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The

INDIAN REVIEW

Vol: XXIX No: 11

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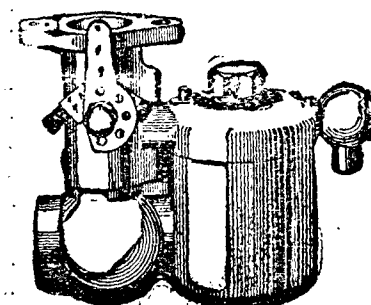
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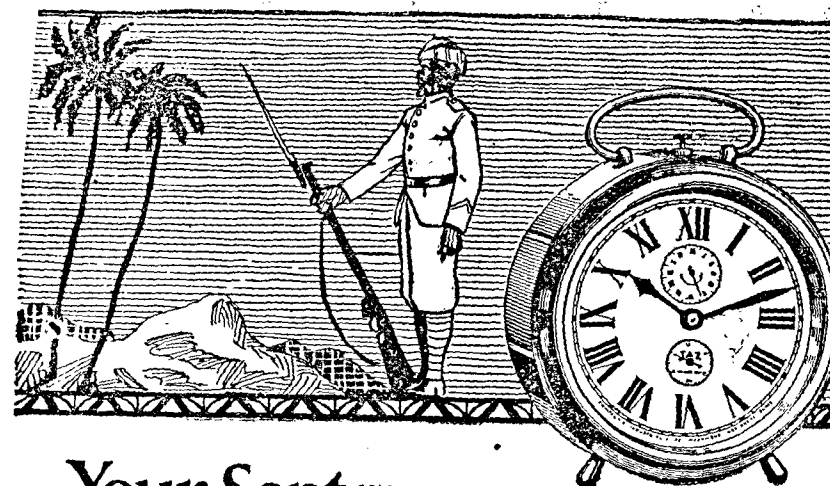
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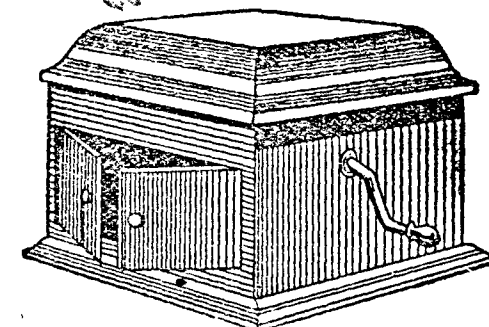
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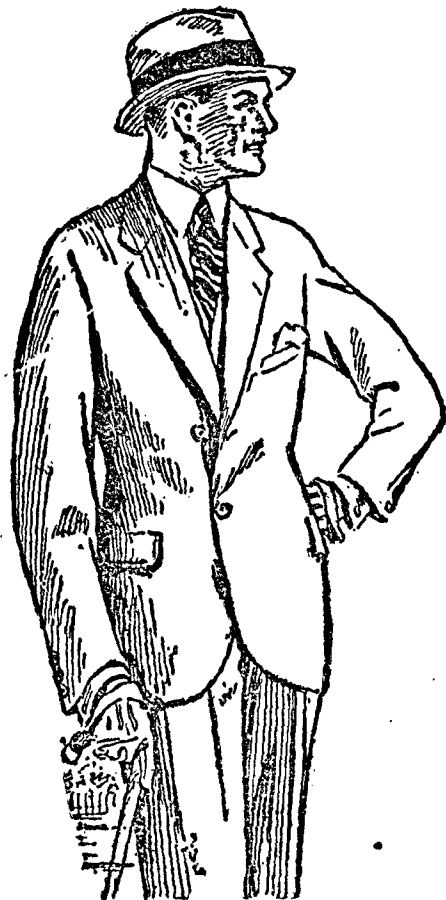
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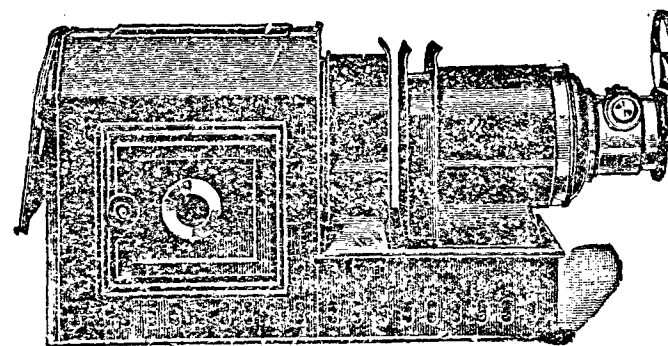
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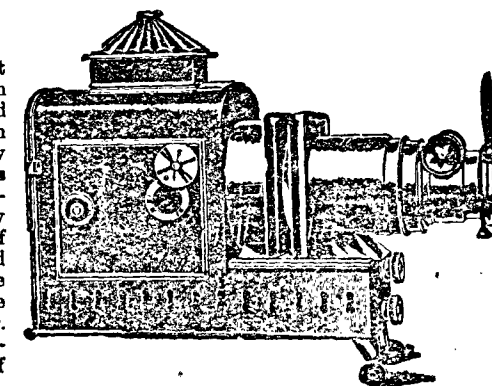
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Vol. XXIX]

NOVEMBER 1928.

[No. 11.

India's Trade with Britain

By MR. HERBERT G. WILLIAMS, M. P.

Parliamentary Secretary of the Board of Trade.

I am writing this short article under conditions which are difficult but pleasant.

As a Member of the Empire Parliamentary Delegation to Canada, I am, with my fellow delegate, Mr. Natesan, at this moment travelling in a railway train through the Rocky Mountains.

I have with me no book of reference relating to the Trade of India and no complete book of reference relating to British Trade, and for these reasons, my article must be statistically incomplete.

The outstanding facts of the situation from the point of view of Great Britain is that India is one of the principal suppliers of goods to Britain and is the largest buyer of British goods.

Our imports from India depend primarily on harvest conditions in India, for we are a ready buyer of the surplus of her harvest when there is a surplus.

India is mainly an agricultural country, producing mainly for consumption in India, being in this respect quite unlike Canada, engaged in agriculture, mainly with a view to export,

For this reason, our imports, for example, of wheat from India fluctuate enormously.

In the last 15 years, our imports of wheat from India have fluctuated between 1¼ million tons and nothing, whereas from Canada the fluctuation has been from ½ million tons to 1¾ million tons.

It will be seen that in both cases, the range of fluctuation was 1¼ tons, but in the case of India, the trade in one year vanished, while in the case of Canada in the lowest year, it was still very large.

This extreme fluctuation in the exports from India of an article so important as wheat and the fact that very violent fluctuations are also experienced in the case of cotton, jute, coffee, and perhaps certain other commodities, is a feature which must always be borne in mind in considering trade between the two countries, because of its reaction on the external buying power of India and therefore on our exports to India.

While it is true that there is a remarkable development of large-scale manufacture in

India of certain commodities, notably, textiles, India is still almost overwhelmingly an agricultural country, and it seems reasonable to assume that agriculture will always dominate its economic situation, even despite the rapid development of manufacture, which seems likely to take place.

As an outsider, with a knowledge of India drawn only from the written and spoken world, it is rash for me to make predictions, but I believe that a rapid improvement in agricultural methods in India is likely, and that, accordingly, the people of India will rapidly increase their standard of living and will become more important as exporters of food-stuffs to the rest of the world. They will be in a position to buy far more manufactured goods than they do at present, and that, however rapid her industrial expansion may be, she will increase enormously her imports of manufacture.

While Great Britain's policy is still predominantly a Free Trade policy, yet she has an extensive tariff on certain food-stuffs and manufactures. In respect of the tariff, she accords to the rest of the British Empire, very substantial preferences, and so far as India is concerned, these preferences are to her marked advantage in the case of tea, coffee and tobacco.

Furthermore, if India were to increase largely her sugar production, so as to become an exporter instead of an importer, our preference would lead to our buying large quantity of her surplus sugar, should such a surplus eventuate.

In brief, the policy of Imperial Preference is advantageous to India and may be much more so,

On account of the very important trade link which exists between India and Britain, it is certain that if India, by agricultural improvement, becomes a larger exporter, a very large proportion of the increased exports will find their way to Great Britain, and, as an almost inevitable consequence, we shall be able to sell in India greatly increased quantities of British manufactures.

In my official capacity, it is my duty to do what I can to increase the exports of British manufactures, because, by so doing, the prosperity of the people of Britain will be enhanced.

I have expressed the hope that the efficiency of Indian agricultural production will be raised, because the more prosperous people are, the better I am pleased, but I am selfish enough to be more concerned about my fellow-subjects in India than I am about foreigners.

From a still more selfish point of view, I want the standard of living raised in India, because it will help to raise the standard of living of my fellow-subjects in my own country.

The tariff policy of India is a matter for the people of India as the tariff policy of Britain is one for the people of Britain. As a part of the Empire, we have accorded certain tariff preferences to the produce of India, which, I hope and believe, has been of help to the Indians whose products have been affected.

If, at any time, the people of India decide to give tariff preferences to British goods, we in Britain will be very pleased, but even without such preferences, I look forward to ever increasing trade between the two countries, with great advantage to the peoples of both.

Indian Feudatory States

By MR. F. H. BROWN, C.I.E.

Of the "Times," and Hon. Secretary, East India Association, London.

THE Indian States Inquiry Committee having been directed to investigate and report on the relations between the Paramount Power and the States has not considered that the claims and interests of third parties come

for making their views known than the ordinary subjects of the States. They have no access to the Courts of British India and no representation in the Chamber of Princes. Their existence further complicates the perplexing issues which the Inquiry of the Butler Committee has brought into prominence.

The variations in the measure of the independence of these Jaghirdars from the parent State and the degree to which, by engagement or custom, it is safe-guarded by the Government of India, are so great that it would be hard to give a definition of these feudatories which is at once comprehensive and accurate. None of them, whether mediatised or not, are included in the official published list of Ruling Princes and Chiefs comprising more than 660 names, and no complete list of them is available. Much information regarding some of them is scattered over Aitchison's *Treaties and Engagements*, but many of them are not so much as mentioned in that important work of reference. In the aggregate, the territory under their charge is a substantial portion of the part of the Indian Empire, one-third of the total area, usually coloured yellow on the maps.

The two largest States in India have such satellites within their borders. Hyderabad has an important relic of ancient Hindu sovereignty in the non-mediatised State of Godwal, 1864 sq. miles in extent, with a population close upon a million. It will be recalled that its affairs came into prominence a few years ago in connection with the views taken by H. E. H. the Nizam on the question



MR. F. H. BROWN

directly within the terms of its reference. For this reason, a delegation to London from an organisation known as the Indian States Peoples Conference has not been heard, nor have the views of another class whose interests may be affected by proposed changes in the relations of States with the Paramount Power, been submitted by way of oral argument to the Harcourt Butler Committee, though a number of written communications have been sent in from this quarter. I refer to the Chiefs exercising rulership under large parent States, and known by various names in different parts of India. In a number of instances, their maintenance as separate entities is guaranteed by treaties and engagements between the parent State and the British authorities. In some respects, they have less facility

of the succession following on the death of the late ruler. Within the limits of Kashmir is a big wedge of territory ruled by the Rajah of Poonch, who was able to supply in the Great War almost as large a number of troops as the whole of the rest of Kashmir.

It is, however, in Western and Central India, and to less degree in Rajputana where the States within States, or tributary to one or other of the larger principalities, are mostly found. Gwalior, Baroda and Indore are the recipients of fixed tributes from various Princes, some of them in direct relation with the Paramount Power—tributes which have their origin in the *mulkgiri* or payments exacted under Mahratta rule. In 1820, under an engagement contracted by Mountstuart Elphinstone, the exclusive management of Baroda was transferred to the British Government. Under Gwalior, there are some fifteen guaranteed feudatories, the largest of them, Khilchipur, with an area of 280 sq. miles. Altogether, they cover 862 square miles and have a population of about 400,000. The Gwalior Durbar cannot interfere in the internal administration of five of the States, while the remaining ten exercise civil and criminal jurisdiction under certain limitations.

Under Kolhapur, whose rulers trace their descent from Sivaji the Great, there are nine feudatories administering an area of some 1,100 sq. miles, with a population approaching 300,000. The most important of them is Ichalkaranji, whose Jaghirdar rules a territory of 240 square miles with a net annual revenue of Rs. 4½ lakhs (£33,750). In the words of Sir William Lee Warner (*The Native States*

of India) the residuary jurisdiction of these feudatories, under a treaty made in 1862, was "removed from the Suzerain State of Kolhapur and taken into the safe keeping of the British."

The States of Indore, Dhar, Jawra, Jodhpur and Idar, to mention only a few, also have their Thakors. These do not all hold guarantees in the same sense as the Jaghirdars of Gwalior and Kolhapur: but it is safe to say of all of them that friction with parent States respecting their rights and dignities is a frequent occurrence. In the welter of confusion and constant warfare which the establishment of the Pax Britannica brought to a close, the bulk of the feudatories would have been swallowed up by powerful neighbours; but it is conceivable that some of them might have come to the front and carved out fresh dominion by the sword. British overlordship left them like flies in amber; it has intervened on occasion for their protection; in many cases, it is expressly pledged to see they are maintained.

The submission of the Chief of Ichalkaranji, a Chitpavan Brahman of cultivated tastes, and the author of an observant book of *Impressions of British Life and Character*, are typical of the arguments of feudatories when they used that their cases should be heard by the Butler Committee. He claimed that in any rearrangements with the Ruling Princes, due regard must be paid to the rights and obligations of third parties created, and, in some cases, guaranteed by the very treaties and engagements which form the subject of the main inquiry. He pointed out that when the institution of the Chamber of Princes was under consideration, the Feudatory States were given opportunity

to represent their views. The present inquiry, he wrote, affects their interests more directly than the creation of the Chamber.

The Thakors complain that while they are responsible for administering and governing their territories, the parent States seek to withhold from them the necessary powers for the due discharge of such responsibilities. No doubt the standard of efficiency reached or aimed at by the feudatories differs widely. Political officers, weary of their complaints, may be tempted to regard them as a great bar to progress; but it is for the Princes, in whose territories the guaranteed chiefs are situated, to inspire them with some confidence in their intention duly to respect their rights. The feudatories have no such confidence, and are apprehensive lest present checks upon curtailment of these rights should be weakened or withdrawn by readjustment of relations of the parent States with the Paramount Power.

The specific prayer of the Ichalkaranji representation is typical. In addition to the maintenance of existing guarantees, it is asked that the Jaghirdars should be granted a proportionate share of revenue from customs dues and other sources to which, on revision of existing fiscal arrangements, the Kolhapur Durbar may be found entitled. A further submission is that there should be a permanent tribunal for the settlement of all disputes between the Durbar and the higher Jaghirdars. No question of administrative policy should come before the tribunal, which would adjudicate on disputes relating to vested rights and claims based on treaties or prescription, usage or custom.

Whatever may be thought of the specific proposals made, it is clear that in any large readjustment of governmental relations with the Indian States, the existence and rights of the feudatories, and especially those who are mediated, must be kept in view. It is reasonable too that they should be heard on any plan of readjustment of political relations with the Government which may arise from present investigations. A useful step would be to undertake a systematic survey of all the feudatory States and their classification according to the degree of independence appertaining to them on an impartial investigation of the widely scattered documentary material available for the purpose.

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CANADIAN NATIONAL EXHIBITION

By MR. JAMES MCARTHUR CONNER.

Vice-President, Ontario Labour Party

THE many outstanding qualities of Toronto as a great metropolitan City have given it a prominent place among the cities of the world. Its splendid location on the shores of Lake Ontario, its substantial and artistic architecture, its beautiful parks, and spacious playgrounds, with its ever extending boulevard schemes, its great institutions of learning, and its ever-expanding industrial, financial and commercial interests has earned for it the title of "The Queen City of the West". Its outstanding achievement is the mobilizing of community co-operation to make effective its many public services. Its efficiently administered and publicly owned Hydro-Electric system, its modern Transportation system reaching out to all parts of the Province of Ontario, its network of recreation grounds and the Canadian National Exhibition are wonderful evidences of an exceptional civic spirit. The celebration of the Golden Jubilee of the Canadian National Exhibition found Toronto progressing, steadily but surely, to its great objective of a million population. It has rightly been called the "City of Homes", because nowhere in the different countries of the world is there such a high average of substantial structures regarded as the homes of its citizens. Over sixty per cent. of these well-built, well-furnished homes, are held in the freehold right of the occupants. Since the incorporation of Toronto as a City in 1834, its progress has been rapid and substantial, the population up to the outbreak of the War having doubled

practically every fifteen years since its incorporation. It is the capital of Ontario, the business of the Province being carried on in the Parliament Buildings, a magnificent brown stone structure, beautifully situated in Queen's Park. As a location for manufacturing and commercial establishments, the city possesses many advantages for the production of almost every kind of goods. It has water communication, east and west, to many important centres to tide water and to more than one half the way across the North American Continent; has railways to provide exceptional trade-handling facilities, and cheap electric power from Niagara Falls.

It will thus be seen that Toronto is peculiarly fitted for the holding of the largest annual Industrial Fair on the American Continent. The Canadian National Exhibition, as it is called, celebrated its Golden Jubilee Year from August 24th to September 8th when more than two million persons passed through its gates.

No single story can be sufficiently comprehensive to give more than a hint of its scope, its pageantry, its majesty, its diversity. So gigantic, picturesque and entrancing is this "The Show Window of Many Nations," that those who witness it for the first time are stunned beyond the power of description, and those, who annually make their visits, see so much that is new, that they, too, will not hazard a guess at what might be expected

NOVEMBER 1928]

CANADIAN NATIONAL EXHIBITION

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when the Canadian National Exhibition opens another year.

Patrons and exhibitors each year vie one with the other in their endeavours to express the spirit of jubilation born of the solid and steady progress of this great Exposition, which is now world-famous, and the influence of which is steadily increasing in all nations.

The men of vision and faith who, by toil, enterprise and sacrifice, founded and conducted the first Exhibition, could certainly have had no thought of the tremendous growth of this child of their dreams. Our generation is indebted to no small extent to these giants of old time. "They laboured and have entered into their labours." They were the sowers, we the reapers, and surely could they see the fruit of their toil they would feel amply repaid."

So important and so impressive is it that Royalty, Nobility and the Nation's chief statesmen yearly see fit to officiate at the Opening Day Ceremonies. No function attracts as much national and international interest. The opening ceremonies were performed by the Right Hon. Viscount Willingdon, Governor-General of the Dominion of Canada. As many as 104,000 people have attended this Exhibition; on the Opening Day alone, when following the impressive inaugural formalities, one becomes enamoured with the picture unfolding before the eyes. The magnificent modern edifices, valued at approximately ten millions of dollars, whose domes and spires pierce the sky-line, dot the great roadways and concourses, on which are stored the fruits of nature and of man's endeavour in life's every sphere; the garden after garden of variegated flowers; acres of velvety green sward border-

ing along the sloping shores of shimmering Lake Ontario, point to a modern Utopia, a home of happiness and education.

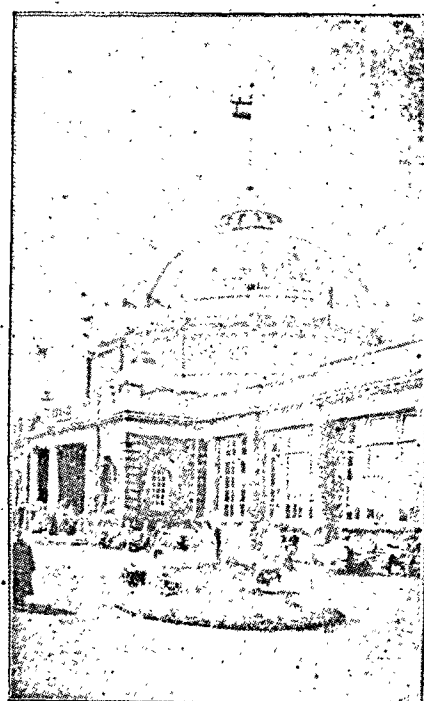
It was back in 1879, when Canada, as a Dominion, was only twelve years old, that Toronto determined to establish an Exhibition of its own to replace the perambulating agricultural fairs of that day. It was to be, and still remains, a civil institution, owned and controlled by the citizens. "Education, not profit" is its motto. Sixty years ago when the Exhibition opened, they occupied some fifty-two acres and they had twenty-three wooden buildings erected which provided a floor space of 110,000 sq. ft. The receipts amounted to \$26,960 with an attendance of 10,000 people. To-day, the Canadian National Exhibition covers some three hundred and fifty acres, and there are some ninety-nine permanent buildings with a floor space of 2,000,000 sq. ft. The total value of land and buildings exceeds \$15,000,000. The annual cost of staging this Exhibition exceeds \$1,000,000 (exclusive of exhibitors' interests, which amount to figures beyond estimate).

The recreational features have always been one of the greatest attractions to hundreds of thousands of visitors. There is something for every taste. The art centres are drawn upon for the exhibits of painting, sculpture and the skill of the camera. A score of bands play during the two weeks of the Fair, each one a packed musical organization. One day is devoted to music, with strolling bands of troubadours singing as they wander about the Exhibition City. The celebrated exhibition chorus of 2,000 voices gives four special concerts on the Coliseum Building which has a seating capacity of 10,000.

Canadian National Exhibition



GENERAL OFFICES



PALACE OF HORTICULTURE

The Live stock area covers some 16½ acres and is said to be one of the largest Exhibition Buildings in the world. The Agricultural Prize list is \$125,000. The world's largest exhibit is housed in these buildings. Here 2,000 cattle and 1,500 sheep and 1,000 swine are housed in the colossal cattle, sheep and swine buildings.

In the realm of sports, the Exhibition Prize List exceeds \$ 75,000 while cities and citizens throughout Canada, United States and Germany bid for the premier national contest on their shores, and cash and other inducements have been lavished. Mr. Wm. Wrigley Jr. and the Canadian National Exhibition were successful in arranging to present this world-famed event during the 1928 Exhibition. No sporting attraction created such international interest, and those who attended the C. N. E. witnessed the greatest struggle of all time for the long distance swimming championship of the world.

The Wrigley Marathon was conducted in two events, one a ten-mile event for Women and took place on August 29th and other a fifteen-mile, for men and took place on September 5th. The total value of the prizes for these two races amounted to \$50,000. It is a fact that the cream of the American Continent's athletes regularly meet at the Exhibition in special competition. There are yacht and auto races, trotting races and a wide variety of other sports.

One of the popular exhibits this year was that by the Empire Marketing Board and which had been organized with the object of showing the people of Canada some of the directions in which the Empire Marketing Board is trying to increase the consumption of

Empire produce in the United Kingdom. In addition to the United Kingdom, the following Dominions and Colonies participated:—India, Canada, Australia, New Zealand, South Africa, British Malaya, British West Africa, British West Indies, Eastern African Dependencies, Mauritius and Southern Rhodesia. In these exhibits, one got a glimpse of the native and raw products from all parts of the Empire. No more comprehensive, nor a more educational and diversified exhibit could be conceived. It was here that we were able to examine the raw and manufactured products of India such as: Jute, Coir, Palmyra Fibres, Mats, Shellac, Gums, Oilseeds, Oils, Tea, Rice, Grains, Tanning materials, Goat skins, Leather, Fancy skins, Hand-made Carpets, Rugs, Unique Artistic Brassware, Carved wood work, Sports Goods, Hand-made silk, and cotton Scarves, Curtains, Bed-spreads, etc., Mango Chutneys, Pickles and Sauces, etc.

To many visitors, the crowning triumph is the evening spectacle to be viewed from the Grand Stand (the length of which is 725 feet) and has a seating capacity of 25,000 people) where, on a stage, 1000 feet long, with a scenic background of bewildering expanse and beauty, 1,500 performers presented a pageant of the utmost splendour—this year a spectacle—Golden Jubilee Extravaganza—"a Factory in Fairy land," a spectacle costing vast sums to stage and produce, and offering a gorgeous climax to long months of preparation, patient effort and resourcefulness.

Toronto is proud of the Canadian National Exhibition because it is a municipally-owned institution, and, each year, is able to give to the City treasury a handsome sum of money, to be applied to the reduction of taxes.

The League Against Imperialism : What it is.

BY A. CHESSELL PIQUET

SOME of the Indian leaders who have come to Europe during the last few years have been strangely attracted by an organization whose name would naturally appeal to the instincts and aspirations of Indian nationalists. The League Against Imperialism has been so actively hostile to the so-called Imperialist Powers, and particularly to Great Britain, that a certain amount of suspicion was aroused as to the genuineness of the sympathy alleged by the League for the exploited countries. Nor was that suspicion confined to the usual official quarters, for one of its principal functions appears to have been to endeavour to undermine the Labour and Socialist International and to seek to belittle that authoritative body's efforts in the direction of the removal and the prevention of the exploitation of the subject peoples.

The name of the League has just come prominently before the British public owing to the publication of an open letter addressed to the delegates of the Labour Party Conference now in session at Birmingham by Mr. James Maxton, M.P., not in his capacity as a prominent, if extreme, member of the Parliamentary Labour Party, but as the Chairman of the British section of the League against Imperialism. He asks the delegates to refer back for reconsideration those sections of the National Executive's report and of the programme "which pledges the Labour Party to maintain the Imperialist system and actually make it easier, by the changes proposed, for capitalism to continue the exploitation of Colonial countries."

Now the Party Executive does not object to criticism of its policy, and the party platform

at the annual Conference is always open to the critics. But the head and forefront of Mr. Maxton's offending lies in the fact that, having already publicly allied himself with Mr. Cook whose sympathies with Communism are notorious, as are his antipathies toward the Labour Party and Trade Union Congress programme, the body on whose behalf Mr. Maxton now addresses the Labour world is publicly declared by the Labour and Socialist International to be a Communist organization, and therefore entirely antagonistic to the British Labour Party, which it is attacking strenuously and which, now that it has definitely and deliberately turned the Communists outside the party, feels freer to counter-attack.

No one who reads impartially the text of the resolution on the Colonial question, which is the main subject of Mr. Maxton's criticism, could possibly come to his conclusion. The present writer is personally acquainted with several of those who had a hand in drafting the resolution, and from his knowledge of their integrity and their technical qualifications and experience, he is satisfied that they are the last persons to lend themselves to a policy so completely calculated, as Mr. Maxton suggests, to play into the hands of national and international capitalism. He has obviously been badly misled by his associates and advisers, some of whom doubtless are inclined to resent the fact that they were overlooked in the framing of the resolution, and that the responsible leaders of international socialism have thought fit to omit to consult them.

There are others, however, whose gift for destructive criticism is of a less personal

character. It has frequently been alleged that several of the apparently spontaneous movements, having for their ostensible object the emancipation of the subject peoples, are merely Communist organizations in disguise, and that the League Against Imperialism is one of these is definitely proved upon searching investigation by the Labour and Socialist International.

According to INTERNATIONAL INFORMATION, the organ of the International, the League is carrying out one of "the united front manoeuvres of the Bolsheviks", who have, as is well-known, sworn a vendetta against the Second International, which they have sought to disintegrate numerous subtle methods, as is well-known in England, at last, and the election of Mr. W. M. Citrine, one of the Secretaries of Trade Union Congress, as President of the Trade Union International, sets the seal upon the decision of the British Trade Union movement to collaborate more closely with the continental Labour movements in a determination to defeat the disintegrating tactics of Moscow.

The history of the League is traced farther back than the Brussels Conference of 1927, to which the Open Letter refers, and it is linked up with a League Against Colonial Oppression established in Berlin over a year earlier, "on the initiative of the Workers' International Relief in association with various left wing organizations." The older organization, known as the Workers' International Relief, is "one of the chief instruments of the Bolshevik united front manoeuvres." The name of the League, according to "International Information", has undergone manifold transformations, and likewise, we are informed, "the names of the

'sections' in the various countries are subject to all kinds of modifications, but there can be no doubt as to the connexion of the organizations one with another."

