

INDIAN REVIEW

A MONTHLY PERIODICAL

DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

EDITED BY G. A. NATESAN



Vol XXIX.

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No. 6. 1928

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CHAITANYA

We have in these sketches tried to give not only a detailed biography of the saints and teachers but also a succinct account of the Philosophy and religion which each of them taught or propounded. The details of their life, even in the case of those removed from us by centuries, are happily preserved to us in native chronicles of exceptional value. We have drawn on them and unfolded in the usual biographical manner, the various stages of their lives, their doings, the religious and social reforms they effected and the missions or sects, if any, which they founded. These lives are full of interest for the student of religion as they shed the most powerful light on the journey of the soul, its upward ascent as exemplified in some of the most gifted types of religious men known to India or even outside it. In describing the teachings of the various saints, their special and historic versions of the Hindu faith, we have throughout drawn on the utterances and poems as the case may be, or of the individual saints themselves. Those



VIVEKANANDA

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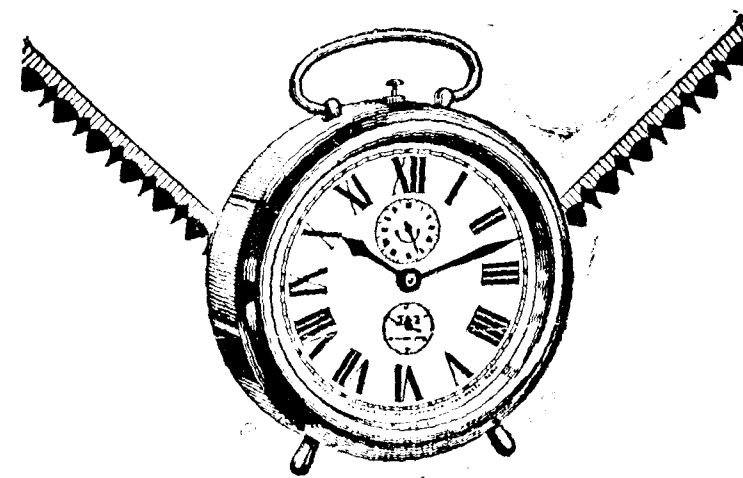
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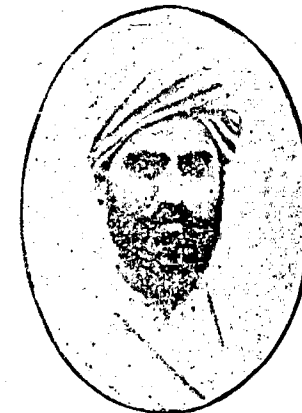
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SADHU SUNDAR SINGH

position of considerable influence and conscious strength. And the pick of them have shed lustre on the country in their several avocations. For poets like Michael Madhusudan Dutt and Narayan Vaman Tilak, educationists like Krishna Mohan Banerji and Principal Rudra, scholars like Prof. Ramachandra and Mr. Swamikannu Pillai, Ministers of the Church like Lal Behari Dey, Nehemiah Goreh, Saththianathan, and the Bishop of Dornakal, publicists like Kali Charan Banerjee, mystics like Sadhu Sundar Singh, social servants like Pandita Ramabhai, and public workers like Dr. Datta and Mr. K. T. Paul—to mention only a few names from different parts of India—are ornaments to any community, nay to any country, to which they may belong. Indeed, the days



LAL BEHARI DEY



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K. M. BANERJI

are long gone by when to be a Christian was to be outlandish in spirit and in mode of life. Indian Christians now happily feel the country to be their own, quite as much as members of other communities; and in fact, some of their leaders have been in the vanguard of our struggle for political emancipation. * * * It is hoped that this attempt to chronicle the lives and achievements of some noted Indian Christians will meet with the recognition it deserves.

CONTENTS.—Krishna Mohun Banerji, Rev. Lal Behari Dey, Prof. Ramachandra, Michael Madhusudan Datta, Rev. W. T. Saththianadhan, Dr. Imad-ud-Din, Nehemiah Goreh, Kali Charan Banerjee, Pandita Ramabai, Rajah Sir Harnam Singh, Dewan Bahadur L. D. Swamikannu Pillai, Narayan Vaman Tilak, Principal Susil Kumar Rudra, and Sadhu Sundar Singh.

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untry so as to secure double profits on paid-up capital. Drastic efforts are needed to investigate thoroughly the present plight of our textile industry. Our mill owners must practise economy and make retrenchments which form a large per cent. of the total cost of production. Before doing this it is not advisable for them to touch the wages of the poor mill operative. H. E. Sir Leslie Wilson, Governor of Bombay, was entirely in the right when he remarked to the Labour Deputation which invited him in the year 1925 at Poona:—"I am strongly of opinion that the difficulties which our industries have so often to face in these days cannot always be met merely by the employers making a cut in the wages, and it is seldom if ever that such an action can re-establish prosperity in the industry concerned."

A strike is a grave calamity which hits the organised workers hardest. It is essential in the interests of the city, its peace, and sanitation that strenuous efforts are made to prevent it. In Great Britain we are told there exist the Industrial Disputes Act, and the Conciliation Act partly governmental and partly non-governmental for bringing out settlement of industrial disputes. The Dominions have the Canadian Industrial Investigation Act which prohibits strikes and lock-outs in industries which are of special interest to the community. The South African Government has passed the Conciliation Act of 1924 which provides for the formation of Industrial Council and Conciliation Boards. Strikes and lock-outs are held illegal so long as the award of these Boards is in force. The systems applied in Australia and New Zealand are typical instances of compulsory arbitration under the guidance of the Wages Boards and Arbitration Courts. In the Commonwealth of Australia excepting Tasmania and Victoria, strikes and lock-outs are regarded as unlawful and entail penalties. In Italy in the year 1926 by legislation, special jurisdiction was created to deal with disputes between employers and employees. The

Court with the aid of assessors was all powerful to arbitrate, and its decision was binding on the parties. Strikes and lock-outs were regarded as unlawful and penalties were provided. In Norway, two new Acts concerning labour disputes and compulsory arbitration were passed last year. The decision of the arbitration court was regarded as final. In France, the conciliation system has up to the present time been rather inadequate. The French Republic is still busy considering schemes of arbitration in labour disputes. In Germany, we find Arbitration Committees and Chambers, which, with the aid of assessors help in settling disputes. Thus it will be seen how each country has approached the problem in its own way to suit its economic conditions. Bombay City is really very sick of these often recurring industrial troubles. Four years back, Bombay Government had on its anvil an Industrial Disputes and Conciliation Bill. If it was passed into law, surely crores of rupees would have been saved. It was the Government of India which prevented its passing, under the excuse that it contemplated bringing out an All-India Bill on the subject. It is a riddle why the Delhi authorities are still delaying it!



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E. Sept. '28,

CHAITANYA TO VIVEKANANDA

By MR. K. V. RAMASWAMI, B.A., B.L.

IN this book* are presented the life-sketches of six saints—five Bengali and one Assamese. Both in their individual character and teaching and in their historic setting, they differ widely, one from the other. Chaitanya arose at a time when the native dynasties of Bengal had become a name and she was fast becoming a province of the Moghul Empire. He was a born mystic and preacher and founded a most impassioned type of Vaishnavism.



CHAITANYA.

Sankara Deva, somewhat elder to Chaitanya in age, started in times almost contemporary with Chaitanya, an equally wide-spread, though somewhat different, type of Vaishnavism in Assam. Ramaprasad Sen was born in the 18th century when Bengal was passing from the Nabobs into the hands of the English Company and became the scene of great political and social turmoil. An ardent initiate of the decadent Saktism, he sang in matchless songs a religion of true love and ecstatic realisation of God under the form of the Dread Mother Kali. A century and more of civilized administration and wide diffusion of Western knowledge separate the subjects of the last two sketches from the rest. Ramakrishna Paramahansa, though uneducated in the formal sense, was a saint of the old ascetic type, full of the great philosophic learning of the Hindus and possessing a marvellous depth of mystical genius and intuition which cast a spell on all who knew him or came into his company. His illustrious disciple, Swami Vivekananda, a Bengali youth nurtured in Western knowledge and endowed with great mental gifts, gave a world-wide currency

to the teachings of his Master and evoked wide interest in ancient Indian Philosophy and Religion in our own country and in Western land. He stands for a combination of the old Philosophy and Intuitive Religion with the learning and science of modern times.

To a superficial observer it may appear impossible to point to any continuous or common feature in these historic teachers and men of religion who have successively risen in the bosom of the Bengali race. If we adopt the common distinction of Hinduism, we should call one of them Vaishnava, another a Shakta and the modern one Vedantins pure and simple. And if we look to the manner of their lives and teachings, we would be disposed to draw a similar distinction. Chaitanya, steeped in Vaishnava poetry and imagery, preaching to ecstatic multitudes, would figure as a preacher and reformer. Ramaprasad Sen would naturally be classed as a poet; while Ramakrishna Paramahansa and Swami Vivekananda would be deemed exalted types of Recluse and Missionary respectively. But, over and above these distinctions—distinctions due partly to differences of individual genius and partly to their different historic setting and influences—one cannot perceive a certain common individuality and likeness running through them all.

From Chaitanya "the mad preacher of Nalanda, who, foregoing all the privilege of position and learning, took himself to the company and service of the lowly and the devout, preaching the cult of the Loving God, down to the uneducated "1 of Dakshineswar" and his celebrated disciple who careered round the world "blowing the trumpet of Vedanta," we find in them all a great and catholicity of mind and a high attempt to understand and propound the cardinal faith of the Aryan Religion. In spite of the varying dress and language in which their teachings are clothed, the saints all found themselves on the per-

CHAITANYA TO VIVEKANANDA: Sketches of Chaitanya, Sankara Deva, Haridas, Ramaprasad, Ramakrishna Paramahansa, & Vivekananda. With 4 portraits. Re. 1-8. To Subscribers of the INDIAN REVIEW, Re. 1-4. G. A. Natesan & Co., Madras.

trines of Hinduism, its age-long concepts of head and soul, its sure and accredited modes of religious approach and effort. It is the ancient philosophy of the Hindus that finds varied utterance in the teachings of Chaitanya, the poems of Jnaniprasad Sen, the sayings of Ramakrishna, the sayings of Mahatma and the eloquent discourses of Sri Vivekananda. Further, we find in the best



SRI VIVEKANANDA



SRI RAMAKRISHNA

all types, a supreme and burning love for men, a deep spirit of humanity to which we find few parallels outside Bengal or even India. The creed of love, which Chaitanya began to preach in Bengal, has left profound and deeply marked on Bengali culture and literature and on the social and communal life of Bengal, starting from the lowest strata of society. "It has its exquisite expression in lyrical poetry and in a richly emotional school of devotional literature which has been a peculiar contribution of Bengal. Every Bengali has in his blood a liberal inheritance of this sweet religion of love as a culture-heritage." Part of this inheritance may be traced to the centuries of Buddhistic influence on the early Bengali race was cradled and nurtured.

We have, in these sketches, tried to give not only a detailed biography of the saints and teachers, but also a succinct account of the religious philosophy which each of them taught or lived. The details of their lives even in the past, those removed from us by centuries, are

happily preserved to us in native chronicles of exceptional value. We have drawn on them and unfolded in the usual biographical manner, the various stages of their lives, their doings, the religious and social reforms they effected and the missions or sects which they founded. These lives are full of interest for the student of Religion as they shed the most powerful light on the journey of the soul, its upward ascent as exemplified in some of the most gifted types of religious men known to India or even outside it.

In describing the teachings of the various saints, their special and historic versions of the Hindu faith, we have throughout drawn on the utterances or poems, as the case may be, of the individual saints themselves. These utterances and poems have a unique value, and give us wonderful glimpses into the inner life of the saints in a manner which mere biographical details cannot reveal.

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E. Sep. '28

WORLD EVENTS

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

May :

JAPAN AND CHINA

AN exceedingly serious situation developed between Japan and China early in May. China has no settled and central Government; the Southern Nationalists are forging ahead in the endeavour to defeat the Northern forces, and assume the Government of the country. When there is no strong authority at the head of a nation, and martial rule obtains, there is no control of the soldiers; excesses of all sorts are indulged in. It is bad enough when this situation results in civil war, but when the nationals of other countries are outraged and massacred, then, of course, it becomes an international matter, and may lead to war.

On May 4th it was reported to Japan that 100 Japanese residents at Tsinanfu had been massacred, and that ten thousand Chinese Nationalist soldiers were looting Tsinanfu. Each side, of course, blames the other, but as is always the case when a situation is tense, and there is not the proper control over soldiers, the result is bound to be conflict. Japan at once hurried troops to protect the lives and property of their nationals, and there were serious appearances of war. But Japan realises that there is no Chinese Government with which she can deal, and she is not going to war with any Nationalist general. Fortunately, although Japan has been much exercised over the affair, and greatly angered, she has not declared war. The Japanese Government have evidently taken the view that much as they deplore such treatment under the circumstances of civil war and political unrest, they cannot hold the Chinese nationalist generals responsible for their troops' outrages. It is a sorry situation, and a greater humiliation for China than for Japan. The Japanese Government have shown great restraint, and are anxious not to magnify the incident, and we sincerely hope that nothing like it will occur again. The world is awaiting with much concern

the settlement of a strong government in China for while the present political unrest continues there can be no peace for China, and other nations may be involved at any time.

RENUNCIATION OF WAR

A really wonderful thing has happened: the United States of America have shifted from their former position of isolation, dictated by the Monroe Doctrine, and are now anxious to form a treaty, a multilateral treaty, for the renunciation of war as a national policy. That shift of position is of tremendous importance to the peace of the world. Following the bilateral treaty with France of last February, the terms of the treaty are now extended to include other Powers also in which America "desires to see the institution of war abolished and stands ready to conclude with the French, British, German, Italian, and Japanese Governments a single multilateral treaty, open to subsequent adherence to any and all other Governments, binding the parties thereto not to resort to war with one another".

The U. S. Government have submitted a draft of the treaty to the Powers mentioned above for their consideration. Article I reads: "The High Contracting Parties solemnly declare, in the name of their respective peoples, that they condemn the course to war for the solution of international controversies and renounce it as an instrument of national policy in their relations with one another." Article II substitutes arbitration for violence and war as the method of settling international questions. As France quickly pointed out, and as the other nations have also wondered, what is the relationship of this new American suggestion to the Covenant of the League of Nations and the Locarno Treaties? If it means that the American anti-war pact does not seek to abrogate existing European treaties, but is in nature a supplement to them, then the way is clear for a whole-hearted support of this truly significant

AN ASIATIC FEDERATION.

THE MANCHESTER GUARDIAN has a thoughtful article on the visit of King Amanullah to the West. It warns Great Britain:

"The keys of our Empire lie in the Middle East, and a threat there threatens the stability of the whole Imperial fabric. In that region, we have many critics who may naturally look for support in an alliance of the liberated Nations of the Middle East. In that alliance, if it comes into being, Afghanistan and its King must of necessity be a predominant part. It can be either a bridge between East and West, a factor in the fitting of the civilised world, or the spearhead of an Asiatic offensive against Europe. The decision will largely lie in the hands of the new men whom the convulsions and revolutions of recent years have brought to the leadership of their peoples. They are convinced that the policy of Europe—Europe means largely this country—is peace and co-operation, instead of expansion and exploitation. The world will be spared a long period of rest and danger."

AN AMERICAN ON INDIA

In a contribution to the April number of the NORTH AMERICAN REVIEW, Prof. Charles Johnson of the University of Wisconsin discusses the evolution of the Indian Constitution and points to the problem which the Simon Commission will be specially to attend to. Prof. Johnson who, by the bye, served for a time in the districts of Murshidabad and Orissa, traces the gradual evolution of India's Constitution within the last twenty years, from the time when 75,000 British soldiers guarded a population of nearly 2,000,000 Indians.

Much of India's confidence in her capacity is owed by the writer to the Japanese victory of 1905 which convinced in turn nations of their powers.

Among the problem to be solved by the Indian Commission led by Sir John Simon, the following would receive attention, thinks Prof. Johnson. (i) Success or failure of the Dyarchy. (ii) Extension to the Legislative Council of the right to decide what taxes shall be levied and how the money shall be best spent. (iii) Extension of the franchise which at present is restricted to about 6 or 7 million voters, i. e. about 3 per cent. of the population.

Prof. Johnson believes that the Commission will recommend a further approach to the form of government prevailing in the Dominion of Canada.

ADULT EDUCATION.

Mr. T. V. APPARSUNDARAM WRITES IN THE INDIAN EDUCATOR as follows:—

In view of the new phases of life through which India is passing, the need for adult education should receive special attention. It should claim a large share of attention in view of the new era of political expansion opening up before India in these days. A persistent continuance of illiteracy among the masses is obviously antagonistic to political advancement. Many of the adults are now voters and need education to understand the value of franchise and to exercise it in a direction which will contribute to national progress. Again, it is adults that control life. If education is to grow from strength to strength, these adults must be in sympathy with the new things their children learn at schools. Could you expect an illiterate parent to sympathise with mass movement? No. On the contrary, it is the reaction exercised by the illiterate parent against sending his children to school that is a standing menace to the progress of popular education in India. When adults grow in illiteracy, it is hard to find any incentive to educating the children in schools. The general spread of literacy among parents would help to a large extent towards creating an atmosphere in favour of schooling.

Questions of Importance

BARDOLI BARBARITIES

At Bardoli, the problem is no longer merely that of enhanced taxation. The tactics adopted by the Government to meet the Satyagraha movement are a problem in themselves. "They are trying to create all sorts of disensions," says the PEOPLE "to set up community against community, and district against district. Worst of all, they have let loose the Kabuli, generally regarded as a nuisance by the



THE HON. MR. V. J. PATEL.

Bombay Police." These tactics have forced even the Hon. Mr. V. J. Patel to protest. In a letter to Mahatma Gandhi enclosing a handsome donation for the suffering people of Bardoli, Mr. Patel says that "the measures adopted by the Bombay Government have, in several instances, crossed the bounds of law, order and decency."

"My study of the struggle has convinced me that the Bardoli people have a just case for asking for an independent and impartial enquiry. I am also convinced that they have exhausted all other

constitutional methods open to them for the redress of their grievances. I have watched with admiration the courage, patience, and suffering of the men and women of Bardoli, and I have also watched with equal pain and indignation some of the coercive measures that have been adopted by the Government to collect the assessment which is the bone of contention between the Government and the people of that taluka. I believe that measures adopted have crossed in several instances the bounds of law, order and decency, the arrogant letter of the Commissioner, N. D., has painfully aggravated the situation. In the present circumstances, I feel that I cannot remain silent and inactive; I am sorry that I cannot at the present moment express my deep sympathy to the people of the taluka and my strong disapproval of the coercive measures and of the letter of the Commissioner, N. D., more tangibly than by signing the accompanying small contribution Rs. 1,000 towards the fund which is now being raised on their behalf. I propose to continue to do the same amount from month to month so long as the struggle lasts. I wish to give you this firm assurance that, at the very first opportunity, I shall place myself in communication with those who have called me to the high office which I have the honour to occupy, and which I regard simply a trust on their behalf; and if I find that I can take any other more effective step to help the sufferers of Bardoli, you will not find me lagging behind."

The barbarities have made several members of the Bombay Legislature resign their seats on the Council. The resignations of the Gujrat members have been followed by those of Mr. K. F. Navroji Desai and Anandaji who, in their vigorous denials of resignation, resent the allegation that the Bardoli Satyagraha is merely a Gujrat move. They rightly point out that the other parts of their constituency have also protested against this

Altercations of the Day

MR. KELKAR ON UNTOUCHABILITY

Presiding over the 11th Session of the All-India Hindu Mahasabha on 9th April, Mr Kelkar



MR. N. C. KELKAR

only urged the Brahmans and the non-Brahmans to make up their differences but also pleaded the removal of untouchability. He said : the work of removing untouchability has already been taken up in hand by the upper classes of every province. But it must be pushed forward with still greater vigour. It must be recognised, perhaps even secured, if necessary, by legislation, that there shall no longer be any distinction or preferential treatment as between touchables and untouchables in the participation of benefits arising from the expenditure or investment of public funds. As for the disabilities of the untouchables in the matter of entering temples,

I think the Brahmins should realise that the root cause of trouble is not necessarily that the untouchable is not allowed to enter the temples in some places or inner enclosures of temple in others, but that the Brahmin claims and enjoys superior exclusive privileges in that respect. Therefore, if the only object of the Brahmin is to protect the sanctity of the inner enclosures, he can solve the problem by simply surrendering the special privileges he enjoys. My own idea is that in every public temple, a place or limit should be fixed at some distance from the idol, up to which even the untouchable may go and beyond which even the Brahmin should not go.

MR. S. C. BOSE ON UNITY.

Presiding over the Maharashtra Political Conference, Mr. Subash Chandra Bose spoke on unity as follows :—

"England's strength does not lie in her armies and armaments, but in our divisions and disunions. British bureaucrats will try their utmost and will exhaust all their traditional methods of creating schism, where unity is reigning supreme. And therefore, we must very carefully guard ourselves against all the different traps and temptations that are likely to be set up for creating differences among the boycotters. Individual advantages and separatist interests have caused the ruin of our country up to this time. But, henceforth at least, we must correct the mistakes of the past, and remodel our destiny in the future. We must recognise the fact that our weakness lies not in our want of trained soldiers, but in our want of faithful followers of unity. And we must always remember the time-honoured maxim that "United we stand, divided we fall."

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Indian States

PRINCES' TREATY RIGHTS

His Highness The Maharaja of Bikanir in closing the last session of the State Legislative Assembly dryly remarked :

"Unless our treaties and engagements are modified or abrogated by the mutual consent of the Imperial Government and of the Princes, their



H. H. THE MAHARAJA OF BIKANIR

provisions continue to have full force, and anyone suggesting the scrapping of these treaties is guilty of making not only an unjust but an abnormal suggestion. History has been read in vain if it has not yet taught that it is only brute force that will compel the States to submit to their treaties being scrapped."

MYSORE STATE'S CONFERENCE

Mysore is happy, says the TIMES OF INDIA, in having a progressive Maharaja and a series of Dewans whose aims have been identical with that of the people. But it is natural that the people should organise themselves and inform the Government what their aims and ideals are. With this object in view, the first session of the Mysore State Subjects' Conference was held recently. V. Manickavelu Mudaliar, who presided, dwelt on the several points affecting the State, financial and political. Mr. Mudaliar, says our contemporary, is a big industrialist and is well acquainted with the commercial and economic problems of the State.

THE RAJA OF PUDUKKOTAH

The Raja of Pudukkottah, who was 53 at the time of his death, has five brothers, the eldest of whom is the Regent. In 1915, His Highness married Miss Esme Mary Fink, daughter of Mr. Wolfe Fink, M.A., LL.B., of Melbourne, by whom he has a son, Martanda Sydney. The Raja of Pudukkottah has the right of adoption, but for some reason or other, the late Raja did not exercise this right. The question of succession has been referred to the Secretary of State for India, but there are so many difficult points to be settled that it will take some time before a decision is arrived at. Pudukkottah has a population of nearly half a million, and, from time immemorial, has been ruled by the Tondaman dynasty.

PATIALA'S MISSION IN ENGLAND

His Highness the Maharaja of Patiala is for Europe on May 19. Interviewed prior to his departure, His Highness stated that he was proceeding to England in his official capacity as Chancellor of the Chamber of Princes at the request of the Standing Committee of the Chamber. The purpose of his mission was to supervise the consultation with Sir Leslie Scott, the preparation of the case which the Princes were presenting to the common to the States' Enquiry Committee.

CALENDAR 1928

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

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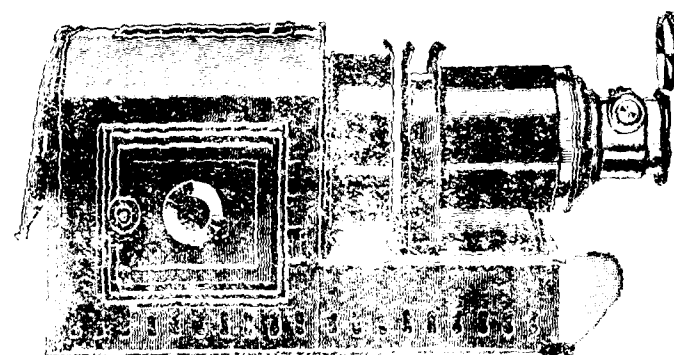
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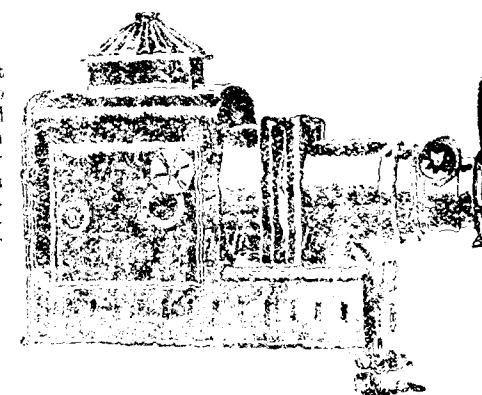
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self. A man may learn to swim; but he cannot adopt the life of a fish. He can fly in a machine but he cannot live in the air as a bird.

I think that the art, the criticism, the general life of to-day, show a tendency to "bolt". This word is a technical term in use among gardeners. Vegetables under conditions too favourable to rapid growth run into height, speed, uselessness. In the dry hot spring of this year, the vegetables in my garden and in the gardens about me "bolted" in squads. They remained nothing solid at the base, nothing on which a man might chew: only tile luxuriance at the top.

