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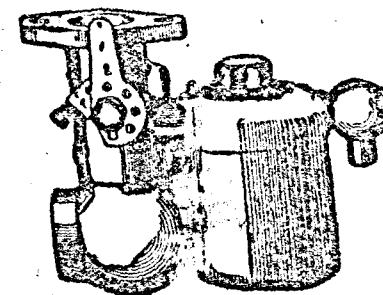
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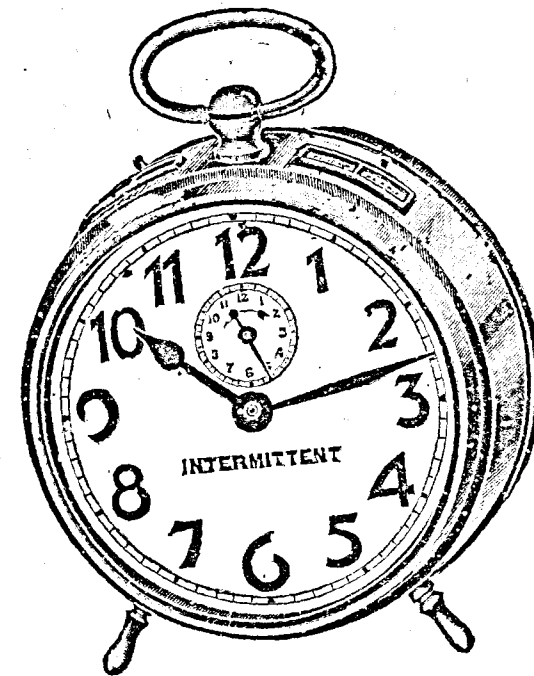
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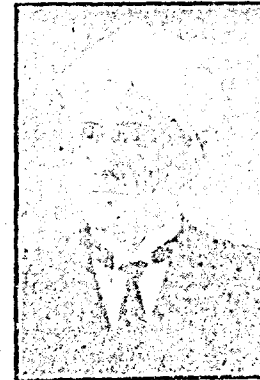
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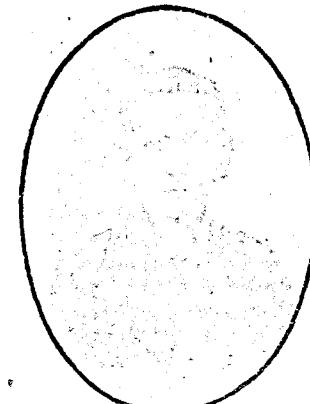


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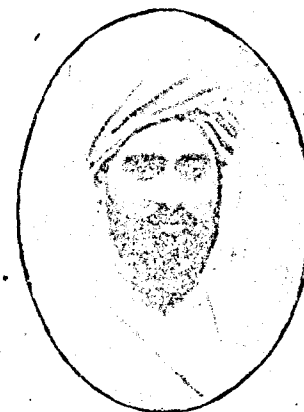
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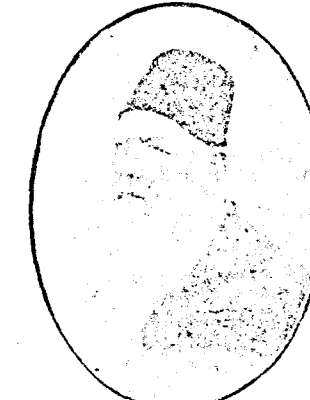
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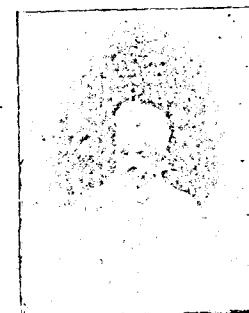


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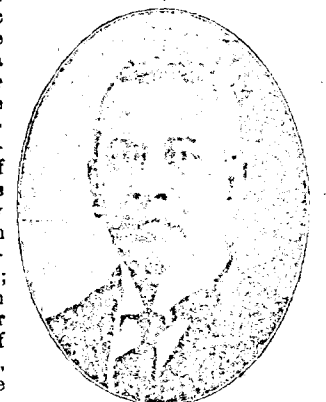
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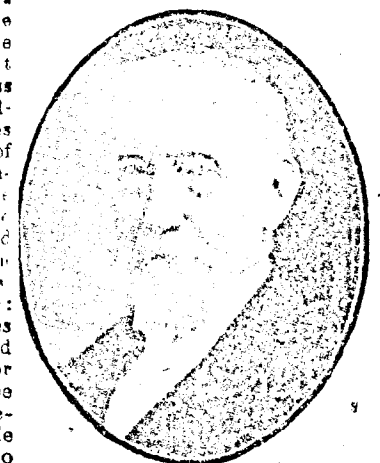
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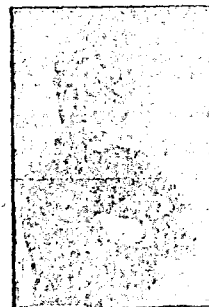
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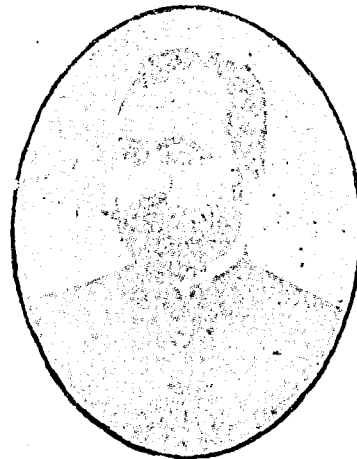
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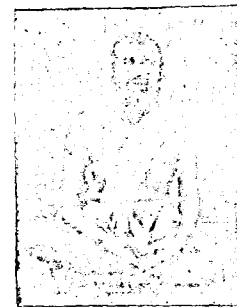
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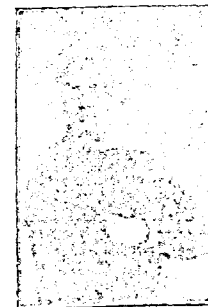
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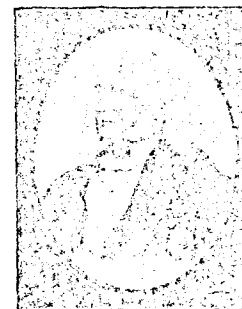
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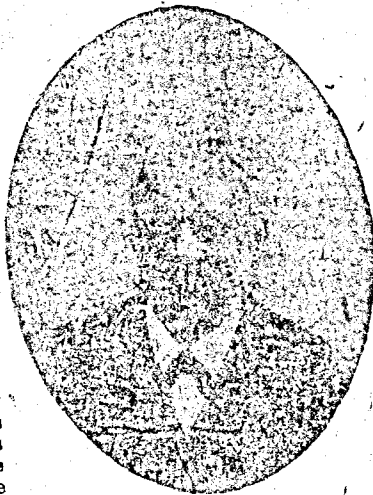
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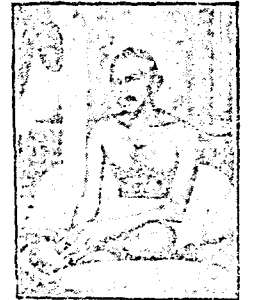
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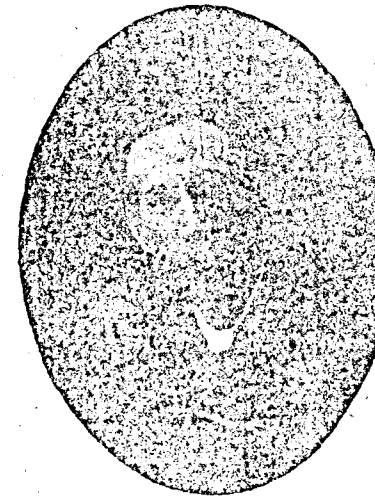
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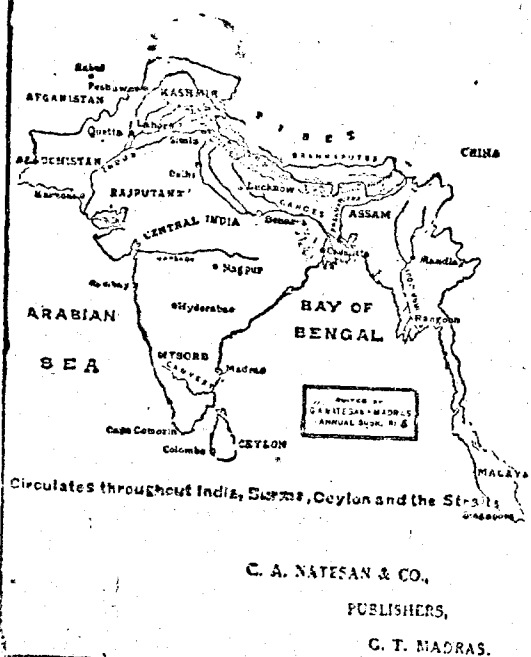
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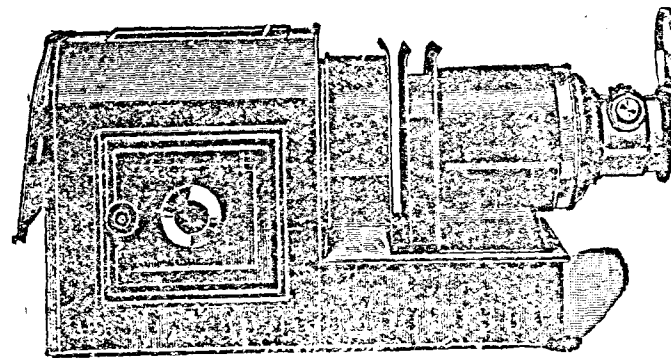
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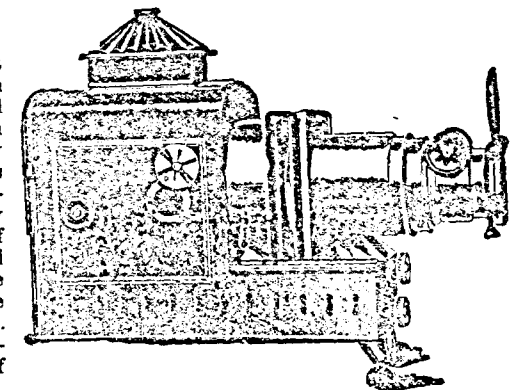
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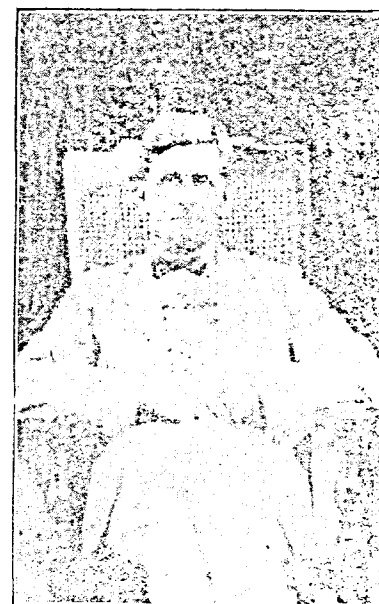
SEPTEMBER 1929.

[No. 9.

THE VICTORIAN ILLUSION

By THE HON. MR. JUSTICE JACKSON.

IF it is permissible to hazard a guess, the title of this book was originally Essays on Victorian Politics, until Mr. Dance suddenly,



THE HON. MR. JUSTICE JACKSON.

like Betsy Prig, awoke to the fact that their aint no sich a person as a Victorian; whereupon he dashed off his opening chapter and called his book *The Victorian Illusion*.* Because the introduction belies the contents. "Everything worth saying about the Victorian "Age has been said too many times already—"except, perhaps, the elusive truism that it

"never existed, or, if it did, was never the "same thing for two moments together." If the age never existed, as stated in this opening sentence, then there is small justification for this series of chapters on Victorian democracy, Victorian domestic, Irish and imperial politics, and Victorian giants. If the Victorians were never the same thing for two moments together, it is idle to talk of inconsistency, as Mr. Dance does, when he complains of Victorians scoffing at the Chartist programme and then adopting it. The scoffers of 1838 were not the men who passed the Ballot Act in 1872. One may say that the fathers have eaten sour grapes and the children's teeth are set on edge, but in Mr. Dance's view of the period, it is a family party of three generations all devouring the same bunch. And if he attempts to get over the difficulty by speaking of early Victorians, and latter-day Victorians, and real Victorians, he only emphasises his elusive truism that the Victorian proper never existed. If a Victorian is a person who flourished between 1837 and 1901, that period comprised all sorts and conditions of men, with perhaps only one quality common to all, that, in an age of rapid transition, they produced solid achievement. They were like those rare and fortunate people who can work well in an express train; but, like the passengers

* *The Victorian Illusion*. By E. H. Dance. 12/6. Heinemann.



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The Yellow Can with the Black Band

of a train, their politics, principles and habits of mind were infinitely various, a mass of incompatible contradictions as Mr. Dance puts it in his illuminating prelude.

It is disconcerting then to turn the page and read. "In the eyes of the Victorians, their proudest product was English democracy," coupled with "The reforms of the Victorians" consisted of the realization by their own "deliberate efforts, of ideals which they themselves condemned." Who were these mysterious people who were proud of their own discomfiture? To which question, of course, the answer is that during the period, some Victorians advocated, and some Victorians deprecated reform, and neither in their speeches nor in their books is there any real consensus of opinion.

Therefore, in reading these Essays on the XIX century, one may dismiss from one's mind any illusion that Victorianism was a constant factor of the period; because Victorianism is a thing that never existed.

As a historical essayist, Mr. Dance has the great merit of taking nothing for granted. For a reputation or a fact to be established is with him at once good ground for suspicion. He is a travelling companion through this period who looks at everything with his own eyes and does not keep his nose glued to the guide book. So, although his ultimate conclusions may not be very wide of accepted views, his point of view is always refreshingly original. His observations on XIX century India may serve as an example. He opens with a pregnant and very true utterance of George Unwin's "Empire is congenial enough to the Englishman's temperament, but it is repugnant to his political conscience." Therefore,

the British Empire which the Victorians eventually produced was

"like nothing on earth, for its essential characteristic was an entire absence of that idea of compulsion which lies at the root of the word "imperial." All other imperialisms, including that of the British in India, have been founded upon force. Victorian imperialism was based upon mutual consent, and an entire absence of obligation. The incompatibility was complete; yet it was upon an Empire of the historical government that the Victorians decided to graft the notions which lay behind their own spirit of universal *laissez-faire*".

This quotation provides a good diagnosis of India's present discontents. The Victorians might have ruled India imperially; possibly the strong hand would have prevailed, possibly there would have been a terrific explosion. It is a mere question of political chemistry. Or they might have ruled India on the pure principle of *laissez-faire* or, in modern jargon, self-determination. They chose, instead, a middle policy of grafting *laissez-faire* on to imperialism.

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Public Expenditure and its Incidence

BY MR. C. V. HANUMANTHA RAO, M.A.

IT is necessary to know as accurately as possible where the incidence of any particular tax falls, before any tax is levied. Certain taxes, such as the British Income-tax, the Indian Land Revenue Tax, are very difficult to be shifted and have a strong tendency to remain where they are placed. Certain other taxes such as commodity taxes can easily be passed on to the shoulders of the final consumers of those commodities. The ability of a wholesale dealer or manufacturer to shift the incidence of a commodity tax to his consumers depends upon the relative position of demand and supply. Such taxes which are primarily expected to stick where they are placed and which can however be shifted easily to unexpected quarters are deprecated. It is equally necessary to investigate exactly the incidence of public expenditure so as to see that it falls only upon those sections of the population who are expected to be particularly benefited by it. The very object of a public grant fails if the benefits resulting from it are not or cannot be derived by the people who are intended to be benefited but are appropriated by other sections of people. For instance, the provision of elementary education has not benefited the ordinary masses as much as the middle classes because of the greater ability of the latter to receive public benefit. If the Salt Tax is abolished and if the demand for salt remains as inelastic as it is at present while its supply becomes suddenly very elastic, then the incidence of the public grant will be more upon the suppliers of salt than upon its consumers.

The incidence of public expenditure upon Government Stores is to a greater extent upon

the foreigners than upon Indian Industrialists because the former supply nearly three times as valuable commodities as the latter. Since Great Britain is the greatest consumer of the Government of India, she derives more benefit from the expenditure upon Government Stores than the other foreign countries or India. Since English manufactures are preferred in many cases to foreign commodities, although the latter sell cheaper, the incidence of this form of public expenditure is suddenly upon English manufactures. If on the other hand, the Government of India accepts its tenders for the supply of rails etc. from the Tatas alone, in spite of their higher prices, the incidence of its expenditure is upon an Indian firm and is justified if it is intended to give special encouragement to Indian industrialists.

The incidence of the expenditure of the Government of India upon the Army and Navy is mostly upon foreigners because nearly all the officers and a great section of the soldiers are Englishmen and almost all the munitions are manufactured in England and other countries. If in case Indians are taken in larger numbers as officers and privates, the incidence of this portion of public expenditure will fall upon Indians, thereby benefiting them to a great extent. If a State subsidised or owned manufactures of ammunition, machine guns etc. are carried on in India alone, Indian industrialists can be benefited.

The abolition of the Cotton Excise Duty has failed to help the Bombay Cotton Mill owners in addition to adversely affecting the handloom weaving industry. The incidence of this fiat

of Government was purely upon the Mill owners but its indirect effects which were anything but beneficial were solely upon the poor handloom weavers. Scarcely did our politicians notice the possibility of these harmful repercussions upon another industry to help which they were all enthusiastic. It will be interesting to study the incidence of the public grant which will be made if the Excise Duty is abolished. It is generally assumed that its incidence will be entirely upon the present consumers. But it will be dependent upon the kind of equilibrium which may come to be established between demand for and supply of arrack. Supposing many of the consumers of toddy begin to drink more because it has become cheaper and the supply has not had enough time to adjust itself to the increased demands, then the incidence of the public grant made through the abolition of excise duty will be less upon the consumers that is, poor people in the country, and more upon the sellers of toddy.

If, in addition to the abolition of this revenue, prohibition is established, the incidence of the benefit resulting from these two measures will be almost completely upon the ordinary consumers of toddy, provided a great many of them do not turn and the consumption of an alternative harmful commodity or drink. If the State decides to organise Health Insurance, and Unemployment Insurance with the co-operation of employers and employees, the incidence of this public benefit will be almost completely upon the workers, provided the employers are unable to lower the wages so as to recover their share of the proceeds of these Insurance funds. The incidence of such grants as old-age Pensions,

the exemption of Life Insurance Premiums and Savings Banks Deposits from the payment of Income-tax, the supply of tested seed, chemical manures, textile implements at less than cost price is entirely upon the fortunate individuals who are able to take advantage of such offers.

If the Provincial Governments of Bombay and Madras, being desirous of benefiting the cultivating small holder, establish permanent settlement, the incidence of the consequent public grant will not be entirely upon the cultivating ryots and tenants because many of the landholders are so situated that they can prevent the incidence of this public grant from passing from them to their cultivating tenants.

The supply of Co-operative credit and taccavi is expected to benefit the people who take advantage of it but the demand for it is insistent and the administrative officers are often so exacting that the incidence of this form of public grant is also partly upon those persons who are not expected to be benefited at all.

In a country like India, where public service is still the most lucrative and popular employment, the incidence of it assumes an importance which is denied to it in England. Hence the fight between Swarajists and non-Brahmins of Madras and Bombay over the respective shares of different communities in Government jobs. The Government services, which are to-day one of the greatest sources of employment in India benefit only a few sections of the population. The incidence of the public expenditure upon the services of the Madras and Bombay Governments is to a very great extent upon one community alone, just as that upon railways is disproportionately upon the Anglo-Indians. In spite of the Public Services Commission, Staff Selection Boards and Government Orders, there is still much cause for complaint because influential parties so manipulate as to let fall greater incidence upon particular communities than is justified. What is more, the millions of the labouring classes are almost let out of the incidence of the public expenditure upon Government services.

The Indian Cotton Industry

By MR. V. G. RAMAKRISHNA IYER, M.A., F.R. ECON. S.

The Annamalai University, Chidambaram.

IT is a well-known fact that the Indian Cotton industry is one of the few large-scale industries organised on Western methods. Considerable interest has been awakened in respect of this large-scale industry in recent times. The Government of India have recently announced their intention of an enquiry into the present conditions of Indian cotton industry. India has 330 cotton mills in which, about 8,500,000 spindles & 160,000 looms are working, & 3,00,000 work-people are employed. The consumption in million linear yards has been estimated to be 4,220 for 1925-26, 4,870 for 1926-27, and 5,160 for 1927-28. Indian mills consume nearly $2\frac{1}{4}$ million bales of cotton with an invested capital of 40 crores. In spite of these things, the Indian cotton industry is now facing a severe depression. The depression in the Indian cotton industry is in the first place due to the hold of foreign markets on the industry. The fixing of the exchange at 1s. 6d. gives, as it were, a bounty of $12\frac{1}{2}\%$, to foreign imports, and the Indian mills feel the weight of foreign imports. The following figures show the total imports of piece-goods in India:—

1926	...	1,820 million yards.
1927	...	2,011 "
1928	...	1,941 "

The aggregate values of imports of cotton piece-goods in recent years are estimated to be as follows:—

1926-27	...	55.01 crores
1927-28	...	55.13 "
1928-29	...	55.81 "

During the last two years, the imports of piece-goods into Bombay have increased by 187 million yards.

The Indian mills are unable to face foreign competition in other ways. Japan is a most powerful competitor. Though Japan has forbidden night work for women, and boys under 16 years of age since 1st July 1929, this change allows the Japanese factories to work 18 hours a day with all classes of workmen. In India, the Factory Act prohibits the employment of women and children at night, while in Japan, the recent modification of hours of work gives an unfair advantage to Japanese employers. Moreover, many mills in Japan have recently increased their spindles and have introduced a new type of automatic looms which are reported to run 25% more picks per minute.

In face of these difficulties, the Indian mills have not received a substantial measure of protection from the Government. Even in England, the derating proposals are supposed to substantially assist the indigenous industries. The depression in the premier cotton industry of Lancashire and Manchester has been engaging the attention of responsible men in the country. The recent mergers and combinations in industrial concerns in Lancashire assisted by the policy of Banks in England volunteering to lend any amount of money show how Government gives real support to Industries in times of depression. As Tom Shaw, the War Secretary in the present Labour Cabinet, recently observed, "The Cotton trade of Lancashire is a most formid-

able organisation. The cloth sent out to India alone in 1927-28 would wrap round the world 33 times. Of every 100 yards woven, 80 yds went abroad, & 80% of them went to India".

The first step towards the strengthening of the Indian Cotton industry is to counteract the effects of the present exchange rate by an additional duty on imported cloth of 12%. The Tariff Commission in Turkey has recently recommended 25% duty on foreign cloth. In the U. S. A., substantial increases have been proposed by the new Republican Tariff Reversion Act. So far as cotton is concerned, the following rates have been proposed :—

Unbleached cotton yarn, not exceeding 90 counts.	5% <i>ad valorem</i>
Unbleached cotton yarn, exceeding 90 counts.	32% "
Cotton yarn bleached, exceeding 90 counts.	37% "
Cotton cloth	10 to 15% "

In fact, all industrial countries like U. S. A., Japan, Italy, etc., are devising measures to protect effectively the national industries. Japan has proved that no country could survive industrially, unless protected by tariffs. In spite of these lessons of other countries, the Government of India have been sitting on the fence in regard to Indian cotton industry. We have the strange situation of the Indian cotton industry struggling to hold its own in spite of its indigenous raw materials and also an indigenous market of 320 million consumers.

Another factor which retards the development of the Indian cotton industry is the high Railway freight. In a country of long dis-

tances like India, freight is a very important factor in determining the market price, but the Indian railways seem to care more for dividends and unwanted reserves. It is a strange phenomenon that the depression in the Indian cotton mill industry coincides with the depression in the Lancashire cotton industry. The cotton depression in Lancashire is said to be due to high rates and high social charges, the return to the gold standard, higher wages than are paid in other competing countries, reduced working hours, tariff barriers abroad and foreign manufacturer's capacity to manufacture high quality goods. In Bombay, the factors of depression are different. In both industries, the ultimate source of depression is a smaller consumption of mill-made cotton goods in India in 1928-29 than in 1913-14. So, the problem is how to revive and expand the Indian demand for mill goods. Investigation seems to be necessary. We have to examine not from the stand-point of production, but from the stand-point of consumption. The Finance Member has just appointed a special officer to examine the possibility of substituting *specific* duties for the existing system of *ad valorem* assessment of cotton piece-goods and also to report what changes have taken place since the Tariff Board reported in the volume of imports, the classes of goods imported, and the extent and severity of external competition with the products of Indian mills. It will be interesting as well as useful if the present inquiry will also consider the factors governing the consumption of cotton piece-goods in India.

"American Citizenship vs. Hindus

BY MR. MEHAR SINGH RAIT.