The International's organ, having, in detail shown the Communist origin and purpose of the League, goes on to say that the League's Brussels Conference "in the service of the world-policy of the Communist International" was organized "with unquestionably remarkable cleverness. In view of the far-reaching aims which they were pursuing, it was inevitable that the desire, to conduct on this occasion also the fight against the Labour and Socialist International and against the Amsterdam Trade Union International, should pass to some extent into the background. But, of course, the leading Communist speaker at the event were not able altogether to deny themselves the pleasure of indulging in their customary slanders and abuse." A year ago, the Labour and Socialist International warned its affiliated organizations to have nothing to do with the League. It can now be better understood how bitter is the feeling aroused against himself in British Labour circles by Mr. Maxton's membership and chairmanship of the British section of the League, and by his advocacy of its policy from within the Labour party which has declared itself determined to have nothing to do with Bolshevism or any of its works.

It is as well for the Indian political leaders who may have been innocently misled as to the nature and the purpose of the League, who may, equally innocently, be attracted by its pleasant sounding name and its resonant ostensible programme, should know something of the real nature and aim of this organization with the mask off.

Political Parties in America

By "POLITICUS"

WE are in these days becoming more and more international in our outlook, and the repercussions of foreign politics like the General Elections in England and the American Presidential election affect us with singular interest. Those who condemn India as unfit for responsible government on the score of what they call our peculiar way of mixing up politics with religion will do well to pause and consider what has been taking place in the very countries where democracy is said to have grown and developed as by a sort of natural aptitude. Democratic instincts, say some professors of that cult, inhere in the hearts of Westerners and they fructify as being racy of the soil in England and America, while they take it for granted that those instincts are altogether alien to us.

THE PRESIDENTIAL ELECTION IN AMERICA

The Presidential election in America proves, if anything, that human nature is just the same all the world over, that parties and platforms are as nebulous there as elsewhere, that with the mass of people, personalities count more than principles and that considerations other than purely political have a way of influencing the best-laid plans of political theorists. It would appear that election campaigns in India are conducted altogether on a higher plane, and less characterised by the rancour of personal animosity and mud-slinging. "The dirtiest campaign in the history of nations" is the description of Senator Glass of the Presidential campaign in which personalities and

bigotries have been conspicuous. Mr. Smith, the Democratic candidate, has been denounced as a drunkard and a tool of the Catholic Church while Mr. Hoover, his Republican rival, has been accused of being pro-British and of being an income-tax defaulter. One wonders, as a contemporary shrewdly points out, if any one of those who speak of communal conflicts in elections in India before the Simon Commission would care to quote the American practices.

The interest taken in this year's Presidential election has rarely been equalled. Its range and intensity are explained by the fact that the United States is not a politically-minded country, and the issues at stake are not mainly political issues. Except for the prohibition question, either candidate could conveniently run on the "platform" of his opponent. In the days of Bryan, says a correspondent to THE TIMES, a vast economic heresy was at stake. "In 1920, the League of Nations was not only a cry but a chasm. In 1928, the Democrats have practically accepted the tariff policy of the opponents and the farmers represent rather a vote than a principle." Why, then, this passionate concern?

THE TWO GREAT PARTIES

Parties have a tendency to multiply. Four years ago, there were as many as nine parties which offered as many national tickets in at least some of the states. It is true that their programmes invariably overlap one another and there often arises confusion of issues. Not all parties could work on clear-cut lines nor

command a working majority. In some cases, the minorities are not altogether negligible. The two outstanding parties contesting the Presidential election were the Democrats and the Republicans and their differences are mainly historical.

THE DEMOCRATIC PLANK

In earlier times, the Democrats stood for "state rights" and for a limitation of the federal power; they also supported largely free trade principles. Until the Civil War, says Dr. Saunders, the Democrats dominated American politics, but the victory of the North in 1864 meant the triumph of the reformed Republican party which stood for the union. They reorganised themselves under the principles of Abraham Lincoln, and have been in power ever since with the two exceptions of the Presidencies of Grover Cleveland and Woodrow Wilson.

The Democrats abhor imperialism in any form and stand for "protection of American lives and rights", and non-interference with purely internal political affairs of foreign countries. Freedom from entangling alliances and reduction of armaments have been the main items in their plank.

THE REPUBLICAN PARTY

The Republican party grew out of the nation's abhorrence of slave trade. Organized in 1854, it made its first presidential campaign in 1856. It upholds the present economic laws as adequate, and states that its purpose is to prevent monopolies. It reiterates its policy of keeping government out of business; affirms the benefits of high tariffs; and defends Republican policy in Mexico and Nicaragua. It refuses to assume obligations under the

League of Nations though it espouses the League's humane and technical work. It stands by the Kellogg pact as 'a first step' towards outlawry. It favours war time conscription and stands for Federal anti-lynching law "to exterminate this hideous crime".

NO REAL AND VITAL DIFFERENCE

Now to an outsider, it would be difficult to discover any real and vital difference in the platforms of the two outstanding parties. Even the difference over the question of big business and protective tariff has now ceased to exist. Either party is chary of interfering with international complications. "Not even the Democrats have a good word to say of the League of Nations or the World Court." Both parties have pledged themselves to enforce the Prohibition law, Mr. Hoover on principle and Mr. Smith on the theory that a legislation once enacted should be respected by implicit obedience.

RELIGION AND PROHIBITION

The present contest then has centred mainly round personalities. Religion and Prohibition seem to have been the leading issues in the great fight for power. They have cut deep into past traditions and they doubtless are breaking up the parties. Dr. Saunders has, with true insight into the conditions of his country, put the whole problem in a clear light. There has been a vast change-over of votes from one side to the other in both parties and the women votes have considerably affected the result of this election. Where platforms are so nebulous, personality has doubtless been the deciding factor.

Governor Smith is a Roman Catholic, and that has ensured for him a solid Catholic vote;

there are certainly many Protestants also who would have voted for Smith for the reason "that to elect a Roman Catholic President will show America's religious toleration and neutrality". Al Smith's Catholicism has been a tremendous factor in this campaign, but Prohibition has proved to be the paramount issue. Smith is personally and politically "wet"; in his speech of acceptance he said:—

I believe in temperance; we have not achieved temperance under the present system. . . I believe in reverence for the law. To-day, disregard for the prohibition laws is insidiously sapping respect for all law.

The remedy he suggests is a modification of the Volstead Law, so as to allow each State to settle the question for itself. The issue is clearly stated, Mr. Hoover is personally and politically "dry"; he has received the support of the great body of prohibitionists throughout the States, but, on the other side, there is no denying the fact that there are some who are dissatisfied with the present state of lawlessness and who think that a modification of the present law along the lines of state independence on this issue will solve the problem, and they must have voted for Al Smith.

MR. SMITH AND MR. HOOVER

No two men could be more unlike each other. Each, estimable in his own way, is the direct antonym of the other, in personal appearance, in temper and outlook. A writer in THE ATLANTIC MONTHLY has drawn the contrast in quite a telling way:

What a contradiction they are: HOOVER with his quiet, orderly ways, SMITH with his rough-and-ready ones; HOOVER giving orders with his flat, low voice, SMITH grunting them out with varying degrees of emphasis. Both are head and shoulders above the men about them, both really great administrators, one by reason, the other by instinct. . . Give me his pleasures and I'll give you the man. The lonelier the stream, the happier HOOVER as he whips it. . . SMITH loves his

fellows and understands them. The eccentricities and absurdities and unreasonableness which mark men from animals irritate HOOVER.

The triumph of Mr. Hoover with his thumping majority which has driven Mr. Smith from a public life of over quarter of a century is also the triumph of the great American experiment—Prohibition. On that point, despite ridicule and inefficiency, American opinion is singularly strong and tenacious.

FROM LOG CABIN TO WHITE HOUSE

Apart from considerations of principles or programmes, the Presidential election once again proves the continuance of the great American tradition that it is yet possible in that land of opportunity to rise from "Log Cabin to White House." The romance of Mr. Hoover is that of a newsboy who rose from the lowest rungs of the ladder to the highest authority in the gift of a nation. His obscure and struggling youth, the energy and enthusiasm with which he pursued his education, and the great talents he displayed in organizing relief to Belgium and Russia have lifted him to a position of pre-eminence and made him the Man of Destiny in U. S. A. Of Mr. Hoover, it is written that "he is self-made and self-reliant; tireless in the public interests; efficient to a high degree; never seeking to project his personality, although calm and self-contained; an administrator rather than a politician. Mr. Hoover is big enough and broad enough to see the whole nation." Nay more. While Mr. Smith is essentially a man of local influence and of strong local feeling, Mr. Hoover is an international figure of considerable importance. His election at this time to the chief magistracy of the great American Republic is full of significance.

The Late Lala Lajpat Rai

BY MR. G. A. NATESAN

THE passing away of Lala Lajpat Rai, at this juncture in the history of our country is nothing short of a national calamity. He was a politician of an outstanding personality, of a singularly self-sacrificing disposition, and fearless in the expression of his views. An ardent Arya Samajist, he devoted the early years of his life to the promotion of the Dayanand movement and the well-known "Dayanand Anglo-Vedic College." His entrance into political life was marked by a series of open letters to the late Sir Syed Ahmed, and, later, by his studies of Italian Patriots and his self-sacrificing labours for the orphans during the great famine of 1899—1900. A colleague of the late Mr. Gokhale, he often undertook missions to England to plead the cause of India before the British electorate. He was a man of strong views, and, on more than one occasion, his speeches and writings brought him into conflict with Government, and in 1907, he was deported with the sanction of Lord Morley—a step which was criticised most adversely by the whole country and which elicited from Mr. Gokhale a spirited defence on his behalf. After his release, Lajpat Rai became more and more pronounced in his views and was more than once imprisoned for what were described as political offences, and he was subjected to trials and sufferings which he bore like a man. For some years, he was more or less a wanderer in the West, pleading the cause of India and publishing works and pamphlets in England and in America about India, its people and its aspirations. In his own person, he felt the full weight of the humiliation of a subject nation. He said: "I

went to England, I went to France, and I went to other European countries and America, but wherever I went, I carried with me the shame of a conquered race." Though he had been more than once a victim of repression at the hands of the Government, he was magnanimous in his appreciation of British character and counted many well-known Englishmen among his friends. He is one of the few Indians who won an international reputation, and during my recent visit to England and New York, many distinguished publicists and journalists made kind inquiries about him. Mr. Ramsay Macdonald and Col. Wedgwood have borne testimony to the respect and attachment he had inspired among his friends in the West. Only the other day, H. E. Lord Irwin wired to Lalaji's son: "I am greatly shocked to see the news of your father's sudden and untimely death, and should like to offer to you and your family my sincere sympathy." The fact is though Lala Lajpat Rai held pronounced opinions and often challenging opinions on all subjects, he had, by his courage and independence, won the esteem of all alike. He took an independent view of things which was not a little tantalising to his party friends. Really he was above all parties, and he gave to the nation the full benefit of all his sufferings and experiences. He was an unsparing critic of the Swarajya Party in its policy of mere obstruction. In the Assembly, he belonged to the Independent group and he worked with Pandit Madan Mohan Malaviya, Mr. Jayakar, Mr. Kelkar and others. Like many other distinguished Indians, he keenly

felt the exclusion of his countrymen from the Simon Commission, and it was at his instance that the Assembly resolved to boycott it.

Lately, he took an active part in supporting the Report of the All-Parties Conference for Dominion Status and he was its Chief Publicity Officer.

Feeling keenly the condition of the Depressed Classes, for years he laboured unceasingly and unselfishly for their uplift. At one time, his views on the Hindu-Muslim problem made him a subject of hostile attack at the hands of Muslims, but latterly he did not a little to take a broader outlook of the differences between the two communities and he made earnest endeavours to promote happy relations between them both.

His life was one of stress and struggle, of strenuous work done for the welfare of his countrymen, of disinterested zeal

and sacrifice in service rendered to starving men, women and children during times of famine and, above all, of intense patriotic fervour for the political emancipation of his country. Fearless in the expression of his views and courageous in his attitude on all public questions, even though it sometimes brought him into conflict with the popular will, though on many an occasion he had come to severe conflict with Government, he never allowed himself to be carried away by mere theories, logans and dreams. The following extract from one of his public pronouncements will be read with interest at the present moment :

"Speaking for myself, I shall be contented if my country shall be given a position of democratic equality within the British Commonwealth, enjoying the same rights and privileges, no less and no more, which are at the present moment being enjoyed by Canada and South Africa."

SMILES AND TEARS

By MR. CYRIL MODAK

The tear-stained cheeks of Dawn are pale ;
And in the heart of every flower
There lies a tear of dew so frail ;
Skies shed a tear—the falling star ;

The earliest offerings artists lay,
The endless tributes poets pay
To Love's soul-kindling smile, are they
Aught else but speechless tear-drops, pray ?

Then spend love's tear for every smile,
To gain Love's smile for every tear ;
Tell rosary of tears the while,
Till smiles within thy heart appear !

The earliest offering Youth must lay,
The last dear tribute Age must pay
To hallowing smile of Love, are they
Aught else but pearl-like tear-drops, pray ?

The Indian States & the Nehru Report

BY

MR. C. N. ZUTSHI, M. R. A. S. (LONDON).

Sometime Editor of the "Sunday Times".

NO solution of the comprehensive problem of the Indian States has so far been marked by such a legal grasp and thorough understanding of the subject in all its bearings as



MR. C. N. ZUTSHI.

characterise the one afforded by the Nehru Committee in its memorable report lately brought to light. The authorship of the fifth chapter on the Indian States has been rightly attributed to Dr. Sapru, so familiar with the internal working of the Government of India in their dealings with the relations of the Indian Princes as no one else could have added more to the discussion of the subject or imparted to it the requisite authenticity begotten of a first-hand knowledge of the various intricacies involved in the problem and

to give a crushing reply to the case made out by Sir Leslie Scott on behalf of the Princes probably for perpetuating their autocratic rule and creating an ever-yawning gulf between British India and Indian India. If it is true that two of a trade seldom agree, the truth of this adage cannot be more amply exemplified than in the present case made out by one lawyer of great reputation and controverted by another Indian lawyer of consummate legal ability. From the point of view of the present political goal which India has placed before herself, it can hardly be gainsaid that the solution afforded by the Nehru Committee is the only one solution of the thorny problem of the Indian States.

The Committee has summed up its main position in regard to the Indian States in these two fundamental recommendations, viz., "that (a) all treaties made between the East India Company and the Indian States and all such subsequent treaties so far as they are in force at the commencement of this Act, shall be binding on the Commonwealth, and (b) the Commonwealth shall exercise the same rights in relation to, and discharge the same obligations towards, the Indian States as the Government of India exercised and discharged previous to the passing of this Act". The clear significance of these recommendations is that the Commonwealth is the only constitutional substitute for the Government of India, lawfully and legitimately exercising the rights

and the privileges and discharging the obligations hitherto exercised and discharged by the Government of India in all matters affecting both British India and Indian India, and that the interests of the Princes will be safer in the keeping of the Commonwealth than in the hands of any other Government than the Commonwealth, as "the Judges of the Supreme Court will be men of the highest legal learning, character and judicial independence", to whom matters of dispute will be referred. The theory of direct personal relation between the Princes and the Crown propounded by Sir Leslie Scott, the eminent and learned Counsel engaged by the Princes, is apparently absurd, and an ingenious attempt to sidetrack the real issues of the case. As the Committee points out, "it is obvious that the Crown under the constitution does not mean the King alone. It is a convenient constitutional phrase used to indicate the King-in-Parliament". Is it not common knowledge that in all matters affecting India and their States, except those of occasional and ceremonial demonstrations of personal loyalty to the King, the Princes have always had to do nothing with the King, but the Government of India, the accredited agent of the King, to whose decrees they have tamely submitted? Do the Princes think that the present and past Governments of India were acceptable to them because they were essentially foreign and not responsible to the Indian electorate and that the future responsible Government of India will not be acceptable to them because it will be responsible to an electorate of their own countrymen? If this is so, they are surely living in a fools' paradise. As the Com-

mittee says, "We have shown that so far, the "contract" has been performed by white agents to the apparent satisfaction of the brown Princes. On what principle of law, we ask, may that "contract" not be performed by brown agents to the equal, if not greater, satisfaction of the brown Princes?"

The plain fact is that by setting up the theory of their direct relation with the King, the Princes are out for a double game of keeping India for ever in a state of subjection on the one hand and perpetuating their autocratic rule on the other. And that is why the Princes are spilling money like water and British reactionaries and die-hards are at one with them as their interests are identical. This ingenious device of the Princes is clearly evident from the following significant passage in Sir Leslie Scott's letter in the LAW QUARTERLY REVIEW quoted by the Committee. "The British Government, as paramount power, has undertaken the defence of all the States, and therefore to remain in India with whatever military and naval forces may be requisite to enable it to discharge that obligation". In allowing their Counsel to say this, the Indian Princes are proving the insincerity of their previous demonstrations of sympathy with the aspirations of the British Indian people. Their consent to the British Government's remaining in India with military and naval forces to protect their States is a clear negation of the advance of responsible Government in India on the part of the Princes. The reason is simple. The Indian Princes are unwilling to part with their influence and cannot tolerate any curb being put upon their autocratic powers. They are afraid that if India becomes a Dominion, their subjects will no longer remain tied down

by their noses and they themselves will become constitutional rulers, the real power being in the hands of the people. Let it be clearly borne in mind by the Princes that their abortive attempts to put obstacle in the way of India becoming a Dominion is not likely to prove productive of good results to them. They evidently fail to realise that it is beyond human power to check the surging tide of democracy and resist the irresistible will of the people to be free. The history of the world has amply shown the truth of this statement. It would be poor statesmanship and short-sighted policy to ignore the historical, religious, sociological and economic affinities which exist between the people of British India and the people of the Indian States, so that if a stir

is caused in the political atmosphere, in the one it cannot fail to have its reaction in the other. Hence in the interests of their own Order, their subjects and India as a whole, it is high time that the Indian Princes should read the signs of the times and act accordingly. All sides considered the recommendations of the Nehru Committee afford the best solution of the vexed problem of the Indian States; and the Indian Princes will do well to be well-advised to accept them to stave off the day of reckoning which is fast approaching. As Dr. Sapru, in the course of his statement to the Associated Press, replying to the criticisms of the Maharaja of Bikaner, rightly said, "A sheltered existence either for the Raj or for any Prince, however exalted, is becoming impossible these days."

Towards Communal Peace

By P. M. S.

"WHERE there is no vision, the people perish," said an old Hebrew thinker, possibly in a moment of happy inspiration. The full significance and meaning of such an exceedingly simple statement are quite likely to be missed by the busy man-of-the-world, engrossed as he is in a variety of objects and pursuits, with little leisure for reflection. To the patriot, the philosopher and the statesman, the words spell some note of warning as of wisdom, some gentle reminder of their duties and responsibilities, a vast impetus to their energy and enthusiasm. What was till then a sphinx-like riddle for them to solve remains no longer the same. Their hearts throb with a new-born vigour and hope, a trust in them-

selves and in the good-sense and co-operation of others, a new zeal and earnestness that promise to carry everything before them, a passionate desire to materialise into accomplished facts their yearnings and ideals. The prompter having given the cue in time, what reasons have we to entertain doubts as to all further progress?

How simple and how sweet the idea, yet how easily forgotten or how little realised! It is all a question of sympathy, insight, broad-mindedness, toleration, to be brief, vision. Not a question of rights, legal, moral or physical, but a matter of mutual Give and Take, adjustment of ideas and sentiments, of passions and prejudices, *amende honorable*,

It demands certain sacrifices on the part of the parties concerned for the sake of the commonweal. It goes without saying that the sacrifices made should be supremely *voluntary, honest and generous*, characteristic in every way of the in-born traditions of our hoary ancestry.

If only the general principles adumbrated in the previous paragraphs were consistently kept in mind, in weal and woe, through thick and thin, by one and all of us, the Hindu-Muslim differences that loom so large in the history of our country for the past few years would undoubtedly have been a fiction instead of a painful reality; and much misunderstanding, suspicion, envy and estrangement of feelings might be avoided. But that was not to be; instead, riots and disturbances were the order of the day. Each community lived in an atmosphere of perpetual anxiety and uneasiness, and prepared what all it could for cases of emergency. No words can adequately describe the situation. Slight pretexts were enough motive power for commencing hostilities. To say the least, it was abominable, intolerable.

The thousand-and-oneth time told-tale of the Lamb and the Wolf appeared an impossible exaggeration to us when we read it for the first time in our school days. In our sweet innocence we never even suspected that it might be true at all. Yet the *morale* underlying the whole theme is so peculiarly appropriate to the present context that one cannot resist the temptation to recount that beautiful narrative in a few words. A sweet young lamb was quenching her thirst in the waters of an overflowing stream, when a wolf from up its course

reprimanded her for contaminating in such an unceremonious manner the water he was about to take in. The gentle lamb explained that, standing as she was, it could not be the case; as a matter of fact, she was drinking the water, that came from his direction. The wolf got wild at this "impertinence" and resolved upon making short work of her. So he picked up a quarrel saying that either she, her father, or great grandfather should have done him, his father, or great grandfather some injury or other, and therefore it was only in the fitness of things that he should avenge himself by condemning her to death as representative of a family.

Even so, the two major communities of Northern India find some plausible pretext or other for a mutual controversy which unconsciously and, to a certain extent, unintentionally, develops into an imbroglio of immense magnitude. This curse has of late become so universal and endemic in its nature that not a moment should be lost in nipping the evil in the already well-developed bud, if India is to save herself from an internecine strife, a parasite of no mean dimensions, that may, for aught we know, condemn her to eternal servitude.

The problem cannot, by any means, be regarded as absolutely insoluble. To give up hopes, to assume a *non-possumus* attitude and fatalistically resign everything into the hands of the one unknown whom we all call God is, to say the least, unmanly. It is a well-known maxim that where there is a will there is a way; and we all know that God helps those who help themselves. And what, after all, is there to induce us to give up the struggle for peace? The factors at issue are no

byghly complicated ones; they are essentially so simple as can be. They need only to be stated to be laughed at. If approached in the proper perspective, with a grim determination to face the question courageously and conscientiously and to come out successful, a hundred to one, the cutting of this Gordian Knot is a *fiat accompli*. What is needed is men with the courage of their conviction; men who are earnest about the business and who are prepared to spare no pains towards its realisation; men whose sole thought and talk is this ideal.

The *casus belli* for these violent outbursts of communal rancour and rivalry is mainly one of sentiment. Some Muslim kills the sacred cow in an obscure part of the town or village and the Hindu masses rise mad with excitement and give free and uninterrupted vent to their wounded feelings. Or, a band of Hindu processionists play music in front of a mosque on their way and a scuffle ensues resulting in bloodshed and even in loss of life. Sometimes, the conversion or re-conversion, forcibly or otherwise of a certain person from one religion to the other, may occasion strife. So far as the generality of the masses are concerned, these and not the maintenance of Separate Electorates, Representation in the Services or the Legislature, Separation of Sindh or the introduction of reforms in the N.W.F.P. and Baluchistan, are the main grounds for taking the law into their hands. It must at the same time be recognised that the Muslim *intelligentsia* fight wordy warfares mainly, if not solely, over the latter. But we are for our present purposes concerned only with the former set of causes, for the educated are always on the side of peace: they

discountenance riots: and their demands hardly provoke a *fracas*. But with the masses, there is no knowing what they will do when the least offence to their sentiment is perpetrated. We must enlighten them; bring them round to recognition of equity and justice; make them obey the law and maintain peace and order.

It may be pointed out in this connection that a lasting peace is always built upon the bed-rock of mutual good-will and freedom. Any attempt to curtail the liberty of any individual by pacts or agreements, howsoever well-intentioned, can only be of temporary duration. The history of recent years in India affords an abounding testimony to this statement. And the bitter experience of the past would have been more than a blessing if we take the lesson therefrom and shape our future conduct accordingly. Indications are not wanting to show that we have already taken the advice. The Indian National Congress, the Public Forum, has committed itself in its open sessions to the Resolution that confers the fullest measure of freedom on the respective communities, but enjoins upon them the responsibility of respecting each other's honest sentiments. The two communities are absolutely at liberty either to kill the cow or to play music; there can be no objection raised against that; but they are appealed to so use that liberty as not to wound anybody's susceptibilities, religious or otherwise. Thus while the Hindus can play any music they choose in front of any mosque and at any time, they are entreated to play only soft music at other times than that of prayer; while Muslims can kill any number of cows and wherever they please, they are implored to use their discretion and do it privately and without offence

to the Hindus out of deference to them. Freedom broad-based on honest sacrifice is the key-note of the decision, and none but the jaundiced eye of prejudice will refuse to see a sense of reasonableness in this agreement. As for conversion, so long as it is fair and above-board, it cannot cause a quarrel; and it must be our endeavour to see that these two indispensable conditions are observed.

There is no disputing the wisdom of these decisions. But will they not be mere pious paper-resolutions in a country where nearly ninety-five per cent. of the population are steeped in ignorance, illiteracy, superstition and veneration for tradition? How to bring round these men who are primarily responsible for the monstrosities of communal bigotry and cannot understand the subtle distinction between freedom and self-imposed generous restraint. That is the question of the hour. It demands immediate reply. And all men, who have the good of the country as a whole at heart, have only one answer. It is the sacred duty of the educated fortunate few, the intelligentsia, to educate the masses through the precious media of the Pulpit and the Platform (and the Press, if possible). Let us emphasise on the greatest common measures of agreement; let us not harp on our trivial differences; let us dwell on the need for unity and co-operation between one and all of us irrespective of considerations of caste, colour or creed; let us preach toleration and sympathy, the Fatherhood of God and Brotherhood of Man; let us condemn resort to violence in any form, thought, word or deed, and under any circumstances; and let us lay stress on the fact that

our inalienable rights and liberties are subject to the same rights and liberties being enjoyed by others; that wisdom lies in doing nothing which will injure the susceptibilities of a fellow human being; that we should do as we would be done by. We must bring clearly home to them that we are Indians first, Indians next, and Indians last; that there can be no quarrel between brothers; that united we stand, divided we fall. Let the Hindu appeal to his co-religionists that the veneration for the cow, however just and reasonable, is nothing more than sentiment, honest and divine though it be. The Muslim must, at the same time, emphasise to his community that objection to music before mosque cannot be supported in so far as it infringes the freedom of action of the Hindus. Along with such arguments, all opportunities must be availed of to appeal to the Hindus and the Muslims to accommodate themselves together as much as possible. These involve no violent sacrifice of fundamental principles; for it is a fact that neither cow-slaughter nor procession with music is enjoined in the Scriptures of the two communities. These points at issue are the growth of yesterday, and let us spare no pains to settle them to-day in the interests of the New India which all of us are so eager to usher in before long. In this glorious mission of service, we want no light half-believers, but men with sufficient earnestness and zeal. And who will not pray that they be forthcoming in tens of thousands and that success crown their efforts?

MOTHER INDIA: A REJOINDER. (4th and New Edn.) By Mr. K. Natarajan. With an introduction by the Hon. Mr. G. A. Natesan. The book has an appendix containing the views of Gandhi, Besant and others. As. 12. To Subs. of "The Indian Review," As. 10.