The artistic phase or craze of the moment is the representation of things "as I see them." With this reply, the artist silences, or thinks that he silences, the protest that his representation in no way corresponds to reality. A portrait is proclaimed excellent, although it may have no resemblance to the person portrayed. But surely the painter must pay regard to the ordinary vision of men, the writer must use words in the sense in which they are ordinarily understood. The Positivist religion, voiced by Mr. Frederic Harrison in THE NEED OF A LAYMAN, held out "the sweet promise of a certain immortality." But it did not take ten minutes' reading to discover that Mr. Harrison spoke as one in a thousand. He attributed a certain meaning to the word "immortality": the remaining nine hundred and eighty-nine attribute to it a meaning quite different. The novelist who would describe, the statesman who would guide the conduct of men must take account of instincts and impulses, good and bad, which exist, and which will, for ever, exist, in all normal human beings. Ruskin has given expression to this

thought in his mockery of the scientific political economists who abstract all "moral qualities" from mankind, and who regard men as mere machines for the gathering and dispersing of wealth. He compares their "science" to a "Science" of gymnastics which assumes that men have no skeletons: "it might be shown on this supposition that it would be advantageous to roll the students up into pellets, flatten them into cakes, or stretch them into cables." But at the end of it all, the "science" and its conclusions would be absurd, valueless, and therefore uninteresting. Ruskin, a discursive writer on painting, architecture, ethics, and political economy, is nowadays derided by those who endeavour, not always successfully, to wear his mantle. I shall attempt to show how he applied his principles to certain subjects, and how I attempt to extend them to certain others.

Ruskin declared arrogantly that he was an "entirely safe guide" as to whether a picture was painted well or ill. The boast was less arrogant than it sounds. Ruskin was never a creative painter, but by long toil he had made himself master of the use of pencil and paint brush. He could point out exactly where a definite fault or definite excellence lay: many a modern critic perforce contents himself with the statement that an unspecified fault or excellence exists somewhere. And Ruskin's knowledge of things to be painted was as great as his knowledge of the process of painting them. He condemned the picture of a "Scapegoat", because the animal represented was not a goat of any sort or kind: he jeered at the trees of certain landscape painters, because such trees do not exist in nature. In other words, he insisted that the artist must

represent things as they really are, not as his fancy, which is often but another name for ignorance and incapacity to draw accurately, suggests. Yet Ruskin was no champion of slavish, mechanical reproduction of unessential detail: the characteristic of his favourite painter, Turner, was a certain indistinctness. But Turner saw the world about him just as the ordinary man sees it; only he looked with more accurate eyes, and with eyes better trained to observe. He chose to obscure some features, to stress others: but he chose deliberately. He never misrepresented. I have often thought it strange that the modern black and white artist is apparently quite unable to draw that very common object, a bicycle. The bicycles depicted in our illustrated papers are not bicycles as the artist sees them: he cannot see them so, because such things do not exist to be seen.

I have written elsewhere my humble protest against the salaciousness of modern English fiction; but it is really against dishonesty and silliness, rather than against indecency that I protest. I am neither a prude, nor a person easily shocked; after fifty years' experience of the world, I am perfectly well aware that sensuality, immorality, exist in it. If a writer will deal with such subjects, let him do so: he is God's sheep, not mine. But let him be honest in his motives, and in his manner of dealing. There are no more sensual scenes in fiction than those in which Dumas (THE THREE MUSKETEERS) describes the exploits of d'Artagnan with Kitty and Milady. It may be, personally I think that it is, discreditable of a writer to elaborate such scenes. But the characters on Dumas' stage have at least the merit of life and truthfulness. The man who

seduces a woman is a blackguard: the woman who allows herself to be seduced is a fool. d'Artagnan was in many other ways admirable; but in his attitude towards women he was a blackguard. Kitty is a pathetic figure, but then an arrant imbecile. Dumas makes no attempt to portray the pair as otherwise. The anonymous heroes and heroines of to-day's English fiction, who seduce and are seduced intellectually and artistically, make me sick: they are mere abstractions, depravities, things as intangible as a by which smell.

Moreover, old Dumas, if he wrote sham believably, at any rate made no pretence of writing otherwise: he did not suggest that by his decidedly "warm" passages, he wished to convey a moral lesson. The sensuality or sexuality of the modern novel masquerades as a desire to speak naked truth, but is quite palpably an artist's bait to attract the prurient buyer. A modern book will scarcely sell unless it touches with the intimate relations of the sexes; a sex is either plastered over the picture, thrust into passages wherewith it has no local or artistic concern. India has recently been perturbed by an attack on Indian morality. I do not assert that Indian morality is perfect or unattackable but the underlying motive of this attack was summed up for me by a critic cynically, and I fancy not untruthfully by the words, "it is for the delectation of American virgin."

So much is criticism of Art by others done by myself. In my opinion the critic, no more than the creative artist, must work with a requisite abiding recognition of a Law without him. He must give reasons impersonal as well as personal for his praise or blame, such reasons not necessarily convince any particular

out they should be intelligible to the majority of men. The critic, who through a cloud of verbiage merely conveys the fact that a thing pleases or displeases him personally, is a critic "bolted", run to intellectual seed. Wholly to substitute subjective for objective standards is to establish tyranny or anarchy. Tyranny and anarchy are stupid things, things not worth the trouble of establishing.

This reasoning is as applicable to life as to any form of Art or criticism of Art. There is no life of men in the world; and underlying all attempts to direct that life must be the recognition that certain conditions, moral and economic, of man's life can no more be changed utterly or abolished utterly than can the conditions which are concrete and material. The would-be leader of men to-day too often will not be at the trouble of learning and comprehending the Law. Metaphorically, he would put in his top-story before he has laid his foundations; and he proclaims it everyone's fault but his own when his structure refuses to remain suspended in mid-air. The Indian reformer is usually in too great hurry, and at the same time too slow to realign those leaden weights by no means to be shaken off clog, and always will clog, the feet of human progress. Many an Indian politician deluded himself into the belief that a mere political transformation in India will cure India's material ills. It is not so: rains will hold off and famines will rage in an independent as well as in a subject India. I have read an election promise that "Swaraj" would abolish mosquitoes from Madras City: mosquitoes, I fear, pay very little heed to human government of the land wherein they exist and plague men. They do attend

to the man, be he tyrant or revolutionary, who pours kerosene oil on their breeding places. It is another "bolted" Indian intellectualism to suppose that an external change of government can effect an internal change in the nature of man. All Indians are not essentially virtuous, and vicious only accidentally and by reason of injustice which they suffer. There are good and bad people in India just as elsewhere and the struggle between good and bad is never likely to end. Anywhere, and at all times, the bad people will continue to do ill, unless checked and repressed; anywhere and at all times, the good people must sternly repress the bad. The wolf will never lie down innocuously within the sheepfold: "there is no other go" but to keep him outside or to draw his teeth and cut his claws if he must be allowed in.

I do not say that intellectual and idealistic "bolting" in politics is peculiar to India. Senor Blasco Ibanez, the famous Spanish novelist who is now an exile from his country, has just published his views on the affairs of Spain. He can find nothing good in the direction of Spain's affairs by the present Dictator, General Primo de Rivera. Parliament is not allowed to meet, the army is too large, the number of elementary schools insufficient. The remedy is to depose the King, and to proclaim a Republic: then all will be well. Considered soberly and with reference to fact, what stuff this is!

The Parliament of Spain has been suspended from its functions. But admittedly this Parliament's only achievement was routine robbing of the nation. Minister A held office for a time, filled his own pockets and those of his friends, and then peacefully made

way for his rival, Minister B. Minister B milked the patient cow for a season, and, in turn, smilingly made room on the milking stool for his friendly enemy A. Parliament exists but to do the nation's work: if it will not, or cannot, do that work, it must yield place to some other agency. There is nothing sacrosanct about a Parliament.

Spain, says Senor Ibanez, has been militarised. For years, the Moroccan War was a bleeding wound in the side of Spain. The Spanish nation would not abandon the African Colony and the Spanish Parliament would not provide an army adequate in quantity and quality to establish peace in the Colony. de Rivera reorganised the army, and ended the war. To end a war successfully may be a bad thing: to protract a war unsuccessfully is a worse thing.

The paucity of schools is an item on the debit side of the ledger. But de Rivera has made several entries on the credit side. Would one debit be improved by allowing others to continue? The water supply of Madras is inadequate: will it be rendered adequate by a refusal to sweep the streets?

And what substance is there in the proposed remedy of a Republic? Will the natures, thoughts, habits, of millions of Spaniards be changed by the disappearance of a single individual from a Palace in Madrid? All that is known of King Alfonso suggests that he is at least as intelligent as the average man, at least as desirous of the good of Spain.

Our English reformers are equally silly. Mr. Cook shouted his slogan "not a cent off the pay" to the miners; and the miners, unfortunately for themselves, listened. Painful experience has taught the

miners that they cannot receive wages out of profits which do not exist, that a man cannot make a pint of beer into a quart by drinking out of a quart pot.

But if a vegetable which "bolts" is useless, a vegetable which refuses to grow is not a whit more useful. Growth, change, are laws of nature and such laws cannot be disregarded. "die-hard" in literature, art, criticism, stagecraft, still exists. He exists in India, where he opposes every innovation with the parrot cry "it is not the custom": he exists in English politics, and will allow no change in a thing that is reasonably good lest haply change should make that thing worse.

England for many years has governed India well. But it does not follow that India should be for ever content with good administration and ask for nothing more. The desire for independence is a natural and a wholesome desire in a nation as well as in an individual. I have, I think, governed my sons reasonably well; but the day is coming when they will demand to govern themselves. History, if it has proved anything, has proved that every nation, sooner or later, makes the same demand. Russia pulled Bulgaria from under the Turkish yoke, and then rubbed astonished eyes on finding that Bulgaria desired Russian but Bulgarian rule. The element of "goodness" may not have entered into the question at all: probably Russian, Turkish, Bulgarian forms of rule are all equally bad.

India's desire for independence is natural, natural as an Indian river flood. It is easy to prove that it would be better for India were the rivers never to overflow; but Indian rivers will overflow. The flood cannot be thwarted utterly: it must go somewhere. If dammed

f an age-long struggle between races and religions, which have weakened the defences of the people and stood in the way of their national solidarity. Those who look at the surface cannot divine why three hundred millions of people should be so pitifully helpless and powerless to manage their own affairs, and why for a thousand years or more, they could have remained an easy prey to any adventurer, who cared to exploit or subdue them.

It must be confessed that before the advent of the British, we never conceived of the possibility of a national life or a national Government. Only 18 years ago, when the Morley-Minto reforms were under discussion, our leaders never thought of such a possibility as

Parliamentary Government for India. And when a few years later the late Mr. Montagu visited these shores, the one question which the leaders eschewed as beyond discussion was the introduction of a democratic regime in the country. Even when it became known that that far-sighted statesman in his mind the planting of a sound seed of true democracy in the country, our leaders were filled at his proposal, but yet insisted upon the necessity of communal representation in all bodies. Mr. Lionel Curtis, in his *LETTERS TO THE PEOPLE OF INDIA*, pointed out the immediate and eventual folly of insisting on the legalization of communalism as subversive of the very foundation of Nationalism; but the people heeded him not. The two dominant communities had patched up a modicum of peace by what has since become known as the Lucknow Pact, and they both refused to stand, and even insisted upon standing, by it. Mr. Montagu was disappointed,

but he was mistaken in his faith in the truism that of all forms of Governments that have existed, or have been tried, since man commenced to lead an organized gregarious life, the best was democracy. It was not the ideal form of Government, but man, with his mental limitations and his ineradicable selfish instincts, could not hope for a better Government. It was blessed by the utilitarians as conserving the largest good of the largest number, and it was acclaimed by the historian as the only form of civic rule which was conducive to the ultimate good of the populace. But the utilitarian's blessing was given in the academy, while the historian spoke in the market place. That form of Government had failed in Greece, where it was tried and soon led to oligarchy and dictatorship. It met the same fate in Rome. The venture is too modern in Europe, but if we witness the examples of China, Angora, Russia and Italy, it is bearing the same fruit in modern Europe. But with all its defects and the abuses it leads to, the wisdom of man has yet devised no better form of Government, and Mr. Montagu himself, a student of Victorian idealism, fell an easy victim to the fascination of a world democracy. He travelled all over India, saw all sorts and conditions of men, but he failed to read the inward meaning of the Fez which the Mussalman wore, of the topi which the Bengali carried in his hand, and the Pugris of various sizes and shapes into which the Maratha, the Hindustani, and the Madrasi craniums are imbedded. He persuaded Parliament to give to India the first instalment of democracy. That was, at any rate, what he had conceived, and what the

Reform Act gave. In the rules subsequently framed, that form of Government was diluted to a mere representative Government, which was the very antithesis of democracy. Mr. Montagu could not help it. He did not probably realize that what the Rules had given was very different from what the Act intended to give. But the Rules gave what the people intended to take. And it was decisive. And now what the Rules gave was a bizarre Government of Hindus, Mahomedans, Sikhs, Europeans, Anglo-Indians, and Indians, the touchables and the untouchables, landholders, the capitalist and the worker—in fact, a Government the colour of which was marked on the turbans and topis of the governors, and the complexion of which was as anti-national as any anti-national Government can be.

That such a Government could not succeed was prophesied by the well-wishers of Indian reforms. That such a Government would be a failure, it required no prophet to say, for he who runs and sees the turbans and topis of its component members will have little doubt that such a Government is like the Government of the wolves and the lambs all penned in a cage to live and be happy.

But what was wrong with the Government is not the fine idealism of Mr. Montagu, or the British Parliament. What was wrong, however, is that the British Legislators forgot that you cannot fill new wines into old bottles. And whatever may be the advance which the British Parliament may decree, that problem will still remain. The prime problem for the patriot and the politician is not so much the form his future Government should take, as how that Government is to be carried on. It is once more the

problem of reconciling the turbans and the topis. Until the two are reconciled, there will be no commencement of a national life, and without a national life, there can be no national Government.

This is the great problem which confronted that practical politician, Mustafa Kemal Pasha. He felt that Turkey would never be able to support the weight of a national Government unless the Turks at least appeared to look like a nation. He, therefore, placed an embargo on Fez and ordered his policemen to knock off that offensive head-gear from the skulls of any one found wearing it in public place. Such conduct became disorderly and the matter was dealt with as a disorderly person. That was a heroic step to take, but it was necessary. He then followed it up by divorcing the Church from the State. That was a bold stroke—but one, without which there can be no possible advance. The Romans had secularised the government in 600 B.C., and it became the sure foundation for their Republic. The fact is that religion has always stood in the way of national progress. It sets up a standard, high or low, beyond which the nation cannot go. That is the one effect of welding religion and politics.

The question is—Is there a chance of our being able to follow the same course, and if not, is there any other line of advance possible?

It seems to me that Indian patriots might do worse than tackle this great question of the turbans and the topis. If they can devise a uniform national dress and inculcate upon their neophytes the elementary truth that politics and religion are two things apart, they will have added a pace towards the nationalization of the people without which a real national Government is an idle dream.

The Oil War

RUSSIAN OIL IN THE WORLD MARKET

BY MR. J. M. GANGULI, M.Sc., LL.B.,

THE so-called rates-war in the sale of Kerosene oil in India, which has been started amongst themselves by the powerful oil companies which are practically controlling the world oil market to-day, has brought the importance of Russian oil very prominently before the public. A clear idea about Russian oil, which has been called the stolen oil on account of the nationalisation of the oil industry in Russia by the Soviet Government, will therefore be interesting; and for this it should be noted as a German writer, Issay Luria of Berlin, has pointed out, how enormously the Russian Government has increased the oil production in Russia year after year lately. The output amounted to 6,075,000 tons in 1923-24, 7,082,000 tons in 1924-25, 8,216,000 tons in the year following, and 10,166,000 tons last year. Thus last year *i.e.*, in 1926-27, the production exceeded even that of the boom-year, 1913, by as much as 16 per cent. even if it were a mystery, how this tremendous increase was so quickly effected, it will yet remain a very remarkable fact in current industrial history. Not content with this, efforts are being made at present to push the output to 12 million tons, which will exceed even the record figure of 11·3 million tons of the year 1901.

But it is yet not, in fact, the great increase in production which has given the present political significance to Russian oil, as the importance attached by the Soviet Government to its export outside Russia. Another thing worth noting is that though kerosene was the chief oil, which was exported formerly, an analysis of the pre-

sent export figures for different kinds of oil shows that petrol has now taken the place of kerosene while the export of kerosene, gas oil, and lubricating oils has steadily gone down—kerosene having dropped to one-third in 1926-27 of its figure in 1904—the increase in the export of petrol and fuel oil has been phenomenal. The export of petrol in 1926-27 was about 3,200 per cent. of what it was in 1904. It is, in fact, this displacement of kerosene, which had once been the chief oil product of Russia—the amount of kerosene exported in 1904 was over eighty times that of petrol—by petrol, which is of very great economic value and is therefore of supreme political significance to-day, which is really the matter, as has been explained by Mr. Luria, that has drawn such world-wide attention to Russian oil to-day.

The reason is not far to seek. The indispensability of oil in a modern war was so pointedly shown in the last War that most of the countries, which do not possess petroleum are anxious to make themselves independent as far as possible in this respect; and since the world's oil trade is to-day practically controlled by the Standard Oil Company of America, the British Royal Dutch Shell Company and the Anglo-Persian Oil Company, all enjoying the patronage of their respective Governments, several of those countries seeking to be less dependent on those mammoth world groups in this matter of great national importance, have gone in more and more for Russian oil, which is not under the influence of those concerns. The French Navy Board, for instance, has been purchasing 3·5ths of its

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requirements from Russia in spite of the care of the French Government not to fall foul with the world groups which may complicate her relations with the Governments behind them and in spite of a consequent decision by the French National Board for Liquid Fuels to restrict the purchase of Russian oil to one-third of France's requirements. The Italian Navy bought in 1926 as much as 90 per cent. of its total purchase from Russia, while Spain has contracted to purchase 60 per cent. of her requirements from the Nefte Syndicate, the Soviet organization, controlling oil trade in Russia.

Apart from the political considerations which have attracted many European countries to the Russian oil fields, there are other reasons also which have disturbed the big oil groups over the export of Russian oil, in spite of the fact that notwithstanding the huge increase in its out-turn, it still forms only about 6·5 per cent. of the world production, of which about 30 per cent. is in the hands of the Rockefeller group and 10 per cent. in those of the Shell group. The most important of these reasons is the cheapness of Russian oil on account of the freight facilities in Russia, on account of there being no private business interests to be considered since the nationalisation of the industry, and on account of bold price-cutting by the Nefte Syndicate, which has derived inspiration from the world groups themselves in this respect. It has been said that the Syndicate, as a general rule, sells at 10 per cent. below the market price. Having little else of importance and quantity to export at present, the Soviet Government is very keen on furthering the oil-export trade so as to balance to some extent the exchange rates and the adverse trade returns, and to get money

from outside which is badly needed in Russia.

To what extent, thus, Russian oil is influencing the world market to-day is shown by the large increase in its import in various countries in the year 1926—27 over that in the preceding year. In Italy, the increase was 25·25 per cent., in France 115·5 per cent., in Germany 43·6 per cent., in Egypt and India 84·9 per cent., in Belgium and Holland 11· per cent., in Spain 369·1 per cent., in Turkey, Greece and Bulgaria, 7·6 per cent. and in the Baltic States 56·2 per cent. It is further remarkable that in spite of the breaking off of the diplomatic relations between England and Russia, and in spite of the propaganda in England against Soviet oil, the import of Russian oil has practically remained unchanged there, the amount being about 381 thousands of tons in 1926-27.

It is a curious fact, however, that Russia is not much of a gainer from this increase in export. The daring price-cutting resorted to by the Nefte Syndicate leaves little as profit, and to make matters worse, there has been a general decline of the price-curve in the world market recently, particularly on account of over-production in America since 1926. But fully conscious of its political importance and of the influence it will have in the improvement of her relations with the outside world, the Soviet is very much interested in further developing the oil export trade to strengthen the financial position of which it has entered into an understanding with the powerful Standard Company which has contracted to buy large quantities of oil from Russia. These negotiations and contracts have much complicated matters

tionhood, has been produced by Mr. F. S. Marvin, (INDIA AND THE WEST By F.S. Marvin, Longmans, Green & Co.) whose stimulating application to modern politics of the lessons of history, has already made his name widely known to students. Mr. Marvin visited India in the cold weather of 1925-26, principally with the object of interesting educated opinion in this country in the political value of the League of Nations: and he employed his pen so well that he has been able to produce a book displaying none of the superficialities which mar the work of many similar "birds of passage". The author, of course, as a philosophical historian, with a truly international outlook, is preserved both by previous training and by habit of mind, from falling into the prejudices which have entrapped such observers as Miss Mayo. But not content with avoiding the charge of commission, he has produced a positive contribution of great value to all students of social and political development.

His book, it is true, is based upon an assumption, but an assumption which will command the consent of the majority of reasonable people.

Taking his stand upon conditions at present existing, he assumes that India is to become a full-fledged nation as a result of co-operation between Indians and Englishmen. He never assumes that India will not be content with the mere achievement of nationhood, but desires to play her part in the harmony of the world and the progress of civilisation. He never assumes—though this is no part of his main argument—that a fully conscious Indian nation desires to remain inside the circle of the British Commonwealth: at the same time fully admitting that should she prefer to cut herself free, she will be entirely free to do so.

Having thus laid down his premises, in a fashion grounded alike upon historical development and present-day facts, he proceeds to concern himself primarily with the methods by which the necessary co-operation between India and England may be achieved. He is far from considering this co-operation as a one-sided process: and insists throughout upon the value of the contribution which each partner can make, not merely to the common cause, but to the other participant. While carefully avoiding any suspicion of patronage or dogmatism, he points out that both England and India have certain positive qualities making for success in the enterprise, and certain positive deficiencies which must be overcome or modified. In general, he maintains that each nation is well fitted to supplement the other: but that neither can afford to assert the unquestioned supremacy of its own chosen methods or its own habits of mind. The following quotation well exemplifies the spirit of the book. Dealing with the positive and practical political gifts of the English, he says:

"We fight for what we want, and to gain it, we make common cause with any man, whatever his views about other matters. If we lose, we make the best of it, and shake down with our late opponents as comfortably as may be. No vendettas, no senseless opposition, no fighting for the sake of fighting. A short memory, perhaps, but also a short animosity and a dominant conviction, always recurrent, that we have to live somehow together, whether in a family or an industry or a town-council or on the country side. The other side of the medal is a prevalent lack of interest in abstract questions and a tendency to brush aside those who dwell too much upon them. For perfect co-operation with the Indians we need to add to our hard-headedness a larger measure of the open mind, to be ready to discuss anything, and admit the tenability of views which may seem at first sight to be based on nothing and to lead nowhere."

India's contribution to the common cause he finds first, in the "true and noble exaltation of the speculative faculties above the practical, of thought above action": secondly, in the unbounded respect paid to any man who exemplifies in consistent life the principle that devotion to a spiritual ideal is higher than worldly success: thirdly, in the strong and universal stress upon the higher unity of things. In all three respects, India has much to teach the West. On the other hand, she herself has her weaknesses. According to Mr. Marvin, the greatest defect in her philosophy, when considered as a contribution to the progress of the world and the betterment of mankind, is insistence upon the evil of living: and the absence of the "forward look", that hope for the ultimate triumph of the forms of good in which we are ourselves most deeply interested, which is the mainspring of social amelioration in the West. This is intimately connected with comparatively rudimentary growth of the civic sense which must be developed far beyond its existing stage, if India's aims are to be realised: for in any government in which the mass of the governed are to take part, there must be a civic spirit, overriding the demands alike of religion and of kinship, when these conflict with the general good:—

"Taxes must be paid, even if, as so often happens in the East, all one's needy relatives come to live with us and share the new-won prosperity as a family possession. And the public peace must be kept, with equal rights before the law even if my religion teaches that the infidel is an accursed thing, fit only for the sword. . . . The other side of the civic spirit is civic honesty. If, in carrying out a public function, we make a private profit not recognised or intended by the community who employ us, we defraud our neighbours as certainly as if we picked their pockets. . . ."

"The West has learned these lessons since the Middle Ages and they now seem obvious. They were once as hard to master in Europe as they now are in many parts of India, every student of history is well aware."

In another sphere also, as Mr. Marvin points out, this absence of a developed civic sense exercises a sinister influence. Indians have plenty of pity in plenty: and an accustomed charity which the West has largely lost: but of social equilibrium the sense that each man is as good as his fellow or of the sense that the welfare of the individual is the concern of all, there is scarce trace.

It will be clear to the reader, from what has been written already, that the author occupies a position midway between those who would exalt Western culture as the highest desideratum for the East, and those who maintain that the East is the repository of wisdom worth acquiring. As against the latter example, Keyserling, he would urge the positive achievements of Western science in the direction of social amelioration, and its increasing capacity to bring "the good life" to the market-place as well as to the palace. He would point to the Indian genius, not to abstract thought and the ennobling influence of the speculative faculties at their highest. On the whole, perhaps, the chief characteristic of Mr. Marvin's survey is a clear and cool judgment which throws into perspective and inspires his natural receptivity and tolerance. In commenting upon Mr. Gandhi's denunciations of machinery, he cuts straight to the heart of the real question at issue.