IN Dr. Robinson's Study, I was talking to him about my coming exile from America, when, suddenly, he called up the Immigration Inspector and wanted to find out the facts in my case. He talked for a long time with this official over the 'phone, and finally putting off the receiver, he wheeled his chair towards me and said: "The people of your country are not allowed in America, I am very sorry for your grief and sorrow." I was ashamed of my nationality and mused for a while in the minister's office: 'The people of my country!'

Yes, the people of India, whether Hindus, Sikhs, Mohammedans or Christians and what not, are known as Hindus in the United States of America. And such Hindus, whether white, brown or yellow; Rajahs or paupers, scholars or peasants, Lords or peons, are all ineligible for the United States citizenship, except the sixty-nine Hindus who were naturalized before the passage of the present Immigration Laws of 1923 and 1924.

These laws exclude all inhabitants of India, except the Europeans and Parsees, even though they may be born in India, from the United States citizenship; and put them under the so-called "Asiatic barred zone," as described in Section 3 of the Immigration Act of February 5, 1917.

The law does not stop here only, but it goes on still further, and, according to a certain law, known as the "Cable Act" of September 1922 or '23, the native-born American woman loses her citizenship by marrying a Hindu whose status under the present laws of naturalization, is an alien ineligible for U. S. citizen-

ship. Again, if such alien or his wife, (if they American by birth and nationality,) became ill and went to an American hospital and could not pay the expenses of the installation in advance, the hospital will refuse to give treatment, and the immigration authorities will take such aliens into their custody and deport them to the land which they have renounced for the love of free America.

To avoid such atrocious and un-Christian behaviour of the Immigration law, Honourable Senator Copland, and Honourable Congressman Celler, introduced a bill in a session of the Congress that the Hindus should be classified as Caucasians. And indeed it is embarrassing to a liberal-minded, unprejudiced American who believes, that "All men are born equal", that such inhuman conditions should exist in his country of 'milk and honey'; the country which boasts of sending her missionaries, opening hospitals and schools to save the Hindus, in the name of Christ who was an Oriental. To-day, under the present immigration law, if He Himself were to visit America, His own churches, His disciples, perhaps He shall not be allowed to land there by the Nordic Christians, who are Nordics first, and Christians afterwards, because, first he was an Asiatic, and second, He was poor!

It was very interesting to read an editorial by Arthur Brisbane, the famous rich journalist of America, under the heading: Yellow, or White, No,'

"Congressman Celler wants Hindus admitted to the United States as 'Caucasians'. Now, classified among the 'yellow races,' they are barred.

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"Caucasians or yellow, the bar against Hindus should not be lifted. Certain races are excluded because their minds and manners of living are different from ours. That applies to Hindus even more than Chinese or Japanese.

"Britain rules 300,000,000 of these people in India and should know about them. Britain will not admit them to Australia, New Zealand, South Africa or Canada.

"Our people could not compete with them in the low standard of living. If they were brought in in any considerable numbers, there would be trouble—for the Hindus and the police. That's the plain English of it.

"By protecting Hindus in India from exterminating methods and desires of Afghans and other Moslems, the British have increased Hindus' population by 100,000,000. The United States will not be a dumping group for Great Britain's Hindus' breeding establishment in India."

I answered to my best ability the above editorial and sent it to Mr. Brisbane, but only to learn nothing about its publication, nor even the acknowledgement by the editor. After giving the instance of my own case, I gave him a long list of many others. Men are not, what they are born, always. But what they make themselves, under a given atmosphere and environments. If materialism is the only criterion of the greatness of a man, a nation, and, a country, then the Hindus have not stood behind, in any way, the great Americans who have really contributed something worthwhile to their own civilization. Out of the sixty-nine Hindu citizens of America, almost every one of them belongs to the professional class there: such as, engineers, lawyers, college professors, religious teachers, metaphysicians, physicians, surgeons, chemists, metallurgists and business men etc; who can deny the contribution of such citizens to the Western civilization in general and the American industry in particular! Are they bad citizens comparing them with the Chicago gunmen, the native-born New York bums and criminals?

Almost all Americans, called the great, are born on farms, had worked their way through

colleges, and had worked in the steel mills, factories, shops and what not; with the exception of a few who were born with a silver spoon in their mouth. Henry Ford, John D. Rockefeller, Abraham Lincoln, Woodrow Wilson, James J. Davis, Judge Gary, Schawab and so many others started their lives from the bottom. Suppose they were ineligible for the United States citizenship!

Instead of reforming such laws, the Government of the United States is tightening them along. As the laws have become severe and are strictly put in force, any irregularity on the part of a Hindu who wishes to study in America is apt to prove fatal to his desire. It is unfortunate that a man may not work, for he certainly must work to live, still work in America is denied to a Hindu except under certain conditions.

My friend, who has been fighting for the cause of Hindu citizenship, writes:

My dear brother, when, may I ask, have well-to-do Hindus in India fought for the rights of their fellow men? I have noticed that these well-to-do Indians are only interested in pampering themselves. My husband and I have written much to bring these people to some sense of decency, but it seems hopeless. They have no interest in Indians at home or abroad, in fact, the Indian people are apt to look upon the Hindus who come abroad to study or to work for a better state of things, as renegades.

My husband and I made a long fight and a hard one to preserve the rights of the Hindus who were admitted to citizenship, but we failed. The United States frowns upon its women who marry Asiatics, and I have suffered for my marriage. I am sorry for your wife but no one can help her, unless the laws regarding the marriage of its American women should be changed. The situation will become worse as the time goes on for it is without doubt the settled policy of the United States to tighten its rules, not to relax them regarding Asiatics. Even the religious body as the Kansas Methodist Conference have condemned all Orientals in approval of the present immigration policy of holding the bar against them, because Orientals are 'invidious,' 'Un-Americans,' and 'un-Christians,' etc.

Democracy or Dictatorship*?

II.—CRITICS OF DEMOCRACY

BY DR. C. DELISLE BURNS, M.A., D. LITT.,

London Editor, The International Journal of Ethics.

IN the early stages of the process by which the present world was made, in the nineteenth century, the poets and scientists shared with the common man a benignant complacency. The mind of that time was childishly satisfied. Western Europe was said to be "the heir of all the ages, in the foremost files of time"; and Evolution, which quite unphilosophically was assumed to be identical with progress, was felt to be justified, in spite of its red tooth and claws, when the side-whiskers of the mid-Victorians, the lace curtains and the aspidestras of that engaging civilisation, were seen to be its results. Alas! we are more doubtful now about our own excellence. A few Americans still preserve the complacency of that earlier time; but even Nordics seem to have had their confidence shaken. It is not only that we have not enough of what we desired in an extended franchise and cheaper goods; it is that some have begun to have doubts whether such things are desirable. Not merely the limited results of the ideal are criticised, but the ideal itself.

Some of us have perceived that time has not stopped. Some with horror and some with relief have discovered that we are not the final results of human history, still less of the world process. And when some men, looking through whiskers and lace curtains, perceive that the youth are not doing what their fathers did, such men are filled with

despondency at modern decadence. The world they say is going to the dogs—assuming unworthy habits among dogs.

On the other hand, some who watch the change are only too well aware that the nineteenth century heaven had below it a hell called the industrial city area. And even the angels, who lived behind the lace-curtains, stood armed, for if there was one belief more firmly accepted by the nineteenth century than the belief in making money, it was the belief that someone else wanted to take it from you. The nineteenth century was no worse than the eighteenth, or the fourteenth or the fourth. The point is that among its achievements were many failures—failures of perception rather than of desire or achievement; and some, who now discover that the world is going on and that others coming after us may fare better, are relieved to feel that civilised life is still a primitive art. The defects of the nineteenth century are now apparent even to those who admire its achievements. Thus, precisely at the moment when we might, if the ideals of that earlier time were adequate, have rested from our labours, we are aware of still more fundamental issues.

The undeniable defects of the existing situation have led not simply to hopes of something better but to direct condemnation of the methods we have been recently using. As examples of such condemnation, we may select two types of criticism of what is, for purposes of abuse, called, by its critics "democracy." In their criticism, the mean streets and narrow

* The first part of this article appeared in the August issue.

minds of to-day are assumed to be due to democracy; and most of our present ills are put to the debit of the common man.

One type of criticism is scholarly, the other popular. The former is based upon a standard of culture, the latter upon an ideal for common men. The former is expressed in the traditional attacks on democracy of which the most powerful in recent times has been that of Emile Faguet, in his *CULT OF INCOMPETENCE*. This repeats the old charges against men who do not write books, who are said to vote foolishly, to work incompetently and to enjoy only what is barbaric. But it is assumed by such critics that these defects, undeniably prevalent in autocracies, were not serious until the common man was given or took power over public policy; for now the common man's defects corrupt all social life and destroy the excellencies of the exceptional.

The argument is this. Most men are unskilled or incompetent in large issues of public policy: and if they are given power to choose the man who is to control public policy, they choose the incompetent, because he is nearest to them, most intelligible and most controllable. Thus we have a cult of incompetence. Even the competent may have to pretend to be incompetent in order to be chosen for controlling the situation, if choice by the mass of voters is the only method of obtaining such control. Thus the whole State is ruined because it is not guided by those few who have a special competence in public affairs.

Against this argument, two objections can be urged. If choice of leaders or governors is in fact incompetent, education of voters

or choosers can make it more competent. / It is foolish to condemn a system which has never been tried; and the assumption on which rests the practice of choice is that choosers can become intelligent. It may be therefore that we have had not too much but too little democracy, especially as the defects in the choice made may have been due to the amount of energy spent in confusing the issues presented to those who are to choose. Again, defects in choosing are notoriously greater in countries in which popular choice is new, in which therefore autocracy has been prevalent: and therefore the defects in choosing may be due to the results of autocracy, not of democracy. However, that reply is not final: for it may be that most men are not in fact capable of education in public affairs. The problem remains therefore—what are the abilities of the common man? Is he or is he not capable of more than he does at present?

But a second objection can be urged against the view that popular choice is incompetent. What is competence? The intellectualist scholar and the specialist in any given problem tend to forget that men are chosen in politics not as intelligent but as intelligible. Now in politics and industry and education, the competent person may be, not the man who knows theory, but the man who can sway other men; for the "instrument" in social life is the common man. The common man is moved by those who can make themselves intelligible. Clearly the man chosen by the people must be popular, but "popular" is a term of abuse only among those who despise the people. It is regrettable if a man who is intelligible, is not intelligent; but it is equally

regrettable if one's wisdom cannot be made perceptible to anyone but one's self. The complaint made by superior persons against democracy is often due to the inability of the complainant in making himself understood; but surely it is unfair to an audience to assume that, if they do not understand you, it is *their* fault.

Again, it is said against democracy that the civilisation it produces is banal, mediocre, or dull. This is supposed to be due to the levelling down of genius or exceptional ability by the pressure of majorities. It is supposed that the common man is afraid of what is unusual and resents what seems in any way superior. Hence come homogeneous clothes and houses, forming homogeneous minds. Social life is reduced to the few and simple contacts of undifferentiated units. A democratic equality destroys all quality in an indiscriminate quantity of copies of a bad pattern; and the operation of the democratic ideal in the nineteenth century has, therefore, caused bad art and vulgar manners. A reply can be made. First, the undoubted mediocrity of some aspects of modern life may be due not to social pressure but to natural causes or unintended, incidental results of actions which aimed at quite different ends. For example, homogeneous houses were clearly due to the pace at which the population grew in the nineteenth century. True, the architectural imagination might or should have kept pace with the need; but that defect cannot be put down to democratic pressure. Again, ugly clothes may be due to inefficient production, not degraded taste. Nobodies have little enough choice of alternatives in clothing: why there-

fore blame them for their choice? So that the defects in present taste may be due to the failure of superior persons to dominate the new conditions.

Further, the reply to all doubts in regard to the treatment of the exceptional is to be found in the reasonable demand that the exceptional shall accept some social responsibilities. Common men quite rightly level down a superiority which repudiates the labour upon which their exceptional skill depends. The assumption that fine ladies justify or excuse a slave population is difficult to accept as civilised.

Such arguments against the democratic ideal and the replies to them are given here only in order that the issue to be discussed in what follows may be understood. It is not pretended that either the opposition to, or the advocate of, democracy have been so far fairly stated. But if the force of the arguments against democracy has been very obvious in a series of great books during the nineteenth century, it is no less obvious that the general tendency in most countries during that very century has been in favour of what the critics disliked. It would be impolite to suggest that the scholarly critics of democracy were intellectually survivals of an obsolete civilisation, because they themselves learnt from the books of dead men and not from the talk of those despicable contemporaries of theirs who supplied their bread and boots. But even Plato and Aristotle had the defects of intellectualism; for they praised the city-state in a world in which it was already obsolete. The real trouble, however, is not with scholars. The impatience at democracy seems to be due to an inability of the ambitious to get what

they want. The charge of incompetence in choosing leaders or of levelling down ability comes from those who are not chosen or from those who feel that their ability is not recognised. But the consciousness of one's own worth, however correct, is an insecure basis for condemning those who are unable to see it. The practical issue is not whether the critics of democracy are correct in their assumption that they know what the best kind of ability is, but who is to call the tune.

The most serious attack on democracy is made by those who find the reasons for their attack after it has succeeded. This second type of criticism is expressed in Fascism and Communism. Both these revivals of old creeds assert or imply that the common man does not in fact know what is good for him, and that institutions or habits, resting on the assumption that he does know, are either fraudulent covers for an actual autocracy or inevitably destructive of the common man's happiness. As an alternative, it is proposed that "the conscious minority", who know what is needed and how to get it, must take control of public policy and, therefore, of such peace or prosperity as may be good for the common man. It must be assumed for the sake of the argument that this policy is not itself fraudulent—a cover for the desires of a person or a group to capture the "swag". Let it be granted, therefore, that the alternative to democracy may be a dictatorship which is benevolent.

For the moment, the simple faith of Fascist or Communist is not questioned. Neither doubts that the actual few to which he belongs is the particular minority which knows what is best for all. Such faith is doubly strong

if the Fascist or Communist group is actually in control; for the fact that it is in control is taken as proof that it ought to be in control, exactly as Aristotle proved that some men are naturally slaves by assuming that those who were slaves ought to be slaves. It is possible to admit that only a few know what is needed and yet to doubt whether the Fascists or the Communists are those few, just as it is possible to agree with Aristotle that some men are naturally slavish and yet to discover these men among the masters. The faith of the "conscious minority" in their own competence is not easily acquired by the others, if the grounds for regarding the minority as competent are not even discussed by these others. It is possible to doubt the competence of those who will not allow their competence to be questioned; for even if criticism must be suppressed because incompetent persons may be misled by bad arguments, nevertheless to suppress criticism implies that those who suppress it are not competent enough to counteract what is misleading. The few actually in control, in any community may not be those who ought to be in control, if the criterion is the best form of civilised life available, unless it is assumed that what is, is best. And even the Fascist or the Communist should admit this in their own case, since they assume it when they attack democratic societies actually in existence. The conscious minority in control, therefore, may not know what is good for the whole nation.

But on the main point, that the common man does not know what is good for him or how to get it,—this depends on one's judgment of what the common man actually got

when he was free to get it. And if he was never free, his competence has not been tested. But the best way of testing competence is to leave men free to make mistakes. Democracy, therefore, however despicable as a system of government, is better than dictatorship as to a test of competence among common men, and it is fantastic to suppose that it has been tried in Italy, Russia or Spain. That common men have proved to be gullible and indolent with regard to public affairs may be due to the fact that the wrong tests have been applied.

Another argument against the democratic ideal is that it does not allow for the "sense of the community" or for the unity of the national spirit, since it splits society into segregate individuals, each seeking his own gain. A dictatorship, on the other hand, is said to hold men together by a common loyalty. This argument contradicts the cultured opponents of democracy above referred to, because they complain that liberty is destroyed by democracy, while dictators complain that liberty is too great under democracy. Obviously, whatever the superior person dislikes, he calls democracy. But on the main issue, individualism is not democracy because it underates the dependence of one man on another for the development of the abilities of each. The sense of the community, however, may be deficient in any society or nation because its members are unable to understand any unity but that of a flock of sheep. The unity of a nation may be one of many different kinds of unity. The unity of a mob of followers is natural to a dictatorship; but there is a form of unity in which equals co-operate in a common task, and that is democratic. It is not true, then,

that no form of unity or of the sense of the community can exist except under a dictatorship; and, indeed, the force of the argument in what follows rests upon the competence of the common man for achieving higher forms of social unity.

It must, however, be admitted that in some communities, common men are not competent to co-operate in government by the traditional methods of democracy. That is the basis of the new methods of Colonial Government to which reference is made below. And it is possible that even among European or quasi-European communities, the general level of culture is so low that "Colonial Government" for them is best. But that would imply a more primitive stage of government than democracy: and would hardly be welcomed as a justification for the utility of dictatorship, whose apologists pretend to have passed beyond democratic methods. What is here called "Colonial" government, in fact, has no justification at all except as a step towards democratic government among communities whose form of social organisation does not "fit" very well with the other forms prevailing in the world. The only argument for Fascism or Communism which is valid proves that the countries to which they are applicable are not yet civilised.

Actual experience, however, provides a test of the kind of competence which dictatorships are supposed by their advocates to possess. It is worth noting that the killing and maiming or the imprisonment of those who cannot be persuaded, indicate a lack of competence in the art of persuasion. A boxer may be more competent, by such a test, than a poet; and if boxing rather than poetry is

conceived to be useful in government, that indicates a primitive conception of government. Government is the "moving" of men; and a man may be "moved" either by a blow or by an emotional appeal. But if a man is punished and pulled he is treated as not a man, that is to say, unskillfully; and if he is "influenced", his own inner force is used, which is both more economical in energy and more productive of the common force in society. Now democracy is nothing but the use of the inner motive force in each man, which inner force is untouched by the external pressure of the authority of superior persons.

The competence claimed for dictatorship is largely mechanical. It is the sort of competence which prison-warders may possess. Hours and work are regular and food is adequate; the absence of independent thought may even be good for the prisoners as prisoners. Or again, competence to make a railway keep time or a post office deliver letters is quite admirable, but somewhat limited in range. That such competence should be highly praised indicates the low standard of those who praise it, if that is all they expect from government and industry.

The underlying assumption in the arguments of Fascism and Communism, however, is that the common man not only does not know, but *cannot discover* what is good for him. The democratic ideal is not proved to be futile because it has not been achieved: for, at that rate, one should not attempt to build a ship because it is not already built. But Fascists and Communists do not appear to act always on the assumption that there is nothing more in the common man than has already been used. Both Fas-

cists and Communists in practice devote much time to what they call education; and it is admitted that education tends to bring into play some abilities not otherwise available. Therefore, both Fascism and Communism imply that there are abilities of common men which have not so far been used. On the other hand, the educational system under a dictatorship differs fundamentally from that which operates under the influence of the democratic ideal, because, in a dictatorship, the particular abilities which are needed are assumed to be known. In Communism, the education is "Marxian", in Fascism it is nationalist. Clearly, in both cases, the truth is assumed to be known. But in a democracy, this is not assumed; and the opponents of democracy quite misunderstand it, if they imply that there is a democratic doctrine similar to the Marxian or the Fascist. The democratic faith is that correct doctrine will be discovered if all possibilities of error are explored: but the belief implied in dictatorship is that exploration is unnecessary because all is discovered. Those who know much know how little is known. The ignorant are dogmatic. Indeed, as the advocates of Fascism say, it is precisely the young and the untrained mind which is attracted by an established doctrine. The maintenance therefore of quasi-educational methods for producing either Marxians or Fascists is no proof of a belief in the education of unknown abilities: it is only a trick for the formation of passive instruments for a fixed policy.

But in the experience of all such methods, the formation of a fixed belief in established doctrine and of a particular type of human instrument has always failed. The reason is

psychological. To present a doctrine requires commentary; and the more commentary, the more easily the mind escapes from the text. Therefore, any education at all is dangerous to any system but a democracy, as indeed is recognised by those who hesitate to educate "lower orders". Again as to types of character and conduct formed by education,—much can be done to twist muscles or deaden perception; but the more rigidly the psychological forces in a man are canalised, the less capable the man becomes to stand new strains or face unprecedented issues. Communities stiffened by a single faith are less powerful in changing circumstances than communities within which many different faiths and many different types of character exist. But there is no possibility that the future will be identical with the present, and the common man also inevitably changes. The assumption, therefore, that the common man cannot know what he does not now know and cannot do what he has not so far done implies either that the competence to teach is inadequate—as appears to be the case in dictatorships, or that every possible method has been already tried, which is childish.

Finally, any dictatorship which assumed the essential incompetence of most men may imply that it exists without any popular support, which dictators are unwilling to assert because they desire popularity as a form of power. But if the dictatorship has popular support, then it is supported, on its own showing, by those who are incompetent to know what is good for them. The only reasonable course, therefore, for dictatorship implies the correctness of the democratic ideal and the confession of incompetence to apply it.

The doctrines of advocates of dictatorship however are not of the smallest importance. All have been refuted many times already. Nor are the successes of dictatorship in certain countries, where political training has been notoriously defective, such as to indicate any danger to the democratic ideal or even to the partial expression of that ideal in traditional parliamentarianism. But the practical methods of certain able dictators suggest the problems which the common man has to face in the next ten or twenty years. The disappointment at the results so far attained under the influence of the democratic ideal and the open hostility to that ideal among undeveloped populations are but opportunities for further examination of its meaning and more skilful choice in the means for attaining it.

The exposition of the chief arguments for dictatorship as at present practised is intended to indicate the actual problems of to-day, which affect social life in its three chief phases, the political, the economic and the cultural. They are problems of government, of industrial organisation and of education. Certain great evils have to be overcome in each sphere, which are certainly more ancient than any form of democracy, for example, war and poverty. But that is not the whole problem. Modern government is a means for improving public health as well as preventing violence. Modern industry is a means for producing and using more and better goods and services by extended mechanisation and more comprehensive organisation. Modern education is a means for increasing the supply of available competence in the maintenance and development of civilised life. The precise place of the common man in all these spheres can be discovered by observation of contemporary experience; and the abilities of the common man not yet available may show themselves under the operation of the democratic ideal in the devising of policy.

(Concluded.)

Sir Jamsetjee Jejeebhoy

BY MR. R. P. MASSANI

AMONG the early settlers in Bombay were a handful of Parsis who distinguished themselves in commercial enterprise soon



SIR JAMSETJEE JEJEEBHOY

after the island was ceded to the British Crown. "Many of the principal merchants and owners of ships at Bombay and Surat", says Forbes in his *Oriental Memoirs*, "are Parsees—the best carpenters and shipwrights are of this tribe". It was, however, merely the dawn of a glorious era in the history of the community. The man, who was destined to shed the greatest lustre on the Parsi Community and to spread its name and fame throughout the world, had not yet been born.

During the latter half of the eighteenth century, a poor Parsi couple of the "Wachaji" family came to Bombay from Navsari. A son was born to this couple in 1783 whom they named "Jamshed" after the famous Persian Monarch. Who could have then dreamt that this lad of humble origin would, within a few years, stand pre-eminent among his countrymen as a merchant-prince and the first citizen of the "First City in India"?

Contact with the Hindus in India has led to strange transformations in Parsi names. Little Jamshed soon came to be known as Jamsetjee. Of his childhood, very little is known. We may, however, surmise, that, as an infant, he must have played with other urchins in the long-forgotten street outside the Fort where the family lived. This street was called *Yatha Ahu Vairyo Moholla* after the name of the very old daily prayer of the Parsis. When he was five years old, the family returned to Navsari. Thence, Jamsetjee came back to Bombay when he was twelve years old. His uncle, Framji Nasarwanji Batliwalla, was then running a shop for buying and selling empty bottles in the Fort, near the Commissariat godown recently razed to the ground in connection with the Hornby-Ballard Scheme. Him the young nephew joined as his apprentice, to him he was indebted for the little knowledge he acquired in the rudiments of the vernacular language and accounts, and to him also he owed his success in business. Framji could not have selected a more desirable youth for the hand of his daughter than Jamsetjee who

was soon betrothed to his daughter, Avانبai. Thus connected with Framji Batliwalla, Jamsetjee also came to be known as Batliwalla or dealer in bottles, a name which he was destined to elevate in the eyes of the Bombay public as a synonym for princely fortune and munificence.

In the year 1799, Jamsetjee got an opportunity to go to Calcutta as an Assistant to his cousin, Merwanji Manockji Tabak, a flourishing merchant of the day. Towards the end of the year, he returned to Bombay, a wiser though not a richer man. It would seem Dame Fortune was reserving her smiles till the youth was thoroughly drilled in the school of poverty so as to better appreciate and distribute her bounties.

Within a short time, Jamsetjee embarked on his first voyage to China as Merwanji Tabak's *Meheta* (clerk and accountant). It is said that one day when he was weighing out opium to the firm's customers and closing bargains with them, a leading Chinese merchant, who was watching him closely, predicted that the Parsi lad would become a commercial magnate, and that probably his own master would then serve under him—a prophecy which turned out to be true! Later in life, Merwanji Tabak lost heavily in business, and Jamsetjee, who was then carrying on extensive trade with China, deputed him again to the country of the Celestials as his agent.