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

The Cultural Unity of the East

By MR. V. B. METTA

ASIA is one, in spite of the different races which inhabit it, and the different languages which these speak. Race differences do not matter much after all, whether in Europe or Asia, because they do not prevent peoples of different races from learning from each other. The Teuton learnt a good deal from the Latin, and Slav from the Greek in the West, and so in the East, the Indian learnt a good deal from the Mongol, the Chinese from the Hindu, and the Persian from the Arab. Aryan and Semitic and Mongolian are very often mere words that are distinctions without differences. Even in the matter of the difference of languages, Asia is in nowise worse off than Europe. There is almost as great a difference between Russian and Celtic, Hungarian and Spanish as there is between Chinese and Arabic. Just as there is in Europe a grouping of languages into the Latin stock, the Teutonic stock, and so on, so we might put the Chinese, Japanese, and other non-alphabetic languages in one group, the Aryan languages in another group, and the Semitic languages in a third group. These different linguistic groups tend to merge into one another on account of the large number of words which they have borrowed from each other: there are many words of Sanskrit origin in Chinese and Japanese, and Arabic words in Persian and Indian languages. There is the same mixture ethnologically. The Semite and the Mongolian united with the Aryan in India and Persia, and the Semite united with the Aryan and Mongol in Turkey.

Recent excavations in Sind show that there was constant intercourse between India and

Mesopotamia in the early times. To what extent the Babylonian and Indian civilizations influenced each other, we do not know definitely yet: but among the things that we do know, is that Roman, the Babylonian god of rains and thunder, is very much like the Hindu Indra, while the Babylonian Fire-god resembles the Hindu Agni. Then again, the Babylonian creation-epic tells us that in the beginning, all was water, which the Hindu creation-epic also tells us. In Astronomy, there are good reasons for believing that the Hindus derived their knowledge of the twenty-seven constellations (Nakshatras) or mansions into which the moon's orbit is divided, from the Assyrians, another Semitic nation. The Assyrian architecture also influenced Indian architecture to a certain extent. There must have been a good deal of intercourse between Indians and Persians after they separated from their original Central Asian home. It has been proved that Persian architects and engineers were employed by the Mauryan Emperors of India. Other details of the influence which the two countries exercised on each other are not definitely known yet.

It is also probable that there was a good deal of exchange of ideas between India and the Mongolian East in early times. But in this as in other cases, we have not got sufficient facts to prove our theory. When we come to the Buddhist times, however, we are on firmer ground. In 67 A. C. the Emperor Ming Ti of China received Kashyapamdanya from India who bore with him presents of images and sculptures for him. Since then, the intercourse between the two countries continued

uninterrupted till at least the eighth century. During this time, it is estimated that between thirty to forty Chinese scholars came to India, and took back with them to their country, Indian books, paintings and statues.

The influence of India on China can be traced on music, architecture, painting, sculpture, literature, mythology, philosophy and science.

We learn from Chinese writers that Indian music had displaced Chinese music in the seventh century in Northern China: records of this music are said to be preserved in Japan. Although Chinese architecture is mainly wooden, still Indian architecture has succeeded in influencing it. There were certain temples built during the Tang Period in China, which were the offspring of the union of Indian and Chinese styles of architecture. Those temples are, however, in ruins now, and so they cannot be studied properly. But the Chinese pagoda fortunately still exists. It is called "Chinese," though the country of its origin was Nepal. The Newars, a people living in the Valley of Nepal, evolved it by making certain alterations in the Hindu temple. These alterations were: (1) they built the pagoda on a platform and not on the ground direct like the Hindu temple; (2) they tilted up the roof of their building, mainly because the rainfall in the country is very heavy. Mr. E. B. Havell is of opinion that the pagoda was a modification of the stupa, while M. Sylvain Levi thinks that it represents an Indian style of architecture which has now disappeared. When the pagoda went from Nepal to Tibet and thence to China is not definitely known yet: the oldest pagoda to

be found in China, to-day, is, I think, of the sixth century.

In painting, India influenced China considerably. From the East Chin dynasty to the Tang dynasty there was continuous intercourse between the two countries; and Indian paintings went to China in great numbers and influenced, if not actually displaced for a time, Chinese painting in the North. This Indian School of Painting flourished in China till the rise to power of the Southern Sungs, who favoured the purely Chinese style of painting.

A Chinese writer tells us that, before the introduction of Buddhism, there was no sculpture in three dimensions in China. But most of the early Chinese Buddhist sculpture was destroyed by an emperor who did not like Buddhism. There are, however, the rock sculptures and reliefs at Lo Yang and Lung Men of that period still left intact which show the influence of Indian sculpture on them. There are also sculptures to be found at Yung Kwang which closely resemble the Indo-Greek sculptures of Gandhara.

The Sanskrit language and literature have influenced China to a certain extent, since the Buddhist Scriptures had to be translated into Chinese. On account of the study of Sanskrit, which, by the way, is the language of Mahayana Buddhism and not Pali as some people imagine, the Chinese were inspired to invent an alphabetical system. This alphabetical system, which has now disappeared, was called Balamen Shu or Brahminical writing. Sakuntala, the master-piece of the great Indian dramatist Kalidasa, was translated into Chinese, and is said to have influenced the Chinese drama. In mythology, many Buddhist deities of India were adopted by the Chinese: for example,

Kwan Yin, the Chinese Goddess of Mercy, was the Indian Tara. It has been suggested that Lao Tze got his idea of Tao from the Indian Brahman, Universal Soul. It is likely that the Indian sciences—Astronomy and Medicine influenced the astronomical and medical sciences of the Chinese.

India also influenced Japan by way of Korea. The Japanese monks and the Indian sanyasins are more or less alike in spirit. The *bushido* of a Japanese Samurai and the *dharma* of an Indian Kshatriya are practically the same. The temples at Nikko bear unmistakable traces of Indian influence. The frescoes in the Horiuji temple near Nara are painted in the Indian style of painting: they were either painted by Indian artists, or by Korean artists who had learnt their *metier* from the Indians. The Jodo sect of Japanese Buddhism is akin in spirit to Indian Vaishnavism. The bugaku music of Japan resembles Indian music. Indian deities like Kali, Saraswati, Ganesh, etc., went over to Japan in about the ninth century, and were incorporated by the Japanese in their pantheon.

India also influenced the countries that lie between her and China, that is, Burma, Tibet, Cambodia, Siam, Khotan, Ceylon, and Java. Traces of the influence of Indian architecture, mythology, epics, painting, sculpture, dancing, etc, can be seen wherever you go in those countries.

Now we come to Islamic culture, the last great culture that Asia has produced. With their unparalleled valour, the Arabs combined great intellectual and imaginative powers. They learnt zealously all that the other races of the world had to teach them, and then created a grand synthesis out of what they had

learnt. There has never been a more eclectic people than the Arabs, a fact which shows that the Moslems were not intolerant and bigoted as their enemies make them out to be. The Astronomy and Mathematics of the Indians and the Greeks, the medical science of India, China, and Greece, the philosophy of the Indians, the Persians, and the Greeks were taught in the schools of Baghdad and Cordova. In Persia, almost a new nation was created by the fusion of the Aryan and the Semite. Persian was used by the Great Moghuls (a Mongol people who took Perso-Arabic culture to Aryan India with them.) as their court-language and consequently almost every vernacular language of the country borrowed words from it. Hindu poets were also influenced by the Sufi poets of Persia. Faizi, the brother of the great Abul Fazl, translated Sanskrit books into Persian. Akbar welcomed at his Court, Brahmins, Buddhists, Zoroastrians, Jains and Christians with equal cordiality. The fine and industrial arts of Central Asia were also introduced into India by the Moslems: and they influenced and were influenced in their turn by Hindu arts. Sufism also travelled westward as far as Constantinople, with the result that almost all the great poets of Turkey till the middle of the last century were Sufis.

Finally, a reference to the influence of Chinese art on Persian art and of Arabic art on Chinese art might be made. You see Chinese clouds in many a Persian miniature, and Arabic scrolls have been found on early Chinese porcelain.

A New life begins for us with every second. Let us go forward joyously to meet it. We must press on whether we will or no, and we shall walk better with our eyes before us than with them ever cast behind.—JEROME K. JEROME, in "Idle Thoughts."

WORLD EVENTS

BY PROFESSOR A. J. SAUNDERS, M.A., PH.D.

October:

THE NAVAL PACT

INTERNATIONAL relationships change very quickly in Europe. At one time, there is a spirit of buoyancy and hope as at the signing of the Kellogg Agreement; at another time, the waters are placid and things seem to just drift along; at still another time, action is taken which causes a ripple, and which, if not curbed and controlled, may result in a storm. The old fears and suspicions in European politics are not dead, and adequate security against possible enemies is still a potent factor in determining policy and action in European affairs. The recent Anglo-French Naval understanding is a case in point. That the nations want relief from the heavy burdens due to armament expenditures is beyond dispute, but the way to secure relief is the problem. We must not forget that we are living in peaceful times, and the continual discussion of instruments of war and the possibility of war is giving far too much importance to military preparations in times of peace. What we need is a Naval Holiday for three years in order to give the nations of the world an opportunity of getting interested in something else. Our chief differences are in the methods of securing disarmament.

It will be remembered that last year we had an unfortunate break-down in a Conference over Naval limitation. The two nations most in disagreement were France and Britain; it was thought this year that if these two Powers could come to some working agreement, it might form a basis of discussion for the other Powers. Accordingly, France sent certain pro-

posals to the British Government which were received favourably by Britain; then the terms of this compromise were sent confidentially to all the other great Naval Powers with the statement: "Here is a settlement, we think, which can be used at the next Disarmament Conference," and those Powers were asked for their co-operation and suggestions. There was no desire to take an advantage or steal a march on any one; under the circumstances, secrecy had to be observed; motives and methods which have been read into this movement by some men and papers are altogether out of place, and are too sinister in their attitude. The Japanese Government agreed with the terms of the understanding; Italy thought that the plan would form a suitable basis for discussion at the next Disarmament Conference, but the American Government have taken a very strong stand in opposition to the whole scheme. In all probability, America's attitude has absolutely killed and buried this attempt at a naval understanding; the way it was undertaken may have been a mistake, but I for one refuse absolutely to believe that France and Britain were trying to gain an advantage over the United States in an underhand manner. It was a sincere endeavour on their part to provide an agreement which might be the basis for future discussion.

REPARATIONS PROBLEM

It does not take long to rush into war, but it takes a very long time to settle problems and straighten out the mess caused by a great war. Despite several conferences already held, the questions pertaining to reparations have not yet been settled. Britain in 1923 funded her

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indebtedness to America, and ever since has been meeting her annual payments when due. Since then, France and Italy have made schemes of settlement with Britain which are now in operation, but Germany's basis of settlement has not been fixed. The German Government is now anxious to effect a settlement of terms; the annual payments have been fixed under the Dawes Agreement, but two matters of tremendous importance to Germany have been left unsettled; the total amount of indebtedness, and the evacuation of the Rhineland. These two questions and especially the second one now became a very real and major issue in European politics.

Six European Powers have been conferring together about this question, and at their meeting last month at Geneva, they issued the following official COMMUNIQUE on the subject:

At the conclusion of the third conversation which has taken place recently, the representatives of Germany, Belgium, France, Great Britain, Italy and Japan are able to record with satisfaction the friendly conditions in which an exchange of views has taken place regarding the question under consideration. An agreement has been reached between them on the following points:—

- (1) The opening of official negotiations relating to the request put forward by the German Chancellor regarding the early evacuation of the Rhineland.
- (2) The necessity for a complete and definite settlement of the reparation problem and for the constitution for this purpose of a committee of financial experts to be nominated by the six Governments.
- (3) The acceptance of the principle of the constitution of a committee of verification and conciliation; the composition, mode of operation, object, and duration of the same committee will form the subject of negotiations between the Governments concerned.

The two countries chiefly concerned in the work of this proposed Committee of Verification and Conciliation will be Great Britain and the United States. America is the ulti-

mate creditor; Britain is both creditor and debtor, creditor to the other European nations but debtor largely on their account to America; and the rest of Europe, debtors to Britain. The easiest and quickest way out of the difficulty would be a general cancellation of war indebtedness, but America will not hear of such a thing, and Britain will not consent to any appeal, directly or indirectly, to the United States for a modification or abatement of the payments due to America. So the only thing left to do is to make the best terms possible for all concerned, and to make the payments regularly and with good grace when they are due.

Germany is pleading for a large reduction in her reparation account. The Versailles Treaty fixed the German reparations at £ 6,650 millions; The Dawes Plan reduced it to £ 2,500 millions and now Mr. Gilbert Parker, Agent-General for Reparations Payments, favours a further reduction. This new movement is of supreme interest to Britain, for it touches a vital principle in Britain's reparation policy as expressed in the Balfour Note. That Note has stated that the sums due to Britain from the European nations are more than what Britain owes America. Britain is quite willing to forego the credit balance due to her, and will be satisfied with just enough from her European debtors to pay her debts to the United States. That seems quite fair and just, and the British Government wishes that principle to be the basis of negotiations, for Britain cannot agree to any further financial sacrifices.

LONDON'S NEW LORD MAYOR

The position of chief executive, or Lord Mayor of a city of London, with a population more than the total population of Australia,

and almost as many people as in the whole of Canada, is a tremendous responsibility. They are elected and serve for one year. London's new Lord Mayor is Sir Kynaston Studd O. B. E., a very popular choice, for he comes from a celebrated cricketing family, and he has been for many years the presiding genius of the Polytechnic Institute in London. Sir Kynaston visited India last year as a member of the Masonic Commission.

The Lady Mayoress was formerly Princess Alexandra Lieven, a daughter of the late Prince Paul Lieven, Grand Master of the Ceremonies at the Court of the Emperor Alexander II of Russia, and once the owner of large estates in the Baltic Provinces. She served with the Russian Red Cross during the War, and afterwards with the British Army in Mesopotamia. She has had connection also with Madura in South India, for she was the guest of the American Madura Mission for some months after the War.

THE AUSTRALIAN STRIKE

The Waterside Workers' strike has happily ended in Australia in a decided victory for the Government. It had elements in it which looked bad, and it may have developed into a very serious situation. But the great mass of public opinion was opposed to the strikers, for these frequent and unnecessary strikes are ruining a fair and prosperous country. The strike was a direct challenge to Constitutional Government. Parliament had passed a law providing that the Arbitration Court should make awards in the matter of industrial disputes; the Court had made an award but a section of the people—the Waterside Workers—said that it would not obey the law and refus-

ed to work. They sought to prevent others too from obeying the law and working. The question was whether there should be two "pick ups" a day instead of one as formerly; that is, whether the ship-owners had the right to employ outside help twice a day instead of only once, in order to get on with the work of loading and unloading the ships in port.

Government passed a law requiring all workers on ships to become registered and take out a licence, otherwise they could not do that work. Volunteers came forward in hundreds and obtained licences and began to work the ships. This measure and the response of the volunteers broke up the strike; the Labour Union men are now taking out licences which will place them in the future under the control of the Government as well as loyalty to their own Labour Union. It is hoped that this new Act will lessen the possibility of strikes among the stevedores in the future.

GENERAL

It is not often that a Secretary of State retires from office for other than health reasons, but Lord Birkenhead has retired from the India Office for business reasons. He has not been able to live on his salary, and, accordingly, is retiring from politics to enter business in order to make more money. It is not strange that he should want to do it, for he is but following the example of other men like Mr. McKenna, Sir Robert Horne and Sir Eric Geddes, but the wonder is that he should do it at this time. Next year is the General Election, and this year, the Simon Commission is at work on a huge Indian problem. It may be unfortunate to have to change the Secretary for India at this time,

though, on the other hand, it may be a good thing, for Lord Birkenhead's undoubted talents have not been strikingly successful in Indian Administration. Viscount Peel has been appointed Secretary for India, and he enters upon his task at a momentous time in the history of Indian development.

Of more than ordinary interest to India and Ceylon is the rubber industry, and the story of its beginnings and the work of Sir Henry Wickham as told by THE LONDON TIMES is exceedingly interesting. Sir Henry has just died in London at the ripe age of 84, but we should recall his connection with the rubber industry.

While a planter in Brazil, he began experimenting with rubber trees from seeds gathered in the forests, and speedily became convinced that it would be possible to cultivate them and introduce them into other parts of the tropics.

INDIA IN THE 17TH CENTURY*

BY PROF. K. G. WARTY, M.A.

THE STANDARD OF LIVING

The advantages and disadvantages that India had reaped on account of her trade relations with the Western Europe, have been, so far as the physical features of India were concerned, noted in the preceding chapter. In order to complete the picture we have undertaken to draw, it now remains to consider in broad outlines what effects the trade had on the condition of the people in general. The problem naturally involves the consideration of the standard of life at the end of the century. We find, to our regret nothing that can indicate any rise in the standard. A rise or fall in the income of

* Being the last chapter of the author's "Under The Great Moghuls".

Returning to England, he tried to interest capitalists in the scheme, but was treated as a visionary.

In 1911, at an international rubber banquet in London, tribute was paid to Wickham's achievement, and the Rubber Growers' Association of London and the Planters' Associations of Ceylon and Malaya presented him with 1,000 guineas and an annuity; the authorities of Kew Gardens received a piece of plate in acknowledgement of their services.

Wickham was at one time Inspector of Forests and Commissioner of Crown Lands in India, and a police-inspector and magistrate in British Honduras. For half a century, he was an explorer and pioneer planter in Central America, Australia, New Guinea, and the Pacific Islands. In the Birth-day Honours in 1920, Wickham received a knighthood.

an individual is an index to the rise or fall in the general standard of life; and so far as our enquiry into the matter was carried, we have been able to find out no record which shows any progress in the condition of the individual from the economic or financial point of view. To put the whole situation in a sentence, the rich were rich and the poor were poor. One broad fact we notice is that the trade transactions of the Westerners did not affect the living of the rich so much as they did that of the lower class. The rich people had a fixed amount of income either as a salary from the State for the services lent by them or as an annual income from the landed property, and so far as their income was stationary, there could be no rise or fall in the life they led. But the

case of the agriculturists and artisans was different. They produced salable articles and received an amount which varied from time to time according to the market fluctuations. The European trade had some beneficial results on the volume of production of articles consumed in other countries than in India. As we have noted in another connection, the principal sections of producers that flourished owing to the European Trade were the producers of indigo, calico, saltpetre and raw silk. Silk was able to establish its sale in Japan, while calico, saltpetre and indigo were extensively exported to the countries in Western Europe. If there were any among the producing classes that suffered during the period on this account, they were the growers of pepper in Malabar. Because, at the beginning of the century, the Westerners chiefly traded in this commodity, which fact induced many of the people to devote their time and energy in the production of that commodity. Moreover, the growers never found that the European companies were unwilling to purchase in large quantities. But as years passed on, this rivalry between the various foreign companies for the capture of Indian trade and market ended with the success of the English who became the only purchaser of Indian pepper. The interests of the English Company however, were many and wide. They found shortly that their trade in cotton, silk, indigo and saltpetre was more profitable to them than the trade in pepper, which they gradually neglected. Besides, the Indian product being not of superior quality, it could not compete with that of the Spice Islands, the trade in which was monopolised by the Dutch merchants. This resulted in the non-

cultivation of pepper on the former scale; many of the cultivators gave up the profession which did not bring them profit any longer; nor could they find any suitable profession for them. Thus the benefit from the European trade to Indians was partial and limited to certain localities and professions. And so far as the income of the individual was concerned, there were no signs of any marked alterations. "The spending power of the people was in any case so small that the presumption is altogether against the occurrence of anything of the sort. We may infer that some weavers, saltpetre-makers or indigo-growers found themselves in a position to eat rather more food or to spend rather more on clothes and metals; we may infer in the same way that a larger number of peasants found life harder; but there do not appear to be grounds for travelling further into the regions of conjecture." * So Mr. Moreland himself admits, not of course directly, that no substantial alteration was found in the standard of living of the people during the latter half of the century.

THE LIFE OF PEASANTS

"We may infer," says Mr. Moreland, "that a large number of peasants found life harder." What was this due to? Was it due to the introduction of European element in Indian market or to something else? We have seen above, however, that the artisans, in general, produced their articles to order; that is, they did very little for the general market or for consumption of the people at large. The customers being again limited to a small section of the people, that is the upper class who could afford to spend a little on luxuries and works of art and beauty, the artisans

* Moreland: *From Akbar to Aurangzeb*, page 302.

had to work under the limitation of the market and the remuneration they could expect for their labour was scanty and insufficient for their maintenance and that of their family. They were very much lowly paid.* The producers of corn too were not in a better position than the artisans. For whatever was produced by them was purchased beforehand by the middlemen or merchants who used to store the grain and sell it at a time favourable to them. People belonging to the lower class being poor and living from hand to mouth had to yield to the terms of the merchants who were willing to advance money in expectations of a future harvest, or even to lend some in times of difficulty. The peasants were thus kept under obligation by the merchants or those who possessed money. "At each harvest, there was an urgent demand for coin, and the merchants who held coin in stock, could practically make their own terms. They had, however, to turn over their stock of produce in time to be in funds for the next harvest, and since the urban population was proportionately small, this condition secured to them supplies of food and other produce at less cost than if the markets were free."† There was again another factor that influenced the standard of living of the people. It is a maxim of commonsense that the producers support the non-producers. Among the non-producers may be count-

* "From the same root it comes, that arts are languishing in those countries, or at least flourish much less than else they would do or do with us. For what heart and spirit can an artizan have to study well, and to apply his mind to his work, when he sees that among the people, which is for the most part beggarly, or will appear so, there is none that considers the goodness and neatness of his work, everybody looking for what is cheap, and that the grantees pay them but very ill, and when they please." Bernier's *Travels*, pages 208-209.

† Moreland: *From Akbar to Aurangzeb*, page 304.

ed the extremely poor and destitute, defectives and old, a certain part of women folk and the extremely rich. The two ends generally meet. These classes may be called parasites or paupers—paupers in the sense that they were not economically independent. In India of to-day, it is said that one out of nine is a non-producer; but in India, in the seventeenth century, it is believed that broadly everyone out of five was dependent upon some other. Writers on the subject have taken into consideration the population of urban areas when they came to the above conclusion. It was, however, possible that the average of non-producers in rural countries was a larger one than in the average towns where we expect more people who could be put in the category of producers. But allowing the town average to be the average for the country as a whole, we find that one-fourth of every worker's produce was given away to maintain those who formed an economic burden on the society. This was not at all a happy state of the people. The telling sentences of Moreland would be more appropriate at this stage. He says. "weavers, naked themselves, toiled to clothe others. Peasants, themselves hungry, toiled to feed the towns and cities. India taken as a unit, parted with useful commodities in exchange for gold and silver, or in other words, gave bread for stones."

THE PRICE LEVEL

The importation of gold and silver is the next question that demands our attention. It is a fact known to all historians that during the period of the Great Moghuls, a large quantity of precious metals had been imported into India in exchange for Indian manufactured goods

and raw materials. The annual importation of bullion during the last ten years of the century was no less than four millions of pounds. That India possessed so much quantity of wealth is a proof to believe that she was rich at the time. The existence of a large quantity of money, more than was necessary for the purposes of trade is generally manifested by a rise in the price level; a rise in prices in its turn should raise the wages and finally the rise in wages means the possession of more spending power on the part of the workers. The standard of living is thus affected by the abnormal importation of bullion. But nothing of the sort seems to have taken place. In the first place, we notice that there was no rise in wages or in prices except in certain professions and in certain commodities, especially raw materials, due to other reasons than the importation of bullion. How, then, was this vast quantity of gold and silver spent and where did it go? Bernier has left us a satisfactory answer to this question. He tells us that the Moghul Empire was "an abyss of gold and silver"; but at the same time he says, "yet notwithstanding there appears no more of it among the people, than elsewhere; yea, rather that the people is less monied than in other places." As for the disposal of the metals, he says that there were chiefly three causes of their disappearance. The first was the consumption of metals "in melting over and over all those nose and ear-rings, chains, finger-rings, bracelets of hand and feet, which the women wear, but chiefly in that incredible quantity of manufactures, wherein so much is lost, as in all the embroideries, etc. This is

true even to-day and need no comments. Another cause was the "extortion and tyranny" of the State Officers, who left as little as possible to the people. Fortunately for us, we get no experience of this state of affairs in these days of British rule. And thirdly, there was the habit of hoarding money underground—a habit which is slowly disappearing now—"thus getting out of the ordinary commerce of men, and so dying, neither the King nor the State having any benefit by it; which is a thing that not only happens among the peasants and artizans but (which is far more considerable) amongst all sorts of merchants". What was left after these deductions from the gross amount imported was coined at various mints and kept in circulation. In other words, this remaining quantity of money controlled the level of prices in general. The competition between the trading companies of the West in Indian markets played an equally important part in keeping the prices steady. In normal times, competition among the purchasers may tend towards the rise in prices; but the experience of India has been otherwise. For the competition was not in the open market as is generally supposed to take place, but in advancing money before-hand. The peasants were always in utter need of money and one who would lend them earlier got the advantage over others; and the purchasing companies were thus securing commodities at a low price and selling them at abnormal prices in other countries outside India. But so far as Indians were concerned, they could not earn more in any way: and if at all there was any change in their income, it was on the negative side of it.

INDIANS OVERSEAS

THE HON. MR. NATESAN'S SPEECH IN CANADA

THE following is the full text of the Speech delivered by the Hon. Mr. Natesan on Aug. 30th at Ottawa, during the Sessions of the Empire Parliamentary Association:—

"Mr. Speaker, I desire to avail myself of this very unique opportunity of the presence of distinguished representatives from Great Britain and the various parts of the Empire, of which I am

thoroughly with the feelings and sentiments of the people. With regard to the Crown Colonies, the Government of India has held and still holds the opinion that there is no justification for any Crown Colony in imposing any kind of restriction on Indian subjects entering and settling themselves there and enjoying all rights of citizenship. I am very happy to say that with regard to Kenya, the Government of India has protested against the reservation of the Highlands and the placing of any kind of restriction or control over further immigration from India.

I am sorry that Lord Peel, who, as Secretary of State for India, made an eloquent appeal at the Imperial Conference of 1923 on behalf of us, is not here. I feel great consolation in the fact that not only the Government of India, but the representative of the Government, the Secretary of State for India, has also held the same view which I, in a very humble manner, am trying to voice to-day.

But let me state at once that it is my desire to-day to avoid any misunderstanding or any misapprehension. India does not want unrestricted immigration. Here I find the representatives of Great Britain and other parts of the Empire pleading for the right of British subjects to migrate from one country to another, but so far as I am concerned, my appeal, like that of the Government of India, is simply for the removal of disabilities to which, if I may say so, some of my countrymen who are settled in different parts of the British Empire are at present subject. I state again, in order to avoid any misapprehension on the subject, that the Government of India has been a party to the decision of the Imperial Conference that in so far as the right of any autonomous Dominion to control its immigration



THE HON. MR. G. A. NATESAN

who arrived in Bombay by "S. S. Naldora" on the 9th, certainly very happy and proud to be a citizen, to draw attention to certain disabilities which some of my countrymen in the Crown Colonies and in the overseas Dominions are at present suffering. I want to state at the outset—and I state it with a great deal of legitimate pride—that in this matter of the rights of Indians overseas, the Government of India, since the time of one of the greatest and noblest of Viceroys we have had, Lord Hardinge, has identified itself completely and

is concerned, we have no quarrel whatever; we are agreed. But I would draw attention to the resolution of the Imperial Conference of 1923, which was in the following terms:

"There is an incongruity between the position of India as an equal member of the British Empire and the existence of disabilities upon British Indians lawfully domiciled in some parts of the Empire."

It recommended, therefore, that,

"in the interests of the solidarity of the British Commonwealth, it was desirable that the rights of such Indians to citizenship should be recognised."

I should acknowledge most gratefully that, of late, there has been a softening of prejudice, and undoubtedly a broadening of vision with regard to this question, and many a diplomatist has looked at it from that point of view. I know that as a result of a deputation arranged by the Government of India and of the talks by the Right Honourable Mr. Sastri in Australia and in Canada and other places, this question has been most favourably looked upon. I am very glad to say that so far as Australia is concerned, where there are over 2,000 of my countrymen, the Australian Government, recently, in response to the hope held out to the Right Honourable Mr. Sastri that they would enfranchise the Indians there, has done so. Furthermore, it has given the Indians there the right of getting old age pensions. There are a few minor disabilities from which they still suffer, but I have no doubt that the Australian Commonwealth, which has adopted the principle of enfranchising them, will look into the small grievances still remaining.

