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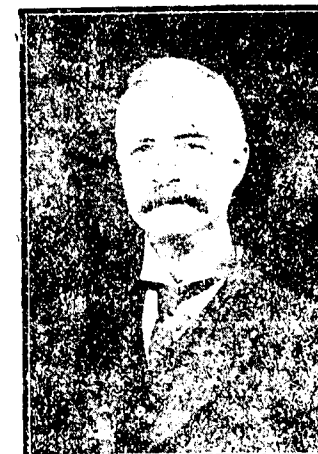
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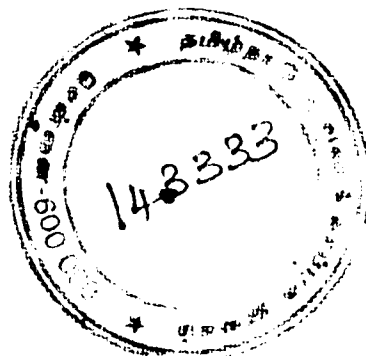
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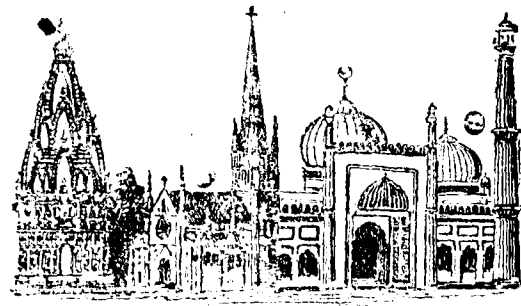
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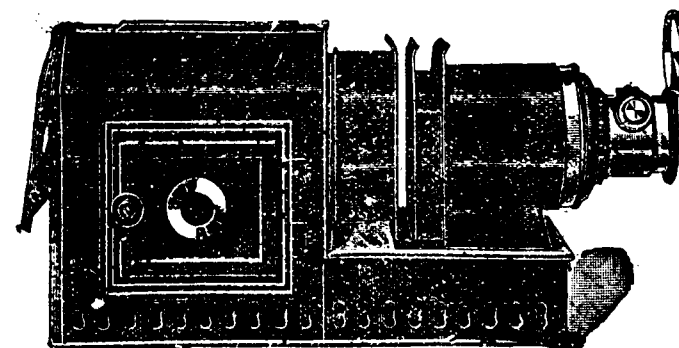
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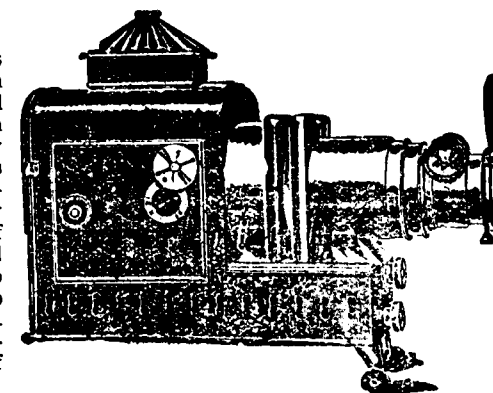
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[No. 10.

Sarda's Child Marriage Prevention Act and After

BY MR. T. R. VENKATARAMA SASTRI, B.A., B.L., C.I.E.

HARBILAS Sarda's Bill has now been passed by the Assembly and the Council of State, and, I may now add, has

exceptional cases. Marriages below the minimum age were declared invalid. The objection to the Bill was that it made marriages invalid ignoring the indissoluble character of Hindu marriages. But if marriages below eleven immediately ceased, as there was every reason to suppose that it would have, no hardship could have been caused to anybody. But the opponents of the Bill at that time were thinking only of their theoretic objection to all legislation on the topic of marriage and not of the practical wisdom of stopping legislation at a point convenient to themselves. The result is that the passing of the Bill was delayed, opinion on the other side stiffened, and the Bill underwent transformation in its present form.



MR. T. R. VENKATARAMA SASTRI

become law by the assent of the Viceroy. It has roused feeling in the country as no other bill has ever done before. But those who opposed Sarda's Bill in its original form must now regret their opposition to it, because it was much less obnoxious to their sentiment than the Bill as passed.

It may be recalled that the original Bill fixed the minimum age of marriage at fifteen and twelve. In its desire to conciliate conservative opinion, it provided that permission for marriage at eleven may be granted in

Harbilas Sarda had only a limited object in view, the prevention of widowhood at tender ages of girls. He left the attainment of higher ages before marriage to the growth of public opinion and passed the age of consummation by as really a matter for a different piece of legislation; and he showed great consideration to popular prejudice against post-puberty marriages. If his Bill had been passed, the provision for permission to marry at eleven being omitted as unnecessary, marriages below twelve would have immediately

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Mr. Venkatarama Sastri 11.30.10.

ceased; popular clamour, which was never very serious as regards the fixing of twelve, would have quieted down; the ground gained would have been easily consolidated, and in a few years, the country might have thought nothing of the raising of the age of marriage still further if it was deemed necessary. The Bill, as passed, practically enjoins and enforces post-puberty marriages and therefore threatens to raise a hornet's nest.

My mind moved along the same lines as that of the author of the Bill. I did not feel quite at ease in applying coercion in this topic of legislation. Beneficent social legislation has to my mind certain limits which ardent reformers seem to me not sufficiently to recognise. It is not enough that the object of legislation is in itself worthy, but the people concerned should either positively recognise it as worthy or should at least be indifferent in regard to it. Antipathy of any considerable section should be avoided. Social legislation, to be useful and effective, may be a little in advance of conservative opinion but must not be pushed too far to secure acquiescence in the last resort. These were the ideas which made me suggest that marriages below twelve may be made voidable. The conservatives stood out against all legislation. The reformers have gone beyond what might with some grumbling have been accepted by the orthodox. And the Bill has become law. The question for those who were opposed to this piece of legislation is, what should they do?

It is not the part of wisdom to put yourself into a rage and threaten to try conclusions with the law. Frankly speaking, we are none of us living under the regime of ideas that make post-puberty marriages an inexpiable sin.

In the family of each of us or in the families of those who are nearly related to us, there have been marriages in recent years at fourteen, fifteen and even sixteen, well-known, if not acknowledged, to be post-puberty marriages which have not put the parties or their relations outside the pale of decent society. None of us can or will agree to boycott them or put them out of caste. If economic or other difficulties in the way of earlier marriages are recognised in these cases as sufficient justification for adopting a secondary or *apat-kalpa*, the legislative provision will be sufficient to exculpate them before any tribunal of this or the next world exercising spiritual jurisdiction. I am of course assuming that none of us has reason to push our dislike to the legislative measure to the extent of daring and incurring its penalties. If any one feels it so much that he would much rather break the law and incur the punishment than postpone the marriage, there is no arguing with him. But to those who recognise that what goes on around us does not justify our putting ourselves in a mood of rebellious dissatisfaction, it will not be in vain to appeal that it is not worth while. The spirit of the times is in the direction of pushing up the age of marriage, and the next generation will be wholly unable to understand the extreme emotion of this generation in the matter.

If I am to speak out my mind frankly, the legislation is going to give the true *dharmashastra* a chance of acceptance once again by the people of this land.

Before I explain myself, let me say this. I pass by the plea for the acceptance of pre-puberty marriage as a world ideal, because

it can only invite the ridicule of the whole world. Pre-puberty marriage is not prescribed for any except a small class even in this land, and to talk of pre-puberty marriage as India's ideal offered for the acceptance of the world is to invite the just rejoinder that that small class is thinking only of itself all the time that it talks of India. Again I pass by the absurd and thoughtless talk of the imperilment of chastity because those who talk thus will be the very first to disown any idea of casting aspersions on the vast majority of Indians who live under the system of post-puberty marriages and are not the less pure on that account. Those great and noble heroines whose deeds are enshrined in our epics and puranas and who are held up to admiration to this day as ideals and exemplars for all time were among those who married after puberty.

I do not consider fourteen to be a late age for marriage at all. I do not think that unless parents are oppressed by a sense of duty to marry their girls before puberty, they would lose all sense of duty to arrange for the marriages of their children. I do not think that female children are going to throw off the guidance and control of their parents any more than male children are throwing off such guidance and control now. I do not think there will be girls refusing to marry after fourteen any more than there are boys now refusing to do so. I apprehend no calamity from the change in the law. The truth is that human nature accustomed to an institution however unreasonable or injurious or oppressive cannot think of altering it without apprehending all sorts of trouble from the change. It is the primitive fear of the un-

known as compared with the known even where the known is recognised to be fraught with evil.

The true shastra is that until consummation, there is no marriage and no widowhood; but after the *saptapadi* ceremony, consummation must follow in time if both should be alive. Bound by the irrevocable ceremony, they entered the state of matrimony on consummation. If death intervened and snapped the bond and consummation did not follow, the virgin was fit for marriage again with another, and her children were in no sense inferior to the children of mothers who took the seven steps only with one man in their lives.

Not even the morbid and hysterical smriti writers, who, in intemperate language unworthy of sages, heaped curses and unnameable penalties on those who did not marry their girls before puberty, have made the woman that had gone through the *saptapadi* ceremony, without consummation following it, the widow of the man who had taken her hand in marriage. It was left to us of these later times, in our devastating logical-mindedness, to make a widow of her. If we could go back to those ancient broad-minded law-givers who knew human nature and allowed for its imperative needs and saw no sin in post-puberty marriage, we may even now settle marriages at twelve and honestly carry them out at fifteen or sixteen, and derive all the advantages that flow from the attitude of mind which recognises a tie irrevocably determined on and to be carried out in due time.



MAHATMA GANDHI

GANDHI, THE MAN

[The 60th birthday of Mahatma Gandhi was celebrated all over the country with becoming enthusiasm on the 2nd October. Men of all parties irrespective of political predilections joined in the celebrations. The Rt. Hon. Sastri, whose friendship with and esteem for Mr. Gandhi, in spite of obvious differences in their outlook, is well-known, presiding over the demonstrations at Madras, paid a fitting tribute to the genius and versatility of the Mahatma. He rightly laid stress on the many striking features of his character, and added: "Wherever high character, noble ideals of conduct, utmost piety and resignation to nature are appreciated, Mr. Gandhi's name will be known and sincerely revered. The people of thought always recognise in the man, whom we honour to-day, as one of those rare souls who are born from time to time to redeem mankind from their sins and failures." In paying tributes to his greatness, said Mr. Sastri, the speakers had spoken according to their natures. "To each person", he continued, "some side of Gandhi's nature had appealed most." Thus in the two pen-pictures of the Mahatma that follow, we have two vivid studies of a great personality. Mr. and Mrs. Polak who have contributed these special articles at the request of the Editor, have known Mr. Gandhi intimately for many years and had worked with him in South Africa. Much has been said and written of the Mahatma as saint and politician, his lofty idealism, his iron will, his contempt of consequences and his heroic virtues; but these intimate studies from two such friends reveal Mr. Gandhi in all the simplicity and beauty of a character at once affectionate and thoroughly human, and will doubtless be welcome to readers of the INDIAN REVIEW.]

I. BY H. S. L. POLAK

THERE may be more than one opinion as to Gandhiji's profundity as a teacher, his insight as a leader, his wisdom as a guide. There can hardly be two opinions as to his merits and qualities as a man, and it is as a man that he would, I imagine, prefer to be judged. Indeed, it is to his human weaknesses and demerits that he always points when he explains to his audience how and why it is that he fails to reach the goal that he has set himself to, how and why he has failed to satisfy their hopes and his own aspirations. He is Mahatma, because, small, weak, humble as he is, it is instinctively recognised that here we have the type and example of the man striving with all his might to reach the heart of the Divinity within him. Again and again, he implores us and his Creator, to take him with all his faults and failings, to recognise his limitations (which he eagerly exposes to our gaze), and yet to measure him by the heights that he would attain with every effort of his sleeping and waking hours. It is thus that we come to realise the majesty of

manhood, and because he insists that he is a mere man striving to be perfect even as our Father in Heaven is perfect that we have agreed to call him a great soul. Can any higher tribute be paid by us to one in the flesh? He forces us to understand clearly, what we but dimly perceived before, that Man is a Spirit, and that, in addressing the best in us, it is Spirit calling to Spirit. I doubt if any can make a higher practical contribution to life than this.

It was my own high fortune and privilege to be closely associated with Gandhiji when the Mahatmaship was less insisted upon, and its glamour did not partly hide him from us, when he was allowed to be among us as a man among men; and then it was that we, who were close to him, could see him as he really is—tender, affectionate, humorous, generous, always eager to serve, never hasty to condemn. Did you feel like shirking? Who readier to do the work than Gandhi? Who made you more ashamed than he by his very unconsciousness of your slackness?

Who more dependable in an emergency? Who readier to overlook your faults—even to ignore them? Who more eager to attribute to you high motives of which you were all too ashamedly unaware? To live with Gandhi was an education in the whole art of manhood. Courage, with him, has stood for something more than a mere physical attribute, Truth has been an urgent and immediate reality, not a vague and misty dream-figure whose proper habitation lies at the bottom of a well. Another's need has been his occasion. He once said to me in mild rebuke: "Sunday is no day of rest for the sorrowful or those who suffer". And for him, Sunday was, accordingly, a day of harder work than any other.

Gandhi has proved beyond dispute the theory that the best men and the best women combine in themselves the best qualities of each other. No woman could excel him in patience or endurance, none could be more long-suffering. I leave to another pen the task of elaborating this point on the domestic side, and content myself with its application to his public life. Abuse has left him completely unmoved. The difficulty of the task has inhibited him not at all. The faithlessness of fellow-workers has merely stimulated him to greater endurance for them as well as for the others who have stood and waited upon events. Disappointment has but encouraged that invincible patience with which he has taken up the task anew, sure of his goal, certain of the rightness of his cause, with the words "one step enough for me" ever upon his lips.

The true test of leadership is not when the cause is won and the flowing tide carries it

to victory; but when the leader of a cause forlorn, facing treachery and disaster, nevertheless keeps his inner eye upon the distant vision, and conveys something of that vision and his own assurance of its realisation to his colleagues, associates, and followers. That is where Gandhi's true greatness as a man lies. To the young man, at the threshold of life, in the midst of struggle, all untried, Gandhi has ever been a source of inspiration and encouragement. However wearied by the incidents of the fray, however frequent the disappointments, however hurt by the failures, Gandhi never failed. He understood human weakness, human sorrow, human incapacity, human folly—and made yet one more sacrifice in order to retrieve their consequences. He has been the exemplar of high courage, of chivalry, of hope, of faith. His soul soars high above his human weakness. Strength has come to him and flowed from him because the human man has ever been in close contact with the things of the Spirit.

By perseverance in overcoming, man climbs from the shadows of the lowlands to the bright mountain-tops of the Spirit. For how many of us has Gandhi marked out the way and, alas! how many of us has not this great pioneer left far behind, conscious of our lost opportunities, staggering with fatigue at the pace that he has set, laying down our burdens for just a little rest, taking breath where he has gone serenely forward, doubtful of our capacity to endure, realising that our hero is already acclimatised to higher altitudes than any that we can hope in this life to reach, that there rings in his ears a harmony to which we cannot attune ourselves, that for him there burns a light that is still hidden from us by the intervening distance, that he already converses with those Higher Spirits with whom we cannot yet commune!

II. BY MILLIE GRAHAM POLAK

MOST women love men for such attributes as are usually considered masculine. Yet Mahatma Gandhi has been given the love of many women for his womanliness; for all those qualities that are associated with women—great faith, great fortitude, great devotion, great patience, great tenderness and great sympathy. Women could sense that in him they found a fellow-traveller, one who had passed ahead along the road they, too, were travelling, and could give him an affection deep, pure and untouched by any play of sex-emotion. Women of all kinds have turned to him in perplexity and trouble, and no problem of their lives but could be discussed with absolute frankness, if they desired to do so. They could be sure that some light would be thrown upon their difficulties and the path made to look not too arduous to travel. He seemed to understand how easy it might be for a woman to do what appeared to be evil for love's sake, to sympathise with the soul-surrender which prompted the action, and yet to condemn it unflinchingly and point out that the way of love's service could not be through ministering to anything but the highest. I have known many occasions when a woman has gone to him deeply troubled because she had to acquiesce in some seriously dishonourable action of her husband. Mahatmaji has sympathised with her difficulty, never suggested that she should betray her knowledge of her husband's action, but advised her to use all her love and woman's power to get the man to amend his ways. For himself, he chose the path of the ascetic, yet I have always known him to make allowances for those who could

not tread the cold austere path of denial. If comforts and objects of beauty seemed essential to the woman who discussed such a question with him, he would, had it been in his power, have given them to her; but, at the same time, he would try and persuade her to seek beauty in the things of the spirit and not to identify herself with the things of the world. Perhaps, sometimes he did not quite realise that so many women, while having great possessions, can yet stand outside of them. So often the woman herself does not realise it until she is called upon to give them up. Then she knows they have very little real meaning to her, neither are they the things that matter most.

I often see in imagination Mahatmaji, as I frequently saw him in South Africa, walking up and down a room with a young child in his arms, soothing it in the almost unconscious way a woman does, and, at the same time, discussing with the utmost clearness pressing political questions, communal strife, or abstract problems in philosophy; and children instinctively knew this side of his character; they would nestle up to him, sure of the comfort they desired. In some ways, I have thought it was easier for him to deal with the needs of young children than those of adolescence, with its warring emotions, its struggle for liberty and self-expression, and its developing mind. During that period in the life of the developing individual, he did not so easily realise the strength of the storms that can sweep reason aside, and when, as it unfortunately sometimes happened, he was deceived by the youth around him, it was

because in his own great simplicity, he did not appreciate the amazing complexity of the character of youth. He saw so clearly the straight path that should be trod, that he seemed to find it somewhat difficult to deal with the dual nature that becomes apparent during those years when one passes from childhood into adulthood. When, however, the individual had taken upon himself his adult character, then again for Mahatmaji, contact and understanding were once more easy and could be complete.

Another of the many pictures of life in South Africa arises clearly in my mind. It was during the early years of life in Phoenix. Mahatmaji had at this time come to definite conclusions about sex-abstinence. He had written and spoken on the subject very decisively. I had had several discussions with him about the continuance of human life on this planet, and had, on one occasion, remarked that he must surely consider that God was wrong in having created men and women with their senses and emotions, since, were they to accept and adopt Mahatmaji's dictum, then God's expression through creation would cease; self-control, I contended, being the goal of developed humanity and not the denial of God's method of peopling the world. Very soon after this conversation, one of the members of the little settlement at Phoenix gave birth to a child. I purposely refrained from speaking of the matter when I visited Phoenix two or three days later. I thought that perhaps Mahatmaji might feel the fact displeasing. After a short time, and having talked of other things, he said in a surprised voice: "You have not asked about the mother and babe. Do you not want

to see them?" He then came with me to see the baby and talked in a quiet, joyous way to the mother, and I realised in a flash that, even as a woman does, he differentiated between abstract principles and human needs and affections.

Only once have I known him fail to comprehend the deep emotions of a woman's life, and that was in not understanding the depth of absolute sorrow into which a woman, bereft of her dearly beloved by death, was plunged. Perhaps it was the one experience that he had not until then fully entered into, and he could not, therefore, realise how sick the soul of such a woman could be. Or it may have been that his belief in woman's consciousness of her touch with the All Father precluded him from knowing that women also have their periods of standing alone in an empty universe, where God has ceased to be and man is a vanishing shadow.



HEAD OFFICE :—ESPLANADE ROAD, FORT, BOMBAY.

E. Sept. '30.

The Franchise Problem in Kenya

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

For some time Hon. General Secretary, Eastern Africa Indian National Congress.

NOW that the Labour Government is safely installed in office at least for sometime to come, the problem of East Africa in general and Kenya in particular is bound to exercise the minds of imperial politicians to a considerable extent. The late Conservative Government have been devoting the closest attention to East Africa and had appointed the the Hilton Young Commission in 1927 in order to explore the possibilities of ushering into existence a new British Dominion. Had that Government continued in power, there is no doubt that a great step in this direction would have been taken, but, unfortunately, the elections intervened, and a change of Government was effected before any decisions could be taken. The Hilton Young Commission was appointed towards the end of 1927 and visited East Africa in the beginning of the year 1928. It was expected that the task of the Commission would be very easy and that the Commissioners would be able to submit their report early in June or July of the same year. As it happened, the Commissioners were divided, and the report could be ready only towards the end of 1928 and was published for general information and discussion in January 1929. The decisions of the Commission were not unanimous and were of such far-reaching and 'un-Conservative' character that the Government of Mr. Baldwin had considerable misgivings in accepting them. The recommendations also evoked a storm of opposition in Kenya and other East African territories, and either with a view to kill the report or get round some of its

most risky recommendations, it was decided to hold an inquiry on the report itself. Sir Samuel Wilson, Permanent Under-Secretary for the Colonies, was sent out to Kenya in April to discuss the report with the Governments and the immigrant communities of East Africa and to report on the results arrived at. Before, however, Sir Samuel Wilson could accomplish his task, the election had taken place, and Mr. Amery had given place to Baron Passfield.

The problem of East Africa is a triple problem, affecting three different communities,—the primitive Bantus, Indians and Europeans. This fact alone makes it a very complicated question, but it is further made complex by the fact that a small White Community of farmers are determined to make Kenya and the highlands of Tanganyika an exclusively British Colony and to dominate affairs all over East Africa in order to be able to protect their colony from either Indian or Bantu encroachment. During the course of about thirty years, various expedients have been tried to achieve this end. The Conservative Government of 1923 stamped this White movement with the seal of victory and determined that the Indians and the Bantus should be politically and economically segregated from the European settlers. The highlands of Kenya were therefore exclusively reserved for European settlement, and a system of communal franchise was adopted in Kenya for securing representation of different communities on the Legislative Council. The Indian community re-

refused to accept these decisions, and the Government of India with Lord Reading at the head stated that they reserved the right of re-opening the whole question at a suitable opportunity. The Conservative Government fell soon afterwards, and was succeeded by the Labour Government. The position of parties in England at that time was not such as to warrant a re-opening of the question, and the Indian community merely rested with protests and non-participation in the newly constructed Legislature of Kenya. The Labour Government fell within a very short period, and the Conservatives were returned with a heavy majority. The hopes of the Indian community for securing equality of franchise were thus dashed to the ground, and acting on the advice of the Government of India and Indian Statesmen, the leaders of the Indian Community consented to be represented on the legislature by Government nomination and sent up five members. When the first legislature came to an end in 1926, the Government of the day seems to have intimated to the Indian community through its leaders that it would not be possible for it to extend the system of nominations to the Indians any longer. After some deliberations, and in order not to hamper the progress of the Colony and the development of the spirit of goodwill, the East African Indian National Congress decided to accept representation on a communal basis under protest and reserving the right of re-opening the question of franchise as soon as an opportunity occurred. As the Indian voting list was not ready, it was also resolved to ask the Government of Kenya to extend the terms of the sitting members on the Legislature for a

period of one year. This was agreed to. While the question of franchise was thus pending acceptance on the part of the Indian community, the Ormsby-Gore Commission had visited East Africa, and the possibility of an East African federation was mooted by it. The Indians had opposed the idea, and the Commission had also pronounced that the proposal was premature. The decision arrived at by the Indians on the question of the franchise was based on the belief that no further move in the direction of consolidating the White hold on the country was then in sight. The Indians and the educated natives were therefore surprised when the Government of Great Britain announced in July 1927 that it had decided to appoint a Commission not only to explore the possibility of federating the British East African territories but also to consider the question of granting a measure of responsible Government to the European population of Kenya. Both the Natives and the Indians were genuinely alarmed. Had the Europeans of Kenya behaved reasonably and not put forward extravagant claims for self-government and association in the trusteeship of the natives, the situation would not have developed so rapidly as it did. But the Government, while making the announcement, had taken care to indicate that so far as the question of franchise was considered, the policy of 1923 would be strictly adhered to, and the European manifestoes spoke of limiting the Indians to the position granted to them in 1923 without any hope of progress or development. At the same time the Government of Kenya had gone back on the Denham settlement of 1925 with regard to the question of local Government in Nairobi

and Mombassa and the new Feetham Commission had recommended restricted Indian representation on a communal basis on the municipal bodies.