Jamsetjee's first voyage was not, however, a prosperous one. He had taken with him Rs. 120 and returned with the magnificent sum of Rs. 150! But he had established his credit as a level-headed and honest man so that he was soon able to raise a capital of Rs. 40,000 and embarked on his second

voyage to China as a partner in the firm of his uncle Framji Batliwalla. This venture appears to have been a success as also his subsequent voyage which was memorable for an exciting incident. During his homeward journey, Jamsetjee was a passenger in a vessel which formed one of the fleet of the East India Company which, in the historic action under Sir Nathaniel Dance beat off the French Squadron commanded by Admiral Linois.

The third voyage was uneventful, but the fourth was fraught with disaster. On the return voyage in July 1806, there was another engagement with the French force that had been previously repulsed. The vessel in which Jamsetjee was a passenger with his purchases for India, the *Brunswick*, was intercepted and overpowered by two French Men-of-War. Jamsetjee lost all his property and had to remain for a time a prisoner in the hands of the French. Along with the other prisoners, he was taken to the Cape of Good Hope, which was then a neutral port belonging to the Dutch. He had been deprived by the captors of everything except his clothes.

The British Consul, however, assisted him and procured for him a passage to Calcutta in a Danish ship sailing for Serampore. What must have been his joy when he boarded the ship with half a bag of worm-eaten rice, some salt-fish and twenty dollars in money—all gifts from the British Consul. But more hardships were in store for him. In a letter written to a friend in Bombay, he wrote "On board the vessel we used to get one biscuit a head in the morning, and at four or five o'clock, some *Khichri* (boiled rice). In this manner, we struggled on, bordering on starvation. The Danish Captain, for sixteen hundred sika

rupees, gave us such miserable berths that they were worse than those on a country craft which we get for Rs. 50..... He gave one pot of water between nine men, both for cooking and drinking. For about 15 days after we left Ceylon.....the cold was severe, severer than what I experienced in China. My sufferings and privations were such as I had never before experienced."

It took some months before Jamsetjee arrived in Bombay *via* Calcutta much to the surprise and joy of relatives who had given him up for lost. But once more, he embarked on a voyage to China, notwithstanding the perils of the sea heightened by the war with the French. Although this was a very prosperous voyage, it was the last. From the year 1807, he settled down in Bombay where his growing opulence and active benevolence soon made his name a household word. Henceforth he directed from Bombay all the operations concerning his extensive trade with Madras, Calcutta, Colombo, Penang, Singapore, Siam, Sumatra, China and England. Cotton and opium formed the principal items of business. In 1814, a new line was added to the business—shipping. The first vessel owned by Jamsetjee's firm was named "Good Success", and she was indeed such a success that the firm soon became the owner of a formidable fleet. In 1818, Framji Batliwalla, with whom his partnership had commenced since 1801, died, and Jamsetjee took as his partners Motichand Amichand and Mahomed Hussain Rogay. This cosmopolitan combination turned out to be a remarkable success.

In 1821, the three commercial magnates considered themselves so powerful that they

bought up the whole of the imports of a season from China. The profits of this enterprise, however, did not come up to their expectations. Nor did successive ventures prove as prosperous as before. It was suspected that this set-back was due to Motichand carrying on separate transactions on his private account in contravention of the deed of partnership. A separation was the inevitable result, but not a breach of friendship as evidenced by the following substantial sums subscribed by Jamsetjee to Hindu charities in memory of Motichand :—

Subscription to the Pinjra-pol in	
Bombay...	Rs. 71,600
" " " at Patton...	Rs. 3,000
Endowment for the relief of	
poor Hindus in Gujerat ...	Rs. 30,000

In 1836, Jamsetjee took as his partners his eldest son Cursetjee and his assistant Furdoonjee Sorabjee. His personal supervision of the business still continued. So good was the organization, so orderly the system of work, so close his personal supervision, so contented and loyal was the staff in Bombay and abroad, and so high the credit of the firm that even during crises such as the Chinese War, the firm made good profits on the whole.

Prosperity and power not infrequently develop the weak traits in a man's character. In Jamesetjee's case, it was otherwise. The stronger he grew, the gentler he became. Instead of demoralizing him in any way, money in his hands became a most potent instrument for combating ignorance and poverty and promoting the welfare of his humble fellow-subjects. By nature gentle, he sympathised with the poor in their sufferings especially because he had

himself experienced the hardships of penury. The more he earned, the more he gave in charity, and it reflects no little credit on his sagacity and judgment that he made the stream of benevolence flow in channels then unknown.

In those days, medical science had not made even a feeble beginning in the City. Surgery was repugnant to the sentiments of the Indians, and the pursuit of anatomical knowledge was no more encouraged. Before the year 1834, there was not a single institution in Bombay for ministering medical relief to the poor. In that year, however, a small charitable dispensary was opened, thanks to the exertions of Dr. Mackie, the first private practitioner who had established himself in the City in the year 1830. Inadequate as was the relief given to out-patients by this institution with its limited funds contributed by philanthropic citizens, among whom Jamsetjee was the most conspicuous, it emphasised more than anything else the need for a hospital for bed-ridden patients who were unable to go to the dispensary for treatment. At one of the meetings of the Managing Committee of the Dispensary, there was considerable discussion on the question of providing a public hospital for the poor. There and then, Jamsetjee announced that he was prepared to give a donation of one lakh of rupees if Government would contribute another lakh. There was no suggestion on his part that the hospital should be named after him. This magnificent offer was communicated to Government who strongly recommended the Board of Directors to accept it, and the following extract from their reply shows how opportune and welcome Jamsetjee's offer was :—

"You will communicate to Jamsetjee Jejeebhoy our high appreciation for his conduct and our desire to co-operate with him to the utmost in carrying his benevolent designs into effect. We shall of course sanction any designation you may think it desirable to give to the fund for the purpose of showing due honour to this very meritorious individual."

This was the origin of the Sir Jamsetjee Jejeebhoy Hospital. The original estimates of the cost of the building were largely exceeded, but Jamsetjee cheerfully increased his contributions so that his donation ultimately reached the figure of two lakhs. With the inauguration of this hospital and the Government Medical College established in connection with it, commenced a new era of medical relief and medical education in the City. Such an institution alone would link Jamsetjee's name with the City for ever, but it was only one of several works of public utility and beneficence for which the City is indebted to him.

It would be impossible to recount in this sketch several other inspiring illustrations of Jamsetjee's boundless benevolence. Only a few typical benefactions which stand in Western India to-day as monuments of his catholic sympathy and philanthropy may be noted :

Benevolent Institution for the education of the children of the poor Parsis and for the maintenance of persons in distress ...	4,50,000
Dhumsala or Asylum for the indigent at Bellasis Road ...	1,50,000
Water Works at Poona ...	1,80,000
The Sir J. J. Arts School in Bombay ...	1,00,000
Parsi Fire Temple in Poona ...	45,000
The Allahi Baug or Public Hall for Parsi festivals and ceremonies ...	70,000
Endowment for poor Parsis at Surat ...	1,25,000
" " at Navsari ...	62,000

Fund for the relief of sufferers in fire at Surat and Syed Poora ...	30,000
Public Tank near the J. J. Hos- pital ...	23,000

One more prominent public benefaction remains to be noted—the Mohim Causeway at Bombay—which is a standing monument of the liberality of Jamsetjee and his sympathetic and sagacious consort. In those days, there was no causeway connecting Bombay with Salsette. Several persons were drowned almost every year in the roaring current of the creek that had to be passed through in crossing from one island to the other. Government were repeatedly asked to erect a causeway between Mohim and Bandora. Estimates were prepared but the proposal was deferred from year to year owing to financial stringency. Meanwhile, the furies of the water continued to levy their toll of human life. In the year 1841, fifteen to twenty boats were capsized in the creek, occasioning great loss of life. Lady Jamsetjee was moved to tears by the reports of this tragedy, and asked, "Why do not Government build a bridge across the waters to prevent such disasters?" When she was told that Government had no funds to spare for this purpose, she promptly expressed her willingness to defray the expenses of a bridge out of her private fortune. The original estimate of Rs. 67,000 was greatly exceeded, but Lady Jamsetjee, encouraged by her magnanimous husband, cheerfully agreed to meet the excess so that ultimately her contribution towards this work amounted to Rs. 1,57,000.

Thus the flow of bounty from the coffers of Jamsetjee continued uninterrupted till the last day of his life. The fame of his munificence reached the ears of Queen Victoria in the year

1842 when she was pleased to confer on him the honour of Knighthood. This was a signal for rejoicing throughout the Bombay Presidency. Numerous meetings were held and numerous addresses of congratulations were presented to the first Indian on whom the rank and privileges of a Knight of the British realm were conferred. "We hail it", said the Parsi and Hindu inhabitants of Bombay, "as the harbinger of a brighter day for India, when Britain shall no longer view her dominion here as a means of aggrandisement for her own sons, but as a sacred trust, of which the paramount object is the welfare of the children of the soil and the improvement and elevation of their moral and social condition". Be it noted, these sentiments were expressed nearly a century ago when there was no army of disgruntled graduates, and when, without any instigation of the political agitator, the loyal and devoted subjects of the Crown could not help thinking that much remained to be done to divorce the rule of the British from the spirit of commerce that served to dominate it.

To commemorate the auspicious event, a fund was raised by public subscriptions, and Sir Jamsetjee's permission was asked to this fund, which was designated the "Sir Jamsetjee Jejeebhoy Translation Fund", being utilized for encouraging translation into the Gujarati language of approved books from the European and Asiatic languages whether ancient or modern. In replying to this request, Sir Jamsetjee said that nothing could have pleased him more than the purpose to which it was proposed to devote the amount. "I shall", said he, "ever wish my name to be connected with every endeavour to diffuse knowledge

amongst our people; and the surest way to incite them to elevate and improve themselves.....is to spread far and wide amongst them, *gratuitously*, or in a cheap form, translations into our own language of the most approved authors".

He had long under consideration a scheme for relieving the distress of the Parsi poor of Bombay and Gujerat, and for educating their children. On this occasion, therefore, he offered Rs. 3,00,000 for the purpose, and asked the citizens, who had met, to give him the address to accept the amount. This was the origin of the Parsee Benevolent Institution. Being a pioneer of social reform, Jamsetjee sympathised with the movement for the education of girls and the emancipation of womanhood from the tyranny of the social customs of the times and established several girls' schools in connection with the Institute.

The presentation to Sir Jamsetjee of the Freedom of the City of London was another signal honour conferred for the first time on an Indian. At a common Council held at the Mansion House on the 14th April 1855, it was unanimously resolved that the Freedom of the City be presented to him as a testimonial of the high estimation entertained of him by the Corporation of the City of London and from respect for his justly renowned character as a princely benefactor of his country and mankind—a noble example of blameless private life and public worth as a citizen of Bombay, and of spotless commercial integrity as a most eminent British subject and merchant of India.

The crowning honour of his life was yet to follow. A very large and influential meeting of the inhabitants of Bombay was held in the

Town Hall on 24th June 1856 in pursuance of a requisition addressed to the Sheriff of Bombay, for testifying, on the occasion of his retirement into private life, the esteem in which Sir Jamsetjee was held by all classes of the country. Lord Elphinstone, the Governor of Bombay, presided, and said that in honouring Sir Jamsetjee, the country merely honoured itself. He pointed out that his public benefactions alone amounted to Rs. 25,00,000. "In what age," he asked, "and in what country can we find another example of such princely munificence?" It was not, however, the amount only of Sir Jamsetjee's charities that commanded admiration. True liberality is shown in the manner of distribution no less than in the amount. "I will not go back to the dark age," said Lord Elphinstone, "and cite the times when Christian monasteries and Buddhist Wickaras were endowed by men, who sought to gain the favour of Heaven by renouncing their possessions and performing what they considered an act of charity, and which was certainly one of abnegation. I may, however, refer to those, who presided over our great collegiate institutions, and to the monarchs who built the *Hotel des Invalides at Paris*, and Greenwich and Chelsea Hospitals near London. The former afforded education only to those who participated in the founder's Faith. The latter were for the worn-out soldiers and sailors of the kings who established them. Far be it from me to undervalue these noble foundations, but I cannot help remarking that Sir Jamsetjee's benefactions, with the sole exception, I believe, of the Parsee Benevolent Institution, are made to the entire community, not for Parsees only, but for Hindus, Jews,

Christians and Mohomedans. It is the catholic character of Sir Jamsetjee's benevolence, his sympathy for the poor and suffering of all castes and creeds that has won for him the universal respect and esteem of all classes of the community". It was then resolved that Sir Jamsetjee's name and memory should be perpetuated by the erection of a statue on which multitudes yet unborn might gaze with feelings of reverence

and emulation. The statue accordingly erected now adorns the Town Hall of Bombay.

The Honour of Baronetcy soon followed, and in the evening of his life, Sir Jamsetjee had the satisfaction that he had not only been fortunate enough to do good deeds but also that such deeds were universally appreciated. He passed away on 15th April 1859, "the most eminent British subject of India", the best beloved citizen of the world.

The Problems of the Indian Sugar Trade

BY MR. S. H. MISTRY

INDIA, excepting Cuba, is the largest sugar-producing country in the world, yet the production, which is mainly of crude sugar known as "Gur", does not suffice for the home demand. The gigantic proportions, which the sugar imports into India have assumed, set us furiously thinking about the need for expanding the local industry with a view to meeting the whole of the country's demand, but it is well-known that in the present stage of our industry suffering under several handicaps, nothing substantial can be achieved in this direction. Even the present production, as observed above, is confined to "Gur", the production of refined sugar being still a very difficult achievement for the industry. And as long as there persists a demand for refined sugar, and, needless to say, it is increasing day by day, the imports will be inevitable. But if we have to acquiesce in imports, it is of vital importance to see from what source or sources we can desirably buy sugar for our requirements to the advantage both of our foreign trade and the Indian consumer.

In pre-War years, we imported sugar to the tune of about 633,000 tons; as was natural, during the War and immediate post-War years, the volume was only two-thirds. It is only since the last five years that we have not only reached the pre-War volume but exceeded it, with the result that our present requirements are well above 850,000 tons. Sugar is one of those articles entering into international trade that are liable to violent and repeated fluctuations in prices, and hence we cannot easily generalise as to the value of the Indian import trade. Still, if we were to fix the average value of that trade for the last ten years, we would arrive at about Rs. 18 crores, and this figure can safely be taken as correctly representing its value at the present time.

Now, Java and Mauritius are the two chief sources of supply for our sugar imports, but since the War, an ominous change has taken place in the relative shares which these two countries have in our trade. Before the War, we imported from Mauritius nearly 30% of the volume of sugar that came from Java. Since

that event, Mauritius sugar, on account of fierce competition from Java, has fallen on evil days, with the result that the imports from Mauritius have been reduced practically to the point of extinction. To-day, the situation is that for every Rs. 100 worth of sugar that we buy from Java, we buy no more than Rs. 3 worth of sugar from Mauritius, a situation which is as deplorable as it is threatening, since Java has so completely dominated the Indian market that we have begun to experience all the evils necessarily arising from the operation of a monopoly.

From 30% to 40% of the sugar exports produced in Java are brought by India, China and Japan being the next valuable customers for them. We buy nothing else save sugar from Java, but in such huge quantities that our imports of sugar are many times in value our exports to Java. Usually, our imports are not less than four times our exports! Thus the imports from Java are one-sided in their effect in that they do not at all lead to increased exports from India.

The history of Mauritius has been made by Indians. Sugar-cane cultivation is the only and most important agricultural occupation on which depends the success and prosperity of the amazing sugar industry of the colony. Nearly 45% of the territory is owned and tilled by Indians resident in the island. There exists at present some fifty factories which range in productive capacity from 1,500 to 5,000 tons. Barring temporary depressions caused by a slump in prices, the industry has witnessed unbounded prosperity. It is a natural desire, therefore, that the product of an industry that is so much indebted to Indians should find a large market in

India. Though there are some 50,000 Indians engaged on the estates, Mauritius still clamours for Indian labourers. Emigration to Mauritius is productive of more good than to any other foreign country.

When we say that Mauritius sugar, being largely a product of Indian labour, should find a willing market in India, we need not be ridiculed for the notion that a Java planter and a Mauritius planter both mean the same to us. Mauritius does give a reciprocal treatment, be it ever so inadequate; but Java never does. Mauritius sugar should be preferred to the Java sugar, the more so as while we absorb huge quantities of the latter, Java is not inclined to purchase from us goods amounting to even one-fourth of the value of sugar imports. If the case for a revenue duty on sugar can be established, the argument for a preferential duty is very strong. As long as we continue to import sugar worth crores of rupees, the drain to Java is a dead loss; that to Mauritius confers, if not a direct and equivalent, an indirect and partial benefit.

Bearing in mind the unprofitable character of our trade with Java, nay all the Dutch E. Indies, we are justified in regarding the greater part of the sugar imports from that country as sterile, inasmuch as there is no corresponding gain visible in our exports to the D. E. Indies. Indeed, as far as these Dutch colonies are concerned, we are faced with an adverse trade-balance. The imports of Java sugar, though huge, fluctuate widely, and in whichever year the imports fall off, the Mauritius sugar instantly benefits. The Java sugar, therefore, dominates the Indian market by reason of gigantic proportions. We do not want to minimise the importance of the Java

sugar: India is found to buy from Java nearly 30% to 40% of its sugar exports. On the contrary, we buy from Mauritius worth 60% of its output of sugar, so that if more imports from Mauritius are desired in preference to Java, the former will be not only willing but also capable of satisfying a greater part of our requirements than it has hitherto done. But even when we guarantee a market to Mauritius for its entire output of sugar, there will still be considerable supplies that will have to be imported from Java.

We desire a diminution in the imports from Java not because we want to harm its industry, but because there is no reciprocity. Our duty is to buy to the maximum of what Mauritius can offer us, and to get the rest of the need satisfied by supplies from other countries more responsive towards our trade than Java.

From what other sources shall we draw our supplies? For a few coming years, we shall have to use Java sugar, but it is eminently certain that within the next decade the eastern tract of Africa, especially the British and Portuguese E. Africa, will so greatly develop as to become huge reservoirs of refined sugar. Our trade relations with these countries promise to become more intimate in the future, so that, when the time comes, we shall instinctively take to the importation of sugar just as we have enthusiastically taken to the Uganda cotton. Now, the consequences of a reduction in the imports of sugar from Java must be viewed not absolutely but relatively from the stand-point of the effect it will produce on the future growth of our trade with the East African countries. We advocate diminished imports from Java because while

we stand to gain nothing from a change in the origin or source of the sugar imports, the opportunity thus given to Mauritius and the said East African countries will ultimately enable the Indian export trade to secure a strong foot-hold in these territories.

A point of very great significance in connection with the Indian sugar trade is its re-export aspect. Unfortunate as we are in the matter of an adequate production in the country, not only are we thereby compelled to import, but are also placed in a helpless position with respect to sugar imported by our neighbours on both the sides of the Indian Ocean. If we produce sugar in the country not only for meeting the home demand, but also a very substantial demand that exists in Persia, Arabia and Iraq, these countries will receive our sugar as eagerly as they seek our tea or cotton goods. The value of our re-export trade in sugar with these countries, fluctuating between Rs. 1½ crores and Rs. 3 crores, is only an indication of the extremely profitable character of the markets in Persia, Iraq and Arabia, and even at the present stage, the turn-over seems to be so satisfactory that we wish the sugar re-exported were the product of our own industry.

Consequent upon the disappearance of the European beet sugar from the markets of the Middle East during the War, we did an extremely lucrative re-export trade, the average value of which during the post-War years was as high as Rs. 3 crores. If the Indian trade with these lands remains as conscious and energetic as it was when the supplies of beet-sugar were cut off from Europe, our re-export trade would prove from all points of view worth caring and conserving for,

Christianity and Islam in East Africa

BY MR. NARAIN DAS, B.A., C.E.

I do not propose to extend my field of discussion beyond East Africa as my personal experience is confined to that area. Moreover, North Africa is wholly and predominantly Moslem already, due to a long history of Arab and Turkish rule, the European nations having only recently commenced to take active interest there. As regards South Africa, the Arabs never penetrated into the African continent so far, and Islam, therefore, had never any chance in these Afrikaner regions. This leaves only East and West Africa, where slave trade flourished in full swing till almost the end of the Nineteenth Century—a trade run almost solely by the Arabs in East Africa at least—but now European influence is supreme and the trade is extinct and the Arab influence has weakened considerably. This area therefore, provides a fair field for a contrast between the rival teachings of Christianity and Islam and their effect on the Natives.

In the Moslem world, a man's *nationality* has not as much importance as his *religion* which takes precedence over all claims of race or ancestry. If you ask an African Moslem what his tribe is, he will generally describe himself as a 'Mwislamu' which is Swaheli for Moslem (swaheli being the *lingua franca* of the East African peoples). The early Christians felt and spoke in the same way, and Christ himself was no respecter of persons or races. Jesus was a Jew, but his severity to the Pharisees, the best part of the Jewish people, is well-known because these Pharisees treated their less reputable brethren as inferiors which was, in His eyes, a crime.

Ralph Waldo Trine says of Christ:—"He ate with the Publicans and sinners. Abominable, the Scribes and Pharisees said. They were so wrapped up in their own conceits, their own self-centredness, hence their own ignorance that they never found the God in themselves."

This can not, however, be said of modern Christianity (or Churchianity) which is best illustrated and exemplified in the conduct and preachings of the present followers of Jesus Christ (so called)—the nations of Europe—the propagators of race prestige and the "White Man's burden."

The great difference between Islam and Christianity, apparent to a simple on-looker—and the Negro is a shrewd spectator—lies in the fact that, in Christianity, there is a vast distance between precept and practice. This is not so in Islam. "Islam," says Norman Leys, "has the great advantage over Christianity of being a precise and unmistakable plan of life. If no one has ever managed to live as Jesus directed, millions have lived as Mahomed told them to."

Islam is an Oriental religion, professed by Orientals who understand its simple teachings. Not so with the teachings of Christ. Jesus was an Oriental whose teachings were originally preached in Hebrew—an Oriental tongue—but whose followers are to-day (the irony of fate!) mainly the Occidental peoples of Europe and America, more or less incapable, constitutionally, of assimilating, in full, the sublime truths of an Oriental Prophet, whose teachings reached them, later on, rendered into Latin, another Occidental tongue which is now dead as Queen Anne, whilst Arabic is still

alive as a spoken tongue. Moreover, the translation of Koran is forbidden (in the sense in which the Bible is freely translated into all languages and sundry) and its teachings continue to be preached and learnt, in their original tone and colour and in the very words which Mahomed spoke or wrote himself. This is not an unmixed blessing, it is true, as Arabic is by no means an easy tongue to master, and, in consequence, the majority of Moham-medans remain ignorant of the minute details, and repeat the passages and formulæ of the holy book without understanding their true significances.

This, however, adds to the simplicity of the faith, and Islam, as commonly understood in East Africa, lies in the following few rules of conduct, unhampered by any complete tenets or philosophy. It may be noted here the African Moslems are Sunnis, having derived their inspiration from the Arabs. The only Shiah in Africa are Khojas or Borahs from India who are mere birds of passage there. African Islam may, then, be epitomised as under:—

- (1) God is one and Mahomed is his Prophet.
- (2) The rite of circumcision and abstention from all animal food containing blood, as well as pork.
- (3) The obligation to meet five times daily in prayer, but this is generally observed once on Fridays only, and that too by a minority.
- (4) The Ramzan fast of a whole month. Generally the first and twenty-first day is observed by most, the other days being left to take care of themselves.
- (5) Adoption of moslem names and moslem dress of which latter, the only common element practically left to a variegated Moslem world is the red Fez cap.

(6) Brotherhood of all Moslems, not only in *name* (as among Christians) but in *reality*. This is illustrated by the intermarriage between the people of different tribes and races professing Islam—a creed professed by about three million East Africans at present.

Let us now contrast this with Christianity and Christians, as they stand at present, a comparison of practical Christianity with practical Islam, without bothering about the dogmas and philosophy of either. "The church in East Africa offers no brotherhood", writes Norman Leys in his book on Kenya, "it does not even require its members to attempt one." Again, "Christian missions hold the key to knowledge and the avenues of wealth neither of these indeed to be won without struggle and self-discipline that Islam asks of no one. Against these, Islam offers what, in our eyes, is an empty and valueless brotherhood. To Africans it is not useless. So far as it goes, it is real. Moslems do stand together. Christians do *not* stand together." This is a candid Englishman's opinion.

Except the Roman Catholic missions, which are French or Italian in their composition, the British and American missions in East Africa are generally Protestant. These would unite, if their churches at home would let them do so, but several considerations keep them still apart. A mission starts work with a school giving elementary instruction in the three R's and teaching English up to about the IV Standard. To these is added a hymn book and one of the Gospels—Luke or John. In the beginning, these Missions received but lukewarm support from the Government, but lately as the more prominent missionaries have joined the anti-

Indian Crusade, the Government subsidies have considerably increased.