"A machine is something which extends physical powers in dealing with nature, and it is not for him to put more brains into longer and"

gers and indefinitely strengthened muscles. Anyone who opposes this in principle, opposes the upward march of our species, nor can he draw even an intelligible line and say so far it is right for man to strengthen himself but not further. Is it to be at the motor-plough or at the first and simplest stick for scratching the ground, at the steel mechanical reaper or the me-man's flint axe? There is no difference except of perfection and power. The real objections are to something quite different, the industrial town, the factory system and what is called 'wage-slavery'. But these are social arrangements, modifiable at will, and in no necessary way bound up with our extended power over nature."

Few people, who carefully consider the matter, will be prepared to deny the soundness of this point of view.

Mr. Marvin is to be congratulated upon an excellent book, which is not content merely to lay bare difficulties, but proceeds to indicate the methods for their solution. If there were only a little more thought of this constructive quality, how easy it would be for all of us to work together in pursuit of a common end! But so long as we prefer to speak rather than to think, to influence passions rather than to discover principles universally acceptable, so long shall we remain involved in mental and Political confusion. That, however, is not Mr. Marvin's fault; and if we will, we can profit much by this wise volume.

SING, SING, AGAIN!

BY MR. LELAND J. BERRY

Sing, Sing, again,
My heart laughs in its gladness,
It has no use for pain
Or melancholy sadness.
At early dawn the song-birds pipe
In flowery brake and lane,
Laughter, love and joy are mine
Sing, sing, my heart again!

Sing, sing, again
How lovely is the morning!
The clouds of sorrow wane
For brighter hours are dawning.
Day has brought sweet flowers and song
To brake, and dell and lane,
But life has brought me love and you!
Sing, sing, my heart again!

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CHAPTER V.

HIJRAT (HEGIRA)

On the occasion of pilgrimages and fairs at the Kaaba, the prophet used to visit the various tribes which assembled there. To them he preached Islam and read out verses from the Quran. This brought several persons within the fold of Islam. The largest number of converts came from Yasrib (the old name of Medina), and, in a short time, numerous Medinites had become Mussalmans.

The population of Medina consisted of three district constituents—the Jews, the Aus and the Khazrib. The Aus and the Khazrib were of pure Arab descent, and it is from these two, particularly the latter, that the prophet received promises of protection and support in case he were to migrate to Medina. They knew that to do so was to provoke the active hostility of the Qoreish, yet they undertook the risk for the sake of the love of the prophet. They, however, explained that they lived at peace with the Jews and that by harbouring the prophet, they might annoy them. They desired to be assured that the prophet would not desert them if and when the Qoreish made peace with him. The prophet replied that their blood was his blood and that they were his and he was theirs.

This opened the way for migration to Medina and the prophet allowed his followers to trek out of Mecca in small batches. He himself tarried behind to wait for divine guidance for his own movements in this matter, and just when he was about to depart, the Qoreish, who felt that to let the Mussalmans slip out of their fingers would result in the spread of Islam throughout

Arabia, hatched a plot against his life. They assembled in a secret conclave to devise means to finally check this movement. One of them proposed that the prophet should be chained and imprisoned, another suggested that he should be exiled, while yet another counselled that he should be put to death. He advised that the actual process of murder should be performed by a group of men consisting of one representative from each tribe so that the tribe of the prophet would not dare to pick up a blood feud with all the tribes. All agreed to follow this plan. On the night when the blow was to be struck, the Qoreish surrounded the house of the prophet. He asked Ali to occupy his (prophet's) bed and cover himself with a sheet. At dead of night, the prophet left his house accompanied by Abu Bekr eluding the besiegers, who, thinking that they had their victim secure in their grasp, had fallen asleep. Before leaving the city, he cast back a longing look at Kaaba and exclaimed "Mecca, thou art dearer to me than the whole world, but thy sons would not let me live here." The two refugees took shelter in a cave about three miles distant from Mecca. In the morning, the Qoreish pursued them to the very edge of this cave but could not lay their hands on them. Abu Bekr, perceiving the pursuers so near, felt apprehensive for the safety of the prophet, but the prophet reassured him by saying that he need not be afraid as God was with them.

The prophet and his companions nestled in this cave for four days, and, at last, came out and journeyed towards Medina. When he reached Quba in the suburbs of Medina, he sojourned

* The first four chapters appeared in the May issue.

there for a few days and built a mosque. He then left for the main city of Medina where he was received with pleasure and amidst popular rejoicing.

This happened in the beginning of the thirteenth year of the prophet's ministry. The Hijrat forms a watershed in the story of Islam. The Mussalman chroniclers have divided the history of Islam into pre-Hijrat and post-Hijrat periods. At Mecca, the virility and the virtues of the faith were subjected to the severest test. It was a furnace from where the Mussalmans emerged like pure gold. At Medina, the virtues, which the Mussalmans had made their own during their stay at Mecca, were put to the acid test of every day social life. The atrocities suffered by them at Mecca had purified their souls and ennobled their minds with the result that the life at Medina was the model of what corporate life should be. The hard life lived at Mecca flowered into the cultural life of Medina which has glorified Islam in the eyes of the whole world.

The Medinites received the immigrants like their own brothers and cheerfully shared their houses and their belongings with them. The former were mainly of agricultural pursuits. The latter were mainly traders by profession, hence most of them quickly became independent of their hosts.

After settling in Medina, the first act of the prophet was to build a mosque. It was built of sun-dried bricks, with a roof of leaves of date-palm supported by trunks of date trees. He worked along with his followers at construction, and carried the material of masonry like ordinary labourers.

In order to put the relation between the Jews and the Mussalmans on a sound, clear and

unequivocal basis, the prophet called together the Jews and the Mussalmans and reached an agreement, the main clauses of which were that the old system of blood-money would continue; the Jews would have religious liberty and no interference would be made in their religious affairs; the Jews and the Mussalmans, would maintain friendly relations; in the event of an attack on the Jews or the Mussalmans, either party would help the other; neither party would harbour the Qoreish; both the parties would defend Medina in case of need; and neither party would declare peace with an enemy without the consent of the other, save in a religious war.

The prophet always impressed upon his followers that they should maintain friendly relations with the Jews and show them respect and deference in preference to the non-Muslim Arabs who worshipped idols and stones.

CHAPTER VI.

WAR-CONFLICT WITH THE QOREISH.

The Qoreish would not let Medina remain a safe asylum for the Mussalmans. They sent a note to a chief of the Medinites that unless the prophet were killed or ejected from Medina, they would attack the city, and, after killing the people, take possession of their women. The prophet approached the chief to whom this warning had been addressed, and explained that as many Medinites had become Mussalmans, he (the chief) might not like to start an internecine blood feud. This argument proved convincing and the prophet and his followers were allowed to remain in Medina.

A little later, a body of the Qoreish plundered the pasture lands of Medina and carried away the camels of the prophet.

The caravan routes from Mecca to Syria lay close to Medina, hence all the tribes who lived between Mecca and Medina were under the influence of the Qoreish. Seeing that the hostility of the Qoreish continued unabated and that the threats of attack on Medina might materialize at any time, the prophet desired to enter into alliances with these tribes, and with this end in view, he sent out small parties to wean the tribes from their sympathy with the aggressive designs of the Qoreish. Here and there, a party came into conflict with the Qoreish, but in every case retired without shedding blood till there occurred one fatal incident which started the general conflagration. The news of the preparations which the Qoreish were making for attacking the Mussalmans filtered down to Medina and caused considerable uneasiness. The prophet sent out a reconnoitring party with instructions to watch and report the movements of the Qoreish. The leader of this party, Abdullah, outran his discretion and attacked a caravan of the Qoreish which was carrying merchandize from Syria. In the *melee*, one Hazarmi was killed and two others were captured. The prophet and his followers strongly disapproved the action of Abdullah, but the die had been cast and the Qoreish sallied out of Mecca to avenge the death of Hazarmi.

The Qoreish came out of Mecca with a thousand warriors fully armed. Of these, a hundred were on horseback. The Mussalmans numbered hardly three hundred, and all these were indifferently armed. As the Qoreish were the first to reach a place named Badar, they occupied the strategic position in the field. The Mussalmans, however, captured a spring of water but allowed the enemy to take

water from it. At last, the two armies came to grips. Uncles, nephews and cousins were ranged on either side and fought each other one for the vindication of truth, and the other for the maintenance of existing order of superstition, idolatry and the other evils of life. How often has it happened in the history that when the forces of evil, however formidable, have come into conflict with the might of truth on a critical occasion, the conclusion has been in favour of the truth. The Qoreish were defeated and the Mussalmans won a momentous victory. There were causes for the defeat of the Qoreish. They were divided against themselves, the rain of the night before had made their part of the battle-field muddy and slippery, and their forces were ranged in a disorderly manner whereas the Mussalmans stood in well-formed serried rows and had rested completely the night before the fight. Seventy of the Qoreish were killed and about as many captured while only fourteen Mussalmans were killed. The prisoners of war were taken back to Medina and were treated in a manner, which unmistakably showed the superiority of the Mussalmans over the Qoreish. Thus ended the fight known as the battle of Badar. This broke the might and the pride of the Qoreish for the time being, but the Jews grew jealous of the success of the Mussalmans. Some of the prisoners of war were set free on the condition that they should teach the Mussalmans how to read and write while others were held to ransom.

A little later, 200 men riding on came attacked the suburbs of Medina, but retired when the Mussalmans turned out to show fight.

These events took place in the second year of Hijrat. At about this time, the prophet

gave his daughter Fatima in marriage to Ali. Ali, who was later elected a Caliph, was then so poor that he could hardly afford a dowry worth only a little over a rupee.

The defeat at Badar roused the Qoreish to seek revenge; and again they invaded Medina with better equipment and larger number of men than they commanded on the previous occasion. This time the Mussalmans met them on the hillock of Ohod with 700 men. Before the fighting commenced, the prophet stationed about fifty archers on the hillock to ward off surprise attack from behind, but just when the Qoreish began to retire from the field and the Mussalmans began to press them closely in pursuit, the archers left their place of duty and thus opened the way for an attack from behind. The Qoreish took advantage of this tactical blunder and once more the conflict raged. In the medley of clash when friends could not be distinguished from foes, some one gave out a false alarm that the prophet had been killed. This disheartened the Mussalmans, and despair made them desperate. It was only after sustaining considerable losses that it was discovered that the alarm was false and that the prophet was safe. He had received a slight wound on the cheek. The enemy after inflicting heavy losses on the Mussalmans retired from the field. The prophet, however, sent about seventy men in pursuit of the Qoreish, but the latter did not show any sign of fight.

The result of this conflict modified the eminence which the Mussalmans had gained after the battle of Badar. The tribes round about Mecca began to take a truculent attitude towards Mussalmans and began taking the offensive. This

gave rise to a series of minor conflicts which need not be recorded here.

CHAPTER VII.

WAR-CONFLICT WITH THE JEWS.

The Jews in Medina formed the mercantile and trading class of the city. They had a sort of culture better than that of the ordinary Arab tribes and counted among them many religious and learned men. But they usually resorted to usury and their morals were of the lowest. The rising tide of Islam and the cultural superiority of the Mussalmans made the Jews nervous of losing their prominence. They, therefore, directed their energies to undermine and cripple the Mussalmans. One of their favourite tricks was to embrace Islam under false pretences and then to renounce it in order to show that there was nothing worth while in the new faith which could retain their allegiance to it permanently.

There were three tribes of the Jews in Medina—Beni Qainuka, Beni Nazir and Beni Qoreiza. The Beni Qainuka were the first to break the agreement the terms of which have been recorded at the end of Chapter V. One of them behaved rudely to a Mussalman woman, and, on being told to desist, he and his friends challenged the Mussalmans to settle their affairs by force of arms. The challenge was taken up and the Jews were besieged in a fort. After a fortnight, they sought peace on the terms which might be imposed by the prophet. He banished them from Medina and they settled in Syria.

The Beni Nazir twice arranged to murder the prophet under a guise, but their evil intentions were discovered in time. The Mussalmans besieged them (Jews) in their forts and let them off on the condition that they should leave Medina. They left Medina and settled in

Khaibar. At Khaibar they began to induce the Arab tribes round about Medina to fight the Mussalmans. In this campaign they sought and secured the help of the Qoreish. In a short while, an army of twenty-four thousand men consisting of Jews, Qoreish, and other Arab tribes was collected. On hearing this, the prophet began making preparations to defend Medina. He collected an army of three thousand followers. The women were sent to a safe fort and a ditch was dug on the open side of the city from where the attack was apprehended. The prophet himself helped in digging the ditch, and when one of his followers complained that he had been starving for a couple of days and had to tie a stone on his stomach to enable him to keep moving about, the prophet lifted up his shirt and disclosed that he had tied two stones on his stomach. The siege continued for close upon a month, and so severely was the blockade enforced by the besiegers that the Mussalmans had to suffer starvation for days after days before any relief could come. The siege ended in a stalemate, and in the meanwhile, the besiegers fell out among themselves. The Jews were the first to leave the field and the Qoreish who could not ration such a large number of men for so long a time quickly followed suit. The Mussalmans suffered very little loss of life, the actual fighting was of a very short duration. This is known as the Battle of the Ditch.

The Beni Qoreiza had made an unsuccessful attempt to attack the fort in which the Mussalmans had lodged their women during this fight. They had also broken the agreement which the prophet had entered into with them, hence immediately after the battle of the Ditch, he directed his attention towards Beni Qoreiza.

The Qoreiza were besieged for about a month and yielded on the terms which an arbit named by them might impose. This arbit subjected them to the punishment which, in his own testament, the Old Testament—inflict in such cases. Accordingly about four hundred warriors were put to death.

This took place in the fifth year of Hegira. The same year it was declared obligatory for women to cover their breasts and heads on coming out of their houses and to walk in streets with steady steps.

CHAPTER VIII.

PEACE.

The Kaaba in Mecca was the pivot of religious life of the Arabs. It had been built and consecrated by Abraham, and as Islam was the culmination of the religious principles preached by Abraham, the Kaaba was correspondingly regarded as the Kaaba of Islam. Accordingly in the second year of Hegira, it was ordered that the Mussalmans should turn their faces towards the Kaaba in their prayers instead of towards Jerusalem as they had done heretofore. This gave them a distinct identity *vis-a-vis* the Jews and the Christians.

All the immigrants from Mecca eagerly longed to visit the place of their birth. During the months when the Arab tribes usually declare a general truce to their quarrels and bickerings, the prophet resolved to go to Mecca and perform the Haj (Pilgrimage) there. He therefore performed preliminary ceremonies and set out for Mecca with the sacred camels. He was accompanied by 1,400 followers who were not allowed to bear arms. When they reached Hodeibiya, the prophet sent a man ahead to Mecca to ascertain how the Qoreish would receive him. The Qoreish

etermined to resist his approach to Mecca and y sent word that he should desist from this mpt. The prophet replied that he had ne to perform the Haj and not to fight. He l them that they had been exhausted by the ent war and that they should now declare ce and leave him in the hands of the Arabs, if they must pick up a fight, he would t to the end of his days and leave the ult in the hands of God. On hearing the sober-minded among the Qoreish railed upon the others to reopen negotia- t with the prophet. Their messenger was usely impressed with what he saw of the de- on of the Mussalmans to the prophet. He t back and told his tribesmen that he had witnessed such sights of loyalty and faith- ess even in the courts of Rome and Persia. prophet was listened to with reverence respect akin to awe, and no one could raise his eyes in his presence. It impossible to overcome such a body of The main negotiations, however, did not ed further. The prophet again sent a ge to the Qoreish, but an attempt was on the life of this man and his camel was . He escaped through the intervention ne Arabs. A small band of the Qoreish attacked the Mussalmans. All these men captured but the prophet set them free resumed negotiations for peace. This time oreish sent word that the peace could only de if the prophet should return this year at performing the Haj. After exchange ws about a few other matters, the terms ee were settled. The Mussalmans were re Mecca without performing the Haj, to next year without any arms other than ed swords and to stay in Mecca for three

days only. They were not to take away any Mussalman who had settled in Mecca nor to prevent one from settling there. If anyone from the non-Muslims or the Muslims from Mecca happened to go to Medina, he should be return- ed to Mecca, but if any Mussalman from Medina came to Mecca he would not be returned. The other tribes of the Arabs were allowed discre- tion to enter into alliance with either party. This is known as the peace of Hodeibiya.

Apparently, this meant defeat, but the Quran has rightly called it the peace of victory. It allowed freedom of relations between the Mussalmans and the non-Mussalmans with the result that in the contact, hence conflict, of cultures which thus ensued, the latter could not but yield to the former. More persons embrac- ed Islam and in less time after this peace than had done before it. The force of character and righteous life achieved greater conquests than the force of arms and what appeared to be defeat turned out to be a victory of more endur- ing value than any which had been won before.

Even before this treaty had been actually recorded, it was put to test. A Mussalman, whom the Qoreish had put in chains and were torturing, appeared before the prophet, and relating the cruelties practised upon him, ap- pealed for protection. The Qoreish demanded his surrender on the strength of the peace terms which had been agreed upon, and on being told that the treaty had not been reduced to writing, threatened to break off negotiations unless the man were surrendered. Much against the wishes of his followers, the prophet surrendered the man.

The prophet now wrote letters to Heraclius the Kaiser of Rome, Chosroes the King of Persia, Negus the King of Abyssinia and to the

King of Egypt inviting them to embrace Islam. Chosroes returned an insolent reply and tore the letter to pieces. A few years later, the Mussalmans tore his kingdom to pieces. Heraclius was very sympathetic but the priests and his court would not let him declare his faith in Islam. The King of Abyssinia em- braced Islam. The King of Egypt sent a few presents and expressed his sympathy but did not become a Mussalman.

The Chiefs of the various Arab tribes to whom the prophet had written similar letters returned indifferent replies.

All these events took place in the 6th year of Hegira.

CHAPTER IX

WAR.

The Jews of the tribe of Beni Nazir who had settled in Khaiber continuously incited the Arab tribes under their influence to invade Medina. The prophet came to know of what they were doing, and, after unsuccessful attempts at dissuading them from this purpose, began collecting an army to invade Khaiber. Khaiber is about 200 miles distant from Medina. It is a fertile place and the Jews had, from olden days, fortified it.

For the first time, he called his people to Jihad. So far, the Mussalmans had not taken the initiative in any war, but when it was demonstrated beyond any shadow of doubt that the enemy would not let them live in peace, they decided to take the offensive. But before any action was taken, it was announced that the object of this expedition was neither conquest nor plunder, and that if the Jews would agree to come to terms, the conflict would not take place. This introduced a new departure in the history of Islam. Islam has no quarrel with

those people who maintain relations of c cord and amity with it and let the Mussalm live at peace and place no hindrance in peaceful preaching of their religion, but takes the offensive against those who ca trouble and make up their mind to destroy

An army of 1,600 men including 200 men on horseback marched on Khaiber, where an army of 20,000 men had been collected in six days. The Mussulmans reached Khaiber in the afternoon. After saying his prayers, the prophet lifted his hands and invoked God's help ing :—"O! God, we beseech you for the welfare of this place, of its inhabitants and of things in it, and seek your protection from its evils." The action was deferred till

break, and it was after fighting for a month that the last fort capitulated. The Mussalm took possession of the lands, but the Jews requested that they should be allowed to remain on the lands on the condition that they should share half the produce with the Mussalm. This happened in the 7th year of Hegira.

After gaining this victory, the prophet journeyed to Khaiber for a few days. Although the Jews had been allowed peace and amity, they desired to take revenge. They informed the prophet and a few of his followers went to take a feast. The food had been poisoned. Taking a single morsel, the prophet abstained from it. One of his followers, who had meantime taken a larger quantity of food, succumbed to the effects of poison and died after a sickness for a few days.

The victory of Khaiber broke the morale of the Jews and removed from the path of Islam a relentless and unscrupulous foe.

A year had now elapsed after the peace of Hodeibiya. The prophet called all those

d accompanied him to Mecca the previous year to proceed for Haj again. They visited the Kaaba, lived at Mecca for three days and returned to Medina without let or hindrance from the Qoreish many of whom had left Mecca to behold the sight of the Kaaba in the hands of the Mussalmans.

One of the chiefs of the Arab tribes to whom the prophet had addressed a letter asking them to embrace Islam was a Ghassanid prince, a Christian. He murdered the messenger. To punish him, an army of 3,000 men was collected.

The Chief called the help of the Roman Emperor and met the Mussalmans with an army of 100,000 men at a place called Motah. The Mussalmans retired from the field with heavy losses, and when the defeated army reached Medina, people threw dust on them and they had retreated from the path of God.

The Qoreish could not maintain the terms of the peace of Hodeibiya for long and broke it. The immediate cause of the conflict that followed was the attack which a tribe in alliance with the Qoreish had delivered on another tribe in alliance with the Mussalmans. The tribe appealed to the prophet for protection. The prophet asked the Qoreish to get the blood-money paid for the murders committed by their allies or to draw their support from the tribe which had taken the offensive, or to declare that the treaty of Hodeibiya had come to an end. The last condition was accepted and the declaration for war began.

A huge army advanced on Mecca. The Qoreish received the news with considerable alarm. The prophet, on reaching Mecca, aimed that whoever of the foe would lay down arms or would remain in his house be-

hind closed doors would be afforded protection. In spite of this, a small band of the Qoreish showed fight but were quickly routed. The prophet now entered Mecca and purged the Kaaba of all the idols. There were 360 of them. He knocked down each one of these with his stick saying that truth had come and falsehood had vanished, indeed falsehood was a thing which had to vanish. He then addressed the people of Mecca in the following words:—"There is no god but one God, and no one shares His Godhead. He has fulfilled His promises, has helped His servant and broken all the factions, O! Qoreish, God has eradicated the pride of ancestry and arrogance of ignorance. All the people have sprung from Adam, and Adam was made of earth." He also read the following verses from the Quran:—"O! ye people, I created ye from man and woman and made ye into tribes and families so that ye should be distinguished from one another, but he alone is noble before God who is very pious. God has knowledge and enlightenment." He looked at the Qoreish—the Qoreish who had persecuted and tortured him and his followers in the manner described in chapter IV above—and asked them if they knew, what he was to do to them. They knew the prophet very well indeed and replied that he was a noble brother and the son of a noble brother. The prophet set them all free. Never before nor since then has a relentless enemy been treated in this manner. It required a conqueror of the calibre of Muhammad the Prophet of God to rise to such a lofty pinnacle of forbearance and forgiveness.

This took place in the 8th year of Hegira.

(To be continued.)

RUMANIA IN TRAVAIL

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BY PROF. G. DAVIES-WATKINS, B.Sc. (ECON).

MANY years before the birth of Christ, an extensive triangle of land between the rivers Dneister, Theiss and Lower Danube, was inhabited by a people called Dacians, and records go to prove that all this territory, plains, and hill country alike, seems to have been inhabited by these people, even before Rome spread its Empire in that direction. Under Rome, the area became a flourishing Roman province, and whether the original inhabitants were to a large extent exterminated or whether they mixed in marriage with their conquerors is difficult to discover. In any case, when, in 270 A.D., the Romans found it necessary to withdraw before the invading barbarian hordes, they left behind a people speaking a Latin tongue, which has persisted to this day. The Rumanians even to-day are proud of their Roman descent as the descendants of the old Roman colonists of Dacia.

When the barbarian hordes, mostly Slavs and Bulgars, settled on the land, the Romanised people fled to the mountains of Transylvania, and left the fertile plains in the hands of the invaders. By the time the 11th century was well on its way, Transylvania itself was in the hands of the Magyars, but after the Turks had defeated the Magyars, in the 16th century, Transylvania became independent and remained so for about 150 years. It was during this period that the Rumanians succeeded in spreading into the Hungarian plain as distinct from that of the Lower Danube.

The later history of the Rumanians of Transylvania, and of the Hungarian plain on the one hand, and of those of Moldavia and Wallachia on the other, is troubled and complex, but it was not until the 19th century

that a real fight for independence was made. The Balkan League of 1913, which had stood the strain of war against the Turk triumphantly, was unequal however to the strain imposed upon it by the Peace of London. Bulgaria, feeling that she had not received her true share of the spoils, attacked her previous allies, Serbia and Greece, and was defeated. Meanwhile Rumania annexed the Dobrudja, carrying with it two hundred miles of the south bank of the Danube, and good deal of the scanty Black Sea coast-line previously owned by Bulgaria.

In the beginning of the Great War, Rumania made use of her treaty with the Triple Alliance as an excuse to remain neutral, but before the end of the War, Rumania had joined the Allies. At the time of her joining thus, Rumania, less from historical than from geographical causes, was in a state of unstable equilibrium, and this instability made intrigue and secret treaties inevitable. Her frontiers, it would seem, have been drawn with the deliberate purpose of preventing natural developments.

The peace of 1919 enabled Rumania to extend her territories not only westward by the recovery of Transylvania and Bukowina from Hungary, but also eastward by re-taking Bessarabia from Russia. Those vastly extended frontiers and her embittered neighbours have tested all the qualities of Rumania, during those last eight years, and the reasons are not far to seek. The new territories of post-war Rumania include many non-Rumanians and in Bukowina as a whole, there are only about 34% of Rumanians as against 33% Ruthenians and 21% of Germans and German-speaking Jews, not to mention other small groups of Magyars, Poles, Great Russians

so on. The presence of the Jews, who largely control industry and commerce and predominate in many towns, is very noticeable, and the fact that the Bulgars are numerous in the south is important in view of the present bitter feeling between Rumania and Bulgaria, a feeling that will not be diminished so long as Rumania refuses to give up Southern Dobrudja.