The Indians sought to secure a sympathetic and encouraging pronouncement from the Governor of Kenya immediately after His Excellency's return from England. His Excellency was invited to open an Unofficial Conference of Indian Associations in East Africa. In a speech delivered on this occasion, Sir Edward Grigg emphasised the wisdom of the policy of communal distinction in the electoral system of the Colony and dilated on the qualifications of character, education and civilization for participation on a basis of equality in the affairs of the country.

This speech decided the Indian community. Deliberations among members of the community and with the officers of the Government of India went on for about a month and a half. A section of the community was for boycotting the Hilton-Young Commission entirely, but the session of the Eastern Africa Indian National Congress meeting under the Presidentship of Mr. Tyebali, an advocate in Zanzibar, threw out the suggestion and resolved on a boycott of the present constitution of Kenya till such time as it continued to be based on a communal principle.

The Indian case for the civilization franchise was very ably placed before the Hilton-Young Commission, and it is believed that a number of individual European witnesses and the Workers' Federation supported the Indian claim for it. Of course, the Commissioners heard it and went their way. The year 1928 was passed both by the Indians and the Europeans, official as well as non-official in

waiting for the recommendations of the report. The Government of Kenya, all through, attempted to secure Indian representation on the Legislature, and latterly on the municipal bodies, but found that the Indians were determined this time to have nothing to do with any political institution based on a communal principle. At present, there is no Indian representation on the Executive, the Legislative and the Municipal Councils of Kenya. As mentioned above, the report of the Hilton Young Commission was published in the middle of January of the present year. Its unanimously pro-native tendency and the acceptance of an ideal of a civilization franchise by the majority of the commissioners made it unacceptable to the European settlers of Kenya who lost no time in rejecting the report and threatening vigorous action in case an attempt was made by Government to implement the recommendations. The Indian community was disappointed by the weakness of the majority recommendation that the consent of the European community should be obtained for adopting the civilization franchise outlined in the report for a basis of the electoral system in the colony. At the session of the Eastern Africa Indian National Congress held on the 13th, 14th and 15th April, the decision to continue fighting for the achievement of the civilization franchise and abstaining from participation in the Legislature and the municipalities was unanimously reiterated. A deputation headed by Pandit Hirday Nath Kunzru, the Vice-President of the famous Servants of India Society, again pleaded for a civilization franchise before Sir Samuel Wilson. The Government of India,

whose full support is behind the Indian community in this respect, sent over the illustrious Indian leader, the Right Honourable Srinivasa Sastri to assist the Indian community of Kenya to place its case once more before the European community and Sir Samuel. This great Indian statesman has already expressed grave disappointment at the situation in Kenya and particularly at the attitude of the Europeans. A bright lining to the cloudy firmament has however been discovered in the attitude of the Mombassa and Nairobi Chambers of Commerce and in that of some individual Europeans engaged in commerce. It is necessary to examine the argument of the Indian community, the majority of commissioners and others in favour of a civilization franchise, previously termed the common Roll and the common franchise. Addressing the session of the East African Indian National Congress as President on the 13th of April, Pandit Hirday Nath Kunzru said:—

"The only hope of bringing about inter-racial harmony seems to me to lie in the adoption of the common electoral roll. Writing to the Secretary of State for India in 1920, the Government of India said, "We desire to reiterate our opinion that there should be a common electoral roll and a common franchise on a reasonable property basis *plus* an educational test without racial discrimination, for all British subjects. We believe that this is the true solution of the East African problem. We fear that separate representation for the different communities will perpetuate and intensify racial antagonism. On the other hand, a common electorate, whereby a member of one community would represent constituents of another community, would tend to moderate and compose

racial differences. In no other way, we believe, will the diverse races of East Africa become a united people. "The time that has elapsed since those observations were made has deepened their significance. Experience has shown them to be almost prophetic."

The report of the Hilton Young Commission dealing with the question of franchise in Kenya offers the following observations.

"One of the most advanced features of modern democracy, adult franchise, has been introduced in Kenya with some precipitancy and without, as far as we can judge, full consideration of its ultimate results. One result has already manifested itself in that it has blocked the way to any agreed settlement of the Indian controversy. When adult suffrage was first introduced, only the European voter was in question, and it no doubt seemed reasonable to adopt a system which was steadily gaining adherents in Great Britain and has since become law in this country. But when it was decided to enfranchise the Asiatic communities, it at once became evident that free election on a basis of adult suffrage would give a predominant vote to those communities, and the natural consequence was the introduction of the communal system under which the electors of the three communities vote on separate rolls for candidates of their own race, and the number of representatives of each community is fixed roughly in proportion to its estimated political capacity and importance."

The case for a common roll and a common franchise is thus represented in the report:

"It is argued, on the other hand, that the communal system offers little room for political progress. While securing the representation of different interests, it does little to reconcile them. It tends rather to promote the election of men

of extreme views who will emphasise differences. The different communities in Kenya can only attain to healthy political life if they learn to compose their differences and seek the common good. The surest foundation for a stable constitution is community of interests rather than a nice adjustment of opposing forces. The communal system where it has been tried, has tended to accentuate differences and prevent the growth of a healthy political life. It has been strongly condemned, for instance, in the recent Report of the Special Commission on the constitution of Ceylon. The determining consideration in a sound political system should be not the immediate interests of particular communities, but the ultimate good of the whole territory. The electoral system should be framed on lines which will enable all the communities to progress in harmony towards that ultimate good. The leadership to which it is claimed that the European community in virtue of its greater political capacity is entitled, will never be secure until it rests on consent and not on privilege. If the European is to lead the other communities in Kenya, he must study their needs and their susceptibilities, and he must be prepared to convince them that he is the best representative of their interests in the administration of the State. Similar considerations apply to the Indian candidate. If he is to establish his claim to participate on equal terms with the Europeans in the Government of the country, he must study the European point of view and learn to co-operate with the British in their zeal for efficiency of administration."

The conclusions of the Commission in regard to the franchise for Kenya are summed up as follows:

"We have come to the conclusion, therefore, that the retention of adult suffrage, even for Europeans alone, will

lead to insuperable difficulties and we recommend that this system should be abandoned before it has taken deeper root and be replaced by a different type of franchise. In considering the type of franchise suitable for mixed states in Africa, it is necessary to discard some of the analogies furnished by the modern democracies of Europe and America. These democracies are based on the principle that the ultimate power resides in the adult population, and the conditions are generally designed to secure that the acts of the Government conform to the wishes of the adult majority. The tendency of modern times has consequently been in the direction of adult suffrage. We have already shown that the vote of the majority cannot safely be allowed to decide questions in Eastern and Central Africa which affect conflicting racial interests. There can be no mere counting of heads when the heads are of such different types. The present constitution attempts, as we have said, to give to each community representation in proportion to its political capacity and importance. But it does so on an arbitrary basis which has been a source of dispute in the past and has no element of stability for the future."

The Commissioners find

"that the Indians do not claim representation in proportion to their numbers; what they ask for is effective representation of their interests, and equality of political status. We understand that their main objection to the present system of communal representation is that, in their view, it conveys the implication that they are inferior to the White immigrants and is therefore galling to their self-respect." "In order to remove this implication, they were prepared to accept the proposal in the Wood-Winterton report to admit not more than one-tenth of their numbers to the franchise. In fact, they seek, not political domination, but the

recognition of their right as British subjects within the Empire."

The position of the British Labour Party, as stated in their memorandum to the Colonial Commission appointed by the Third Congress of the Labour and Socialist International with regard to franchise in "Colonies with primitive culture", is as follows:—

"While the principle of trusteeship for the natives in East Africa and elsewhere should always, pending the completion of this educational process, animate the administration, and the interests of the indigenous inhabitants should be and remain paramount, immigrants should, as among themselves, enjoy complete equality with each other, and where electoral institutions exist, the franchise should be general and equal, and the electoral roll a common one,

with mixed electorates to the entire exclusion of communal or community franchises, whether similar or different. The latter, while tending to establish and preserve racial privilege, arrogance and domination, have also the effect of perpetuating and emphasising racial and communal differentiation and segregation."

The Labour Party is now in power. The franchise question in Kenya is no nearer solution. It has been examined with great frankness by the Hilton Young Commission and the recommendations of the Commissioners excluding the Chairman have been frankly rejected by the small White population of the highlands. Both India and the Empire are now waiting to see how Baron Passfield will handle this thorny, delicate question of great momentousness to imperial interests.

Prospects of World Peace

BY MR. M. V. SUBRAHMANYAM, M.A., L.T.

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IT was not without reason that many publicists and politicians lost faith in the capacity of the League of Nations to promote international amity and peace. The famous speech of Sir Austen Chamberlain on October 6, 1927, that the British Empire was greater than the League, his refusal to sign the Optional Clause and to accept the jurisdiction of the World Court, and the failure of Disarmament Conferences made many people doubt whether the League was ever going to hasten "the far-off divine event of peace on earth and good-will among mankind." The Regional agreements favoured by Sir Austen were also an obstacle to peace. In the words of Lord Cecil,

"Agreements between friendly powers to help one another, if attacked by a third party, are nothing but

treaties of defence on the old model. On paper, they may be unobjectionable. But diplomatic history shows that they are very apt to drift into ordinary treaties of Alliance. Such treaties are almost certain to provoke counter-treaties, and before many years have passed, we may find ourselves back in the old morass of Balance of Power with groupings of states in effect arrayed one against another and causing urgent dangers to peace. Regional agreements, therefore, of this kind require very careful watching, lest they should increase rather than diminish the dangers of war."

Thus a principal point of criticism against the foreign policy of Sir Austen has been that, instead of frankly avowing the League and the new diplomacy of no alliances, he went about maintaining the old system of Balance of Power making only a negative use of the League as a sort of safe-guard against it. It was to protest against Sir Austen's attitude to the League that Lord Cecil resigned from the Conservative Cabinet and wrote

that historic letter to Mr. Baldwin exposing the mishandling of international affairs by Sir Austen. The majority of the nation agreed with Lord Cecil and were only waiting for the General Elections to give the go-by to the Baldwin Cabinet. While the Election was in progress, Sir Austen announced that Mr. Baldwin had asked him to continue as Foreign Minister. This announcement made assurance of defeat for his party doubly sure. In the General Elections, his own majority fell to 43, and the Baldwin Ministry made its exit.

With the advent of the Labour Ministry, a fresh start has been given to promote international peace. In the King's speech, foreign policy was given a prominence which it richly deserved. Mr. Snowden at the Hague put up a stiff fight for solving the problem of Reparations without detriment to the British tax-payer. The Rhineland is to be evacuated much to the relief of the Germans. Negotiations are to be resumed for the establishment of trade relations with the Soviet Government, and we hear that Russia is sending a representative to London to resume the conversations on the procedure to be adopted. The Anglo-Egyptian Treaty has been drawn up to the satisfaction of the Egyptians. These achievements of the Labour Ministry will go a long way to promote good-will and harmony amongst nations.

But perhaps the most important work of the Labour Ministry is to express the willingness of Great Britain to sign the Optional Clause. The announcement which the British Foreign Secretary, Mr. Arthur Henderson, made at the League Assembly at Geneva that

Great Britain and her Dominions were willing to sign the Optional Clause in the Statute of the World Court is certainly a great contribution towards world peace. Hitherto, only seventeen states had agreed to submit their disputes to the reasoned decision of justice instead of the arbitrament of force. But these seventeen states are only small powers. No doubt, Germany is one of the Seventeen, but she and the other sixteen states have slender resources which effectually prevent them from committing aggression. The adhesion of small powers to the Optional Clause, though it showed their pacific proclivities, was not of great importance. But the willingness of Great Britain to sign the Optional Clause is a great help to the establishment of world peace. The Conservative Ministry had hitherto reserved to England the right to go to war in the last resort. This was an obstacle to world peace, for even if England resorted to war only once in a way, the other Powers would be obliged to equip-themselves with armaments to meet England's attack. And as Lord Grey says in his Memoirs, "Great armaments lead inevitably to war. The enormous growth of armaments in Europe, the sense of insecurity and fear caused by them—it was these that made war inevitable in 1914". Now, England's willingness to refer all justiciable disputes, that is, those that turn on points of International Law, to arbitration, removes the sense of insecurity and fear that had hitherto dominated the minds of other countries. It is very encouraging to see England's example being followed by France, and we hope, that ere long, all nations of the world will sign the Optional Clause unconditionally,

The adhesion of Great Britain to the Optional Clause will itself entitle the Labour Cabinet to the gratitude of all lovers of peace. What is more encouraging, Mr. Henderson is attempting to amend the League Covenant so as to fill up what are known as "gaps in it permitting resort to war." Article 12 of the League reads thus:—

"The members of the League agree that, if there should arise between them any dispute likely to lead to a rupture, they will submit the matter either to arbitration or judicial settlement or to inquiry by the Council, and they agree in no case to resort to War until three months after the award by the arbitrators or the judicial decision or the report by the Council."

In other words, Article 12 of the League Covenant leaves to the member-states the right to refer disputes either to arbitration by the World Court—in which case it is called 'Judicial Settlement'—or any other arbitral body, or to be enquired into and settled by the League Council. Of the two methods, arbitration by the World Court and Inquiry by the Council, the former is certainly the better. The Court, consisting as it does of eminent judges, will always decide disputes in a purely judicial spirit, while the decision of the League Council will be affected by political considerations. Besides, the award of the Court is binding on the parties, while that of the Council is binding only when it is unanimous. And as the Big Powers who dominate over the League Council can easily break its unanimity, all true lovers of peace will welcome Mr. Henderson's attempt to give the go-by to "inquiry by the League Council."

We understand that the British Foreign Secretary is also trying to amend Article 15 of the League Covenant so as to minimise the chances of war. At present, non-legal disputes are sealed by Conciliation. Mr. Henderson

is attempting to make Great Britain and other Powers to refer even non-legal disputes to arbitration.

If Mr. Henderson succeeds in compelling Great Britain and other Powers to accept the jurisdiction of the World Court, he will have taken the world on the high road to peace. While he is contributing in this way to the success of the League ideal at Geneva, Mr. Ramsay MacDonald is negotiating with General Dawes and President Hoover for the limitation of naval armaments. We hope that, animated by a genuine desire for peace, both England and America will arrive at a workable arrangement in regard to disarmament.

The Labour Ministry has begun well in the realm of international affairs. Given sufficient time to carry out its programme outlined in the speech from the Throne, it will make the League of Nations the success that it should be. Count Apponyi, the aged Hungarian statesman and the chief of his delegation, told the League Assembly that "unless the League went ahead in achieving equitable disarmament, it would be the most dishonourable bankruptcy of the League." Disarmament is on the high road to success, arbitration by a judicial body like the World Court instead of settlement by a political body like the League Council has been agreed upon; preparations are being made for the evacuation of the Rhineland; the Reparations tangle has after all been solved; and Anglo-Soviet Relations are to be resumed. These then are the contributions of the Labour Ministry to world peace.

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BYRAMJEE JEJEEBHoy

By MR. R. P. MASSANI

THE Jejebbhoy family hailed from Ilav; the first to migrate to Bombay about the year 1729 was Jejebbhoy Maneckjee.



BYRAMJEE JEJEEBHoy

What mission took him to Bombay and what he did there or left behind is not known. All that the author of MUMBAINO BAHAR tells us is that he left a son Merwanji. Being speechless, Merwanji was called "Muga", and the name stuck to his descendants for some years until it was dropped in favour of the ancestral name Jejebbhoy. Labouring under that physical disability, Merwanji occupied himself with thread and needle and so distinguished himself in the sartorial art that the

contractors for the supply of clothing to the army made over a goodly portion of their contracts to him. His son, Dadabhoy, distinguished himself in the service of famous commercial houses and laid the foundations for the prosperity and reputation of the family which every succeeding generation has strengthened and sustained.

Dadabhoy's son, Jejebbhoy (1786—1849) commenced his career as a godown-keeper to the firm of Messrs. Leckie & Malcolm (subsequently known as Messrs. Shatton Malcolm & Co.), soon rose to the position of an influential broker and started a firm named Jejebbhoy Dadabhoy Sons & Co., for carrying on extensive business with the Far East. In those days, there was not a single joint-stock bank, nevertheless, if one wanted a draft on any place from Cape Comorin to the Himalayas, one could get it from private bankers dealing extensively in credit. One of these bankers was Jejebbhoy who was invited in the year 1841 to join the Board of Directors of the newly established Bank of Western India and assisted in promoting the Oriental Bank which sprang up from, and swallowed up, the parent institution. He was the first Indian elected to the Bombay Chamber of Commerce, and to him also belongs the credit of establishing the Bombay Steam Navigation Co., his own vessel, the *Sir James Rivett Carnac*, being the first steamboat to ply on the western coast of India.

Among his co-religionists, Jejebbhoy was esteemed as the Nestor of the community. As a member of the Parsi Panchayat, he took

a keen interest in settling the disputes of members of the community with such happy results that long after his death, his need was felt by people oppressed by prolonged and harassing suits. No less were his munificent endowments remembered with gratitude by the Parsis. Most of these were founded for the promotion of education, and they serve to illustrate the foresight of the leaders of the Parsi community in laying, even in those days of ignorance and superstition, solid foundations for the progress and welfare of the community. Often and often, statesmen and historians have expressed their surprise that a small and numerically negligible community like the Parsis should be found in the vanguard of progress in India. The simple explanation is that their ancestors were sagacious enough to appreciate the benefits of education in days when the torch of knowledge was most dimly lit in this country.

Byramjee, the subject of this memoir and the most illustrious scion of the Jejeebhoy family, was the youngest son of Jejeebhoy. Born in Bombay on 16th June 1822, he was educated at a private school run by Mr. Mainwaring. Here the sons of the Indian aristocracy were educated along with European boys. Straight from the school, he went to his father's firm and was soon made a partner in the firm. When it was dissolved in 1854, he carried on business on his own account and soon rose to the rank of one of the merchant princes of Western India. As a director of several banks, railway companies and mills, he was the moving spirit of the commercial life of the Presidency. He took the initiative in starting the Royal Spinning and Weaving Mills and co-operated with J. A.

Forbes in establishing the first local Fire Insurance Company in Bombay.

Government were not slow in recognising the business capacity and intellectual attainments of Byramjee. In 1855, he was created a Justice of the Peace. The Bench of Justices were then responsible, *inter alia*, for the supervision and control of the municipal fund and elected three of its members to serve on the Board of Conservancy which performed all the executive duties of local government in those days. Thus commenced the connexion of the Byramjee Jejeebhoy family with the municipal administration of Bombay, a connexion which has since been maintained by an uninterrupted chain of successors to the present day. In 1867, he was appointed a Fellow of the Bombay University, and in the year following, he was nominated by the Government of Bombay an additional member of the Bombay Legislative Council, a distinction uncommon in that age when representative government was yet undreamt of by the people. On the expiry of the first term of office, Byramjee was re-nominated a member of the Council in which he won his spurs as a valiant champion of the interests of the people. During his term of office, several important legislative measures came up for discussion, such as the Cotton Frauds Act, the City Survey Act, the Toll Fees Act and Caste Festival Tax Act, and the Act for levying town duty on grain. The defects of all of these measures he fearlessly laid bare and had the satisfaction of seeing several of his suggestions adopted by the Council. The last named measure he opposed with great vehemence and urged that, instead of taxing

the staple article of the people's food, Government should raise additional revenue from duties on spirits and liquor licenses. This plea for a free meal for the poor showed the warmth of his feelings for the half-starved population of the country and was greatly appreciated by the public. In fact, the public of the entire Presidency was so much impressed with the valuable services he had rendered in the Council that, on his retirement from the Local Legislature in 1872, numerous addresses were presented to him by the inhabitants of Bombay, Navsari, Surat, Broach, Ahmedabad and other places, appreciating the work done by him in the Council. One of the most notable instances of the universal approbation of Byramjee's meritorious services was an illuminated address from the Nawab of Sachin, testifying to the gratitude of all the communities of the Presidency to the retired Councillor for voicing the sentiments and feelings of the people in the Council with great ability, tact and independence. Government also were not slow in recognizing the worth of such a citizen. On their recommendation, Queen Victoria conferred on him in 1876 the Companionship of the Most Exalted Order of the Star of India. At a special Durbar held at Government House, Parel, on the 10th April, 1876, Sir Philip Wodehouse, the then Governor of Bombay, presented Byramjee with the insignia of this Order. When Queen Victoria assumed the title of the Empress of India, Byramjee was one of the few leading citizens invited from the Bombay Presidency to take part in the Ceremonial Durbar of the Imperial Assemblage at Delhi, and he was presented on that occasion with the Durbar Medal by Lord Lytton.

Remarkable as were his commercial and political achievements, it is Byramjee's splendid benefactions that have kept his memory green to this day. His endowments are too numerous to be mentioned in this sketch. We can refer to only a few. The Government Medical Schools at Ahmedabad and Poona, the High School at Thana and the Anglo-Vernacular School at Bhiwandi, all received substantial donations from him, and Government have named these institutions after him in recognition of his munificence. The Gujarat Provincial College, the Parsee Girls' School Association, the Bombay Native General Library (now known as the N. M. Wadia General Library), the Alexandra Native Girls' English Institution, the Victoria and Albert Museum, the Albert Edward Institute (Poona), the Pinjrapole, also received generous assistance from him. In memory of his wife, Maneckbai, he established a charitable dispensary at Mahomedabad. Another Medical Institution, which owes its inception to his philanthropy, is the little hospital at Matheran bearing his honoured name. But the most notable of his charities is the Byramjee Jejeebhoy Charitable Institution. This was the outcome of a Trust created by him a month before his death in September 1890 whereby he made over to the Trustees Government paper of the face value of Rs. 3,50,000 for the establishment of an Institution for the free education of the children of poor Parsis. The Trustees started a high school, but they soon realised that the object of the donor to equip Parsi youths with the knowledge necessary for earning their living would not be adequately achieved unless that institution were converted into a

school of commerce. Accordingly, in the year 1900, the school was turned into a College of Commerce. This was the first bold attempt for the spread of commercial education in Bombay and the credit for the successful accomplishment of the scheme was mainly due to the Managing Trustee, the late Mr. P. N. Wadia, who received, in carrying out the project, the whole-hearted support of Byramjee's grandson, Rustomjee, who was the Chairman of the Trustees for more than 30 years, and helped the institution with liberal donations.