"Natives of intelligence", says Norman Leys, "fasten on what is the central doctrine of the New Testament (if not of Mission teaching) that every Christian is a child of God, a King's son, the heir to all the world &c., partner by right to the equal fraternity of all Christians.....In any case, Missionaries say as little as possible about the doctrine of equal brotherhood. Not one European in a hundred believes that European and African Christians should behave to one another as members of the same family behave."

Amongst Christians, monogamy is essential but adultery is not looked upon with such serious contempt as amongst Moslems to whom polygamy (up to four wives) is permitted. This is another feature that cannot but appeal to Africans, who are polygamous by custom but otherwise generally moral.

This, then, is the general difference between the two religions and their exponents. Christi-

anity deals in very noble conceptions but its followers fall very short of its precepts in practice whereas Islam offers a simple code of ethics which, however, is faithfully acted upon.

In spite of this, however, Islam shows no signs of growth in East Africa and the trend of Africans is slowly drifting towards Christianity, the religion of the Ruling Race. The abolition of the Caliphate by the Turks—the demolition of a very old land mark—has only added to this indifference towards Mahomedanism. The reason is not far to seek. The Government has appointed several Christians to be chiefs and they naturally form the most active and influential party and the only natives who are educated and can, therefore, earn better money and better respect. The future seems to be with the wealthy and the influential, and Mammon rules the bodies as well as the minds of men in Africa, as elsewhere, especially when he comes before us dressed up in the fashionable garb of Churchianity.

The Future of Civilization

By MR. V. SUBRAHMANYA IYER

Retd. Registrar, Mysore University.

EVALUATIONS of the intrinsic worth of the civilisation of our own times and forecasts of its future are subjects on which a number of books have recently appeared. Among them, works like "Whither Mankind" and "The Open Conspiracy" appear to be widely known. Professor Radhakrishnan's "Kalki" (Kegan, Paul, Trench, Trubner & Co.), the latest of this class, takes an Indian or a characteristically spiritual point of view, while the former are cast more in a Western, or

scientific mould. The Professor's exposure of the defects of modern life and his philosophic outlook on the object of existence are really arrestive. He says that the goal of human life is not to stand for racial, religious and political monopolies, or for the supremacy of men over women, or of the rich over the poor. The provincial civilizations of the past or the present have not been loyal to the highest interest of the human race. The future civilization will have, therefore, to rise to a

universal vision characterized by harmony and co-operation. The chaotic differences that reign in our world of religion, the eagerness with which the relaxation of moral restraints, especially in respect of sex-relations, it is become a fashion to advocate and the undesirable importance that is attached to the worship of wealth, are all duly weighed and condemned. He finds in the democracy of the present a sort of Gresham's Law of mental currency by which good and well-considered opinion is being constantly driven by that which is hasty and impulsive. Lastly, there is also his denunciation of the dissimulation that is being actively practised and the depravity of motives actuating men in regard to international relations. While men ostensibly plead for peace, they actually prepare for war. By a judicious circulation of half-truths and untruths and persistent mis-representation of other nations and cultures, the people are roused, he says, to the temper of the denizens of the jungle. "When the trumpet of the war blows, the pretences of civilization disappear, and man helplessly reels back into the beast." . . . Nations are out for selfish domination and not for unselfish co-operation."

This situation is not far different from the prophetic picture, drawn hundreds of years ago, in the Vishnu Purana which asks us to expect the advent of "Kalki,"

when society reaches a stage in which property alone confers rank, wealth becomes the sole source of virtue, passion the sole bond of union between husband and wife, falsehood the source of success in life, sex the only means of enjoyment, and outer trappings are confused with inner religion.

As an Indian, the learned author could not have hit upon a more appropriate title for his book.

Though the Professor sees thus much of evil in the world of to-day, yet he is not oblivious of the good that is found in it, which, if turned to spiritual account, is bound to usher in, as he thinks, the

millennium of perpetual peace and happiness. For him, progress lies in what tends towards a transformation of the "Individual" into the "Universal" outlook. Civilization is within ourselves, in our moral conceptions, religious ideas and social outlook. If we survey the rise and fall of civilizations in the past, we see that those, that devoted their energies to politics, patriotism and mutual extermination have destroyed themselves. Spiritual reconstruction alone can save the world heading for a disaster. The future of civilization, nay, mankind, is, in his view, in jeopardy. But he adds that it is plastic in our hands. He is optimistic enough to hope that the present upheaval will, in the end, promote the good of the world. An honest confession of error is the prelude to all improvement.

What interests one most in the book is his goal of "Universality" which is the special characteristic of the philosophy of the Vedanta of which Professor Radhakrishnan is so eminent an exponent and whose cardinal doctrine he has so successfully read into this subject of civilization also. The world is groping, or slowly feeling its way towards this end, through great suffering owing to its ignorance and partly to its unwillingness to see this glorious consummation to which the world is tending. Whether mankind will attain to this goal or no is a matter of uncertainty. But to set before ourselves such a goal is undoubtedly most desirable. * *

In summing up his observations, the philosophic author declares that "Religious idealism seems to be the most hopeful political instrument for peace and that the world must be imbued with a love of humanity". He says, "we want religious heroes who will not wait for the transformation of the whole world, but assert with their lives, if necessary, the truth of the conviction, "On earth one family."

It is needless to say that it is impossible to give in a review all that is contained in a book, every page of which is crammed with thoughts so suggestive and so inspiring. 'Kalki' is a splendid little volume which will amply repay perusal and will bear repeated reading.

University Education in India

THE CLASH OF CORRELATED IDEALS*

By THE RT. REV. E. H. M. WALLER,

Lord Bishop of Madras.

THERE are two great fields of research which lie open before the mind of India to-day. The first is the most difficult, open only to the few who are ready to give their lives to it; it is the general field of the philosophy of life—a philosophy which needs fresh expression in every generation, as fresh experience gives to the world new light. India is suffering to-day from the conflict of old and new ideals. In the contact of East and West, fresh problems have arisen which the experience of neither can solve alone. In India itself we see the old philosophies and the old foundations of society subjected to attacks and to disintegration. We see old and new ideals at bitter feud with one another. And we need thinkers, men who will guide her to a fresh synthesis; men who will study the experience of East and West alike and formulate for the world the principles it so sorely needs. And where can we look for them except in the seats of learning, in the Universities of the country?

The second field of research which is crying out for students lies in the various departments of the nation's life. The main difficulty in India to-day lies in the fact that she is trying to crowd into one generation the problems of centuries. And in each one, there is a lifetime of hard and honest study needed. Industrial and economical problems are crowding upon us; and we find that the ready-made solutions which come from other lands do not fit our case. We have to work out our own salvation. Research work is needed in industry, in medicine, in co-operation, in land tenure, in hygiene, in agriculture—to mention only a few of the most obvious. Indeed, it would

be difficult to find any great question concerning which honest research is not needed in this country; and it should begin in the Universities.

A GREAT OPPORTUNITY

There never was a time when the Universities had a greater opportunity of serving their country than they have in India to-day. If the old schools of learning moulded the India of ancient days, the Universities have to-day a far wider opportunity and a far greater diversity of interest. South India has produced in the past men and women whose names are famous in history for their learning and their writings. Let them be an inspiration and an encouragement to us to-day.

The third great function of a University is the teaching of the young. And here we need again to rethink our ideals. I believe that the granting of degrees to students is a comparatively modern invention. In the old schools in Europe and in India, it was sufficient that a man had studied under some great master; that he had caught some of his enthusiasm for knowledge, and was eager for further study and anxious to pass on the truth to others. It may be that this old ideal is impossible in a modern world: but if the successful passing of an examination is the chief criterion of success, we have fallen far short of all the ideals of learning in either West or East. Think of the old schools of India where the pupils lived and learned at the feet of their gurus and carried the knowledge acquired by hard toil and simple living to their fellow countrymen. We often hear it said that we need a national culture developed in our education. And it is profoundly true. The first thing we must have to secure it, is an indomitable love of truth: a determination to face all the facts: a fearless judgment which will weigh

* From the Convocation address to the University of Madras.

the facts and use them all. Education, national education, is not simply a means of preparing for a profession; still less is it a means of securing a qualification to be hawked about the market. It is rather a preparation for life by learning how to use knowledge already gained and how to acquire more: and more than that, it is the acquiring of an instrument to serve the country by bringing truth and reality into the reach of all.

* * *

And education should be primarily a training in real honest thinking. By nothing else can the problems of India be solved; by nothing less can the ordinary lives of ordinary men and women contribute to the lasting good of the nation. But without education, this honesty of thought is difficult to attain. Conclusions based on partial knowledge and on one-sided views of fact must necessarily be misleading—even dangerous. And so it comes about that education is the most vital of all the subjects with which we have to deal in India to-day. As I have tried to show, we need the higher research work which will give us a synthesis of Eastern and Western thought: we need the particular research work which will give us the material to solve many particular problems in the nation's life: we need the education which will enable the youth of the country, who fill our schools and colleges, to appreciate and use the knowledge acquired by the specialists. And above all, we need the self-sacrificing devotion to truth, which enabled the students of ancient India to live their hard and simple lives, content if only they might penetrate a little further into the secrets of the universe.

Is all this too vague and Utopian? Is the market value of a degree to outweigh all other considerations and to defeat the very meaning of a national culture? I do not believe it. For centuries, the schools of learning in India thought only of the pursuit of knowledge and that ancient spirit is not dead. Is it too expensive? Can the

Universities of to-day with their carefully drawn budgets and ever-increasing maintenance charges afford to promote research work of the kind I have been indicating? If it is to be done with our present resources, it sounds impracticable. But we have had an example in the last two years of a University founded by one philanthropist. Are there no more men in the country ready to endow research professorships and studentships and thus to open the way for a real national culture? I believe, there are many, who would be ready, as the princes and rich men of ancient India were ready, to provide the means to enable earnest students to study the many problems on which we need guidance to-day if only they were shown the need. And, lastly, are there the students who are willing to face the sacrifice and the toil involved in giving their lives in this way to the service of the country? Once again, the answer is not in doubt. From this University, even now, men and women go out to other countries to seek knowledge and culture: even now the sacrifice entailed on parents and students alike is very great and it is cheerfully borne. If the higher ideals and possibilities of a wider education were clearly presented, if the opportunities for service, which lie before the student, were made more tangible, there would be no lack of students ready to devote their lives to it.

I have tried to sketch an ideal of what a University might be. But the practical steps required to realise it are difficult. Nor is this the place to do more than indicate lines of action. If the Universities are to be centres of research, they must obviously secure the means by which their professorships, studentships and libraries can be increased and this can only be done by benefactions from individuals. No Government can afford to finance such work beyond very narrow limits. Moreover, if the University is to play the part in the national life which I have sketched, it must be independent of political

control: but if its whole means of existence are dependent upon a vote of a Legislative Council, that ideal is impossible of attainment. The University should have its own laboratories and libraries supported by its own funds, its own professors and research students, for whose support it should secure its own financial arrangements.

NEW PROBLEMS

But even were this ideal realised, there would still be the problem of the great numbers of students who pass through the University but fail to find any sphere in after life. The scope of our education is still too narrow. If the Universities are to be the pioneers of a national culture, they must widen their outlook. It is not enough to be independent financially and in the conduct of their own affairs. They must be independent also in the scope of their studies. It has been forcibly pointed out that our educational system is not the natural expression of the life of the country. It is still alien to the thought of the people. It is valued as an entrance to a limited number of professions. The idea, that the University is the place where the problems of India may be thought out, has not yet penetrated their consciousness. And so I would plead for a great extension of the scope of its activities. Why, for instance, should religion be barred from its faculties? All the life of India is bound up with its religions. And there are ever new questions raised by the conflict of religions in India on which there is need of fearless and honest thought. Again, in the various departments in which the need of research work has been indicated, there is an immense amount of study required. The poverty of India is a well-worn theme. The plain fact is that in the last century the population has increased by about one-third: and the resources of the country have not been developed at the same rate. Without serious research by trained men willing to give their lives to it, there is no

hope of amelioration. If the Universities could show the way, they would open many fresh avenues of employment, and they would greatly increase the possibilities of development in the country.

EDUCATION IN THE VILLAGES

There are so many possibilities which lie before a University in these days that it is difficult to avoid being discursive. I will finish by mentioning one great need—the spread of education throughout the villages of India. If any scheme of universal education is to be carried through, it will require hundreds of thousands of teachers. But along with that, it requires a great awakening of the people themselves to realise the meaning and benefits of education. Education at present tends to take the youth away from their homes and their villages. It is the door to a life outside; it is an escape from the home life. And the result is that the education which was expected to provide a maintenance and nothing more is proving a delusion and is, as a matter of fact, simply swelling the ranks of the unemployed. And there are not wanting those who cry out against it and would abandon it altogether: the remedy is not the abandonment of education but the widening of its scope and a revision of its aims. And so we come back to our main theme. Our education should be a preparation for life, not simply a qualification for an already overcrowded profession. Its chief aim should be the training of the student in honest thinking and in a fearless facing of the facts of life. And it should be an inspiration for the best service which any man or woman can render to their country—an indomitable presentation of truth based upon toil and sacrifice.

BOOKS ON EDUCATION

VISVABHARATI. (THE WORLD UNIVERSITY)
By Sir Rabindranath Tagore and C. F. Andrews.
With 6 Portraits. As. 8. To Suts. of the "I. R."
As 6.
VILLAGE SCHOOLS IN INDIA
By My Mason Oicott. Re 1-8.

G. A. NATESAN & CO., BOOK-SELLERS, MADRAS.

THE BRIDE

BY

MEREDITH STARR.

Alone in my azure pavilion

I wait for thy coming, O Lord.

I have painted my lips with vermillion,

In my heart is a flame like a sword,

I am utterly calm, for I know

Thou art meshed in the net I have cast.

I have staked my all in a throw :

I have won. I have caught thee at last.

I am bathed and robed and anointed.

My hair with incense is sweet.

Thou wilt come at the hour appointed.

Why should I upbraid or entreat ?

For Love is the sovereign power

Who rules all things with his rod,

The honey that hides in the flower,

The essence of all that is God.

The Religion of Zarathushtra

BY PROF. R. RAMANUJACHARI, M.A.,

Sri Minakshi College, Chidambaram.

ZOROASTRIANISM is one of the most interesting religions of the world. It had its origin in the teaching of Zarathushtra (Zoroaster),* one of the great religious teachers of the East, and the founder of what for centuries was the national religion of Ancient Persia. It is now professed only by the Parsis of India and their brethren the Zoroastrians of Persia. The doctrines of the Prophet of Iran are embodied in the Avesta, of which the Gathas contained in the Yasna, the oldest part of that work, are said to represent the utterances of the Prophet himself. Inspired by an exalted religious ideal, Zoroaster built up a coherent religious doctrine out of the ancient religion of Iran.

The substance of Zarathushtra's teaching may be summarised in this way. Ahura Mazda, the Avesta equivalent of Vedic Varuna, is the one Supreme Being, the one without a second. He is above all the Lord of Righteousness—Ritasya Patih or Ashahe Ratush; he is the guardian of Asha. Asha is the Law or Plan of God, the cosmic and moral order. The moral nature thus given to the God reacts powerfully upon the ethical life of his worshippers and tends to mould their character after the heavenly type. In view of the mixed good and evil in the world, philosophers have always found it difficult to regard the universe as being set in motion and directed by one God infinite at once in power and goodness. The prophet of Iran, however, had no difficulty in regarding Ahura as the author of all the good and the evil in the world. Both these emanate from Ahura and are at war with each other. The struggle of good against evil will be over and good will finally conquer.

Between these two powers the wise know to choose aright, the foolish not so. By his right choice, good thoughts, good words and good deeds man places himself on the side of Ahura and impairs the power of evil spirit. By sin he makes himself a prey to evil spirits. The essence of the moral life is a struggle against evil. The virtuous man is the strong fighter with the good spirit against the evil spirit and all his creations. From this it is clear that Zoroaster preached a morality of vigour and manliness. His is essentially a religion of action.

Dr. Taraporewala writes a particularly interesting chapter on some Zoroastrian customs and ceremonies. He takes for special mention only the rituals and ceremonies connected with the most important occasions of human life—initiation, marriage and death. The Navjot, the investiture, which corresponds to the Upanayana ceremony observed by the Hindus, is the occasion when the child is admitted into the Zoroastrian fold. The word Navjot means the New Birth; it marks the second birth of the child, that is into the Zoroastrian fold. This initiation is a very ancient Aryan custom; both the Hindus and the Zoroastrians have kept it up to this day. The marriage ceremony is mighty simple when compared with the Hindu marriage. The ceremonies that follow the solemn hour of death are the most important and the most impressive part of the ritual in every religion. The Zoroastrian custom of repeating into the dying ears the sacred verses of Ashem Vohu and the Ahuna Vairya answers to a similar practice prevalent among the Brahmins. Unlike the Hindus, Zoroastrians expose dead bodies on "Towers of Silence." The author not only describes the chief rituals and ceremonies of the Parsis, but also explains their purpose and their spiritual significance.

*The Religion of Zarathushtra. By S. J. S. Taraporewala, B.A., Ph.D., Bar-at law. Published by the Theosophical Society, Adyar, Madras.

THE CHAUTAUQUA

By

MR. T. S. RAMASWAMI, B.A.

THE underlying purpose of Educational methods in America, is to vitalise Education so that it may be rendered serviceable to all. Unlike Asia and Europe, the most significant fact about America is its complete democracy. We, in India, with our illiterate masses, can have no idea of this stupendous machinery of Democratic Government, under which even school-masters and state officers are elected by popular vote. But America had universal education before universal suffrage; and while the Government of India spends only about 8 million rupees on education, America spends 15 million rupees a year on a single university.

For a long time the educational system of America was under the paralysing influence of English aristocratic traditions. But America is a land of new ways and new methods, and the Modern University is "largely the product of the new psychology, the result of its Democratic laws, traditions and habits."

But schools and colleges are not the only institutions in America that train the people for civic life. There are several other ways by which America seeks to spread general education and civic knowledge among her teeming millions. Of these, Chautauqua (pronounced Sh-talk-wa) is perhaps the most wonderful.

Half a century ago the word Chautauqua was but the name of a lake in the state of New York. But to-day it stands for one of the most potent of civic forces by which rural as well as urban communities are brought in touch with the great intellectual currents of the world. We have nothing to compare with it in India. The Maha Magham festival of ancient Malabar was perhaps a miniature Chautauqua. But the comparison is highly misleading; far in magnitude and variety and in the very differences of traditions, the American Chan-

tautauqua and the Indian Magham are poles apart.

Half a century ago some leading educationalists and public men of America organised a summer-camp on the beautiful shores of Lake Chautauqua. Lectures, reading courses and variety entertainments were arranged, and grown-up people and business men, who had missed College opportunities in early life came here for education. The lectures comprised all subjects and the pupils were able to study any particular branch of knowledge they had interest in. They were delivered in an easy style and the reading courses formed a suitable supplement to the lectures. During the nights there were dancing, music and other entertainments and they amused themselves according to their particular tastes. The name of the lake, by whose crystal waters they had gathered together, was given to the new organisation.

The Americans unlike the Indians are always ready to take in new ideas. Anything novel attracts them and the Chautauqua system rapidly spread through out the whole Republic. To-day Chautauquas are found in all towns and villages in the United States, bringing light and learning to thousands of homes.

The modern Chautauqua is a different institution. It has now become an annual national festival. Lectures, concerts and dramatic performances have taken the place of reading-courses and individual tuition. Dr. Sudhindra Bose of Iowa University speaks thus of its present aims:—

"Building a well-balanced chautauqua program is a difficult undertaking. Chautauqua must broaden the mind; and so there are addresses on travel, literature and science. Again, the aesthetic side of life must not be overlooked, hence there is music, chalk-talks' and art. There is something for all. The program is

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THE CHAUTAUQUA

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religious, educational, entertaining, amusing. People lay aside the burdens and duties of everyday life to attend chautauqua—to think, to visit, to smile and thus give the mind and body, a week of rest and recreation."

The modern chautauqua runs continuously for ten days. The morning is devoted to lectures on political, religious and literary topics. The children have games. In the afternoon there is music and lectures on social and international subjects. Shakesperean plays, dancing and other forms of amusement comprise the night's program.

But the American leaders of Education have realized that it is not sufficient to hold lectures, demonstrations and exhibitions in one or two prominent places, since only a small proportion of the people can take part in them. So they have made the chautauqua a national festival, and during the Chautauqua week there are as many conferences as the number of towns and cities in the Republic.

A few days before the week, the whole nation is in a frenzy of excitement. People dress in gala attire. Houses, shops and public buildings are decorated with Stars and Stripes. Huge poster and hand-bills are seen on every available signpost. People wear Chautauqua colors, buttons and hats. Young men parade about the country in automobiles shouting "Our Chautauqua!" Huge tents are erected on the outskirts of every city and town. The chautauqua manager and leaders arrive. The Mayor in an eloquent speech gives them the freedom of the city and lo! the week of fun and frolic, culture and education begins. Shops, banks, post offices,—all are closed. The city is deserted, and all go to the chautauqua tents.

The chautauquas are run by private companies. In fact it has become an enormous business affair, and admission to the tents is by tickets. The companies earn a good lot; but a good chautauqua program costs also too much.

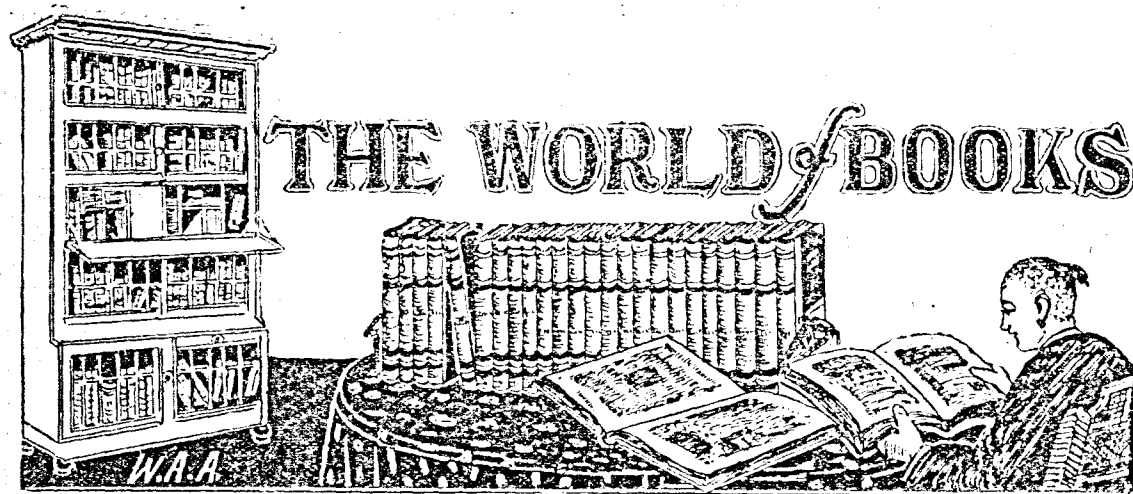
Lectures are delivered on all topics, scientific, religious, political, social, literary and they form the main part of the chautauqua activity. Expert scientists and politicians, great orators and renowned professors, speak on the Chautauqua platform. Quacks have no place there. Emerson was a chautauqua speaker. Henry M. Stanley the great explorer, Hon. Thomas R. Marshall the ex-Vice President of the United States, and William Jennings Bryan, the ex-Secretary of State were other Chautauqua speakers. Congressmen, Cabinet Ministers, Principals and Explorers are in great demand on the Chautauqua platform.

The Chautauqua movement has become an open door for talent. In the beginning the lecturers received only very modest remunerations. But now the fees have increased enormously. Mr. William Jennings Bryan—the greatest of chautauqua luminaries charged Rs. 750 for a single lecture and it is estimated that he received over four lacs of Rupees annually for his lectures.

The Chautauqua is thus a nation-wide intellectual carnival. Much of the success of American Democracy is due to such educational activities.



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



SCIENCE AND THE UNSEEN WORLD. By A. S. Eddington, F.R.S., Swarthmore Lecture, 1929, George Allen and Unwin, London.

Professor Eddington's definition of the relation between Science and the Unseen World is brief, forceful and clear. He speaks for the most part of Physical Science, since, next to Pure Mathematics, it offers the nearest approach to a complete system. The invisible world is not for him the unknown or the unknowable world. Rather is it that of which there is the most direct knowledge. The world of physics is a world of symbols, the significance of which has to be known otherwise than through physics. Naturally, law confines itself to what falls outside the realm of thought. It cannot do away with religion, "for it cannot tackle even the multiplication table single-handed." The religious attitude is one of faith. But even our study of the visible universe starts with a determination to use our eyes based on "a belief that what our eyes have to show us is significant". It is not the religious quest but the religious creed that is objectionable. The former is essentially characteristic of the attitude of the Society of Friends to which Society the Lecture was preliminarily addressed. The book has, of course, a much wider appeal and will be gratefully appreciated by all those who, like the lecturer, are prepared to seek and hold religious experience rather than defend religious creeds.