In regard to South Africa, I speak with a sense of gratitude and also with a feeling of trepidation. There were many who thought that that question could not be solved at all, and they now perceive for the first time that a problem which was thought to be insoluble can be solved

very satisfactorily by good-will and by friendly interchange of views. It was only very recently that my countrymen in India received the visit of a delegation from South Africa. We received them with very great pleasure, and we tried our best to do honour to the representatives from South Africa who visited our country. In turn, the Government of India appointed a deputation headed by the member who was in charge of emigration, and sent it to South Africa with a view to a conference for the better understanding and appreciation of the respective points of view, and I am very happy to say that that Indian Commission has been able to solve, with the help of several other members of India's Legislature who were sent there—and my friend Sir Darcy Lindsay was one of them—to solve satisfactorily, as things seem at present, a problem which people had despaired of. In the Cape, Indians, I am very glad to say, enjoy political and municipal franchise; but in Natal, they have only municipal franchise, but in the Transvaal, not only do they get no right of franchise, but they seem to be subject to differential treatment in regard to trading licenses. I know that great work, good work, noble work in the cause of peace and of promoting friendship between Indians and the South African people, is being done by that distinguished countryman of mine, the Right Honourable Mr. Sastri, who acts now as Agent to the Government of India in South Africa. I have been very proud to hear the testimony of his good work from the representatives of South Africa who are here. When people have spoken to me here about it, I have said that I am proud he is doing this great work of cementing good relations between the two peoples—relations which at one time many people had despaired of.

I now come to Canada. Sir, within the last few days, it has been my good fortune to have seen something of your country. I have been struck with the wonderful rapidity with which your great

Dominion has risen and is progressing. We have had numerous accounts of your history, but I have felt amazed, exceedingly amazed, at all the good and great things I have seen. I have been struck not only by the beauty of your lakes and mountains and cities, but also by the wonderful generosity and the enthusiasm with which we were welcomed in different parts of the country. I heard yesterday a most eloquent and thrilling speech by the Hon. Mr. Lapointe (you will pardon me if I pronounce the name wrongly), wherein he said that the moral and spiritual claim of British Empire subjects for equal justice and fair play was always supreme. One sentence I noted particularly: that the system of the British Empire was the simple application of justice between man and man. I know you to-day are carrying it out, and if I to-day mention a matter that you may consider perhaps pretty small, I do so because I know already that the better minds in this great Dominion are working for a happy and satisfactory solution of the problem.

Perhaps it will interest you to know that there are 1200 of my countrymen in this great Dominion. One hundred of them, distributed in different parts of the country, are enjoying to-day municipal and political freedom as well as any Canadian, and I am very proud of it. But, unfortunately in one province, British Columbia, while there are as many as eleven hundred of my countrymen, they are excluded from the enjoyment of the Dominion as well as the provincial franchise. I am not making a complaint of it now. I am one of those who have been associated with the public life of my country for many years, and in my experience in politics I have learned that the best way to advance a cause is not to look too much on the past and rake up old sores. That only does serious injury to a cause. I recognise that, at the Imperial Conference, your Prime Minister made a statement on this subject, and this statement I should like to read:

"I desire to assure you, that at the earliest favourable moment, the Government will be pleased to invite the consideration of your request that the natives of India resident in British Columbia be granted Dominion franchise on conditions identical with those which govern the exercise of that right by the Canadian citizens."

I am very happy that I have been here to listen to the statement of the Hon. Minister of Immigration. In these few words, I make an appeal to Canada to see that the disabilities which these people suffer are soon removed. We have been warmed by your hospitality, and let me assure you that when we return to our country, whether you set right these disabilities or not, we shall tell the people of our land how beautiful we have found your country and how well we have enjoyed your welcome. But it would fill our hearts with pride if I and some others were able to say that these disabilities which a very small number of my countrymen are now subject to in the great Dominion of Canada will soon be removed and that the vote will be given to them.



HEAD OFFICE:—ESPLANADE ROAD, FORT, BOMBAY.
E. Nov. '29.

Lady Asquith as Novelist

BY MR. DEWAN CHAMAN LALL, M.L.A.

THE Publishers of this novel* announce the fact that it has aroused the curiosity of the world. They are not wrong. Consider for a moment the fact that Alexander the Great conquered practically all the conquerable world of his day and died a great conqueror in his thirties. At her age (one should never attempt to guess the age of a lady: it can be guessed at only by the frequency with which she frowns into her mirror) the Countess of Oxford and Asquith has set out to conquer the literary world with a novel. That she has succeeded is quite as remarkable a fact as that she has succeeded so late in life with so early an attempt. OCTAVIA is by far the best novel of the English year. It is therefore quite natural that it should arouse the curiosity of the world.

Every intelligent reader has three shelves in his library—one, that he cannot reach even with a ladder, a second, that he never wants to reach even with a ladder; and a third, which provides him with, may be, an occasional pillow but a certain companion, to which he turns as to an intimate friend, one that understands, and, understanding, reveals. OCTAVIA will find a place on the third shelf. For indeed how can it be otherwise? The story of the young is for ever young. OCTAVIA is the story of a few months in the life of a sensitive girl of seventeen. It is perhaps almost an autobiography—the hunting set, the idle rich who are good horsemen but possess not even good horse sense, the keen sympathetic Professor who is keen because a young girl came like a blaze of light into his dark life and sympathetic, because another went out of it, the Labour leader, who is a revivalist, the young lover who loves a book better than a horse and wins Octavia because in both, great urges go scudding across their soils. Like

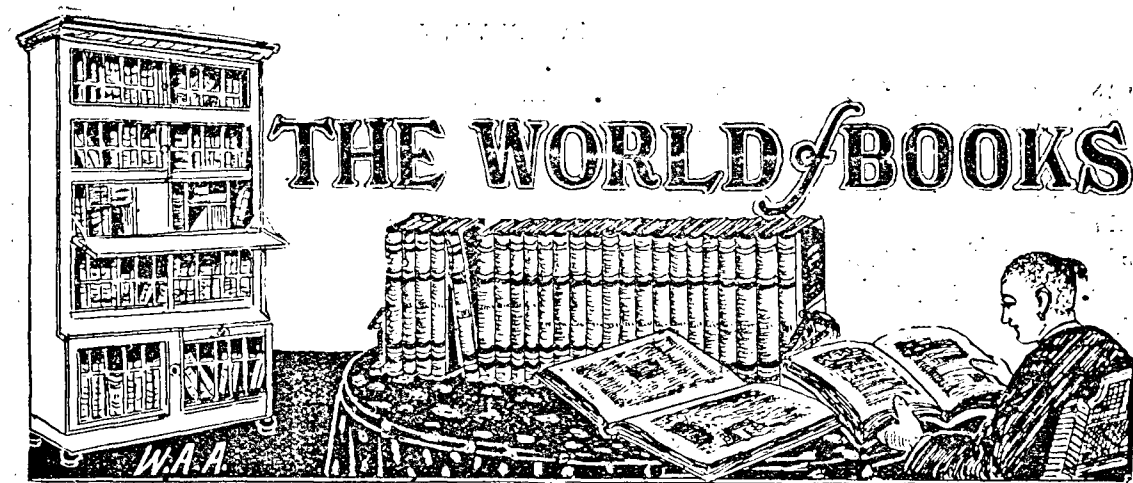
* "OCTAVIA".—By Margot Asquith. Frederick And Stokes Company: New York.

me you may dislike fox-hunting, killing for sport and wish the background had been different but for sheer artistic portrayal, this particular background has never been done better. And each person that you dine with, or ride with, or wine with, has an individuality which stands out as indeed it should, clear and meaningful, in all works of merit.

G. K. Chesterton once said that there is nothing more original than a quotation. OCTAVIA is full of some of the best quotations I have seen in a novel. And to be sure, it requires courage on any woman's part to quote her own husband. Margot Asquith does it quite impersonally as indeed only a woman can: "In life, what matters is not the quarry but the quest." And there are others. "Pay attention not to what is said but what is left unsaid." "His conversation was full of delicious to-morrows." And if she had written but one sentence and no more of her own, she would be certain of her immortality. "Her hair", she says, "was the colour of stones at the bottom of a burn."

This novel to every intelligent reader will be in her own words "like a door that opened to me." It is a door indeed which reveals a long corridor and a colourful procession of humanity. The talk is good, superb and the reactions are natural, unforced; and as in all great works of literature, the end is but the beginning.

No criticism of a work of first-rate literary merit should be banal enough to be detailed. The critic is like a sign-post—to give the right direction unless he is writing a commentary in which case he becomes a human sign-post riding a motor-bicycle of sympathy or scorn. Novels like OCTAVIA are their own commentary, their own criticism. A critic should never become the writer of epitaphs, for who would be presumptuous enough to write an epitaph for immortality. Content should one be, to see a Novel like "OCTAVIA" adorn the third shelf.



RASPUTIN: THE HOLY DEVIL. By Rene Fulop-Miller, G. P. Putnam's Sons, (Available of G. A. Atesan & Co., Madras, Rs. 15-12).

It is a gripping story that the author has attempted in this book of absorbing interest. What was the secret of Rasputin's wonderful hold on the Russian people—from the Czar down to the peasant? Mr. Fulop-Miller has tried to whitewash the Holy Devil of Russia—but the whitewashing is somewhat thin, and no amount of colouring and picturesque writing could redeem a character that was so fundamentally vile. Rasputin was ugly and unkempt, filthy and foul-mouthed, a braggart and a debauchee; yet all Russia feared him, women adored him, some worshipped him, and he could almost truthfully say that he held the Russian Empire between his filthy fingers. The mystery, as a critic says, lies not in Rasputin's character, but in the amazing credulity of his contemporaries.

It was a strange doctrine Rasputin preached and he practised what he preached. "Our Saviour and the holy fathers have denounced sin, since it is the work of the Evil One," he proclaimed. "But how can you drive out evil, except by sincere repentance? And how can you sincerely repent, if you have not sinned? If there is sin in you—sin!"

Yet he acquired the reputation of a saint, enhanced by the "miracles" he performed

through his undoubted hypnotic powers. Indeed it was as a miracle worker that he was insinuated into the Imperial entourage. The Czarevitch was ill and sinking and all hope of recovery was given up: At such a time, this dirty, noisy "Saint" was ushered into the Imperial presence. Undoubtedly, by some potent influence, the sinking Czarevitch came back to life and the quack mystic became the saviour of the house. From saviour he soon developed into a tyrant.

"If you part from me," he declared, "you will lose your son and your crown in six months." No Minister was appointed until Rasputin had "examined his soul" and reported favourably thereon.

And so he became the power behind the throne; and a very malevolent power indeed. He was the centre of every intrigue in Court. His word was law, and he used his power with all the malignity of an evil spirit. No woman near the "Saint" was safe, and the Imperial couple looked on puzzled and dismayed. Scandal became rife and outraged husbands tried to take the law into their own hands. There could be only one end to such a life and Rasputin was done to death. In this last act, some of the ministers had conspired, and though rigorous investigations were set on foot, there was some relief that thereafter, Russia would be free from the pranks of the "holy devil." But before he was murdered, "he had planted a canker in all grades of Russian Society which only the Revolution could eradicate."

MANIMEKHALAI IN ITS HISTORICAL SETTING.

By Prof. S. Krishnaswami Aiyangar, M. A. Ph. D., Luzac & Co., London. (Available of G. A. Natesan & Co., Madras, Price Rs. 3-8-0.)

In many respects, this book opens a new line in Indian historical research. The study of the classics of our culture with a view to cull from them the historical materials they contain is a fruitful sphere of work. Mr. Krishnaswami Aiyangar is one of the very few scholars who are fully competent to undertake such work. The particular study under review involves an accurate knowledge of South Indian history and geography, an insight into literature and a study of systems of Buddhist philosophy. This book contains a free translation of the Manimekhalai with a literal translation of books XXVII, XXIX, and XXX which deal with philosophy. Mr. Krishnaswami Aiyangar arrives at some conclusions from the study of the work with which all scholars cannot be expected to agree. In fact, Prof. Jacobi holds just the opposite view with regard to the relation of Dignaga's logic to the philosophy of the Manimekhalai. Mr. Iyengar is of opinion that Manimekhalai is a work anterior to Dignaga. Mr. Aiyangar's book is a valuable contribution to Indian historical literature both for what it contains and as a precursor of a new line of study calculated to clear up many of the riddles of South Indian History.

ECONOMICAL ELEMENTARY GUIDE FOR PRACTICAL BUSINESS DEVELOPMENT BY JOINT STOCK (LIMITED LIABILITY) COMPANY. By A. J. E. DeCruze, (Square Deal Co., P. B. 2283, Calcutta). Price 12 As.

This little brochure gives in simple language a good idea of all the advantages of doing business on the Joint Stock limited liability principle. It contains also some very useful hints on advertising. The book is valuable to the extent to which it encourages the formation of joint stock companies through educating people as to its benefits.

THE DREAMS OF A TEACHER. By N. K.

Venkateswaran, B. A. Published by S. Gnana-sundara Aiyar, Trivandrum. Rs. 3.

The author condemns the conventional education which, with its system of mass cramming, its repressive discipline, its insistence on 'results' that can be tabulated, and its stimulation of the competitive spirit, affords no scope for the development of personality. The supreme educational end must be the building of character and the development of personality. Mr. Venkateswaran recommends the introduction of the Dalton Plan in Indian schools. The Dalton Plan is an individual method. In this scheme, students are given freedom to work at their own rate and in their own way. Each student has to cover a minimum assignment of work in the month, but he is freed from having to sit and watch a teacher teaching at the rate of the slowest in the class. In Dalton work, children like what they do, but they do not necessarily do what they like. Teachers do not make things too easy for them; nor do away with difficulties. Instead of being perpetually shepherded, children are left to themselves. All educationists have realised how important is self-development. If the child is not left to himself, he will never learn to carry anything through.

The book is characterised throughout by sound commonsense. It is well worth reading by any who is interested in the teaching of children.

ELEMENTS OF LAW AND JUSTICE. By Rao Sahib K. S. Pancholy, "For Young Princes"

Series, Rewa, C. I.) Rs. 5/-. Rao Sahib K. S. Pancholy has collected in this volume the chief sections of the Penal Code, the Procedure Codes and the Evidence Act. He has explained the principles on which the laws are based in a clear and succinct introduction. This volume is one of a series of books intended for the education of young princes, but is sure to have a wider appeal.

ORIGIN OF THE PINDAREES, preceded by historical notices of the rise of the different Maratha States.—By an Officer in the Service of the East India Company. Reprinted by L. M. Basu, Allahabad. Price Re. 1-8 0.

This book, originally published by John Murray at the time of the Pindari War more than a century ago, was written by an officer of the Company from materials culled from manuscript documents, personal inquiries and observations. It contains a preliminary account of Maratha history down to the treaties which ended the Maratha campaigns of Wellesley in four chapters. The next deals with the rise and organisation of the Pindaries and their chiefs; while the last chapters concern themselves with the disordered state of the country governments from the Sutlej to Hyderabad which gave free scope to the activities, and swelled the numbers of the Pindari hordes; and the author puts forward a powerful plea for vigorous operations against these freebooters and the princes acting in collusion with them, like the Scindia, the Holkar and Amir Khan, and for an aggressive policy of annexation. The book written on the eve of the last Maratha struggle can be profitably read in connection with the well-known Sleeman's essay on the tribe published in his *Rambles and Recollections* in 1884. Sir Alfred Lyall's *Old Pindaree*, included in his *Verses Written in India*, gives a picturesque impression of the bold Pindari freebooter.

ANCIENT INDIA. By Upendranath Ball, M. A., (2nd edition). Published by S. B. Biswas, Calcutta—1928. Price Rs. 2-8-0. (available of G. A. Natesan & Co., Madras.)

This is an improved edition of the book originally published in 1921 as a sort of suitable compendium for University students embodying recent researches on disputed points without undue stress being laid on technicalities and discussions. This edition contains a bibliography for the various chapters, and an index and also notes on the signi-

ficance of the culture of the Indus Valley since recently discovered, and the newly suggested identifications of the places mentioned in Harisena's account of Samudra Gupta's campaigns. Everywhere, so far as possible, pictures of social and economic life are given as well as accounts of the various stages in the growth of Indian literature. The Kingdoms of Southern India are not as elaborately treated as they might have been from the available literature in English on the subject. The lack of maps will, we hope, be rectified in a future edition.

HISTORY OF EDUCATION IN BIHAR UNDER BRITISH RULE. By Rai Bahadur Bhagwan Sahay. The United Press, Bhagalpur—Price Rs. 4/—.

The book written by an experienced Officer of the Educational Department of the Bihar Government, traces the history and progress of English education with particular reference to his own province, in all its aspects and stages. He describes the early controlling agencies, the evolution of the Department of Public Instruction and of University Education. The problems of Female Education, and those of the depressed classes and aboriginal tribes, and of the Muhammadan community are discussed fairly exhaustively; while in the matter of primary education the idea of free and compulsory instruction is examined in all its bearings, financial, social and administrative, in a bold spirit. He would advocate co-education of girls and boys up to a certain age as being convenient and cheap. According to him, at least in his province, Sanskrit should find some place in the primary course as the parent language of the vernaculars; and the language should be taught in all primary schools if there should be a demand for it. The book is of great practical interest, and the numerous subsidiary topics connected with each subject show a laborious and exhaustive treatment.

A DESCRIPTIVE CATALOGUE OF TAMIL MANUSCRIPTS IN THE GOVERNMENT ORIENTAL MSS. LIBRARY, MADRAS: Vol. 3. Religion and Philosophy (Saivism.)

Do. OF THE TELUGU MANUSCRIPTS.

Vol. II.—Prabhandas—Sringara Prabandhas (Part II—1927, pp. 797 to 1024 and XVI.)

Both the *Catalogues* are edited by Mahamahopadhyaya, Professor, S. Kuppuswami Sastrigal, the Curator of the Library, and indexed fairly exhaustively. The Tamil book contains first notices of the *Tirumuraigal* Mss.; and then of those bearing on *Virasaivism* and on *Advaitam*. There are nearly three hundred Mss. noted bearing on the first subject, and two hundred are *Advaitam*, and naturally enough but ten on *Virasaivism*, of which *Nittanubuti* and *Palasattirattirattu* are detailedly noted being very interesting.

The Telugu Singaraprabandha Mss. are nearly two hundred and described on the same plan. Ms. No. 619 deals with the celebrated Manucharitramu of Allasani Peddanaiya; another work to be noted is the (No. 688) *Raghava Vasudevigamu*.

KAMALA—A DRAMA. By C. A. Krishnamurti, M. A., Lecturer, Madura College Madura.

Mr. Krishnamurti has succeeded in producing a play in three acts which combines felicity of diction with sustained interest and a pleasant denouement. The number of players is as large as fifteen, but can be curtailed for acting, if necessary. The story itself centres round the son of a drunkard father who runs away from home and the daughter of a doctor who is being compelled to marry against her wishes. It would not do for us to reveal the story: but two criticisms must be made. The young man has met the heroine; so an attempted suicide by her and a rescue by the young man is rather superfluous as an introduction. The way the magistrate conducts his court would make any British lawyer gasp: our magistrates aren't really so bad as all that.

BOOKS RECEIVED

We have received the following books from Messrs. Eveleigh Nash & Grayson, Ltd., London:—

THE LITERARY DISCIPLINE. By John Erskine.
PROHIBITION AND CHRISTIANITY AND OTHER PARADOXES. By John Erskine.

THYRZA. (A tale.) By George Gissing.

SCARLET LIVERY. By Rupert Grayson.

THE MOAT HOUSE MYSTERY. By R. F. Foster.

THE ELEVENTH HOUR. By Isabel Smith.

THE CHRIST OF THE INDIAN ROAD. By E. Stanley Jones, Abingdon Press, New York and Cincinnati.

MUSSOLINI AND THE NEW ITALY. By Alexander Robertson (of Venice). Fleming H. Revell Company. New York, Chicago, London, and Edinburgh.

MIRRORS OF THE YEAR. A national review of outstanding Figures, Trends and Events of 1927-8. Frederick A. Stokes & Company, New York.

MY LADY OF THE INDIAN PURDAH. By Elizabeth Cooper. Frederick A. Stokes & Co., New York.

MANY MINDS. By Maurice Hutton. Henry Holt and Company, New York.

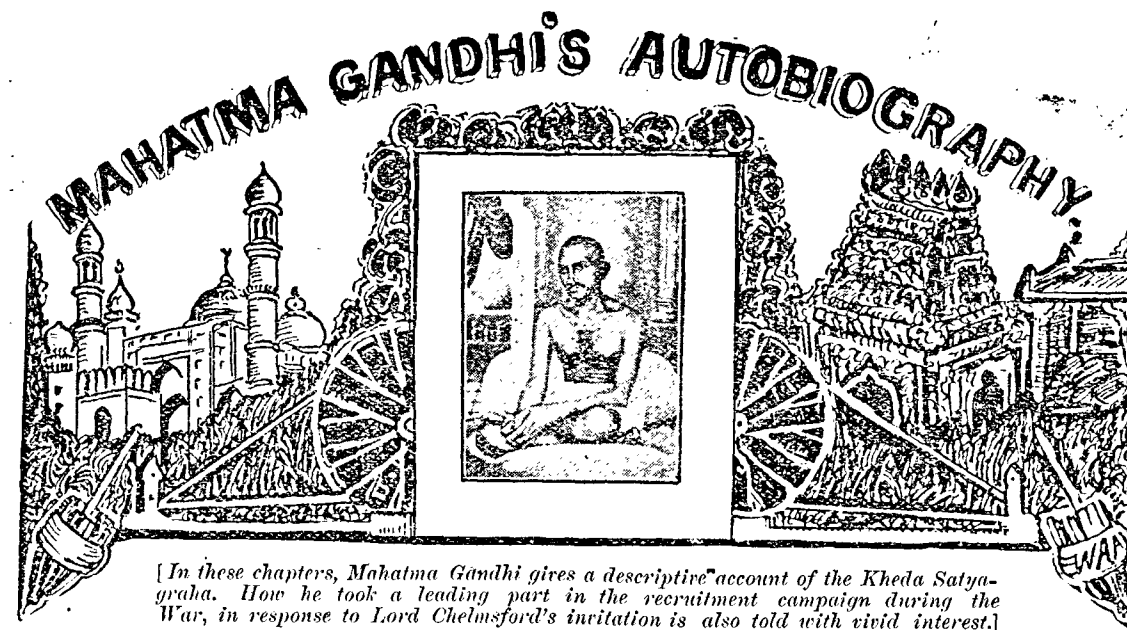
A LITTLE LESS THAN GODS. By Ford Madox Ford, Duckworth & Co., 3 Henrietta Street, London.

CHASTITY. By Joan Conquest. Werner Laurie, Ltd., Water Lane, London E. C. 4.

HOW WE ARE GOVERNED. By Sir John Marriott. Oxford University Press, London and Bombay.

THE LIFE OF LORD CURZON. By the Rt. Hon. the Earl of Ronaldshay Vol. III. Ernest Benn Ltd., London.

THE BEGINNINGS OF LOCAL TAXATION IN THE MADRAS PRESIDENCY. By M. Venkatarangayya, Longmans Green & Co., Madras.



PART V.—CHAPTER XXIII.

THE KHEDA SATYAGRAHA

No breathing time was, however, in store for me. Hardly was the Ahmedabad mill-hands' strike over, when I had to plunge into the Kheda Satyagraha struggle.

A condition approaching famine had arisen in the Kheda District owing to a wide-spread failure of crops, and the Patirs of Kheda were considering the question of getting the revenue assessment for the year suspended.

Sjt. Amritlal Thakkar had already inquired into, and reported on, the situation, and had personally discussed the question with the Commissioner, before I gave any definite advice to the cultivators. Sjts. Mohanlal Pandya and Shankarlal Parikh had also thrown themselves into the fight and had set up an agitation in the Bombay Legislative Council through Sjt. Vitthalbhai Patel and the late Sir Gokuldas Kahandas Parekh. More than one deputation had waited upon the Governor in that connection.

I was at this time President of the Gujrat Sabha. The Sabha sent petitions and telegrams to the Government and even patiently swallowed the insults and threats of the Commissioner. The

conduct of the officials on this occasion was so ridiculous and undignified as now to appear almost incredible.

The cultivators' demand was as clear as daylight and so moderate as to make out a strong case for its acceptance. Under the Land Revenue Rules, if the crop was four annas or under, the cultivators could claim a full suspension of the revenue assessment for the year. According to the official figures, the crop was said to be over four annas. The contention of the cultivators on the other hand, was that it was less than four annas. But the Government was in no mood to listen and regarded the popular demand for arbitration as *lese majeste*. At last, all petitioning and prayer having failed, after taking counsel with co-workers, I advised the Patidars to resort to Satyagraha.

Besides the volunteers of Kheda, my principal comrades in this struggle were Sjts. Vallabhbhai Patel, Shankarlal Banker, Shrimati Anasuyabai, Sjts. Indulal Yajnik and Mahadev Desai and others. Sjt. Vallabhbhai in joining the struggle, had to suspend a splendid and growing practice at the bar, which, for all practical purposes, he was never able to resume.

We fixed up our headquarters at the Nadiad Anathashram, no other place being available which would have been large enough to accommodate all of us.

The following pledge was signed by the Satyagrahis :

Knowing that the crops of our villages are less than four annas, we requested the Government to suspend the collection of revenue assessment till the ensuing year, but the Government has not acceded to our prayer. Therefore, we, the undersigned, hereby solemnly declare that we shall not, of our own accord, pay to the Government the full or the remaining revenue for the year. We shall let the Government take whatever legal steps it may think fit, and gladly suffer the consequences of our non-payment. We shall rather let our lands be forfeited than that by voluntary payment we should allow our case to be considered false or should compromise our self-respect. Should the Government, however, agree to suspend collection of the second instalment of the assessment throughout the District, such amongst us as are in a position to pay will pay up the whole or the balance of the revenue that may be due. The reason why those who are able to pay still withhold payment is that if they pay up, the poorer ryots may in a panic sell their dues, and thereby bring suffering upon themselves. In these circumstances, we feel that for the sake of the poor, it is the duty even of those who can afford to pay to withhold payment of their assessment.

I cannot devote many chapters to this struggle. And so a number of sweet recollections in this connection will have to be crowded out. Those who want to make a fuller and deeper study of this important fight are recommended to read the full and authentic history of the Kheda Satyagraha written and published by Sjt. Shankarlal Parikh of Kathlal, Kheda.

PART V—CHAPTER XXIV 'THE ONION THIEF'

Champanan being in a far-away corner of India and the press having been kept out of the campaign, it did not attract visitors from outside. Not so with the Kheda campaign, of which the happenings were reported in the press from day to day.

The Gujaratis were deeply interested in the fight which was for them a novel experiment. They were ready to pour forth their riches for the success of the cause. It was not easy for them to see that Satyagraha could not be conducted

simply by means of money. Money is a thing that it needs least. In spite of my remonstrance, the Bombay merchants sent us more money than necessary, so that we had some balance left at the end of the campaign.

At the same time the Satyagrahi volunteers had to learn the new lesson of simplicity. I cannot say that they inbibed it fully, but they considerably changed their ways of life.

For the Patidar farmers too, the fight was quite a new thing. We had, therefore, to go about from village to village explaining the principles of Satyagraha.

The main thing was to rid the agriculturists of their fear by making them realise that the officials were not the masters, but the servants of the people, inasmuch as they received their salaries from the taxpayer. And then it seemed well nigh impossible to make them realise the duty of combining civility with fearlessness. Once they had shed the fear of the officials, how could they be stopped from returning their insults? And yet if they resorted to incivility, it would spoil their Satyagraha, like a drop of arsenic in milk. I realised later that they had less fully learnt the lesson of civility than I had expected. Experience has taught me that civility is the most difficult part of Satyagraha. Civility does not here mean the mere outward gentleness of speech cultivated for the occasion, but an inborn gentleness and desire to do the opponent good. These should show themselves in every act of Satyagrahi.