Another Trust Settlement was created by Byramjee for the benefit of his family. In connection with it was founded a Charity Fund, the income of which is, until this day, applied to charity. Thus is the honoured name of Byramjee Jejeebhoy permanently linked with divers institutions for the education and uplift of the people as well as for the relief of the poor and the suffering. It is now 37 years since the enlightened donor of these institutions has passed away, but the personal touch has not vanished. During Byramjee's life, his son Nanabhoy (1841-1914), who distinguished himself as a leading public man and exercised so great an influence on public affairs that he was generally acknowledged to be the "Uncrowned King of Bombay," attended to the work of these charities. After his retirement from public life, his son Rustomjee (1864-1922) took a keen personal interest in the administration. He too was a leading member of the community and a member of the Municipal Corporation of Bombay and contributed liberally towards public charities. When the Society for the Protection of Children in Western India was in want of funds for building a

Home for the waifs and strays reclaimed by the Society from the streets of Bombay, Rustomjee was the first to come forward to subscribe Rs. 51,000 towards the cost of construction. Thus encouraged, the Society embarked on its building scheme and the buildings eventually constructed for the shelter of poor boys and girls at the cost of nearly three lakhs are named the Byramjee Jejeebhoy Children's Home in compliance with the wishes of Rustomjee that the institution should be associated with the honoured name of his illustrious ancestor.

Rustomjee was appointed Sheriff of Bombay for the year 1923, but he died of heart failure in the act of taking the Oath of Allegiance on the 18th December, 1922. His son, Byramjee, has also held that distinguished office. He too is an influential member of the Municipal Corporation of Bombay having been Chairman of its Standing Committee in 1924-1925, and whilst worthily maintaining the family traditions of enlightened citizenship, he has also kept the stream of benevolence flowing from the coffers of the family. Like his father, he is also keen on removing the hardships of the poor children of the city for whose protection and welfare until recently no concerted efforts were made in Bombay. He is the Vice-President of the Society for the Protection of Children, and he donated only recently a sum of Rs. 2,00,000 to the Bombay Government for establishing a hospital exclusively for children. The donation was readily accepted, and the foundation stone of the hospital called the Byramjee Jejeebhoy Hospital for Children was laid by H.E. Sir Leslie Wilson in December, 1926. He is the President of the Parsi Pioneer Boy Scouts, 32nd Bombay, and has received a gold thanks badge from Sir Robert (now Lord) Baden Powell for the encouragement he has given to the Boy Scout movement in Bombay.

A New Deal Due India

BY MR. R. J. CROMIE,

Proprietor, Vancouver Sun.

MODERN civilizations, including Canada, have gotten where they are only by using common sense, by working hard and by strenuously fighting dirt, disease, and social degeneracy. India can do the same, and, proportionate to the natural and potential wealth of the country, can secure the same results.

Are the young men of India to-day working along these practical lines? Are they thinking in terms of economics, or are they thinking only in terms of politics? Are the young brains of India thinking and working and training along lines that will clean up India's filth and dirt and vermin everywhere to be seen, and also remove some of the fourteen millions of domestic and wild animals that roam the streets and fields at will and are eating soil crops and subsistence that belongs to India's under-fed women and children? The large number of young lawyers, professional pleaders, and holy men, that we came across in India was shockingly out of proportion to the small number of engineers, sanitation experts and agricultural demonstrators to be found or even heard about.

Three men who to-day stand for world progress are the engineer, the chemist and the social mechanic. These are the three men who have hewn a liveable, lovely country out of the once wilderness of Canada and the United States. These, and only these, are the kind of men who can do the real big things for India.

As a young Canadian, I left Canada with the firm impression that England was somehow

bedevilling India. Three weeks across India, mixing with the low and high, visiting the country-side and most of the large cities, certainly changed my mind, which mind, I hope, can be called open, fair and liberally inclined, and behind which there always has been a sincere desire to help the underman.

When a visitor sees India's wealthy princes, with swagger sticks and large retinues, gambling millions of rupees in Europe, and in India squandering millions more on luxuries and palaces and five thousand dollar polo ponies, one soon understands why India's great mineral and natural resources are not being rapidly developed. India is the world's largest producer of sugar. India, last year, produced four hundred million dollars worth of cotton. India's net debt is only one quarter of that of Canada. India produces the lowest per ton pig iron and makes big money at it. India is rich, rich potentially and actually, and given half a chance, the engineer, the chemist, and social mechanic, would soon put the country into order and give India's masses standards of living and enjoyments they never dreamed of.

Yes, England is making money out of India and making it unfairly. English engineers and English architects and English specifications seem woven into every commercial and public undertaking of the country; the outsider hasn't a chance, and Canada is just as much an outsider as the United States or any other nation.

In holding India's trade entirely for herself, and in withholding Dominion Status from

India, England, as England, retains the prestige and status of a first-class power in her own right, rather than the status of a second-class power, which she would become if completely severed from India. And think of what it costs India in money and in economic progress to be tied down to non-competitive English prices and as always with a monopoly you get the result of a non-creative, or at best an ultra-conservative English business brain;—compare that with what could be bought in Canada and the United States for the same money.

But adding up everything that could be said against England in India, would the total offset the credit for the *security* and *solidarity* which England has brought to India?

A new deal is due in India. How and when and on what basis then should that deal be made so that India can retain her security and solidarity, without which she would become another Mexico or Russia; and so that England can retain India's goodwill and prestige; and so that the Empire, by India's coming in, will give and receive something really worth while?

Self-government for India will come from education, sanitation, and science, rather than from cloth-burning and political exhortation. The Sastris, the Natesans and others have given India a real leadership looking to self-government; you have supplied the philosophy and the emotion for a New India; you have done your work well. Now let one to five thousand thousand picked young men follow up that fine work by getting down to the practical mechanics of hewing out that New India. Let this small army at different parts of India go in for short practical courses in sanitation, in health, in advanced agricultural demonstra-

tion, and in industrial demonstration and organization; let the pick of these young fellows visit Canada, visit the United States, and visit England, to see conditions and see how things are done in these places, and then come home and dedicate their lives as social and economic missionaries to their own country and their own people.

Viewed with whatever common sense I possess, England, it seems to me, is the one parasite in India whose existence is justifiable. Let your young army of the New India say goodbye to the dirt and the filth and the superstition and the beggars that are in evidence every step one takes in India, but hold on to England; let child-marriage, with its hideous degrading results on present and future generations, be stopped in India; let your new army of young men serve notice on the rich and decadent royal princes of India that if they do not forthwith turn from their gambling and money wasting and put their energy and their wealth to work for the economic and social good of India, their estates will be taken away from them and restored to their rightful owners—the people. Let this army of New India take measures to eliminate and clean up the fourteen million wild animals and cows who are daily eating and destroying enough food to make up the difference between starvation and a plenitude for the people of India.

Make these three changes, each of which obtains in every self-respecting and self-governing country in the world, namely, eliminate child-marriage; adopt modern sanitation; eliminate unnecessary animal parasites, and India overnight automatically gives herself social and fiscal autonomy, equal to Canada or any other modern country. With these simple easily-made and overdue standards of civilization put into effect, I ask, would or could self-government for one day be withheld from India?

Sure, England has got to give India a new deal and give it pretty quickly if she uses plain common sense and psychology. But more important—a new deal is due to India from Indians themselves.

ZIONISM IN PALESTINE

BY MR. SYED SHAFAT HUSAIN, B. A.

THE recent outbreak of riots in Palestine is symbolic of nothing but the spirit in which the Muslim Arabs of Palestine have regarded the well-known Balfour Declaration which seeks the re-establishment of the Jews in Palestine. It is but natural that the Muslim Arabs look upon this policy of Zionism with considerable mistrust and misgivings. The Mandatory Power has shouldered the difficult responsibility of carrying it into effect to the great and increasing chagrin of the vast majority of the Palestine people. The implementation of the policy is bound to lead to an increasing hatred and heart-burning between the Muslim Arabs and the Jews who are regarded as veritable proteges of Great Britain by the rival community.

The Muslim Arabs, ever since the conquest of Palestine by the Great Muslim Caliph Omar, some thirteen hundred years ago, have lived in Palestine side by side with the Jews and the Christians in perfect peace and amity.

Now the outbreak of present hostilities between the Muslims and the Jews is directly due to the aggressive policy, which, despite all the professions and protestations of strict neutrality on the part of the Mandatory Power, seeks to aggrandize one community at the expense of the other. Whether the baneful policy of "Divide and Rule", or a sincere desire on the part of Britain to find a permanent home for the wandering Jews is at the root of the present trouble are questions that need full and careful exposition. The policy of "Divide et Impera" has borne ample fruit in India, which country has fallen an easy prey to communal dissensions,

But it is very doubtful if the Muslim Arabs in Palestine, whatever be their natural defects, will allow themselves to swallow this tempting bait. They are a vigorous and free-born people who, in spite of their subjection to the centuries-old Turkish regime, ever thirsted for complete independence and refused to be enslaved. It is true that they are a benighted and disorganised community at present ruled by an Imperialistic Power, but the fact has to be recognised that they form the bulk of the Palestine population and have the moral support of all the Arabs and Muslims, whatever part of the globe they may be inhabiting. They are a brave and hardy people, and as soon as they develop sufficient natural consciousness, they are sure to shake off the foreign yoke. Those who are responsible for driving the Zionist wedge into the body-politic of the Arabs in Palestine will sooner rather than later rue the day they launched upon such a fatal political adventure. The anomaly of the political situation thus created in Palestine by the Balfour declaration will be clear by the following hypothetical illustration.

Had Persia been a victim of the Great War and had she been entrusted to Great Britain as one of her Mandatory Wards, would it have been fair and justifiable on the part of the Mandatory Power to force the Persians to take back the Parsee Community in India with all the rights and privileges which that community must have originally enjoyed in their ancient home-land?

Perhaps it would have been more graceful on the part of the European Powers if they had

selected a part of the Balkan Peninsula for the Jewish settlement. This alone could have given them a never-to-be-forgotten lesson in the distribution of political charities, which, for the time being, comprise only helpless Asiatic territories. The direct and immediate cause of the troubles in Palestine is described by the PIONEER'S Correspondent at Jerusalem in the following words:—

"While the fundamental cause is the Balfour Declaration which permitted the Jews to make in Palestine a national home and which the Arabs have regarded and will always regard as a threat to their future, the direct cause of the outbreak is the Wailing Wall over which during the past year there has been considerable controversy due mainly to the provocative attitude of the younger element among the Zionists."

According to this version of the recent events in Palestine, the Jews on Aug. 15 made a Ceremonial March through the Old City to the Wailing Wall where, in defiance of all regulations, they unfurled the Zionist flag, sang the Zionist anthem and made speeches.

This provocative attitude on the part of the Zionist-Jingoes led to counter-demonstrations by the Moslem Arabs who were enraged at the innovations and aggressions against the age-old traditions of the place.

These facts have been admitted by the aforesaid correspondent in his comments which show that 'ever since the British occupation, the Jews have tried to extend the rights and privileges accorded to them in the Wailing Wall area by the Turks and the Moslems who watch jealously over them and have always resisted these encroachments'. However, we are not much concerned here with the atrocities committed either by the Jews or the Arabs.

All that concerns is the root-cause that has set Palestine ablaze. The Zionist policy, as propounded in the Balfour Declaration and as followed by zealous British administrators and statesmen, spelt disaster for Palestine from the very day of its conception. Recent events in Palestine call for its immediate reconsideration and revocation. His Eminence the Grand Mufti of Jerusalem rightly declared that the Jewish demonstration at the Wailing Wall on the 15th August was a political one. It is political dominance which the Jews in Palestine are aiming at. The Jews and their friends may accuse the Moslem Arabs of religious fanaticism. Such misrepresentations and subterfuges are always the stock-in-trade of all those who want to justify their hypocritical methods and policies. This trend of events in Palestine has already caused an immense excitement among the Indian Mussalmans with whom all their Indian compatriots fully sympathise. The British Chancellor, Mr. Philip Snowden, has recently won a name at The Hague for frank speech and bold action. His colleague, Mr. Henderson, has not been slow to prove his mettle in taking a bold initiative in improving the British policy in Egypt and Iraq. Now the Indian and Palestine problems await an early solution at the hands of this bold team of British statesmen to whom the peoples concerned turn their eyes in eager anxiety, and let us hope not in vain.

As we go to press, the Colonial Office announces that a Commission of Enquiry into the recent outbreak will proceed to Palestine about the middle of this month, and that arrangements will be made for the adequate representation of the interests of all parties concerned. In the meanwhile, the boycotting campaign of the Arabs is disquieting to the Governor of Jerusalem who has invited Jewish and Arab merchants for a Conference. One Haifa and two Jerusalem papers have been suspended for a week for publication of false news to arouse racial hatred. The Arabs in Palestine have declared a one-day hartal throughout the country as a protest against the heavy sentences on Arabs. [Ed. I.R.]

Vision of Vasavadatta

BY PROF. M. HIRIVANNA, M.A.

BHASA was one of the earliest dramatists of India, but it is not known when exactly he flourished. All that is certain is that he lived long before Kalidasa, for that poet refers to him as a "far-famed" predecessor of his in the art of dramatic composition, and speaks of his works as "ancient." Though once renowned, Bhasa had been all but forgotten till a few years ago when more than a dozen anonymous plays were published at Trivandrum and identified by their Editor as the productions of this old dramatist. Some scholars have doubted the authenticity of these Plays; and the evidence either way being unconvincing, the problem of their authorship should be regarded as still unsolved. What seems probable is that the plays do not represent the actual work of Bhasa, but are only abridgments or adaptations made in later times by the actors of Malabar to meet the requirements of the local stage. The *Svapna-Vasavadatta*, whose story is narrated below has along been recognised as the best of Bhasa's plays. Thus a writer of the 9th century A. D. says that when the whole cycle of Bhasa's plays was thrown into the fire, the *Svapna-Vasavadatta* alone remained unconsumed by the flames—a statement which in all likelihood, signifies that the severest criticism could do no harm to it. Its chief excellences are the simplicity and directness of its style and the beauty and nobility of the life it depicts. The plot is drawn from the legendary lore of Ancient India and relates to the life and doings of the half mythical and half-historical hero, Udayana, who is

said to have reigned over the province of Vatsa with its capital at Kausambi, somewhere near modern Allahabad. The adventures of Udayana have furnished the theme for many a Sanskrit work, and the place which they have gained in Indian literature is next in importance only to that of the achievements of the heroes of the two great Epics—the Ramayana and the Maha-Bharata. Bhasa himself has dramatised the earlier portion of Udayana's life in his *Pratigna-yaugandharayana* which is included in the Trivandrum collection.

PRINCIPAL DRAMATIS PERSONÆ

UDAYANA—King of Vatsa.
VASAVADATTA—Queen.
PADMAVATI—Princess of Magadha.
YAUGANDHARAYANA—Prime Minister.
RUMANVAN—Commander-in-Chief.
The Clown.
The Chamberlain.
A religious student.
Padmavati's Nurse.

ONCE upon a time, there ruled in Kausambi, the capital of the Vatsa country, a royal family of great prowess descended from Arjuna of Mahabharata fame. The most renowned prince of that line was Udayana who was not inferior in valour or magnanimity of soul to Arjuna himself. This prince was highly accomplished and was particularly famous for his skill in music and in elephant-hunting. It was his addiction to the latter that led him into captivity while yet he was very young. But we are not now concerned with

this mis-adventure of his. It is sufficient to remember that at Ujjain, whereto he was taken as captive, he was required to teach playing on the *vina* to Vasavadatta, the beloved daughter of his captor Mahasena, the Valiant. Udayana, charmed by the beauty of the princess, fell in love with her, and she also was smitten with a like passion for him. Escaping from the captivity soon, he returned with his pupil, the princess, to his capital Kausambi where he married her. The match was not unwelcome to Mahasena at all. In fact his motive in capturing Udayana and employing him later as music-master to his daughter was that a natural affection might grow between them. But the prince had been too impatient in running away with Vasavadatta. Prevented thus from witnessing in the flesh their daughter united in happy wedlock to the youth of their choice, Mahasena and his queen celebrated the marriage with the portraits of the bride and the bridegroom, thereby deriving what little satisfaction they could. Udayana resumed sovereignty over his kingdom with Vasavadatta as his queen and, for some time, the couple lived happily together. There was also peace and plenty in the land. But adversity again overtook him, for the larger part of his kingdom was subjugated by his enemy Aruni.

There was at that time another great kingdom more to the East—Magadha—with its capital at Rajagriha. Its king had lately died leaving the kingdom to his son, Darsaka. Darsaka had a sister named Padmavati who was of uncommon beauty and who, if what soothsayers had predicted was true, would one day become the queen of Udayana. Udayana had, as his chief minister, one

Yaugandharayana by name who was known as much for his loyalty to his sovereign as for his cleverness in policies of state. When the minister whose whole intent now was to see supremacy restored to Udayana, came to know of the prediction about Padmavati, he made up his mind to secure her hand for his king; for, should she marry him, it would be easy to get back the lost kingdom with the aid of the king of Magadha. Any royal house in the country would have welcomed matrimonial alliance with the prince of Kausambi. But there was one insuperable difficulty. Udayana had already married Vasavadatta for whom he bore intense love, and nobody durst propose to him to take another to his wife. Yaugandharayana, however, would not be daunted by anything; and he devised a plan to achieve his purpose taking into his confidence Vasavadatta as well as Rumanvan, the commander-in-chief. What this plan was we shall presently see.

Udayana, after his defeat by Aruni, was staying with his queen at a place called Lavanaka on the eastern frontier of his kingdom. Yaugandharayana then arranged with the commander-in-chief that, on a day on which the king had gone a-hunting, the royal camp should be set fire to, and the false news circulated that Vasavadatta had been burnt to death along with Yaugandharayana who attempted to save her life. This was accordingly done after Yaugandharayana and Vasavadatta had left Lavanaka. Udayana returned when his camp was almost in ashes; and, learning that both his beloved wife and his trusted minister had perished in the flames, greatly bewailed his destiny. He was on the point of throwing himself into the fire which was still blazing

here and there, but was saved by the entreaties of Rumanvan. He, however, refused to be consoled, and recalling some one or other of the countless associations of his departed queen, he fainted again and again but was each time with great difficulty revived. After he was a little calmed, he was taken away from there with a view to turn his thoughts as far as possible from Vasavadatta.

Now Yaugandharayana, who had entrusted the burden of administration as well as the care of his master to his colleague, donned the garb of the ascetic, and set out eastwards towards Magadha with Vasavadatta, also in disguise, feigning that he was a pilgrim from Ujjain and representing the young lady accompanying him as his sister whom her husband had deserted. On their journey they had to pass through dense and lonely forests and Vasavadatta was subjected to much fatigue and many vexations, neither of which she as princess or as queen had ever known. Yaugandharayana had to comfort her often by pointing out how the wheel of Fortune turns and, in turning, lowers even the good, and by reassuring her of coming prosperity. As they approached Rajagriha they saw, in the woods that skirted the capital, a great many people—rather an unusual sight in a place which bore on it all the signs of an abode of ascetic men and women. The fact was that after the death of the old king, his widowed queen, Darsaka's mother, had retired from the world and was living in a hermitage there, practising penance. That was the day on which her daughter Padmavati, the princess of Rajagriha, had come to pay her respects to her mother and receive her blessings. Naturally all the royal para-

phernalia had followed her which accounted for the presence of so large a crowd in a place which one would expect to be lonely and secluded. To mark her visit to the forest, the princess had ordered it to be proclaimed that she would confer on any person staying there whatsoever he might ask for. "O Ye ascetic-dwellers of the forest! Listen, Listen, revered sirs! Her Royal Highness, the princess of Magadha, returning your love by hers, offers you as presents whatever you may choose. Who needs vessels? Who, clothes? And who that has duly completed his religious study seeks to pay the preceptor's fee? The princess in her devotion to virtue begs this favour of you—to tell her what she should give. Whoever wants anything may ask for it. To whom should she give? And what?" Yaugandharayana who had just arrived there with Vasavadatta, when he heard this proclamation, thought he should seize the opportunity. He went up straight to the royal officer and desired to know if the princess would graciously take under her protection his sister till he returned from the pilgrimage which he pretended he had undertaken. Vasavadatta was greatly perplexed when she saw the new turn events were taking; but she kept quiet as she fully confided in the wisdom and goodness of Yaugandharayana. Besides her love for Udayana was so deep that she deemed no hardship was too great to bear for his sake. The prayer of Yaugandharayana was in one sense simple and it would be easy to grant it, especially for a princess like Padmavati. But in another sense it was most embarrassing to comply with, for it meant looking after a young and beautiful woman of good family in the absence of all her relations,

"Your Royal Highness," said the Chief of her staff, "the request is a big one. How can we agree to grant it? Easy would it be to give away money, life, penance: or, for that matter, anything whatsoever; but hard it is to be surety for such a charge." But the princess had given her word and would not retract it. "Sir," said she, "to proclaim first that whatsoever was wanted would be given and then to hesitate to give is not right. What he says, should be done." So Padmavati received Vasavadatta, whose very appearance showed that she was a high-born lady that had seen better days; and it so happened that at the first meeting itself, they two began to like each other. Vasavadatta, who had heard that Mahasena, her father, was desiring the princess for his daughter-in-law, felt towards Padmavati like an elder sister; and Padmavati in her nobility of heart began to love and respect Vasavadatta as her senior.

Just after Padmavati had plighted her word to Yaugandharayana for the care of Vasavadatta, a religious student from Lavanaka arrived there and he recounted how his study had been interrupted suddenly by a disastrous fire which, as he said, had not only killed the queen but, owing to the subsequent departure from there of the king, had rendered the place quite desolate. The vivid account which he gave of the lamentations of Udayana for his lost queen made a deep impression upon Padmavati; and she admired the prince so much for his tenderness and passion that love for him might be said to have stolen into her maiden heart then. After bidding adieu to them, the student pursued his way and Yaugandharayana also proceeded on his journey, the secret aim of which was to carry through the rest of

his scheme for re-installing his master on his ancestral throne. The two princesses also reached in due course the palace at Rajagriha. Though sore at heart owing to separation from her lord, Vasavadatta appeared outwardly happy in the company of Padmavati; and being very discreet, she gave not the slightest clue to her identity during all her long stay there.

To return to Udayana: The loss of his beloved queen had made life meaningless to him. Yet nobody could suggest to him the idea of marrying again. The very thought was unbearable to him. But time had its healing influence; and once when he was on a political visit at Darsaka's court, the entreaties of the bride's people induced him at last to consent to his marriage with Padmavati. Vasavadatta, as we know, all along believed that her own brother, the prince of Ujjain, was suitor for Padmavati's hand, and the news that she was engaged to marry Udayana was only casually made known to her. It happened thus: Once when Padmavati was indulging in some merry sport as became her maidenhood Vasavadatta said to her: "You will, I know, be the daughter-in-law of Mahasena's queen." Padmavati asked her: "Who is Mahasena?" and then the following conversation took place.

VASAVADATTA.—There is one Pradyota, king of Ujjain who is called 'Mahasena' on account of his large and mighty army.

PADMAVATI'S NURSE.—The Princess does not like to wed his son.

VASAVADATTA.—Whom else does she like then?

NURSE.—There is Udayana, king of Vatsa
The Princess admires him much.

VASAVADATTA.—(*To herself*). So she wants
to marry my lord. (*Aloud*)
Why?

NURSE.—Because of his great tenderness of
heart.

VASAVADATTA.—(*To herself*). I see, I see,
even so was it with me.