THE KING'S CANDLE. By Temple Thurston. G. P. Putnam's Sons.

We, men, may like it or not, but women, at the present day, are keen on claiming every kind of right and privilege. It is no surprise that sympathetic observers like Mr. Temple Thurston are ready to proclaim to the world the women's capacity to influence men and matters in shaping the destinies of nations. Alive to the realities of the situation, he invites our attention to the following vivid picture:—"There is a look in the face of the young women of to-day which suggests they are taking themselves seriously. This look is not without humour, which is a good thing. The preponderance of their sex since the War, the loss of a whole generation of the best there was in the nation's manhood, may have a great deal to do with it. The reason does not matter so much as the fact that it is there." In a series of thirteen stories—we are incidentally glad that Mr. Thurston refused to be scared away by that ominous number!—he has developed the various phases of woman's character and illustrated how the introduction of the woman's element into the different occupations of life would prove not only a wholesome change but an invigorating innovation. Man has his soul tempered, his wits sharpened, his industry augmented, and his spirit of emulation enhanced as the result of his association with a woman whom he loves or wishes to make love to. That is Mr. Thurston's message to his sex.

YOUTHFUL OLD AGE. (How to keep young). By Walter M. Gallichan. T. Werner Laurie, Ltd., London. 7/6 net.

"What do you do to keep so young and well?" is the question frequently put to Mr. Walter M. Gallichan, the sixty-seven years old young man, by all those who know him. The public have now his "reply" in a handy volume cryptically entitled "Youthful Old Age". It deals with all the causes and circumstances that exhaust and enervate a person and finally render him or her unfit for any active or serious work.

Mr. Gallichan thinks that the scourge of mankind at the present day is the disease of constipation and prescribes certain remedies for cure. He also refers to the atmosphere of contaminated air, contagious diseases, and congested dwellings which is largely responsible for all our ills. It is a matter for credit that the author could reduce his scientific study of personal hygiene and close observation of human nature to a lucid exposition of the interaction of the mind and the body, and of the influence of the former in the conservation of vigour of the latter. The book is also full of suggestions to the people as regards marriage, play, and hobbies, while a few chapters are devoted to an interesting discussion of sexual problems and the intricacies of sex-hygiene and sex psychology. Our youthful old friend sums up his experience of life in the genial observation that "the maintenance of health in senescence is associated intimately with a successful married life, physical and spiritual". He evidently holds out no hope to the unmarried folk. To all others, the volume is an invaluable guide. But it cannot be vouchsafed that on going thro' this treatise, bachelors and maids shed their single-blessedness so that they may better maintain their health in the senescent stage. It is not, however, the author's intention to convert them to the cult of duplicated harmony. As a practical handbook of "how to keep young," the book is worth being kept.

REALLY BEHIND THE SCENES. By Hannen Swaffer—"Newnes"—London.

To those who are interested in the progress of Modern English theatre, particularly to those who are anxious to probe the mysteries of the theatre land, "Really Behind the Scenes" comes as a handsome gift from Hannen Swaffer. The beautiful, rosy, veil is drawn aside, and to the bewildered gaze of the lazy spectator is exposed the tragedy lurking behind the comedy as well as the comedy peeping from the wings when the tragedy is enacted on the stage. The petty and sordid dealings of the agents and managers, the struggle for existence of the miserable under-dogs, and the mean jealousies that vitiate the personal relations of the colleagues, are all these disfiguring the stage where everything and everybody is supposed to exist merely for the sake of Art. We find on reading the book how dreamers and artists like Siddons, Garrick, Irving and Terry alone can raise the theatre to its right place and how only the light of those brilliant stars beckons the aspiring youth to the idealism of the stage.

SHAKESPEARE'S TRAGEDIES. By Rev. Dr. Miller. Being the critical study of King Lear, Macbeth, Othello and Hamlet. G. A. Natesan & Co., Madras. Price Re. 1-8. To Subs. of "I.R." Re. 1-4.

This book contains studies on the four great Tragedies of Shakespeare, from the pen of one who, for over forty years, had taught Shakespeare to hundreds of students. Dr. Miller, the renowned Principal of the Madras Christian College, was a great Shakespearean Scholar. Dr. Miller does not appear merely as an annotator or critic. He fixes his students' attention, especially on the ethical side of Shakespeare's teaching. According to him, the plays of Shakespeare, whether designedly or not, are not calculated merely to amuse. They have each "an inner meaning," a "central idea," which does the student good to search out and assimilate.

ZAKA ULLAH OF DELHI. By C. F. Andrews, W. Heffer & Sons, Ltd., Cambridge.

It is a deeply moving story that Mr. Andrews tells in these pages, for Zaka Ullah was one of his old Delhi friends noted alike for his piety and friendship. He was a devoutly religious man but quite free from the narrowness and bigotry of the age, and his catholicity of views and profound intellectual interests, coupled with his deeply affectionate nature marked him out as a man among men. Mr. Andrews's own relations with him were distinguished by a reverent devotion to a kindred spirit, and he writes with intimate knowledge and touching simplicity of the life and career of one who stood up as a protagonist of the new learning when India was in the parting of the ways. For in more than one respect, the Mutiny was an epochal event, and men like Zaka Ullah made it possible for India to welcome the new era with a good grace.

Mr. Andrews draws special attention to Zaka Ullah's educational experiment. A writer of considerable distinction in Urdu, he set himself to the task of writing a number of books in a style at once simple and graceful.

He endeavoured to prove, when nearly everyone was against him, that higher Western education could be carried on in the Indian vernacular languages and through Indian vernacular books, without insistence upon the English language and English text-books as the only medium of instruction. He believed that the teaching of young children through the medium of a foreign language, imperfectly understood, ruined all true education. He fought, at the time, a losing battle in order to prove his point; but he fought bravely to the end. It now seems that unerring process of history will rapidly prove his solution to be the right one after all.

CHRISTIANITY—A CRITICAL STUDY. By B. C. Bose, M.A., B.L., Chuckerbutty, Calcutta. Rs. 3.

This purports to be a critical essay in Christianity by one, who, though not a Christian, "has the greatest admiration for the sayings of Christ." The writer discards the miraculous in the gospel story—the miracles, the resurrection, &c. His point is that it is a mistake to attribute the progress of civilisation to Christianity.

THE PANDYAN KINGDOM. By K. A. Nilakanta Sastri—Luzac and Co., London. G. A. Natesan & Co., Madras. Rs. 6.

This excellently got-up book fulfils a long-felt need, as it fills up, as satisfactorily as the available materials allow, the gaps in our knowledge of the history of the Pandyan Kingdom. It has certainly done very effectively its object of suggesting tentative reconstructions wherever possible and furnishing an outline which may be filled in later. It has utilised the various sources, epigraphical, literary and traditional, with discriminating care. It assumes, on the basis of arguments set forth in pages 18 and 19, that there is no difficulty in supposing an interval of some centuries between the life reflected in the Sangam works and that of the *Tiruvassagam* and *Tevaram* hymns; also that the evidence of the epigraphs, particularly the Sinnamanur Plates, tends to show that the achievements of the early Pandyas mentioned therein belong to an age far removed in the past from the kings whose history they record. The author maintains, and very rightly too in our opinion, that Brahmanical Hinduism had come into general prevalence in the Tamil land in the age of the Sangam works. The epoch of transition to the first Empire over the Kalabhra Interregnum is rather weak in presentation, partly inevitable on account of the haze which continues to hang over the origin of the Kalabhras. The author carefully points out the slender bases for the fixing of the chronology of Nammalvar and Madhurakavi Alvar. Naturally enough, the Second Empire of the Pandyas in the 13th century has received detailed treatment; but here the social life of the land at the end of the century, is based too much upon the Travels of Marco Polo, and on Wassaf. On the whole, the author has contributed a valuable chapter filling up a deep gap in the literature of the history of South India.

INDIAN SCIENTISTS. Biographical sketches with an account of their Researches, Discoveries and Inventions. G. A. Natesan & Co., Madras. Rs. 3. To Subs. of "I.R." Rs. 2-8.

As a companion volume to the lives of many eminent Indians hitherto published, the sketches of distinguished Indian Scientists collected in this volume will be specially welcome. These include Dr. Mahendralal Sircar, perhaps the greatest pioneer of Medical Science in India, Sir J. C. Bose, the celebrated Plant-Physiologist, Sir P. C. Ray, the Chemist, and Sir C. V. Raman the Physicist, together with an account of their researches, discoveries and inventions. An attempt is also made to record the achievements of their pupils as well, a record which amply demonstrates that "the Indian youths have as much aptitude for, and love of, Science as the youths of any other country in the world." The lives of Prof. Ramachandra and Ramanujan—the Mathematicians—prove the heights to which speculation in the field of abstract Science has reached in India. The sketches are all written with the special view to interest lay readers, and as such, this collection will be greatly valued not only by students of Science and Mathematics but also by the general reader. The book which is handsomely bound in cloth contains the portraits of the Indian Scientists.

"TAKING CHANCES." By M. J. Farrell. (Elkin Mathews and Marrot Ltd. Price 7/6 net).

Without claiming to be deeply thoughtful or profound, this novel attempts to bring to the surface one of the most pressing problems of the Western Society, namely, the problem of married life. As the title of the book indicates, marriage is more often than not, a game of chance, leading some to life's happiness and fulfilment, leaving others in a desert of misery and desolation.

The book in some parts touches the tragic import of life and has many passages of careful observation and sympathetic narration.

THE THEOSOPHIST'S ATTITUDE. Published by the Theosophical Publishing House, Adyar.

This little volume contains the Theosophical Society's Convention Lectures delivered at Benares in December, 1926. Speaking of the Theosophist's attitude to "Death and the Unseen," Mr. C. W. Leadbeater says that death is not the end of a man's life and that men have one continuous life of soul-evolution; and remarks that this attitude to death relieves us from fear as also from sorrow for the departed. The second address treats of the Theosophist's attitude to "Nationalism and Internationalism"; in this, Mr. G. S. Arundale shows that by preaching the doctrine of the immanence of the divine life in all things, Theosophy stands for a higher and truer nationalism and internationalism and inculcates the noble lesson of service. Mr. Yadanandan Prasad seeks to point out that the achievements of modern science are absolutely in line with those of Theosophy. Mr. C. Jinarajadasa in his lecture on the theosophist's attitude to "Arts and the Arts" defines art as "the making the best out of life," and says that the artist comes to liberation, not by flight, but by conquest. The defect of the book is a tendency towards dogmatism.

MALABAR AND ITS FOLK. By Mr. T. K. Gopala Panikker, B.A. With special chapters on "Land system of Malabar" by Dr. V. K. John and "The Moplahs" by Mr. Hamid Ali, Barrister-at-Law. G. A. Natesan & Co., Madras. Rs. 2. To Subscribers of the "I.R." Re. 1-8.

This book is a first attempt at a systematic treatment of the life and institutions of the peoples of Malabar. Mr. Gopal Panikker, the author, writes of his compatriots with intimate knowledge born of long study and close association. There are twenty-three chapters in all, besides "A Glossary of terms", and advantage has been taken of the issue of this new edition to revise and amplify the chapters in the light of recent history.

THE ECONOMIC CONDITION OF INDIA DURING THE SIXTEENTH CENTURY. By H. L. Chabani, M. A. Published by the Oxford Book and Stationery Company, Delhi.

This small book is a collection of the papers that the author read under the auspices of the Historical Study Circle in Delhi, with a view to correct some of the inaccurate impression created by Mr. Moreland's studies in Indian Economic History under Akbar and his successors. It endeavours to show the economic condition of the whole of India on the eve of the Mughal conquest of Hindustan by Akbar, *i.e.* in the period immediately preceding the fall of Vijayanagar. The sources on which he relies are mainly the observations of a large number of foreign travellers and observers ranging from the Chinese Mahuan to the time of Peter Mundy, supplemented by the information afforded by such books as Abul Fazl's *Ain-i-Akbari*.

PROCEEDINGS OF THE INDIAN HISTORICAL RECORDS COMMISSION—TENTH MEETING AT RANGOON. Government Central Press, Calcutta.

The 10th public session of the Commission was held at Rangoon in December, 1927, under the chairmanship of Prof. H. G. Rawlinson. The meeting was opened by H. E. Sir Harcourt Butler, who, in his speech, referred to the unique collection of Burmese, Mon and Pali manuscripts in the Barnard Free Library, Rangoon, and to the work of the Burmese Research Society.

A number of papers on subjects of historical importance were read, including Sir Evan Cotton's monograph on *The Memoirs of Gentil* who played a great part on the English side in the war that ended with the Battle of Buxar, and a note on the life and work of Gerald Aungier, the founder of Bombay. There are other papers bearing on materials for the study of Burmese records and the early relations of the British power in Burma.

MONOGRAPH ON THE RELIGIOUS SECTS IN INDIA AMONG THE HINDUS. By D. A. Pai, Bombay. The Times Press.

This neat little production, beautifully and profusely illustrated with the figures of the great religious teachers of Hinduism and of the different types and marks of Hindu sectarians, is by the Assistant Superintendent of the Victoria and Albert Museum of Bombay and published under the patronage of its Municipal Corporation. The letter-press is clear and cogently written and traces the growth and evolution of Hinduism from the Vedic epoch. The literary record of the religious movement in Hinduism begins from about the time of the composition of the epics; and the history of Neo-Brahmanism till the age of Harsha is a glorious record of great activity in religion and philosophy, of religious toleration and of temple-building in Northern India. Full reference is made to the Pancharatra literature, to the migration of Vaishnavism to the south and its re-emigration to the north, strongly tinged with *bhakti* under the ægis of Ramananda as well as to the growth of Siva worship and of Saktism.

BOOKS RECEIVED

AT AJANTA. By K. H. Vakil, B.A., LL.B. Foreword by Gladstone Solomon, I.E.S., D.B. Taraporevala Sons & Co., Bombay.

LECTURES ON MESOPOTAMIA CAMPAIGN. By Lt. B. B. More, B.A., LL.B., Baroda, 2/8.

SILHOUETTES. By V. N. Bhushan, ["The HINDU Press," Masulipatam.]

DESHABANDHU CHITTARANJAN. Published by Rajen Sen, B.A., Calcutta.

FLAMES OF VELVET (flammas de velours). By Maurice Dekobra. T. Werner Laurie, Ltd.

MADRAS UNIVERSITY LECTURES ON THE THEORY OF RESTRICTED RELATIVITY. By Dominico Feroli, Basel Mission Press, Mangalore.

MARY GETS THE VOTE. By A. A. Thomson, George Newnes, Ltd., London.



THE INDIAN PROBLEM

The visit of the Butler Committee to England and the presence of the Simon Commission there have naturally been commented on by the British Press. The Editor of the *EMPIRE REVIEW*, in the course of his notes on "Round the Empire", observes:—

It would be idle to expect the serious co-operation of any of the organized political parties in India for the amicable working of any constitution which is likely either to be framed by the Committee or accepted by Parliament. One encouraging feature of the situation is the attitude of the Mohammedan and of the Minority communities, who have displayed a distinct disinclination to associate themselves with the extremists of the Congress Party. But this party has fully realized its weakness in this important respect; and is now making strenuous endeavours to rally to itself the younger members of the politically-minded Mohammedans. And in this connexion it is well to remember that the Congress, almost alone among political parties in British India, is well organized and possessed of funds. On the whole, the prospects of securing adequate co-operation between the Simon Commission on the one side, and the Liberals and the Congress on the other, are scarcely brighter than they were at the beginning of the year.

The Indian Central Committee next comes in for a word. The Editor of the *EMPIRE REVIEW* makes no secret of its real unrepresentative character. He says:—

But its presence in our midst ought not to blind us to the essential fact of the Indian situation. The individual gentlemen who compose the Committee will undoubtedly do much to make plain to His Majesty's Government the attitude of their countrymen regarding many of those important problems which will come up for review. From this point of view, their association with Sir John Simon and his colleagues is unquestionably useful. On the other hand, it must be stated with regret that there is scarcely one single person on the Indian Central Committee who can be taken as representative of those shades of opinion which will ultimately determine the attitude of educated India towards the Report of the Statutory Commission. In other words, the association with the Commission of the Indian Central Committee, while it may possibly improve the Report of

the Commission, cannot possibly affect in any way the reception of that Report in India.

He then goes on to commend the moderation and sobriety displayed by the Indian Princes in their evidence before the Butler Committee.

More than sixty States were represented at the informal conference either by the rulers in person or by accredited officials. From the resolutions which have been published, it is plain that, while the Indian States are naturally anxious for the protection of their rights, they are equally anxious to do nothing which might make more difficult the position of His Majesty's Government or the Government of India.

Their attitude is the more noteworthy, because, as they have made plain, they regard the Butler Report, as being, in many fundamental respects, unsatisfactory and inconclusive.

A dood deal has been made in certain quarters of the lack of unity which is said to characterise the Indian Princes in their attitude to the problems of the day. It is true that some important States preferred to act directly. But

it is important not to be misled by these individual differences in outlook: and for this reason, these differences do not in any way affect what might be called the grievances of the States, in regard to which there is unanimity. They only apply to the question as to what is the best and the most appropriate remedy. Such a condition of affairs is natural in view of the widely-differing conditions which prevail in various States. For example, it would be unreasonable to expect Mysore to be interested in the constitutional questions affecting paramountcy; for Mysore is a State which, after being annexed by the British, was handed over to the old dynasty under rigorous conditions which reduced State rights to those functions which we specifically gave back. Such a situation differs *in toto* from that of the majority of States, in regard to which we ourselves only enjoy those rights which the States have given up to us. Where individual circumstances differ thus widely, entire unity of outlook can hardly be expected. But the case of Mysore is the exception and not the rule; and even Mysore feels as strongly upon the economic grievances as do the other States.

INDIAN WOMEN

"Indian women and their opportunities" is the subject of a well-informed article in the current issue of THE GATEWAY from the pen of Lady Chatterjee, the wife of Sir Atul Chatterjee, India's representative on the League of Nations. Lady Chatterjee has had a wide experience and knowledge of factory and labour conditions in England and India, and her account of Indian woman's economic and cultural advance must serve as an eye-opener to many who have imbibed their knowledge of Indian conditions mainly from the writings of Miss Mayo and other detractors.

Lady Chatterjee begins by remarking that there are unlimited opportunities for work and service in a country of such vast dimensions and enormous population as India.

A new national consciousness has been aroused—consciousness arising from the grant of political power and the hope of self-government at no distant date. Old ideas and customs have been called in question. Side by side with political awakening, there has been great industrial expansion as well.

It would be odd indeed if such a ferment were confined to the men of India only to the exclusion of her women. The women of India also have responded in no small measure to these altered conditions. Lady Chatterjee aptly illustrates this by pointing out how Indian women have taken part in the deliberations of the Municipal and Legislative Councils. Over a quarter of a million women are now employed in the factories, and the success of the Ahmedabad Trade Union is, in no small measure, due to the organizing capacity of its President, Miss Anasuya Bai Sarabhai.

Economic pressure has always destined the majority of Indian women to a life of unremitting toil.

But the developments that are now taking place are opening fresh avenues of employment for them which will prove to be far more interesting and remunerative

than the drudgery to which many have hitherto been condemned. India, and the world generally, will be very much enriched by the contribution that Indian women have it in their power to make. They will bring to their work many qualities which the rush and ruthlessness of the present day have tended to sweep aside in the West. Indian women have the capacity for giving themselves up whole-heartedly to whatever they undertake, and doing it with the utmost care and patience. They are naturally very artistic, and spare no time and trouble in carrying out all the minute and intricate designs for which Indian work is famous, and are also specially good at blending colours. The women are wonderfully graceful in all their movements and fond of rhythm and music. They are quick to sympathize with pain and suffering in others, while being prepared to endure both with great fortitude. Their demands are small—so long as they can be with their families, they will put up with great poverty and discomfort, finding their happiness in ministering to the needs of others.

Lady Chatterjee truly points out that Indian women will be particularly invaluable for the Medical and Educational requirements of the country.

THE RELIGION OF HARMONY

It has been said that the religion of Keshab Chandra Sen is an incoherent combination of certain truths culled from different religions of the world, and the result is something ludicrous and unnatural. Mr. Debendranath Sen, writing in the July Number of the CALCUTTA REVIEW, strongly refutes this notion and contends that there is nothing incongruous or unnatural in the system put forward by Keshab. Indeed, the New Dispensation, of which the writer himself is a believer, is not a simple collectivism.

All the earlier religious systems have certainly this universal feature and can therefore be easily put together. When properly advanced, this will be found to closely resemble each other and can but lead mankind towards one great goal of life. In the New Light vouchsafed to the world, this universal aspect of religion has been made particularly clear. It is this truth that Keshab Chandra Sen was commissioned to hold up and lay before the world. The natural, therefore universally true, oneness of the world was seized and expounded by this great agent of God in the Nineteenth Century. It was his mission particularly to lay emphasis on the harmony of religions. Hence he employed all his powers with which he was gifted to do the work of his Father and to preach the Religion of Harmony. The New Dispensation, as the latest development of the Brahmo Faith was called by Keshab, "recognises in all the prophets and saints a harmony, in all the scriptures unity, and through all dispensations a continuity."

INDIAN POLITICS

"The time has arrived when Indian politicians, leaders and workers alike, must recognise the great need for synthesis in our work for Swaraj", writes Mr. S. Satyamurti in the July Number of the HINDUSTHAN REVIEW. He says:—

It is admitted on all hands that the position of India as a vassal under Great Britain is intolerable. It is also common ground that India must obtain her freedom, whether of the restricted kind, *viz.*, Dominion Status, or whether of the unrestricted kind, *viz.*, complete National Independence. There are only three ways, known to history and human experience, of attaining this—(i) Secret violent revolution which is bound to be futile, (ii) Open war, which is at present impossible, and against the creed of the Indian National Congress, (iii) Organising the people for freedom, in all legitimate and peaceful ways, which is the only method open to us.

Mr. Satyamurti outlines the methods by which Politics should be synthesised in this country. He also favours the constructive programme of the Indian National Congress, namely, the Khadder and Swadeshi, Prohibition and Communal unity. The last item includes the removal of untouchability from the land. Proceeding, he says:—

I am rather dealing with educating our people to think, speak and act in terms of the Nation, and not in terms of communities, castes or classes, at least so far as public affairs are concerned. Until this education is complete, Swaraj is either unattainable, or, if attained, will taste like dead-sea fruit. The removal of untouchability in the sense of giving equal rights and opportunities to the members of the so-called depressed classes, is a condition precedent for Hindu society to play its rightful part either in India aspiring for freedom, or in free India.

All the above are items of constructive nation-building work, on which all parties, except those who want to perpetuate the present alien irresponsible rule, can and ought to unite. I plead, therefore, very earnestly that, apart from other differences, the nation's energies ought to be harnessed for this great work by the leading political parties synthesising their activities in these directions.

Mr. Satyamurti attaches great importance to foreign propaganda for Indian freedom in America and Europe and to the forming of a pan-Asian federation. This is also a line of activity on which all parties can, and ought to, unite. He concludes:—

God grant that Indian political parties and their leaders may learn before it is too late the supreme need for synthesis in Indian political life to-day.

THE BRITISH ELECTIONS

Naturally, the General Election is the most prominent issue in all English Reviews. The CONTEMPORARY REVIEW for July publishes a symposium in which a Liberal, a Labour Member and a Conservative state their views. Lord Beauchamp is very emphatic on the necessity of electoral reform, to obviate a repetition of the scandal of a party polling over 5,000,000 votes and being represented by only sixty members. This is a subject on which Liberals have been very keen but the country seems to be in no mood to deviate from the problems of trade and industry and finding employment. Mr. Arthur Ponsonby gives a well-balanced picture of the causes which led to the Election result. Incidentally, he condemns the blatancy and the advertising, and derides the Conservative "Safety First" slogan. Sir Alfred Hopkinson, for the Conservatives, sums up that the great misfortune is that when there was a prospect of steady recovery by developing a sound policy, so many should advocate a kind of Socialism which has failed, and must fail wherever adopted.

In the FORTNIGHTLY REVIEW, the General Election is dealt with by Mr. J. H. Harley from the Labour point of view, and by Sir John Marriott from the Conservative point of view. Mr. Harley seems to fear that voting reform may be forced as an issue in the Present Parliament. Sir John Marriott in his article discounts the suggestion that the Conservative set back was due to apathy and hands over most of the young voters to Labour.

The NINETEENTH CENTURY leads off with a case advanced by Mr. R. M. Montgomery K. C.—why the Liberal Party should survive; and doubtless there is a very good case for survival.

But the real reason for survival is that while there are only some sixty members of the House of Commons belonging to the Liberal Party, there are over five hundred Liberal members.

BRITISH RULE IN INDIA

The SATURDAY REVIEW, in the course of a leading article on the Indian situation, points out that British rule in India has failed in one important respect. It says:—

"In the final criticism of British rule in India, the harshest sentence will probably be that which records our failure to give to the natural leaders of the people their due authority. Excuses can be found for that failure. Though Munro and Elphinstone and a few other distinguished early administrators foresaw the time when this country would confer self-government on India, the general tendency was to use Indians merely for bureaucratic convenience. The qualities that made an Indian a useful subordinate were valued beyond reason; the qualities that would have made an Indian a potential administrator in an autonomous India were not thought upon."