However, it is the political life of Rumania that has interested the world in recent years. Of course, there is no political life, in the Western sense of the word, in Rumania, for it has been a long-standing tradition that deputies are all appointed by the Government, the peasants ignorant and tractable and constituting 90% of the population being sure to vote for the Government without fail. Pre-War Rumania was chiefly agricultural, but the exploitation of mineral deposits of various kinds, especially in Transylvania and Banat, and the fact that industry has made considerable progress in both areas has made Greater Rumania combine agriculture and industry in recent years. This, of course, has increased the difficulties in the social and economic problems of the country. There has always been a wide social and economic gap between the land-owning upper classes and the peasantry, and the presence of so many Jews does not make the problem any the easier of solution.

Like many other new and enlarged countries resulting from the War, Rumania has suffered from a paucity of honest and efficient administrators. Whether Ion Bratianu might have been included in the category of honest and efficient administrators seems to be a matter for debate. Since 1914, until his death in November last, he had been virtually dictator of Rumania and two kings obeyed his will. His

policy seems to have been that Rumanian interests must not be allowed to suffer from the introduction of cheap foreign capital, and Rumanian capital and Rumanian initiative alone must be used for developing Rumanian riches. One thing, however, for which he was responsible stands to his credit. He realised the deep gulf between the peasantry and the landowners and sought to bridge it. By Act of Parliament, therefore, Rumania, like several other states in Europe, has acquired land for distribution among the peasantry. Thus a rampart against Bolshevism has been raised at the expense of many a once-wealthy Rumanian. Unfortunately, however, for the peace of the Balkans, many Hungarians, heretofore resident in Transylvania, chose to uproot themselves and quit their lands, thus retaining their Hungarian nationality, when the Treaty of Trianon gave that territory to Rumania. The Treaty provided that such "optants" (persons "opting" to quit) should not have their lands liquidated, and now Hungary and Rumania are disagreeing as to the extent of the protection foreseen in the choice of this curious word. Many Hungarian optants are having their land acquired by the Rumanian Government, and the question raised is whether this can be regarded as "liquidation." The question has now reached the point at which reference to the League is the only solution possible, and the Council of the League has promised to give its decision soon.

Meanwhile, Rumania is in strong hands, for Bratianu's brother and sons are well trained in the policies and methods of the late statesman, and Prince Carol can hope for little more than an uncertain following amongst the illiterate and comparatively powerless peasantry.

THE MUTINY OF THE MILL OPERATIVES

BY

MR. H. A. TALCHERKAR, B.A., BAR-AT-LAW, J.P.

BOMBAY, the industrial volcano of India, has burst into eruption. We have a big strike of textile operatives. The unorganised mill-hands are showing their power to the cotton lords. The Marwadi, the Pathan, the Bhusari, and liquor shop-keeper who make fortunes during labour troubles are overheard whispering to one another that there is luck for them. It is a most regrettable thing that though strenuous efforts were being made by their well-wishers to avert the strike, these illiterate workers should have suddenly downed their tools! Who is responsible for the strike of these unorganised mill operatives? The present strike originated in a feeling of protest and resentment on the part of a few workers against the attempt made by some of the mills to reduce the cost of expenditure in a way that may not necessarily lead to a reduction in their wages. The discontented elements, who had already combined, naturally yearned for a general strike and were busy fanning trouble in mill areas. The principal cause of the mill strike in Bombay is the adoption by mill owners of certain recommendations made by the Tariff Board, whereby it was expected to increase the out-turn per operative. The Board suggested that the number of hands in various departments should be reduced by putting one workman in charge of more machines than at present. This proposal was being studied and a certain amount of experimental work was being done by mill owners to test the feasibility of reductions in various departments. The mill owners had approved of the important suggestion of the Tariff Board which was calculated both to increase the worker's earnings and to reduce the manufacturing costs.

In the words of the Secretary, Bombay Mill Owners' Association, we can get an idea of the

whole trouble from the point of view of the employers of labour:

"There is little doubt that the maintenance of wages at the level of the boom period, notwithstanding the fall in the prices of food-stuffs, has entailed on the industry a serious burden, and this burden has undoubtedly been accentuated owing to the fixation of the gold value of the rupee above its pre-War gold parity handicapping the indigenous industry when competing for trade, either in India or abroad, against countries whose currencies are still below or have been fixed at their pre-War parities in gold. The Tariff Board suggests that the only alternative to a reduction in wages is increased efficiency, though they are careful to state that improvement in efficiency must be a slow and tedious process. With this conclusion of the Board, my Committee generally agree, and it is by the very slow process which has been made in spite of the very strenuous efforts which mills have been making individually and collectively to increase the efficiency since the reduction in hours of labour and the indeterminateness of the period of prosperity which followed the War. The high percentage of absenteeism in mills is admittedly one of the factors tending to reduce efficiency but my Committee have come to the conclusion that the engagement of extra men to the extent of 10 per cent. as suggested by the Tariff Board will not help to decrease absenteeism or increase efficiency, but, on the contrary, might increase slackness for the reason that a greater number of men would often be employed than the actual work of the department requires. In this connection it is interesting to note that the Tariff Board themselves recommend that more spinning frames, looms, etc., should be put in charge of one operative than at present. In my Committee's opinion, absenteeism can only be reduced when the operatives learn to take a sufficient interest in their work and devote all their energies to it. Strict disciplinary measures might, to a certain extent, prove effective in reducing the extent and effect of absenteeism, especially at present when labour is plentiful and the results of special measures which have recently been taken in certain mills are being carefully recorded. The migratory habits of the workmen and the frequency with which he absents himself from work are considerable handicaps."

A few discontented elements carried on agitation against these innovations of their employers and struck work. Their machinations added to the number of strikers, till the whole lot of them ceased working. There has been a general strike of mill workers for over a month. Luckily, a large majority of these strikers, instead of hanging round the City of Bombay and jeopardising its peace and health, have been leaving for their villages. There has been a tremendous exodus by boat and train. This change would no doubt do the work

ood. It is expected that they would return from their rustic homes after the monsoons. There are, however, a large number of mill hands wintering in the streets of Bombay. They are ready beginning to feel the pinch of hunger, and these stragglers will soon have to yield. Those who are familiar with the temperament of our mill and population feel sure that in a few weeks, notwithstanding their supposed grievances, the illiterate and unorganised operatives will soon offer themselves for re-employment. The high-caste Maharatta worker would rather starve or work on reduced wages, but not accept a pie in charity! It is usually the depressed class people, other low castes who take advantage of relief measures which are started in their behalf by well-to-do workers.

The Mill Agents made a record run of excellent trading during the War time. They did not foresee the bad days they would have to face. The unworkable exchange and the Japanese competition seem to have knocked down our cotton industry.

During these prosperous times when our money-lords made a mint of moneys, the poor unorganised operative had to fight and strike work where he could get any increase in his wages. The poor worker had to struggle to secure his well-earned bonus. The record strikes of mill hands in the years 1919 and 1920 in Bombay will show that the poor unorganised workers had to suffer. The excellent trading during and after War time and the bumper profits earned by mill owners now indicate that the lot of our toilers in mills is excellent. The prices of food stuffs and rents have considerably increased and though there was a rise in their wages of 75 per cent., it in no way fitted them. These toilers in our mills had to eat a good deal to make both ends meet.

When the strikes begin among these unorganised hands, it means gaunt poverty striding into their homes. It means ruin and starvation to their wives and children. Being non-union men,

there is no possibility of help from trade union funds. No body can aspire to be the leaders of mill operatives, for they may be disowned any moment? It is pure sympathy for these helpless workers that makes a few outsiders from our educated classes to champion their cause as a pure labour of love. They may work on their behalf but can never pose themselves as their leaders. The capitalists on the other hand describe these social workers opprobriously as agitators. It is quite natural that when strike begins, the poor worker will receive the usual condemnation from people who criticise a situation without studying it. They will shout out that it is the work of agitators. Poor agitators! As if the Bombay mill-hand is a brainless animal! Let me inform these critics that agitators never make these strikes. It provides them with the opportunity to display their expert knowledge of industrial evils. These leaders of numberless dumb mill workers of Bombay, whether moderates or extremists joined hands and waited on the Mill Owners' Association, the Minister, and H.E. the Governor and have done their level best to settle the strike which they know means ruin to these unorganised mill workers.

It will be very difficult to find in all the world a task more monotonous than that of the men who are figuring in the present fight with their employers. The mill operative drags his weary way from 7 in the morning to 6 in the evening. He has a recess of an hour in the noon for his tiffin and smoke. After refreshing himself in a country liquor shop and indulging in a peg or two takes his evening meal. He again smokes, either chats with neighbours, or joins a *bhajan* party and retires to refresh himself for the toil of the next day.

The mill operative has to get up early in the morning at 5 a. m. and attend to his hurried morning ablutions. Frequently, he has to leave his bed very early on account of scanty accommodation for privies and water taps in his over-crowded

residential quarters. The sleeping mill hand does not require the services of a "knocker-up" with his funny apparatus, the "rouser", seen some years ago in Lancashire mill centres. It is the anxiety to be the first at the water tap which usually awakens him early. The sleeping mill hand cannot keep to his bed once the shrieking whistles and hideous hooters shriek their summons to *girnipore*, he must tumble out of his bed.

A majority of these workers hail from the Konkan, Poona, Satara, and Nasik. They are Maharattas, Muhammadans, U. P. Purdeshis, and the Hindu untouchable classes. These are invariably agriculturists who at one time led a happy life in their own rustic homesteads. Inevitably in the nets of the money-lender through innate extravagant habits, they have most reluctantly to leave their villages. They have to borrow small sums to enable them to pay steamer or railway fares. The new comer on arrival in Bombay naturally seeks the advice of the village folks turned workers in textile mills. The fresh arrival is introduced into one of the boarding houses where for the paltry sum of Rs. 12 per month he is fed on rice and fish curry. Through the influence of his friends he gets his first job in a mill either as a sweeper, cooly, packer, or an oiler.

This new arrival from his rustic home at first feels much baffled at the sight of the crowded traffic of Bombay. With great difficulty he winds his way from his chawl to the mill in company with other workers. The mill has a big entrance and he has to pass through the timekeeper's office where he is given a number and his presence recorded. The sight of the machinery, the wheels and leather belts revolving at rapid speed bewilders the novice. He feels awfully puzzled when he sees crowds of half-naked workers most dexterously handle the machines! At every moment he finds how they escape without injuring their hands or feet. The unpacking of hard cotton bales after

they are stripped of the protecting iron bands is a wonderful sight for him. He sees with bewilderment cotton loosened and cleaned. He observes its passage through the openers and the scrutchers to be lapped and carried to the carding room. Here the fleecy cotton is cleaned, combed, attenuated and converted into silver and receives its first twist upon the slubbing frames. There are other machines which give them further twists at wind and re-wind them on bobbins. These are then transferred to the spinning room where they unwind letting the roves pass between mental rollers till they reach the glittering steel spindle that twist them into finer and stronger threads and wind on bobbins. The threads of different counts varying from Nos. 8 to 30 prepared by the Spinning department is a riddle to the rustic apprentice. The fresh man admires the skill with which the spinners piece up the broken threads. Sometimes the machines have to be stopped on account of the breakages and as the spinner draws his wages on piece work he has to do a lot of piecing and he finds himself working doubly and trebly hard for good deal of less money. If he would receive if the material supplied by employers was satisfactory. It is a pity an illiterate workman is given no allowance for stoppages despite the fact the spinner is in way responsible for the same. Several owners of mills have admitted that this is a grievance due to shoddy and inferior cotton used by them in piecing. Poor material means poor yarn and men paid on the out-turn have to suffer on account of the sin of their masters. The spinners deliver their product of yarn to the reeling department where the women reel it and make it into burs for exportation. The threads varying from 20 to 24 are utilised for warp and No. 20 to 44 for wefts. These latter are made into beams, after sizing they are woven into cloth by weavers in the weaving sheds. The woven pieces are folded and packed for transport.

The mill labourers have to work under different cers. These are:—the doffer-jobber, jobber, id-jobber, the spinning master, the carding master, weaving master, sizing master, the dyeing ster, the engineer, and the manager. The natives have to work under the first three who held responsible for their work. These petty icers invariably belong to backward communis. The remaining posts are held by the ucated classes among whom the Parsis and izerathi Hindus form the majority. It is extreme-rare that any operatives have risen to these gher posts in textile mills. This is mainly due their stark illiteracy. We do not find any among them ambitious enough to aspire for the gher appointments. The Agents' sons, sons-in-law, brothers-in law, and other favourites get anees and hold big jobs in mills. The humble ll worker hardly gets any encouragement from masters. He has no special facilities given him as in Japan, to acquire higher knowledge the routine work of the mill which would able him to aspire for higher positions in the ls.

The Bombay mill hand may conveniently be aped into five classes:—(1) the model mill-and, steady, sober, and regular in attendance. is worker is a reliable hand, and being a family n, a smallest increase in his wages is a great n to him. (2) The "badlivala" or substitute p as a rule fights shy of fixed employment and ks only temporarily in lieu of others. This e is a wanderer from mill gate to gate, in rch of work. His chance of securing a job ends upon the unpunctuality or absence of a ker. (3) The "atahwada" or seven days' n so nicknamed from his habit of working only ays and taking a wee respite from labor there-r. (4) The "mawali", easy going masher, Bohemian class working and resting as he a gay man given to vice. (5) The "dada" vagabond the hooligan class—lazy like the

"mawali" but dangerous for obvious reasons—luckily the number of this class is small in our mills.

Females invariably work in the reeling and winding departments of textile mills. The woman who supervises their work is known as the "naikin." A majority of these female hands, consist of young widows. Young mothers usually leave their children with neighbours when attending mills which have no creches. It is extreme poverty which drives these females to mills. After mill work they attend to domestic duties. The "naikin" under whom these women have to toil is invariably a woman of doubtful morals. She is not only harsh in her treatment of her sub-ordinates but addicted to exacting tips from them. Not infrequently these female toilers become victims of these vicious fore-women and clerks in the mills. The "dada" mentioned above as a rule secures the patronage of these shady female over-seers. Besides the above workers there are the half-timers i. e. children between 9 and 14 who have to work in mills for 6 hours. The employers when short of hands very often resort to dodges for making these children work more than six hours. The appointment of Indian Factory Inspectors during recent years has considerably reduced these breaches of factory legislation.

Most of the mill workers in mills are addicted to drinking tea. In some mills we notice tea being served in the departments, by the "ferriwala" hawker during working hours. At 8 a. m., mill hands get their breakfasts which is brought to the mills by their female relatives. It is a pitiable sight to see the workers hurriedly gulping their food seated on window sills, weft tins or bobbin boxes. After labouring for 5 hours, the mill operatives eagerly await the recess of one hour at 12 in the noon. Those whose residence is close to the mill premises go home to satisfy the pangs of hunger. Crowds of women and boys are seen surging in the yards with the brass tiffin boxes

containing the workers' meals. In the afternoon they again enjoy a drink of tea. Six o'clock in the evening brings their release. The mill gates are flung open for the toilers to disperse after a drudgery of 10 hours. We hardly see any zest for hard work. Mill labourers are notorious for their malingering habits. They are commonly known for their irregularity. They waste a lot of their time near privies and roam about the department, chewing *pan supari*. They would leave the machines to go out for smoking, drinking tea or visit the barber's shop in the mill compound. Twenty per cent. are absentees in Bombay mills which compel the management to engage other hands as substitutes. Much time is thus lost unutilised and unprofitably, whilst the machines are at work.

The mill operative is not behindhand in worshipping tools and machinery on Dassarah festival day. All the departments in the mill are decorated with paper flags, buntings, and flowers. One finds joy and laughter everywhere in mill land. On great holidays like Shimga, Ganpati, Gowari, and Diwali, the mill hand is seen in his full war paint, walking about the bazaars or visiting temples. A majority of these factory workers are given to drink and waste most of their earnings from 35 to 40 per cent. in liquor shops. The 75 per cent. increase in their wages during the boom period has in no way improved their mode of living!

On the 15th of each month, the hands receive their wages of the previous month. The average wages paid to a male worker vary from Rs. 30 to 35. Female workers earn about Rs. 20 to 25. Half-timers get about Rs. 15. Weavers' wages average from Rs. 50 to 60. The jobbers and their assistants get fixed wages between Rs. 70 to 100. This class does not seem to exert a bit for the betterment of their subordinates but vie with each other in inventing new methods for plundering the hands under various pretexts. In addition to the

heavy tips exacted by the jobbers and mukadam petty officers in mills collect moneys for lotteries, dramatic performances, picnic parties, in which they are interested. It pays jobbers and mukadams to discharge men frequently and entice new men. Some jobbers tout for irresponsible lawyers and other sharks and skilfully contrive to get work for pleaders who run several offices in mill districts.

A large amount exceeding Rs. 3000 per mill forfeited annually to the reserve fund of the mill under the head of unclaimed wages. Mill hands of Bombay are deplorably unorganised though the welfare workers like the Kamgar Hitwardh Sabha, the Social Service League, and other bodies are doing their best to see that they are united. There is a slight awakening in recent years, and we find petty unions like the Textile labour union, the Kamgar sangh, the Maha man and others are started but they are a microscopic minority when the number of mill hands is near 160,000. It is their unlettered condition which mainly keeps them ununited and makes them entirely impotent to fight the capitalists.

The mill owners need some serious endeavours to put their house in order. The agency system prevailing in Bombay mills requires to be overhauled. The method of purchasing machinery, cotton, raw materials, and the brokerage and commission charges on insurance premiums undergo a radical change if the cotton industry is to be saved. Unless our cotton lords put their heads together and purge it of the prevalent drawbacks, it does not stand any chance of improvement. A mill working at a loss means it is the shareholders who have to suffer. It is essential that these various refined methods of looting practised by the mill agents be abandoned at once. Why not follow the example of Japan and make India not dependent on England for mill stores? One wonders why there is lack of efforts to work double shifts here in

movement to abolish war. That this is the way the nations are looking at the matter is evidenced from the following replies to the American suggestion and draft treaty:

Sir Austen Chamberlain's reply states:

"The British Government find nothing in their existing commitments which prevents their hearty co-operation in this new movement for strengthening the foundations of peace. They will gladly co-operate in the conclusion of such a pact as is proposed and are ready to engage with the interested Governments in negotiations which are necessary for the purpose".

In the British House of Lords the Marquess of Reading moved

"That this House cordially welcomes the proposals of the United States Government for the renunciation of war. Whilst recognising the desire of His Majesty's Government to co-operate in securing the peace of the world, it is of opinion that prompt and favourable consideration should be given to these proposals, and that His Majesty's Government should declare their acceptance of the principles embodied in the proposed treaties to the U. S. Government".

The French Government while recognising the activity of the existing treaties, and the right of self-defence, expresses itself in the words of M. Laniel, French Ambassador to Washington, in a recent speech as follows:

It was quite natural that these two countries should use their voices and associate their efforts to dominate the savage tyranny of hate and destruction. Just as American independence and the French Revolution had their basis national liberty and the rights of man, the interested and traditional animity of the two Republics once the origin and the pattern of the bond that should unite all nations."

The German Government in their reply stated that they welcomed the opening of negotiations for a peace pact, because the basic ideas of the American suggestion were in direct accordance with the principles of German Policy. However, it will be necessary to elucidate the relationship between the American proposal and the relevant agreements, such as the Covenant of the League and the Locarno Treaty or Rhine Pact.

The Japanese reply

expresses the Government's warm sympathy with the beneficent aims of the United States, and says that it will gladly render cordial co-operation towards the new view.

The reply, however, states that the Government understands that the proposal contains nothing

that refuses the right of self-defence, or is incompatible with the League Covenant or the Locarno Treaty.

So important is this movement for peace regarded by the British Government that they are referring the American Note to the daughter nations of the Empire for their consideration and reply. This in itself is very significant, so that Canada, South Africa, India, Australia, New Zealand, and the Irish Free State will all be asked to reply to the American proposal in their own right. The British Press almost unanimously has given the American proposal and the British Government's reply its heartiest welcome and support, and responsible leaders like Lord Grey have said that their attitude was one of cordial and unqualified welcome to the United States initiative. We want the American Proposals to succeed.

GERMAN ELECTIONS

General elections in a country are a good index of the opinion of the people on certain subjects. In the recent German elections, there was no great issue before the country, like stabilising the Franc in the French elections last month, but nevertheless certain things of importance to Germany and Europe have been emphasised as an outcome of the decision of the polls. Dr. Stresemann has been re-elected, and the results would seem to be a mandate in favour of his conciliatory foreign policy. The French Press is delighted with the poll, and speaks of the results as a victory for the Locarno Treaty, and will greatly strengthen the movement of peace. "THE TIMES" says: "Republican Germany has become a reality, a fact of capital importance for European politics as a whole".

The new Reichstag will contain 100 Socialists; 72 German Nationalist Party; 60 Centre Party; 52 German People's Party; 51 Communists; 25 Democrats; and over 50 in several smaller parties. There is no clear majority for any one party, so that the new Government is likely to be a Coalition. Two or three things are worthy of comment.

Since the last elections in 1924, the franchise has been greatly extended; all over twenty years of age now have the right of voting, which added four and a half millions of new voters of both sexes to the rolls. The Socialists gained 19 seats and the Communists 6, showing a growth of these parties. The Coalition Government will probably be formed from members of the Socialists, the Centre Party, the German People's Party and the Democrats.

EQUAL FRANCHISE BILL

The most important Bill of the last sessions of the British House of Commons has gone to the Peers for sanction, but there seems to be little prospect of any opposition being raised to the measure. The Bill is to grant equal franchise to both young men and women at the age of 21 in British electorates. This will add over five million voters to the rolls in Great Britain. It is a measure of great significance, when viewed in the light of the long history of franchise reforms in England, beginning with the Historic Reform Act of 1832. There is now no difference between men and women, for all at the age of 21 have the right to register their votes in British elections. The first election under the new Franchise Act will take place next year, and it will be a matter of great interest and perhaps concern whether the new voters will materially alter the present standing of the chief political parties. The Labour Party believes that the new voters will strengthen their position, but whether that will be the result or not, we shall have to wait and see.

In no spirit of vain-glory or boastfulness has THE TIMES of London recently been publishing a series of letters in honour of England written by a Frenchman—Professor Jean La Cecilia. I reproduce here a few extracts from those letters to show how some people in France at least regard England:

The Nobel Prize is an excellent institution, but I should welcome the foundation of a prize to be awarded to the nation that since the beginning of the 19th Century stands as an example to the world by her moral qualities, her generosity, practical initiative, and devotion to the

interests of mankind. Although a good, patriotic Frenchman, if such a prize were instituted, I sincerely think should be bestowed on England.

You delivered Europe and ourselves from the tyrant of Napoleon, whose regime has been called by a French thinker "the military orgy;" Italy and Belgium are indebted to England for strong support; nay, you par helped them to come into being.

After the Great War, although sorely tried yourself and confronted with so many economic difficulties, such as 2,000,000 unemployed, you came to the help of France, adopting 100 towns and villages of our devastated area.

Other nations are frequently inclined to treat England unfairly. Often your intentions are misinterpreted through ignorance and bad faith. England is entitled to better recognition for her services. It is high time that the other nations should pay to England the tribute she deserves.

IMPERIAL AIRWAYS

Croydon has become the air port of London for the Imperial Airways traffic. Already we are beginning to treat air traffic as an ordinary, everyday matter of course. A few statistics supplied by the Air Minister, Sir Samuel Hoare, will show us the rapid growth of the air service in Europe. In a single week of last July, nearly 1,400 passengers arrived or left by air, while in the Easter fortnight just passed, the number was 1,630, compared with 1,100 the previous Easter. The value of goods imported by aircraft into Great Britain has risen to £ 1,252,000, an increase of 1 per cent. as compared with 1920. The value of exports and re-exports amounted to £1,400,000, an increase of over 300 per cent. Air transportation is now being used largely for the carriage of bullion and gold and silver coin; it is much safer and quicker. During the last three years no less than £26,000,000 worth of such precious metals have been brought into or taken out of the Air-port at Croydon.

I am glad to say (Sir Samuel Hoare added) that during the last few days I have initialled the heads of an agreement between the Government and Imperial Airways, a regular weekly service between London and India, and when certain political difficulties are removed, the service will be regularly flying. What a splendid addition to the transport facilities of the Empire! The traveller who needs speed will alight at Croydon, enter his machine, and in little more than a week descend from his magic carpet upon Karachi, Delhi. Having flown out to India, and having tasted the pleasures of an air journey such as Lady Maud Hoare enjoyed to the full a year ago, he will certainly fly back to London, and will find on his arrival here one of the best-appointed aerodromes in the world.

BOOK OF EVERLASTING THINGS.—By Arthur Mee. Hodder and Stoughton, Ltd., Publishers, London.

Arthur Mee hardly needs any introduction to our readers. He is one of the most favourite authors of the present day. There is hardly any publication of his in which you do not find a hundred things to uplift the heart and elevate the mind. In his beautiful volume, covering over 352 pages, are presented to us many immortal possessions of the world's literature. We find herein "the legacies of the ages that men will love when our familiar world has passed away." We have also a gallery of the masterpieces of the world's great artists in *grayscale*. The literary treasures presented in this volume are just the things that men will love to have by their beds and on their tables and in their hearts when most other things in our familiar world have passed away. Well might Arthur Mee lay the following just claim to his obligation:—"When we pick up this book, we can be living the intellectual life of men and women who will walk about the Earth in a thousand years. They will love these things because they are of the stuff that we are made of, and the stuff by which we will be made of, for these things are a part of all mankind. In them are enshrined the earnestness and dreamings and strivings of us all."

THEO'S WORLD PREDICTIONS. The London Publishing Company.....7/6.