In the initial stages, though the people exhibited much courage, the Government did not seem to be inclined to take strong action. But as the people seemed not to waver in their firmness, the Government began coercion. The attachment officers sold people's cattle and seized whatever moveables they could lay hands on. Penalty notices were served, and in some cases standing crops were attached. This unnerved the peasants, some of whom paid up their dues while others desired to

place safe moveables in the way of the officials so that they might attach them to realise the dues. On the other hand, some were prepared to fight to the bitter end.

While these things were going on, one of Sjt. Shankarlal Parikh's tenants paid up the assessment in respect of his land. This created a sensation. Sjt. Shankarlal Parikh immediately made amends for his tenant's mistake by giving away for charitable purposes the land for which the assessment had been paid. He thus saved his honour and set a good example to others.

With a view to steeling the hearts of those who were frightened, I advised the people, under the leadership of Sjt. Mohanlal Pandya, to remove the crop of onion from a field which had been in my opinion wrongly attached. I did not regard this as civil disobedience, but even if it was, I suggested that this attachment of standing crops, though it might be in accordance with law, was morally wrong, and was nothing short of looting, and that therefore it was the people's duty to remove the onion in spite of the order of attachment. This was a good opportunity for the people to learn a lesson in courting fines or imprisonment, which was the necessary consequence of such disobedience. For Sjt. Mohanlal Pandya, it was a thing after his heart. He did not like the campaign to end without some one undergoing suffering in the shape of imprisonment for something done consistently with the principles of Satyagraha. So he volunteered to remove the onion crop from the field, and in this, seven or eight friends joined him.

It was impossible for the Government to leave them free. The arrest of Sjt. Mohanlal and his companions added to the people's enthusiasm. When the fear of jail disappears, repression puts heart into the people. Crowds of them besieged the court-house on the day of the hearing. Pandya and his companions were convicted and sentenced to a brief term of imprisonment. I was of opinion that the conviction was wrong, because the act of

removing [the onion] could not come under the definition of 'theft' in the Penal Code. But no appeal was filed as the policy was to avoid the law courts.

A procession escorted the 'convicts' to jail, and on that day Sjt. Mohanlal Pandya earned from the people the honoured title of *dungli chor* (onion thief) which he enjoys to this day.

The conclusion of the Kheda Satyagraha I will leave to the next chapter.

PART V.—CHAPTER XXV.

END OF KHEDA SATYAGRAHA

The campaign came to an unexpected end. It was clear that the people were exhausted, and I hesitated to let the unbending be driven to utter ruin. I was casting about for some graceful way of terminating the struggle which would be acceptable to a Satyagrahi. Such a one appeared quite unexpectedly. The Mamlatdar of the Nadiad Taluka sent me word that if well-to-do Patidars paid up, the poorer ones would be granted suspension. I asked for a written undertaking to that effect which was given. But as a Mamlatdar could be responsible only for his Taluka, I inquired of the Collector, who alone could give an undertaking in respect of the whole district, whether the Mamlatdar's undertaking was true for the whole district. He replied that orders declaring suspension in terms of the Mamlatdar's letter had been already issued. I was not aware of it, but if it was a fact, the people's pledge had been fulfilled. The pledge, it will be remembered, had the same thing for its object, and so we expressed ourselves satisfied with the orders.

However, the end was far from making me feel happy, inasmuch as it lacked the grace with which the termination of every Satyagraha campaign ought to be accompanied. The Collector carried on as though he had done nothing by way of a settlement. The poor were to be granted

suspension, but hardly any got the benefit of it. It was the people's right to determine who was poor, but they could not exercise it. I was sad that they had not the strength to exercise the right. Although therefore the termination was celebrated as a triumph of Satyagraha, I could not enthuse over it as it lacked the essentials of a complete triumph.

The end of a Satyagraha campaign could be described as worthy, only when it leaves the Satyagrahis stronger and more spirited than they were in the beginning.

The campaign was not however without its indirect effective results which we can see to-day and of which we are reaping the benefit. The Kheda Satyagraha marks the beginning of an awakening among the peasants of Gujarat, the beginning of their true political education.

Dr. Besant's brilliant Home Rule agitation had certainly touched the peasants, but it was the Kheda campaign that compelled the educated public workers to establish contact with the actual life of the peasants. They learnt to identify themselves with the latter. They found their proper sphere of work, their capacity for sacrifice increased. That Vallabhbhai found himself during this campaign was by itself no small achievement. We could realise its measure during the flood relief operations last year and the Bardoli Satyagraha this year. Public life in Gujarat became instinct with a new energy and a new vigour. The Patidar peasant came to an unforgettable consciousness of his strength. The lesson was indelibly imprinted on the public mind that the salvation of the people depends upon themselves, upon their capacity for suffering and sacrifice. Through the Kheda campaign, Satyagraha took firm root in the soil of Gujarat.

Although therefore I found nothing to enthuse over the termination of the Satyagraha, the Kheda peasants were jubilant because they knew that

what they had achieved was commensurate with their effort, and they had found the true and infallible method for a redress of their grievances. This knowledge was enough justification for their jubilation.

Nevertheless, the Kheda peasants had not fully understood the inner meaning of Satyagraha, and they saw it to their cost, as we shall see in the chapters to follow.

PART V.—CHAPTER XXVI.

PASSION FOR UNITY

The Kheda campaign was launched while the deadly War in Europe was still going on. Now a crisis had arrived and the Viceroy had invited various leaders to a War Conference in Delhi. I have already referred to the cordial relations between Lord Chelmsford, the Viceroy, and myself.

In response to the invitation I went to Delhi. I had, however, objections to taking part in the Conference, the principal one being the exclusion from it of leaders like the Ali Brothers. They were then in jail. I had met them only once or twice, though I had heard much about them. Every one had spoken highly of their services and their courage. I had not then come in close touch with Hakim Sahab, but Principal Rudra and Dinabandhu Andrews had told me a deal in his praise. I had met Mr. Shuaib Qureshi and Mr. Khwaja at the Muslim League in Calcutta. I had also come in contact with Drs. Ansari and Abdur Rahman. I was seeking the friendship of good Mussalmans and was eager to understand the Mussalman mind through contact with their purest and most patriotic representatives. I therefore never needed any pressure to get into intimate touch with them.

I had realised early enough in South Africa that there was no genuine friendship between the Hindus and the Mussalmans. I never missed a single opportunity to remove obstacles in the way of unity. It was not in my nature to placate any

one by adulation or at the cost of self-respect. But my South African experiences had convinced me that it would be on the question of Hindu-Muslim unity that my *ahimsa* would be put to its severest test, and that the question presented the widest field for my experiments in *ahimsa*. The conviction is still there. Every moment of my life I realise that God is putting me on my trial.

Having such strong convictions on the question when I returned from South Africa, I prized the contact with the Brothers. But before closer touch could be established, they were isolated. Maulana Mahomed Ali used to write long letters to me from Betul and Chhindwara whenever his jailers allowed him to do so. I applied for permission to visit the Brothers but to no purpose.

It was after the imprisonment of the Ali Brothers that I was invited by Muslim friends to attend the session of the Muslim League at Calcutta. Being requested to speak, I addressed them on the duty of the Muslims to secure the Brothers' release. A little while after this, I was taken by these friends to the Muslim College at Aligarh. There I invited the young men to be *fakirs* for the service of the motherland.

Next I opened correspondence with the Government for the release of the Brothers. In that connection, I studied the Brothers' views and activities about the Khilafat. I had discussions with Mussalman friends. I felt that if I would become a true friend of the Muslims, I must render all possible help in securing the release of the Brothers and a just settlement of the Khilafat question. It was not for me to enter into the absolute merits of the question, provided there was nothing immoral in their demands. In matters of religion, beliefs differ and each one's is supreme for himself. If all had the same belief about all matters of religion, there would be only one religion in the world. As time progressed I found that the Muslim demand about the Khilafat was not only not against any ethical principle but that the

British Prime Minister had admitted the justice of the Muslim demand. I felt therefore bound to render what help I could in securing a due fulfilment of the Prime Minister's pledge. The pledge had been given in such clear terms that the examination of the Muslim demand on the merits was needed only to satisfy my own conscience.

Friends and critics have criticised my attitude regarding the Khilafat question. In spite of the criticism, I feel that I have no reason to revise it or to regret my co-operation with the Muslims. I should adopt the same attitude should a similar occasion arise again.

When therefore I went to Delhi, I had fully intended to submit the Muslim case to the Viceroy. The Khilafat question had not then assumed the shape it did subsequently.

But on my reaching Delhi, another difficulty in the way of attending the Conference arose. Dinabandhu Andrews raised a question about the morality of my participation in the War Conference. He told me of the controversy in the British press regarding secret treaties between England and Italy. How could I participate in the Conference, if England had entered into secret treaties with another European Power, asked Mr. Andrews. I knew nothing of the treaties. Dinabandhu Andrews' word was enough for me. I therefore addressed a letter to Lord Chelmsford explaining my hesitation to take part in the Conference. He invited me to discuss the question with him and his Private Secretary Mr. Maffey. As a result, I agreed to take part in the Conference. This was in effect the Viceroy's argument: "Surely you do not believe that the Viceroy knows everything done by the British Cabinet. I do not claim, no one claims, that the British Government is infallible. But if you agree that the Empire has been on the whole a power for good, if you believe that India has on the whole benefitted by the British connection, would you not admit that it is the duty of every Indian citizen to help the

Empire in the hour of its need? I too have read what the British papers say about the secret treaties. I can assure you that I know nothing beyond what the papers say, and you know the canards that these papers frequently start. Can you, acting on a mere newspaper report, refuse help to the Empire at such a critical juncture? You may raise whatever moral issues you like and challenge us as much as you please after the conclusion of the War, not to-day."

The argument was not new. It appealed to me as new because of the manner in which and the hour at which it was presented, and I agreed to attend the Conference. As regards the Muslim demands, I was to address a letter to the Viceroy.

PART V.—CHAPTER XXVII

RECRUITING CAMPAIGN

So I attended the Conference. The Viceroy was very keen on my supporting the resolution about recruiting. I asked for permission to speak in Hindi-Hindustani. The Viceroy acceded to my request but suggested that I should speak also in English. I had no speech to make. I spoke but one sentence to this effect: 'With a full sense of my responsibility, I beg to support the resolution.'

Many congratulated me on my having spoken in Hindustani. That was, they said, the first instance within living memory of any one having spoken in Hindustani at such a meeting. The congratulations and the discovery that I was the first to speak in Hindustani at a Viceregal Meeting, hurt my national pride. I felt like shrinking into myself. What a tragedy that the language of the country should be tabooed in meetings held in the country, for work relating to the country, and that a speech there in Hindustani by a stray individual like myself should be a matter for congratulation! Incidents like these are reminders of the low state to which we have been reduced.

The one sentence that I uttered at the Conference had for me considerable significance. It was impossible for me to forget either the Confer-

ence or the resolution I supported. There was one undertaking that I had to fulfil while yet in Delhi. I had to write a letter to the Viceroy. This was no easy thing for me. I felt it my duty both in the interests of the Government and of the people to explain therein how and why I attended the Conference and to state clearly what the people expected from Government.

In the letter I expressed my regret for the exclusion from the Conference of leaders like Lokamanya Tilak and the Ali Brothers, and stated the people's minimum political demand as also the demands of the Muslims on account of the situation created by the War. I asked for permission to publish the letter, and the Viceroy gladly gave it.

The letter had to be sent to Simla where the Viceroy had gone immediately after the Conference. The letter had for me considerable importance, and sending it by post would have meant delay. I wanted to save time and yet I was not inclined to send it by any messenger I came across. I wanted some pure man to carry it and hand it personally at the Viceregal Lodge. Dinabandhu Andrews and Principal Rudra suggested the name of the good Rev. Ireland of the Cambridge Mission. He agreed to carry the letter if he could read it and found to be such as could appeal to him as good. I had no objection as the letter was by no means private. He read, it, liked it and expressed his willingness to carry out the mission. I offered him second class fare, but he declined it saying he was accustomed to travelling intermediate. This he did though it was a night journey. His simplicity and his straight and plain-spoken manner captivated me. The letter thus delivered at the hands of a pure-minded man had, as I thought, the desired result. It eased my mind and cleared my way.

The other part of my obligation consisted in raising recruits. Where could I make a beginning except in Kheda? And whom could I invite to

be the first recruits except my own co-workers? So, as soon as I reached Nadiad, I had a conference with Vallabhbhai and other friends. Some of them could not easily take to the proposal. Those who liked the proposal had misgivings about its success. There was no love lost between the Government and the classes to which I wanted to make my appeal. The bitter experience they had of the Government officials was still fresh in their memory.

And yet they were in favour of starting work. As soon as I set about my task, my eyes were opened. My optimism received a rude shock. Whereas during the revenue campaign the people readily offered their carts free of charge, and two volunteers came forth when one was needed, it was difficult now to get a cart even on hire, to say nothing of volunteers. But we would not be dismayed. We decided to dispense with the use of carts and to do our journeys on foot. At this rate we had to trudge about 20 miles a day. If carts were not forthcoming, it was idle to expect people to feed us. It was hardly proper to ask for food. So it was decided that every volunteer must carry his food in his satchel. No bedding or sheet was necessary as it was summer.

We had meetings wherever we went. People did attend, but hardly one or two would offer themselves as recruits. 'You are a votary of *ahimsa*, how can you ask us to take up arms?' 'What good has Government done for India to deserve our co-operation?' These and similar questions used to be put to us.

However, our steady work began to tell. Quite a number of names were registered, and we hoped that we should be able to have a regular supply as soon as the first batch was sent. I had already begun to confer with the Commissioner as to where the recruits were to be accommodated.

The Commissioners in every division were holding conferences on the Delhi model. One such was held in Gujarat. My co-workers and I were

invited to it. We attended it, but I felt that there was even less place for me here than at Delhi. In this atmosphere of servile submission, I felt ill at ease. I spoke somewhat at length. I could say nothing to please the officials and had certainly one or two hard things to say.

I used to issue leaflets asking people to enlist as recruits. One of the arguments I had used was distasteful to the Commissioner: 'Among the many misdeeds of the British rule in India, history will look upon the Act depriving a whole nation of arms as the blackest. If we want the Arms Act to be repealed, if we want to learn the use of arms, here is a golden opportunity. If the middle classes render voluntary help to Government in the hour of its trial, distrust will disappear, and the ban on possessing arms will be withdrawn.' The Commissioner referred to this, and said that he appreciated my presence in the Conference in spite of the differences between us. And I had to justify my standpoint as courteously as I could.

PART V.—CHAPTER XXVIII

NEAR DEATH'S DOOR

I very nearly ruined my constitution during the recruiting campaign. In those days my food principally consisted of groundnut, butter and lemons. I knew that the butter could be easily over-eaten to the detriment of one's health and yet I allowed myself to over-eat it. This gave me a slight attack of dysentery. I did not take serious notice of this and went that evening to the Ashram as was my wont every now and then. I scarcely took any medicine in those days. I thought I should get well if I skipped a meal and indeed I felt fairly free from trouble as I omitted the morning meal next day. I however knew that to be entirely free I must prolong my fast, and if I must eat anything at all, I should have nothing but fruit juices.

There was some festival that day, and although I had told Kasturbai that I should have nothing

for my midday meal, she tempted me and I succumbed. As I was under a vow of taking no milk or milk products, she had specially prepared for me a sweet wheaten porridge with oil added to it instead of *ghee*. She had reserved too a bowlful of *mung* for me. I was fond of these things and I readily took them hoping that without coming to grief I should eat just enough to please Kasturbai and to satisfy my palate. But the Devil had been only waiting for an opportunity. Instead of eating very little, I had my fill of the meal. This was enough invitation to the angel of death. Within an hour, the dysentery appeared in acute form.

The same evening I had to go back to Nadiad. I walked with very great difficulty to the Sabarmati station, a distance of only ten furlongs. Sjt. Vallabhbhai who joined me at Ahmedabad saw that I was unwell but I did not allow him to guess how unbearable the pain was.

We reached Nadiad at about ten o'clock. The Hindu Anathashram, where we had our headquarters, was only half a mile from the station; but it was as good as ten for me. I somehow managed to reach the quarters, but the griping pain had been on the increase. Instead of using the usual latrine which was a long way off, I asked for a commode to be placed in the adjoining room. I was ashamed to have to ask for this, but there was no escape. Sjt. Phulechand immediately procured a commode. All the friends surrounded me deeply concerned. They were all love and attention, but they could not relieve my pain. And my obstinacy added to their helplessness. I refused all medical aid. I would take no medicine, but preferred to suffer the penalty for my folly. So they looked on in helpless dismay. I must have had thirty to forty motions in twenty-four hours. I fasted not taking even fruit juices in the beginning. The appetite had all gone. I had thought all along that I had an iron frame but found that my body had now become a lump

of clay. It had lost all power of resistance. Dr. Kanuga came and pleaded with me to take medicine. I declined. He offered to give me an injection. I declined that too. My ignorance about injections was in those days quite ridiculous. I believed that an injection must be some kind of serum. Later, I discovered that the injection that the doctor suggested was a vegetable substance, but the discovery was too late to be of use. The motions still continued leaving me completely exhausted. The exhaustion brought on a delirious fever. The friends got more nervous and called in more doctors. But what could they do with a patient who would not listen to them.

Sheth Ambalal with his good wife came down to Nadiad, conferred with my co-workers and removed me with the greatest care to his Mirzapur bungalow in Ahmedabad. It was impossible for any one to receive more loving and selfless service than I had the privilege of having during this illness. But a sort of low fever persisted wearing away my body from day to day. I felt that the illness was bound to be prolonged and possibly fatal. Surrounded as I was with all the love and attention that could be showered on me under Sheth Ambalal's roof, I began to get restless and urged him to remove me to the Ashram. He had to yield to my importunity.

Whilst I was thus tossing on the bed of pain in the Ashram, Sjt. Vallabhbhai brought the news that Germany had been completely defeated, and that the Commissioner had sent word that recruiting was no longer necessary. The news that I had no more to worry myself about recruiting came as a very great relief.

I had now been trying hydropathy which gave some relief, but it was a hard job to build up the body. The many medical advisers overwhelmed me with advice, but I could not persuade myself to take anything. Two or three suggested meat broth as a way out of the milk vow and cited

authorities from Ayurveda in support of their advice. One of them strongly recommended eggs. But for all of them I had but one answer—no.

For me the question of diet was not one to be determined on the authority of the Shastras. It was one interwoven with my course of life which is guided by principles no longer depending upon outside authority. I had no desire to live at the cost of them. How could I relinquish a principle in respect of myself when I had enforced it relentlessly in respect of my wife, children and friends?

This protracted, and the first long illness in my life thus afforded me a unique opportunity to examine my principles and to test them. One night I gave myself up to despair. I felt that I was at death's door. I sent word to Anasuyaben. She ran down to the Ashram. Vallabhbhai came up with Dr. Kanuga who felt my pulse and said, "Your pulse is quite good. I see absolutely no danger. This is a nervous break-down due to extreme weakness." But I was far from being reassured. I passed the night without sleep.

The morning broke without death coming. But I could not get rid of the feeling that the end was near and so I began to devote all my waking hours to listening to the Gita being read to me by the inmates of the Ashram. I was incapable of reading. I was hardly inclined to talk. The slightest talk meant a strain on the brain. All interest in living had ceased, as I have never liked to live for the sake of living. It was such an agony to live thus helplessly on, doing nothing, receiving the service of friends and co-workers and watching the body slowly wearing away.

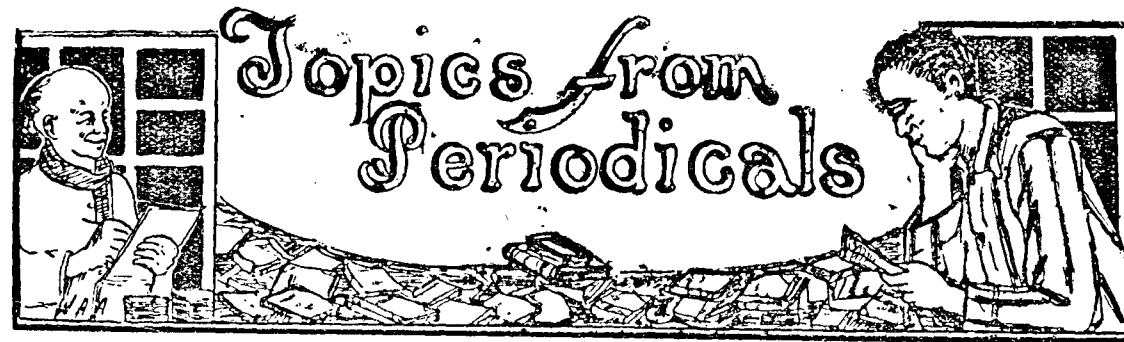
Whilst I lay thus ever expectant of death, Dr. Talwalkar came one day with a strange creature. He is a Maharashtri. He is not known to fame, but the moment I saw him I found that he was a crank like myself. He had come to try his treatment on me. He had almost finished his

course of studies in the Grant Medical College without taking the degree. Later, I came to know that he was a member of the Brahmo Samaj. Sjt. Kelkar, for that is his name, is a man of an independent and obstinate temperament. He swears by the ice treatment which he wanted to try on me. We gave him the name of 'Ice Doctor'. He is quite confident that he has discovered certain things which have escaped qualified doctors. It is a pity both for him and me that he has not been able to infect me with his faith in his system. I believe in his system up to a certain point, but I am afraid he has been hasty in arriving at certain conclusions.

But whatever may be the merits of his discoveries, I allowed him to experiment on my body. I did not mind external treatment. The treatment consisted in the application of ice all over the body. Whilst I am unable to endorse the effect, he claims, his treatment had on me, it certainly infused in me a new hope and a new energy, and the mind naturally reacted on the body. I began to have an appetite and to have a gentle walk for five to ten minutes. He now suggested a reform in my diet. Said he: "I assure you that you will have more energy, and regain your strength quicker if you take raw eggs. Eggs are as harmless as milk. They certainly cannot come under the category of meat. And do you know that all eggs are not fertilised? There are sterilised eggs on the market." I was not, however, prepared to take even the sterilised eggs. But the improvement was enough to interest me in public activities.

Mahatma Gandhi—(His trial—an idealistic policy in the twentieth century). An address delivered at the opening of the "Conference des Advocats," Paris, by Mademoiselle Juliette Veillier. Price Rs. One.

Seven Months with Mahatma Gandhi, Vol 1. By Krishna Das. This latest publication gives an inside view of the Non-co-operation movement (1921-22). Price Rs. 3-8. G. A. Natesan & Co., Booksellers, Madras.



YOUNG INDIA AND YOUNG BRITAIN

Mr. E. G. Gould, writing in the November number of the NEW ERA, startles us by saying that India and Britain are of much the same age. He regards the Indian and British civilisations also as of equal value. They don't differ in essentials. He says:—

British character has exhibited immense energy, but lacked synthesis; the Indian character has exhibited immense synthesis, but lacked energy. The British people have been the most politically active of the peoples of the world; the Indian, the most subjectively and synthetically religious. Modern evolution, bringing all types of racial genius into contracts, attractions and repulsions, has irresistibly brought India and Britain into a profoundly significant relation which must unfold itself for the world's good in spite of misunderstandings and conflicts, past and present. I put aside political aspects. The British and Indian temperaments are not opposed; they are complementary. Their diversity provides the motive for co-operation in mutual benefit. Hence the importance of planning for the young people of both communities a method of education which shall imply mutual reconnaissance, mutual study, mutual knowledge, mutual sympathy. The chief instrument for this purpose is history-teaching.

* * * * *

With vivid memories of Arjuna and Savitri, and with melodious echoes of the "Song Celestial" in my ears, I faced Indian youth as if I were their blood and kin, and felt not the dividing-line of East and West. And I venture to add that, by such interchanges and mutual comprehensions of the spirit, the long-drawn problems of British-India politics would be illumined, rationalized and more speedily solved. Each of our communities, Indian and British,—in extremely diverse ways, in extremely diverse atmospheres, and with extremely diverse materials,—has disciplined and purged its soul by patience, suffering, courage, faith and vision; the one more familiarly in nature-conquest, sea-faring, commerce, manufacture and political struggle; the other in long-drawn peasant-toil, poverty, silent endurance, reverent submission to invisible powers, serene contemplation of things lofty beyond the touch of human language.

The educators in the two great races or the two communities, as the writer puts it, would have no nobler task than that of teaching the Young

East and the Young West to understand each other, to co-operate, to unite: and to pass the great enterprise to their children in turn. The flood of the Ganges, the height of the Himalayas, and the roar of British machinery, concludes the writer, are feeble images to symbolise the immensity of the work. But civilisation, we know, is yet young and its servants, India and Britain, are as yet young, starting out on a long and splendid journey.

MODERN CIVILIZATION

MASAHARU ANESAKI (a Japanese writer) in the WORLD TOMORROW concludes an interesting article as follows:

This is a very general idea about the constructive and promising side of modern civilization which seems to be coming out in the progress of Modern civilization and particularly as the other evil sides of civilization are more and more keenly felt by thoughtful people. In this constructive prospect, the mere glorification of modern civilization will have little share; thoughtful consideration will show that our civilization should not be self-contented but be modest and truth-seeking enough to see helpful and supplementary forces to be derived from all the branches of civilization and culture without distinction of ages and races. For, as stated above, the activity of modern civilization is not entirely contradictory to the dignified composure of medieval civilization, and similarly the progressive activity of the Occident is not an irreconcilable antithesis to the contemplative attitude of the Orient. According to our view, those two are opposites united in basic principle, that is, the rich development of life aiming at the final goal of perfecting human life toward the divine.

Existence is continuous in spite of its varieties, life is one in spite of its changes, because things and beings are outcomes of one and the same source, offsprings of the unique Father, creatures sharing in the life, which fills all in all and accomplishes all through all. Any civilization and every effort for progress is only valuable and worthy of human dignity so far as it contributes to a fuller realization of the unity of life. Modern civilization, in spite of its many defects and present anomalies, is certainly a great contribution to this aim and purpose of human life.

EMANCIPATION OF INDIAN WOMEN

Dr. Sir Tej Bahadur Sapru contributes an article under the above heading to the October number of the STRI DHARMA, the official organ of the Women's Indian Association. "In the highest interests of the Nation and of succeeding generations, it is necessary that we should enlarge our conception of the rights and duties of women." Dr. Sapru is of opinion that the time has come when the women of India should demand definitely certain reforms and enforce them or get them enforced by those who are prepared to support them. The following are a few of those reforms:

(b) If the legislators are found to be conservative to legislate with regard to the marriage of girls, the educated youth of the country should form themselves into a league and refuse to be married to girls below a certain age.

(c) Educated girls should be encouraged to follow independent professions, as far as they can.

(d) In all matters affecting social reform, we should take care to see that a certain number of women are always included in our representative bodies.

(e) Sex disqualifications, so far as representation in local bodies and legislatures is concerned, should be absolutely removed.

(f) Our personal laws should be modified so as to give the woman a strong legal position than she occupies to-day. It is, to my mind, absurd that we should allow the inferior position which the Hindu Law assigns to her in the matter of property rights to continue indefinitely. It is a perpetual source of litigation, and I have, in actual practice, found that even where the law gives her some definite position, the woman is victimised by unscrupulous male relatives and hangers-on. This is probably due more to her want of capacity to protect her own interests, than to any other cause. This can, however, partly be remedied by better education, but it seems to me that a radical cure can only be supplied by a change of our law.