ISLAMIC POWER IN INDIA

Prof. D. R. Bhandarkar stresses on the strenuous fight put up by Indians against the early Islamic invaders, in the course of an article in the ANNALS OF THE BHANDARKAR RESEARCH INSTITUTE. The Muhammadans did certainly make attempts to overrun India from the 8th century onwards after their conquest of Sind. Muhammad Bin Kasim, the conqueror of Sind, sent an expedition towards Bhimtal, the capital of the Gurjaras and made peace with the inhabitants of Saurashtra. The Sagar Pal stone inscription of Bhoja I of the Pratiharas of Kanauj mentions Nagabhatta as having conquered an army of Baluchi Mlechhas, while the Gujerat Chalukyas also beat back an Arab invasion of Sarthan Gujerat. Many hostile actions took place between the Muhammadan Arabs of Multan and the Hindu Pratiharas of Kanauj; and the former could gain no permanent inroad. But towards the end of the 10th century, the fabric of the Gujerat-Pratihara empire began to crumble to pieces, when the Solankis assumed power in Gujerat and

Kathiawar and Malwa, they attained to independence, while the Chahamanas under Vigrahapalagrew into independence in Rajputana and East Punjab. Now an opportunity presented itself to the frontier Muhammadan states for renewing their aggressions on India; but these aggressions undertaken by the House of Ghazni resulted in nothing more than plundering raids; and for nearly 150 years more, till the epoch of Muhammad Ghor, Rajputana and the Punjab were kept intact by the Chahamanas of Sambhar, Delhi and Ajmere.

A LESSON FROM BARDOLI

Prof. V. G. Kale, writing in THE INDIAN JOURNAL OF ECONOMICS, says that Bardoli should open our eyes to the fundamental difference of opinion between Government and the public on the question of the proper assessment of land-revenue. What is in dispute is the fundamental principle which ought to govern the assessment of the tax. The wording of the law which embodies the basic principle underlying the assessment of land-revenue in Bombay is indefinite. The term, 'profits of agriculture' used in the Land Revenue Code, is capable of various interpretations, and the assessment need not necessarily be based on the profits of agriculture; and, everywhere in India, the land-revenue has ceased to represent a portion of the gross produce. In some provinces, the Government's demand is theoretically based on the economic rent; in the case of Madras and Burma, the assessment is related to the net produce; and, in Bombay, it is arrived at empirically with reference to general economic considerations, and, in practice, based on actual rents paid. The Bardoli Report recognises the rental value as a proper basis of assessment; but the difficulty of ascertaining true economic rents is very great. Rental value is a sublimation or extraction from actual rents of all sorts; and rental statistics cannot be used, without difficulty and danger, to ascertain rentability on the rent-paying capacity of the cultivating land-owners. A single index

for each village can be worked out from the rental transactions actually averaged; but even this is subject to defects. We ought not to import Western economic theories wholesale; we must not use inadequate and incomplete information to draw very general conclusions; and the application of theories which may be very correct in themselves may have no validity in certain given circumstances. Advocates of theories of rental value and the revenue-index are biassed by the theory of state-landlordism and by the Ricardian doctrine of rent in its undiluted form, and they take all rent of land to be unearned income—which is a dangerous assumption in a country like India.

PEACE.

"A league to enforce Peace" is the subject of an interesting article by Sir P. S. Sivaswami Iyer in the NEW ERA, which gives the place of honour to the same in its August Number. Sir Sivaswami Aiyar regrets that even after the signing of the Kellogg Pact by important nations of the world and the historic Washington Conference on Naval disarmament, the prospects are gloomy. He says:—

"By the Kellogg Pact, the parties to it agreed to renounce the right to make war as the means of settlement of international disputes. But the agreement has been accompanied by important reservations which deprive it of practical efficacy.

An attempt has also been made to reduce the chances of war by bringing about the limitation or reduction of armaments. While some steps have been taken in this direction as a result of the Washington Conference on Naval disarmament, it cannot be said that the problem has yet been satisfactorily settled. The reduction of the military and naval forces of nations has also been engaging the attention of the League for several years past, but the problem is so beset with difficulties and confronted by the special interests of

important nations, that it has not been found possible to arrive at any solution which would be acceptable to all the members of the League."

"There is no doubt," says Sir Sivaswami Aiyar "that a change in the mentality of nations towards recourse to war as a method of settlement of international disputes is bound to exercise influence in favour of the maintenance of the peace of the world." At the same time, it would not be wise for any nation to be sanguine about the results, for the process of bringing about a moral disarmament by education is slow and tedious.

THE PRIME MINISTER'S SALARY

The question of the Prime Minister's salary, observes the NEW STATESMAN, is one of real public urgency. It is a question which the new Government will naturally be rather shy of tackling, but upon which, nevertheless, it is necessary to speak very plainly.

The present position is altogether absurd. Everybody knows this. Everybody knows, that is to say, that an income of £5,000 a year—which, when income-tax and super-tax have been deducted, is not much more than £3,500—is utterly inadequate for the proper upkeep under present conditions of such a house as the Prime Minister's official residence at No. 10, Downing Street. It is hardly more than enough to pay for bare living expenses and the wages and food of the necessarily large staff of male and female servants.

Mr. Baldwin is a rich man and so was Mr. Bonar Law. But out of the last seven English Prime Ministers, at least three have required private financial assistance—which is not only obviously undesirable from every point of view, but is derogatory to the dignity of what is the greatest office and position in the world.

The Prime Minister's salary was fixed in days when £5,000 a year placed the recipient, even if he had not private means, on a temporary level with the richest men in the country. To-day, lacking private subventions, it is actually insufficient to pay for even that almost compulsory minimum of entertainment which it is the duty of the Government to offer. The Attorney-General gets well over £20,000 nowadays, and the Solicitor-General about £16,000; the British Ambassador in Paris about £8,000 or £10,000, and the Ambassador in Washington, £18,000. The Lord Mayor of London gets £10,000 for entertainment expenses. Yet the tax-free income of the Prime Minister is only about £3,500, out of which he has to pay all the costs of keeping up a great London house!

INDIA AND EUROPE

The one outstanding visible relationship of Europe with Asia to-day is that of exploitation, says Sir Rabindranath Tagore, in *EVERYMAN*, That is to say, its origins are "commercial and material."

It is physical strength that is most apparent to us in Europe's enormous dominion and commerce, illimitable in its extent and immeasurable in its appetite. The harshness of these external contacts is galling, and, therefore, the feeling of unrest ever grows more oppressive. There is no people in the whole of Asia to-day which does not look upon Europe with fear and suspicion.

Yet there was a time when we were fascinated by Europe. She had inspired us with a new hope. We believed that her chief mission was to preach the gospel of liberty to the world.

But slowly, Asia and Africa have become the main spheres of Europe's secular activities where her chief pre-occupations have been the earnings of dividend, the administration of empires, and the extension of commerce.

Sir Rabindranath continues that personally he does not believe that Europe is occupied only with material things. She may have lost her faith in religion, but not in humanity.

Man, in his essential nature, is spiritual and can never remain solely material. If, however, we in the East merely realize Europe in this external aspect, we shall be seriously at fault. For in Europe, the ideals of human activity are truly of the soul. They are not paralyzed by shackles of scriptural injunctions. Their sanction lies in the heart of man and not in something external to him.

FINE ARTS

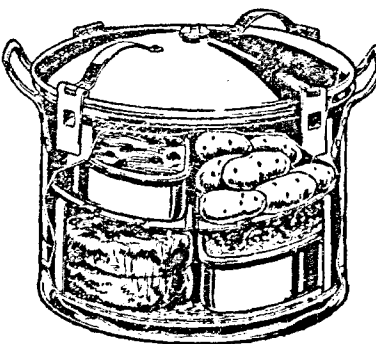
Dr. P. K. Acharya, in the *INDIAN HISTORICAL QUARTERLY*, writes of the development of fine arts in Ancient India which were synonymous with Silpa and Kala. Youth and beauty were regarded as essential for the cultivation and development of arts, and the *Kama Sutra* specifies the sixty-four arts in connection with the accomplishments to be acquired by men and women, like *Gita*, *Vadya*, *Nritya*, *Natya*, *Alekhyā* etc. Sculpture was well recognized as an important art and elaborately treated in a branch of literature. *Tableaux vivants* were also known and differentiated from dramatic performances. Architecture included in its scope everything built or construct-

ed, implied town-planning, fortifications, and included the making of garments, ornaments, etc., the carving of phalli, deities' figures, etc. Only a few like cookery and bed-making were considered as being exclusively feminine arts; and the others from vocal music down to physical exercise might be equally practised by both sexes. Dietary was a section of medical science. Poetry and music became almost identical at a very early stage; and all music was regarded as but a beautiful expression of a heart full of youthful enthusiasm. Poetry, architecture and sculpture became in time entirely secular. The sixty-four basic arts were subdivided into five hundred and eighteen minor arts, and classified under different groups, as being useful arts, gambling, practical, voluptuous etc. Barely one-fourth of the list can be called fine arts which are meant only for amusement, while the others are really useful and productive arts both materially and culturally.

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ON WORRY

The worst of it is that worry is seldom dispelled by a mere knowledge of its futility. It is the nature of some men to go on worrying even when things go well with them. It is temperamental, and no reason or argument could wean them from their habit. Now the count against worry is a twofold one and very serious at both points, says a writer in the *NEW OUTLOOK*:

In the first place, it tends greatly to make life, our own and other people's, fretful and unhappy; and it is a very serious thing, and a very wicked thing to do that in either case. And then worry helps to make life futile as well as fretful; unfruitful as well as unhappy.

The worrying people are never the great achievers in the work of life, but the exact opposite.

Even if we do worry about great and important matters, which is seldom the case, our worrying is the very poorest of all possible preparations for great crises or emergencies that may come to us.

Generally, the habit of worrying becomes so much of a disease that the one afflicted with it cannot discern between great and small, and gives as much thought to trifling issues as to great ones.

In general, we worry because we haven't learned what are the great and important and worth-while issues of life.

And then worry implies an exaggerated notion of one's value in the economy of life. One learns by experience that, after all, no one is indispensable and the world could pull through without you just as it did in the years before you were born and as it will do in the years to come when it can no more have the benefit of your direction. Worrying essentially implies a lack of faith, and surely, one must leave something to God, and not monopolise all His activities. A sense of humour and a proper sense of proportion should wean one from worrying. It is the mark of wisdom and humility to give up worrying.

INDIAN THOUGHT IN AMERICA

The Editor of the *OCCULT REVIEW*, reviewing the recent publication of an American author, Mr. Charles W. Fergusson in the August issue, discusses the influence of Eastern thought in Modern America. He refers to the theosophical developments in U.S.A., particularly the teachings of Krishnamurti with assured interest. Mr. Fergusson holds that "his advent had been the fizzle" but the Editor contends that "the idiosyncracies of the personality of Krishnamurti are, after all, of less moment than the Message of the Great Teacher for whom he claims to be the voice."

In his appraisal of the Yogis who have honoured America with their attentions, the sympathies of Mr. Fergusson are preponderantly with the great Swami Vivekananda whom the late Prof. William James, the famous psychologist and the author of *THE VARIETIES OF RELIGIOUS EXPERIENCE* did not disdain to address as "Master".

To read once more the account of the coming of this stranger from the East to the World's Fair at Chicago, where he arrived friendless and without a place to go to, and unaccredited as a delegate to the Parliament of Religions through lack of the requisite credentials; how he tried, in what is reputed to be the most evil city in the world, to beg his food after the fashion of the holy men of India; how he sat unmoved and absorbed in meditation amidst a crowd of exuberant cow-boys who shot up the earth around him—these and similar episodes recounted in the book under consideration bring back memories of an epoch-making time for Western religious thought. For although, as our author reminds us, the Christians would have none of him, and the Theosophists fought him, he left an impression on the continent not to be discounted by anyone. He was, indeed, the evangel of the Orient, a worthy chela of a wonderful Master, Shri Ramakrishna.

Now the mantle of Vivekananda appears to have fallen on the shoulders of Swami Yogananda, who made his first appearance in the United States when he went to attend the International Congress of Religions at Boston in 1920:

His following to-day is said to number some twenty thousand earnest students, with centres in eight of the leading American cities. Among the names of his patrons are those of Amelita Galli-Curci, the late Luther Burbank, and lesser lights who signify little outside their own country. The basis of his "Yogoda" system appears to be the awakening and control of the mystic serpent-power.

BIG BUSINESS AND FUTURE CONTROL

"It becomes a matter of some importance to know who are the autocrats and how did they get there. It becomes still more important to reflect upon who they will be, what class they will come from, what sort of training they will have, and how it will be contrived that the best shall get to the top," says a writer in the EDINBURGH REVIEW, dealing with the question of the Industries.

"Will they mainly come from the ranks by promotion, or will they be mainly recruited from an officer class? In the latter case, are our universities laid out for producing the men?"

"Will great possessions be one of the conditions of entry; or will fine character, fine brains, and sound equipment be rated above all else?"

"More than all, perhaps, it becomes important that there should be worked out and expounded a system of thought on the principles and practice of industrial government. That needs as much attention now as was given in former days to the principles and practice of political government.

"The management of a firm competing with other firms is a totally different matter from the control of an industry: the one is business, the other is government. Our hope and effort must lie in keeping high the standards of industrial conduct and in the emergence of men imbued with fine traditions, men of capacity, men of training, willing to find their satisfaction and pride in the exercise of industrial statesmanship".

BOOKS ON INDUSTRY AND ECONOMICS

Indian Industrial and Economic Problems. By V. G. Kale. Rs. 2. To Subs. of "I.R." Re. 1-8.

The Swadeshi Movement. Second Edition. Price Rs. 1-4. To Subs. of "I.R." Re. 1.

The Improvement of Indian Agriculture. By Catharine Singh. Re. 1. To Subs. of "I.R." As. 12.

Lift Irrigation. By Mr. (now Sir) A. Chatterton. 2nd Edition. Rs. 2. To Subs. of "I.R." Re. 1-8.

Agricultural Industries in India. By Seedick R. Sayani. Re. 1. To Subs. of "I.R." As. 12.

G. A. Natesan & Co., Book-sellers, G. T., Madras.

INTERNATIONALISM

Under the caption "Nationalism and Internationalism", Mr. Upendranath Ball contributes an article in the latest number of the MODERN REVIEW. He says that internationalism is not merely a dream or a phantasy of the poet's dream, but it is the fullest expression of life. Nationalism, according to Mr. Ball, is a dynamic force urging its adherents to undergo the greatest sacrifice. Concluding his article, the Professor says:—

There can be no conflict between true nationalism and internationalism. National life becomes rich and prosperous when it is watered by the overflowing stream of international peace. The nations require larger development by the exchange of ideas, by providing for variety of expression, and by conforming to the ideals of a progressive life revealed by scientific experiments and philosophic thinking. The ideals of morality, of spiritual growth, of intellectual endeavours, of economic pursuits, are all taking an international orientation. The machinery of government is also gradually moulded and shaped by international needs. But still it is true to say that a nation is an organic growth. It does not lose itself in the international whirlpool, but, by coming in contact with the world, it becomes fuller and stronger.

INDIA IN PERIODICALS.

ANGLO-AMERICAN RELATIONS AND INDIA. By Dr. Taraknath Das, A. M., Ph. D. ["The Calcutta Review," August 1929].

COASTAL SHIPPING LEGISLATION IN INDIA. By A. Ramaiya. ["The Empire Review," August 1929].

ASTROLOGY IN INDIA. By Prof. Jogesh Chandra Ray. ["The Modern Review," September 1929].

THE ROLE OF RELIGION IN INDIAN HISTORY. By Swami Ghanananda. ["The Vedanta Kesari," September 1929].

INDIA AND THE LABOUR GOVERNMENT. By Munshi Iswar Saran, M. L. A. ["The Hindustan Review," September 1929].

SANSKRIT LITERATURE OF THE VAISHNAVAS OF BENGAL. By Chintaharan Chakravarti, M. A. ["Annals of the Bhandarkar Oriental Research Institute, Vol X, Parts I—II].

Questions of Importance

THE VICEROY AND THE PRESIDENT

The correspondence that passed between Mr. Patel, President of the Legislative Assembly, and the Viceroy, regarding the powers of the Chair,



THE HON. MR. V. J. PATEL

was communicated to the Assembly at the opening of the Autumn session by Mr. Patel.

The President wrote a letter to the Viceroy on May 8th, expressing his surprise and sorrow at Lord Irwin's address to the Members of the Central Legislature on the closing day of the last session. He considered that the statements in that address were nothing short of a censure upon his own ruling.

"Under the Rules and Standing Orders of the House," Mr. Patel said, "I am the sole and final authority on all questions, relating to an order arising in the House." In his opinion, only the House could subject the ruling of the Chair to any criticism or censure.

The Viceroy, in his reply, stated that he had no intention of censuring the President, and de-

clared that he agreed with the latter that he was the sole and final authority in questions arising in the House. This controversy has thus closed most amicably and what is important, the two great authorities in India have jointly endorsed a parliamentary practice and convention which the future historian would consider as one of the very greatest political achievements of this Assembly.

The Leader of the House announced that the Public Safety Bill would not be brought again this session in the House, as the President's recent ruling still applied to it. He could not state what would be Government's decision after the Ordinance expired.

INDIA AND THE LEAGUE

Sir Muhammad Habibullah, Leader of the Indian Delegation to the League Assembly, after announcing that India would sign the Optional Clause before the end of this Assembly, made a striking plea for greater consideration of India's needs. He said there was a feeling in India and other Eastern countries that the West claimed most of the League's attention.

He declared that India was as anxious as any other country, to see peace perpetuated on a basis of disarmament but the disarmament must be general and a glance at the map of India's frontiers would demonstrate her difficulties.

India welcomed the visit of the League's Malaria Commission and would gladly assist the League's studies in rural hygiene and the causes of child mortality if it was extended to India.

Pleading for greater consideration by the League of India's needs, Sir Muhammad Habibullah declared that organised publicity gave an advantage to those who were in command of it, but the League's work could only be achieved with the aid of the co-operation and sympathy of the whole world. He suggested a stronger Indian representation on the League's Administration.

VALLABHBHAI PATEL'S SPEECH

The thirty-third Tamil Nadu Provincial Conference opened on Aug 31 at Vedaranyam, Mr. Vallabhbhai Patel presiding. There was a large number of delegates and visitors.

Mr. Patel, in his presidential address, said that eight years of vicissitudes since the days of Non-co-operation found him still incorrigible; still swearing by the old constructive programme. He was aware that the Congress bark was in the midst of stormy seas. The Hindu-Muslim tension was as acute as ever. They were crying for united action, but they would not act, and were mistaking brave and high-sounding resolutions for brave and heroic action.

After referring to the problem of untouchability, Mr. Patel had a dig at a section of Non-Brahmins who seemed to him to stir up the base and selfish passions of ignorant men and who condemned every Brahmin movement. This was nothing short of national suicide. He advised the audience to emulate the example of Gujarat where there was no Brahmin-Non-Brahmin struggle.

Dealing about Prohibition, the president congratulated the Madras Government on their noteworthy action in accepting the principle of Total Prohibition and in giving concrete expression to this acceptance by making provision in the budget for educative propaganda for total abstinence. He, however, suggested to the Government to arm village panchayets with legal power for enforcement of prohibition.

The President, after referring to Land Revenue, concluded:

"Friends, I have nothing more to say. I would like to conclude with a clear and unequivocal confession of faith, as it is, I think, the duty of every public man to do, when we seem to be at the parting of the ways. I see no reason to change by a single iota the present Congress creed, either as regards the means or the goal—a

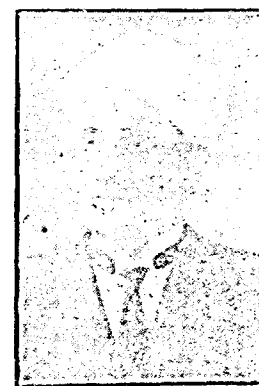
creed that was formulated for us by the noblest and the most far-seeing of our leaders, a creed that was adopted when the nation was at the zenith of its strength and power and solidarity, a creed which, if sustained by adequate action, will enable our nation to win its freedom and to retain it. I understand and appreciate the impatience of a section of our countrymen with the existing state of things, but I want them to understand that of the other section too.

As regards the means, there is not a single instance in history of an unarmed nation having wrought its freedom through an armed revolt, for the simple reason that the thing is a physical impossibility. And spasmodic acts of violence, or of the heroic crime, if you please, are the very opposite of an armed revolt and purely self-destructive. A second's thought is enough to convince one that there is no other alternative for us but non-violence, and a non-violence that proceeds from an accepted creed, i.e., from the heart, is ever so much more potent than the non-violence from policy. And no better formula of potent non-violence was ever devised than that of non-violent non-co-operation.

Are the youths who swear by Independence ready to leave their Colleges to-day? If they are, it would not be difficult to organise out of them a non-violent army which can paralyse the Government in little time. An organised army of youths would be quite enough to fight the two battles of Land Revenue and Prohibition to a successful issue and to bring the Government to its knees. But our youth seem to mistake brave resolutions for brave action. 'Declare Independence, and action will take care of itself,' they seem to think. That attitude never helped a nation, and will not help us, to win freedom. Only on the foundation of willing sacrifice and suffering, shall we be able to raise an enduring edifice of freedom."

THE MYSORE CONVOCATION

"Real culture includes within itself an appreciation not only of intellectual values but also of social virtues. A truly cultured man has no use



SIR C. V. RAMAN

for dogmatisms, fanaticisms or unreasoning beliefs or prejudices of any kind. A University ceases to be a temple of learning and becomes a breeding place for the microbes of ignorance if it leads itself to the propagation of the religious antagonisms and of the communal jealousies that disfigure the public life of our country at the present time. A University should, above all things, be a place where personal ability and personal character are alone the passports to success, and a broad tolerance enables men of divergent views to work together for a common cause. If our Universities are animated by such ideals, they will prove a much more potent power for the building up of a great nation than Congress and Councils, and solve the problem of the future of our country more effectively than Leagues and Legislatures", declared Sir C. V. Raman in the course of his Convocation Address at the Mysore University.

It was his earnest hope that the younger generation of University-trained men would, in this matter, have a saner outlook than their self-constituted political leaders. "It is to you that I look to see the country set on the high road which leads to national honour and regeneration, and not on the wrong turning which can only lead to national humiliation and decay."

Sir C. V. Raman observed that there was no sphere of human activity which tended to draw peoples of diverse lands and cultures together and create bonds of sympathy and friendly under-

standing so much as the pursuit of knowledge. Intellectual activity of the highest type, such as every University should strive to develop, was a force of incalculable power and importance for the national welfare. Apart from the direct results of such activity in promoting agricultural, industrial and commercial progress, its indirect results were even more important. Intellectual stagnation was equivalent to national decay and death.

Continuing, Sir C. V. Raman said: "On the broader issue of national self-determination, I will suggest to the young graduates of this University and to others in a similar position elsewhere, that if we wish men of other nations to respect us and yield to our wishes, we must learn to respect ourselves and make ourselves worthy of respect from others. We must abolish slothfulness and self-indulgence, and substitute in their place a mentality that recognises the highest form of human happiness to be that which is reached by labour and self-restraint."

TRADERS AND BHARATPUR DURBAR

A joint deputation of the Simla Trades' Association and the Punjab Trades' Association waited on September 4 on Sir Charles Watson, Political Secretary to the Government of India, in connexion with the realisation of debts from the Bharatpur Durbar, by creditor firms, members of the two Associations. The discussions which were private, lasted an hour. The deputation consisted of Mr. Clarke, Mr. Durga Das, Mr. Newland, Mr. Rai Chandra, Mr. Webb and Mr. Indermuni.

H. E. H. NIZAM'S GENEROSITY

Having come to know, says THE EVENING NEWS Correspondent, the great financial strain, which came on the heels of ten long years of trade depression, was causing to the great captains of industry, among whom Sir Currimbhoy occupies a prominent position, His Exalted Highness the Nizam has commanded Rs. 50 Lakhs as loan on easy terms of interest to be paid to the firm of Currimbhoy Ebrahim.

EAST AFRICAN INDIAN DEPUTATION

A deputation consisting of Mr. Pandya (leader), Mr. C. P. Dalal, Mr. Biharilal N. Anantani, Pandit Hirdayanath Kunzru and Mr. A. Kaderbhoy, is being sent to India by the East African Indian National Congress with instructions to proceed to England. It has arrived in India with the main object of educating public opinion here with regard to the present position of Indians in East Africa and to request the Government of India and the leading citizens of India to depute their representatives along with it to London to place their case before the Colonial Office, Parliament and the British public, when the report of Sir Samuel Wilson, the permanent Under-Secretary of State for the Colonies, on the Hilton-Young Commission recommendations, is published.