Theo is so well-known as an able palmist and seer that he needs no introduction to the public. This book of his world predictions contains many interesting and original forecasts which alone can prove or disprove. But we may say frankly that with his occult powers he combines a sound knowledge of history, geography and the characteristics and impulses of several countries. He combines with true occult powers the somewhat rare quality of common sense and worldly knowledge. Hence the real charm of the book; which is certainly worth its price.

INDIA IN 1926-27.—By J. Coatman, Director of Public Information, Govt. of India. Price Rs 2-4. (Available of G. A. Natesan & Co., George Town, Madras.)

The latest number of this annual, which has been found indispensable to all who wish to keep abreast of current developments in India, contains a survey of the financial and economic conditions of the year, together with an account of important developments in every branch of Governmental activities. Considerable space is devoted to constitutional problems and to the course of political events. Though one may not see eye to eye with the author on many a political question, yet the book will be found useful by members of the general public as well as by students and men of affairs.

HOW TO ENTER THE SILENCE.—By H. R. Wallace; New and Revised Edition. L.N. Fowler & Co. London. 4/6 s.

In this book the author attempts to point the royal road to the attainment of transcendental felicity or the silence. "The Silence," says the author, is a tempting word to the lazy mind, thinking to enter a do-nothing state without method or effort and to remain there inert and passive receiving deific gifts." Entering into the Silence is not an intellectual theory, it is a physical, mental and spiritual act of the very highest order and involves emotions, will and action. Meditation, concentration and love alone are efficacious in leading the aspirant to God-realisation. This book should be read and pondered.

THE INDIAN YEAR BOOK FOR 1928. Edited by Sir Stanley Reed and S. T. Sheppard, Bennett Coleman & Co., Ltd., Bombay.

This is the fifteenth annual volume of this very useful publication. Alike in completeness and convenience of arrangement, it has no peer and is decidedly the best book of reference now extant in India. We congratulate the publishers on the correctness and copiousness of its contents.

MAHATMA GANDHI'S AUTOBIOGRAPHY.

[In the next chapter, Mahatma Gandhi explains his relations with Gokhale and the Members of the Servants of India Society. He narrates the story of his efforts to join the Society, and the ultimate decision to have an organisation of his own in Gujarat—a decision which in no way detracts from his love for the Society and its Members. His experiences of Shantiniketan and his efforts for the removal of the Viramgam Cordon afford instructive reading. In another chapter, the Mahatma reverts to the woes of the third class passengers.]



PART IV—CHAPTER II, WITH GOKHALE IN POONA.

The moment I reached Bombay, Gokhale sent me word that the Governor was desirous of seeing me and that it might be proper for me to respond before I left for Poona. Accordingly, I called on His Excellency. After the usual inquiries, he said:

'I ask one thing of you. I would like you to come and see me whenever you propose to take any steps concerning Government.'

I replied:

'I can very easily give the promise inasmuch as it is my rule as a Satyagrahi to understand the view-point of the party I propose to deal with, and to try to agree with him as far as may be possible. I strictly observed the rule in South Africa and I mean to do the same here.'

Lord Willingdon thanked me and said:

'You may come to me whenever you like, and you will see that my Government do not wilfully do anything wrong.'

To which I replied: 'It is that faith which sustains me.'

After this I went to Poona. It is impossible for me to set down all the reminiscences of this pre-

Gandhi's Autobiography Vol. I, Mahatma Gandhi is contributing to the *Narajivan* "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., Book-sellers, George Town, Madras.

cious time. Gokhale and the members of the Servants of India Society overwhelmed me with affection. So far as I recollect, Gokhale had summoned all of them to meet me. I had a frank talk with them all on every sort of subject.

Gokhale was very keen that I should join the Society and so was I. But the members felt that as there was a great difference between my ideas and methods of work and theirs, it might not be proper for me to join the Society. Gokhale believed that in spite of my insistence on my own principles I was equally ready and able to tolerate theirs.

'But,' we said, 'the members of the Society have not yet understood your readiness for compromise. They are tenacious of their principles and quite independent. I am hoping that they will accept you, but if they don't, you will not at a moment think that they are lacking in respect for you. They are hesitating to take any rest lest their high regard for you should be jeopardized. But whether you are formally admitted as a member or not, I am going to look upon you as one.'

I informed Gokhale of my intentions. Whether I was admitted as a member or not, I wanted to have an Ashram where I could settle down with my Phoenix family, preferably somewhere in Gujarat, as being a Gujarati. I thought I was best fitted to serve the country through service in Gujarat. Gokhale liked the idea. He said, 'You should certainly do so. Whatever may

the result of your talks with the members, you must look to me for the expenses of the Ashram which I will regard as my own.'

My heart overflowed with joy. It was a pleasure to feel free from the responsibility of raising funds and to realise that I should not be obliged to set about the work all on my own but that I should be able to count on a sure guide whenever I was in difficulty. This took a great deal off my mind.

So the late Dr. Dev was summoned and told to render an account for me in the Society's books and to give me whatever I might require for the Ashram and for public expenses.

I now prepared to go to Shantiniketan. On the eve of my departure, Gokhale arranged a party of selected friends taking good care to order for refreshments of my liking, i. e., fruits and nuts. The party was held just a few paces from his room, and yet he was hardly in a condition to walk and attend it. But his affection for me got the better of him and he insisted on coming. He fainted but was carried away. Such fainting had not happened for the first time, and so when he came to, he sent word that we must go on with the party.

This party was of course no more than a conversation in the open space opposite the Society's rest house, during which friends had heart-to-heart chats over light refreshments of ground-nuts, apples and fresh fruits of the season.

But the fainting fit was to be no common event in my life.

PART V—CHAPTER III.

WAS IT A THREAT?

From Bombay I went to Rajkot and Porbandar where I had to meet my brother's widow and her relatives.

During the Satyagraha in South Africa, I had changed my style of dress so as to make it more in keeping with that of the indentured labourers, and in England also I had adhered to the same style

for indoor use. For landing in Bombay I had a Kathiawadi suit of clothes consisting of a shirt, a dhoti, a cloak and a white scarf all made of Indian mill cloth. But as I was to travel third from Bombay I regarded the scarf and the cloak to be too much of an encumbrance, so I shed them and invested in an eight to ten annas Kashmiri cap. One dressed in that fashion was sure to pass muster as a poor man.

On account of the plague prevailing at that time, third class passengers were being medically inspected at Virangam or Wadhwan—I forget which. I had a slight fever. The inspector, on finding that I had a temperature, asked me to report myself to the Medical Officer at Rajkot and noted down my name.

Some one had perhaps sent the information that I was passing through Wadhwan, for tailor Motilal, a noted public worker of the place, met me at the station. He told me about the Virangam customs and the hardships railway passengers had to suffer on account of it. I had little inclination to talk because of my fever, and so tried to finish with a brief reply which took the form of a question:

'Are you prepared to go to jail?'

I had taken Motilal to be one of those impetuous youths who do not think before speaking. But not so Motilal. He replied with firm deliberation:

'We will certainly go to jail, provided you lead us. As Kathiawadis, we have the first right on you. Of course we do not mean to detain you now but you must promise to halt here on your return. You will be delighted to see the work and the spirit of our youths, and you may trust us to respond as soon as you summon us.'

Motilal captivated me. His comrade eulogising him said:

'Our friend is but a tailor. But he is such a master of his profession that he easily earns Rs.15 a month—which is just what he needs—working an hour a day, and gives the rest of his time to

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public work. He leads us all putting our education to shame.'

Later I came in close contact with Motilal and I saw that there was no exaggeration in the eulogy. He made a point of spending some days in the newly started Ashram every month to teach the children tailoring and to do some of the tailoring of the Ashram himself. He would talk to me every day of Virangam and the hardships of the passengers which had become absolutely unbearable for him. He was cut off in the prime of youth by a sudden illness, and public life at Wadhwan suffered without him.

On reaching Rajkot, I reported myself to the Medical Officer the next morning. I was not unknown there. The doctor felt ashamed and was angry with the inspector. This was unnecessary, for the inspector had only done his duty. He did not know me, and even if he did, he should not have done otherwise. The Medical Officer would not let me go to him again and insisted on sending an inspector to me instead.

Inspection of third class passengers for sanitary reasons is essential on such occasions. If big men choose to travel third, they must voluntarily submit themselves to all the regulations that the poor are subject to, and the officials ought to be impartial. My experience is that the officials instead of looking upon third class passengers as fellowmen regard them as so many sheep. They talk to them contemptuously, and brook no reply or argument. The third class passenger has to obey the official as though he were his servant, and the latter may with impunity belabour and blackmail him, and book him his ticket only after putting him to the greatest possible inconvenience, including often missing the train. All this I have seen with my own eyes. No reform is possible unless some of the educated and the rich voluntarily accept the status of the poor, travel third, refuse to enjoy the amenities denied to the poor, and instead of taking avoidable hardships, dis-

courtesies, injustice, and as a matter of course fight, for their removal.

Wherever I went in Kathiawad I heard complaints about the Virangam customs hardship. I therefore decided immediately to make use of Lord Willingdon's offer. I collected and read the literature available on the subject, convincing myself that the complaints were well-founded, and opened correspondence with the Bombay Government. I called on the Private Secretary to Lord Willingdon and waited on His Excellency at the latter expressed his sympathy, but shifted the blame on Delhi. 'If it had been in our hands, we should have removed the cordon long ago. You should approach the Government of India,' said the Secretary.

I communicated with the Government of India but got no reply beyond an acknowledgement. It was only when I had an occasion to meet Lord Chelmsford later that redress could be had. When I placed the facts before him, he expressed astonishment. He had known nothing in the matter. He gave me a patient hearing, telephoned that very moment for papers about Virangam, and promised to remove the cordon if the authorities had no explanation or defence to offer. Within a few days of this interview, I read in the papers that the Virangam customs cordon had been removed.

I regard this event as the advent of Satyagrah in India. For during my interview with the Bombay Government, the Secretary had expressed disapproval of a reference to the Satyagraha speech which I delivered in Bagasra (in Kathiawad) and of which he had a report.

'Is not this a threat?' he had asked. 'And do you think a powerful Government will yield to threats?'

'This was no threat,' I had replied. It was educating the people. It is my duty to place before the people all the legitimate remedies for their grievances. A nation that wants to come into its own ought to know all the ways and means to

gm. Usually they include violence as the last remedy. Satyagraha on the other hand is an absolutely non-violent weapon. I regard it as my duty to explain its practice and its limitations. I have no doubt that British Government is a powerful Government but I have no doubt also that Satyagraha is a sovereign remedy.'

The clever Secretary sceptically nodded his head, and said: 'We shall see.'

PART V CHAPTER IV

SHANTINIKETAN

From Rajkot I proceeded to Shantiniketan. The teachers and students overwhelmed me with affection. The reception was a beautiful combination of simplicity, art and love. It was here I met Kasaheb Kalelkar for the first time.

I did not know then why Kalelkar was called Kasaheb. But I learnt later on that Sjt. Bhavrao Deshpande, who was a contemporary and a close friend of mine in England, and who had conducted a school in the Baroda State called 'Ganganath Vidyalaya', had given the teachers' family names with a view to investing Vidyalaya with a family atmosphere. Sjt. Kalelkar, who was a teacher there, came to be called 'Kaka' (lit. paternal uncle), Phadke was called 'Mama' (lit. maternal uncle), and Harihar Deshpande received the name 'Anna' (lit. brother). Others also got similar names. Anandanand (ami) as Kaka's friend and Parwardhan (Appa) as Kaka's friend later joined the family, and all the course of time became my co-workers one after another. Sjt. Deshpande himself used to be called 'Kasaheb'. When the Vidyalaya had to be dissolved, the family also broke up, but they never gave up their spiritual relationship or their family names.

Kasaheb went out to gain experiences of different institutions, and at the time I went to Shantiniketan, he happened to be there. Chintaman Tripathi, belonging to the same fraternity, was there. Both helped there in teaching Sanskrit.

The Phoenix family had been assigned separate quarters at Shantiniketan. Maganlal Gandhi was at their head and he had made it his business to see that all the rules of the Phoenix Ashram should be scrupulously observed. I saw that by dint of his love, knowledge and perseverance, he had made his fragrance felt in the whole of Shantiniketan.

Andrews was there, and also Pearson. Amongst the Bengali teachers we came in fairly close contact with were Jagadanandbabu, Nepalbabu, Santoshbabu, Khitimohanbabu, Naginbabu, Sharadbabu and Kalibabu.

As is my wont, I quickly mixed with the teachers and students, and engaged them in a discussion on self-help. I put it to the teachers that if they and the boys dispensed with the services of paid cooks and cooked their food themselves, it would enable the teachers to control the kitchen from the point of view of the boys' physical and moral health, and it would afford to the students an object-lesson in self-help. One or two of them were inclined to shake their heads. Some of them strongly approved of the proposal. The boys welcomed it, if only because of their instinctive taste for novelty. So we launched the experiment. When I invited the Poet to express his opinion, he said that he did not mind it provided the teachers were favourable. To the boys he said, 'The experiment contains the key to Swaraj.'

Pearson began to wear away his body in making the experiment a success. He threw himself into it with zest. A batch was formed to cut vegetables, another to clean the grain, and so on. Naginbabu and others undertook to see to the sanitary cleaning of the kitchen and its surroundings. It was a delight to me to see them working spade in hand.

But it was too much to expect the hundred and twenty-five boys with their teachers to take to this work of physical labour like fish to water. There

used to be daily discussions. Some began early to show fatigue. But Pearson was not the man to be tired. One would always find him with his smiling face doing something or other in or about the kitchen. He had taken upon himself the cleaning of the bigger utensils. A party of students played on their *sitar* before this cleaning party in order to beguile the tedium of the operation. All alike took the thing up with zest and Shantiniketan became a busy hive.

Changes like these when once begun always develop. The Phoenix party's kitchen was not only a self-conducted one, but the food cooked in it was of the simplest. Condiments were eschewed. Rice, *dal*, vegetables and even wheat flour were all cooked at one and the same time in a steam-cooker. And Shantiniketan boys started a similar kitchen with a view to introducing reform in the Bengali kitchen. One or two teachers and some students ran this kitchen.

The experiment was, however, dropped after some time. I am of opinion that the famous institution lost nothing by having conducted the experiment for a brief interval, and some of the experiences gained could not but be of help to the teachers.

I had intended to stay at Shantiniketan for some time, but fate had willed it otherwise. I had hardly been there a week when I received from Poona a telegram about Gokhale's death. Shantiniketan was immersed in grief. All the members came over to me to express their condolences. A special meeting was called in the Ashram temple to mourn the national loss. It was a solemn function. The same day, I left for Poona with my wife and Maganlal. All the rest stayed at Shantiniketan.

Andrews accompanied me up to Burdwan. 'Do you think,' he asked me, 'that a time will come for Satyagraha in India? And if so, have you any idea when it will come?'

'It is difficult to say,' said I. 'For one year I am to do nothing. For Gokhale took from me a

promise that I should travel in India for gaining experience and express no opinion on public questions until I have finished the period of probation. Even after the year is over, I will be in no hurry to speak and pronounce opinions. And so I do not suppose there will be any occasion for Satyagraha for five years or so.'

I may note in this connection that Gokhale used to laugh at some of my ideas in *Hind Swaraj* (*Indian Home Rule*) and say: 'After you have stayed a year in India, your views will correct themselves.'

PART V—CHAPTER V

WOES OF THIRD CLASS PASSENGERS

At Burdwan we came face to face with the hardships that a third class passenger has to go through even in securing his ticket. 'Third class tickets are not booked so early,' we were told. I went to the Station Master, though that too was a difficult business. Someone kindly directed me to where he was, and I represented to him our difficulty. He also made the same reply. As soon as the booking window opened, I went to purchase the tickets. But it was no easy thing to get them. Might was right and passengers who were forward and indifferent to others coming one after another continued to push me out. I was therefore amongst the last of the first crowd to get the ticket.

The train arrived, and getting into it was another trial. There was a free exchange of abuse and pushes between passengers already in the train and those trying to get in. We ran up and down the platform, but were everywhere met with the same reply; 'No room here.' I went to the guard. He said, 'You must try to get in where you can. Take the next train.'

'But I have urgent business', I respectfully replied. He had no time to listen to me. I was disappointed. I told Maganlal to get in where possible, and I got into an inter-class compartment with my wife. The guard saw us getting in. At Asansol station, he came to charge us excess fare. I said to him:

'It was your duty to find us room. We could not get any, so we are sitting here. If you can accommodate us in a third class compartment, we shall be only too glad to go there.'

'You may not argue with me,' said the guard. I cannot accommodate you. You must pay the excess fare, or get out.'

I wanted to reach Poona somehow. I was not therefore prepared to fight the guard, so I paid the excess fare he demanded, i. e., up to Poona. But I resented the injustice.

In the morning, we reached Mogalsarai. Maganlal had managed to get a seat in the third class here I now shifted. I acquainted the ticket examiner with all the facts, and asked him to give me a certificate to the effect that I had shifted to third class compartment at Mogalsarai. This he declined to do. I applied to the railway authorities for redress, and got a reply to this effect: 'It is not our practice to refund excess fares without a production of a certificate, but we make an exception in your case. It is not possible, however, to refund the excess fare from Burdwan to Mogalsarai.'

Since this, I have had experiences of third class travelling which, if I wrote them all down, would easily fill a volume. But I can only touch on them usually in these chapters. It has been and always will be my profound regret that physical incapacity could have compelled me to give up third class travelling.

The woes of third class passengers are undoubtedly due to the high-handedness of railway authorities. But the rudeness, dirty habits, selfishness and ignorance of the passengers themselves are less to blame. The pity is that they often do not realise that they are behaving ill, dirtily or foolishly. They believe that everything they do is the natural way. All this may be traced to the indifference towards them of us 'educated' people. We reached Kalyan dead tired. Maganlal and I got some water from the station water-pipe and

had our bath. As I was proceeding to arrange for my wife's bath, Sjt. Kanl of the Servants of India Society recognising us came up. He too was going to Poona. He offered to take my wife to the second class bath room. I hesitated to accept the courteous offer. I knew that my wife had no right to avail herself of the second class bath room, but I ultimately connived at the impropriety. This I know does not become a votary of truth. Not that my wife was eager to use the bath room but a husband's partiality for his wife got the better of his partiality for truth. The face of truth is hidden behind the golden veil of *maya*, says the Upanishad.

PART V—CHAPTER VI

WOOLING

On arrival in Poona, we found ourselves, after the performance of the *shraddha* ceremonies, discussing the future of the Society and the question as to whether I should join it or not. This question of membership proved a very delicate matter for me to handle. Whilst Gokhale was there, I did not have to seek admission as a member. I had simply to obey his wish, a position I loved to be in. Launching on the stormy sea of Indian public life, I was in need of a sure pilot. I had had one in Gokhale and had felt secure in his keeping. Now that he was gone, I was thrown on my own resources, and I felt that it was my duty to seek admission. That, I thought, would please Gokhale's spirit. So without hesitation and with firmness I began the wooing.

Most of the members of the Society were in Poona at this juncture. I set about pleading with them and tried to dispel their fears about me. But I saw that they were divided. One section favoured my admission, the other was strongly against it. I knew that neither yielded to the other in its affection for me, but possibly their loyalty to the Society was greater, at any rate, not less than their love for me.

All our discussions were therefore free from bitterness and strictly confined to matters of principle. The section that was opposed to me held that they and I were as the poles asunder in various vital matters, and they felt that my membership was likely to imperil the very objects for which the Society was founded. This naturally was more than they could bear.

We dispersed after prolonged discussions, the final decision being postponed to a later date.

I was considerably agitated as I returned home. Was it right for me to be admitted by a majority vote? Would it be consonant with my loyalty to Gokhale? I saw it clearly that when there was such a sharp division amongst the members of the Society over admitting me, by far the best course for me was to withdraw my application for admission and save those opposed to me from a delicate situation. Therein I thought to lay my loyalty to the Society and to Gokhale. The decision came to me in a flash and immediately I wrote to Mr.

Shastri asking him not to have the adjourned meeting at all. Those who had opposed my application fully appreciated the decision. It saved them from an awkward position and bound us in closer bonds of friendship. The withdrawal of my application made me truly a member of the Society.

Experience now tells me that it was well that I did not formally become a member and that the opposition of those who had been against me was justified. Experience has shown too that views on matters of principle were widely divergent. But the recognition of the differences has made no estrangement or bitterness between us.

We have remained as brothers and the Society's Poona home has always been for me a place of pilgrimage.

It is true that I did not officially become a member of the Society, but I have ever been a member in spirit. Spiritual relationship is more precious than the physical. Physical relationship divorced from the spiritual is like a body without soul.

(To be continued)

Humours of Railway Travel

BY LT-COL. JOHN ATKINSON, D.S.O., O.B.E.

[Human nature being the same all the world over, passengers travelling without tickets are not confined to India alone. There seem to be plenty of them abroad. We understand that the Railway Board in India is never tired of urging the Advisory Committees to help them in passing stringent penal laws to bring the offenders to book. The following from JOHN O' LONDON'S WEEKLY tells its own tale.—ED.]

TRAVELLING FREE.

THERE are three ways of travelling without a ticket, and of these the first is to journey under the seat; though that has the drawback of being a dirty method, and cannot be recommended to anyone who wishes to make a good impression on arrival. A second is to leave the train before it gets to the station; but in this there is too great an element of danger. A third, and undoubtedly the most popular, is to say "Season"; but even this magic word fails sometimes, and the result is what Mr. Mantalini would have described as "dem'd unpleasant."

One cannot but think that there must be some

look of conscious guilt on the face of persons travelling without a ticket that enables the keen-eyed inspector to detect them at once, for, as a rule these gentlemen seldom make a mistake. I often wonder what was the sequel to the following little story, and whether the Inspector carried the matter any farther. 1st Flapper: "What's the cheek of that inspector! He glared at me as if I hadn't a ticket." 2nd Flapper: "What did he do?" 1st Flapper: "Glared back at him as if I had."

THE LOST TICKET.

The old excuse of lost ticket has now gone the limbo of the past, since, to use a vulgarism, it cuts no ice with the powers that be, and is

t by a stern demand for payment. In this inection, however, nothing has yet beaten the sellent picture that appeared many years ago PUNCH. It represented a ticket collector denying a ticket from a burly volunteer whose y in the cause of national defence consisted in ating the big drum, a duty which on this asion, had evidently led to a big thirst and the nching thereof. "Now, then," said the lector, make haste! where's your ticket?" w've lost it," was the reply. "Nonsense," l the collector. "Feel in your pockets. You not have lost it." "Canna' have lost it!" red the indignant bandsman. "Why, mon, ve lost' big drum."

The battle over the child in arms, for whom no et need be taken, is one that has contributed h to railway humour, for some good people read the term "in arms" in the most elastic mer. On one occasion a mother was sitting in urriage with her daughter in her lap, for whom tendered no ticket, although the little girl was ously six or seven years old. "Have you no et for that child?" queried the collector. ertainly not," came the indignant reply. "It nothing to do with the company. I am carry-the child."

ut sometimes it is the young hopeful that s the game away. "Is that child over three?" died the collector. "No," came the indignant y from the father. "Oh, dada," expostula-the child, "I was five last birthday! Don't remember my presents?"

HALF-FARE.

nd side by side with the "no ticket" war, e goes on what might be called the battle of alf-ticket, a struggle older than Stephenson's cket," since it comes down to us from the old hing days. Everyone is familiar with the of the small boy who asked for a half-ticket, being interrogated as to his age, replied, m thirteen at home, but I'm only eleven on

railways." But this was beaten by another young gentleman who used the attempt of his father to take him at half-fare to his own advantage. Unable to obtain his own way as regards looking out of the window, the youngster persisted in crying until at last the exasperated father said, "If you don't stop crying at once I shall give you a sound thrashing." "And if you do," replied the young rascal, "I shall tell the ticket collector I'm thirteen. Boo-hoo!"

Usually, however, in this battle of the half-ticket, the railway officials win, and here are two excellent examples. "How much for this child?" said a gruff father, pointing to a lank, elderly boy at his side. "Half-fare?" "Well, no," said the booking clerk. "He looks as if he was kept on half-fare at home and wants a change. Full fare, please."

The second story is of a precocious youth, cigarette in mouth, who lounged up to a booking office and demanded, "'Arf ticket to King's Cross." "It's a shameful thing to see a kid like you smoking," said the booking clerk, in mild expostulation. "Garn!" was the saucy reply. "Who's a kid? I'm fourteen." "Oh, are you?" said the clerk. "Then it's full fare for you, my lad."

SORROWS OF THE BOOKING CLERK.

One must have a great deal of sympathy with the booking clerks and ticket inspectors when one realizes the thousand and one difficult and oft-times silly questions that are put to them. It wanted, perhaps, more than the average amount of intelligence to grasp the desire of a foreigner who required a return ticket for himself and a single for his wife, and who framed his request thus: "Gib me two dickets. One for me to come back and von for my wife not to come back." Tact, too, was abundantly necessary in the case of the gentleman who, having dined well, came to the ticket office and curtly demanded "Ticket." "What station?" not unnaturally inquired the clerk, only to get the reply, "What stahsuns 'ave you got?"

TOPICS FROM PERIODICALS

WOMEN IN INDIA.

THE INTERNATIONAL REVIEW OF MISSIONS, (London) for April, has an interesting article on the above subject from the pen of Alice B. Van Doren. The writer gives a clear idea of how women of all classes are slowly finding a place in public life. In any consideration of progress, the subject of education must be given the first place, for it is the root and the fruit of all modern movements among women. Women of education find a fitting place in the home, the school, the hospital and even the governing bodies of India with aspirations to serve and uplift the motherland.