NURSE.—Princess, suppose he is ugly?

VASAVADATTA.—No, no, he is quite handsome.

PADMAVATI.—Friend, how do you know it?

VASAVADATTA.—(*To herself*). My partiality
for my lord has made me
forget my resolve. What
shall I do now? Yes, I
see. (*Aloud*) Sister, thus
the people of Ujjain say.

PADMAVATI.—That is likely. He is not a
stranger to Ujjain; and
beauty, as they say, is a
joy for all.

Though this incident reassured Vasavadatta that her lord was alive and well, and was so far a source of great relief, her feeling had another side which made her quite sad. Yet so strong of heart was she that she did not, even under such trying circumstances, reveal her identity.

The wedding was soon arranged to take place at Rajagriha and, when the bridal day arrived, Vasavadatta herself, as Fate would have it, had to string the wedding garland which according to custom had to be entrusted to auspicious hands. She was chosen in particular for it, because of her high rank and her friendship for the bride, not merely for her skill in such work. When the marriage

was over, Udayana remained at Rajagriha for some time. Vasavadatta, who was sorely distressed at the course which events had taken, would gladly have put an end to her life; but the hope that she might catch a glimpse of her sweet lord kept her alive. Now Padmavati had reared a beautiful flower-plant in the royal garden and it blossomed unusually well that season. Desirous of showing it to Udayana, she invited him to visit the garden; and herself, accompanied by Vasavadatta, went there early to await his arrival. When the two friends had seen and admired the wealth of flowers which the plant had borne, Vasavadatta asked, "Sister, How do you like your husband?" to which Padmavati replied: "Friend, I do not know what to say; but I cannot bear to be away from him". This made Vasavadatta introspective and she was saying to herself "Even Padmavati, who is but newly wedded to him feels thus! But I am yet alive!" when Padmavati interposed: "I have however one doubt," and added, "Was his Majesty as dear to Vasavadatta as he is to me?" Vasavadatta answered un-awares—"Even more." Padmavati at once asked "How do you know?"

Vasavadatta realised her mistake but it was too late and so added: "If she had not loved him so much, she would not have stolen out of her father's house to follow him." At this stage Padmavati's Nurse, who also was there, intervening asked the princess, "Why do you not, on a fit occasion, ask your lord to teach you how to play on the *vina*?" Padmavati replied "I have already done so." Vasavadatta then eagerly enquired "And what was his reply?" and Padmavati said "Without uttering a syllable,

he fetched a deep sigh and kept quiet." It was certain from this that Udayana, recollecting the excellent qualities of Vasavadatta, was about to weep but restrained his tears out of regard for Padmavati's feelings. When Udayana arrived with the Vidushaka in the garden, Vasavadatta, as was the custom, retired into a bower near by, Padmavati also accompanying her; and from there the hapless lady looked upon her lord for the first time after her long separation. The conversation between him and his friend the Vidushaka made it clear to her how devoted to her memory the king was. All this, though consoling in one way, brought tears to her eyes, but under the pretext of not disturbing Padmavati from keeping company with Udayana, she returned to her apartment in the palace.

One day after this incident, Padmavati became ill; and when the news reached Udayana, he felt very uneasy; for overmuch love always apprehends evil. He went to see his queen along with the Vidushaka to the garden-house where Padmavati was reported to be. But he did not find her, though the bed prepared for her was there. Expecting her soon, Udayana remained there and the Vidushaka, in order to while away time, began to narrate a story. The story was about Ujjain which at once put Udayana in mind of Vasavadatta. Observing the effect which it had on the king, the Vidushaka changed the theme of his story. By that time Udayana fell asleep. The night was growing cold; and the Vidushaka departed to fetch a *shawl* leaving the king alone, who began to talk of Vasavadatta in his dream. At that time, Vasavadatta who also had heard of her friend's indisposition which, be-

cause it meant anxiety to her lord, was doubly disconcerting to her, came to the garden-house to see her. When she came, she saw Udayana lying there on the couch; and mistaking him for Padmavati sat by his side. Just then Udayana said: "O Vasavadatta, why have you not had your toilet?" Vasavadatta then discovered that it was not Padmavati but Udayana. While she was afraid that she had probably been discovered, Udayana muttered something from which she concluded that he was but dreaming. She accordingly made bold to stay there for sometime longer in order to have the satisfaction of looking well upon her lord. Udayana went on speaking in his dream; and Vasavadatta taking up the conversation gave answers to his dream questions:—

UDAYANA.— Ah! Dear! Ah! Dear pupil!
Why don't you speak to me?

VASAVADATTA.—Speak? Dear! I *am* speaking.

UDAYANA.— Are you angry with me?

VASAVADATTA.—No, no; sad rather.

UDAYANA.— If you are not angry, why are you not wearing your ornaments?

VASAVADATTA.—Could there be any ornament better than being honoured thus by your love?

UDAYANA.— Are you thinking of the separation?

VASAVADATTA.—(*Angrily*) Away! Talk of separation even now?

UDAYANA.— Then I shall appease you for having deserted you.
(*Stretches forth both hands*).

Fearing that her stay there longer might upset Yaugandharayana's plans, she resolved to leave the room; but, before doing so, she lifted up Udayana's arm which was then hanging down and placed it on the couch. That act half awoke Udayana. Realising the situation, Vasavadatta, though loath to part, left immediately; and Udayana followed her half-dreaming, but coming against the door-way, suddenly stopped. That awoke him fully but it was only after Vasavadatta had made good her escape. Udayana saw a love-lorn form flit across, but was scarcely able to say whether what he had seen in that flash between waking and dream was actually Vasavadatta or only a vision of her. When after some time the Vidushaka returned, Udayana, who was still thrilling with emotion, told him that he had encountered Vasavadatta alive; but, as might be expected, the Vidushaka laughed at him saying that it should have been either a dream or a delusion. To which Udayana replied:— 'If it be a dream, it is happy not to wake from it; or if it be a delusion, let me throughout be so deluded'. The incident made his grief for the lost queen all the more poignant.

About this time Udayana had to leave Rajagriha as the arrangements for the expedition against Aruni were complete, thanks chiefly to the untiring exertions of Yaugandharayana. Placing himself at the head of the allied armies of Vatsa and Magadha, he marched against the enemy and easily vanquished him. One day, after his victorious return, while Udayana was in an upstairs hall of the royal mansion at the capital he heard sweet music played by a street mendicant; and he at once discovered that the notes were emanating

from the *vina* which he had presented to his beloved Vasavadatta—so delicate was his perception of sound and so attached was he to Vasavadatta. We have referred above to Udayana's captivity at Ujjain which led to his marriage with Vasavadatta. It was with the romantic circumstances of that marriage that the *Ghoshavati*—for that was the name of the *vina*—was associated and it was the very same instrument on which some one was playing in the street. Udayana at once made enquiries of the mendicant who revealed where and how he had secured it and in what plight it was when he saw it. It had been thrown upon brambles in a forest and it bore on its body the droppings of the winged folk of the forest. Udayana took the *vina* which the minstrel willingly made over to him and it once again brought vividly before his mind the whole tragedy of Vasavadatta; but it also helped him to spend his days closer, as it seemed to him, to his beloved lost.

Now Vasavadatta's parents at Ujjain who had received the news of the restoration to Udayana of his lost kingdom, though sorrowing for the woeful loss of their daughter, sent envoys to congratulate him. They also sent, to serve as a sort of memento to him, the portraits of himself and Vasavadatta which they had used in the marriage they celebrated after his escape from Ujjain. The envoys were admitted into the presence of Udayana, when Padmavati also was with him. After the usual exchange of courtesies, the portraits were presented and when Padmavati was about to bow to the likeness of her departed sister, she at once observed the resemblance of the person

portrayed there as Vasavadatta to the lady under her protection. When she mentioned this surprising resemblance to Udayana, he naturally grew anxious to see the lady but restrained himself when he learnt the circumstances in which she had come to be with Padmavati. Meanwhile Yaugandharayana also was there under the pretext of taking back his sister, and when the lady was sent for in response to his call, the identity of Vasavadatta was at once made known. Yaugandharayana also revealed himself and, though he was conscious that he had striven all along for nothing but what was good for the king, explained with a quivering heart the motive which had prompted him to put this plan in operation. He implored

the pardon of his sovereign for having separated his beloved queen from him for so long. The king thanked him after fully forgiving him and the party rejoiced very much indeed at the recovery of Vasavadatta which had so beautifully synchronised with the restoration to Udayana of full sovereignty over his kingdom. Vasavadatta's friendship for Padmavati was already old and firm; and so noble and generous was Padmavati herself that the knowledge that she had a rival in her did not in the least unsettle her mind. When it was suggested that the happy tidings should be communicated to the parents of Vasavadatta at Ujjain, Udayana said he would himself repair thereto with all; and so he did to the infinite joy of Mahasena and his queen.

BEWILDERED LIFE

By LELAND J. BERRY.

I met Life face to face
In the Valley of Shadows.
"Life" I cried,
"I am weary of thee
And thy eternal youth,
See!
Thou art still young,
Whilst I—I have grown old.
Relentless Age,
With his grim cruel hand,
Has lined my face with grief
And bent my back with care.
O Life!
No more shall I speed with thee
On winged feet along the way
That once sped golden hours,
Go!
For I am weary of thee,
And would speak with Death"
Life raised her wondering eyes,
"I am Death" she said,
And I fell before her
Blinded with light.

Child Marriage Restraint Act

By MR. G. A. NATESAN

[The Child Marriage Restraint Act recently passed by the Central Legislatures, has received the assent of H.E. the Viceroy, and thus becomes law from the 1st of April 1930. The author of the Bill, Rao Sahib Hara Bilas Sarla, has had the support of several influential sections of public opinion in the country. Leaders like Sir Rabindranath Tagore and Mahatma Gandhi have warmly espoused his cause. Pundit Motilal Nehru, Mr. Jayakar, Nawab Sir Abdul Qaiyum and others helped to pilot the measure through the Assembly while it was warmly supported by the Hon. Mr. Ramdas Pantulu, the Hon. Lala Ramsaran Das, the Hon. Mr. Natesan, and others in the Council of State. Sir James Crear, the Home Member, and other officials and non-official European members gave their active support to the Bill which has now become law. The following is the full text of the Hon. Mr. Natesan's speech in support of the Bill in the Council of State.]

I rise with a full sense of responsibility to support this Bill. I have given my most careful consideration to all aspects of this question. I have read everything for and against—all available literature on the Bill, and I have further had the benefit of discussions with people whom I consider most qualified to pronounce an opinion upon a Bill of this character, who by their learning, their scholarship, their thorough uprightness and their sound knowledge of the Sanskrit literature, are entitled to pronounce an opinion. I may state that this Bill has had the support of such an eminent person as Sir P. S. Sivaswami Aiyar, who, certainly, cannot be accused of being capable of giving his support to any rash legislation: he has himself had long experience of the country as an administrator, and everybody knows that he is a great student of Sanskrit literature and the Smritis. I have further had the advantage of discussion with Mr. T. R. Venkatrama Sastri, who has been in public life for a long number of years, who was also for sometime Advocate-General to the Government of Madras, is a student of Sanskrit and has established his reputation as a good scholar.

I am quite aware, Sir, that there is opposition to this Bill, and that a great deal of it is genuine. I am also aware, Sir, that there are a large number of educated people who have given their support to this Bill and thereby incurred unpopu-

larity and perhaps obloquy and calumny for the moment. I am aware that Government have also taken a serious responsibility in regard to this matter which unscrupulous agitators may use in order to bring Government into trouble. But, Sir, I feel that those who have supported this Bill and incurred unpopularity, and the Government who have taken the responsibility of supporting this Bill, are doing the right thing, and their consolation should be that they are helping a progressive measure which is calculated in the end to promote the good of not only the Hindu community and the Muhammadan community, but the whole Indian community in general. (Applause.)

Sir, a measure of this kind, you cannot possibly expect everybody to agree to. In no part of the world has anyone agreed to legislation of this kind without some sort of demur. You always have the conservative element; you always have the progressive element; and the history of the world is the history of conflicts between the conservative and the progressive elements; and though the conservatives in the beginning seemed to have larger support, in the end the progressives have triumphed. In many instances, the conservatives have had to confess that they have been in the wrong, and the progressives have been in the right. As my Honourable friend, Mr. Ramadas, has pointed out, we have advantages and disadvantages, but I do think that the advantages

outweigh the disadvantages, and the Government have been quite justified in giving their full support to the Bill, without which a measure of this kind could not possibly be carried. The fact that Government have lent their support does not mean that their motives are suspect. On the other hand, I feel confident that they have given their support to a measure which will fully justify itself in the eyes of the public, though not now, but in years to come. Even those who oppose the measure now, if I may say so from a short-sighted policy, will admit later on that this measure is to their advantage.

I support this Bill because I am convinced that early marriage, early consummation and early maternity are evils, and that they are fraught with disastrous consequences. Any one here with any heart, who knows something about the health of a girl-wife, who knows something of the health of the children begot by girl-wives, who knows something of the babies that survive, weaklings, lean and of poor health, who knows how modern conditions of life have altered many things for the worse, will certainly support the measure. In the good old times, I may say almost all the girls were in the villages where they enjoyed pure light and air, and where conditions were healthy. Those were the days when girls had not even education, they had not the mental and physical strain caused by education. Now, what happens? People migrate in large numbers to towns, and girls are married when quite young, and girl-wives are taken to different towns and compelled to live under the stress of economic circumstances in congested houses and they become mothers too soon; and I tell you from experience—and I challenge anyone to contradict my statement—that, in most cases, the death of infants is due to the system under which we are suffering. Indeed, it is sad to contemplate the fate of many of these girl-mothers. I am not talking from imagination; I have a very

high authority in support of my point, namely, Dr. Campbell, Principal of the Lady Hardinge College at Delhi, who, I may say, has also had a long experience in Madras as a doctor, and her wide experience has enabled her to state:

"She had attended more than one thousand Hindu girls for child births at the ages of from 12 to 16 years. And the evil effects seen in them and in others under observation or treatment as a result of early child-bearing could hardly be exaggerated."

Mark these words—and I hope any one who has humanity in him will confess that his experience is the same as that recorded by the doctor.

"Tuberculosis was very often developed during pregnancy or lactation as the resistance of the tissues was lowered by the strain, unnatural at so early an age. This is the reason why tuberculosis was much more common in girls than in boys. About 40 per cent. of the girl-mothers died in the first year and those who survived were weaklings."

THE HONOURABLE MR. MAHMOOD SUHRA WARDY: Educate them. Remove the ignorance of the masses.

THE HONOURABLE MR. G. A. NATESAN: Sir, I think, it is a stupendous task to educate the boys and girls and the masses, and it is even more stupendous task to educate the Members of the Legislature (Laughter). If I may proceed—Dr. Campbell's view, Sir, is in accord with our own experience and the experience of other doctors, the testimony of one of whom is unimpeachable. Indeed, there is really a great toll taken of human life as the present social conditions stand. I cannot, therefore, conscientiously give any sort of support to the opposition.

Sir, we have been told that mothers are against this Bill and they will be, I quite understand that; owing to shortsightedness or inability to understand exactly the full significance of the Bill, at present some mothers may be against it. I want to tell this House that there are many mothers and parents who are now anxious, as far as possible, to marry their girls as late as it is convenient to them. But it is because you have the system of

early marriage and because you have this evil system of early marriage and because you have this evil system of paying bridegroom prices that every parent is anxious to get his girl married soon. Let the conditions be altered, as they will be when this measure becomes law, and then many parents will welcome this measure; and for this reason that even the old mothers in the villages are anxious about the education of the girls in their houses. To a great extent, most of the parents now, on account of the changing customs, stop the girls from going to school as soon as they are nearing the age of puberty. Well, if this Bill is passed, that practice will be put a stop to, and that is certainly a matter on which you ought to congratulate yourselves.

THE HON'BLE MAJOR NAWAB MAHOMED AKBAR KHAN: You cannot force people to send their girls to school.

THE HONOURABLE MR. G. A. NATESAN: Those who are anxious to send their girls to school will have all the support they want.

Well, Sir, I have been told that if this Bill is passed, it is likely to affect the morals of the people. I deny that. I live in the midst of a large non-Brahmin population in the city of Madras. Indeed I have been living there for the past 30 years, and most of the non-Brahmin girls marry after puberty. It is in fact a slander to say that these girls are in any way worse in morals than the girls who marry early. And I think those who have advanced this reason are talking without a sense of responsibility and without realising in the least what the full implication of such a slanderous statement is.

Sir, we have next been told that religion is in danger and that Government is making a great mistake in supporting a Bill of this character which cuts at the root of the fundamental tenets of our religion. I deny that this Bill affects our religion. Those who are so obtuse as not to be

able to distinguish between the fundamentals of religion and the practices and customs associated with it, which are quite different things, are under a delusion. But I do say that those who are conversant with the Hindu religion—and I speak also for Muhammadans because many Muhammadans who support this Bill are as truly religious as those who have opposed it—have also said that this is not a measure which stands in the way of religion. And I prefer to take the opinion of those who are better entitled to speak than those Pandits and Maulvis who, I fear, cannot be expected to take a long view of questions like this.

Then again, Sir, I support this Bill because it solves more than anything else the problem about which, for many years in Southern India, we have been agitating, namely, this question of post-puberty marriage. Some 20 years ago, a distinguished citizen of Madras, the late Mr. V. Krishnaswami Aiyer, started this agitation for post-puberty marriages. We formed an association called the Madras Hindu Association of which I had the honour to be Secretary, and we carried on a great propaganda in its favour. We invited a great deal of literature, and we had the good luck, at that time, of getting a first-rate brochure on the subject written by Mr. Sastri—now the Right Honourable Srinivasa Sastri. I may add that when Mr. Sastri married his daughter after puberty, a number of orthodox friends—men and women—including my mother, attended the marriage, and there was no more talk about it, no attempt at ostracism or excommunication. I mention this publicly because, if Government has any doubts that orthodox people will give them much trouble, they need not entertain them. When the Bill is passed, they will reconcile themselves to it, and the situation will not be so grave as some people make out.

Sir, some people have said it is contrary to Hindu ideals. I challenge anyone who has a correct conception of Hindu society and of Hindu

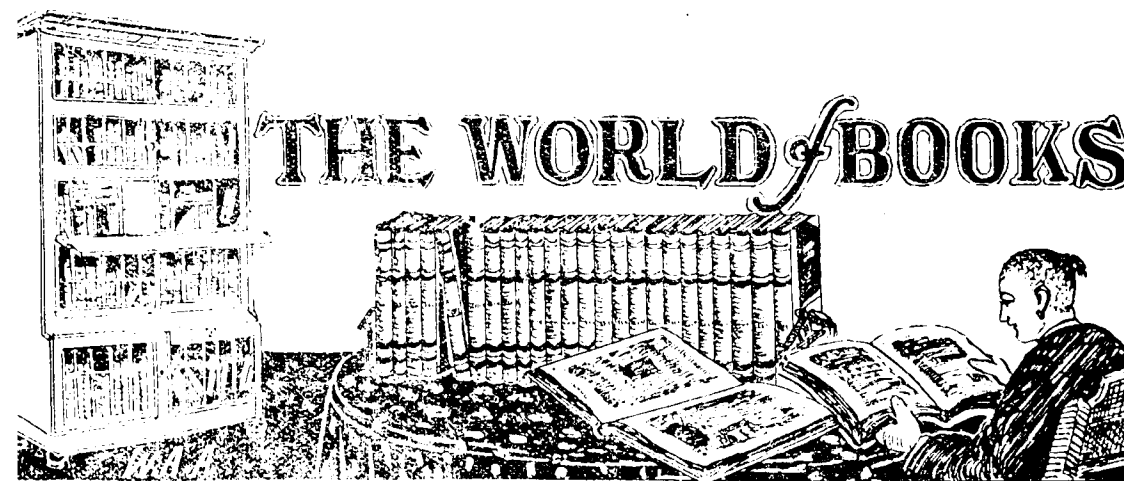
religion to substantiate that. More than anything else, I would say this, that if there are some things in our ideals or religious customs which make them incompatible with modern conditions, which will prevent our taking our rightful place among the nations of the world, I say rather than live in that fashion, we should give up those things.

I am surprised that the opposition to this legislation comes from politicians who talk of non-cooperation, *satyagraha*, civil disobedience and non-payment of taxes, independence, and so on. I cannot for a moment bring myself to believe that opposition to a measure of this kind should come from people like these. After all, they ought not to forget that when we get self-government, when we get full responsibility and when our Legislatures get full power to legislate, they will then have to take up social legislation, and I wonder if the people who talk in this fashion realise what they are doing.

I do not think I have anything more to say, but two or three observations I should like to make in conclusion. To those who are opposed to this Bill, I say I honour your genuine opinion, but do get yourselves reconciled to it, because in the end the measure will prove beneficial. To the supporters of the Government, who have been most active in getting this measure on the legislative anvil, I would say, and I would ask the people also who oppose me to say, that they are actuated by the most humane considerations and motives, and you have no right to take them to task for doing what they consider to be right. I am sorry to see that one of the active members of the Swarajist Party in Madras has declared that it is the duty of those who are genuinely opposed to this measure to take steps to disobey this legislation. I would only remind them that they are doing a thing which is fraught with the gravest consequences to society. They must remember that a very large part of the Hindu and Muhammadan members of both Houses are giving

their support to this Bill, and that the Government have at last abandoned the attitude of neutrality which they had maintained for long years, and are giving a helping hand to this Bill owing to the pressure of public opinion. If they now start obstruction and disobedience, I think that their conduct will be fraught with consequences to Indian society which will certainly be disastrous. To the Government I would say: "You have certainly taken a serious responsibility in giving your support to this. You should give all the publicity that lies in your power to this legislation. Let there be no village in which your village munsiff is not active in explaining to the people that there has been a change in the law of marriage, so that no man who hereafter is brought into court will be in a position to say that he was not aware of this legislation and that the Sircar had not informed him." If you do this, and if those who are opposed to this Bill recognise the genuine and honest motives which have actuated the Government to give their support to the measure, I do think that Indian society will sooner or later get itself reconciled to this measure.

Indeed I look forward to the day when those who have opposed the Bill to-day will find the condition of things so changed, so altered for the better, that girls will be studying in schools and colleges after 14, that the present system of celebrating the marriage for four and five days, which entails considerable expense upon the parents, will be discontinued; that girls and boys will be married, and their consummation celebrated at a time when they are physically fit, when the children of such unions will be healthy and Indian Society will undoubtedly have made an advance for the better.



STRESEMAN: THE MAN AND THE STATESMAN. By Baron Von Rheinbaben, D. Appleton & Company, London and New York.

There is particular appositeness in the publication of this book just at this time, not only because of the melancholy interest attached to it in view of the recent death of the great German statesman, but because leading statesmen in Europe and America are busy pursuing the end to which Stresemann was so indefatigably working. Stresemann was a peace maker *par excellence*, and he was characteristically German in his thoroughness. So post-War Germany has mainly followed his direction, and he has been the statesman in Germany who has been able to bring his country in line with the programme of international reconstruction which has been attempted in recent years. It was he that made the Dawes Plan and the Locarno Pact acceptable to the German people, and in his death the cause of peace in Europe loses a great champion, and Germany a national spokesman of outstanding reputation.