INDIAN WOMANHOOD

More than ordinary interest attaches to the question of Indian Womanhood nowadays. For, Indian women, like their sisters of the West, have begun to assert their rights. Yet the purity, dignity and nobility of our womanhood are far superior to those of any other country. Even our severest critics (of course the truthful ones) will admit this. The Editor of the PRABUDDHA BHARATA, writing in a recent number, admits that there are really some defects which we are already trying to overcome.

But if our women had been what their sisters in the West at present are, surely they and we would have been acclaimed as quite civilized. But unfortunately, civilization is a word which has no fixed connotation. We in India find much in the modern Western woman, which we scarcely admire and would never wish our mothers and sisters to imitate. All that glitters is not gold. The modern Western woman is not such a happy and perfect being as is usually imagined. A tree is known by its fruit. If the characteristics of the modern Western woman are so desirable, why is it that marriage in the West is becoming daily a mere verbal affair, losing its sanctity and depth? How is it that divorces are becoming more and more numerous? How has it been possible for Judge Lindsey to reveal such horrible conditions of young school-girls? Why is chastity becoming a by-word of ridicule? Why is the happy home getting rarer every day? Why are women becoming more and more frivolous? We by no means indict the entire womanhood of the West. What we mean is that much of the so-called modernism of the Western woman is of questionable merit,—it has yet to justify itself, and that so far as our present knowledge goes, it has proved, on the whole, harmful. Sane minds are increasingly realising that the old-world idea of woman, as the chaste, faithful wife, dignified mistress of the home and affectionate mother of children, is more fruitful and real than the present-day masculine and frivolous aspect of womanhood.

When the 'civilised' nations are finding their experience of the modern woman so distasteful, says the editor, India may well be justified in not condemning wholesale the present condition of her womanhood. Surely there is much room for improvement in it but not perhaps in the fundamentals.

UNIVERSITY LIFE IN PARIS

Dr. Bimal K. Siddhanta, M.D. (Paris) has an instructive article on the above subject in the current issue of the YOUNG MEN OF INDIA. He says that no University in the world contains so many foreign students as there are in the Paris University—the Sorbonne. There are various reasons as to why so many foreign students are drawn to Paris. Firstly, the world-wide reputation of Sorbonne—its traditions and its opportunities attract students from every corner of the globe. Secondly, living is cheaper in Paris than any other well-known universities in America or Europe: the tourist may not think so but a student knows so from experience. Thirdly, along with the courses of study in the University, a foreign student sometimes finds opportunities whereby he can earn money—thereby enabling him to live independently.

In the first place, the world-wide reputation of the University is a great attraction. Writes Dr. Siddhanta:—

We, Indians, are apt to overlook the value of education in the Continent. To us, British diplomas hold much of charm, because the Government of India naturally gives preference to British degrees. In our country (India), some people have the belief that the continent of Europe (British Isles excepted) is not a fit place for study. The name of Paris brings much of comment from many an Indian guardian: they think that Paris is a land of enjoyment and not a place for study. We do not know how this crazy idea came to be deep-rooted amongst ourselves—those who have not visited the famous University—Sorbonne. True, Paris is a place of enjoyment as is the case with every other big city in Europe—Berlin, London and so on. But those who want to enjoy life will do so everywhere: there is no reason why he should abstain in London or Boston or New York. But those who want to study will find here in Paris more of opportunities and facilities in comparison with other countries.

There is another reason why our students do not like the idea of studying in the Continent: that is they are faced with the language difficulty. To an average European student, the language difficulty is overcome to a great extent, because in almost every European country, French is taught as a second language. The writer gives an idea of the presence of foreign students in the Faculty of Medicine. He writes with close and personal knowledge of the subject.

There are about 5,000 students in it, of which 52 per cent. are foreigners. Most of the students come from Roumania, Poland, Czechoslovakia and South America. There are good many students from Canada also. But it is a pity there are only 17 students from India in the Faculty of Medicine—a department which has got the reputation of being one of the best in the world.

Let us pass to the life of an ordinary French student.

It is a fact that French students are poorer than the average English students. Higher education is very costly in England whereas, in France, it is very reasonable: naturally, many more students qualify for higher training in France than in England. Still, there is no serious unemployment in France. Naturally, it is quite possible for a French student to be partly or wholly self-supporting—especially so in the Faculty of Medicine.

The characteristics of a typical French student is gaiety and a care-free attitude. But it must not be assumed that they neglect their duty as regards their studies. Not in the least. During the period of the study, they are as hard-working as a German or an English student.

The most remarkable characteristic which a foreigner notices in his French friend is the absence of any kind of formality and the presence of cordial feeling and sympathy amongst them all. Let it not be judged thereby that the absence of formality and the ever-cheerful attitude tend them to be fickle. On the contrary, their sympathetic and excellent behaviour towards everybody has won for them universal appreciation. Herein lies the real secret as to why Sorbonne or the Paris University is so popular amongst foreigners.

MORALS WORSE THAN VICES

I have never been frightened of what might be termed the conscious American imperialism that the lords of Wall Street are supposed to be carefully nursing, says Mr. Moritz J. Bonn in THE ATLANTIC MONTHLY, for September. "Most of such talk is fantastic piffle. But I am terrified by the missionary fanaticism that sleeps in the heart of the American people. They will never, I am convinced, try to gain the lordship of the world in a conscious effort for spoils and domination. But they are just now developing a very helpful and sane form of economic control by establishing financial liens in all countries, which will make them silent partners in the business of the world. The only American danger I really foresee is not the wickedness or the greed of the American business men; I fear their morals more than their vices."

AMERICAN LABOUR

According to a writer in THE POLITICAL SCIENCE QUARTERLY, the attitude of organised labour has changed in recent years towards intellectuals. The organ of the American Federation of labour does not now disparage conservative economists and professors, as it was doing till recently, suspecting those who evinced a desire to help to solve the problem of wage-earners. Now there is displayed a harmony between labour leaders and academic economists; more space is given in the pages of trade-union organs to the contributions of intellectuals which are couched more in the nature of information than of advice. The American Federation of Labour has begun to take a growing interest in education and become softer "towards scientific management" whose attitude in turn has become more friendly towards the unions. The Federation has recognised the growing importance of production and does not any longer convey the impression that its interests are solely bound up with the distribution of wealth. It has also altered its policy in regard to politics and participated in initiating the Third Party Movement, which has a much broader base than the wage-earning class. It has begun to take an interest in the education of workers and in the elimination of waste in production, in the improvement of the quality and quantity of goods and services, and in the possibilities of an intellectual training for wage-earners.

SUCCESSFUL BUSINESS

I can understand why a business man would admire Mussolini and his methods, says a writer in the NATION'S BUSINESS. They are essentially those of successful business. Executive action; deeds, not words. Executive action, not conferences and talk. Mistakes, yes, but action. A bit of the Jesuitical, the end justifies the means. A supreme contempt for red tape. Soviet control of factory, anathema. Material progress must precede spiritual, artistic, and intellectual.

THE HINDU CALENDAR

In Southern India, the year and month are solar and the day, civil; and in Northern India, the year is luni-solar, the month is lunar and is divided into both lunar and civil days and the year is composed of a variable number of months, beginning always with the lunar month of which the commencement next precedes the true commencement of the sidereal year. A writer in THE HISTORICAL QUARTERLY explains the difficulties experienced by the Hindus in adjusting their calendar occasioned by repeated changes of their system. The solar year mentioned in the Vedic works was sidereal and not tropical: and the same system was followed in the Surya Siddhanta, though the motion of the equinoxes was then discovered. The Vedic month was lunar, reckoned first from the full moon and later, from the new moon. The solar months came into use with the invention of the signs of the Zodiac which were not known at the time of the earlier Vedic literature. Their present nomenclature was adopted only after the names of the Nakshatras were known and after the full moon was named after the asterism in which the union took place. Mention is frequently made of these names in the *Manu Samhita*. The names Sukla and Krishna as applied to *pakshas* are not mentioned in the Vedic Samhita or Brahmana. The *tithi* which is slightly shorter than a solar day which is called *Divasa* or *vara* is the period between the setting and the next rising of the moon which has fifteen phases. The week of seven days came into vogue long after the Vedic age, and was probably borrowed from the Chaldeans. The division of the day into *muhurthas*, and the division of the *muhurtha* into *pramuhurthas* are all indications of one minute note of time. The Jaina Calendar is probably contemporaneous in origin with the *Vedanga Jyotisha*. On the whole, the Hindu Calendar had, in many respects, reached perfection even in the Vedic and Puranic ages.

HIMSA AND AHIMSA

Mahatma Gandhi's recent exposition of Himsa and Ahimsa is interesting. It clears much confusion of thought on the subject. In his first article in YOUNG INDIA under the heading "when killing may be Ahimsa", he says:—

Circumstances can be imagined in which not to kill would spell *himsa*, while killing would be *ahimsa*. The current (and, in my opinion, mistaken) view of *ahimsa* has drugged our conscience and rendered us insensible to a host of other and more insidious forms of *himsa* like harsh words, harsh judgments, ill-will, anger and spite and lust of cruelty, it has made us forget that there may be far more *himsa* in the slow torture of men and animals, the starvation and exploitation to which they are subjected out of selfish greed, the wanton humiliation and oppression of the weak and the killing of their self-respect that we witness all round us to-day than in mere benevolent taking of life. Does any one doubt for a moment that it would have been far more humane to have summarily put to death those who in the infamous lane of Amritsar were made by their torturers to crawl on their bellies like worms? ... It is this fundamental misconception about the nature and scope of *ahimsa*, this confusion about the relative values, that is responsible for our mistaking mere non-killing for *ahimsa* and for the fearful amount of *himsa* that goes on in the name of *ahimsa* in our country.... To conclude then, to cause pain or wish ill to, or to take the life of, any living being out of anger or a selfish intent is *himsa*. On the other hand, after a calm and clear judgment to kill or cause pain to a living being with a view to its spiritual or physical benefit from a pure, selfless intent may be the purest form of *ahimsa*. Each such case must be judged individually and on its own merits. The final test as to its violence or non-violence is after all the intent underlying the act.

In the second article under the caption "When killing is *Himsa*", he remarks:

All life in the flesh exists by some *himsa*. Hence the highest religion has been defined by a negative word *ahimsa*. The world is bound in a chain of destruction. In other words, *himsa* is an inherent necessity for life in the body. ... None, while in the flesh, can thus be entirely free from *himsa* because one never completely renounces the will to live. Of what use is it to force the flesh merely if the spirit refuses to co-operate? You may starve even unto death, but if, at the same time, the mind continues to hanker after objects of the sense, your fast is a sham and a delusion. What then is the poor helpless slave to the will to live to do? How is he to determine the exact nature and the extent of *himsa* he must commit?

To some it may appear that these ideas denote a revolutionary change in Gandhiji's views on the subject. But his views are the same as before. Only they were imperfectly understood.

MR. SASTRI'S WORK

It must be a serious problem for the Government of India to choose Sjt. Sastri's successor in South Africa, writes Mr. Gandhi in the same journal. About the work turned out by the Rt. Hon. Sastri, Mr. Gandhi says:—

As he wanted no fame for himself (few men would be found shier than Sjt. Sastri of fame), he turned his popularity to the advancement of the cause he has represented with such singular ability and success. During his all too brief stay in South Africa, he has immensely raised the status of our countrymen in that part of the world. Let us hope that they will by their exemplary conduct show themselves worthy of him.

But Sastri's contribution to the solution of the difficult and delicate problem of South Africa does not rest merely upon what was after all an accident. We know nothing except through the results of the inner working of the ambassador's office in which he had to exhaust all his art of diplomacy that comes from a conviction of the correctness of one's cause and that spurs to do or countenance anything wrong, mean or crooked. But we do know how unsparing he has been in the use on behalf of his cause of the gifts of eloquence, scholarship, both English and Sanskrit, and great and varied learning with which nature has lavishly endowed him. He has been delivering to large and select audiences of Europeans lectures on Indian philosophy and culture which have stirred European imagination and softened the hard crust of prejudice which has hitherto prevented the general body of Europeans from seeing anything good in the Indian. These lectures are perhaps his greatest and the most permanent contribution to the Indian cause in South Africa.

It must be a serious problem for the Government of India to choose Sjt. Sastri's successor. He has persistently withstood all pressure to prolong his stay in South Africa. Letters from South Africa show how our people dread Sjt. Sastri's impending departure. It will be a calamity if a worthy successor is not found to continue the mission so successfully inaugurated and represented by Sjt. Sastri. Tradition has, I hope, been set up at Viceroy's Lodge of treating the office of India's Agent in South Africa as neutral ground: which the Government and popular parties may jointly tread. It is to be hoped that the successor to be chosen will be one who will commend himself equally to the Government and the people, and who will truly represent not merely the Government of India but the people as well.

FEDERAL INDIA

The place of honour in the HINDUSTAN REVIEW QUARTERLY for October is given to Sir C. P. Ramaswami Aiyar's paper on "Federal India"—an address delivered at the Mysore University. Sir Ramaswami examines the main features of some of the federal constitutions of the World, and chalks out in the following lines a future constitution for India:

1. The re-grouping of the Provinces on the lines of linguistic and cultural or historic and administrative unity.
2. Indian States with their varying sizes and importance and differences in political evolution. Federation in the sense of each Indian State being considered equal in voting power to every other State would be impracticable. The question therefore, arises of a resort to a system of grouping of certain States, in order to enable them to play their part in such a Federation.
3. The careful circumscribing of interference in internal matters, both in the case of the Provinces and of the Indian States, the limitation in the latter case originating from treaties and political practice, and in the former case from motives of administrative convenience.
4. The drawing up of a list of subjects, in regard to which Federal activity is legitimate, such a list excluding matters having a direct bearing on internal administration. A tentative list is appended herein below:
 - (a) Transport and communications (Inter-State, Inter-Provincial and All-India).
 - (b) Rights in water for irrigation or other purposes and inland Navigation, where more than one State or Province are concerned.
 - (c) Merchant shipping including coastal navigation.
 - (d) Customs and tariffs including bounties.
 - (e) Coinage and Currency. The future Federal Reserve Bank, which is inevitable.
 - (f) Codification of Commercial Law.
 - (g) Weights and Measures.
 - (h) Extradition.
 - (i) Labor questions of a general character.
 - (j) Public Health and Emigration questions having a more than local importance.
 - (k) And of course all questions of defence and armaments and foreign policy.
5. The consideration of the creation of a Privy Council composed of representatives both of the Provinces and of the States and their Rulers, from out of which the Federal Executive may be chosen and which may be utilised as a consultative body for many purposes as in England, Canada and even in Imperial Japan. The Executives to be chosen must enjoy the confidence of the appropriate Legislatures and the device of the Privy Council is not suggested as an oligarchical apparatus.
6. The vesting of residuary and exceptional jurisdiction in federal matters in the representative of the Sovereign.
7. The creation of a new federal legislative body, wherein representatives of the various Provinces and of the Indian States would both sit. The other alternative of the inclusion in one or other of the present legislative bodies of a certain number of Indian State representatives is not practicable for the following reasons:—

(a) The internal administration of Indian States not forming the appropriate subject of legislation by the federal legislative body, it may be well argued that Indian States representatives should not play any prominent part in legislation solely appertaining to British Indian affairs.

(b) It would be inconvenient to include representatives of Indian States in a body which will mostly deal with subjects on which they cannot and ought not to exert any decisive influence.

(c) The creation of a body representative solely of Indian States, forming a separate chamber of the legislature, operating only on matters affecting Indian States is also objectionable, the ground being that it will not be possible to secure that co-ordinate action, which will only arise as a result of mutual compromise of give and take, where a homogenous legislative body functions as such, its powers extending over the whole country.

8. The elimination of all ideas of creating a rigid Super-State.

9. The erection of a tribunal for the purpose of giving opinions on what may be called justiciable matters, which will inevitably arise in the working of any written constitution, such a tribunal having jurisdiction at least in its earlier stages (a) to hear and determine any dispute which parties thereto may submit and (b) to give an advisory opinion in certain circumstances and classes of cases.

10. The question of vesting taxation or revenue raising powers in federal bodies and for the purpose of avoiding acute controversies or dead-locks, the laying down of some such proposition as follows:—

That if a certain proportion of Indian States representatives or British Indian representatives be opposed to any fiscal policy or policy of taxation, such a policy should not be carried out for a specified period.

"On the adequate and speedy solution of these problems," concludes Sir C. P. Ramaswami Aiyar, "and on the creation of such a political machinery as will revive village and district autonomy, and will, at the same time, erect thereupon a federal system compatible alike with the utmost practical freedom of action to local legislatures and with a strong and one pointed central executive, free from the influence of Caucuses and responsive and responsible to the central legislature and the general public opinion, will depend the contentment and progress of Indian India as well as of British India."

In Jan Constitution. By Sir Tej Bahadur Sapru. Rs. 2-8-0.

Swaraj Constitution for India. By S. Srinivasa Iyengar. Rs. 1-8-0.

Swaraj Constitution. By C. Vijayaraghavachari, As. 8. Draft Constitution of India Bill. By Mr. A. Rangaswami Iyengar, Rs. 1-0-0.

Commonwealth of India Bill of Dr. Annie Besant. Rs. 0-8-0.

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

THE MENACE OF MODERN EUROPE

In the course of an article in the latest issue of THE BOMBAY CO-OPERATIVE QUARTERLY, a writer hits off in a few expressive words "the perilous social malady of most European countries" which is a menace to them as well as to other countries over which they have acquired control. He writes:—

"With the capitalist industrial era, the life of Western nations has been drained from the country to the cities, from the fields to the factories. The people have been habituated to a manner of social being supported by the exploitation of foreign and subject markets and peoples for their factory production, their shipping and their banking and by the exploitation of cheap and almost servile agricultural labour in colonies and dominions for the supply of the raw material on which they feed and on which they base their manufactures. The ordinary inhabitant of England and even of France feeds largely on articles grown abroad and earns the money to pay for them by his work in city factories or warehouses or in one of the innumerable parasitic employments of developed capitalist society. And in the cities, he finds the luxuries and the standardised comforts, the vices and the standardised amusements and diversions of modern life. Agriculture is neglected and abandoned.

LIVING BUDDHISM

The doctrine which Buddha has left to humanity must be preserved and kept alive, says Dr. Hans Koester in the VISVABHARATI QUARTERLY, so that the right path may not be lost, but followed in accord with the original intention. This, says the writer, is his idea of "Living Buddhism." Curiously enough to a Buddhist, the idea of "living Buddhism" may not be quite so significant as to a non-Buddhist for, "was he not told by the Lord Himself that he was going into Nirvana, having freed himself from the Law of Karma and re-incarnation, so that he would never

come again into this world of misery and suffering?"

We may approach this aspect by remembering that the state of Nirvana is no total annihilation, but, on the contrary, in the spiritual view, a state of the fullest and widest consciousness.

If Buddha has gone over into this form of being for ever, he nevertheless exists, even though it may appear from our standpoint to be a form of non-existence. The great Compassionate One continues to live as such in Nirvana. In the world of suffering, he has left his doctrine as a means of attaining freedom therefrom: in the world of Spirit, there came into being with his advent on earth and still exists after his departure therefrom, not as a personality but as a spiritual substance,—*Utmost Compassion*.

That such a feeling prevails, if only subconsciously amongst the Buddhists themselves, seems to me evident in the worship of the Lord in the Buddhist temples by flowers and other offerings. The prayers, moreover, are not directed to a vast Nothing but to a definite reality,—the Compassion that reigns after him over the world. So that, wherever compassion in the deepest, truest sense is found, there is to be seen a ray of this light, a part of this substance; there is with the Compassionate One, a living connection, not as a god, for that idea he expressly repudiated, but as a Spiritual World Factor which before him was not.

INDIA IN PERIODICALS

INDIA THROUGH THE AGES. By Prof. Jadunath Sircar, C.I.E. ["The Hindustan Review, Oct. 1928".]

INDIA THE CRADLE OF THE WORLD CIVILIZATION. By Sir Arthur Keith. ["Visvabharati Quarterly, Oct. 1928".]

UNDER-EMPLOYMENT—THE ECONOMIC PROBLEM OF RURAL INDIA. By G. Stephen Krishnayya, M.A., Ph.D. ["The National Christian Council Review, Oct. 1928".]

TEA GARDENS OF INDIA. By Sir W. J. Reid, K.C.I.E. ["Empire Review, Oct. 1928".]

PROSPECTS OF THE WOOLLEN INDUSTRY IN INDIA. By Prof. K. G. Warty, M.A. ["The Indian Textile Journal, Oct. 1928".]

A PEEP INTO HINDU SOCIAL LIFE. ["The Vedanta Kesari, Nov. 1928".]

THE PROBLEM OF INVESTMENT IN INDIA. By Prof. T. K. Duraiswami Aiyar, M.A. ["The New Era, Nov. 1928".]

Questions of Importance

THE A. I. C. C. AND THE NEHRU REPORT

The Working Committee of the All-India Congress Committee, after due deliberation, passed a resolution declaring India's goal to be complete independence but accepting the Nehru Committee's recommendation as a great step towards political advance. The resolution was agreed to by Pandit Motilal Nehru and Mr. Srinivasa Iyengar. A compromise on the basis of this resolution has been arrived at between Pandit Nehru and Mr. Iyengar.

(The All-India Congress Committee met on the 3rd at Delhi, Dr. Ansari presiding. About one hundred members were present, prominent among whom being Pt. Motilal Nehru, Pt. Jawaharlal Nehru, Messrs. J. M. Sen-Gupta, Subhas Ch. Bose, Srinivasa Iyengar, Lala Lajpat Rai and Lala Duni Chand.)

(The Congress Working Committee's resolution, which was the result of the compromise arrived at between Pandit Motilal and Mr. Srinivasa Iyengar, declaring India's goal as independence, meaning severance of British connection, and supporting the Nehru Committee's report as a great political advance was declared carried by the All-India Congress Committee unanimously. Dr. Annie Besant and Lala Lajpat Rai (ex-Presidents of the Congress) did not vote. The text of the resolution is as follows:—

"This meeting of the A. I. C. C. adheres to the decision of the Madras Congress declaring complete Independence to be the goal of the Indian people, and is of the opinion that there can be no true freedom till the British connection is severed."

"This Committee accepts the recommendations of the Nehru Committee as agreed to by the Lucknow All-Parties' Conference for the settlement of the communal differences.

"This Committee cordially congratulates the Nehru Committee for their labours, patriotism and far-sightedness, and without prejudice to the resolution of the Congress relating to complete independence, is of opinion that the recommendations of the Nehru Committee are a great step towards political advance, and without committing itself to every detail, generally approves of them."

PANDIT NEHRU'S STATEMENT

Pandit Motilal Nehru has issued a statement to the press, pointing out that he is prepared to resign the Presidentship of the Congress, and that, in order to give full and free opportunity for the reconsideration of the question, he invites all Provincial Congress Committees and the Reception Committee of the Calcutta Congress to review the situation in the light of his speech at the A. I. C. C.

Panditji says that it is a point of honour with him to support the All-Parties' Conference.

BRITISH ATTITUDE TO INDIA

MR. NATESAN'S IMPRESSIONS

Interviewed at Bombay by a press representative on his return from his delegation to Canada, the Hon. Mr. Natesan emphasised the need for propaganda on behalf of India, in England and America, especially in England at this juncture. There was need of some warm and well-tried friends of India, Indian and English, to form together into an organisation for giving the British public and the Press in particular from time to time, authoritative news about India. It would be a great advantage if responsible Indians visited England from time to time and presented the demands of the Indian people. Leading men of the various British political parties should be convinced of the imminent need of satisfying Indian political aspirations.

He said that the cry for independence has to some extent stiffened the English attitude towards India, while, on his part, he was glad the Nehru Report stressed the demand for Dominion status. India had a mission to fulfil in the world, and the best way she could do it was by remaining within the British Commonwealth.

Mr. Natesan finally warned Indian politicians against identifying themselves with any political party in England, because, for real success, he felt India's case had to be presented to all the parties in England for common acceptance.

MR. SASTRI ON INDIAN PHILOSOPHY

For 90 minutes the Right Hon. V. S. Srinivasa Sastri, P. C., Agent-General of the Indian Government in South Africa, held a crowded audience at the University of the Witwatersrand spell-bound with a brilliant exposition of Indian philosophy. He explained that he had not studied philosophy in the schools, but had picked it up as he went along in life, and that was the first time in his life he had spoken upon it.

The lecture was delivered under the auspices of the Philosophical Society of the University, and the audience included a large number of Indians. Prof. R. F. A. Hoernle presided. Mr. Sastri said:

Upwards of 4,000 years ago, one branch of the Great Aryan race dwelt on the banks of the great rivers of Upper India. The resources of nature were sufficient to spare them much physical exercise, for they could easily obtain the simple things they wanted without much trouble. The silences of the forest, profound and solemn, enabled the Great Rishis of old to obtain communion with nature of a kind to which we moderns were absolutely unaccustomed. During that intercourse with nature, they obtained an insight into her secrets which in these days appeared to be simply marvellous. In particular, the Indian mind endowed with a gift for speculation, was fond of devoting itself to research in the metaphysical region.

Many schools of philosophy arose at that time, and they began to differ, and at last crystallised into schools with specific names. Every variety of opinion was represented. There were atheists, sceptics, materialists, idealists, and there were realists similar to those of whom they heard in Western philosophy. The way in which they discovered those truths—for every one of them called himself only a discoverer—was not through the ordinary processes of reasoning, but by the employment of what was sometimes called in modern times the power of intuition.

He could not tell exactly how intuition differed from the positive methods of reasoning in which such unbounded belief was placed to-day, but it was thought the Rishis, the sages of old, in their communion with nature, developed to a special degree the power of seeing, reading truths on the face of nature. Their discoveries were recorded not in books, but in the memories of their pupils. In time, the book was called Veda, which meant knowledge. The Veda, therefore, being the record of the intuitional knowledge of the time, came to be considered a sacred book. What was contained in it, obtained in this extraordinary way, was regarded as infallible, and no man could set up any theory or propagate any lesson in philosophy unless he found some warrant for it in that sacred book.

Of course, there were those who rejected the authority of that scripture, as for example, the Buddhists. About the same time, however, there were other schools, strictly basing themselves on that great authority, and they, being called orthodox, came to be grouped under six heads. Only two of those schools had come down to our time—the two schools of Mimamsa—the science of exegesis.

The first of these two schools concerned itself with the ritual prescribed in the Veda and might therefore be dismissed, for it was concerned more or less with a degree of ceremonialism that had become a thing of the past. The other branch of Mimamsa was known by the name of Vedanta which meant the end or the last aim of the Veda, the final teachings as crystallised by the great masters.

There were four points upon which all those orthodox systems were agreed and which formed the mental food upon which those philosophies were fed. The first idea was the existence of the human soul. He used the word "human," for in the East even animals and the vegetable kingdom had souls. The soul of the ancients of India existed and was immortal.

In the next place, the actions of each individual existed, as it were, and bore fruit in an endless cycle. Under the various motives and desires that actuated us, we performed certain deeds. Those deeds had unseen effects that went on reproducing themselves in an endless cycle. That was the theory of Karma, which meant deed or action. There was no deed or action for which a man might be responsible, but which must work out its consequences in his own life. That ruthless repetition of deeds and results had gone on always and was called Samsara. That word was so common in Indian literature that it had crept into English literature. It meant the repetition of lives on this planet. Each soul upon death was not extinguished, but was reborn to work out the consequences of its deeds in the birth that had closed. And so it went on in an endless cycle. This theory was called the theory of transmigration.

The fourth idea was exceedingly important. This world, where we had got to be born and to die, to be born again and to die again, where we had done this from the beginning, and apparently without end as well, this world was, therefore, a world of pain. This pain must be got rid of. But how? It could never be got rid of, unless the individual got, somehow or other, out of the sway of that eternal cycle of birth and death. All those philosophies, therefore, had, as their aim, the instruction of man in the methods of liberating himself from that apparently endless cycle of birth and death. Each philosophy put up its own method, and of these, the method of the Vedanta had now become the most famous in India, and had much the largest following amongst the Hindu population.