Madras, Calcutta, Lucknow and Lahore provide separate Christian Colleges for women leading up to B.A. In Bombay and Poona, however, an entirely different educational policy prevails. The Seva Sadan, whose head is the President of the Servants of India Society, carries on an extensive work directed by men who are giving up their lives in efforts for the advancement of women. In Panjab, the Arya Samaj carries on a number of schools for girls. Year by year, Indian women venture abroad for higher study in Europe and America.

Unmarried women are gradually finding a place in India's social structure. There are some Indian women who deliberately set aside marriage for the sake of a life of service inspired by religious or social ideals. The homes of many educated women show great improvements in neatness. The one noticeable effect of education upon women is that another, who has had even a little education, desires and demands for her children better opportunities than she has herself received.

Referring to widows, the writer says, that they are fast coming to recognize the benefits of education for widows, and the prejudice against it is lessening. The work begun by Pandita Ramabai has spread to all parts of India. Widows are found in large numbers in the Poona Seva Sadan, the Government Home in Madras and in

other parts of India. The University of Madras has recognized Domestic Science as an optional i its Licentiate of Teaching Course.

During the winter of 1926-27, Women's Conferences were held in all parts of India, wherein Hindus, Parsees, Theosophists, Muhammadan and Christians joined not only in attendance but also in discussion of child-marriage, the age of consent, the purdah system and the need of compulsory free education. Moreover, a standing committee of twelve Indians and two Europeans was appointed to carry on the work of adaptation of education to the needs of women, ensuring them healthy physical development, and the acquisition of knowledge, interest and skill which would prepare them for home-making as well as for public life.

Indian women are making a surprisingly rapid entrance into public affairs. Madras has a woman member on its Syndicate and several women, both European and Indian, on its Senate. The Bombay University Senate has included women for some years. Women are found in the Legislative Councils and in local bodies, such as district boards, district educational councils and municipal councils. Indian women do a great deal in management of baby welfare centres and in carrying out the programme of 'Baby Week'. The Girl Guide movement has spread with great rapidity.

Concluding, the writer adds, 'I know of nothing finer than to be an educated woman, Indian or European, in the India of to-day'.

WOMEN OF BENGAL. By Margaret M. Urquhart. The book is a study of the Hindu Pardanasin Calcutta. Price. Rs. 2-8-0

POEMS BY INDIAN WOMEN. Edited by Margaret Macnicol. Containing selections from the works of poetesses who flourished in the Vedic Age, as well as modern India. Price Rs. 1-4-0

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

THE FUTURE OF AMERICA

An anonymous writer in HARPER'S MAGAZINE examines the future of America from the biological point of view. That the human stock in America is physically far less vigorous and healthy than is generally supposed is shown by the great extent of physical defects among drafted men during the late War.

Notwithstanding the fact that these men were young and in the prime of life, twenty per cent. were rejected by local boards, twelve per cent. of those sent to camps were later rejected, and almost one-half of all who are retained had some more or less serious defects or diseases.

Evidently, the American people as a whole do not live up to the reputation which has been established by former pioneers and present-day athletes.

It is estimated that there are about two million mental defectives in the United States who need institutional care, about five millions who have been mentally unable to get through the grade schools, and about twenty-five millions unable to get through high schools. In spite of the fact that we are spending more public funds on education than any other nation on earth, there is good evidence that the average intelligence of our people has been declining for the past twenty-five years at least.

According to a report of the Bureau of the Census, 375,000 persons were committed to jails and penitentiaries in the year 1923, and the report adds that this is "only a fraction of the full number of offenders."

It has been estimated that in that year one person in every 100 of the entire population committed offences deserving jail or prison sentence. In 1925, there were more than times as many murders per unit of population in the United States as in England. Pittsburgh alone had more murders than all England, St. Louis, more than London and Wales; and these cities are not sinners more than all others. The murder rate per 1,000 people in the United States is twice as great now as in 1900. In burglarious highway robbery, and other crimes we lead all the world.

If we wish to form any just estimate of the character of the American people, it is necessary to take into account these awful conditions. Of course, it is true that these social parasites do not represent the American type, but they must be included in any honest assessment of our human resources.

We cannot avoid the conclusion that, although our human stock includes some of the most intellectual, moral, and progressive people in the world, it includes also a disproportionately large number of the worst human types.

Inter-breeding is going on rapidly among all the various nationalities and races represented in America. Amalgamation of the immigrant elements into the previously existing complex is certainly going on apace. Even between the Whites and Blacks there has been a large amount of inter-breeding.

According to the Census returns for 1870 about 12% of the Negro population were Mulattoes; by 1910, this number had increased to 20.9%; and, although in the 1920 Census this percentage is reduced to 15.9, the Bureau of the Census considers this figure unreliable. It seems probable that at least one-fifth of all persons of African origin in the United States have more or less white blood. At the same time the "vital index" for the pure Blacks is, according to Pearl, never more than 1, which means that they are not increasing in numbers.

Judging by the history of many other countries where different races have been associated and have ultimately amalgamated, we may expect that within a few hundred years, all national, racial, and colour lines in America will virtually disappear.

This is what happened in ancient Egypt, Greece, and Rome, in mediaeval Italy, Sicily, and Spain; and this is now happening in South Africa, South America, Mexico, the West Indies, the South Sea Islands, New Zealand, and Australia. There is every reason to expect that amalgamation will be the ultimate solution of all our racial and colour problems.

THE RAMAKRISHNA MISSION.

The great French *litterateur* and that warm friend of India, Romain Rolland, has written a very inspiring letter in reply to Swami Ashoka-nanda's letter about the Mission and its activities, wherein he shows that Western culture is essentially the same as the Eastern. In the course of his missive, extracted from the recent issue of the PRABUDDHA BHARATHA, Romain Rolland observes that it is incontestable that a relationship reveals itself between the Vedantic ideas and tendencies which are appearing now in the West.

"But I do not think that this is an effect (at any rate for the greatest number of them) of the

SELF-GOVERNMENT.

modern diffusion of Vedantic ideas. In reality, this relationship rests on the identical foundation of human nature, and, above all, on the great Indo-European family. Whatever may be the agreements which unite the languages (and in consequence, the thoughts) called Aryan, of Asia and of Europe, these agreements are surely traced back to far distant times. Pascal has said these beautiful words in his *Pensees* (it is God who is looked upon to speak to man who is in despair at not having found him): "Thou wouldst not seek for me if thou hadst not found me."

When I happen to read in any of your philosophers and poets, one of your sacred texts of India or in these revelations, which goes to my heart, I do not discover it as a new thought, I recognise it as one of my own hidden thoughts. It was written in me from all eternity."

The Divinity of man and the Spirituality of life are two acts of faith for many of the highest spirits of the West and all time. "One can even say," observes Romain Rolland, "that the first of these two principles was the 'creed' of certain of the thinkers who made the French Revolution."

"And although that has, by the misfortune of every precipitated action, set human masses in motion—masses obscure and violent, darkened in blood and in money, the Creed has remained intact with some choice people.

The best Europe, profound and reflective, is the sister of the best Asia. The same blood of God flows in both. But Asia does not see at the silent struggles that her sister is making....."

Speeches and Writings of Swami Vivekananda. A Comprehensive Collection of Speeches and Writings with a sketch of the Swami's Life and Teachings. Seventh Edition. With Two Portraits and Appreciations.

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One would hesitate to say that the inhabitants of an Indian State are happier than the inhabitants of British India; but for some reason or another says a writer in THE ROUND TABLE, they generally seem to present a more cheerful appearance.

If the Government of an Indian Prince does less for his subjects than the Government of British India which by no means always the case—at least it interferes with them in lesser degree, and leaves them freer to lead their own lives. Moreover, minor officialdom—that scourge of British India—is to some extent fettered in its operations by the knowledge that a good Prince is easy of access even to the humblest of his subjects. He is a man, an elaborate machine. When he strikes in support of innocence against petty tyranny, he strikes promptly; he strikes hard.....the majority of conscientious Princes devote a fixed period of their time to receiving petitions which enable the poorest of their subjects to call the conduct of the highest official into question. A good Prince is the real father of his people independent of the considerations of race, caste or creed. In the best States there is complete toleration, combined with a healthy absence of communal strife. Riot and disturbance are almost unknown, while there is a general security of person and limb that is at least equal to that which prevails in British India.

To sum up, the best proof of the present vitality of the Indian States is their continued existence. There is nothing to prevent the population of an Indian State migrating to British India. Yet, Census figures show that, if anything, rather more people come from British India to live in Indian States than go from State territory to British India.

It seems quite possible, on an impartial survey, that the administration of British India may have something to learn from the methods pursued in the Indian States. "Where a ruler possesses administrative ability, industry and statesmanship he seems able to do more to make his subjects happy than the Indian Government can do for its own people. It may be that India likes to understand personal rule, and finds a highly organised and complicated bureaucratic machine rather unsatisfactorily inhuman....State Governments really govern....no one questions their authority....there is a negligible....unrest....."

THE SIMON COMMISSION.

In the current issue of the CONTEMPORARY REVIEW, Lord Olivier discusses the situation which has developed in India in consequence of the appointment of the Simon Commission. He intends that the inquiry was decided upon strictly within the lines indicated in the Act of 1919, and at this mode of procedure was agreed to by the Labour and Liberal Parties. He cannot see how the appointment of the Commission is an "affront" to India; far from being an "insult" to India, is, he thinks, presumably the best that could have been done. Why then, he asks, this persistent opposition and the launching of an inexorable boycott?

Of the Labour and Liberal Parties it may be said without reservation that they desired the Commission to be appointed in the sincere intention that it should set India on the road to self-Government. So far as the Conservative Government was concerned, the question of its good faith could fairly arise on the basis of the position. There was nothing in its action to indicate the cause of progress in Indian reform. There was, under the circumstances, nothing inherently insulting to India or necessarily wounding to Indian pride in the fact that the Commission was not constituted jointly by Indians and British. There was certainly in the absence of Labour and Liberalism in such an engagement no shadow of any sentiment in the slightest degree belittling to Indians.

cannot say how far this first entirely uncalled-for insult to Indians that all British parties had insulted a man may have died or be dying away. It appears to me that India wholly mistaken: it is painful to us to have it imputed, and any such mistaken and erroneous view must needs weaken the position of any political party that entertain it.

The only result of this persistent boycott, says Lord Olivier, will be to weaken the hands of the extremists with whom the Labour Party has considerable sympathy. For already he seems to think that a minority of Mahomedans are standing firm, intent on co-operating with the Commission.

the continuance of the boycott, he fears, will widen the gulf. Lord Olivier thinks that it is necessary that Indian nationalists should join hands with the Muslim Minorities in hammering out a common electorate—a thing of far more basic importance than the question of the Commission itself.

The system of communal representation is a disastrous expedient, bound to be fatal to the satisfactory working of any constitution that embodied it. It is an obvious and admitted fact that the existence of the communal electoral system now aggravates and exacerbates communal rivalries and hostilities between Indians whose political interests, in all matters falling within the sphere of the mechanism of Government, are independent of creed.

Whether reasonable or not, the Muslims will persist in their demand for separate electorates. Lord Olivier thinks that the advanced nationalists should try to come to some terms with them and not widen the breach by allowing them to give separate evidence before the Commission and carry out their programme of perpetuating the separate electorates.

In this sense, we are told, the throwing away of Sir John Simon's offer is a great blunder on the part of Indian Nationalists. Lord Olivier thinks it is due to incapacity to understand the realities of the situation or what he euphemistically calls "limitation of intelligence of realities." He quotes both Mr. Jinnah and Mr. Jayakar who insist on equality of status and authority for the Indian wing of the Commission with the Parliamentary wing, and says that the Labour Party is wholly of the same opinion. He is chagrined that in spite of Labour's avowed sympathy, Indians still persist in distrusting Labour leaders.

It is difficult to speak of that fact without using uncomplimentary adjectives about the intelligence and capacity for judgment of realities which it seems to embody. But the attitude has been adopted by men and women whom I myself, and many others of my friends and theirs, know too well to be able to think, far less, in a controversy so riddled with prejudice as this is, to say of them anything censorious or uncivil; for we believe that if we could entirely understand, as we cannot, how such delusions and such mistakes can have arisen, we should recognise that there was really no perversity in the minds of our friends, but only obscuration of some of the facts of the case.

For after all it must be recognised that Britain and the British Parliament are the ultimate arbiters of India. That fact, says Lord Olivier, cannot be gainsaid. Any appreciation of practical politics must recognise that fact and it is no use fighting imaginary causes. Even Lord Olivier thinks it necessary to remind us of the consequences of an alternative to British rule.

INDIAN DEMANDS.

THE NEW STATESMAN, whose violent criticism of Indian aspirations has earned it just vituperation in the Indian Nationalist Press, replies to these charges, in a malicious article. Under the cloak of plain speaking, it indulges in some impertinent observations and insolent threats which have only to be quoted to be repudiated:

Are there any responsible Indian leaders who would ask for the withdrawal of the British Army from India, who would indeed regard such a withdrawal as other than a base betrayal of their cause? Do those two prominent "boycotters," Sir Tej Bahadur Sapru and Pundit Motilal Nehru, desire us to leave them alone? The latter might perhaps declare on a platform that he does so—desire, if he had the slightest reason to fear that his desire might be fulfilled, he would be the first to fall on his knees and eat his words, and beg us to stay—since if we were to leave he and his like would immediately become nobodies.

Such plain language as this, is, no doubt, rude; but the Indian leaders have been talking so much dangerous nonsense lately that they force us to speak plainly and rudely. Nehru, the other day, demanded immediate Dominion Home Rule, but only as "a step towards complete independence." How are we to answer such insincere and non-sensical rhetoric? If we were to retire tomorrow, India would immediately break up into a congeries of innumerable petty tyrannies, and Nehru and his friends would be left out altogether, since they do not possess even the minimum qualifications that are required of a successful tyrant.

The honest facing of facts of this kind—which Indian leaders in their hearts understand at least as well as we do—is a quite indispensable preliminary to any serious discussion of the present possibilities of enlarging the sphere of Indian self-government. Probably, no further enlargement is at all feasible just now—but to ask even that much definitely would be to anticipate the findings of the Royal Commission. Minor improvements especially in connection with Provincial autonomy, might be practicable. But the Central Government must remain essentially autocratic until the day comes when Indian leaders can say, "Now you may go, we need bayonets no longer." That day is not likely to come very soon. Meanwhile, we can only regard demands for "independence" or "Dominion Status" as mere rhetorical insinuations. We do not insult India by referring to these obvious facts. It is they who insult us by asking that we may be bullied or persuaded into shutting our eyes to them. If they talk nonsense, we can only with silence, or with words which they take for insults. When they begin to talk sense, and abandon "boycotting" and their silly claims for "national independence," some useful conversation may become possible.

Indian leaders do not seem inclined to follow the lead of THE NEW STATESMAN. They know better than to be cowed down by such threats which, if anything, might stiffen their attitude towards the Commission on behalf of which apparently, THE NEW STATESMAN is pleading with such insolent vehemence.

It is necessary, under conditions as they are, to recognise that Britain and the British Parliament do now in fact govern India, and that British Government and penetration of Indian life are at present an organic fact; part of the vital tissue of Indian Government affairs. Assuming that we admit that India ought to govern herself, the fact remains that even if it were deemed justifiable, on a prescribed day, to supersede (as Mr. Gandhi at one time apparently considered it possible to supersede) and to dispense with every kind of authority, activity or influence exercised in India by Englishmen, it would be physically impossible to do so. If the British nation in a "change of heart" had been converted by Mr. Gandhi and had been willing to withdraw all its nationals and provide for them on the spot, no intelligent man can reflect for two minutes without recognising that the results would be very cruel to India, and on that account, the British Parliament, which regards itself as having responsibility for Indian welfare, could not regard such an act as morally justifiable. But even if it were morally justifiable, it is physically impossible. These things have to grow, and they have to grow by agreed substitution.

It is too late in the day to frighten us with the bogey of Britain's withdrawal. Lord Birkenhead talked of it in his truculent way. Even Lord Olivier, so obviously inspired by sincere feelings of sympathy with India, cannot get rid of that bogey. As he has taken the liberty to quote Mr. Gandhi, he may be answered in Gandhi's own words. Mr. Gandhi holds that the same power that could compel Britain to withdraw from India will be enough to sustain the Government after her withdrawal. In fact if India had developed sufficient power to dispense with Britain, that same power will be able to maintain her position in this country unchallenged. But nobody wants to drive out England—least of all Mr. Gandhi.

HAMSA-SANDESA—A STUDY.

This work of Venkatanatha has been critically studied in recent issues of the QUARTERLY JOURNAL OF THE MYTHIC SOCIETY by Mr. K. Krishnamacharya; and he shows us that Venkatanatha is indebted on one side to Kalidasa for the plan of his work and also for the details of ornamentation in a few instances; and, on the other hand, to the great Valmiki for several ideas embodied in the poem. The author's imagination was a very active one, and the work, when judged from the point of view of language and of poetic worth, can easily take rank with the *Meghasandesa*.

ruptly, it spreads at random, bearing devastation with it. If trained skilfully to a foreseen end, it becomes beneficent, fertilising. So with India's political desires.

It is idle of Indian enthusiasts to proclaim that Indian self-government will be at once more efficient than the government which it replaces: it is pointless for Englishmen to argue that such self-government will be at once less efficient than the government which has prevailed

before. No man, whatever be his natural aptitude, will, at the first attempt, do a task so well as the man who has spent years at the doing of it. But every man, every nation, can learn, and must learn.

And the conclusion of it all is this: there is no continuity in good, no progress in good, possible in Art or Life save on terms of recognition of eternal Truth and eternal Law.

Thomas Hardy

By PROF. S. E. RANGANATHAN, M. A.

BY the death of Thomas Hardy, England has lost the greatest literary figure among the later Victorians. His literary career which began in 1870

extended over a century, may be roughly divided into two parts. During the first twenty years, he was only concerned with the production of the Wessex novels which established his position as preme master of

English fiction, and, in the later years, he revealed his genius as a poet in a long series of lyrical and narrative poems. There was, however, nothing abrupt in the change from fiction to verse, for Hardy was always essentially a poet, and the poetic spirit pervades all his work.

All the same, it is as a great master of the novel that Hardy's name will, we are sure,



THOMAS HARDY.

go down to posterity. His greater novels are masterpieces of construction and show his unrivalled gift for telling a story, analysing human motives and passions and creating living characters. Jude Fawley and Michael Henchard, Tess and Eustacia, John Loveday and Gabriel Oak, Bridehead and Mrs. Yeobright,—these have an assured place among the great characters of English fiction.

The men and women he loved to portray are simple country folk and the inner working of their minds is set forth with remarkable psychological skill and fidelity to truth. The theme of many of his stories is more or less the same, *vis.*, the conflict between human desires and passions and the forces of the world, between man's aims and endeavours and the malignity of fate or circumstance. This unity of theme is due to a definite philosophy of life which colours all his work and gives to it its peculiar significance.

Hardy's philosophy was the direct outcome of the impact of the scientific thought of fifty years ago on a poetic mind of keen sensibility.

The result was a purely mechanical interpretation of the universe, a tragic view of life as ruled by blind forces which were entirely indifferent to man's aims and desires. This sombre philosophy finds full and clear expression in his poems:

Within the common lamp-lit room
Prison my eyes and thought;
Let dingy details crudely loom,
Mechanic speech be wrought:
Too fragrant was Life's early bloom,
Too tart the fruit it brought!

And again:—

Life would signify
A thwarted purposing:
That we come to live, and are called to die.
Yes, that's the thing,
In fall, in Spring,
The Yell'ham says:
"Life offers—to deny!"

But though Hardy held this gloomy and depressing view of life with passionate sincerity, like a true and great artist, he lays the emphasis in his novels not so much on the blindness and ruthlessness of fate or nature as on the greatness and nobility of man's spirit and the worth of human experience. He places

the greatest stress on the qualitative aspect of life, on the importance to man of all human values, of love and hope, joy and desire, service and sacrifice. Herein lies the true worth and significance of his art.

Unfortunately, however, Hardy's mechanical view of the world led him to believe that human values had no applicability or validity beyond the range of humanity and that the forces of the universe were blind or antagonistic to them. The error of this view is that it regards man as a stranger in the universe, instead of as organic to the world in which he lives. If once we recognise that man is organic to the world, then indeed we have to believe that the highest human values in the moral and spiritual realm are real, that life is not barren and purposeless and that all creation moves towards a far-off divine event. This vision of faith was denied to Hardy, but he was a man of noble and austere spirit and an artist of supreme power and distinction.

Communalism and Nationalism

By SIR HARI SINGH GOUR, Kt.

ANY one who casts a glance at an Indian crowd or meeting, whether in the Bazaar, the public streets, or in the public Institutions, will be at once struck by the variety of dresses and head-gears, and in the case of Hindus, the caste marks on the forehead, which give no difficulty in assorting the crowd into distinct communal or religious groups, the badge of which its followers carry with them in their attire and on their person wherever they go. These outward marks of an inward psychology are a striking contrast to the European races, who, if they foregather in a similar place, have nothing

to indicate their race or religion. European observers of the Indian people have, therefore, some reason for thinking that the Indian is less a nation than the Europeans, considered as residents of the European Continent, to whom may be added America and the countries overseas, where the European civilization and mode of life holds sway.

If these unintended, but in reality, aggressive forms of dress and totems had no effect upon the innate mentality of the people, a variety of dress would pass as picturesque as only relieving the monotony of life. The external appearance is only an excrescence

THE WORLD OF BOOKS

THE BRITISH CONNECTION WITH INDIA.—By K. T. Paul. Introduction by Lord Ronaldshay. Published by the Student Christian Movement, London. Indian Edition, Rs. 2. (Available of H. A. Natesan & Co., Madras).

This is just the book which every Englishman who is genuinely anxious to understand the needs and aspirations of the Indian people ought to read carefully.

The author, Mr. K. T. Paul, is a professional politician. Indeed, he has identified himself with the school of politics. For years, he has been devoting himself in the spirit of the Christian



MR. K. T. PAUL.

missionary to social and philanthropic work. In his position as one of the leading officials of the Young Men's Christian Association movement in India has enabled him to study the Indian National movement in its manifold aspects and to present to the reader clearly and distinctly the spiritual and political aspects of the needs of the Indian people for giving them a proper place among the nations of the world. He writes sincerely and with him it is a matter of conviction, 'far outweighing all advantages of material gain, by far the wisest thing is the continuance of the British connection with India.' But he will have it, not on the present terms. He is categorical in his opinion, 'No Indian desires the continuance of the connection on the present terms.'

In view of the advent of the Simon Commission and the proposed inquiry into the work of the

Montagu-Chelmsford scheme of reforms, it is interesting to note the author's observations on 'diarchy.'

'So long as the solvency of the country and the safety of person and property are guaranteed by a bureaucracy which is beyond the reach of the electorate, the performance of the Ministers is not much more than an amateur play in a college theatre. The time has come to devolve real responsibility, responsibility which clearly opens before one the power to inflict ruin and anarchy as effectively as to construct prosperity and happiness. Till then, there cannot be that psychological pressure which alone can furnish the dynamic for what may be deemed statesmanship.'

In the concluding chapters of the book, TO-DAY & TO-MORROW, Mr. Paul unequivocally sets forth the case for readjustment of the existing political relationship of England and India. The political relationship of subjection to a foreign nation 'is more glaring and therefore more galling to human sensibility than such things as economic defence or cultural subordination.' 'India wants not only a perfected nationhood; she wants an international position. She dreams of no empire to rule, she wants no commercial dominance over any part of the world. She just wants a place, an assured place which is her own, among the nations of the world. She is making it steadily through the industry of her millions of humble toilers and traders, and through the intellectual and spiritual discipline of her more gifted children. In these matters the world thinks of 'India,' and not of a "distant dependency of the British Empire."

"But the incongruity of the situation is there. The quick fire in the Indian mind, quickly kindled because it is always smouldering, is the feeling of 'national honour.' Not national power or national wealth or national prestige; but national honour, into which enters the memory of many past centuries and the consciousness of downright possibilities in the present age."

Britain must therefore give up her present dominance over India. She must indeed cease to think of the 'eternity' of such dominance, so unnatural and so galling to the self-respect of the people of the land. Any scheme for the reform of the Indian constitution which does not take note of the warning given by the author is doomed to dismal failure.

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MERCANTILISM AND THE EAST INDIA TRADE

By P. J. Thomas, M.A., B.L. P. S. King & Son, Ltd. 8 s. 6 d. net.

As the sub-title of the book expresses it, it describes in sufficient detail an early phase of the Protection vs. Free Trade controversy in England. The reputation of England as the Apostle of Free Trade is a bit exaggerated, considering that from the time of Elizabeth down to the Reformed Parliament of 1832 or even up to 1853 when the Navigation Acts were repealed, for nearly three centuries, England's economic policy was highly protectionist, then for just half a century, Free Trade was in the ascendant, since the Tariff Reform Campaign of Joseph Chamberlain in 1903, the Protectionist wind has again begun to gather strength and since the close of the last European War, England again bids fair to follow Protectionism whatever the complexion of the party in power. India under English trusteeship is now following a sort of hyper-cautious Protectionism and the circumstances are such that for some time to come, Indian public men need to be well-informed not merely about the *pros* and *cons* of this rather over-done controversy from the academic stand-point but also about the economic inter-action between England and India in the pre-factory era and about the economic development of the self-Governing Dominions and Japan since the middle of the last century. Prof. Thomas' book throws a flood of light on the relative economic development of England and India at the close of the 17th century when it was the English woollen and silk manufacturers who were squealing for protection against Indian calicoes, muslins and silks. The East India Company which did roaring trade by importing the latter into England was then naturally interested in taking up cudgels for Free Trade whereas the English manufacturers were equally naturally interested in pressing their claims for Protection. It is the pamphlets and broadsides published by

both parties very intensively between 1696 and 1700 but pretty continuously between 1677 and 1727, which form the material which Prof. Thomas has exhaustively studied and drawn upon in this brilliant monograph.