The book under review describes Stresemann, the man and the statesman, and records his achievements in post-War reconstruction. It is a record of which any statesman might be proud and one too that ensures him a high place in the galaxy of modern statesmen. The modernity of his outlook and the suppleness of his mind made

him an incomparable Foreign Minister. Agile of mind, an excellent debater, an orator mindful of his facts, patriotic and thoroughly devoted to the cause of peace, he was just the man who at the last moment saved Germany from political disintegration and economic chaos.

"I was a Monarchist and am still a Monarchist, but I will support the Republic," said Stresemann at Weimar when the new Constitution was framed, a phrase which represented his guiding line of conduct.

BUILDERS AND PIONEERS OF AUSTRALIA. By Arthur Jose, J. M. Dent & Sons, Ltd., London.

Australia is no longer the convict settlement it was; the Commonwealth which has mothered the Anzacs, created the first Dominion Navy and bred statesmen to match the ablest in the mother country, is the product of the genius and labour of countless men who have made their mark in many fields of public work. The author tells the story of the development of Australia in the form of biographical sketches of four men who were mainly responsible for the Commonwealth as we know her. For Macquerie, Wentworth, Parkes and Deakin were builders in the true sense of the word. The latter half of Jose's book gives shorter sketches of eight pioneers and adventurers who, while making a name for themselves, did their bit for the Commonwealth each in his own way.

UP NORTH—A TALE OF NORTHERN CANADA.

By Captain T. Lund, T. Werner Laurie, Ltd.,
7s. 6d. net.

This is a cheerful and entirely wholesome story of life in Northern Canada, the hero of which is Weston of the North West Mounted Police. Weston, a very capable officer, skilled in all the craft of the backwoods, goes off on a solitary holiday in the wilds, but is not allowed to enjoy it in peace, for his solitude is invaded by an American millionaire in search of novelty, accompanied by his wife and daughter and a large entourage. The daughter is a thoroughly spoilt young woman who shows her gratitude to Weston for saving her first from drowning and then from being kidnapped by two undesirables, instigated by one of the numerous enemies his father had made in the course of his career as a financial magnate, by quarrelling with him because he refused to allow her to go back to the United States with a moose's head as a trophy. Weston returns to his headquarters in justifiable dudgeon, but again sets out as escort to another and more attractive girl who is on her way to join relatives in a very remote part of his district. They have various adventures on the way and it is she whom he—now unexpectedly heir to an Earldom—ultimately marries. One feels that she is far more worthy of him than the millionaire's daughter. But it is evident that Captain Lund is not a practised novelist, for the two parts of his story do not hang together. One wonders why the spoilt young woman was ever introduced unless it was intended that she should eventually realise Weston's true worth and fall into his arms or, at any rate, that the reader should have the pleasure of witnessing the contest between the girls who, in point of fact, never meet—for his affections and the triumph of the better of the two. None-the-less, Captain Lund has written a very pleasant story which, as his publishers say, is full of the atmosphere of wood, lake and river.

IS LABOUR LEAVING SOCIALISM? By L. Hade
Guest, M.C. John Murray, London. Price 3sh
6d., net.

Dr. Guest passes in brief but comprehensive review the opportunities and achievements of Labour Parties and Governments in the principal European countries. He concludes that the Socialist creed of Labour has not given any positive programme of work, that very little has been done beyond marking time where Labour Governments have had the chance to justify their creed. This leads to their looking with even increasing favour on the negative aspect, the creed of the Extreme Left, *viz.*, Revolution. The author holds, perhaps rightly, that that course is unthinkable, leading, as it inevitably must, to anarchy within and disruption without. To the reader who may not share the author's prejudice against Revolution, Anti-Imperialism, etc., the present book will appear very one-sided and unsatisfactory, but even he will find it invaluable as provoking a deeper study of the failures recorded therein.

NEW MEASURES IN ASTROLOGY. By W. Frankland L. N. Fowler & Co., London, 5/- net.

What strikes most an Indian student of the European system of Astrology is the high degree of general knowledge and culture which characterises the investigations of European students of this science and authors. Their equipment is general, and astrology is only the chosen medium for special expression. Mr. W. Frankland is on such a thinker in Astrology fairly well versed in other sciences as well, especially those which have a bearing on astrology.

These "new measures" in directions which he gives in this small book are not offered with an air of finality, but for test and investigation after some satisfactory results are gained by himself. His exposition is simple, logical and clear and his efforts at originality are not strained.

DESERT BLADES AND OTHER STORIES. By
Estore, Elkin, Mathews and Marrot, Ltd.
London.

If the reader were not told in the "Foreword" that this was a volume of short stories of life in India, it would be some time before it dawned on him that he was reading fiction, not fact. It would seem at first sight that no higher compliment could be paid to an author than to say that his fiction so closely resembles fact as to be indistinguishable from it. The reader who wishes to know why it is no compliment at all must be referred to such books as Mr. Percy Lubbock's "Art of Fiction" but a perusal of this volume will give him some light on the subject. The author tells us that behind every story, there is a strong background of truth. If he could have got away from the truth and drawn entirely on his imagination, his stories, especially the two long ones at the beginning of adventures with Arabs in the Mesopotamian campaign, would have been much less dull than they are. The stories are not improved by the introduction of the author's views on the political unrest in India, views which are of the "die-hard" character that one would expect from "Blackwood's Magazine" in which most of them were originally published.

THE UNIFYING OF CIVILIZATION. By G. D. Watkins, Christian Literature Society for India, Madras Price Re. 1/.

This is a handy little volume on the birth, constitution and working of the League of Nations. It is based on a course of lectures delivered by Prof. Watkins to Post-Graduate and Honours Students in the year 1927-28. As may be expected, the presentation is clear and attractive. An extensive bibliography at the end of each chapter and of almost each lecture is not the least valuable feature of the book. It is bound to prove a useful introduction to a proper study of the League of Nations.

THE PLACE OF MAN AND OTHER ESSAYS. By
Nagendranath Gupta. Published by the Indian
Press, Allahabad.

This neat collection of eight essays upon different subjects is a very readable volume. The subjects treated are partly biographical and literary and partly on art and philosophy. Ramakrishna Paramahansa who 'struck a note of peace in the conflict of the contending religions of the world,' Vivekananda in whom was manifested the wisdom and strength of Ancient India, the poet Tagore, whose permanent place, Mr. Mitra deems to lie in his own language, and Vidyapati, the poet of Mithila, whose songs have come to be included as an integral part of Bengali literature—these are four nice studies in balanced biography. A long essay on Art in the West and the East dwells on the expression of art in the lives of all the great nations of the earth and concludes that the auguries are the promising of a revival of great art in the Far West. Megalomania in Literature is the subject of a particularly interesting study and finds one of its most harmful embodiments in Rudyard Kipling, whose imperialism is not at all tinged with any humanism. The first essay dwells on the insignificance of man in the life of the universe and on the duty of perfection that lies before him.

MAYA MAYO. [Tamil] Vasan Book Depot, Madras, Price Rupees Two.

To castigate Miss Mayo would be to flog a dead horse, but that her propagandist career is endowed with the longevity of a cat and the obstinacy of a mule. For a criticism written in Tamil, there would thus seem to be a need, which is fulfilled admirably by the author of this book. His remarks are sane and balanced and are well worthy of attention. Mr. George Joseph contributes a thoughtful preface, ending on the note, "Things have to be a good deal worse before they get better."

INDUSTRIAL WELFARE IN INDIA. By P. S. Lokanathan, M.A., Reader in Indian Economics, University of Madras, published by the University.

This book is the fruit of labours extending over several years, on the industrial welfare work carried on as a result of the activities of the State, the employers and the institutions of organised labour. Dr. Gilbert Slater, who contributes an introduction to the book, points out the value of such a study as the picture of efforts that will gather "the sweets of mechanicalised production without paying a heavy price in real welfare and happiness." In the first part, the author brings out clearly the guiding principles of Indian labour legislation which has not shown any undue haste to follow the lead of the International Labour conferences. He traces the growth of factory legislation from the Bills of 1879 and 1881, and points out the intimate connection that exists between the employment of child labour and the spread of juvenile education.

The second part, which furnishes naturally more interesting reading, deals clearly both with statutory welfare secured by the coercive power of the State, and voluntary welfare work by private agency whose value to the country cannot at all be assessed in terms of money. In welfare work can be found a distinctive means of securing industrial harmony; and the author makes a clear survey of the extent and value of welfare work as it has progressed up to now. How far trade union organisation can supplement the efforts to better the condition of the workman, what obstacles have prevented the development of trade-unions during the decade of their development and the possibilities of the Trade Union Act of 1926, and the way in which strikes have spread and trade unions have striven to secure peace form the subject matter of the third part of the book.

'WHAT THE WORLD IS MADE OF': The Outline Library No. 3, George Newnes, London.

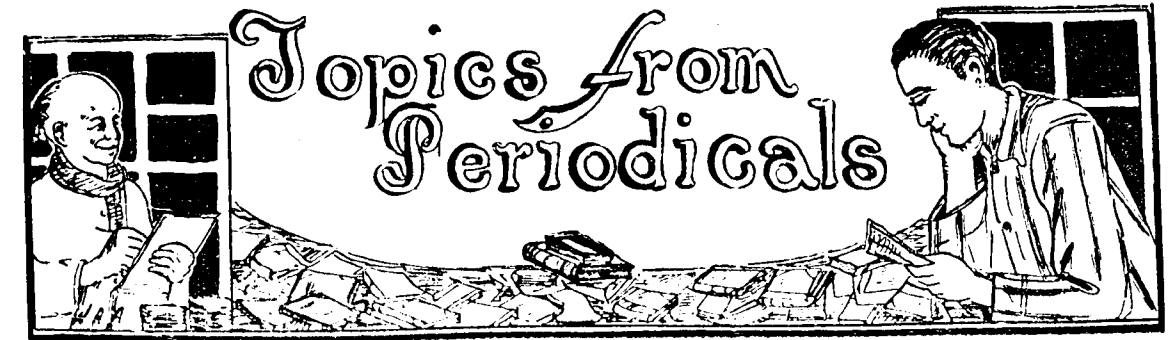
This is an expansion from Professor J. Arthur Thomson's *THE OUTLINE OF SCIENCE*. Starting with an account of the old views of the atoms, the book gives a brief sketch of the discovery of X-Rays, Radium, the electron theory and as to how the electron theory reduced all kinds of matter in the universe to a common basis with 'the promise of a physical renaissance of the whole world.' The conception of the atom as consisting of electrons rotating round a nucleus suffices to explain a diversity of phenomena. We are then led on to the Quantum and Bohr's theory of the atom, and here again the conflict between the wave theory of light and Quantum theory is forcibly brought out. Since 1925, some flaws have been found out in Bohr's theory of the atom and the book gives a short account of the most up-to-date theory of the atom by Schrödinger and Heisenberg.

AURANGZEB by U. N. Ball, M.A., published by Atma Ram and Sons, Lahore.

This is a plain unvarnished account of Aurangzeb, loaded with details, which, to some extent, increases the heaviness of the narrative, and gives due consideration to the various events and aspects of the life of the Puritan Emperor. A chapter is devoted to Sivaji and the part he played in the history of the times. The author does not indulge in large generalisations and his estimates of the Emperor's character and policy are sober: while his picture of the condition of the people deserves attention.

IN SEARCH OF JESUS CHRIST. By Prof. D. Chowdhuri, Brahmio Mission Press, Calcutta.

This is an ambitious attempt to belittle all the modern views of the New Testament and to show that Christian Ethics fall below those of Hinduism and Buddhism. The author has gathered together a vast mass of critical comments.



THE NEW ELITE

In a very stimulating article on "The Spiritual Crisis of the West" which is given the place of honour in the *WORLD UNITY* for August, M. Paul Richard, who is profoundly mystical, reflects the experience and outlook of both Europe and the East. He pleads for a New Elite, "no longer dispersed but homogeneous", the modern equivalent of what in ancient times was the Brahmanic caste;

For its double ideal and permanent example of high thinking and plain living was, for centuries, the glory of ancient India. Not a closed caste, proud and hard, but an open "elite" receptive to all, strict only toward itself.

An elite having its own law, its own way of thought and life, more beautiful, and noble, more exacting and difficult than any others. An elite which could not be an object of envy, jealousy or covetousness to any; which will be a constant and silent inspiration to all.

To-day in the West, when the mass looks above, what does it find? Politicians, bankers, opera singers—a rabble even worse than that below.

Certainly there is still scattered in the mass, and gradually dissolving in it, an elite of men of science, thinkers, artists, and philanthropists. There are heroes and saints. But this elite is ignored, timid and powerless—even to protect itself against the general drift. All its energy is taken up in maintaining itself and in resisting the menace of circumstances, the miseries of life, the misunderstandings of the crowd. The crisis of the Spirit indeed is its own crisis.

But the rising tide of barbarism will, of course, compel it some day to defend itself and subsist, to unite and re-create its own forms of life.

Thus there will be formed above the mass that centre of irradiating thought, that hearth of constant enlightenment—the real head of the social body—which is lacking to the Western peoples as well as to all others.

Then will shine forth again, higher and brighter than before, those illuminating beacons of civilization—schools of Pythagoras, or Alexandria—to enlighten not only Greece and Rome but the world at large.

A new civilization thus will be born from the ashes of that which dies.

BACK TO NON-CO-OPERATION

Concluding his article on "Non-co-operation" in the *HINDUSTHAN REVIEW*, Sri Jut Rajendra Prasad says that even if the country at present is not prepared to accept non-violence on the ground of its ethical superiority to violent methods, yet it has to be adopted as the only way open to the people of India. He is of opinion that India should adopt non-violent non-co-operation not as the last resort of the weak and the helpless, not because India is unable to organise an armed revolt at present, but because it is the only method which can and will do for India and even for the world at large. His reasons for adopting non-co-operation are as follows:—

Swaraj won by violence—assuming it were possible—will be the Swaraj of the strong. It is bound to create in time mutual jealousies among our various castes and communities and sure to lead to a trial of strength amongst them. A civil war in India is sure to have repercussions outside it and to entangle many neighbouring countries in its meshes. The prospect of a civil war as a result of the establishment of Swaraj in the country cannot appeal to sensible Indians, and will not attract thoughtful people in its favour. For these cogent reasons, it seems to me that Non-Co-operation is the only safe method left open to us for bringing necessary pressure on Government.

Whether we shall adopt the identical programme of 1921, or vary it in detail to suit present conditions, will have to be decided by the next Congress at Lahore, when it finally makes up its mind to revive non-co-operation. But there can be no doubt that the country has to be made ready for some kind of non-violent direct action, on a mass scale, in the near future, and the last Congress laid down a programme for organising the country with that end in view, by strengthening Congress Committees throughout the country, and effecting a boycott of foreign cloth through khaddar propaganda. It is up to the nation to make good its promise and be prepared for the serious struggle before it. Let our slogan, therefore, be—"Back to Non-Co-operation," for that alone will bring India to her destined goal.

LABOUR'S FOREIGN POLICY

"Whither British Foreign Policy?" is the subject of an article in the September Number of the *EMPIRE REVIEW* by Mr. Thomas Greenwood. Mr. Greenwood accuses the Labour Government of not maintaining the traditional policy of "national strategy" in their foreign relations. The Labour Government has already to its credit the Anglo-American Agreement on Disarmament, the resumption of diplomatic relations with the Soviet Russia, the Evacuation of Rhineland, the new treaty with Egypt and the signing of the Optional Clause. The writer is of opinion that Britain has surrendered many of her claims and rights in achieving the aforesaid accomplishments. The Labour Government, through its Foreign Minister, Mr. Henderson, has assured that its foreign policy will be conducted in the spirit of the League of Nations. They shall approach their problems not from the standpoint of national strategy, but from the standpoint of international co-operation. That spirit will inspire their policy both towards the Powers which are members of the League and towards those, which, like the United States and Russia, are still outside it. Criticising this policy, Mr. Greenwood writes:—

"If we are to consider foreign policy from the standpoint of "international co-operation" rather than of "national strategy", and if that obviously means handing over our national and imperial trust to a society with an essential majority of foreign nations, then it is only fair that we first ask ourselves whether the League of Nations is in a position to give us political as well as economic security. For it would be betraying the legitimate interest of our people if we gave up our national foreign policy, backed as it is by our fighting services, for utopian ideals, however attractive and generous in themselves these may be. The duty of a Foreign Minister is not to please peace-talking but interested foreign diplomats, or painstaking but ambitious League of Nations officials and propagandists, or even emotional League of Nations supporters; but rather to see that peace and prosperity reign over that great society of nations, the British Commonwealth."

A PEEP INTO THE LATER BUDDHISM

Mr. B. Bhattacharya, writing in the *ANNALS OF THE BHANDARKAR ORIENTAL RESEARCH INSTITUTE* traces the history of the later Buddhism of the Tantric period or Vajrayana Buddhism which might be said to have originated from the change in regard to the conception of the Nirvana by Maitreyanatha, the originator of the Yogachara system. Moreover, the growth of Tantra literature in the form of Samgitis led to the introduction of very powerful innovations while the development of the doctrine of Karma, which required that the Bodhisattva should sacrifice everything including salvation, introduced another important conception which was turned into a mere convention by the Vajrayanists who took shelter under its cover. The fondness of the people for magic, sorcery and necromancy was also taken advantage of; and the Dharanis, the introduction of the worship of Sakti, the doctrine of the five Dhyana Buddhas, etc., marked one aspect of the degeneration of religion. All these forces together brought about the Vajrayana or Adamant vehicle which was based on the three elements of Sunya, Vijnana and Mahasukha and which also incorporated the idea of godhead, in imitation of the Puranas and deified all important personalities in Buddhism. Vajrayana made a great parade of the merits to be gained by a repetition of the Mantras, Dharanis etc., slackened the disciplinary regulations and created an atmosphere of mysticism and charm. The Tantric ideas of Vajrayana were imitated by Hinduism; and some of the Hindu Tantras also unmistakably show the origin of Tara.

THE LIFE AND TEACHINGS OF BUDDHA

By A. Dharmapala. 3rd Edition. As. 12. To Subscribers of "I. R." As. 10.

GOTAMA BUDDHA

By K. J. Saunders, M.A. Re. 1-4.

G. A. Natesan & Co., Book-sellers, George Town, Madras.

AMERICAN INSTITUTIONALISM

Count Keyserling, writing on American Institutionalism in the *HARPER'S MAGAZINE*, observes that "the active soul of practically the whole nation is the belief that everything can be changed and perfected from without; that environment means everything; that the autonomy of life and the free initiative of the creative spirit can be completely discarded."

When present-day Americans think of making their nation musical, they believe that they have done everything that is required when they have built a beautiful institute and endowed it with millions.

"That the existence of music depends entirely on the talent of a few personalities, that institutionalism entirely misses the point where spiritual values are concerned, rarely occurs to them. Very few American Mecenases realise that to pay men of science and art less liberally than Railway presidents, in a country where a high standard of living is a national ideal, inevitably makes for mediocrity on scientific and artistic lines. The same applies to capacity for statesmanship and government; this, too, is shockingly underpaid in the United States, which circumstance largely accounts for the lack of talented men in the political field."

In Europe, a talented statesman, scientist, or artist could and can be underpaid because he always was and still is considered so immeasurably superior in quality to any man merely able to make money, that inferiority in material means really only compensates overwhelming advantages. There is no equivalent to this point of view in American public opinion.

The latter simply does not believe in the intrinsic value of genius and talent. It does not really believe in it even in the domain of business, although exceptional talent is recognised and paid here as it is nowhere else. Exceptional salaries are paid simply because such salaries are proved to be profitable and remunerative to those who pay them; no employer knows or would admit that talent is of value in itself.

The soul of American institutionalism, then, is the belief that institutions as such are everything and the creative soul of man means nothing.

RACE PREJUDICE

In the course of a short article in the August Number of the *MODERN REVIEW*, Mr. C. F. Andrews analyses Race Prejudice, and shows that there is no such thing as racial instinct "in the blood." For instance, "New Zealand has been colonized almost entirely from Great Britain, and yet there is very little prejudice against the Maoris. To take another instance, the prejudice in England against the Jews, which was at one time very strong there, has now almost entirely vanished."

Mr. Andrews, in his analysis, points out the following factors which arise from racial prejudice. The most striking of these is that one racial prejudice will lead to another. For instance, "in California, the race prejudice already existing, which excluded Negroes from White society, has now been applied to Indians, Chinese and Japanese. In the Southern States of America, a new prejudice against the Mexican immigrants seems growing up, which is a counterpart of the prejudice against the Chinese."

There are again different forms of racial exclusiveness but the barrier that is most difficult to overcome is that of intermarriage. Racial prejudices tend to diminish with the removal of economic and social conflict. If religion enters into the conflict, the prejudice is bound to become stronger.

Mr. Andrews rightly observes that the most rapid methods of overcoming racial prejudices are common education and common franchise. Wherever both these exist and a common religious background is also in evidence, race prejudices find it very hard indeed to get a permanent footing.

POVERTY OF INDIA

Various reasons have been advanced as the causes of India's Poverty, but the most important of which might be described as follows in the words of Dr. Rajani Kanta Das who contributes an article on this subject to the October Number of the MODERN REVIEW:—

"Climatic fluctuation, including both prolonged drought and excessive rainfall; unfertility and exhaustion of soil; small size of the farm and fragmentation of holdings; heavy indebtedness of the farmer and lack of farm capital; thriftless habit of the masses and their extravagance at marriage or funeral celebrations; hoarding of the precious metals and their use as ornaments; lack of opportunity for extensive emigration; invasion and conquest, including pillage and plunder in early times and foreign domination and expensive government in present times. There are three main theories underlying most of these and similar arguments, however, namely, foreign exploitation, over-population and industrial inefficiency."

The writer gives statistical figures to prove that the wastage of natural and human resources on the one hand and the primitiveness of agriculture and the backwardness of modern industrialism on the other, all of which are the direct results of inefficiency and are responsible for the low national dividend and the extreme poverty of the people. Mr. Das concludes:—

"The elimination of foreign exploitation will undoubtedly augment national dividend and social capital, and the control of population growth will ultimately check any tendency towards impoverishment; but the real and immediate solution of India's poverty depends largely upon the increasing productive power or industrial efficiency of the people."

THE INDIAN STATES

The July Number of the JOURNAL OF THE ROYAL INSTITUTE OF INTERNATIONAL AFFAIRS has some weighty observations on the position of the States in relation to the Imperial power. Commenting on the silence of the Indian Princes as contrasted with the clamour of their subjects, in pressing their claims to the attention of the paramount Power, the Editor observes:

There is no recognition of the potential rights of the subjects of the States, or the part which they may look forward to playing. For it is almost impossible to envisage any form of federal constitution into which the States can be fitted, unless their subjects also are given constitutional government. The Butler Committee approach this difficult question delicately in para 50 of their Report. We agree with them that there need arise no question of the "elimination" of the ruler. But his evolution into a constitutional monarch must surely involve a great modification of existing rights and privileges; and it is hard to see how in the long run the paramount Power could lend its strength to preserving these in their entirety against a popular demand for change. Not the least factor therefore, among those contributing to the ultimate solution of the Indian political problem will be a change of attitude towards their subjects upon the part of the more old-fashioned Princes.