I. I. C. ASSOCIATION'S SUPPORT

At a meeting of the Council of the Imperial Indian Citizenship Association held on Satur-



SIR PURSHOTTAMDAS

day, the 31st August 1929, to meet the Deputation of the East African Indian National Congress, the following resolution was passed:

"The Council of the Imperial Indian Citizenship Association welcomes the East African Indian National Congress Deputation to India, and having heard Mr. Pandya, the Chairman, and Mr. Isher Das, the Secretary, accords its complete support to the Indian demand for a common franchise and their demand for equal treatment in every respect such as land and administration."

Sir Purshottamdas Thakurdass, Vice-President of the Imperial Indian Citizenship Association, has been nominated by the Association to accompany the East African Deputation to Simla where it will wait on the Education Department of the Government of India.

SASTRI COLLEGE AT DURBAN

In the annual report, Mr. Bryan, Superintendent of Education, says that the future of Indian education in Natal can confidently be said to be brighter than it ever has been, and notes with satisfaction the definitely expressed desire of the Indian community for the higher education of girls. The training of teachers will be placed on a proper basis when the Sastri College, which is at present under construction at Durban, is completed. It is intended that this foundation at the outset of its career shall carry both the intending teachers and others who may desire a secondary course for professional reasons. The department has recommended that it should be staffed under a European headmaster by Indian graduates whom Mr. Sastri will personally select. The selected matriculates who have adopted the teacher's career may be sent to India for graduation, subsequently returning as masters in their old college, so that, in time, it will be manned by a South African Indian staff.

In conclusion, Mr. Bryan says that the department's debt to Mr. Sastri is inexpressible in more words, and it will retain in grateful and abiding memory of his sage and eloquent counsel and his eminent personality.

INTERNATIONAL COMMERCIAL CONFERENCE.

Sir Pheroze Sethna will represent India at the fifteenth session of the International Parliamentary Commercial Conference to be held at Berlin from



SIR PHEROZE SETHNA

the 23rd to 26th September. Among the subjects for discussion will be the international status for wireless telephony and amelioration of conditions of life of the farm-workers.

THE WHITLEY COMMISSION

The terms of reference and the complete questionnaire of the Royal Commission on Indian Labour have been published. The Commission will inquire into, and report on, the existing conditions of labour in industrial undertakings and plantations in British India.

The scope of the inquiry is very wide and includes the health efficiency and standard of living of the workers and the relations between the employers and the employed.

In an explanatory statement inviting the public to furnish information on the points chosen for investigation, the Commission ask those who wish to give evidence to submit their memoranda not later than September 25, 1929. The Commission expect to visit all the leading industrial centres and all the provincial capitals in the cold weather of 1929-30.

The questionnaire is divided into eighteen chapters containing 146 main points on which witnesses are called upon to throw light. The chapters include recruitment of labour, staff organisation, housing, health, education and general welfare of workers, safety in workshops, hours of work, scale of wages, trade combinations, industrial disputes and the employment of women and children in factories and mines.

PRIZE FOR NEW SPINNING WHEEL.

The Council of the All-India Spinners' Association has announced a prize of Rs. 1 lakh for the best spinning wheel or combination spinning wheel and carder, fulfilling the following conditions: The spinning wheel should be of a handy size and should be worked by hand or foot in an ordinary Indian village cottage. It should be such as one woman may work at it for eight hours a day without undue strain. It should be capable of utilising hand-carded slivers or have an attachment for carding. The output of yarn should be 16,000 yards of 12 to 20 counts in eight hours' continuous working. The machine should be such as can be made available in India for a price not exceeding Rs. 150. The construction of the machine should be substantial and capable of being used for 20 years with occasional replacement of wearing parts. Replacement charges should be reasonable, and not exceed 5 per cent. of the cost of the machine per year. Competitors should deliver at their own cost at Sabarmati their machines for examination on or before October 30, 1930.

INDIAN SUGAR COMMITTEE

We understand the Imperial Council of Agricultural Research will shortly constitute a Sugar Committee to report on the development of Sugar industry in India. This is in pursuance of the Linlithgow Report that conditions of principal crops in India should be examined with a view to betterment of cultivation and increase of output. The personnel of the Committee will include agricultural experts, representatives of commerce and sugar industry and those possessing experience of working of sugar factories.

AGRICULTURE AND UNEMPLOYMENT

"The Profession of Agriculture in relation to the Problem of Unemployment" was the subject of an address to the College Union at Shimoga by Mr. A. K. Y. Iyer, Deputy Director of Agriculture, Mysore. In the course of his address, he said:

"As a cure in a very large measure for unemployment, agriculture is already playing an important rôle. The word, *unemployment*, as it is ordinarily used, relates to the working classes, the workers in the great trades and industries, the bulk of the landless proletariat as it used to be called before labour rose to its present importance in the social polity. Used in that sense, our country is in an appallingly serious condition. Due to cheap and enormous foreign imports and the advent of machinery coupled with solid and material advantage enjoyed by the foreign nations, most of the old trades, crafts and industries of the country which used to cater to the wants of the people have been knocked out altogether. As petty landholders, tenants or labourers, thousands of these men thus thrown out of employment have dropped on to the land and depend on agriculture for such poor sustenance."

Mr. R. D. ANSTEAD

Mr. R. D. Anstead, Director of Agriculture, Madras, is retiring shortly. His services to the Southern India planters were acknowledged at the recent meeting of the Association at Bangalore.

STATE HELP

The COUNTRYMAN, which is a constructive journal of agriculture and kindred topics, has obtained the opinions of nearly fifty of the greatest authorities on agriculture in England on the question, "Can the State help and can it help now?" The answers to so direct a question are very much worth attention, but they naturally show great diversity. Not many adopt the time-honoured cry of "Leave things alone"; nor is it surprising, with Labour in office, that there are quite a number who advocate the nationalisation of agricultural land, the State purchase of crops and guaranteed prices; others find the root of all the present discontents in the gold standard; but most are for attacking the distributive system, realising that they are in the hands of the middlemen.

TANJORE LANDHOLDERS' CONFERENCE

Mr. Vallabhbhai Patel, presiding over the Tanjore District Mirasdars' Conference, held early this month in the Tamil Nadu Provincial Conference pandal, narrated the Bardoli peasants' fight against the Bombay Government's land revenue policy, and, in a most impressive speech, explained the need of starting a Provincial Land Revenue League which would be in touch with similar leagues in other provinces. He did not believe that all problems would be solved if Swaraj was obtained, but Swaraj was easier if the land revenue and excise policy was fought against, as the present Government could not govern without these revenues. He appealed to them to sink all communal and other internal differences, without which success in the fight could not be ensured.

Mr. A. Rangaswamy Iyengar, M.L.A., proposed a resolution declaring the necessity and interest of landholders forming a land league for safe-guarding the *ryotwari* landholders' interests specially affecting land revenue, excise, forest and irrigation lands, by all legitimate and peaceful means.

The resolution was carried.

DOCTOR M. P.'S

The average elector is favourably inclined towards a medical candidate, and there are no less than eighteen doctor M. P.'s. The LANCET, after detailing their qualifications, also sums up what it hopes and expects from them.

* * *

Medicine has increased its representation, and the new House of Commons, when it assembles, will include eighteen members of our profession. Their number is some 50 per cent. greater than ever before.

"We heartily rejoice that there will be so many able to place medical knowledge and experience at the service of the two Houses", says the LANCET.

"The Commons are increasingly occupied with large measures of social reform which have a medical side, and whatever Government may be directing the destinies of the nation, the closer application of hygiene to industrial life can hardly be long delayed. For the first time in our Parliamentary history, a medical woman will sit in the House, and in Dr. Ethel Bentham, we have one who associated herself with the care of infant life and child-bearing long before they became the concern of all thoughtful people".

BERI-BERI EPIDEMIC

In view of the spread of beri-beri in an epidemic form, there having occurred 1,000 cases in the city of Calcutta and its suburbs during the past three weeks, of which half a dozen proved fatal, resolutions have been passed by the Health Committee of the Calcutta Municipal Corporation urging the establishment of model shops for the sale of pure food-stuffs, the disease being primarily due to the deficiency of vitamins and minerals in food-stuffs, and empowering the medical officers of the Health Association to act as honorary food inspectors for a period of six months.

FRUIT FOR THE TEETH

The surest way to preserve the teeth is to purify the blood—for it makes our teeth as it makes the rest of our bodies. Pyorrhœa would be impossible, says NATURE'S WAY MONTHLY "if apples, oranges and grapes were applied to the cleansing of the system generally. We don't suppose that the most observant explorer ever saw lions and tigers rubbing the enamel from their teeth. When such a discovery is made, we will take back all we have said in the foregoing".

SAFE FROM SMALLPOX

Neglect of vaccination in England has led to a tremendous increase of smallpox, says the Bulletin of the Medical Health Council.

For more than 100 years, vaccination has been a proved preventive. Smallpox to day is a disease of the ignorant, the careless and the prejudiced! Intelligent and careful people do not choose to have the disease—it is spread by the other kind. If your child has not yet been vaccinated, get it done at once. While you go, no harm in having a prick yourself. It will do you good.

CURE FOR SORE THROAT

If the throat feels 'raw', it is a wise precaution to steam it before going to bed, says the Medical Correspondent of the TIMES TRADE AND ENGINEERING SUPPLEMENT. This is easily done by filling a jug with boiling water and then covering the head with a towel so as to make a little tent over the jug. The steam moistens the dry throat and cleanses the mucous membrane. A flow of healthy mucus follows and the grit and germs are carried away and disposed of before they have time to do permanent injury.

"Steaming, however, relaxes the throat, and should not, therefore, be employed except at night before going to bed".

SIR P. C. RAY'S GIFT

The Calcutta University has decided to utilise the fund of Rs. 90,000, made over by Sir P. C. Ray out of his accumulated salary, for furthering



SIR P. C. RAY

the study of Chemistry and founding a Research Scholarship. Rs. 15,000 will be utilised for the extension of the equipment of the inorganic chemistry laboratory of the University Science College for the investigation of rare arts, and Rs. 10,000 for the building fund of the Indian Chemical Society.

BRITISH SCIENTISTS IN KENYA

A Mombassa message says that all Indians, including those interested in science were refused admission to lectures given in Nairobi and Mombassa, by members of the British Association of Scientists, who are visiting Kenya. British scientists are amazed at this racialism.

SIR C. V. RAMAN

Sir C. V. Raman, the Indian Physicist, has sailed for Venice *en route* to Bristol, where he attends the international meeting arranged by the Faraday Society to be held on September 24. He proceeds then to Rome to receive the medal presented by the Italian Society of Science. Sir C. V. Raman is the first Asiatic to get a medal from this Society. He will return to India in January next after visiting other places of interest.

Lady Raman is accompanying him in his tour.

DIAMONDS IN INDIA

The latest report of the Geological Survey of India on the mineral production of India, which is for 1927, shows that the production of diamonds in Central India rose from 68.60 carats valued at Rs. 28,559 in 1926 to 112.74 carats valued at Rs. 44,943 in 1927. We know that the diamond mines of India were famous once. Indeed, India was the only country where they were produced prior to the discovery in South Africa and Brazil and the Urals. The entire stretch of country lying to the north of the Pennar as far as Bundelkhand and comprising the Ceded Districts, Krishna, the Nizam's Dominions and the Central Provinces is a huge diamondiferous belt.

THE EMPTY "BOMBSHELL"

In spite of the recent 'Bombshell' by the Medical Research Council that the ultra-violet rays are of little use in the treatment of disease, it has been proven again and again that the sun's rays exercise a powerful action on the nourishment of living creatures, and that when these rays penetrate into the depth of the organism, they bring about an increase of metabolism in all the tissues. Such an action is simultaneously bactericidal, oxidising, pain-alleviating, granulating and tissue-modifying", writes the Editor of HEALTH FOR ALL.

THE DANCE OF LOVE

The following poem of Mrs. Sarojini Naidu's, written for Madame Liza Lehmann, is published:

The music sighs and slumbers
It stirs and sleeps again.....
Hush, it wakes and weeps and murmurs
Like a woman's heart in pain;
Now it calls and laughs and coaxes
Like a lover in the night,
Now it pants with sudden longing,
Now it sobs with spent delight.
Like bright and wind-blown lilies
The dancers sway and shine
Swift in a rhythmic circle
Soft in a rhythmic line;
Their litha limbs gleam like amber
Thro' their veils of golden gauze
As they glide and bend and beckon
As they wheel and wind and pause.
The voices of lutes and cymbals
Fall on the failing breeze,
And the midnight's soul grows weary
With the scent of the Champak trees;
But the subtle feet of the dancers
In a long, returning chain,
Wake in the hearts of lovers
Love's ecstasy and pain.

THE WORLD'S DEBT TO ENGLAND

Mr. H. A. L. Fisher, Warden of New College, Oxford, and Principal of the City of London Vacation Course, in an address to the students, delivered at the Holborn Restaurant describing England, said, "England is a country which has spread through the world:

Parliaments, railways, factories, co-operative societies and bicycles:
The use of tobacco and afternoon tea:
The practice of athletic sports and aseptic surgery;
Child welfare work, Boy Scouts, and Girl Guides;

The jury system, the Salvation Army, high-class tailoring, and Gilbert and Sullivan operas.

It is favourably considered abroad for:

Plays of Shakespeare and Bernard Shaw; the poems of Milton and Byron; the biology of Darwin, the philosophy of Herbert Spencer, and the fiction of Scott, Dickens, Kipling, Conan Doyle, Galsworthy, and Wells.

But perhaps the principal contribution of our island to the life of man upon this planet is that it has contrived together more than 450,000,000 human beings into a common policy so that albeit differing from one another in every particular of colour, race and language, they obey a common political superior and are schooled in peaceful methods for the settlement of their disputes".

THE RANGOON DAILY NEWS

Mr. Y. D. Motala, who has been the Editor of the RANGOON DAILY NEWS since 1923, has resigned his editorship of the paper.

BOOKS RECEIVED.

TAKING CHANCES. By M. J. Farrel—Elkin Mathews and Marrot, London.

THE RE-MAKING OF VILLAGE INDIA. By F. L. Brayne, M.C., I.C.S., Oxford University Press, Bombay.

THE SCIENCE OF CHARACTER. Translated by W. H. Johnston, George Allen and Unwin.

MUSIC OF THE SPHERES. By Ruth Maxwell, House of Rabston Inc. Los Angeles, California.

RAMA KATHA OF VASUDEVA. Edited by C. Sankararama Sastri, M.A., B.L., Balamanorama Press, Mysapore.

THE ECONOMIC CONDITION OF INDIA DURING THE SIXTEENTH CENTURY. By H. L. Chablain M.A., Oxford Book and Stationery Company, Delhi.

PSALMS OF DADU. By Tara Dutt Gairola—Indian Book-Shop, Benares.

THE UNIFYING OF CIVILIZATION. By G. D. Watkins—Christian Literature Society, Madras.

THE MEDIUM OF INSTRUCTION

"India To-day and Her Students" was the subject of an illuminating address delivered by Dr. S. K. Datta of the Y. M. C. A. at a Conference at Dresden. We must draw attention here to Dr. Datta's remarks on the medium of instruction. He has summed up the results of being taught in a foreign language. To quote Dr. Datta's own words: "The retarding process of having to learn a foreign language in order to be taught in it consumes time which, in other countries, would be used for other purpose in the direct line of developing the student. This compulsion is exhausting, and, I believe, explains the comparative aridity of modern Indian learning. Another duality arises. English becomes the language of science, economics and politics, but rarely the language of religion and literature. Have you ever heard an Indian student making a political speech? One characteristic of such a speech is its asperity. It may be that if he had been educated in his mother tongue, another side of his nature would have been expressed, whereas now, it is impossible. Lack of precision in ideas results from this artificial method of tuition. Science professors in England will tell you that the Indian student works hard, but somehow gives the teacher the feeling that he fails to be precise. If an English youth were compelled to learn, let us say Physics in French only, would not his ideas also so suffer from a lack of precision?"

CHRISTIAN EDUCATION IN INDIA

The Annual Conference of the British Missionary Societies at Swanwick has decided to arrange the appointment of an Educational Commission to visit soon to survey the position of Christian education with a view to the co-ordination and co-operation between colleges and increase in efficiency. In association with interested American societies and India, it is hoped to secure a strong international body for the purpose of this inquiry.

BOMBAY UNIVERSITY CONVOCATION

Presiding over the Bombay University Convocation, his Excellency Sir Frederick Sykes said that true life of any school or college is to be found in the reaction upon it of every student within its walls. It is the separate lives which are lived in it that are the ultimate reality, and it is by this test that its usefulness is to be judged.

The real decisive shaping period of a man's life, said the Chancellor, is that which follows upon his leaving college for it is then that he becomes his own director. "When you go forth from this University," he said, "to face the impartial test of the world, think and go on thinking of yourselves as perpetually on probation. Education is a matter between a man and himself. The outward trappings of education, its institutes and its curricula, are all relatively obstructions, and the only thing which counts is what the individual student has been able to make of himself and of the opportunities at his disposal." He asked the young men to remember "that there is no other education than that which you give yourselves, and the ten or fifteen years of early manhood after you have left the college are the years when you can do most to make a success of your lives, for it is then that you can take your education definitely into your hands."

CONFERENCE ON ADULT EDUCATION

In a message to the First World Conference on Adult Education, opened at Cambridge last month, and attended by 400 delegates from 66 countries, Lord Irwin says he is glad that the Government of India found it possible to send an official delegate and that some of the Indian States are also represented. "Such education is of paramount importance as a solvent of the political problems, which India faces to-day, and if the Conference can help to raise the educational standard there, all who care for the good governance and well-being of the Indian Empire will indeed wish you well."

MR. SARDA'S BILL

Sir James Crerar made an important pronouncement in the Assembly, explaining the Government attitude as being one of cordial sympathy and strongest support to Mr. Sarda's Bill.

Sir James Crerar said that last time when the Bill was before the Assembly, the Government supported the motion for postponement, because the Age of Consent Committee had been appointed to enquire into matters vitally concerning the subject of this Bill. As a result of the Committee's labours, every shade of opinion had given expression on the question, and the country was more alive to the gravity of the evil of early marriage. The Committee had a high measure of legal, administrative and medical qualifications, which were most essential for the consideration of the question. The report, indeed, constituted a landmark of advance in the controversy with which Mr. Sarda's Bill dealt. The first conclusion that could be drawn from the Joshi Committee's report was that there existed a grave and corroding evil, clamouring for remedy. The Government were convinced that the Bill now before the House was at any rate the first step in the direction of seeking a practical remedy.

THE HUNGER-STRIKE BILL

Sir James Crerar, moving the consideration of the Hunger-strike Bill in the Assembly, said there was a lacuna in the Criminal Law. The Bill had no reference to the merits of any case or trial now pending; it only related to a point of criminal procedure. He said there were other accused who were not on hunger-strike, and it was unjust that a judicial pronouncement on their case should be indefinitely delayed.

Mr. Kelkar (Nationalist), moving the circulation of the Bill to elicit public opinion, said he wanted the Bill to get out of its association with the Lahore case. He asked: "Why should the Government indirectly secure condemnation of

the hunger-strike by the Assembly by asking for support for the Bill?"

Mr. Jinnah said there was sympathy for the Lahore case accused only to the extent that they were victims of the present system of government. It was not everybody who could go on starving to death. The hunger-striker was moved by his soul and was not an ordinary criminal. The Bill offended against the first principles of criminal jurisprudence. As we go to Press, we learn the Government have agreed to circulate the Bill.

POWERS OF THE ASSEMBLY PRESIDENT

The following notification has been issued in the GAZETTE OF INDIA:—

"In exercise of the powers conferred by sub-section (1) of Section 67 read with Section 123-A of the Government of India Act, the Governor-General-in-Council is pleased to direct that the following further amendment shall be made in the Indian Legislative Rules, namely, that after Rule 17 of the said Rules, the following shall be inserted:

"17-A—Notwithstanding anything contained in Rule 15 or Rule 17, the President shall not have or exercise any power to prevent or delay the making or the discussion of any motion relating to a Bill, made by the member in charge of the Bill or to refuse to put or delay the putting of the question on any such motion, unless such power is expressly conferred upon him by, or such a motion or discussion or the putting of such a question as the case may be, is expressly prohibited or directly precluded by, any provision of the Government of India Act these rules or the standing orders."

Mr. S. Srinivasa Iyengar in a statement to the Associated Press on the new amendment to the Indian Legislative rules says:—

The amendment of the Assembly rules made by the Government of India and sanctioned by the Secretary of State is a direct and definite curtailment of the powers of the Assembly President, and, through him, of the Assembly itself. I very much doubt whether such a rule is authorised by section 67 which enables only rules to be made for regulating the course of business and not the conduct of business which can only be regulated by the Assembly itself by its standing orders. So to interpret section 67 as the Secretary of State and the Government of India have now done shows that the Assembly is intended to be nothing but a debating society and the President to be but a puppet in the hands of the Government. What an amazing gesture on the part of the Labour Secretary of State at this moment! Instead of Swaraj broadening from precedent to precedent and conventions beloved of Liberal friends being established, the Swaraj horizon is receding. No amount of agitation through Councils and Assembly will ever achieve our object. As we have almost forgotten that old truth which we once so laboriously learnt, this sinister reminder is timely.

THE CONGRESS PRESIDENCYSHIP

Writing under the caption, "Who should wear the Crown?" in the YOUNG INDIA, Mr. Gandhi shows reluctance to shoulder the burden of the Congress Presidentship, and recommends Pundit Jawaharlal Nehru for the post. He says: "I have neither the courage nor the confidence in my ability to shoulder the burden. I feel that I have become almost unfit for attending to details of office work which I must do as is my nature if I accepted the office. I know, too, that I am not keeping pace with the march of events. There is a hiatus between the rising generation and me. I look a backnumber in their company, not that I believe myself to be a backnumber. When it comes to working in their midst, I know that I must take a back seat, and allow the surging wave to pass over me."

Proceeding, he says: "Those who know the relations that subsist between Pundit Jawaharlal Nehru and me know that his being in the chair is as good as my being in the chair. We may have intellectual differences, but our hearts are one. With all his youthful impetuosities, his sense of stern discipline and loyalty make him an inestimable comrade in whom one can put most implicit faith."

FATHER OF THE COMMONS

Mr. T. P. O'Connor, Father of the House of Commons, was the recipient of deeds of an annuity of the capital value of £10,000 which had been subscribed by his friends and colleagues in both Houses. The ceremony, which took place on the terrace of the Houses of Parliament, on July 18, was presided over by the Prime Minister, who made the presentation. The speakers included Mr. Stanley Baldwin, Mr. Lloyd George and Lord Birkenhead. By a clause in the Trust, the capital will, upon Mr. O'Connor's death, be used to found a scholarship. Mr. O'Connor has been a Member of the House of Commons since 1885, and is 81 years old. He is still engaged in journalistic work.

MR. C. F. ANDREWS

Mr. Edward Thompson, the author of AN INDIAN DAY and other interesting novels, writes in the OBSERVER:—

"When I went to India, C. F. Andrews had a unique position, as the one missionary whom the Indian church absolutely accepted. Later, he became the Englishman most often cursed by his own countrymen. But those who knew him personally stood by him. Dr. Lefroy, Bishop at Delhi, before he became Metropolitan of India, told me once that he thought he used to differ from Andrews on every possible point, but added, 'No one could resist the fascination of his personality.' Mr. Andrews is a man brave, exceedingly loyal, patient, fanatical, unselfish."



THE RT. HON. MR. SASTRI
whose 60th birth-day falls on the 20th of this month.

AN INDIAN GOVERNOR

Rumour in London is apparently already busy finding a successor to Sir Montagu Butler, as Governor of the Central Provinces, says the PIONEER. Sir Montagu is due to retire in January 1930, and our London correspondent has learnt that the name of Sir Sankaran Nair is being freely canvassed as a successor to this last fragment of Butlerism. The appointment—if it is made—will not be altogether pleasing to India. Sir Sankaran Nair has forfeited any claim to the respect of his countrymen by the amazingly subservient way he has played second fiddle to Sir John Simon. It may be, of course, that as a result of his experience in running counter to Indian public opinion, and the treatment he has received, he may have revived some of his former independence and patriotism. If he has, no one will be more pleased than his old friends. Sir Sankaran Nair was an Advocate-General and a Judge of the High Court of Madras. He was once President of the Indian National Congress when it met at Amraoti. He was a member of the Executive Council from 1915—19, but his nerves seem to have been shattered by the unsuccessful libel case he fought that centred around the unfortunate General Dyer episode. "If India is to have, in the near future, another Indian Governor," concludes the PIONEER "we could suggest many more acceptable names than that of the Chairman of the Central Legislative Committee with the Simon Commission."

INDIAN POLITICS

The following is from a lecture of Mr. H. A. L. Fisher on Indian politics delivered in July last. Mr. Fisher asked: "It political freedom is good for Westminster, why, then, deny it for Delhi or Calcutta?" Mr. Fisher doubted if Englishmen would solve the Indian problem as Durham solved the problem of South Africa. Asking the question whether a policy of a Durham and a Bannerman can be successfully followed in India, Mr. Fisher said the future alone will answer the question.