The book is important from another point of view. It will serve as a well-needed corrective to such mischievous publications as Mr. Moreland's "India at the Death of Akbar" and "From Akbar to Aurangzeb" wherein elaborate efforts have been made to show that India's foreign trade in those times was very small and that manufactured articles were quite inconspicuous in India's exports. Prof. Thomas' book abundantly shows what Mr. Moreland's own countrymen in Aurangzeb's time thought of Indian trade and Indian manufactures.

DAYS IN AN INDIAN MONASTERY.—By Sister

Devamata, Sri Ramakrishna Mutt, Mylapore. Illustrated. Rs. 4-8-0

Sister Devamata, an American lady, was intimately connected for some time with the activities of the Ramakrishna Home in India. She spent the greater portion of her time in Mylapore where Ramakrishnanda was in charge of the Mission. His religious fervour and good nature greatly inspired her, and a good portion of the book is devoted to sketches from the Life of Ramakrishnanda. But though living under the discipline of the Ramakrishna Home, she associated herself with the social life of the neighbourhood.

In simple language, she describes countless incidents during her stay in India. Intelligent appreciation and sympathy has rendered her task of understanding Hindu life and manners easy. One naturally cannot help recalling, however much one may wish to avoid it, Miss Mayo's Book. Devamata's book will help greatly to restore the waning faith in the ability and *bona fides* of foreigners in their attempt to interpret Hindu life and manners.

Indians Outside India

EDUCATIONAL FACILITIES IN S. A.

The "existing facilities as a whole in the town and country areas are inadequate for the reasonable needs of the Indian population" is the unanimous conclusion of the Indian Education Inquiry Committee appointed by the Provincial Council.

The Committee recommends that the total subsidy based on the Indian school attendance which each province receives from the Union Government should henceforth be allotted to the service of Indian education, but points out that the Provincial Councils act within its powers in devoting a portion of the subsidy to other purposes in the past.

The Committee considers that the most speedy way of alleviating the present conditions is by means of extension of grant-in-aided schools throughout the Province and also by provision of Government Schools as and when funds permit. It also recommends that advantage should be taken of the Hon'ble V.S.S. Sastri's offer to provide a Training College. A special tax on Indians for educational purposes being impracticable, the Committee suggests that the funds of the Indian Immigration Board might be used as the capital fund.

The Committee are entirely opposed to any increase in the general taxation in the province to meet the contemplated expansion.

HOUSING CONDITIONS IN DURBAN

In pursuance of the Capetown Agreement, the Union Government has appointed a Committee to inquire into the Indian Housing conditions in Durban and its environs. The Committee is to include two Indian Assessors from the Congress nominated by Mr. Sastri. The Congress Executive has resolved to follow Mr. Sastri's advice regarding condonation of the illegal entrants. Mr. Sastri advised acceptance of the condonation Scheme.

The Natal Executive Committee has accepted the recommendations of the Indian Education Enquiry Committee and provided the additional 9,000 pounds for Indian Education in the current budget.

INDIANS IN KENYA

Recently, an Ordinance was passed in Kenya which gives the police and the administrative authorities powers to refuse license to possess arms to any person without assigning any reason. The practical result of this is that Europeans, as a matter of course, get license to possess any arms they like, whereas Indian applicants are almost invariably refused. Unfortunately, Tanganyika, Uganda and Zanzibar are also imitating this policy. Only recently, some Indian shopkeepers in outstations were brutally murdered by armed thieves who could not be traced. These poor Indians were done to death simply because without arms they could not defend themselves.



Mr. M. S. A. HYDARI, I. C. S.
Agent of the Government of India in Ceylon.

INDIANS IN FIJI

Mr L. M. Thompson, writing in THE INTERNATIONAL REVIEW OF MISSIONS for April, states that the old system of indentured labour under which Indian life began in Fiji was unquestionably bad. The situation to-day is influenced by the evil inheritance of old customs from India which die hard even in free Fiji. Amongst such is child-marriage. The Indian girls of twelve years of age are married. Reformatory educational work is difficult because of disorganized, social conditions. Yet there can be no doubt that in many ways the Indian colonist has gained much by transference to Fiji.

Industrial and Commercial Section

MANUFACTURE OF HOLY CARPET

An event of considerable importance to the Muslim world happened on the 21st of April in Delhi when the Holy Carpet and Curtain were open to private view. Till two years ago, the Holy Carpet used to be manufactured and sent to Mecca by Egypt. This practice was stopped by the intervention of the Wahabis. This year, Ibn Saud got the articles manufactured in Delhi. The carpet and curtain were manufactured under special supervision by artisans from Benares. The carpet is one yard broad and 64 yards long, divided into 64 parts on which verses from the Holy Quran are embroidered. Similarly embroidered is the curtain which is seven yards long and 2½ yards broad. Experts consider both articles to be of exquisite beauty and 51 per cent. superior to those made in Egypt. Both articles called "Mahmil" would be shortly sent to Mecca with special care.

THE TATA IRON AND STEEL COMPANY

An enterprising lead to the industry in India has been given by the Tata Iron and Steel Company whose directors have just announced the introduction of a profit-sharing scheme at their works. The workers are to receive a bonus calculated on the basis of the monthly production in each unit. A notable feature of this scheme is that the workers on lower rates of pay will receive a higher rate of bonus. The scheme is estimated to cost about Rs. 10 lakhs to the Company annually. This is no doubt a great step forward and is calculated to introduce more friendly relations between capital and labour. It is also calculated to increase the efficiency of the workers as they will now have an inducement to show greater output in each department. This system has been widely adopted in the United States and particularly in the works of Mr. Henry Ford. The infrequency of strikes there is attributed to this system of profit-sharing.

Mr. C. F. Andrews, referring to this announcement, stated that profit-sharing programme was a great step forward. He hoped that the announcement would do much to allay the present lawlessness, which was very acute. Mr. Andrews made it clear, at a mass meeting held after announcement, that the Labour Association would be consulted by the General Manager of the Company on the details of the scheme. This also was regarded as a distinct step forward.

THE 18d-RATIO

Presiding over the quarterly general meeting of the Indian Chamber of Commerce on the 1st April, Mr. D. P. Khaitan reviewed the "disastrous effects" of the statutory entrenchment of 18d the exchange ratio and recalled the various "manipulations" that were found necessary to sustain exchange at 18d. such as periodical deflation of the issue of Treasury Bills, both of which led to the stringency of the money market, and later the Government offering a higher rate than Banks. If the present conditions continue, he predicted that the 1928 loan would be a failure in India, necessitating external borrowing. He entered a strong plea for the immediate appointment of a Banking Commission without the predominance of any particular interest in the personnel, and urged the strengthening of gold resources by selling a corresponding proportion of sterling securities held in the gold standard reserve.

Mr. Khaitan pleaded for the readjustment of railway rates in furtherance of Indian agricultural mercantile and industrial interests.

THE INDIAN BOYCOTT

Mr. F. W. Hirst, the well-known English economist, writes to the STAR of 9th April:

"The Indian boycott has forced 30 Black Cotton Mills Weaving 'Dhooties' to close down."

THE PRINCE & COLONIAL FARMERS

The Prince of Wales recently received at St. James's Palace some sixty farmers from Australia, Canada, South Africa, New Zealand and Meso-



THE PRINCE OF WALES.

tamia who are studying the agricultural conditions in England. The farmers afterwards expressed their delight with the informal way in which the Prince had received them. The Prince told them of the good time which he had recently had in Australia and said he had quite made up his mind to try and visit the country again and was looking forward to the time when he could do so. The Prince spoke to all the farmers individually and recognised several whom he had met in Australia.

WATER SCARCITY IN MIRAJ

The Chief of Miraj, with a view to removing the scarcity of water at Miraj, has been contemplating a new scheme for providing abundant supply of water to the town. It is proposed to build a dam near an adjoining stream whereby water can be stored, which will be quite sufficient for the town, besides irrigating an area of about 500 to 1,000 acres of the land. The local Municipality also has spent nearly Rs. 15,000 overhauling their old works. This step on the part of the Municipality as well as the proposed scheme of the Chief will certainly lead to the removal of a long-felt grievance of Miraj people.

LOANS TO FRUIT CULTIVATORS.

The Government of His Highness the Maharaja of Mysore have now accepted the recommendations of the Board of Agriculture in Mysore in regard to the question of loans for fruit cultivation in the State, and have passed orders to the effect that no interest be charged for the first three years on any loan granted for fruit culture up to 30th June 1930, that the time fixed for commencing repayment of such loans be fixed at from three to five years according to the circumstances of each case, and that a sum of Rs. 10,000 be provided each year for the grant of loans for fruit cultivation. Loans not exceeding Rs. 3,000 in any single case will also be granted for the purpose of organising nurseries of fruit trees for planting or improving fruit gardens of more than one acre in extent in the State.

A NEW DAIRY FARM IN HYDERABAD

H. E. H. the Nizam's Government proposes to establish a large cattle shed and dairy farm near Himyath Sagar Tank. Dr. Harold Mann, Agricultural Advisor to His Exalted Highness' Government, it is understood, will assist in making it a typical farm administered on scientific principles.

In the course of a lecture on the milk supply of the country, Dr. Mann attributed the small yield of milk of Indian milch cattle to the conditions which ordinarily obtain in India. He also pointed out the dangers arising from the use of milk drawn from unwashed animals with unwashed hands in unwashed vessels, and advocated the establishment of clean and hygienic sheds, farms and dairies.

PARLAKIMEDI'S GIFT

The "EVENING NEWS" understands that the Raja of Parlakimedi has handed over to H. E. the Governor of Madras the amount received by him as salary and allowances for being a member of the Agricultural Commission to be spent on some philanthropic work in connection with agriculture.

THE MEDICAL SERVICE

In violation even of the recommendations of the Lee Commission on Superior Civil Services, the Government of India has issued a *communiqué* regarding the re-organisation of the Indian Medical Service.

The Indian Medical Service will consist of 302 Officers, of whom 212 will be Europeans and 90, Indians. To provide employment for these 302 officers, 227 posts are required.

Of these, 59 posts are available under the Government of India and 178 posts under Local Governments.

In the Provinces, 112 posts are reserved for Europeans and the remaining 66 posts will be open either to Europeans or Indians.

Under the Government of India, 31 posts will be reserved for Europeans and 28 posts thrown open to officers of either race.

TREATMENT OF GASTRIC ULCERS

Sir Berkeley Moynihan, late President of the Royal College of Surgeons, and Sir Holburt Waring, his successor, have recently directed attention to the progress of medicine in treating disorders until lately relegated to the surgeon. A recent example is the new method of treating those serious and prevalent diseases, gastric and duodenal ulcers, now being cured by diet and the administration of alkaline substances in modified doses.

THE LATE DR. C. WILLIAMS

Doctor Chisholm Williams, one of the pioneers in the development of X-rays, died in London on April 10.

In the early days when precautions for handling rays had not been developed, he contracted severe injuries to his hands, which were aggravated by contact with septic war cases. He lost one hand and part of the other hand undergoing 10 operations and suffering acutely.

He was awarded a medal from the Carnegie Hero Fund for heroic endeavour to save human life and received civil list pension.

DRUNKENNESS TESTS

In an article in the March issue of the PRACTITIONER, Sir James Purves-Stewart, senior physician to Westminster Hospital, discussing tests of drunkenness, says: Dilatation of the pupils is a sign upon which considerable emphasis has been laid. In my opinion, its importance is exaggerated. One Christmas Eve, when I was sitting at a table in a Pullman car during a railway journey, I found myself opposite a fellow-passenger who consumed five large whiskies and so rapid succession.

Towards the end of the journey, he became mentally confused, happy, noisy and... and I leaned across the table to offer me, a complete stranger, the compliments of the season, I carefully observed his pupils. They were not dilated, he reacted normally to light. Sir James reiterates the extreme difficulty of accurately diagnosing drunkenness, and remarks that there is a class of persons in whom transient emotional excitement such as the fact of being arrested, may stimulate alcoholic poisoning of the central nervous system.

TREATMENT OF RHEUMATIC DISEASE

A donation of £10,000 has been made by Otto Beit to the fund which is being raised to establish in London, the first of a series of clinics for the treatment of rheumatic diseases. The sum required for the opening of the clinic, which is under the auspices of the Red Cross Society, has now been raised, and it is intended to establish similar institutions in industrial towns in the provinces.

REMEDY FOR SLEEPLESSNESS

A warm bath just before going to bed tends to allay the nervous irritability which prevents sleep in children, whether caused by temper or by pain, and it does so probably by dilating the blood vessels on the surface of the body, and so relieving the brain. A warm mustard foot-bath—an excellent remedy for sleeplessness—is also beneficial.

LIFE AFTER DEATH

Life after death is the subject of a controversy that is raging at the moment between Sir Arthur Keith and Sir Oliver Lodge.

Every fact known to the medical profession, declares the former, compels the inference that mind, spirit and soul are manifestations of the living brain, as a flame is the manifest spirit of a burning candle.

At the moment of extinction, says Sir Arthur Keith, both the flames and the spirit cease to have separate existence.

Sir Oliver Lodge retorts that the brain is merely an instrument used by the mind, not the mind itself.

"If the instrument were smashed, it would kill the music," is his reply.

Sir Arthur Conan Doyle supports Sir Oliver Lodge. He says that Sir Arthur Keith rejects as worthless all evidence of psychic things.

Sir John Bland-Sutton's contribution to the controversy is: "Death is the end of an all-end-sleep."

The younger scientists are less emphatic in their views.

The Bishop of Birmingham says Sir Arthur Keith's analogy of the candle flame going out does not overthrow the belief of the continued existence of the spirit.

THE WORLD'S GREAT CHEMISTS

The gigantic building which is being erected at the Imperial Chemical Industries in Abingdon, opposite Lambeth Bridge, is to be decorated in an interesting way with portrait-busts of eminent chemists and others associated with the industry. Among the sculptured figures are those of Nobel, the inventor of dynamite; Sir Alfred Nobel, and his father, Dr. Ludwig Mond; Joseph Priestley, the discoverer of oxygen; Lavoisier, the titimative chemist; Von Liebig, one of the leaders of modern organic chemistry; and the

Sir W. H. Perkin, founder of the coal-tar industry.

THUNDER vs. ARTILLERY

It is strange that thunder can be heard over a distance of only ten or twelve miles, while artillery firing is often heard up to 150 miles.

The intensity of a sound depends upon the density of the air in which it is produced and not upon the density of the air in which it is heard. The farther up, the more the air diminishes in density. When thousands of feet above the earth, balloonists can hear sounds from the ground with remarkable clearness. But people on the ground cannot hear similar sounds from the balloon.

The conditions of the air during a thunderstorm are such as would tend to scatter and dissipate the sound waves. Gun-fire is usually heard at great distances only when the air is comparatively calm, and it is not likely that it would be heard far during a thunderstorm.

TRUTH OF CLAIRVOYANCE

A remarkable experiment was carried out by the law courts at Instenbourg (Berlin) on May 3rd, when a woman, accused of fraud, was allowed to put herself in a hypnotic trance to prove her claim that she possessed clairvoyant powers while in trance.

She replied to the questions of a policeman and a doctor, and gave correct information as regards a burglary, of which she was entirely ignorant in a house she had never seen.

The doctor, who examined the woman, confirmed that she was in a trance from which he had to awaken her.

A NEW WIRELESS INVENTION.

Hansraj, a student of the Lyallpur school, has been demonstrating an apparatus of his own invention which can transmit wireless messages to a distance of five miles. It consists of two parts, a transmitting machine and a receiving machine.

USE OF ITALICS

Mr. T. P. O'Connor says that italics in speech are like shouting in speech, "ineffective because over-emphasis." But as, without shouting, a speaker can enforce his meaning by putting stress on a certain word, so, a writer can do the same point home by underlining that word. Therefore, wise and unwise uses of italics. Skillfully employed, they arrest the attention, and enable the reader to follow the author's meaning more intelligently.



MR. P. P. S. SHASTRI, M. A.

District Educational Officer, Tanjore, who has been deputed to represent India at the 17th International Congress of Orientalists to be held at Oxford in August.

THE CHAND

We are in receipt of the May number of an excellent Hindi journal. Illustrations in tri-colour depicting scenes from Puranas and other classics add to the value of this journal. Indian law students will find this quite interesting. It can safely be put into the hands of the High School student, as vernacular is given an important place in the curriculum of education now-a-days.

INDIAN INFLUENCES IN ASIATIC ART

Lieutenant-Colonel Sir Francis Younghusband presided at the annual meeting of the India Society, London, and announced plans for the coming year for a considerable extension of scope, without, however, the society losing its original character. He pointed out that, as a natural result of their researches into the connexions between the art of India and the surrounding countries, as exemplified by the survey entitled "Influences of Indian Art," the society would now include, in its curriculum of lectures and publications, studies of the art and literature of Java, Siam, Indo-China, Afghanistan, Persia, and the Middle East. Arrangements were now being completed to supply through the Society's Journal, *INDIAN ART AND LETTERS*, information on art and on archaeological research in those countries as well as in India. It had been decided not to change the name of the society, especially as Indian culture was, in fact, the centre from which there radiated the influence which affected profoundly the surrounding countries, which in turn exercised no small influence on India.

The High Commissioner for India, the Persian Minister, Professor Paul Pelliot, Dr. Ananda Coomaraswamy, and Dr. Denman W. Ross were elected Vice-Presidents. After the annual meeting, Mrs. Francis Ayscough gave an illustrated lecture on "Indian Links with Chinese Painting."

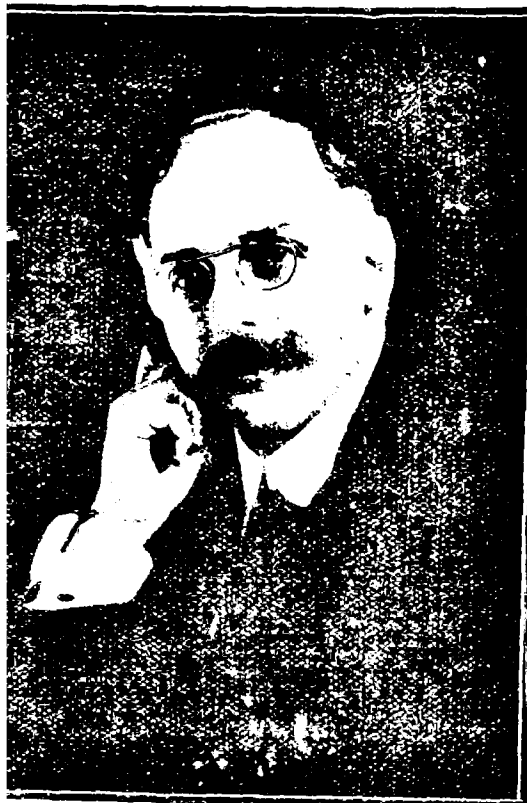
CABINET MEMBERS AS JOURNALISTS

The mystery concerning Lord Birkenhead's return to journalism, notwithstanding the Premier's undertaking in the Commons that Ministers in his Government would make no further journalistic contributions, is deepened by the announcement that the Chancellor of the Exchequer has also signed a contract with an American publishing Company to supply articles to a popular magazine. It is stated that the contract exceeds the figure of Mr. Churchill's salary of £5,000 a year as Cabinet Minister and Chancellor of Exchequer.

Educational

THE EDUCATION COMMITTEE

Provision had been made in the Act of 1919 for the appointment of a Committee to enquire into the educational progress of British India before a further instalment of reforms could be introduced.



SIR PHILIP HARTOG

Statutory Commission has already made a preliminary survey of the whole situation from the constitutional point of view. Now the Commission has announced the personnel of the Committee appointed in this connection. It is to consist of Philip Hartog as Chairman, and Sir Amherst Vyse, Sir Syed Sultan Ahmad, Sir George Curzon, Raja Narendra Nath and Mrs. Muthuswami Reddy as members. Since the above was in the Press the Auxiliary Committee met at Simla to prepare the ground for enquiry.

INTER-UNIVERSITY BOARD

The report of the Inter-University Board for 1927-28 has just been published by its Secretary, Professor Seshadri of Benares. It contains an interesting record of useful work done by the Board and its possibilities for further valuable assistance to the cause of higher education.

It has been decided to hold a Universities' Conference at Delhi in the beginning of November next year. All Universities in India and Burma will become affiliated to the Board, thus marking an important stage in the development of the Board.

The Board was utilised last year by the Government of India and other public bodies not only as a means of communication to all Universities but also as an educational body for the expression of opinion on academic matters such as are being dealt with by the Public Services Commission. The Board has, under consideration, the issue of a handbook of the various Imperial services in India containing rules and regulations relating to competitive examinations for the benefit of graduates. Regarding the facilities for Military training, the Board was in frequent communication with the Government of India who have now published proposals for the expansion of University Training Corps. The Board has urged the Government of India to secure grant of direct commissions to suitable graduates in the Indian Universities. The Board has now entered the second term of its career and appeals to all Universities for continued co-operation and assistance.

DONATION TO BENARES UNIVERSITY

The Maharaja Jam Sahab of Nawanagar has sanctioned a permanent grant of Rs. 12,000 a year to the Benares Hindu University to endow it with a Chair of Chemistry. His Highness has been pleased to allow the name of his State to be associated with it. The Chair will be called the Nawanagar Chair of Chemistry.

Legal

FIRST LADY LAWYER IN N. INDIA

Miss Shamkumari Nehru, daughter of Pandit and Mrs. Shamlal Nehru and niece of Pandit Motilal Nehru, after a brilliant University career, has



MISS SHAMKUMARI NEHRU

headed the list of successful candidates at the last LL.B. examination. She will join the Allahabad High Court Bar and serve her apprenticeship under Sir Tej Bahadur Sapru. Miss Nehru will be the first practising lady lawyer in Northern India.

AUSTRIAN AND GERMAN PENAL CODE

The leading legal authorities of Austria and Germany have been for some months in conclave for the purpose of removing all differences now existing in the penal codes of the two countries, so that a real legal unity may be achieved.

By far the greatest importance of the new code for both states lies in the emergence of a new attitude towards criminals, arising from the interpretation of the law as a means of protection and not as a means of vengeance, on the part of society. The old conception of punishment as a vindictive measure yields place therefore to the new idea of it as an educative measure. Particularly is this change of attitude to be seen in the proposed treatment of juvenile and adolescent offenders. Children under 14 years of age are to be free from all punishment, while offenders between the ages of 14 and 18 will be dealt with at a special "Young Offenders' Court".

INDIAN HIGH COURTS BILL

The Lahore High Court Bar Association sent a cable to the Secretary of State for India protesting against the proposed amendment of the Government of India Act throwing open the office of the Chief Justice to the members of the Bar other than lawyers, and requesting the publication of the text of the Bill in India and postponement of its consideration until public opinion had been elicited thereon.

Sir Janshedji Kanga, Advocate-General and President of the Bombay Bar Association, has cabled to the Secretary of State for India in London, expressing surprise at the amendment of the Government of India Act introduced in Parliament throwing open the office of Chief Justice to advocates and pleaders, and also making Civil Judges eligible for the said office. This is a great departure from the established law and tradition of more than a century. The Bill had not been published in India, and the public were not aware that such radical change in the constitution of the High Courts was being effected. The public demanded that advocates and pleaders should be put on equality with barristers for the office of Chief Justice and would very strongly disapprove of any Civilian Judge being made Chief Justice. Sir Janshedji asks for the postponement of further consideration of the Bill and wide publication in India to enable public opinion to be expressed.

Copies of the cable have been sent to the Prime Minister, the Viceroy, Mr. Lloyd George, Ramasay Macdonald, Lord Reading, and Sir Herbert Morrison.

The Executive Committee of the Patna High Court Bar Association has also passed a resolution protesting against the proposed amendment of the Government of India Act relating to the qualifications for Chief Justiceship.

Personal

REV. DR. SUNDERLAND

One of the oldest and warmest friends of India America is the venerable Dr. J. T. Sunderland,



DR. SUNDERLAND

in his eighty-sixth year. It is only in the fit- of things that our countrymen in America old honour the grand old champion of our cause the West. Dr. Sunderland has been widely own in India for many years through his visits subsequent activities and writings on behalf India. Since 1895 when he first visited a, he has identified himself whole-heartedly India's cause for freedom by writing, lectur- and co-operating with organizations whose ts were devoted to the emancipation of India. Dr. Sunderland was born on February 11, 1842, is now in his eighty-sixth year. He has re- ly written a book on India and is a frequent ributor to periodicals in America and India. e is very often called upon to preside at lu meetings and to speak at their dinners, and, site of his advanced age, he never fails to res- with courageous zeal.

freedom of India is his one dearest wish, and the strength of this great desire which keeps actively writing about India when others of ge would be peacefully passing their days in ment.

THE LATE MR. D. GOPALAKRISHNIAH

We deeply regret to record the death of Mr. Gopalakrishniah of Guntur on the 10th instant. Mr. Gopalakrishniah was suffering from consump- tion for over three years. He worked with extra- ordinary devotion for the cause of the country, throughout his life, and his heroic fight with the Government at Chirala, during the days of Non- co-operation, is still fresh in the minds of the people.