The journal says quite plainly that the British Government cannot possibly guarantee the maintenance intact of all the existing rights and privileges of the Princes, for the Princes must surrender, in obedience to the time-spirit, several of their rights to the people in establishing constitutional government. For the establishment of such government is not a matter left to their discretion but is a duty incumbent on them. If the Princes of their own accord do not surrender these rights, and the people of the States are required to carry on an agitation for them, the British Government must support the people as against the Princes, and therefore, as Paramount Power, they can only guarantee such of the Princes' rights as belong to constitutional monarchs. Unless the Princes are willing to transform themselves into constitutional rulers, there can be no possibility of a federation such as the Princes sometimes dream of.

MODERN IMPERIALISM

The place of honour in the September REALIST is given to a searching analysis of the new policy of Imperial Free Trade from the pen of Mr. H. G. Wells. Mr. Wells thinks that the idea of a "Self-Sufficient Empire" is much too limited in scope, and that a world-wide scheme is essential. It is a closely reasoned article which must be read in its entirety by students of politics and economists. To-day, we eat food from the ends of the earth and are clothed with the resources of the planet. Let a man consider his work, and where the ultimate product to which his activities contribute is marketed, let him go over the things nearest to hand, his dinner table, his furniture and the appliances about him.

"He will realise that in the short period since the nineteenth century dawned, human life has lost touch with locality to an extraordinary extent. Insidiously, the average man has ceased to be part of a localised economic system and has become part of a vaguely developed but profoundly real world economic system. To which tropical raw materials, exotic mineral supplies and industrialism in the temperate zone are all essential. And you cannot put him back to the old state of affairs unless you are prepared to shatter this developing thing, civilisation, altogether."

It is only slowly that it is dawning upon us to-day that a change of scale and economic range demands a corresponding change in political forms. It is a problem for mankind that has to be consciously faced and solved. Mr. Wells even hazards the proposition "that the outline of history of the last hundred years can be stated as the more or less lucid attempts of all the main sovereign states of the world to secure a world-wide control of the raw materials necessary for the mechanical civilisation upon which we have entered."

All our modern imperialisms are this:—the more or less conscious efforts of once national states to become world-wide. And since at one time there can be only one complete world-wide state upon our planet, enormous pressures and rivalries and conflicts exist and intensify. And it seems to me that only two alternatives about the human future can be considered. Either these jostling and mutually incompatible independent sovereign states, which the great change of scale in the economic processes of life is continually forcing towards world dimen-

sions, must fight among themselves until only one survives, or else mankind generally must be made to understand the nature of the present process, to substitute for the time-honoured but now out-of-date traditions of independent national sovereignty a new idea of world organisation and to determine political effort in that direction. The former alternative opens out before us the prospect of a long series of probably more and more destructive wars which may lead to the exhaustion and degeneration of our species; the latter demands mental and moral adjustments of the most complex, difficult, and laborious sort. It means a tremendous break with tradition and a fundamental reconstruction of education throughout the world. But to me plainly it is the only sane course for human effort.

CHINESE PROVERBS ON FRIENDSHIP

"The Chinese have an exalted idea of real friendship, and, in spite of the supposed antipathy to foreigners, extend real friendship to people of other races", writes Mr. C. Wilfred Allan in the METHODIST MAGAZINE. Some of the common proverbs are as follows:—

"A well-known friend is a treasure."

"Friendship must rest on goodness rather than gain."

"Unless your friend is your superior, you had better have none."

"When friendship is real, men talk without reserve."

"Mutual confidence is the prop of friendship."

"The best kind of acquaintance is the acquaintance with each other's hearts."

"Faithful friendship is referred to in the following:—

"Without a good mirror, no lady can know her true appearance; without a true friend, no gentleman can know his own errors of conduct."

"Friends are at fault when a man is allowed to wear his dress awry."

"A faithless friend is one who 'stands on the dry shore,' that is, makes no attempt to save one from drowning."

"There are, of course, spurious friendships."

"When you have, and I have (*i.e.*, money) then we are friends."

"With wine and good feeding, you will have plenty of friends, but in trouble, you will have none."

"We sometimes say, 'Birds of a feather flock together,' but the Chinese express it negatively—'Tigers and deer do not stroll together,' and 'The crow doesn't roost with the phoenix.'"

"To prevent trouble, 'Good friends settle their accounts at once.'"

"The friendships of those who may be separated by sea or land is beautifully described in the following:—'The lotus root may be broken, but its silken fibres remain united,' and those who have seen how the sticky filaments refuse to fall apart will appreciate the simile."

MODERN EDUCATION IN AFGHANISTAN

Whatever may be said of King Amanullah's political and social work, there is no doubt he was the first enlightened Afghan King of modern times. Mr. F. Benoit, ex-Lecturer at the Kabul College, writing in the current issue of the VISVABHARATI, observes that the reforms inaugurated by him are bound to have far-reaching effects, and in spite of temporary set-backs, will ultimately raise the standard of education in Afghanistan.

There were, of course, many schools of the old type in towns and villages; there was even a Secondary school at Kabul. But there was no institution good enough to train technical experts and create an educated class of leaders able to raise the intellectual level of the masses.

As soon as the independence of Afghanistan had been recognised by the neighbouring Powers, and treaties and alliances secured, and diplomatic representatives exchanged with the leading European countries, Amanullah turned his attention to the reform of the Afghan educational system.

The first thing he did, was to send a large number of young Afghans to Western countries for training, and he asked two of the countries with which he had just established diplomatic relations, namely, France and Germany, to send educational missions to Kabul to found schools and run them on modern lines. His object was by no means to westernize his subjects, but, on the contrary, gradually to replace the foreign technical experts by Afghan ones. He realized that for a time they would have to be trained in the West. He found that a good deal of time was being wasted by the Afghan students in learning the European languages, and in getting the preliminary training before they could profitably join the Universities and the higher technical institutions. It occurred to him that it would be more expedient and economical to get a large number of Afghan boys educated at Kabul in European schools created specially for this purpose, and then arrange to send only the best candidates to Europe for advanced studies in the Universities and Technical Institutes, where they would be able to finish these studies comfortably in three or four years. In this way, Amanullah hoped to be able to achieve a rapid progress of education in his country.

Then there was the school of agriculture managed and staffed by French specialists. The Girls' School was attended by some 400 females of all ages and various ages, from the wives and

daughters of Government clerks to the girls of the Royal family, including the daughters and wives of the King himself.

Now the French Educational Mission, composed of four experts, arrived in Kabul at the end of 1923. An agreement had been made between the French and Afghan Governments, the terms of which were:—

that the mission would organize and run a school in which a large number of Afghan boys would be trained by a joint French and Afghan staff in all the subjects up to the standard required by the French *Baccalaureat* degree within a certain number of years. The final examination would be held in Kabul by a Commission sent from Paris for the purpose, and the successful candidates would be qualified for entering without any further examination any French University or other High School. The whole course of studies was to cover twelve years, and the boys were to enter the lowest form at the age of 8. But in order that a first batch of students might be sent abroad after 5 years only, the best students of the age of 12 to 14 were selected from among the existing schools, and were placed at once in the 5th and 6th classes, while younger boys were put in the lower forms.

The head of the Mission was Mons Lucien Teuchre of Paris, an experienced educationist who had lived in Persia and knew the Persian language. He was responsible for the whole of the management, direction of the studies, framing or modifying of the programmes; he also played a prominent part in the discussion of the budget, and in all questions of appointments and dismissals of the staff members. The Ministry of Education very seldom interfered in matters of internal management.

In January 1929, the robber chief Bacha Saquo, who had captured the Afghan capital, proclaimed the abolition of all such institutions. Indeed his troops had destroyed and looted the books and cupboards in their very first onslaught on the city.

In this lamentable way ended the efforts of five years during which the enlightened king had left no stone unturned to give his people the advantages of a systematic and progressive education. It is to be wished that the more civilized elements of the nation will some day or other understand how disinterested he had been, and that, far from undermining, or being a traitor to Islam, he was trying to make it more progressive and therefore more powerful.

IS SOUTH AFRICA ANTI-BRITISH ?

At a first glance, the trend of events in South African politics might seem to give support to the view that South Africa is becoming more and more anti-British. The triumph of the Dutch in the last two General Elections and the continued ascendancy of General Hertzog and the nationalists are indications of the decline of British influence in the dark continent. The dividing line in public life, says Mr. L. E. Neame whose article under the above heading is given the place of honour in the September Number of the FORTNIGHTLY REVIEW, has become more racial, and the dominance of the Dutch is now complete. The fact is the Dutch in South Africa outnumber all other Whites put together, and the electoral system gives an advantage to the rural districts in which the Dutch predominate.

Botha and Smuts were then the leaders also of a Dutch party, but in the competition for Dutch votes, they were handicapped by the British support they received. The Hertzogites denounced Botha's English friends as Jingoists, Imperialists, and foreign adventurers who were temperamentally incapable of ever becoming good Afrikaners. Hertzog always had a tactical advantage. It was he who made the converts.

To-day the Nationalists deny that their politics are racial. Each side in South Africa charges the other with racialism at every election. But at bedrock, the appeal of the Nationalists has always been one of race. It was the racial nature of the appeal that gradually drew the Dutch away from Smuts. Blood is thicker than water.

It would, however, be unfair to say that the Dutch vote is wholly an expression of hostility to Great Britain and the British.

Hertzog's Nationalists are not anti-British either in a personal or racial sense. They are anti-Imperial. They are anti-Empire building. But mainly they are intensely pro-South African—or perhaps it would be better to say pro-Afrikaner, as expressing a rather more narrow spirit. They would prefer an independent Republic outside the British Empire, because they believe a Republic to be the best form of Government, and they hold independence to be safer even than the loosest association with an Empire. But they are not prepared to secure a Republic at the cost of Civil War. The secession movement in South Africa is dead, and will remain dead as long as equality of status within the Empire is conceded—or until the British South Africans are converted to republicanism.

THE THEOSOPHIST

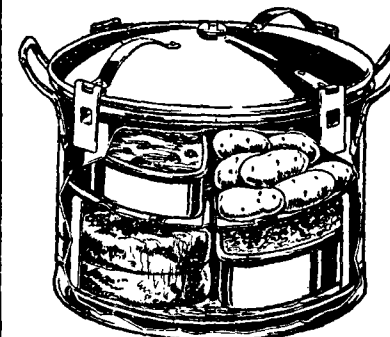
The Jubilee Number of THE THEOSOPHIST is attractively got up in a jacket of yellow and red. To have carried on uninterruptedly for fifty years a magazine of such distinction is a proof of the organising ability and persistence of its illustrious founders. Started in October 1879, the THEOSOPHIST was "conducted by" H.P.B. until 1887, when at her request, Colonel Olcott's name was substituted for hers. From March, 1907, THE THEOSOPHIST has been edited by Annie Besant. *Lucifer*, founded by H.P.B. in 1887, and incorporated in THE THEOSOPHICAL REVIEW in 1898, was incorporated in THE THEOSOPHIST in March, 1909. Since 1909, THE THEOSOPHIST has been printed at the Vasanta Press, Adyar. The magazine has had its present size since October, 1885.

Since his first arrival at Adyar in December, 1884, C. W. Leadbeater has contributed copiously to the THEOSOPHIST, and he has in fact been virtually in charge of it for many years past. We wish the THEOSOPHIST many more years of useful work.

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CULTURAL HOSPITALITY IN INDIA

Dr. Jagadisan M. Kumarappa, formerly known as John J. Cornelius, contributes a very interesting article to the October Number of the YOUNG MEN OF INDIA on "A New Era in Cultural Hospitality." He says that the spiritual impotency of Western civilization has been disclosed by the World War, and some of the eminent sons of the West are now beginning to feel that the Occident must draw some benefit from the spiritual wealth of Asia. And yet how pitiful it is, that when Europe is turning towards the East instinctively, we, of the Orient, says the writer, are unaware of its claim for succour and fail to recognize the honour of the call to serve humanity at this hour of need. The writer asks: "Where is India, the Mother of philosophy and religions, in this new movement to exchange cultural hospitality? Having played so prominent a role in the history of civilization, is she not to be the fountain-head of Indian wisdom and Oriental culture?" According to Dr. Kumarappa, there is not a single university in India to serve this purpose, perhaps with the exception of Visvabharati of Tagore. He says:—

It is no wonder that the reproach of this situation and the pressing need for an Indian seat of learning drove the poet Tagore to set himself the task of founding an Indian University,—a centre of culture to help India to concentrate her mind and to be fully conscious of herself; to seek the truth and make that truth her own wherever found; to judge by her own standard, give expression to her own creative genius and offer her wisdom to the quest which comes from other parts of the world. With such ideals, the Visva-Bharati came into existence as the seat of Indian culture and centre of India's intellectual hospitality.

Though Visvabharati is in its infancy, yet pilgrims from the West and the Far East have not been conspicuous at any time by their absence in that centre of culture. India is, indeed, thankful that she has at least this gift from her renowned son to save her face, and to extend her cultural hospitality to the seekers of knowledge and messengers of good-will from the West and from the East. In view of the fact that a new interest in Oriental culture is aroused in Europe and America, a greater effort must be made not only to revive our culture but also to establish a larger number of such cultural centres in India, China, Japan and other countries of Asia to provide common meeting ground for East and West.

INDIA IN PERIODICALS

VILLAGE MOVEMENTS IN INDIA. By the Rev. Stephen Neill, ["The Church Overseas," Oct. 1929.]

INDIA'S MILITARY DEFENCE: WHAT IT IMPLIES? By Sir Jadunath Sarkar, C.I.E., ["The Modern Review," Oct. 1929.]

WITH THE BRITISH SOLDIER IN INDIA. By Adam Scott, O.B.E., ["The Young Men of India," Oct. 1929.]

INDIA AND EUROPE. By Sir Rabindranath Tagore, ["The Visvabharati," April—July 1927.]

INDIAN RAILWAYS (1925—28). By N. Sanyal, M. A. Ph. D. ["The Calcutta Review," October 1929.]

900 MILES THROUGH SOUTHERN INDIA BY MOTOR CAR. By R. Wagu ["The Theosophist," October 1929.]

SELECTED EXAMPLES OF INDIAN PAINTING AND SCULPTURE. By O. C. Ganguly. ["Triveni," July-August, 1929.]

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SIR SAMUEL WILSON'S REPORT

THE WILSON SCHEME

Sir Samuel Wilson, who was appointed to enquire into the conditions in East Africa, has submitted his report. He suggests a scheme for the future administration of the country under which a High Commissioner, with complete control over the administration of the country, is to be appointed. In the matter of legislation, the High Commissioner will be assisted by a Central Council whose powers would be confined to transferred subjects, other matters being under the control of local legislatures. Freedom of speech would be the special prerogative of the local legislatures. The High Commissioner is to be assisted by advisory Boards of customs and railways; at least half the members of the Board should be members of the Central Council. There will be an official majority in the Central Council.

Sir Samuel further says:—

The Indian question is acute in Kenya and this is due to the introduction of the communal system of representation which came into vogue in 1923. The community does not demand representation in proportion to numbers but merely wants effective representation of its interests. At the same time, they ask for equality of political status. Their main objection to communal representation is based on sentiment because its very implication that they are politically inferior to the Europeans is galling to them and against their sense of self-respect.

The situation of Indians in Kenya has no counterpart in Uganda and Tanganyika, for, in the latter territories, there is no system of elective representation and different communities worked together for common good. The community ask that in case a Central Council comes into existence, half the unofficial members representing each area should be Indians; and this should be prescribed statutorily. And in the future government, Indians should be given responsible posts and their interests should be adequately represented.

Sir Samuel suggests three alternative schemes, the main features of which are the provision for a decrease in the number of officials now serving in the council, an increase in the number of elected Europeans, the division of the Council so as to make it impossible for the elected Europeans with the full council voting to carry any measure against the views of the Government, and reservation of about a eighth of the total strength of the Legislature to Indians.

In conclusion, Sir Samuel urges the Government to take immediate steps to improve the situation and deprecates any attempt at further inquiry as unnecessary and wasteful. He says that the people concerned are tired of Commissions and Committees and yearn for an early termination of the complicated situation.

THE DEPUTATION'S STATEMENT

On the publication of this report, the members of the East African Deputation in India issued a statement in which they condemn the document as reactionary, one-sided and an abject surrender to the White settlers in Kenya.

After pointing out, how, in their view, the Indian case has been ignored, the members proceed to remind the Government of India of the seriousness of the situation in East Africa, and the need of a bold and strong stand for the rights of Indians.

THE MIND OF THE ASSEMBLY

On the last day of the September session of the Legislative Assembly, the adjournment of the Assembly was moved with a view to a discussion of the attitude of the Government towards the Hilton-Young Commission to East Africa. Mr. K. C. Roy gave notice of a Resolution on the same question, which the Assembly was not able to discuss for want of time. The President of the Assembly was not able, at such a late hour, to permit the motion for adjournment. However, the purpose of the motion was fully served, as the House gave the desired opportunity to express its feelings on this question of very grave importance to India.

GOVERNMENT OF INDIA COMMUNIQUE

The Government of India, in a *Communique* announcing the publication of the Wilson Report, desires to make it clear that although Sir Samuel Wilson's recommendations deal mainly with machinery of Government in East Africa,

it must not be thought that the views of the Hilton-Young Commission on the question of future policy are being overlooked. Concurrently with their consideration of Sir Samuel Wilson's Report, his Majesty's Government are giving their closest attention to the detailed recommendations of the Hilton-Young Commission on such matters as relations between natives and immigrant communities which naturally could not have been adequately discussed by Sir Samuel Wilson within the limited time at his disposal in East Africa,

STRESEMANN'S LAST WORDS

Almost the last great public utterance of Her Stresemann, the German Chancellor, was at the League of Nations' meeting at Geneva:

"To avoid wars, the causes of war should be eliminated. They were not avoided by preparedness for war.

"In future, war will not be a matter of heroism or chivalry, but entirely of mechanism.

"We are confronted with a three-fold problem, the prevention of every possibility of war, universal disarmament as an outcome of this prevention, and the prevention of stagnation in the accomplishment of this development by continued progress along the paths of peace.

"There is no reason why a United States of Europe should be impossible. Personally, I am not partisan to any political ideas as the basis of such an organisation, but I think it is possible to effect a European coalition on the basis of economic commercial unity which would be useful to all nations."

M. BRIAND ON DISARMAMENT

Speaking at the League meeting at Geneva, M. Briand, the French Premier, made the following declaration:

"As regards disarmament, I am convinced that it is not as far away as many may think.

"I am convinced that the Preparatory Disarmament Commission, which, at its last session, was faced with almost insurmountable obstacles, can now, as a result of the Anglo-American conversations, rapidly reach the stage of convoking the first general international disarmament conference.

"I also have the firmest conviction that agreement will quickly be reached among the interested Powers on the question of naval disarmament.

"I believe that between peoples who find themselves geographically grouped like the peoples of Europe, there should exist some kind of federal link.

"Such peoples ought to find it possible at any moment to establish contact with one another to discuss their common interests, to take common resolutions to establish bonds of solidarity which would permit them to confront the gravest crisis as occasion might dictate."

MR. MACDONALD ON WORLD PEACE

Mr. Ramsay MacDonald's historic visit to President Hoover seems to be fruitful. He spent a memorable day in Washington, and for the first time, the British Premier had the honour of addressing the Senate.

In a short speech to the Senate, the Premier emphasised that he was there not as a Party leader but as the representative of the British nation. It was the signing of the Peace Pact in Paris that made his visit possible. When Great Britain signed it, they meant it to be not merely an expression of opinion on paper, but the guiding idea of future policy. The Pact made it possible. As long as they conducted matters by correspondence, they would never understand each other properly. In these democratic days, personal contact and exchange of views were as important as anything could be. In laying the foundation of enduring peace, they must remember the tremendous contributions made by other people.

Mr. MacDonald continued:

"We are not out for any exclusive alliances. That is not our object and it is not to be for the benefit of either of us. In the old days when two people spoke together, other people imagined a conspiracy. That was the spirit of war, and it must be extirpated now. When two nations talk together, it ought to give hope and confidence to the other nations of the world, especially when each of those nations disowned any exclusive alliances directed against any other nation or group of nations. All we seek is co-operation and that free and friendly relations may be established, not between your country and my country, but between your country, my country and all other civilised and honest countries of the world."

THE LATE RAJAH OF PUDUKOTTAH

Lt.-Col. C. G. Crosthwaite, Agent to the Governor-General, Madras States, unveiled at Pudukottah last month the statue of His late Highness, Rajah Sir Marthanda Bhairava Thondaman, Rajah of Pudukottah. The statue was erected with funds subscribed by the subjects of the State in commemoration of the Silver Jubilee of his rule, celebrated in 1913. Though the statue was set up in its present place some 8 years ago, its unveiling, owing to various circumstances, was delayed. The statue which is in front of the Public Office-Buildings, was unveiled yesterday evening. H. H. the Rajah was present at the ceremony. Officials and non-officials attended in large numbers.

THE STATES AND BRITISH INDIA

Inaugurating the fifth session of the Bhopal State Legislative Council on Sept. 21, the Nawab of Bhopal is reported to have said:

"British India is forcing the pace towards complete Self-Government, and we of the Indian States have declared, more than once, that our full sympathies are with them in their aspirations towards the attainment of Dominion Status within the Empire. The Princes will be prepared, wholeheartedly, to co-operate and to bring their States into line with British India in any honourable, fair and just settlement which will conduce to the welfare of our Motherland and the good of the Empire. We fully realize our obligations to our country, and I have no hesitation in saying that we regard it to be our foremost duty to see that we are not a drag on her."

BHADRAVATHI IRON WORKS

The Mysore Government has issued the following *Press communique*:-

Sir M. Visveswaraya having resigned the chairmanship of the Board of management of the Bhadravathi Iron Works, Mr. Krishna Rao, First Member of the Council, is appointed Chairman.

KASHMIR MARRIAGE LAW

A regulation has been sanctioned by His Highness the Maharaja of Kashmir, prohibiting infant marriages within the State.

This regulation is known as the Infant Marriage Prevention Regulation. It provides that boys and girls who have not completed the ages of 18 and 14 years, respectively, shall not be married.

Section 3 of the Regulation states: "Any person who, having completed 18 years of age, marries an infant girl shall be punished with simple imprisonment which may extend to one year or with a fine which may extend to Rs. 1,000, or with both. Any person who causes the marriage of an infant girl or of an infant boy, or who knowingly aids and abets such marriage, shall be punished with simple imprisonment extending to one year or with a fine up to Rs. 1,000 or with both."

The regulation also provides that "any man who, having completed 50 years of age, marries an infant girl, shall be punished with imprisonment of either description for a term of four years or with a fine which may extend to Rs. 2,000 or with both."

EUROPEANS IN KASHMIR SERVICE

The Maharajah of Kashmir has recently issued orders modifying the old policy of employment of Europeans in the State on a short term non-pensionable basis. Europeans have now been declared to be eligible to the benefits of permanent and pensionable service in the same manner as Indian officers, and in pursuance of this policy, European officers with sufficient service have been given the option of serving on the permanent pensionable basis.