LABOUR'S STEADY RISE.

The rise of the British Labour Party in power has not become a fact in a year or two. It has behind it a record of slow growth of trade-unionism of half a century or longer, and it has a record of political action of about three decades. Mr. Arthur Henderson, M. P., the Secretary of the Labour Party, who has been chosen to be the Secretary of State for Foreign Affairs, has issued a statement showing the rise of the Party during the present century. At the General Election of 1900, it won two seats only, but the following table shows the Party's steady rise with only one setback:—

Election	Seats
1900	2
1906	29
1910 (January)	40
1910 (December)	42
1918	57
1922	142
1923	191
1924	151
1929	288

MADRAS PROVINCIAL CONFERENCE

The 33rd Session of the Tamil Nadu Provincial Conference met at Vedaranyam on the 1st September, Mr. Vallabhai Patel presiding. Mr. S. Sreenivasa Iyengar, speaking on the resolution recommending the alteration of the creed of the Congress to complete Independence, referred to the Independence Resolution passed by the Calcutta Congress. If Dominion Status was not granted to India by December 31, 1929, Mr. Iyengar said that the Congress must take all the steps referred to in the Calcutta resolution, namely, civil disobedience, no-tax campaign and all forms of direct action on a non-violent basis. Mr. S. Srinivasa Iyengar has resigned his presidency of Tamil Nadu Congress Committee. The Committee has accepted his resignation and has elected Mr. C. N. Muthuranga Mudaliar.

THE SCHNEIDER TROPHY

Great Britain won the blue riband of the air this year. Flying Officer, Waghorn, piloting the Supermarine Rolls Royce S-6, secured the Schneider Trophy by completing the course in 29 minutes 42-2/5 seconds, his speed averaging 328.63 miles per hour, which is a world record.

Waghorn, who is only 25 and is a "baby" among British pilots, improved on the 1927 Schneider Cup race speed from 47 miles. Waghorn's speed was ten miles an hour faster than Major de Bernardi's record over a straight course.

Flying Officer Atcherley (Britain), in a Supermarine Rolls Royce S-6, achieved a speed of 325.54 miles and also put up a lap record at a speed of 332.49 miles per hour, but he was later disqualified for failure to fly round the pilon correctly. He lost his goggles and therefore got off the course, passing the turn a mile out. A protest is being lodged against his disqualification, but meanwhile his lap record stands.

The third British flier, Flight-Lieutenant Darcy Greig, took 46 minutes 15-1/5 seconds, his average speed being 282.11 miles. Flight-Lieutenant Greig's lapping was perfect and only varied 2 1/2 miles throughout.

Warrant Officer Dal Molin [Italy], on a "Machi," did the course at a speed of 284.2 miles per hour. His two fellow-countrymen, Lieutenant Monti and Lieutenant Cardingher, were forced to land. The latter flew low and almost hit the pier. He attained a speed of only 284 miles in the lap he completed, but found himself surrounded by a cloud of exhaust fumes. He was semi-conscious, but landed safely.

Lt. Monti rose the highest among all the competitors. He completed the first lap at a speed of 309 miles and was gathering speed when he discovered that he had burst an oil-pipe and had to act quickly. He handled the machine in a superb manner and landed safely. He was slightly burnt about his arms and shoulders.

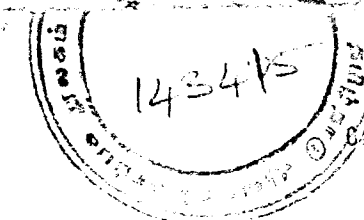
CAN BOWLING BE TAUGHT?

A special correspondent writes in the OBSERVER:

In all except the very humblest strata of cricket, it is now a truism that there are four or five batsmen for every bowler; indeed, in the selection of cricket teams, be they for a Test Match or an under-sixteen house match at school, the bowlers pick themselves, whilst the batsmen provide the controversy. With the recommendations of the Advisory Committee accepted by the M.C.C., and now in experimental application, the pundits of the cricket world have implicitly ratified the view that the balance between bat and ball needs some readjustment; how far a general meeting of the M.C.C.—a notoriously conservative body—are likely to proceed to a definite change in the laws of the game a twelve months hence is a very different story. Meanwhile, however, it may be pertinent to consider whether cricketers cannot contribute something towards their own salvation, not by debate, but by the systematic study and practice of the art of bowling.

INTERNATIONAL ATHLETICS

The growing part played by athletics in international sport has led to a suggestion to organise athletic meetings on the lines of the Davis Cup. The English Amateur Athletic Association, says the London Correspondent of THE TIMES OF INDIA, cannot keep pace with the applications for international matches. The Achilles Club is the foremost in response to requests to meet British athletes. Combined Oxford and Cambridge have just returned from a six-week tour of Canada and America, where they were beaten by both Harvard and Yale. Now many of them are bound for South Africa, for another two months' tour. During their absence, Britain will be called upon to meet Germany on August 24. Other countries who are clamouring for British opponents are Sweden and Italy, but it seems there is little chance of their being accommodated.



EUROPEAN ASCETICS

There is a little band of European Christian ascetics in Poona, says a TIMES OF INDIA correspondent, who have taken a vow to attempt to live as Christ lived, taking Him in all things as their pattern. They own no property and they receive no pay for their labour. They share a common purse and they live side by side with the humblest members of society, doing their own house-work, sweep [in scavenging and serving at meals.

The order is known as the Christa Seva Sangh, and the members are dressed in very similar garb to that adopted by Roman Catholic priests, a line white gown of simplest texture. In addition, they go about barefooted. India is the birth-place and the home of the brotherhood which also has Indian members, all of whom live together at the Ashram. There are also among them some married families who share the ideals of the brotherhood and who work in association with the members, but they have not taken the final vow. Indians and Europeans live together at the Ashram in a common life of prayer and service. The highest worldly honour that full members, all of whom are unmarried, can attain is the wearing of the saffron robe, which is conferred after a long probation.

SIR A. C. CHATTERJEE'S PLEA

A plea that Britain should buy more food products from India was made by Sir A. C. Chatterjee, in the course of an interview to Renter. He pointed out that India was the biggest market in the world for British manufacturers and the more India could sell, the more she could buy. He deplored the fact that at the present moment, less than one-third of the United Kingdom's supply of rice came from India, although India could easily supply the whole of the demand if encouraged to do so. "By buying from us more rice, tea and coffee you will be raising the purchasing power of our cultivators, thus expanding the market for British goods, and doing something towards relieving your unemployment problem."

LORD PASSFIELD AND THE WORLD

Lord Passfield (formerly Mr. Sidney Webb), Secretary of State for Dominion Affairs and the Colonies, gave the "Oration Day" address of the London School of Economics.

"As a youngster, I wanted the world, but finding that no one could possess it, I had the curiosity to learn all about it.

"To consider the world in itself was too large an order for anyone. It had to be treated in subjects. They could consider it as an onion, made up of several coats.

"There was one coat—the lithosphere, which was the business of geology; and then they had the hydrosphere, in which was the water; the atmosphere, which was the concern of meteorology; and the biosphere, or that coat of the onion which was made up of life on earth.

"That film which concerned relations between human beings might be called the politisphere; the subject which they discussed as sociology, and which meant, from his point of view—and he hoped there was no heresy in this—the study of administration. It was a very big sphere, and they were only just beginning to know anything about it."

TRUE GREATNESS

Apart from mere contemporary celebrity, which may be a very transient affair, nothing is more hazardous than to nominate claimants to greatness, says Mr. A. G. Gardiner, in the STAR:

"The people who make most noise in the world are seldom the people who get the permanent crown. Shakespeare dies at Stratford without anyone suspecting that the very age would be known as his. And it is quite on the cards that when our posterity of 2,029 look back to our days, it will discover that we 'entertained angels unawares' in poets, thinkers, scientists whose greatness has to be seen in perspective before it can be recognized."

Diary of the Month

- August 6. The draft treaty of Anglo-Egyptian relations is published.
- August 7. Sir P. Lorraine is appointed High Commissioner in Egypt.
- August 8. Burma Council adopts a motion removing sex disqualification.
- August 9. Gandhiji and Jinnah have a private meeting re. communal question.
- August 10. Mr. Annapurniah, Andhra leader, is sentenced to one year's rigorous imprisonment.
- August 11. The Italian Society of Science awards Mattevi Gold Medal to Sir C. V. Raman.
- August 12. Mr. Ramanand Chatterjee, Editor, MODERN REVIEW, is fined Rs. 1,000.
- August 13. World Scouts Jamboree ends.
- Aug. 14. Bengal Government proscribes Dr. Sunderland's book, INDIA IN BONDAGE.
- Aug. 15. The Rt. Rev. Bishop Waller delivers the Madras University Convocation Address.
- Aug. 16. Sir A. C. Chatterjee gives evidence before the Joint Simon Conference.
- August 17. The East African Congress Deputation arrives in Bombay.
- Aug. 18. The Calcutta Jute Mill labourers resume work after strike.
- Aug. 19. Lahore Reception Committee elects Mahatma Gandhi for Congress Presidentship.
- Aug. 20. Mahatma Gandhi declines Presidentship and recommends Pandit Jawaharlal Nehru.
- Aug. 21. Sir Frederick Sykes addresses the Bombay University Convocation.
- Aug. 22. The Reparations Conference meets in the Hague.
- Aug. 23. The King knights Mr. George Stanley, Governor-designate of Madras.
- Aug. 24. The Bombay Corporation adopts a motion prohibiting juvenile smoking.
- Aug. 25. Akali prisoners in Patiala are released.
- Aug. 26. Mr. Snowden rejects the four Powers' proposal (tentative) re. reparations.
- Aug. 27. Sir Phiroze Sethna represents India at International Commercial Conference.
- Aug. 28. Germany consents to the Hague Reparations Agreement.
- Aug. 29. The Anglo-American discussions re. the Naval Disarmament begin.
- Aug. 30. Mr. Macdonald leaves London for Geneva to attend the meeting of the League.
- Aug. 31. Mr. Pandey, Leader of the East African Deputation, arrives in Bombay.
- Sept. 1. The Tamil Nadu Conference meets at Vedaraniyam, Mr. V. J. Patel presiding.
- Sept. 2. Sir Md. Habibullah is appointed Chairman of the League Standing Orders Committee.
- Sept. 3. The Bihar Council removes sex disqualification for elections.
- Sept. 4. Government announces its decision to support the Child Marriage Bill.
- Sept. 5. Persia and Italy sign a permanent treaty.
- Sept. 6. Bihar Council carries adjournment motion re. Goltmuri strike.
- Sept. 7. Mr. Faiz Narali has been elected President of the Assam Legislative Council.
- Sept. 8. Sir Mahomed Habibullah announces India's decision to sign the Optional Clause.
- Sept. 9. Sir James Crerar introduces the Hunger Strike Bill in the Assembly.
- Sept. 10. It is announced Sir K. V. Reddi is ill.
- Sept. 11. The Child Marriage Bill comes up for discussion in the Assembly.
- Sept. 12. The Irish Free State signs the Optional Clause.
- Sept. 13. Jatindranath Das [Lahore hunger-striker] is dead.
- Sept. 14. Signor Mussolini relinquishes his 6 portfolios in favour of his six under-Secretaries.
- Sept. 15. The British evacuation of the Rhineland begins.
- Sept. 16. London celebrates the centenary of the Roman Catholic Emancipation.
- Sept. 17. The funeral of Jatindranath Das takes place at Howrah.
- Sept. 18. Sir H. Segrave wins the Motor Boat races for the Volpi Cup.

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Remarkable Results.

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

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

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

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

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

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

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

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

A 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."

AN 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."

A 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.

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

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

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

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

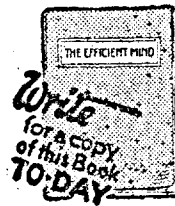
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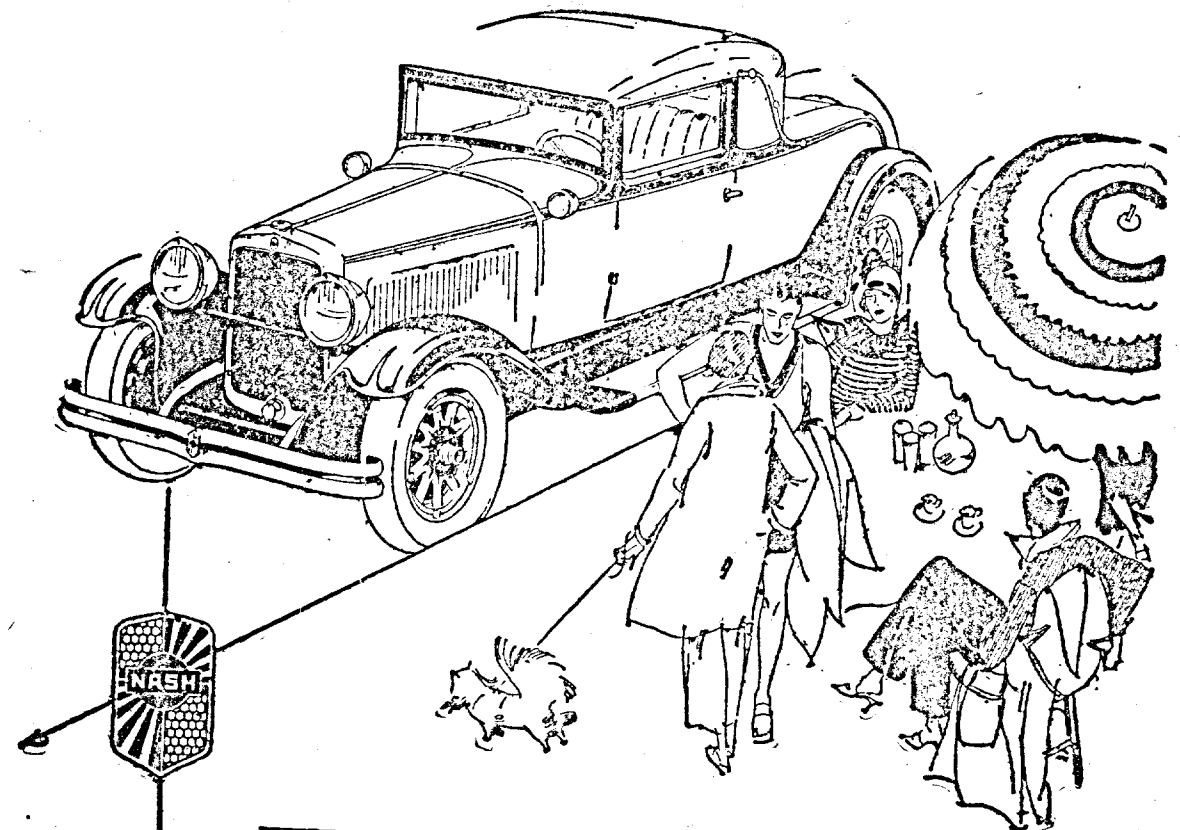
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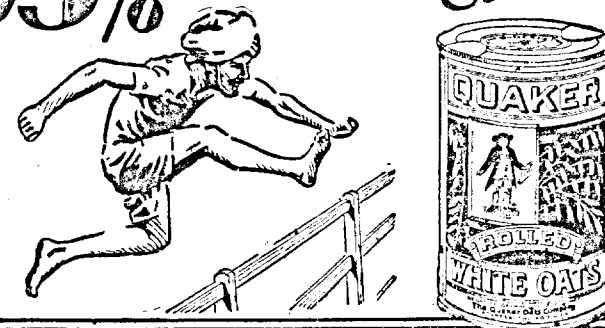
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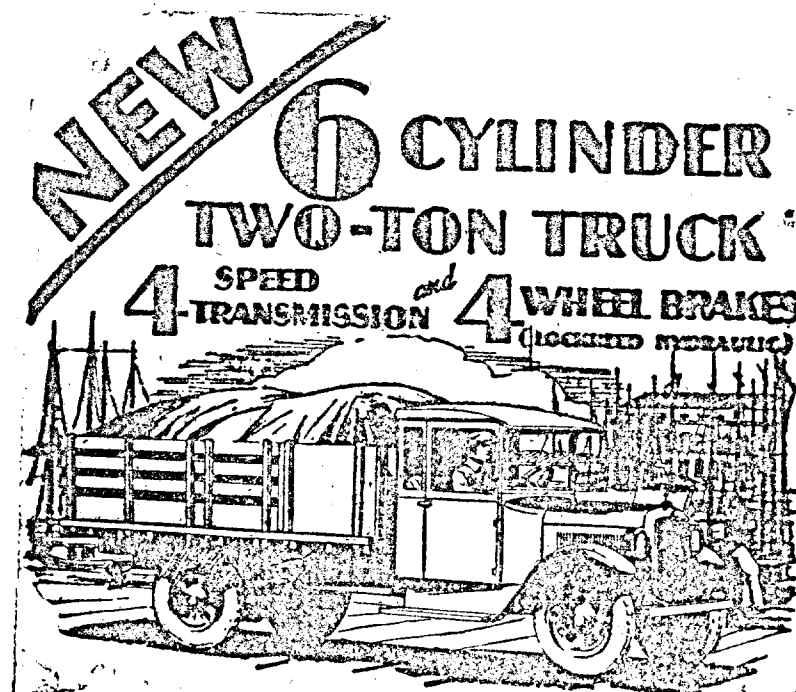
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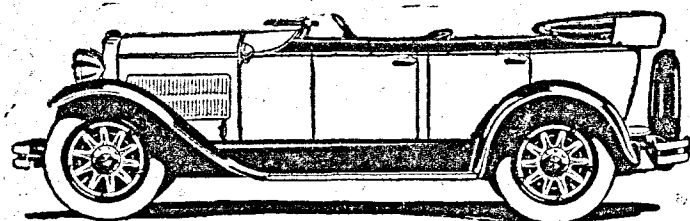
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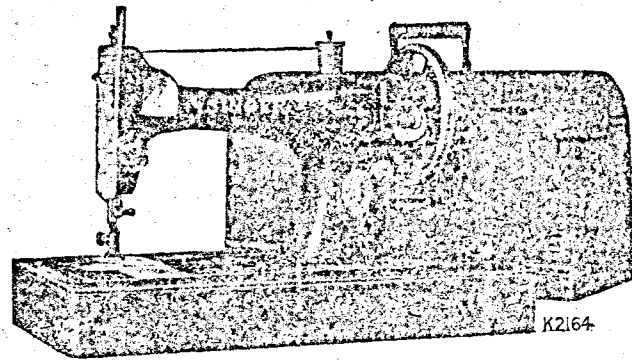
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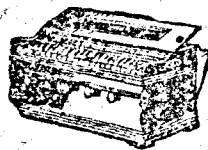
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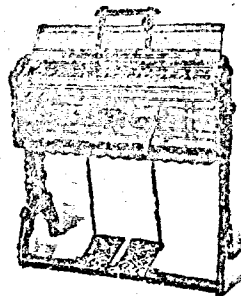
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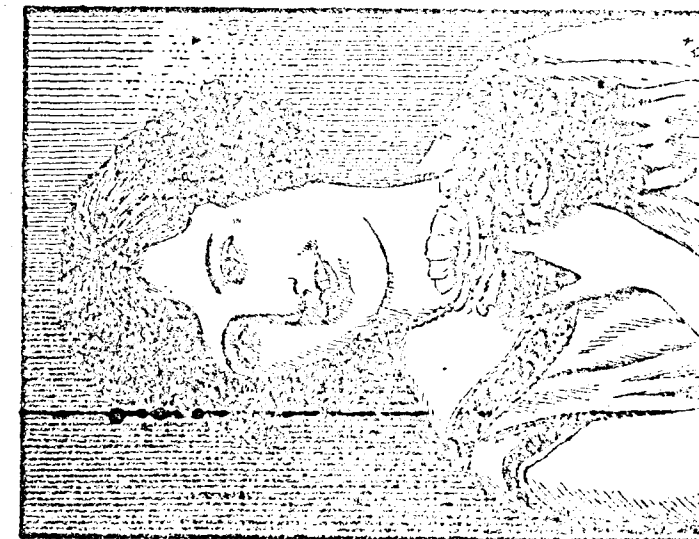
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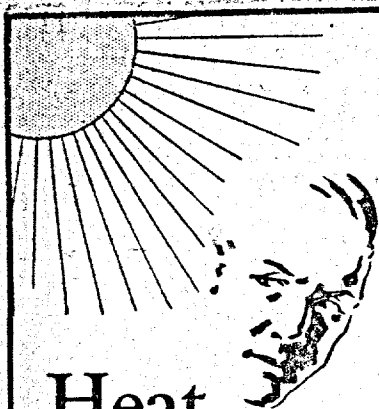


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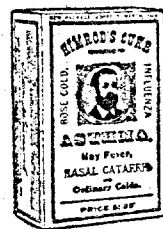
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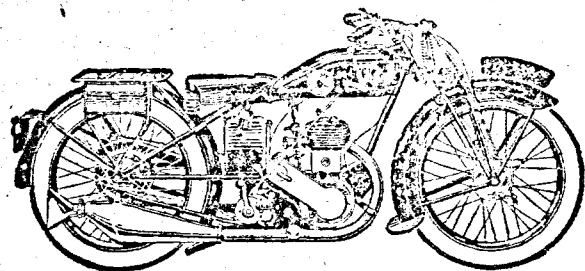
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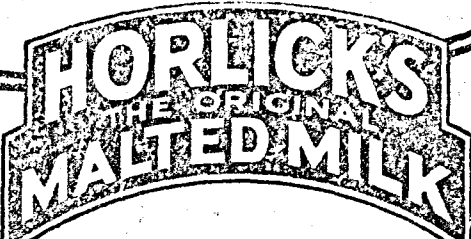
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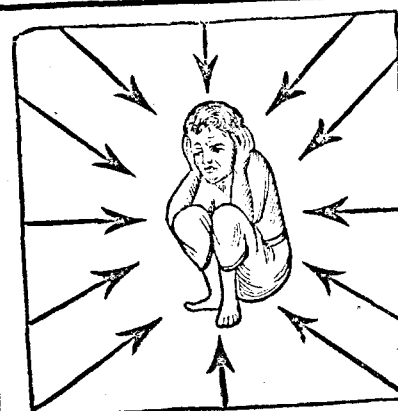
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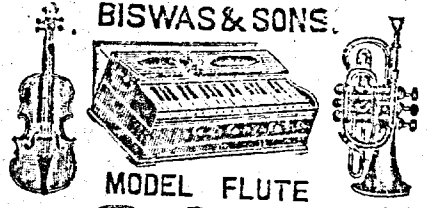


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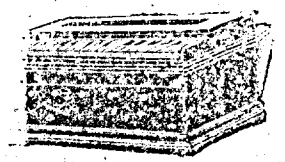
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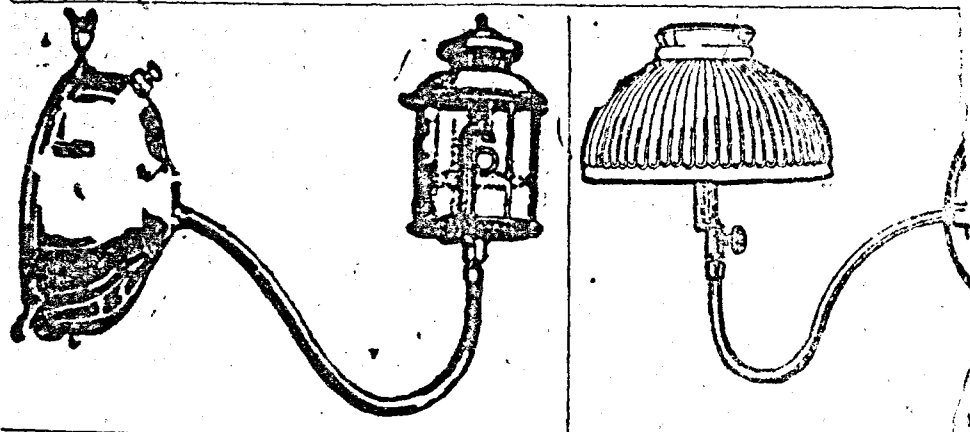
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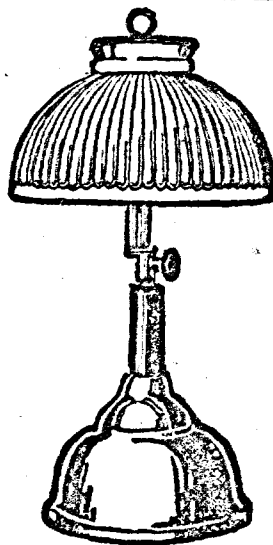
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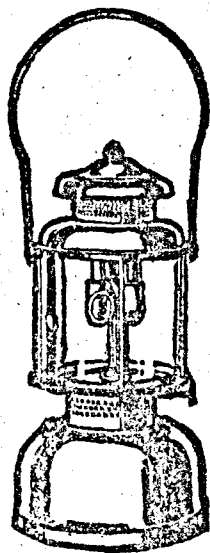
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