H. E. SIR ALEXANDER MUDDIMAN
who died of heart failure at Nainital on June 17.

NEW GOVERNOR OF BOMBAY

His Majesty the King-Emperor has been pleas- ed to approve the appointment of Major-General Sir Frederick Sykes, G.B.E., K.C.B., C.M.G., M.P., to be the Governor of Bombay in succession to His Excellency Lt.-Col. the Right Hon'ble Sir Leslie Orme Wilson, P.C., G.C.I.E., C.M.G., D.S.O., when the latter vacates the office.

Political

THE RETURN OF M. VENIZELOS

The return of M. Venizelos to public life was caused by the Liberal party being left leaderless on account of the death of M. Caphandaris and



M. VENIZELOS

also by the fact that the security of the Republic had not yet been fully established. Royalists were active and continued to declare that King George would return; and the army was apprehensive of another attempt at a *coup d'etat*. The return of M. Venizelos might induce the Royal- lists to become more discreet lest their action should precipitate a general election in which they would be still further smothered. He did not aim at the presidency of the Republic but only want- ed to give the Royalists a time-limit to recognise the Republican regime; and if they did so, he would finally and completely retire from politics.

WOMEN FRANCHISE IN CEYLON

Recently in Colombo, the Women's Franchi Union was inaugurated which marks the fi organised effort made by the women of Ceylon obtain the franchise. At this meeting, they pr sented a memorandum to the Special Commissi of Reforms requesting it to consider the exte sion of a limited franchise to women to the Legi lative Council, the Municipal Councils and Loc Government bodies. Qualifications of women to l as follows:—(1) age: 25 years and over, marrie or single. (2) Property: simple literacy and fi thousand rupees property in her own right. (3) Wage-earner's qualification: simple literac and fifty rupees per mensem earned wages. (4) Literacy qualification: any one who has passe the elementary school leaving certificate examin tion or their equivalent as the minimum. We co gratulate our sisters in Ceylon on demanding te vote and we feel certain, says a contemporar, "that they will win their cause speedily av with as few difficulties as we had to face in India

CANADA'S FUTURE

In a speech to the Canadian Club in Vancouv the Federal Conservative leader, Mr. R.B. Bennet K.C., emphasised the necessity of Canada's ful participation in the economic organisation of t whole Empire.

"We must," he said, "decide within the ne few years if we are able to combine with oth parts of the Empire or to combine with econor interests elsewhere. It is a question of economic union with the British Empire or w our cousins to the south.

INDIA AND THE LEAGUE OF NATIONS

A Government of India *communiqué* says:—f

The representatives of India at the Septem pa sessions of the Assembly of the League of N tions will be Lord Lytton, His Highness the Nawgli of Palanpur, and Sir Basanta Kumar Mallick, w Sir Edward Chamier, Sir K. V. Reddi Nayase and Mr. Yusuf Ali as substitute delegates.

Sport

INDIAN HOCKEY TEAM'S SUCCESS

India has been admirably served by her sons who crossed the ocean to wage gallant warfare with the hockey stick at Amsterdam and elsewhere, and all who love India are entitled to rejoice", says the STATESMAN. "But we deprecate the zeal with which some of our contemporaries draw political lessons from their achievements. We saw a great victory, but it was not the victory of only one race, much less does it prove the superiority of one political creed. Dian Chand and his men are not all practising Swarajists or Nationalists. They are alike only in that they have done their best for the land that sent them here, and for that reason they are more representative of India than if they all came from one place. Dian Chand the peerless is Indian, of the United Provinces and the Indian Army. Of the others who stood with him on Saturday—if the verb may be permitted of men so speedy—two were Germans, eight Europeans of the domiciled community. Of the Indians, Jaipal Singh has played most of his serious hockey in England. The rest of the team we imagine have played most of theirs in India. Three of the team are supplied by the Telegraphs side which showed such proficiency recently in Calcutta. Not only is there a combination of Hindu, Muhammadan and European; it records the prowess in hockey of all provinces. On Saturday, Bengal and Bihar sent one representative each, the Central Provinces the United Provinces four, and the Punjab five. This is excellent co-operation; it would have been perfect had Madras and Bombay been able to join. Inside the team there has been no racial rivalry or mistrust. Europeans have not hesitated to pass to Indians nor Indians to shoot from European passes. No European or Indian has envied Dian Chand's magnificent play. Their performance has been remarkable.

HOBBS'S TRIBUTE TO CHALLENGER.

Hobbs describes George Challenger, the famous West Indies batsman, as "one of the six leading batsmen in the World," in his book of Cricket Reminiscences. Challenger is nearly 40 years old and still remains the best batsman on the West Indies side. It is interesting to remember that he was only 18 when he first visited England and scored over a thousand runs in a comparatively short season. In 1923, when the West Indies were in England, Challenger's average runs were 52.63, which was the highest in his team.



MISS MERCEDES GLEITZE
The London typist-girl who swam the Gibraltar
in 12 1/2 hours.

JAPAN'S WONDER GIRL

The most interesting personality in the Japanese team of athletes to compete in the Olympic Games is Miss Kimme Hitomi, the only Oriental woman to have won a championship. She first flashed into prominence at Gothenburg during the women's Olympic Games by winning the long jump. In Japan she holds sprinting records for the 50 and the 100 metres. In the East she is regarded somewhat as a wonder.

General

EX-KAISER ON BRITISH MILITARISM

A German newspaper publishes an interview which Colonel Niemann is stated to have had with the ex-Kaiser. The ex-Kaiser is stated to have



KAISER WILLIAM

declared that German militarism was only a bogey, whereas British militarism had a very real existence in the form of naval armaments. Britain openly endeavoured to establish naval superiority, yet nobody protested when her people sang "Britannia Rules the Waves!" The German Army, said the Kaiser, was inferior in point of numbers to the armies of her enemies. The German people themselves were absolutely pacifist.

MILLIONAIRES IN BRITAIN

There are 562 millionaires in the United Kingdom and 138 of them have incomes of £100,000 or more a year.

This is one of the interesting facts contained in the statistical review of the year ending March 31 last for the United Kingdom.

A NEW TRAFFIC CONTROL DEVICE

With a view to control more efficiently the traffic in the city, especially during night hours, a new system, which is at present in vogue in continental towns and England is sought to be introduced in Madras.

The new method is to control and regulate traffic with the aid of electricity. The place chosen for the experiment, the first of its kind in India, is the junction of the Bodyguard's Road and General Hospital Road, one of the busiest thoroughfares of the city. A lamp-post has been erected in the centre of the road, and on top of it are arrangements to put up red and green lights which will be visible from three directions. At the bottom of the post, an electric accumulator is placed which would also serve the purpose of a platform to enable the policeman on duty to stand and regulate the traffic by means of electric switches. The raised platform will, it is said, enable the policeman to have a long range of vision about the traffic.

REFORMS IN TURKEY

Plans of the Turkish reforms to effect complete separation between Religion and State have taken a concrete shape.

109 deputies including Ismet Pasha and 10 Ministers have signed a motion asking for suppression of the articles in the Constitution recognising Islam as the religion of the Turkish State, making the National Assembly responsible for the application of religious doctrines.

KING OF ITALY'S GIFT

The King of Italy has made a gift to the city of Naples, consisting of a collection of forty paintings by forty different artists and eight pieces of sculpture, for the new Art Gallery in the Royal Palace at Naples. Among the artists represented in the collection are Fra Giacomo, Bartoluzzi, Buscaglione, Hans von Bartels, Jose Villegas, Santoro, Barabrier, Tavernier, Russignol, Bezzi, Casola, Casati Coromaldi and Milesi.

Diary of the Month

10. Italy announces its support to U.S.A. or outlawing war.
11. The Punjab Council passes the Land revenue Bill.
12. Sir Rabindranath arrives in Madras.
13. The Sedition case against Baba Gurdit Singh is dismissed.
14. Mr. Sen Gupta is elected Chairman of the Reception Committee of the Congress.
15. H.M. the King receives Sir Harcourt Butler in audience at the Buckingham Palace.
16. Sir Edmund Gosse, the famous English man of letters is dead.
17. Sir Austen Chamberlain is made Freeman of the City of Glasgow.
18. The Congress-Working Committee appeals for support to Bardoli Satyagraha.
19. The All Parties' Conference meets at Bombay under the presidency of Dr. Ansari.
20. Sir Leslie Scott's scheme re Indian states is published.
21. The House of Lords passes the first reading of the Indian High Courts' Bill.
22. The House of Lords passes the second reading of the Bill giving franchise to women.
23. The Maharajah of Nadiad is dead.
24. Mustapha Kemal Pasha entertains the King and Queen of Afghanistan in Angora.
25. The U. S. A. Government invites all Governments including India to become original parties for the renunciation of war.
26. Queen Mary celebrates her sixty-first birthday.
27. Turkey and Afghanistan conclude a treaty of friendship.
28. The Maharaja of Pudukkottah is dead.
29. Sir Gulam Hidayatullah is appointed member of the Bombay Executive Council.
30. An Italo-Turkish Treaty of neutrality and arbitration is signed.
31. Mr. S. A. Dange, Labour leader in Bombay, is arrested.
- June 2. The Indian Olympic Hockey Team leaves England.
- June 3. Sir Frederick Sykes is announced as successor to Sir Leslie Wilson.
- June 4. Mr. Hydari, Finance Minister of H.E.H. the Nizam, is knighted.
- June 5. Marshall Chang Tso-Lin (China) is dead.
- June 6. The King and Queen of Afghanistan arrive in Teheran (Persia).
- June 7. The Indian Olympic Athletic Team sails from Bombay for Holland.
- June 8. The U. P. Ministers resign on the Simon Commission issue.
- June 9. Peking has fallen and the Nationalists quietly occupy the same.
- June 10. Duggirala Gopalakrishna Iyah is dead.



SIR M. A. N. HYDARI

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 mind 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 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 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 discharging my daily duties more easily and smoothly."

A CIVIL SURGEON writes:—"I have never for a moment regretted taking my course Pelmanism. It has taught me much. Aut 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" 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 there are a considerable gain in confidence, and acquisition of a greater tendency to tackle a problem immediately, instead of delaying until the moment."

P. T.

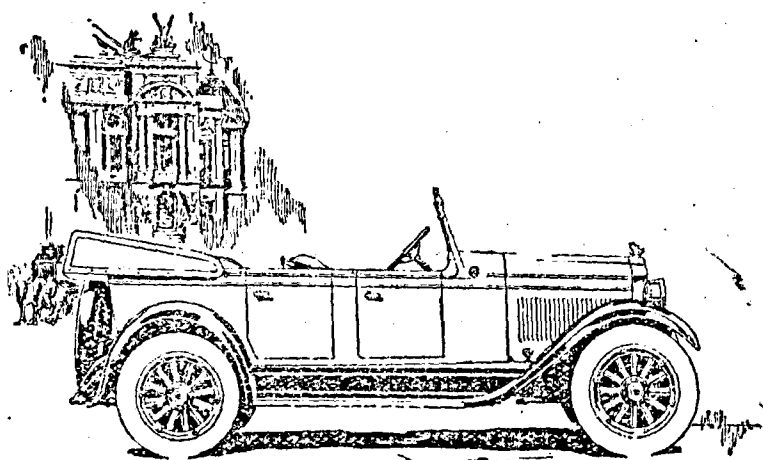
PERSONALITY



A car with PERSONALITY—something which adds to breeding and to culture a finishing touch of inspiration. The Oakland Cosmopolitan six has a PERSONALITY at once striking and refined—the manners of true nobility without affectations of mere opulence.

Walk round this perfect six and you will be bound to admire its beautiful lines. Take your seat at the wheel and first enjoy the ingenuity with which your every need and whim is fully satisfied.....Then go for a run—that is where PERSONALITY will fulfil its promise. May we demonstrate this truly beautiful car.

From
Rs. 4350.



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Jap. '29.

THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST
EDITED BY MR. G. A. NATESAN.

Vol. XXIX.]

JUNE 1928.

Truth in Art and Life

By J. C. MOLONY, I.C.S. (Retd.)

OSCAR WILDE in some one of his books, I think in DE PROFUNDIS, has made a curious remark. He is speaking in a general



J. CHARTRES MOLONY.

way about religion; and he says that metaphysics interest him little, and morals not at all, but that practically every saying of the founder of the Christian religion might be transferred to the sphere of Art, and there find its complete fulfilment. I did not at first grasp

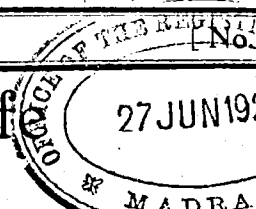
Wilde's meaning; and I still think the remark too "snappy" to be really apt. At best, it is an example of the affected concentration which Ruskin denounced in his own writings. In the worst, Wilde may have written, as he often spoke, just to bewilder the minds of his readers, and to leave an impression of his own exceeding cleverness. Writers do this sometimes: Browning has satirised neatly the type of poet who begins,

Thou Sea,
Thou emblem of immensity, Thou this,
That, and The other.

After all, what does this pompous mystic mongering really mean?

The bard puts mankind well outside himself, And thus begins instructing them: "this way I and my friend the Sea conceive of you."

But whether Wilde had consciously a meaning or not, I can now attach a meaning to his words. The key-note of Christ's utterances, of the utterances of Mahomet, of Buddha, of all founders of religions by which men have found it possible to live, is a deep sincere recognition that we live in an ordered world, not in a chaos; a demand that we trouble ourselves to ascertain and to obey the Law which orders our world. Creative art, the criticism of art, the general conduct of life, must take account of the fact that there are certain universal, fixed, conditions of Life which no individual man can change. Progress within the Law is possible; but no progress in any way of life may be a law unto



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.

Pelmanism is quite easy and simple to follow. It only takes up a few minutes daily.



The books are printed in a handy "pocket size," so that you can study them in odd moments during the day. Even the busiest man or woman can spare a few minutes daily for Pelmanism. Write or Call To-day.

Here is the coupon, Post it to-day to the Pelman Institute, Indian Head quarters, Delhi 8, and by return you will receive a free copy of 'The Efficient Mind,' together with particulars showing how you can enrol for a course of Pelmanism on the most convenient terms.

Readers who can call at the Institute will be cordially welcomed.

POST THIS FREE COUPON TO-DAY.

To the PELMAN INSTITUTE,
Indian Headquarters, Delhi 8.

Please send me, gratis and post-free, a copy of 'THE EFFICIENT MIND,' with full particulars showing how I can enrol for revised Pelman Course on the most convenient terms.

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Before you invest hard-earned money in motor transport—be it a car, truck or bus, it is wise to ask yourself—

“Will it stand up to the work I want it to do,” also
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Dodge Brothers Motor Cars will stand up to the work. In every district of Southern India Dodge Commercial Buses are annually piling up almost unbelievable mileages—frequently with considerable overloads. So you need have no fear that the Touring Car will do likewise.

And thousands of others have tested and proved Dodge cars, buses and trucks. Dodge Brothers have been making the same sturdy type of car for twelve years now.

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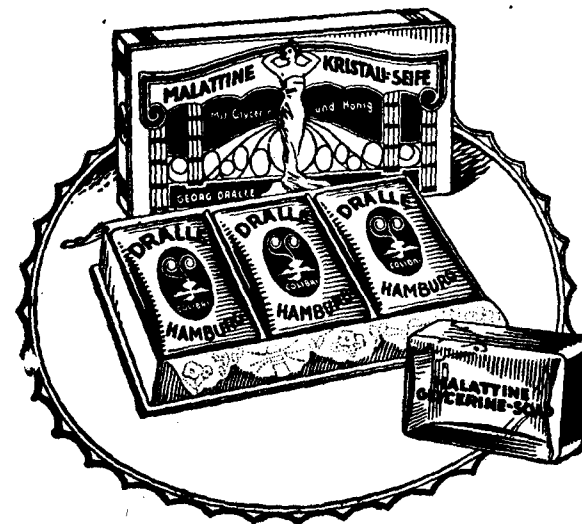
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People who
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Clear as crystal, fragrant as a
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*Ask for this Soap, next time. You
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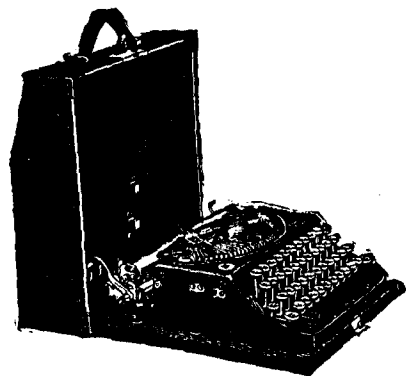
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The Madras Mail

With which is incorporated "The Madras Times"

SUNDAY MORNING, AUGUST 25, 1929

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The Madras Mail
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Laboratory Fitting

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Motorists cannot appreciate the superiority of the Exide battery without Trying it.

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Exide batteries for Starting, Lighting and Ignition of all cars
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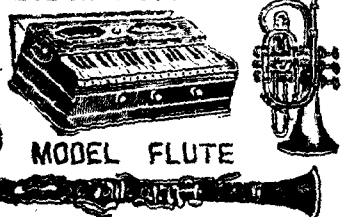
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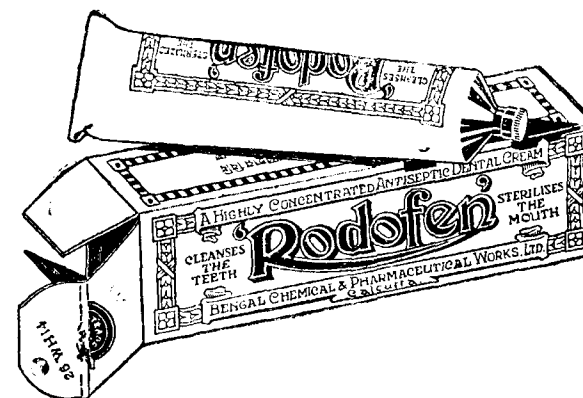
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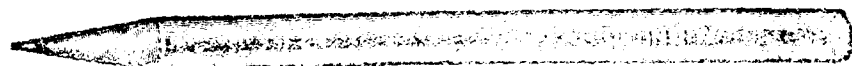
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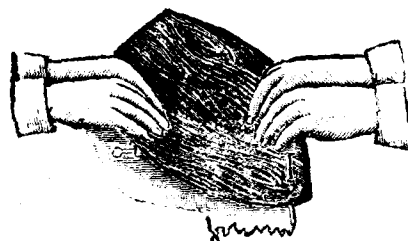
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474	Nenita Bath Salts " " " "	2 4	981	Glycerine Soap oval cake tablet " " " "	0
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627	Talcum Powder—Rhine " " " "	0 11	807	Eau-de Cologne Soap, per box of 3 tablets " " " "	2
458	Vanishing Cream " " " "	1 0	394	Shaving Soap Refill " " " "	0
475	Bath Salts " " " "	1 12	393	" " in Alum. Tins per tin " " " "	0
476	" " " " " " " "	1 4	951	Liquid Glycerine Soap White Rose, per bot. " " " "	1
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S. S. "Mantua"	10,946	16th June 1928	S. S. "Morea"	10,953	14th July 1928
" Razmak to Aden			" Razmak to Aden	20,847	21st "
" "Narkunda" from Aden	16,572	23rd do.	" Mooltan from Aden		28th "
" "Delta"	8,097	30th do.	" "Kaisar-i-Hind"	11,518	4th August "
" "Ranpura"	16,601	7th July 1928	" Rawalpindi"	16,619	

* Through Steamers from China.

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STEAMERS	TONS	SAILING ABOUT
S. S. "Nagoya"	7,000	13th July 1928.
" "Novara"	7,000	2nd Novr. "

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S. S. Mashobra	8330	8th July 1928
" Mandala	8300	22nd "
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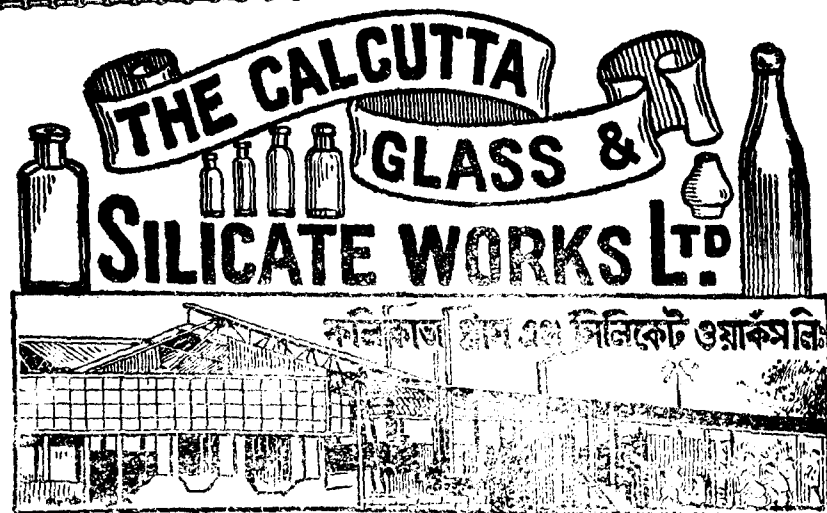
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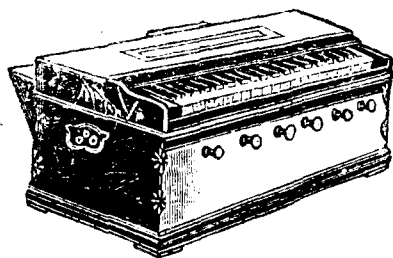
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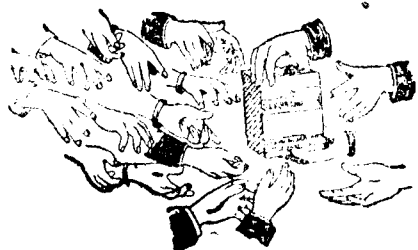
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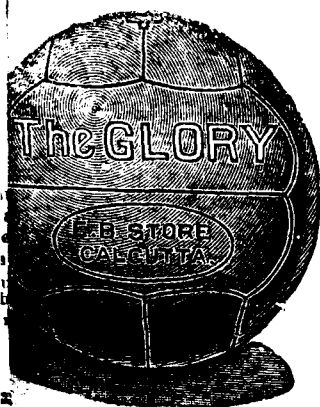
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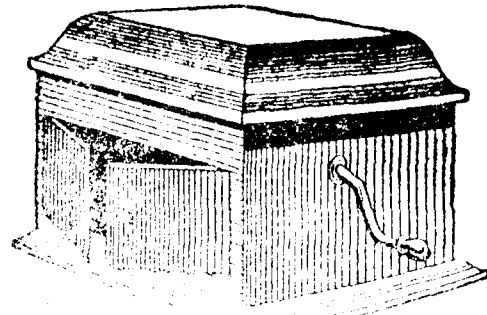
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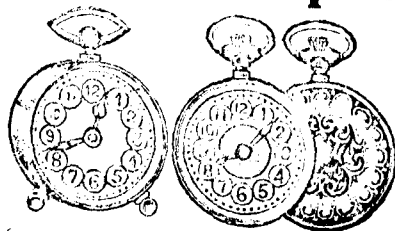
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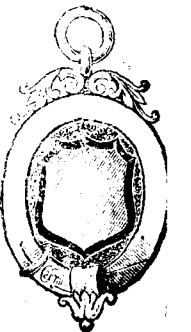
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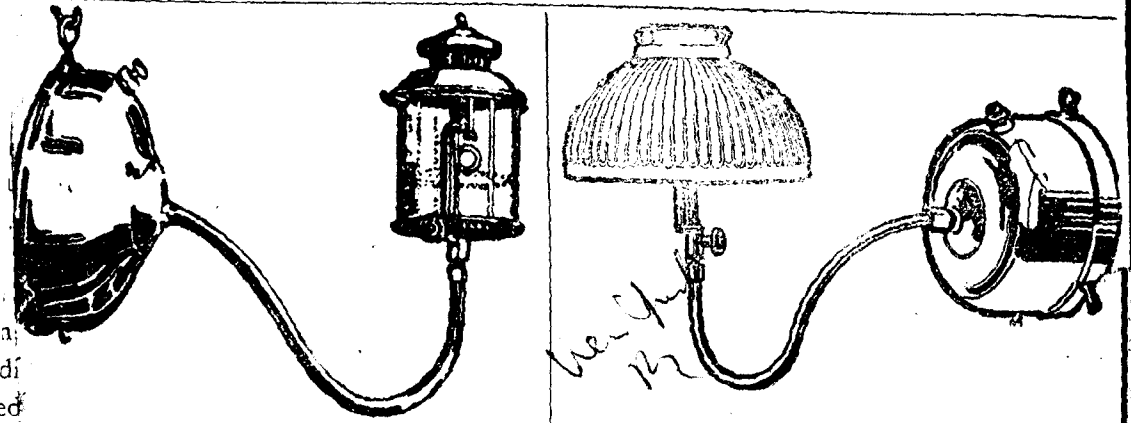
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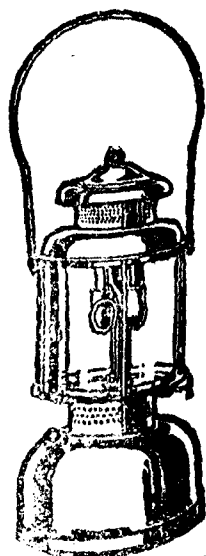
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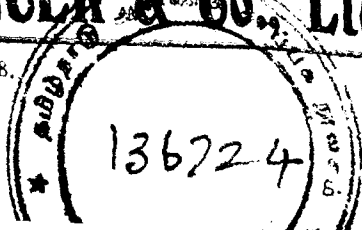
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