DEAN INGE ON PATRIOTISM

We have often smiled, said Dean Inge in a recent sermon, over Milton's famous sentence, that when God wants some very difficult thing to be done, He gives it to an Englishman to do.

"One cause of perverted patriotism is the native pugnacity of the human being, and it has been thought by many that the European is the most pugnacious of all the races of the world.

"These perversions of patriotism have often led nations into unnecessary war. Almost any war is popular at the beginning. Pugnacity and greed, mere excitement of the contagion of the crowd, will fill almost any capital with a shouting mob when a war is first declared. They begin with ringing their bells, and they generally end with wringing their hands."

THE POSITION OF STATES' SUBJECTS

The actual conditions under which the people are living in the Indian States were graphically described by the Indian States Subjects' Delegation at a meeting of the Imperialism Committee of the Independent Labour Party. Dewan Bahadur Ramachandra Rao acted as the spokesman of the Delegation and drew a vivid picture of the prevailing conditions. Mr. Fenner Brockway presided, and among those present were Doctor Rutherford, Dr. Norman Leys, Messrs. Macgregor and Ross.

Giving details about the political conditions in the States, Mr. Ramachandra Rao denied that the rulers had faithfully kept their various promises. The rulers, with the exception of Mysore and Travancore, Cochin and a few other States, had broken the treaties and had not established representative institutions, to whom the legislative authority had been delegated. In some States, there were some kind of advisory councils, but they were functionless and had no power of voting on the budget. There was no proper system of finance and no regular checks. There was no Civil List, and that meant that the Princes spent money on themselves without any check and to the great detriment of the people. The expenditure on nation-building works or social amelioration was meagre and grants to education and sanitation depended entirely upon the caprice of the ruling Prince.

EX-RULER OF NABHA

We understand that the maintenance allowance of the ex-Maharajah of Nabha has been further reduced to Rs. 5,400 per month, with effect from the date of his transfer to Kodaikanal. He was in receipt of Rs. 25,000 a month since he resigned his *gadi*, but early this year, the Government of India reduced it by Rs. 15,000 with the remark that the ex-Maharajah was spending large sums on useless Press propaganda.

THE BUTLER COMMITTEE

According to the reports in the Press, the Butler Enquiry Committee has definitely decided to exclude third parties from the Conference. It is contended that the terms of reference have excluded the third parties, namely, the representatives of the peoples in the States.

Mr. Ramachandra Rao points out that the Princes have not kept their treaties, and he urges that the evidence, which would be tendered on behalf of the subject people in these States, should be very relevant in the determination of the future relations between the States and the Paramount Power. The Feudatory Chiefs also claim a hearing, because they are apprehensive of the curtailment of their rights in the readjustment of relations with the Paramount Power. But at present no oral representations have been allowed to the Feudatory Chiefs.

INDIAN PRINCES' CLAIMS

Interviewed by the DAILY HERALD with regard to the Indian Princes' claims, Dr. Rushbrook Williams said that the States urged that the circumstances of India required a properly devised Federal System.

They hold that they have as much right to follow their natural lines of developments in internal affairs, as British India has to pursue its own chosen course. They contend that the policies and decisions affecting All-India ought to be discussed and determined in a council representing the Governments of British India and Indian States. Only thus can justice be done to each half of India and the progress of the whole country secured.

NEW RULER OF PUDUKOTTAH

With the approval of the Secretary of State, the Government of India have selected Rajagopal Tondaiman to succeed to the Pudukotah Gadi. He is a minor and belongs to a branch represented by the dependants of the Tirumalai Raya Tondaiman.

MR. SASTRI IN RHODESIA

The Indians in Rhodesia expressed a strong desire that the Agent of the Government of India in the Union should look after the interests of the



THE RT. HON. V. S. SRINIVASA SASTRI

The retiring Agent-General.

Indians in Rhodesia as well. They base their request not so much on the existence of disabilities and wrongs, but on the need for guidance and lead for the Indians themselves, and for preventing any possible deterioration in the present satisfactory position of Indians.

Mr. Sastri, says a correspondent to the *SERVANT OF INDIA*, was cordially and enthusiastically received both in Bulawayo and Salisbury. At the latter, the Prime Minister and several members of the Cabinet attended Mr. Sastri's lecture on "the place of India in the Commonwealth". Mr. Sastri laid the foundation-stone of a Hindu Patasala and a Hostel at Salisbury, the Capital of Rhodesia.

CONDONATION SCHEME IN S. AFRICA

The South African correspondent of the *SERVANT OF INDIA* writes to that journal that the Government condonation offer closed on the 30th September, and an effort to get the time extended failed. In the Transvaal, the number of people affected by the condonation scheme has been greatly reduced by the concession made by the Department that those who exchanged P. P. O. permits with their own thumb-impressions need not take condonation. It would appear that the large majority of illegal entrants—and many of them were only technically illegal—entered the Transvaal with such permits. It is believed that a majority of people affected have taken out protection permits, and the Transvaal Congressmen are satisfied with the results.

In Natal and the Cape, however, all illegal entrants, whenever and however they originally came, had to take out protection permits. The number affected is presumed to be larger than in the Transvaal. It is feared that a good many of them have not availed themselves of the offer of condonation. The number of protection certificates issued is as follows:—Transvaal 435; Natal 612; Cape 352; about 60 pending.

WHITE MENACE IN EAST AFRICA

Under the heading "New East African Dominion," *EAST AFRICA* a weekly journal, states that the Hilton Young Commission has signed the report which will be published simultaneously in London and East Africa before the end of the year.

Mr. C. F. Andrews addressed the Indians in this connection at a meeting in London presided over by Dewan Bahadur M. Ramachandra Rao. Mr. Andrews, after paying a tribute to Mr. Sastri's work in South Africa, emphasised the importance of the Commission's recommendations for Indians in Kenya, Uganda and Mombassa and urged that Indians and natives should shoulder in safe-guarding and asserting their respective rights which were identical.

THE LATE MR. A. R. D. IYENGAR

We regret to record the untimely death of Mr. A. R. Doraiswami Iyengar, a well-known merchant in Madras, at the comparatively early age of 41. Mr. Doraiswami Iyengar was a leading Indian merchant representing over fifty European and American manufacturers. He was a member of the Southern India Chamber of Commerce, Member of the Royal Asiatic Society of Great Britain and Ireland, Secretary of the Madras Provincial Congress Committee and the Madras Mahajana Sabha, Trustee of the National Fund and Industrial Association, Madras, and Director of "The Swadesamitran", Ltd. He took an active part in several movements. He represented the Madras Southern India Chamber of Commerce on the M. & S. M. Railway Advisory Board. His suavity and cheerful disposition gained him numerous friends.

COTTON INDUSTRY IN INDIA

Addressing a meeting at the Students' Brotherhood, on "The Cotton Industry", Mr. Maneklal Vakil, entered a strong plea for the boycott of foreign cloth as the only means of saving the industry in India. He quoted statistics to show the steady decline of foreign imported cloth during the past few years, as well as the steady increase in the output of hand-spun and machine-spun cloth in India. He thought the boycott movement had helped to create a preference for Indian cloth. He hoped there was a bright future for the cotton industry in India on the basis of machinery. According to him, hand-spinning had not that degree of success as machine-spinning, and he based his opinion on the Charka Sangh's report which showed that hand-spinning only yielded a monthly income of Rs. 2 to Rs. 4 as a spare-time occupation. Nevertheless, he would emphasise the economic importance of hand-spinning as a side occupation, at least as a step forward towards the rehabilitation of this important industry in India.

LABOUR COLLEGES FOR INDIA

Reviewing the report on Labour conditions in India, issued by Messrs. Purcell and Hallsworth, who visited India as delegates of the British Trade Union Congress, Mr. Fenner Brockway, Editor of the *NEW LEADER*, says, that he believes that 12 experienced Trade Union organisers could, in a few years' time, make the Indian movement the strongest in the world, and revolutionise the conditions of Indian workers.

He suggests that a number of Trade Union organisers should be loaned out to India for a few years, that these organisers should receive training in British Trade Unions and Labour Colleges.

He is confident that Indian Labour Colleges could be established with the British financial help.

PROTECTION TO INDIAN INDUSTRIES

In the course of a discussion in the second committee dealing with the international action in economic sphere, Mr. S. N. Mallik expressed India's earnest desire to co-operate in the economic work of the League, but he pointed out that the countries which have hitherto been essentially the producers of raw material must not be hindered in their legitimate desire for industrial development. Thus India claimed the right to adjust her tariffs for the purpose of maintaining balance between agriculture and industry. The primary producers must receive due consideration in connection with any efforts for removal of impediments to trade.

INDIA'S TRADE FIGURES

During the twelve months ending with 31st December, 1927, India exported goods worth 326 crores of rupees and imported articles valued at 257 crores. The adverse balance though it amounts to nearly 80 crores of rupees is discounted by taking into account the invisible trade. These figures compare unfavourably with those of the pre-War year 1913-14, the total foreign trade of India in that year being 427 crores of rupees (244 crores of exports and 183 crores of imports).

Agricultural Section

DAIRY FARM AT DACCA

Before a distinguished gathering, Acharyya P. C. Roy performed the opening ceremony of the Dacca Abhoy Asram Dairy Farm, on Oct 10.

In declaring the Dairy Farm open, the Acharyya said that the problem of supply of pure milk was the most pressing need of the day in Bengal, and that was why in his evidence before the Linlithgow Commission, he had dwelt on this question alone. For want of pure milk, the general health of Bengal was deteriorating from day to day, and a signal service was being rendered to the country by Sj. Haripada Chatterjee and his collaborators in organising a dairy which would not only supply pure milk, ghee and butter to the citizens of Dacca, but also aim at improving the breeding of the cattle.

HYDRO-ELECTRIC SCHEMES IN U. P.

The United Provinces Legislative Council voted on Sept. 20, demands aggregating Rs. 11 lakhs for the Ramgarnaga Hydro-Electric scheme, the Roorkee-Bhola electricity scheme and the Roorkee-Saharanpur electric extension scheme, Government expect a 12 per cent. return from the capital outlay on these schemes.

The Council voted a supplementary demand for Rs. 20 lakhs for advances to cultivators, as the Government find that the rains have been deficient in most places, particularly in the Allahabad Agra, Jhansi and Meerut divisions, and as the agricultural situation is uncertain. Much depends upon the monsoon during September.

Rs. 50,000 FOR AGRICULTURE

It is understood that, in honour of the memory of his elder brother, Mr. Hari Shanker Paul of B. K. Paul and Company, has made a donation of Rs. 50,000 to the Agricultural Department of the Government of Bengal for naming the Chinsurah Agricultural School as B. N. Paul Agricultural School.

RURAL INDUSTRIES IN INDIA

In an interesting article in a recent number of the BOMBAY CO-OPERATIVE QUARTERLY, Dr. Harold Mann, Agricultural Advisor to the Nizam State, Hyderabad (Deccan), discusses the problem of rural industries in India.

He examines the causes of the Indian peasant's poverty as set forth by various schools of thought. One section of opinion, for instance, holds that the village sowcar is the curse of the country, but Dr. Mann observes that this evil is very highly exaggerated. Another section holds that the villages are over-populated, and that there is not enough land to go round for all. This, too, he thinks, has not much substance. On the other hand, Dr. Mann is of the opinion that the most important cause of the *Ryot's* poverty is the want of a supplementary or secondary occupation. Having no work to do for five or six months in the year, the *Ryot* has not sufficient income and is therefore ill-fed. The real remedy would therefore be, according to him, to provide the villager with a secondary occupation, which would increase his earnings. Until and unless this is done, the problem of rural decay cannot be solved. Dr. Mann holds that the *Charka* campaign of Mr. Gandhi is the right method of approaching the problem. He would therefore have an exhaustive survey made of the existing rural industries of the country. Such a survey was made recently in England by a private body and was found to be of very great value. If it was necessary to undertake such work in England, says Dr. Mann, it is ten times more necessary in a country like India. He also thinks that it is necessary to increase the productivity of land but defers giving definite suggestions for it. It is interesting further to observe that Dr. Mann does not think that the consolidation of small holdings would improve matters.

Medical

TREATMENT OF PARALYSIS

Studying the effect of a short-wave radio upon men working in the immediate vicinity of the apparatus, two Princeton University scientists (Drs. Richards and Loomis) discovered that the temperature of the blood can be controlled artificially. This may make possible the cure or alleviation of paresis, or partial or general paralysis, and perhaps other diseases.

Dr. Richards and Dr. Loomis have been studying for some time the causes of high fever which has appeared among men working with low wave-length radio broad-casting apparatus.

Fever-inducing properties of short-wave apparatus were first brought to the attention of scientists at the General Electric laboratories, where it was observed that men working with six-metre sets fainted or became suddenly ill.

The healing effect of the waves was tested with salt solutions, and it was discovered that the temperature induced varies with the wave-length and with the amount of concentration of the solutions which are used.

A maximum temperature was induced by a solution of salt in water whose density or concentration index approaches that of the blood. This test was with the 6-metre wave-length apparatus.

Princeton's discovery points to the possibility of the use of radio apparatus as a means of inducing the highest temperature in the blood of a patient suffering from a disease whose bacilli cannot live in a high blood temperature.

Dr. Christis, of the Rockefeller Institute, is now experimenting with the biological phase of the investigations.

Under the modern treatment of paresis, malaria bacilli have sometimes been injected into the veins to raise the blood temperature, but such treatment has proved difficult to control.

It is hoped that with the new process, the temperature of the blood may be safely regulated at will.

THE NATIONAL HEALTH ASSOCIATION

Viscountess Goschen, President and Patron of the National Health Association of Southern India, has issued the following appeal for funds on behalf of the Association, of whose Central Committee Surgeon-General J. W. D. Megaw, C.I.E., I.M.S. is the Chairman:

"Consequent on the remarkable success that has attended the Annual Celebrations of the National Health and Baby Week during the last five years, it has now been resolved to stabilise and ensure the continuance of its educative and propaganda work by constituting the National Health Association of Southern India.

The Association will be maintained by contributions from public bodies and from individuals as usual. Ordinary membership of the Association involves an annual minimum subscription of Rs. 5; but well-to-do philanthropic individuals are requested to become Patrons, Benefactors or Life Members of the Association. The minimum contribution for Patronship is Rs. 100, for Benefactorship Rs. 500, and for Life Membership Rs. 100.

May I request you to help and co-operate with the Association in its work of educating the masses in healthy ways of living by joining the Association?

MEDICAL RESEARCH IN THE TROPICS

Colonel Graham, interviewed by Reuter, reviewed the work of the latest session of the League Health Committee from the view-point of the Far East and India. He said that the work of the Singapore Bureau was proceeding satisfactorily and was doubtless of value to the East. The results of medical research in the tropics, specially in regard to plague, will be discussed at a meeting to be held in Singapore next February. Colonel Graham said that films depicting the hygienic measures adopted in India were shown, and the Committee were impressed by them with the importance of India's health problem.

THE RIDDLE OF LIFE

A notable address on the riddle of life was given by Dr. C. Lovatt Evans, Professor of Physiology, University College, London, the President of the Physiology Section, at the British Association, Glasgow, who, in effect, said that those who sought to discover the origin of life attempted too much.

But he added, "matter, energy, time and space are in the melting pot. Out of it will come, we know not, what of the strange relations of one to another. We may be sure that no final explanation will follow."

After throwing overboard the purely materialistic theories, Dr. Lovatt Evans told his hearers, they would never know the solution to the puzzle, and advised them to study what life does rather than what life is.

RADIO-THERAPY—GERMAN DISCOVERY

That Radio-therapy will be practically revolutionised by a new discovery was predicted by a lecturer at the Hamburg Scientific Congress, which is the German equivalent of the British Association. The lecturer stated that a Vienna Chemist, named Fischer, had made an alloy of radium and platinum in which the efficiency of the former element was so enhanced that experiments at the *Institut Curie* had produced a "startling success" in numerous cases. Moreover, the alloy was cheaper than radium, which would enable poorer hospitals and private practitioners to obtain supplies.

A NEW X-RAY

The first public demonstration of a new X-ray invention which, it is claimed, will revolutionise present methods of surgical diagnosis, has been given before a number of well-known London doctors at a new sun-ray clinic in Baker Street, London., which is to be placed at the disposal of specialists and medical practitioners.

The Maharajah of Burdwan, and Mr. Vincent Cotteril, the King's dentist, were interested spectators.

"This apparatus is a revolution in methods of diagnosis," said Sir Bruce-Porter after the demonstration. "It is now possible to make an immediate exact diagnosis."

The new apparatus, which was invented by Mr. F. E. Bornhardt, a German medical research-worker, gives a view of the organs of the body exactly similar to that which the human eye would get were the obstacles removed. The organs can be observed in motion for any period necessary to obtain an exact diagnosis.

BOOKS WITH A LOUD SPEAKER

"Talking books" are the newest wonder of science, according to Dr. W. R. Whitney, Director of the Experimental Department of the General Electric Company, says the New York correspondent of THE STAR.

Instead of straining his eyes, says the NEW YORK HERALD, the "reader" will be able to recline comfortably in an easy chair, and close his eyes, while listening to the text from a loud speaker.

Each talking book consists of a film, which runs two hours, and may be purchased at about 25s. from a wireless supply store. The circulating library idea may also be adopted, making it possible for readers to "rent" talking books.

GRAMOPHONE RECORDS

A World-echo gramophone record, after being trodden on, scratched with a table fork, and broken into four, was played through with clarity of tone at a demonstration at the Savoy Hotel last month.

Plans have been made for placing records of this kind on the market at 8d., double-sided. Existing machinery will, it is said, turn out 15,000,000 records a year, and this output has been booked for two years. The material of which the records are made is a secret, and it is claimed for it that it is non-inflammable, can be printed on a sheet of note-paper, does not require a new needle and, in short, indestructible, cheap, and of feather-weight.

SIR DENYS BRAY'S RESEARCHES

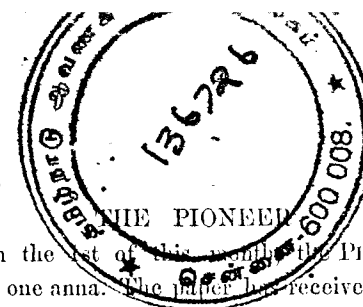
THE TIMES OF INDIA writes:—

One would have expected that in a land like India, where so much attention is paid to purely literary accomplishments, the greatest interest



SIR DENYS BRAY

would be excited by the publication of a book like Sir Denys Bray's little volume on "The Original Order of Shakespeare's Sonnets" a year or two ago. On the contrary, the event—for such it is in the literary world—has passed in India with far less notice than it has aroused elsewhere. In Germany, a country which excels in admiration of Shakespeare, the editors of the "Shakespeare-Jahrbuch" invited Sir Denys to make a special contribution to its pages on his study and new arrangement of the sonnets. The article which the invitation produced runs to twenty-four pages of the Year Book and is of great interest, both as reviewing the principles of the author's main volume and as revealing some developments in his study since the publication of the book.



From the 1st of this month the PIONEER is sold at one anna. The paper has received a number of congratulatory telegrams and messages. Among the senders of the messages being Sir Montagu Butler, Governor of the Central Provinces, who hopes that the change which is now being made will inaugurate a very new era in the life of the paper and Sir Tej Bahadur Sapru, who writes that the PIONEER has courageously undertaken to express and interpret Indian hopes and Indian aspirations, with understanding, knowledge and sympathy.

MR. W. L. COURTNEY

The death of Mr. W. L. Courtney removes a great journalist and man of letters in England.

Mr. Courtney was Editor of the FORTNIGHTLY REVIEW, and was formerly on the editorial staff of the DAILY TELEGRAPH. He was also a director of Messrs. Chapman and Hall Ltd. He was born in Poona on January 5, 1850, and was the eldest son of William Courtney of the Indian Civil Service. He was educated at Somersetshire College, Bath, and the University College, Oxford. He had a distinguished educational career and was for sometimes Headmaster of Somersetshire College.

His chief publications are the *Metaphysics of John Stuart Mill*, *Studies in Philosophy*, *Constructive Ethics*, *Life of John Stuart Mill*, *Kit Marlowe*, *The Idea of Tragedy*, *The Development of Maeterluek*, *The Feminine Note in Fiction*, *The Literary Man's Bill*, *In Search of Egeria*, *The Soul of a Suffragette*, *The Passing Hour* and *The Bed-side Bible*.

FINE ARTS EXHIBITION AT INDORE

The All-India Bengali Literary Conference, which is to be held at Indore, C. I., in the coming Christmas Week, will hold an Exhibition of Oriental Arts. The Exhibition is open to artists of all provinces, and will contain works in Painting, Sculpture, and other minor arts. All artists are cordially invited to send their exhibits.

A NEW DEPARTMENT

It is understood that the Secretary of State has sanctioned the appointment of a Joint Secretary, Educational Department, Government of India, for a period of two years in the first instance, the appointment taking effect from December next.

The creation of this new post will be welcomed by members of the Central Legislature, who had been asking for a separate branch to deal with questions of Indians overseas. The Government of India derive certain revenues from Indian emigration, and the members of the Central Legislature including Sir Purushottandas Thakurdas and Sir Phiroze Sethna, had been insisting frequently on the need for creation of a special officer who would devote a substantial part of his time to treatments of overseas questions.

Last time, the question was raised in the Council of State in cold weather session by Mr. G. A. Natesan, who moved a resolution for the creation of a separate branch. Sir Mahomed Habibullah was very sympathetic in attitude and promised to examine the suggestions carefully during summer. Sir Habibullah did not take much time to do so and make representations to the Secretary of State for sanction to create the new post.

The announcement, it is expected, will be made without much delay.

INDIAN CIVIL SERVICE CANDIDATES

The India Office, says the PIONEER, is engaged in analysing the result of the recent examination for the Indian Civil Service. While the review is not yet complete, it can be said at once that the anxiety which at one time was caused by the shortage of British candidates following the Montagu-Chelmsford reform scheme is now completely removed, and the Indian Civil Service has regained its former popularity as a career for our young men at the universities.

There has been a striking increase in the number of British candidates—Europeans, as they are called in India—who entered for this year's annual examination, the total number being 122. There were 153 Indians and fourteen Ceylonese. The number of British candidates is the largest since the War. Fifty per cent. of the annual vacancies are reserved for Europeans and 50 per cent. for Indian candidates.

In 1922, less than twenty candidates from the whole of Britain entered for this examination.

In 1925, Lord Birkenhead said that "his greatest anxiety was not movements and tendencies in India, grave and menacing as some of them had had been, but the fact that the finest Civil Service in the world had shown, since 1914, many signs of lack of popularity." It is largely due to the efforts of Lord Birkenhead himself that popularity has now been restored.

MR. JAYAKAR ON EDUCATION POLICY

Presiding over the Bombay Secondary Teachers' Association which met on the 2nd, Mr. Jayakar attacked the Government's policy in the matter of appointing Education Ministers.

The Education portfolio, he said, had changed hands like a nautch girl. It had been transferred from time to time, irrespective of qualifications, impulse, culture of the holder of portfolio to suit party politics. He then referred to the dread created by the Inspectors when boys were asked to be dressed as on Dusserah day and special recitations and pronunciations were taught for the day and foreign Inspectors often smelt sedition even in teaching Bhagavat Gita. He also explained how great a strain the present curriculum was and pleaded for a lighter course.

"Teach them Patriotism", he concluded, "and make them feel that they have a future of pleasant sensations before them instead of weighing them down by unnecessary cramming."

DR. SAPRU AND THE C.I.D.

In a note referring to the meeting of Sir Malcolm Hailey and his old friend and colleague, Sir Tej Bahadur Sapru at the railway station, the PIONEER says: "At the same time as this friendly meeting was taking place, there were lying in the files of the Government of the United Provinces and in the files of the Government of India possibly, secret reports prepared at regular intervals by the C.I.D. In these reports the names of Indians who are considered specially dangerous to the Government of India and the British regime are printed in prominent black type. Among these, not a few of which are names of very prominent men, is included that of Sir Tej Bahadur Sapru. Much comment would be superfluous. We only ask His Excellency one question: Does he propose to remove Sir Tej Bahadur's name from the list, and will he read a much-needed lecture to the fathous official (or officials) who is so ignorant of the public record and private character of the ex-Law Member of the Government of India as to include his name among those, the activities of some of whom are perhaps sometimes the subject of legitimate interest by the supposed detectors of crime?"

SMUGGLING

For smuggling silk in a coffin, a prominent statesman of Grandenz was arrested in Vienna. The coffin was sent to his address from Danzig, and was supposed to contain the body of a relative who had died there. Customs officials became suspicious, opened the coffin, and found it filled with costly silks.

KISSING—A PENAL OFFENCE

LIVING AGE reports that the Central Committee of the Young Communist organization of Moscow has issued Order Number 722 absolutely condemning all forms of kissing as an aristocratic survival unfit for "a society of class-conscious workers and peasants."

THE LATE MR. S. R. DAS

The news of the death of the Hon. Mr. S. R. Das, Member of H. E. the Viceroy's Executive Council, (whose likeness we have reproduced elsewhere) has been received with wide-spread regret all over the country. Mr. Das made his mark at the Calcutta Bar comparatively early in his career as a lawyer, and in 1917 was appointed Standing Counsel to the Government of India. Six years later, he became Advocate-General of Bengal and, in November 1925, he was called to the office of Law Member of the Viceroy's Executive Council.

S. R. Das was born on February 29, 1872, and, as a boy, was sent to England to be educated. There he entered Manchester Grammar School. On leaving school, electing to enter the legal profession, he qualified for the Bar at the Middle Temple.



MISS DAW HME HMEE KHIN, B.A., B.L.
Assistant Registrar of the Rangoon High Court, who has now been appointed an Assistant Judge of the Rangoon High Court.

MADRAS BAR COUNCIL

The elections to the Madras Bar Council have resulted in the following persons being returned to the Council: Messrs. S. Srinivasa Iyengar, T. R. Ramachandra Iyer, T. R. Venkatrama Sastri, Alladi Krishnaswami Iyer, T. Rangachari, K. Bashyam, K. P. M. Menon, P. Venkatramana Rao, K. S. Krishnaswami Iyengar, and S. Doraiswami Iyer.

THE HON. MR. NATESAN AT NEW YORK

On his return from Canada, the Hon. Mr. Natesan stayed a few days in New York. Mr. R. L. Ewing, a former Secretary of the Y. M. C. A. in Madras and now Secretary of the National Council, arranged a luncheon party in honour of Mr. Natesan. A large number of well-known citizens and some of the Indian residents of New York including Swami Bodhananda, of the Vedantic Society, were present.

Mr. Ewing, in introducing Mr. Natesan, referred to him as a distinguished journalist and publisher, an active member of the Corporation of Madras, the Senate of the Madras University, and the Council of State, and a well-known politician belonging to the Liberal or Moderate party.

Mr. Natesan was asked to speak on "India's Progress towards Self-Government". After referring to the ancient greatness of India he pointed out how Indians have held responsible positions with distinction in recent times.

He explained at length the present machinery of administration and urged that it was unsatisfactory and unsuitable. Self-Government, Dominion Status, would alone satisfy his people. After explaining the scheme put forward by the All-Parties Conference, Mr. Natesan observed that he saw no reason for talking about independence. Dominion Status, as it obtained in Canada and Australia, would satisfy the most ardent aspirants after political freedom.

After the lecture was over, Mr. Natesan was asked about Miss Mayo's book. Mr. Natesan replied:—

"It is a book full of misrepresentations and falsehoods. Some of the half-truths were worse than untruths. If I, with a few days' experience of New York, dared to slander that city in the way in which Miss Mayo had slandered my country, I could easily do so. But I will not stoop to do that. I am glad to be assured that the better minds of New York and the Missionaries who have worked in India are counteracting the evil effects of Miss Mayo's notorious publication."