THE EAST AFRICAN PROBLEM

PUNDIT KUNZRU'S STATEMENT

Pandit Hirdayal Nath Kunzru has sailed for England as a representative of the East African Delegation. Asked for a statement on the latest situation regarding the East African problem, Pandit Kunzru said to a Press representative that the points on which representations have been made are well-known. They have been repeatedly stated by the Indian deputation, which has come from East Africa :

I am bound, however, to say that the statements made on behalf of the Government in the recent debate in the Legislative Assembly are very disquieting. When the Emigration Committee met a few days ago at Simla, and the Government invited, in view of the importance of the question, which it was to consider, the representatives of all the parties in the Assembly, it might naturally have been interpreted as a desire on the part of the Government to arrive at unanimous conclusions on a subject on which there are no party differences and on which there has been general agreement between the people and the Government, but there is room for fear now that the recommendations unanimously made by the non-official members have not been adopted by the Government of India.

If the policy laid down by the Government themselves in 1920 has been modified, or full support has not been given to the Indian demands, there will be an outburst of indignation all over the country. Judging from the proceedings of the Indian Legislature, Indians and Europeans have felt equally strongly on this subject. I earnestly hope, therefore, that all organs of public opinion, whether Indian or European, will exert the greatest pressure on the Government of India to adhere to the policy of absolute racial equality enunciated by it in 1920, and to insist that the Indian demand for a common roll, on which depends the progress not of one section or another, but of all the races inhabiting the colony, especially members of His Majesty's Government with all the emphasis which the Government of India can command.

MR. ISHAR DAS'S VIEWS

The root of the present antagonistic attitude of European settlers towards Indians in East Africa, as summed up by Mr. Ishar Das, of the East African Deputation, who toured in India with a view to enlightening, and gaining the support to its cause, of the public of this country, is their lust of universal domination, their love of imposing Western civilisation on the East, the fear of economic competition and the hatred of coloured complexion. These account for the extreme measures taken by Europeans for the ultimate expul-

sion of all Asiatics from that part of Africa. Indians have never shown any ambition to rule the White population of the country ; all they have asked for is justice and fair play between man and man, and between the members of the same Commonwealth.

Mr. Ishar Das deals with the case of Indians and Africans under the following heads :

- (1) How Indians and Europeans came into contact in East Africa and the object of their settlement there :
- (2) The part each community played in the development and progress of the country :
- (3) Disabilities under which Indians are living : and
- (4) Its solution.

INDIANS IN FIJI

In the course of an interesting article, the Rev. A. W. Macmillan points out in *PACIFIC AFFAIRS* that the position of the Indian in Fiji compares favourably in some respects with that of his countryman in India. As between the ages of fifteen and forty-five, there are ten thousand fewer women than men, widow marriages are not rare and hardly one *per cent.* of the Indian women there, are widows. Though the South Indians have established schools where their mother-tongues are taught, Hindi is the *lingua franca* of the Colony. Caste has disappeared among them and "they eat, drink and smoke together and even intermarry." They have learnt something of modern agricultural methods, and are perhaps half a century ahead of their cousins in ordinary Indian villages in this respect. They have, moreover, better ideas of sanitation. In spite of the fact that the Indian and the native Fijian are temperamentally poles asunder, they are living together in perfect harmony. Realising that educationally, they have much leeway to make, the Indians are establishing schools for their children.

THE LABOUR COMMISSION

The Rt. Hon. J. H. Whitley, Chairman of the Royal Commission on Labour in India, and the other English members of the Commission, arrived in Bombay on Friday the 11th Oct., and almost immediately left for Karachi.

The Commission held their first sitting at Karachi on the 14th. The Chairman dwelt on the arduous nature of the task he had undertaken, and appealed for the co-operation of the Indian public.

Emphasising the great need for securing the well-being of those engaged in industry, Mr. Whitley hoped that "our work in India will result in a contribution of some value towards this aim."

Mr. N. M. Joshi, a member of the Commission and the Indian workers' delegate to the Geneva Labour Conference, who also arrived in Bombay by the same boat, warned his colleagues in the labour movement not to commit the folly of boycotting the Commission.

ALL-INDIA CO-OPERATIVE INSTITUTE

The All-India Co-operative Institutes' Conference with the Hon. Mr. Ramdas Pantulu presiding, adopted the draft constitution of the All-India Provincial Co-operative Institutes Association which has been defined as a deliberative body, in no way interfering with the autonomy of member institutes. The Association, *inter alia*, will strive to promote and extend co-operation and will publish an All-India Co-operative Journal and an All-India Co-operative year book.

BANKING INQUIRY

Outlining the work before the Central Committee on Banking, Sir Purushotamdas Thakurdas, Vice-chairman of the Banking Inquiry Committee, said he attached the greatest importance to the work of the Provincial Committees. The most important part of their work would be to make a correct diagnosis of the condition of the masses.

TATA POWER COMBINE

With a view to enlisting the co-operation of the foremost experts in hydro-electric works in America, Messrs. Tata Sons, Limited, of Bombay, it is understood, have concluded an agreement with an American Syndicate, whereby the firm of Tatas will share with the American Syndicate the agency of the three companies viz., The Tata Hydro-Electric Power Supply Co., Ltd., The Andhra Valley Power Supply Co., Ltd., and the Tata Power Co., Ltd. The American Syndicate will have a half share in the agency, and has paid Rs. 37,50,000 as a consideration for it. The agency will be converted into a private limited company consisting of seven directors, four to be nominated by the American Syndicate and three by Tatas. Of the Directors nominated by the American Syndicate, two will be American experts and two Indians.

This is an arrangement purely between the firm of Tatas and the American Syndicate in question, and does not in any way affect the proprietary rights of the three joint stock companies. On the other hand, the companies will, after the arrangement has come into force, have the advantage of being under the control and management of experts from America, which should have a favourable effect on the earning capacity of the companies.

The proposal was received in Bombay by a cable from Sir Dorab Tata, the Chairman of Tata Sons, Ltd., who is now in England, and was confirmed at a meeting of the Board of Directors of the firm.

SIR ATUL'S PLEA FOR INDIAN GOODS

In a speech which was broadcast, Sir Atul Chatterjee, opening the Indian section of the Newcastle Exhibition, appealed to all British house-wives to buy more Indian goods and thus help India to buy still more British goods. He emphasised the superiority and cheapness of Indian rice.

AGRICULTURE AND CO-OPERATION

Sir Lallubhai Samaldas, writing on finance and Indian Agriculture, points out that there is good scope for the development of the co-operative movement in India.

But it depends to a large extent on the education of the masses, and particularly of members of Co-operative Societies in the principles underlying the movement. The main sources of finance for the Agriculturists, at least in the Bombay Presidency, are the sowkar (money-lender) and the Co-operative Society. The Government has played some part in financing agriculturists for capital or permanent improvements; it has also had to provide finance for current needs during years of flood or famine and even in normal times in a few years. There is now a fair amount of co-operation established between the financing operation of the Government and the Co-operative Societies. But as the Co-operative Movement progresses, all these operations should, in my view, be conducted only through its agency. Concessions in respect of suspension, remission, reduction or even the waiving of interest, hitherto allowed by the Government to individuals financed through the Revenue authorities, should be made available to those financed by the Co-operative Movement.

To encourage the wider use of the funds available for capital and permanent improvements, I would suggest the extension of activities of the Irrigation Department. As the Royal Commission on Agriculture has pointed out, the duty of this staff should not only be to enquire into schemes when applications are made by agriculturists, but even to suggest schemes that are worth undertaking. I would go further and suggest that where District Boards are prepared to shoulder the responsibility for the benefit of those who pay a Local Board cess, it would be desirable to place the District staff under their

THE LATE SIR GANGA RAM'S PRIZE

In 1925, the late Sir Ganga Ram, Kt., C.I.E., M.V.O., R.B., Lahore, with that generosity for which he is now so well known, handed over to the Punjab Government a sum of Rs. 25,000 for the endowment of a prize to be awarded for a discovery, or an invention, or a new practical method which will tend to increase agricultural production in the Punjab on a paying basis.

The prize is known as the Maynard Ganga Ram prize and is to be awarded every three years, provided a satisfactory achievement is reported to the Managing Committee. It will be of the value of Rs. 3,000, and the competition is open to all throughout the world. Government servants are also eligible to compete for it.

Wide publicity was given in 1926 and 1927 to the proposed award by advertisements in newspapers both in India and abroad, and by other means, and applications were invited by the 1st January, 1929. The response has, however, been extremely poor, and, consequently, it has been decided to extend the time for submission of the applications to the Director of Agriculture, Punjab, up to 31st December 1929.

VILLAGE PANCHAYATS

Dewan Bahadur A. K. Pai, in the course of a recent speech at Bijapur, entered a strong plea for the revival of village panchayat system, subject to certain alterations suited to modern lines.

He traced the history of the Development of Local Self-Government since its early days, and dwelt at length on the various stages of progress. In spite of all advances made under successive legislation, the speaker pointed out how the revival of village panchayats has still been left in cold neglect. "The system of Local Self-Government in England and Europe is evolved from bottom upwards, whereas, here in India, we have chosen the reverse way." This, said the speaker, "is one of the secrets of our failure to achieve the

NEW TUBERCULOSIS CURE

Lively discussion has been caused at Trieste by the alleged discovery of a new "cure for tuberculosis." One Amato Zoppich, a gold worker in humble circumstances, claims to have cured himself and eighty-seven others.

His system consists of cold inhalations intended to create a favourable field for the operation on the Koch bacillus, followed by hot inhalations to bring about expectoration. This treatment is supplemented by the cure, consisting of a decoction of chemicals and herbs applied internally.

Zoppich owes what medical knowledge he possesses to his war experiences with the Austrian ambulance corps, where he attracted the attention of his superiors. He states that his "cure" requires an expenditure of £7.

The Director of one hospital in Trieste who first permitted Zoppich to experiment with patients there subsequently withdrew his support when particulars of the ingredients were refused.

The Trieste Medical Board, however, invited Zoppich to give full explanations guaranteeing legal safe-guards and an opportunity to conduct experiments if his claim should be found worthy of consideration.

NEW CANCER TREATMENT

An important advance in the treatment of cancer by X-rays, or radium rays, is described in the latest issue of the BRITISH MEDICAL JOURNAL.

It is the result of research conducted at the Royal Northern Hospital, Holloway Road, London, by Dr. S. Monckton Copeman, Mr. Frank Cope, F. R. C. S., and Dr. Claude Goulesbrough in the course of the last two years.

It depends essentially upon the fact that certain chemical substances which possess the quality of "fluorescence" [or glowing when exposed to light] appear to be able intensely to strengthen the destructive action of the rays although they are harmless in themselves.

The method employed is to paint the growth with a solution of one of these substances, usually sodium fluorescin. In the case of deeply seated growths, a solution of the same chemical is injected into a vein. This process is harmless and no pain is caused. After an interval of about two days the growth is irradiated.

Although this treatment is still in the experimental stage, eight cases at the hospital have apparently recovered and 20 are much improved.

Four successful cases are also reported from King's College Hospital, London, and two in private practice.

An important point is that the action of a very small amount of radium can be greatly augmented by the method. The more malignant the growth, the greater the prospect of success.

TO INCREASE THE WEIGHT

"A suitable diet should consist of an abundance of the natural foods like fruit and salads, and suitable combinations of protein, starch and fat-containing foods," writes Mr. Harry Clements, N.D., D.O., in HEALTH FOR ALL.

"In the ordinary way, any kind of protein food, such as meat, fish, cheese, eggs, etc., should be taken once a day, and the starchy foods, such as potatoes, or bread or rice, etc., may be taken twice during the day. This leaves one meal at which fruit only should be taken, but if milk agrees, about half-a-pint of it may be added. On such a diet as this the healthy body will build up normal weight: if it fails to do so, the trouble is with the organism and not with the quantity of food.

"The desire to increase the weight should not be allowed to interfere with the normal activity of the body. Walking and games and outdoor recreation should be indulged in, not to the extent of producing fatigue, but in order to keep the muscular system healthy and maintain the circulation".

SHEETS OF MILK

The latest form in which milk is to be available is that of sheets like paper, according to the "Gazette des Messageries Maritimes" (Paris).

A Danish manufacturer has devised a process intended to remove completely the water contained in fresh milk, leaving only the solid matter, which issues from the machine in the form of a kind of sheet-like thick paper. The inventor declares that in this form, the milk can be kept for years, and that all that is necessary is the addition of water to dissolve the leaves and obtain at once a fluid having all the properties of fresh milk. A factory is to be built shortly for the manufacture of the sheets of milk. We may look forward to the day when our breakfast milk may be delivered at our houses in this form.

SELECTING A GENIUS

Mr. Edison, the American Wizard of Science, selected his successor in this manner: He set questions to be answered by 49 clever boys, one from each State in the United States and one from the District of Columbia. The boy who answered them best was Wilbur Huston, aged 16. It is debatable, of course, whether the passing of such a test or indeed any concrete test can be an absolute guarantee of the possession of genius. Edison's questions were partly of a technical character, and partly on general matters. The following are anyhow interesting in themselves;

1. Which of the following would you be willing to sacrifice for the sake of being successful? Happiness, comfort, reputation, pride, honour, money, health, love?
2. Omitting the field of religion, what three men, not now living, do you think particularly deserve your respect and admiration?
3. Which classes of books do you most enjoy reading? Place in order of preference adventure, biography, history, mystery stories, fiction, economics, travel, invention, science.
4. Give a brief statement of what you hope will be a typical day for you when you are fifty years of age.
5. When do you consider a lie permissible.

A DOCTOR OF SCIENCE

Dr. Himadri Kumar Mookerjee has just returned from England after getting the degree of Doctor of Science in the University of London in Zoology. He stood first in the M. Sc. Examination in Zoology in the Calcutta University in 1924 and obtained the University Gold Medal. He was awarded the Guruprasanna Ghose Scholarship in 1926 for further studies in England. Within a year of his research, he got unexpected and interesting results which proved to be so good that he was awarded the Marshall Scholarship and the diploma of D.I.C. at the Imperial College of Science & Technology, London, under Professor E. W. MacBride, F.R.S. This Marshall Scholarship is a competition amongst the research students of the different branches of Biological subjects, viz. Botany, Zoology, Plant Pathology, Bacteriology, Technology of woods and fibre, Geology including Palaeontology and Entomology. He is the first Indian student who got this honour from the Department of Zoology since the creation of the Marshall Scholarship in 1892. Next year, he again got the Marshall Scholarship for the second time which is an unique distinction never conferred in the past. Calcutta University awarded him the Sir Rash Behari Ghose Travelling Fellowship during his third year of stay in England. Dr. Mookerjee was a member of the staff of the Zoology Department of the College of Science, Calcutta University, before he left for England, and we hope that the authorities of the Calcutta University will give him proper position and facility to continue his work in India.

WIRELESS LIGHTHOUSE

Experiments with a "Wireless Lighthouse" at Oxfordness, Suffolk, proved so successful in assisting shipping out of sight of land to find the true bearings that it will be worked continuously for two months beginning from October 20th.

The device consists of a tower containing an electrically controlled revolving frame-aerial which sends out certain signals to specific points of the compass in such a way that a mariner or an air-pilot picking up the signals, can, with a stop-watch, give his bearing.

MR. BERTRAND RUSSELL'S ANSWERS

The LITTLE REVIEW sent the following questionnaire to fifty celebrated men and women. Amongst the most interesting replies published to the ten questions were those by Mr. Bertrand Russell:

THE TEN QUESTIONS

1. What should you most like to do, to know, to be? [In case you are not satisfied.]
2. Why wouldn't you change places with any other human being?
3. What do you look forward to?
4. What do you fear most from the future?
5. What has been the happiest moment of your life? The unhappiest? [If you care to tell].
6. What do you consider your weakest characteristics? Your strongest? What do you really like most about yourself? Dislike most?
7. What things do you really like? Dislike? [Nature, people, ideas, objects, etc. Answer in a phrase or a page, as you will.]
8. What is your attitude toward art to-day?
9. What is your world view? [Are you a reasonable being in a reasonable scheme?]
10. Why do you go on living?

THE TEN ANSWERS

1. I should like to do physics, to know physics, to be a physicist.
2. There are about a dozen human beings with whom I would gladly change places; first among them, I should put Einstein.
3. I look forward to watching the development of my children.
4. I fear most from the future that I shall become the sort of person whom people will find tiresome to be with.
5. The unhappiest moment of my life was birth; the happiest will probably be death.
6. My weakest characteristic is respect for big-wigs; my strongest, an impersonal intellect. I like most about myself the fact that many people like me. I dislike most the fact that I hate myself.

7. I like the sea, logic, theology, heraldry. The first two because they are inhuman, the last two because they are ridiculous. I dislike fools, tyrants, and women who speak of children as "little darlings."

8. I have no view about art to-day.

9. My world view is that I am a moderately reasonable being in a totally unreasonable scheme.

10. I go on living because I enjoy life.

MR. HAROLD BEGBIE

Mr. Harold Begbie, whose death was reported recently, was a successful freelance journalist. He knew the art of "something" on the popular subjects to perfection. And, of course, says a writer in the TIMES OF INDIA, "he knew Prime Ministers and Archbishops and ordinary laymen, and he could write good portraits. He could write about Archbishop Davidson and his eighteenth-century horror of enthusiasm, of Lord Balfour and his refusal to know the names of his servants, of Dean Inge who never finished a sentence unless it was really necessary, of Bishop Gore, the greatest spiritual force in our time who none the less hid his light under a bushel, of Bishop Hensley Henson who stood with his back to the fire and argued with all the guests at Auckland Castle . . . of Lord Haldane, Mr. Asquith and the people who could swallow his particular brand of Liberalism . . . of this and that—there was, indeed, no doubt about it: he was "The Gentleman with the Duster," and, of course, special emphasis had to be laid upon the "gentleman." Undoubtedly, he had an "arresting and forceful style". Lately, a few papers had taken to calling him Dr. Harold Begbie."

"COURT OF HONOUR" FOR JOURNALISTS

The Executive Committee of the International Federation of Journalists has created a Court of Honour to compose and settle differences affecting the professional honour of journalists,

THE UNIVERSITIES' CONFERENCE

In an interview with the Associated Press, Principal Seshadri, Secretary of the Inter-University Board, made the following statement: The Inter-University Board of India has just issued a preliminary agenda for the ensuing Universities'



PROF. P. SESHADRI

Conference, to be opened by His Excellency Lord Irwin on October 30 at the University Buildings, Delhi. The subjects to be discussed include: The relation of Universities to Intermediate and pre-University education, the Universities and the problem of unemployment, the Universities and the services, the present position of Medical degrees in Indian Universities, the physical welfare and military training of students, the higher education of women in Indian Universities, the Universities and adult education, the formation of an All-India Advisory Board for scientific research and co-ordination of research in Indian Universi-

EDUCATIONAL IDEALS

Addressing the Convocation of the Dacca University, H. E. Sir Stanley Jackson said the Government fully appreciated the importance of proposals which would encourage students to turn their eyes towards the first and most important industry in India, and they were anxious to foster any scheme which would lead to higher education in agriculture. Dacca was a teaching University, and the success of it would be judged not by its academic achievement alone, but by the measure in which it was able to create a new tradition of University life. Education was a thing of immense value, provided one remembered that education was something which began and never ended, that they were constantly in the stage of learning, and that it took a long time before they could regard themselves as fit to sit in a seat of judgment.

RANGOON UNIVERSITY CONVOCATION

The annual Convocation of the Rangoon University to confer degrees and diplomas on students was held in the Jubilee Hall, Rangoon. The Chancellor, Sir Charles Innes, presided and said:—

"Educated Burma seems to have set its heart on full responsible government, that is, democratic government. It is a perfectly legitimate ambition. We have to remember that democracy must be broadbased. The more people there are in a democracy determined to do everything in their power to make the community better and stronger, the greater is the chance of that democracy working well and continuing to work well. It is here that the special responsibility of the Rangoon University lies. We rely on it to produce men who will leaven the mass of the people, who will form public opinion and who will work the self-governing institutions when it pleases His Majesty's Government to confer them on Burma. It is here too that you have your responsibility and your opportunity. It is up to every one of you to give your best thought and your best work in the interests of

CHILD MARRIAGE RESTRAINT ACT

The following is the full text of the Child Marriage Restraint Act, recently passed by the Legislative Assembly. The Council of State also



MR. HAR BILAS SARDA

passed the Bill, and it has received the assent of H. E. the Viceroy. The author of the Bill, it will be remembered, is Rai Sahib Har Bilas Sarda.

ACT NO. XIX OF 1929

An Act to Restrain the Solemnisation of Child Marriages.

Whereas it is expedient to restrain the solemnisation of child marriages, it is hereby enacted as follows:

1. (1) This Act may be called the Child Marriage Restraint Act, 1928.

(2) It extends to the whole of British India, including British Baluchistan and the Santhal Parganas.

(3) It shall come into force on the 1st day of April, 1930.

2. In this Act, unless there is anything repugnant in the subject or context: (a) "child" means a person who, if a male, is under eighteen years of age, and if a female, is under fourteen years of age; (b) "child marriage" means a marriage to which either of the contracting parties is a child; (c) "contracting party" to a marriage means either of the parties whose marriage is thereby solemnised; and (d) "minor" means a person of either sex who is under eighteen years of age.

3. Whoever, being a male above eighteen years of age and below twenty-one, contracts a child marriage shall be punishable with fine which may extend to one thousand rupees.

4. Whoever, being a male above twenty-one years of age, contracts a child marriage, shall be punishable with simple imprisonment which may extend to one month, or with fine which may extend to one thousand rupees, or with both.

5. Whoever performs, conducts or directs any child marriage, shall be punishable with simple imprisonment which may extend to one month, or with fine which may extend to one thousand rupees, or with both, unless he proves that he had reason to believe that the marriage was not a child marriage.

6. (1) Where a minor contracts a child marriage, any person having charge of the minor, whether as parent or guardian or in any other capacity, lawful or unlawful, who does any act to promote the marriage or permits it to be solemnised, or negligently fails to prevent it from being solemnised, shall be punishable with simple imprisonment which may extend to one month, or with fine which may extend to one thousand rupees, or with both: Provided that no woman shall be punishable with imprisonment. (2) For the purposes of this section, it shall be presumed, unless and until the contrary is proved, that, where a minor has contracted a child marriage, the person having charge of such minor has negligently failed to prevent the marriage from being solemnised.

7. Notwithstanding anything contained in section 25 of the General Clauses Act, 1897, or section 64 of the Indian Penal Code, a Court sentencing an offender under section 2 shall not be competent to direct that, in default of payment of the fine imposed, he shall undergo any term of imprisonment.

8. Notwithstanding anything contained in section 190 of the Code of Criminal Procedure, 1898, no Court, other than that of a Presidency Magistrate or a District Magistrate, shall take cognisance of, or try, any offence under this Act.

9. No Court shall take cognisance of any offence under this Act save upon complaint made within one year of the solemnisation of the marriage in respect of which the offence is alleged to have been committed.

10. The Court taking cognisance of an offence under this Act shall, unless it dismisses the complaint under section 203 of the Code of Criminal Procedure, 1898, either itself make an enquiry under section 202 of that Code, or direct a Magistrate of the first class subordinate to it to make such inquiry.

11. (1) At any time after examining the complaint and before issuing process for compelling the attendance of the accused, the Court shall, except for reasons to be recorded in writing, require the complainant to execute a bond, with or without sureties, for a sum not exceeding one hundred rupees, as security for the payment of any compensation which the complainant may be directed to pay under section 250 of the Code of Criminal Procedure, 1898: and if such security is not furnished within such reasonable time as the Court may fix, the complaint shall be dismissed. (2) A bond taken under this section shall be deemed to be a bond taken under the Code of Criminal Procedure, 1898, and Chapter XLIII of the Code shall apply accordingly.

