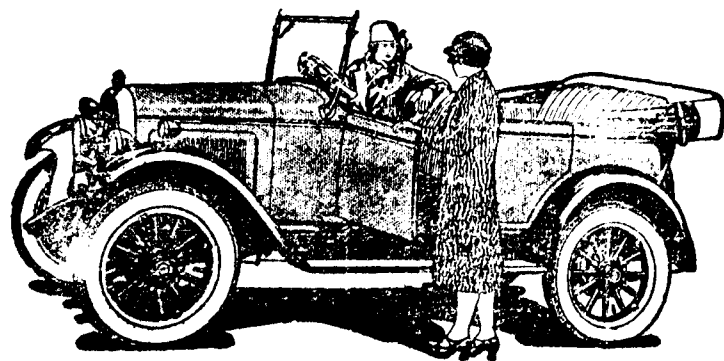


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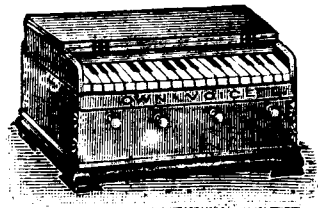
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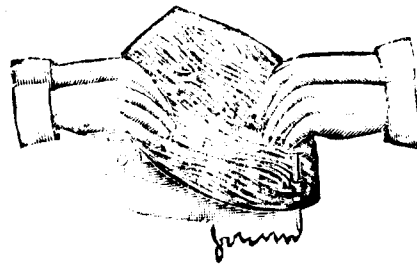


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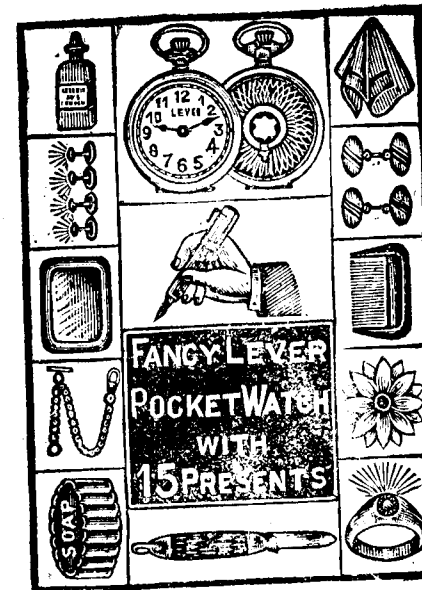
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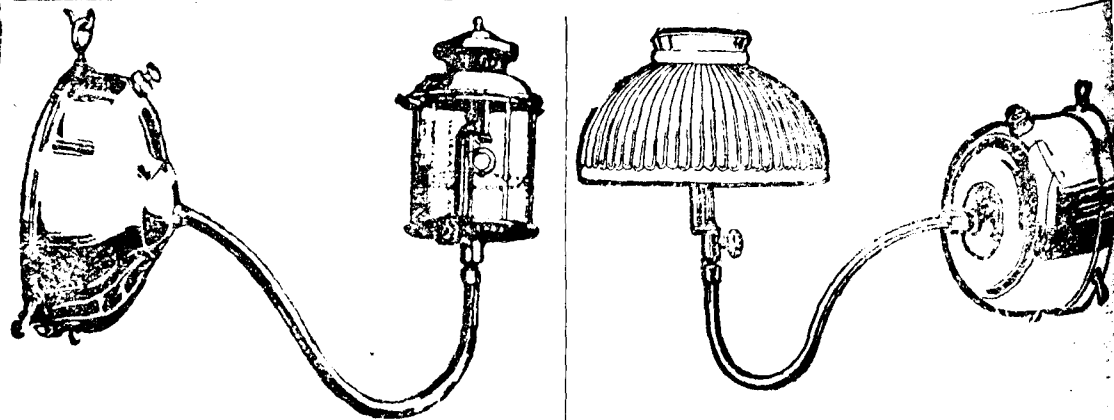
(INCORPORATED IN ENGLAND).

It is hereby notified that the following fairs and festivals will take place at the dates and places shown against each during the month of May 1928.

Date.	Nearest Ry. Station	Name of Festival.
1st to 5th	Nidubrolu	Sri Bhavanarayanaswami Brahmotsavam
1st to 5th	Bapatla and Chirala	"
4th	Masulipatam	Sea Bathing Feast
4th and 5th	Badami	Mahakut Fair
4th to 12th	Ponneri	Sandippu Feast
5th	Villivakkam	Paudi Feast
6th	Waltair and Duvvada	Dolotsavam at Simhachalam
7th to 16th	Ennore	St. Joseph Feast
14th & 15th	Gudiyattam	Gangamma Jatra
14th to 16th	Munirabad	Hoolgi Fair
19th	Tiruttani	Krithigai
19th	Trivellore	Vaikasi New Moon
20th to 25th	Matmari	Arahi
22nd to 2nd June	Via Arkonam for Conjeevaram	Garudotsavam
26th to 28th	Margao	Feast of Holy Ghost
26th to 5th June	Venkatagiri	Kasi Visvanatha Swami Feast
30th to 2nd June	Vetapalemu	Nagarapurna
	Tirupati East	Gangamma Jatra

E. May '28

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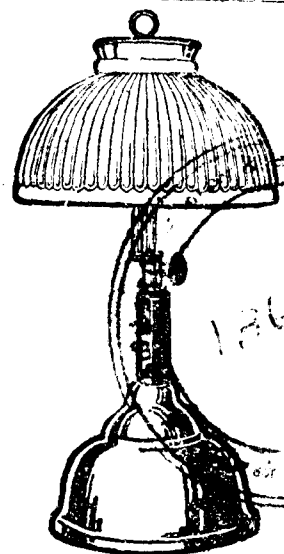
Burns Petrol or Kerosine.

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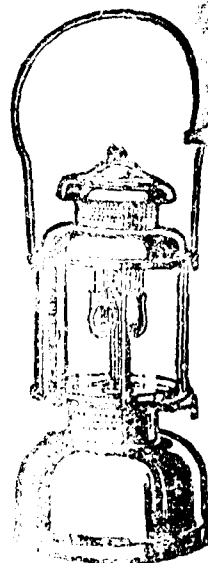
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