The next question put to Mr. Natesan was "Are not some sections of the people opposed to Home Rule?" Mr. Natesan's reply was sharp:

"My answer is an emphatic No." No doubt, some of the Mussalmans and Non-Brahmins may be eager to retain communal representation, but it would be absurd to say they are against Self-Government. I have friends among both these sections, and I can assure you that they are ardent and earnest towards Home Rule as any of the others."

What about Hindu-Moslem relations?

It is unfortunate that occasionally some communal disturbances do arise. But the differences between the two communities, Hindus and Mussalmans, are not so deep-rooted or so antagonistic as some interested people make out to be. The All-Parties Scheme for Dominion Status has the support of eminent Mussalmans, like the Maharajah of Mahmudabad, Sir Ali Imam, Dr. Ansari and Moulana Abdul Kalam Azad. It would be useful to remember that in the great Mussalman State of Hyderabad, the Prime-Minister is a Hindu; in the Hindu State of Mysore, the Dewan is a Mussalman; in the Marhatta State of Baroda, a Brahmin is the Dewan at the present day.

Mr. Natesan concluded his speech by saying that India would not rest satisfied unless she obtained self-government within the Empire. In achieving this, she wanted the good-will and co-operation of all freedom-loving people.

AT A DINNER PARTY

The Committee of Reference and Counsel of the Foreign Missionary Societies, at its dinner at the headquarters of the National Board of the Young Women's Christian Association, 600, Lexington Avenue, September 26th, entertained, as a specially invited guest, the Honourable Mr. G. A. Natesan.

In thanking them for the unique honour done to him, Mr. Natesan took occasion to mention particularly the work of the Christian Missionaries, and expressed his appreciation of what they are doing not only in social and educational reform but in helping India in all its legitimate, political aspirations.

INTERVIEWS WITH LEADING JOURNALISTS

Mr. Natesan spent four days in New York interviewing a number of the leading editors, such as Dr. John Findlay of the NEW YORK TIMES, Mr. Kinkby Page of THE WORLD TO-MORROW, Mr. Charles Merz of the NEW YORK WORLD, Mr. Froelich, editor of ASIA, Mr. Morgan Schuster of the CENTURY MAGAZINE, Mr. Herbert Croly of the NEW REPUBLIC, and Dr. Snow of CURRENT HISTORY.

LABOUR AND INDIA

"The news from India that the All-Parties Committee has decided on Dominion Status is the greatest justification for the Labour Party's policy, as laid down at its annual conferences, that it is possible to receive", said Mr. George, Lansbury, M.P., Chairman of the National Labour Party, to the DAILY HERALD on Aug. 15.

"I hope the Simon Commission, even at the cost of throwing aside every shred of dignity," he went on, "will even now find a means of meeting a Round Table either representatives of this All-Parties Committee, or the Committee itself, in order that the Commission might thoroughly understand not merely the proposals laid down, but measures by which it is expected the proposals can be applied."

"In any case, British Labour can rejoice that such a Committee should have responded to and accepted proposals put forward at our annual conferences."

THE DONOUGHMORE REPORT

The Donoughmore Scheme is being received in Ceylon in a manner which reminds us of the treatment accorded to the Montagu-Chelmsford Report in 1918 in India. The abolition of communal representation has upset the reactionary elements in the island, as also the proposal to confer manhood suffrage. The extremist groups feel that the Report does not go far enough. We have thus the phenomenon of people apart, as the poles in their convictions, combining together in their common detestation of the Report. Similarly, Lord Sydenham quoted Tilak in his arguments against the Mont-Ford Scheme. The Ceylon Legislative Council has by a majority passed the following resolutions:—

(1) This Council is of opinion that Government by Executive Committees of the State Council as proposed by the Donoughmore Commission is not suited to local conditions and is unacceptable to the people.

(2) That this Council considers inadvisable the proposal to create an administrative as well as

Legislative State Council working by Standing Executive Committees.

(3) That this Council recommends that all the duties and responsibilities proposed to be assigned to each Committee and Minister should be assigned to a Minister elected by the Legislative Council.

(4) That in the opinion of this Council, Ceylon is fit for Responsible Self-Government of Dominion type.

The last motion was carried by 16 votes to 11, 13 members remaining neutral.

SIR M. SHAFI ON NEHRU REPORT

In a long statement, issued to the press, Sir Mohammed Shafi disapproves the federal type of constitution, proposed in the Nehru Report, because he thinks, its centripetal character is

(a) undemocratic and reactionary,
(b) detrimental to the interests of minorities, i.e., Mussalmans,

(c) a departure from the old traditions of the Congress, and

(d) an encroachment on the sovereign rights of the States. Regarding the question of separate electorates, Sir Mohammed is willing to abide by the decision of thoroughly representative all-parties conference of Muslims; but he fails to see the wisdom of the Nehru Committee in giving the go-by to the principle of proportional representation.

VAGARIES OF THE POLICE IN LAHORE

The arrival of Sir John Simon and his colleagues at Lahore was marked by indiscriminate and unprovoked attacks on the people by the Police Officers. But it must be said to the credit of the people that in spite of free use of regulation lathis by the police, they remained peaceful to the last. Amongst those who were attacked are Lajpat Rai, Lala Hansraj and others. Referring to this outrage on leaders, Lalaji said:—

"I want to declare from the platform that the blow that was hurled at us this afternoon was a nail in the coffin of the British Empire. It has sunk deep into our soul. We have to revenge ourselves of this cowardliness not by violently attacking them, but by gaining our freedom."

BENEFITS OF SWIMMING

Swimming gives the individual full sway in the matter of self-expression. The swimmer is his own boss and can enjoy himself in any way he sees fit, or he may place himself voluntarily under the instruction of a teacher.

Swimming is the most perfect exercise from the standpoint of its physiological value; it stimulates the circulation in an efficient manner. Practically, every large muscle of the body is working in harmonious co-operation. Deep respiration is required which develops fine, healthy lungs, unless the exercise is not too suddenly discarded. Efficient muscular growth is the concomitant of regular and systematic participation in this great sport. Swimming is also an exceptionally fine aid to the body in its elimination of waste products. It develops the abdominal muscles,

has a gentle massaging effect on the kidneys and intestines. In addition, it promotes deep, restful sleep and gives a buoyant relaxation and eliminates local fatigue; for, by using all muscles, it stimulates lymphatic circulation, which disposes of congested waste products in certain local regions.

CRICKET AND THE DOMINIONS

The new South African Board of Cricket Control has decided to ask the M. C. C. if an Imperial conference can be called for the summer of 1929, when a representative side from the Union will be in England. That visit suggests one question that might with benefit be raised at an Imperial conference, and that is, that the Dominions, who go to great expense in sending their best men to England, may secure some sort of guarantee that their teams shall not be a "poaching" ground for English clubs. We do not wish to criticise nor condemn the enterprise of league cricket officials who realise the "gate" value of the Macdonalds, Constantines, Blankenbergs, and Richardsons, says the DAILY GAZETTE of Karachi, "but we can appreciate the natural resentment

of the Dominions at the loss of their "stars" by considering what our own sentiments would be, should the M. C. C. team now playing in Australia return stripped of such players as Hobbs, Hammond, and Ernest Tyldesley. The remedy may be a domestic one, a simple contract clause, but an Imperial accord would give it greater force."

PRINCE DULEEP SINGH

After a brilliant cricket career in England, Prince Duleepsinghji has returned to India to receive a rousing reception. He has brought honour to his country, says the INDIAN NATIONAL HERALD, bravely kept up the inspiring tradition of his uncle "Ranji" and shown to the world that given opportunities, Indians are competent to make a mark in any field of life. Prince Duleepsinghji's recent record in England created a sensation throughout the Continent and was received in India with a thrill of joy. In the last cricket season, he hit up full 1706 runs in 39 innings with a top score of 198 in a single innings, his average standing as high as 47.38. With such an achievement, India expects him to join them in the game in the country. Very unfortunately in the press interview which he granted on arrival, it was brought to light that he had turned down the request to join the Kathiawar team which is in Bombay and playing against the Hindu Gymkhana on Saturday and Sunday. The INDIAN NATIONAL HERALD regrets this.

LORD HARRIS' REPLY TO CRITICS

Addressing the English cricket team, which is going to Australia, at Scarborough, Lord Harris told how the players had been selected by the Committee. The Committee consisted of Lord Harris, and Messrs. Douglas, Gilligan, Leveson-Gower and Mann. These selectors co-opted the services of Messrs. Warner and Carr and Hobbs. At their meeting, each member wrote down his ideal selection for the team to Australia. There was unanimity as to nine players and the remainder of seventeen players were determined by vote.

THE SUN LIFE OFFICE

The following is an account of the Hon. Mr. G. A. Natesan's impressions of a visit to the huge head office of the Sun Life Assurance Co., of Canada:—

"Upon presentation of my letter of introduction to the President of the S. L. A. Co. of C., Mr. T. B. Macaulay, he received me very kindly; Mr. H. Chamberlain, District Manager of Bombay, late District Manager of Madras, was in the office and arranged for me to look at the few of the very up-to-date features incorporated in the Head Office Building of the Sun Life Assurance Company of Canada. I had been told by outsiders that the Executive of this Company were very particular in their treatment of the staff and was interested in seeing just what some of these features were.

Our guide took us first to the top floor of the building, where the entire staff including all the officers are given their luncheons every day. There we saw the latest equipment for refrigeration and, right next to one of these cabinets, the latest in steam tables for keeping the various foods hot. Over 1,600 people are served in the various lunch rooms within a period of an hour and a half, so it can easily be seen that this matter is dealt with in a very efficient manner.

A very surprising feature was next shown us, and that was the hospital which is maintained for the staff. This part of the equipment is also of the very latest. There is a ward which contains seven beds. The staff are at liberty at any time to call upon the services of the two trained nurses or the two staff doctors for advice or treatment. It was interesting to learn that during the typhoid epidemic of 1927, the Sun Life Assurance Company of Canada was able to give over 80,000 inoculations, free of charge. This service was rendered not only to their Head Office staff but to the public as well in their characteristic public-spirited attitude.

We next had our attention drawn to certain labour-saving devices which have been installed to keep records in their Actuarial Department. We were shown machines which were capable of sorting four hundred cards a minute. It would undoubtedly take the place of fifteen clerks. Another machine was there which would extract information from a card electrically and type it on a sheet.

As I was going around this building, the thought came to me of just how is it possible to keep the air pure for such a large staff, and when I asked our guide, he said they had a very up-to-date system of ventilation and that he would have pleased to take me down and show it. We descended to the basement and then noticed necessary to go further underground, where the distance of about thirty feet below the streets of we were shown into a large room with fans blowing pure air to all corners of the building. The air is brought in through a large opening in the side of the building.

Next we were taken to what is undoubtedly the most up-to-date vault in Canada. In fact, I was informed that there might be one or two equally as good on this Continent, but not more than a few. The first impression was the care which was exercised in admitting any one even into the outer space outside of the vault itself. This outer space is used, I was told, to clip the coupons from the various securities. The door of the vault is thirty inches thick, of solid steel, which is absolutely impregnable. This door weighs forty-six tons and yet is so counterbalanced that it can be easily moved. At the time we were in the vault, although we could see no securities, I was assured that there were over \$200,000,000 worth of stocks and bonds in the vault. It seemed to me that this was typical of this large corporation who is handling the public's money. They apparently take the greatest care to protect, and one of the features of this protection is the manner in which they treat their staff."

Diary of the Month

Oct. 15. The Simon "Free Joint Conference" opens at Poona.
 Oct. 16. Delhi Women's Conference concludes.
 Oct. 17. China circulates draft treaty.
 Oct. 18. H. R. H. The Prince of Wales reaches Uganda.
 Oct. 19. Miss Slade opens Khadi Exhibition in Meerut.
 Oct. 20. Lord Birkenhead bids farewell to the staff of the India Office.
 Oct. 21. The Sikh League Conference meets in Lahore, Sardar Karak Sing presiding.
 Oct. 22. Dr. Ansari unveils Tilak's Statue in less than four hours.
 Lord Peel becomes the Secretary of regular aid for India.
 The London Diocesan Synod reject aid to the New Prayer Book.
 University of El-Azhar (Egypt) introduces reforms on European lines.



HON. MR. S. R. DAS

Oct. 26. Hon. Mr. S. R. Das is dead.
 Oct. 27. Lord Parmoor is elected Leader of Labour Peers.

Oct. 28. The Glasgow University elects Mr. Baldwin as Rector.
 Oct. 29. Secretary of State sanctions separate Secretariat for Indian Overseas Department.
 Oct. 30. Poona bids farewell to Sir Leslie Wilson.



LALA LAJPAT RAI

Oct. 31. Lajpat Rai is wounded in a fracas between Police and Nationalists in Lahore.
 Nov. 1. Angora Assembly adopts Latin Alphabet.
 Nov. 2. M. Pangolos is arrested.
 Nov. 3. All-India Congress Committee meets in Delhi.
 Nov. 4. Sir George Schuster arrives in Bombay.
 Nov. 5. The Bardoli enquiry commences.
 Nov. 6. Hertzog Cabinet (S. Africa) resigns.
 Nov. 7. Mr. Hoover is elected President of the American Republic.
 Nov. 8. S. W. Sampson forms the S. African Ministry.
 Nov. 9. Mr. G. A. Natesan arrives in Bombay.

BUILDING BETTER BRAINS

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

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



Sir J. Foster Fraser.

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

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

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

Remarkable Results.

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

A COMPANY SECRETARY writes: "I have learnt 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 in such a way as to help her to remember what she has learnt.

A CIVIL SERVANT (I. C. S.) writes:—"I have gained self-confidence and energy. I am disposing of my daily duties more easily and smoothly." A CIVIL SURGEON writes:—"I have never for a moment regretted taking my course of Pelmanism. It has taught me much. Auto-suggestion, concentration, recollection and enthusiasm in all matters, a greater interest in life in general, and in my profession in particular, are among the benefits I can attribute to my course, and if I have any regrets, it is that the course has now come to a close."

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

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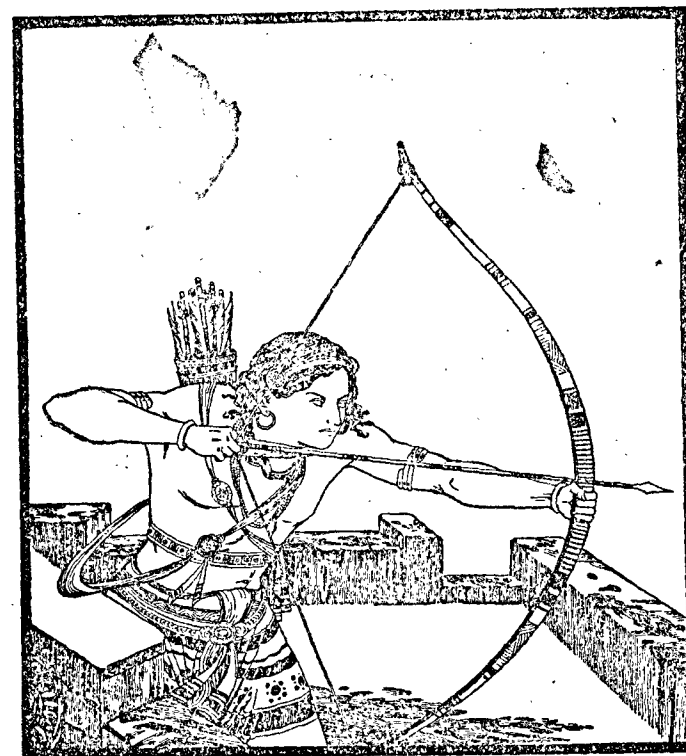
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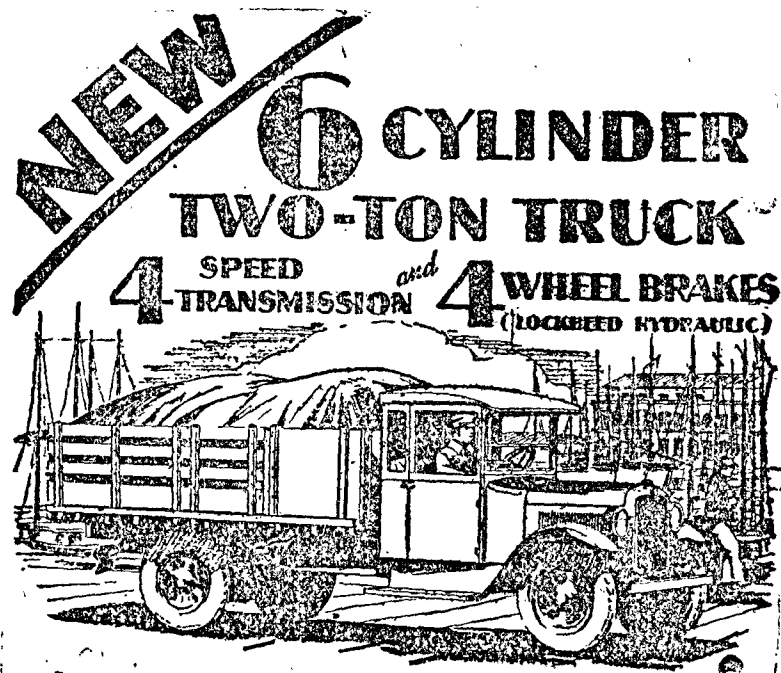
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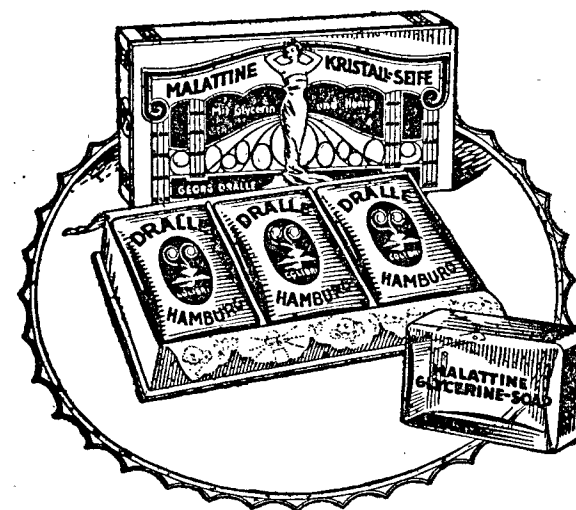
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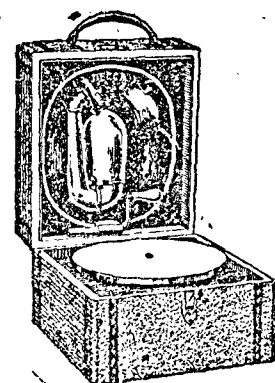
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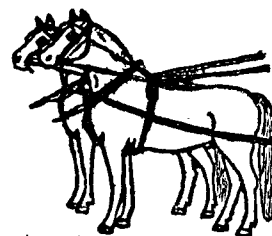
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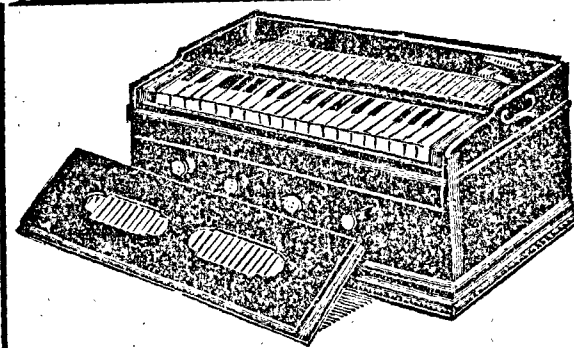
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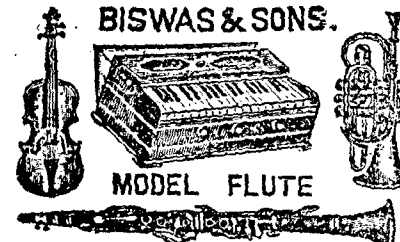
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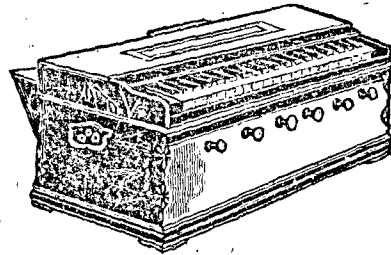


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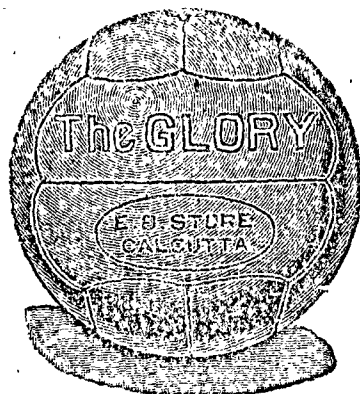
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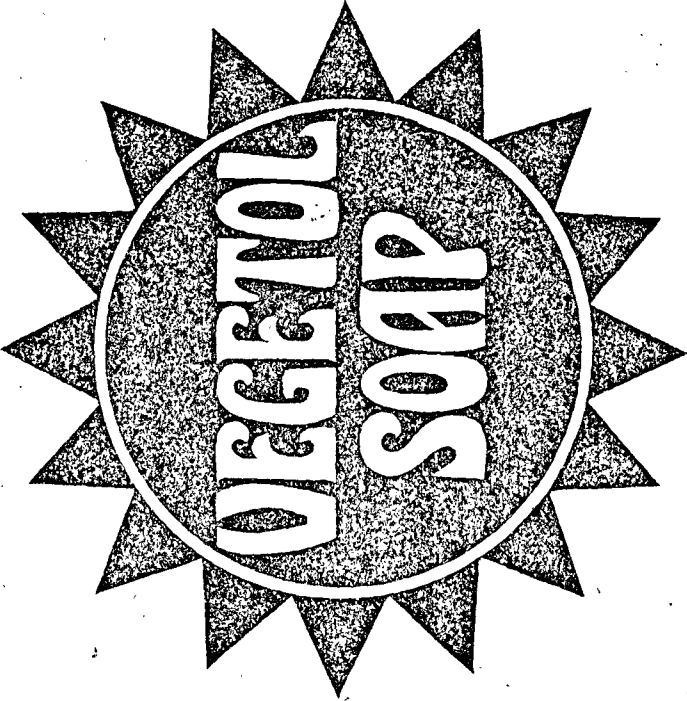
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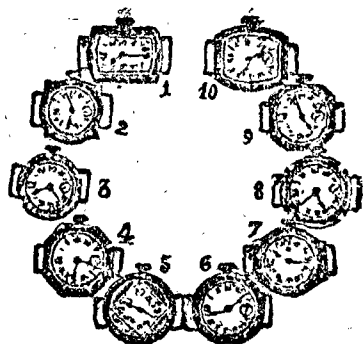
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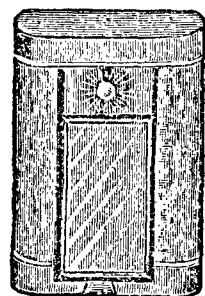
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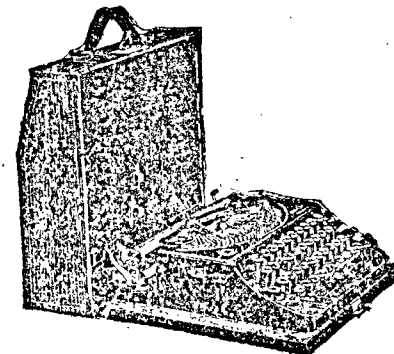
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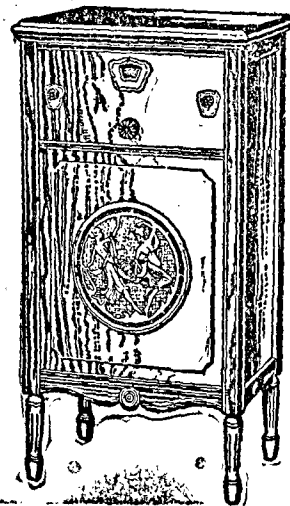
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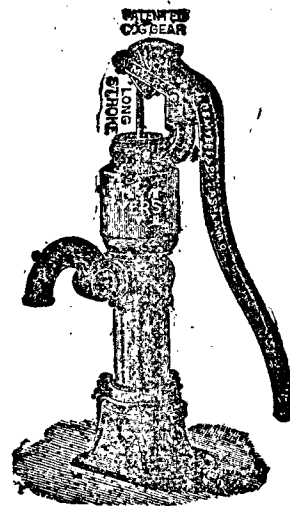
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Tenders must be submitted on the prescribed forms which are obtainable from the Controller of Stores, N. W. Railway, Empress Road, Lahore, on payment of Rs. 10/- per copy of each tender form.

Tenders must be addressed to the Agent, N. W. Railway, Lahore, in the envelopes provided, duly sealed, and must reach his office not later than 2 P.M. on Friday the 21st December 1928. Samples in connection with tenders must be despatched to the Office of the Depot Controller of Stores, North-Western Railway, Moghalpura, and reach there not later than Monday the 17th December 1928.

The Agent of the North-Western Railway reserves to himself the right to reject any or all of the tenders received in answer to this advertisement without assigning any reason for such rejection.

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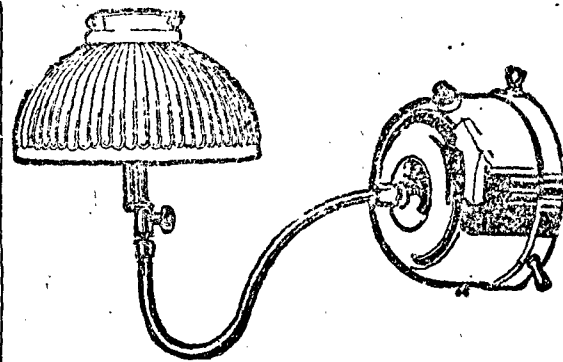
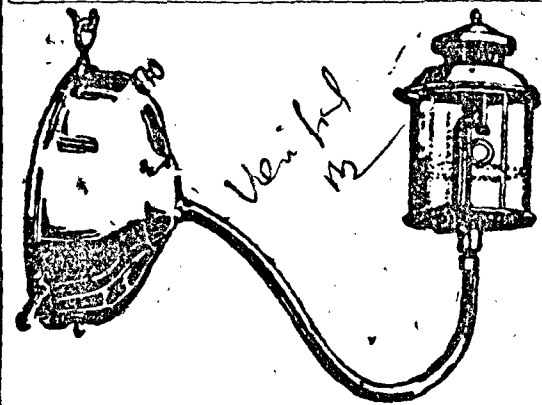
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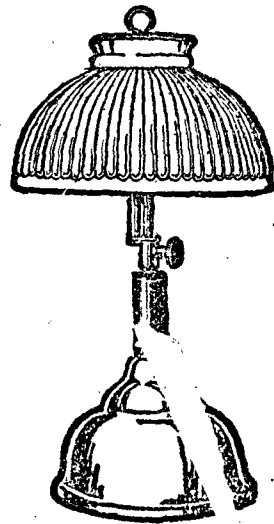
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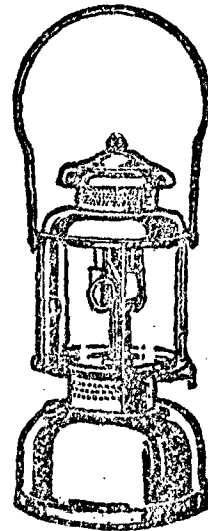
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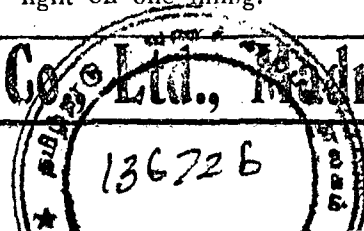
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