THREE WORLD-CHARACTERS

There is a saying that great men are born together. Gandhi must be a child before Dr. Besant, yet do the two form two world-characters whose names command universal popularity, writes the JANMABHUMI. The West and the East have truly met in this combination of workers. The



DR. ANNIE BESANT

two represent two great cultures, not indeed exclusive of each other but inclusive, and even inter-current. Neither has anything to call his or her own. They say that Dr. Besant divests herself of all her surplus wealth at the beginning of every year and begins her life in perfect poverty. Gandhi has done it once for all and is the very embodiment of *Daridranarayan*. Dr. Besant represents the creative energy of the world, and at four score and three, moves about with the agility of a bird to conquer new worlds and build up fresh empires of human fellowship and well-being. She has been wafted into India by some heavenly breeze as if to assist the people of this country in working out their own emancipation. In her, the West has made adequate reparations for the wrongs it has done to this country, and her good work shall continue by God's will until the wrongs have been righted and Swaraj has been

re-established in India. The Rt. Hon. V. S. Srinivasa Sastri, who has also just had his *Shastipurti*, is equally with Dr. Besant a word-character and is the very embodiment of self-abnegation. He gave up all and followed the master—Gokhale—and is in every sense of the word a true and devoted *Servant of India*. His highest ambition is to remain ever a servant: and what nobler ideal can the Nation cherish than Sastriar's?"

MRS. NAIDU ON MR. ANDREWS

Mrs. Sarojini Naidu, in the course of a recent speech, described Mr. C. F. Andrews' good work in these words:

"May I tell you a lovely story about a saint and a young man who accompanied him for several days, very desirous to see how this saint made conversions, what he preached. One day he said, 'Master, for three days we have been here and there, but you have made no conversions, said nothing.' The saint said 'My child, let us go forth and make converts.' The boy trotted behind, waiting to hear the eloquence of the saint and see him make converts. As the days passed and still he did not hear the saint speak, he said, 'Master, did we not set out to



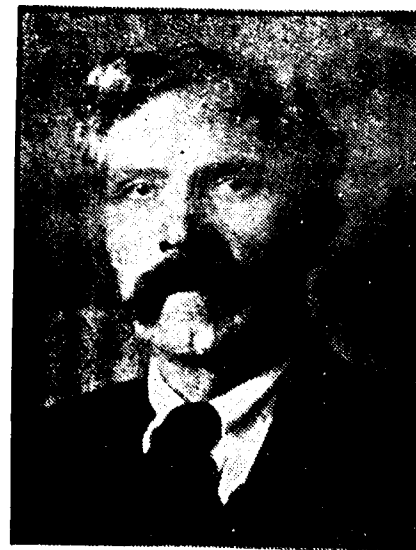
MR. C. F. ANDREWS

make conversions, preach sermons? You have not opened your mouth.' Then the saint said, 'Fool, if I by my life am not enough of a sermon', of what avail are my words? I think this story applies to Dina Bandu Charlie Andrews."

MACDONALD-HOOVER MANIFESTO

A joint, and what will be a historic, manifesto, has been issued by President Hoover and the British Premier on Naval Disarmament and World Peace.

The manifesto states that both Governments resolve to accept the Kellogg Peace Pact not only as



MR. RAMSAY MACDONALD

a declaration of good intentions, but as a positive obligation to direct national policy in accordance with the Pact. Both Governments affirm that war between them is unthinkable.

While agreed as to the goal, the parts that will be played by the two Governments will be different. America, following the Monroe Doctrine, will not consent to be entangled in European diplomacy, while Britain will pursue its policy of active co-operation with its European neighbours.

Both Governments agree to a parity in fleets, category by category, and trust that competitive building between them, with the risk of war and waste of public money, will end for good. The manifesto invites the co-operation of other nations.

INDIA AND THE OPTIONAL CLAUSE

The reservations in Britain's signature of the Optional Clause, with regard to the States in the Empire, have called forth the following criticism from Mr. Yusuf Ali in the *TIMES*:

The signature of India to the Optional Clause is subject to ratification. Is it at all likely that the Assembly will ratify the reservations? That body will cut them out for similar reasons as the Irish Free State. If, under the present Constitution, the Government claim the right to ratify without reference to the Assembly, the relations between them, already very strained, are not likely to improve, and the Assembly will probably pass a hostile resolution which would deprive the Government's decision of all moral authority. To prevent discussion will make the situation worse.

When Sir P. S. Sivaswami Aiyar gave notice of a resolution to be moved in the Assembly on the Locarno Pact, it was disallowed on the ground that Foreign Affairs are out of bounds for the Assembly under the Government of India Act.

THE INDIAN PROBLEM

The All-India Congress Committee met at Lucknow on Sept. 28 and elected Pandit Jawaharlal Nehru as the President of the next Congress at Lahore. It deprecated hunger-strikes as they cause too much suffering and were not quite necessary in view of the Government's offer to remove the grievances of prisoners. Another resolution supported the claims of Indians in East Africa, repudiated the theory of the Government of India being only an advocate propounded by Sir Fazl-i-Hussain in the Assembly, and called upon the Viceroy to make an early declaration of policy in regard to the rights of Indians abroad. The ban on the Ali Brothers' entry into South Africa was condemned. Affiliation was granted to the South African Indian Congress.

INTERNATIONAL SPORTS

The year 1929 is already a red letter year in International Sport. It is noteworthy that Germany is making a strong bid for supremacy. She has beaten France and England at Athletics, Lawn Tennis and Swimming, and is now sending a strong athletic team to Japan. A French tennis team headed by Cochet and Brugnon is beginning a world tour, embracing Japan and India, and has been supplemented by Count Salo, the Austrian Davis Cup player and the German, Heinrich Kleinschroth, who was the Wimbledon Doubles Champion with Rahe in 1913.

The necessity for a new spirit in cricket emphasised that there was much Press comment on Yorkshire's lack of sportmanship in the Sussex match. One commentator says: "Yorkshire were reminded with humour, which rebukes their own grimness, of the value of the advice to 'live dangerously'." Incidentally, the growing passion for sport in England is the reason assigned by the official Territorial Army Association, for the decrease in the strength of the Territorial Army by over 50,000 men.

KABALI THE INDIAN AVIATOR

Mr. Purushotamdas Meghji Kabali, the Indian Aviator, who arrived at Karachi on Oct. 1, was the only passenger by the Air-mail and was greeted by a crowd of Gujaratis and others. Interviewed, he told the story of his unlucky attempt to fly from England to India. Bad luck dogged him from the outset. Engine trouble, bad weather and a terrific thunderstorm forced him to land between Tunis and Tripoli. He contracted Yellow fever and was laid up for 6 weeks which brought the plucky venture to an end. He returned to London intending to make a fresh attempt, but following the relapse, has on medical advice returned home to recuperate his health during the cold weather preparatory to a fresh attempt in next March,

he is optimistic, regarding which he is optimistic.

SIR THOMAS LIPTON'S LIFE AMBITION

"I have the largest collection of yachting cups in the world, but my ambition still is to bring back the America Cup. I am out to do it, and I mean to do it."

This remark was made by Sir Thomas Lipton when he left London for America, to make final arrangements for his fifth attempt to win back the yachting trophy for which he has been competing since 1899 without success.

The race takes place in September next year, and Sir Thomas will be eighty when his yacht *Shamrock* crosses the Atlantic.

"It is the most tantalising trophy in the world," he says. He speaks with authority, for he has spent half a million pounds in the four previous attempts to collect it.

"I hope to come back with the cup this time," he said. "I have never felt so confident about it as I do this time."

Lord Dewar, who was at Waterloo to say goodbye, said: "I have known Sir Thomas for forty years and I have never seen him look more sprightly than he does to-day. Why, he came up the steps to the station like one of my two-year-olds. If he wins, the result would be just as popular in America as it would be over here."

A SWIMMING COMPETITION

Many thousands of spectators thronged the banks and bed of the Ganges witnessing the All-India 30 miles swimming competition between Hooghly and Calcutta on Sept. 9. Mr. Nolin Mullick (18 years) finished the first covering of the course in record timing of 4 hours and 34 minutes defeating the last two years' holder Janan Chatterjee who completed it in five hours. Last year, Mr. Mullick finished 1-1/2 miles ahead of Chatterjee who came second, Kali Rakshit following third, out of the 17 competitors participating.

THE AFGHAN TANGLE

The curtain has again fallen and another scene is enacted in Afghanistan.

Details of the capture of Kabul by Shah Wali Khan, brother of Nadir Khan, are contained in reports from frontier Correspondents. The main causes of the success of the attack were the determination of the Waziris, disaffection among Bachcha-e-Saqqa's troops and the series of brilliant victories scored by Nadir Khan's other brother, Shah Mahmud in the South.

Thus, says a TIMES OF INDIA correspondent, Nadir Khan, who a few weeks ago was commanding a rabble, suddenly found that he had the country with him save for Bachcha-e-Saqqa's followers, who were disheartened, unhappy and on the point of desertion. He appreciated the chance of making a dash for the capital. Satisfied with the ability of his two brothers, Shah Mahmud and Shah Wali—the less said about Hasham Khan the better—he launched his campaign. He divided his forces so that concerted action could be maintained on two fronts and he struck with the full force at his command. The suddenness of the attack demoralised Bachcha-e-Saqqa's troops. The strength of the opposing armies frightened them and the result has been a complete victory for the ex-General—the man who left the peace and quiet of Switzerland to wrest the land of his fathers from the hands of one whom he distrusted. It is improbable, if Nadir Khan is now in Kabul, that he will proclaim himself Amir. He has repeatedly asserted that he has no aspirations to the throne of Afghanistan. It has been stated that Nadir Khan was either fighting for Amanullah or for himself. Nadir Khan has emphasised that his action in the field was prompted only by patriotic motives, and provided his country was re-established with a sound Government, then he had no desire to take further active participation in Afghan affairs.

THE INDIAN CHRISTIANS

In his book CHRISTIANITY AND THE GOVERNMENT OF INDIA, Mr. Arthur Mayhew makes sympathetic references to the position of Indian Christians. He deprecates any claim to separate political representation. We record his views merely for the information of our readers but make no comment on them.

It is greatly to the credit of the Indian Christian Conference (Protestant) that it has rejected the idea of communal representation, either by election or, what would be still more dangerous, by Government nomination. Christians have no political privileges to maintain. Their duty of influencing public opinion can be fulfilled in many ways, other than that of actual participation in the work of Government. It is doubtful whether they are wise in demanding the reservation of seats for Christians elected by a joint electorate. But this demand perhaps represents a desire to fall in with the reasonable demands of other religions and the proposals of the liberal federation rather than a wish to secure or safeguard any political advantages. Particularly encouraging in the present crisis is a movement directed against political and social separation of Christians of pariah origin from the depressed classes who have not yet found a way out of their misery. As a memorial recently presented to the Simon Commission admirably puts it: "Christianity represents a religious spirit. . . . It is a life dominated by the love of Christ, it is a life of continuous sacrifice of one's dignity, wealth, and health for the sake of others. It never made an Englishman a Scotchman or vice versa. It does not in India confer a new skin or a new bone nor does it make its adherents into a separate caste." Wise words which might well be adopted as a guiding principle of the whole Christian community in India.



Mrs. ANUSUYA BAI KALE

The first lady M. L. C. of Bombay who is understood to have been chosen as one of the Asst. Commissioners to co-opt with the Labour Commission.

Diary of the Month

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- Sept. 25. Phil. Scott beats Vittorio Campolo in World's greatest boxing match.



RAJA RAM MOHUN ROY

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

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

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

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

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

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

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

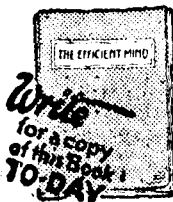
never dreamed I possessed, quite apart from being an investment that has paid for itself time and again. It has given me courage and enterprise to strike out on my own and has changed my environment and general outlook on life more than I should have thought possible."

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

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

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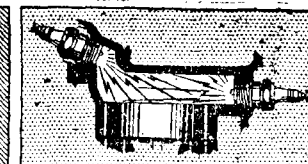
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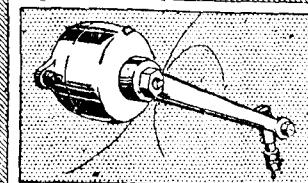
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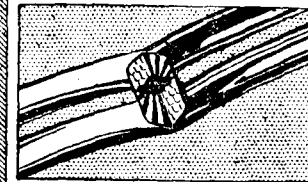
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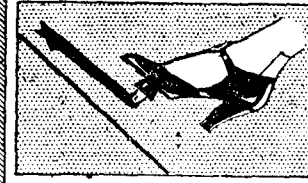
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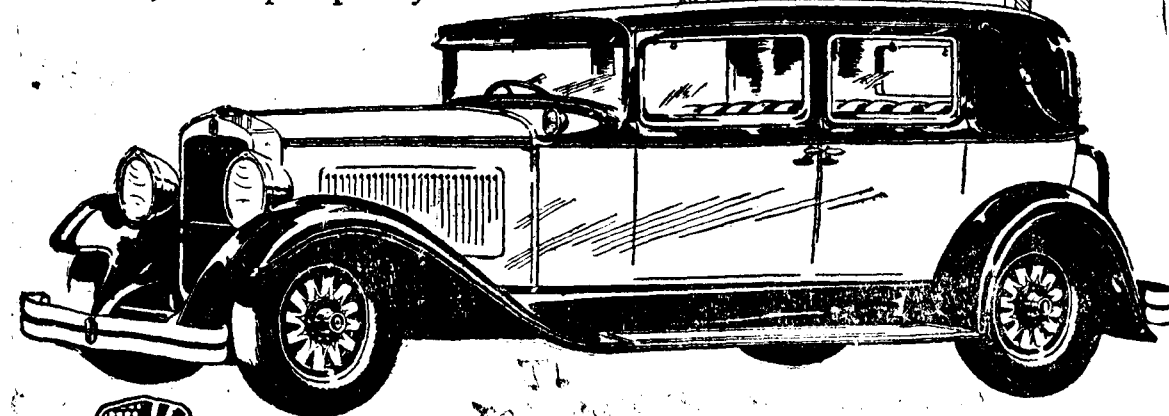
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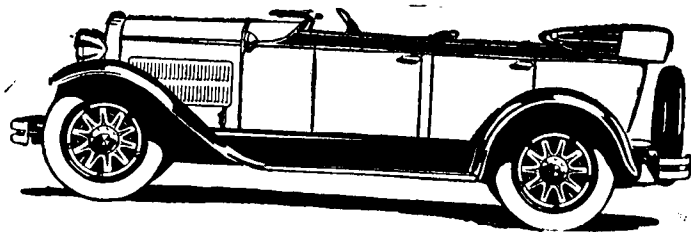
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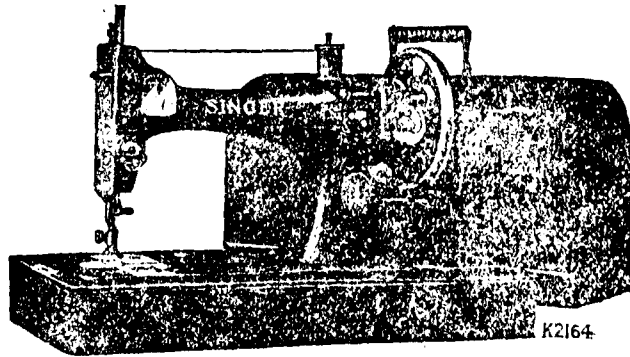
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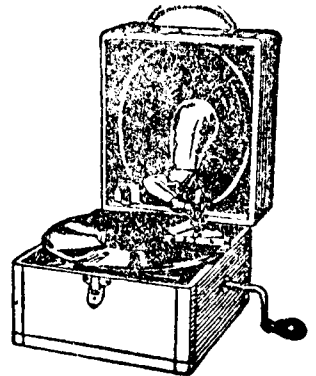
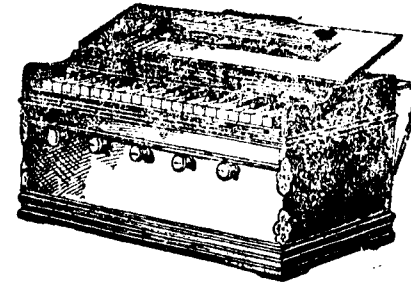
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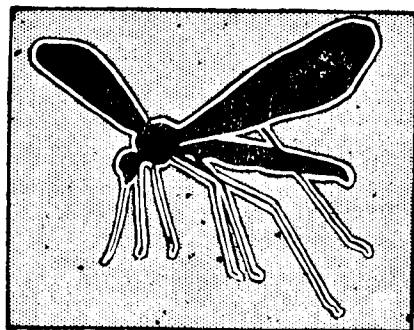
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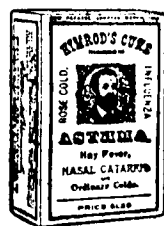
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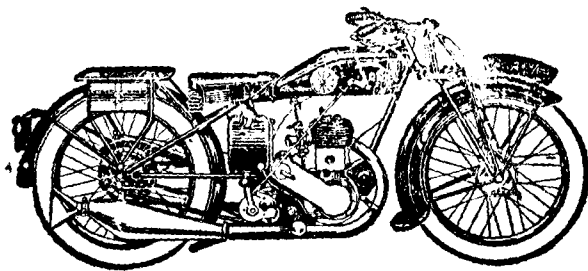
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At Kodai. A Poem ... By B. M. N. L.

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The Karims of Travancore By Antiquary

The plates given away with *The Madras Mail* Annual this year are typical of the best work of the older and modern artists in India, "Christ of the Indian Road," by A. Thomas—a young and rising Indian artist—was the picture of the year at the South Indian Art Exhibition. "Off to the Flower Market" is one of the best specimens of the work of Dhirendra K. Deo Varma, who has been chosen by the Government for the special scholarship entitling the holder to the privileges of training in London and on the Continent with a view to later employment in the decoration of the new Government buildings in New Delhi. "South-East View of Fort St. George" by Thos. & Wm. Daniell is one of the most famous prints of these artists. H. F. Prynn's "Guindy Park" is an extremely good specimen of pastel work by this clever artist. "The Beggar at the Wayside," by A. Nityananda Pillai, is a typical Indian figure skilfully portrayed. "Ploughing Wet Land" is by E. G. Barter, whose painting "Transplanting Paddy" in last year's Annual was among the most popular features of a very successful issue.

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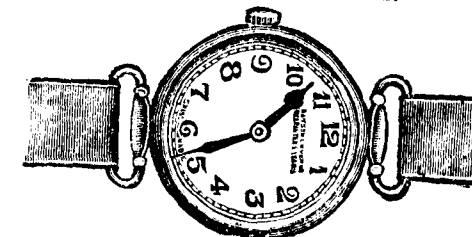
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S. S. "Kaiser-i-Hind"	11,518	19th Oct. 1929	S. S. "Macedonia"	11,120	23rd Nov. 1929
" "Ranpura"	16,601	26th " "	" "Morea"	10,954	30th " "
" "Razmak"	10,602	2nd Nov. "	" "Naldera"†	16,088	7th Dec. "
" "Maloja"†	20,837	9th " "	" "Viceroy of India"	19,648	14th " "
" "Ranchi"	16,650	16th " "	" "Kaiser-i-Hind"	11,518	28th " "

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STEAMERS	TONS	SAILING ABOUT
S. S. "Novara"	7,000	2nd November 1929.
" "Nankin"	7,000	16th " "
" "Nagoya"	7,000	30th " "

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Steamers	Tons.	Sailing About
		From Calcutta
S. S. "Morvada"	8,231	13th Oct. 1929
" "Manora"	7,929	26th " "
" "Mulbera"	9,100	9th Nov. "
" "Mashobra"	8,324	23rd " "
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		17th Oct 1929
		30th " "
		13th Nov. "
		27th " "

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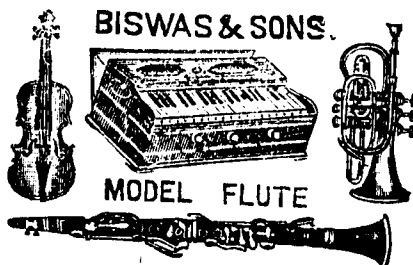
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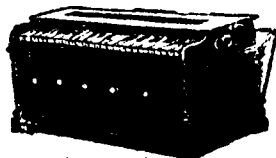
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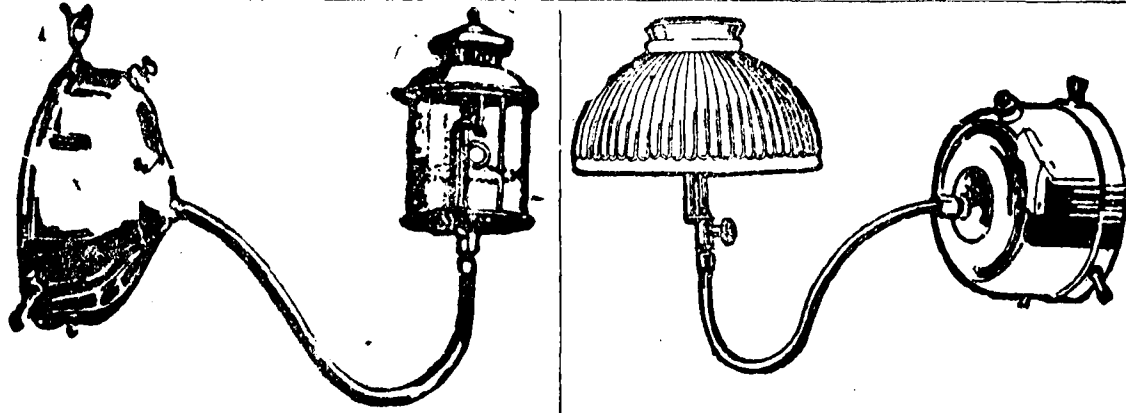
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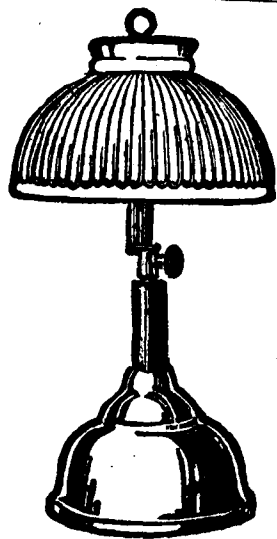
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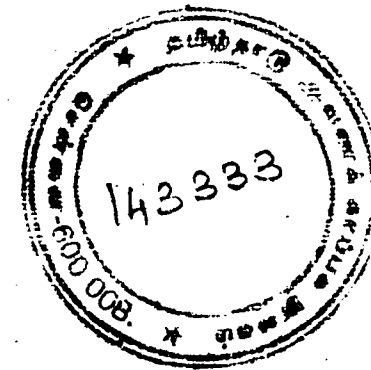
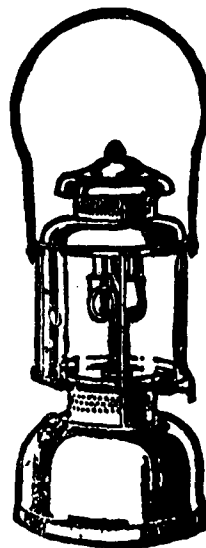
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