

THE
INDIAN REVIEW

A MONTHLY PERIODICAL

DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

EDITED BY MR. G. A. NATESAN

Vol. XXX.

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No. 2. 1929.

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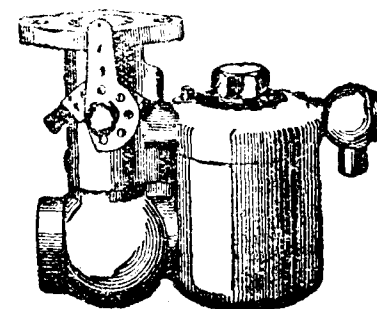
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MON.	...	7	14	21	28	...	4	11	18	25	...	1	8	15	22	29
TUES.	1	8	15	22	29	...	5	12	19	26	...	2	9	16	23	30
WED.	2	9	16	23	30	...	6	13	20	27	...	3	10	17	24	...
THU.	3	10	17	24	31	...	7	14	21	28	...	4	11	18	25	...
FRI.	4	11	18	25	...	1	8	15	22	...	1	8	15	22	29	...
SAT.	5	12	19	26	...	2	9	16	23	...	2	9	16	23	30	...
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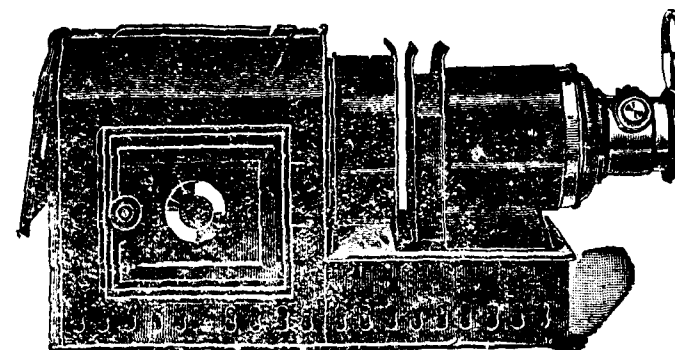
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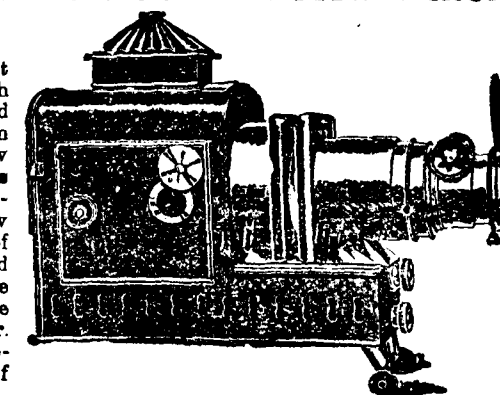
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A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.
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Vol. XXX]

FEBRUARY 1929.

[No. 2.

AGRICULTURE IN ENGLAND

BY

THE RT. HON. SIR ROBERT SANDERS, BART., M.P.

Minister of Agriculture, 1922-1924.

TO understand the conditions of land tenure in England, it is necessary to go back to Feudal times. Then the Barons held the land from the King on condition that they and their retainers fought for him. By degrees, the Barons got out of that duty and became owners. Their retainers, instead of being called on to fight, paid a money rent. The successors of the Barons became the landlord class. Until comparatively recent times, they were the most powerful class in the country and had a great deal to do with making the laws. Side by side with their estates, there were considerable tracts of common land. This belonged in common to the inhabitants of the village. But at the time of the war with France at the beginning of the nineteenth century, a great deal of this was taken away by Parliament and allotted to the landlords. Food was scarce and it was expected that more would be produced if it was in their hands. Some of the common land remains, but it is no one's business to improve it, so it does not produce very much. Throughout the last century, most of the land belonged to landlords and was let by them to tenants who formed it. The landlord provided the farm-house and the necessary

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ties. That is the position to-day. But the agricultural labourer who works for wages on the farm is better off than he was before the War. For Parliament has passed a law by which his wage is fixed, and it is never lower than thirty shillings a week. That is low compared with other occupations, but, after allowing for the rise in the cost of living in most parts of the country, it compares favourably with the pre-War scale. In fact, in the counties where much corn is grown, the farmers are saying that they cannot afford to pay so much. These counties are mostly in the East of England. In the whole of England and Wales, out of about 30,000,000 acres in 1926, just over a third was under the plough. The remainder consisted of about 15 million acres of pasture and 5 million described as rough grazing. Some of the pasture is very good grass land. Sheep and cattle can be fattened on it without other food. Such land will fetch a rent of £3, £4 or even £5 an acre. On grass land, cattle and sheep are bred and fattened and cows are kept for milking. And in that class of farming, a fair profit is often made. There is less competition from abroad than there is with the growing of corn. This is especially the case with regard to milk. But so much is produced at home that the profit is never very great. Still the farmers whose land is mainly grass are doing much better than those who depend on the plough. The latter cannot, in most cases, produce corn so cheaply as it can be bought from overseas. On a rough average estimate, it costs £11 to cultivate and harvest an acre of wheat. 32 bushels to the acre is a fair crop. So, unless the price is more than seven shillings a bushel, there is no profit. And the quotation at last week's markets was only just over five shillings. The consequence is that less corn is grown every year. Some of the land goes down to grass. Some will not grow grass. It is then either cultivated at a loss or allowed to go out of cultivation altogether. That

is the black spot in the agricultural situation, and it is a very large one. It could be obliterated by protection or by a subsidy. But both these policies have been rejected by the electors of the country most of whom live in the town. So for the parts of England affected, the prospect is bad.

Hitherto, I have been dealing with the ordinary System of land tenure existing in England. A word should now be said about the Small Holdings created by Act of Parliament. Under them, the duty is placed on the County Councils of finding holdings of less than 50 acres for men who want to become small farmers. This has been done to a considerable extent. In the single county of Somerset for instance, 21,800 acres have been provided for this purpose, the County Council taking the place of landlord. Up to the time of the War, the system worked fairly well. Since then, the cost of erecting the house and buildings that are provided with the holding has increased so much that it is generally impossible to let at a price that the tenant can afford to pay. So few new holdings are being provided.

I have tried to give a brief survey of the position of agriculture in England. It is still our greatest single industry. But few of those engaged in it make a fortune. A good many at the present time are losing money. The remainder are earning a modest competence and hoping that 'things may get better.'

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THE ENFRANCHISEMENT OF INDIANS IN CEYLON*

By ST. NIHAL SINGH.

INDIANS at home are slowly beginning to realize that all is not well with our people in Ceylon. Our political leaders and newspaper-men are becoming conscious of the attempts that are being made to prejudice the position of Indians in the Island. The matter is receiving some attention in the press and questions have been put in the central legislature.

That is all to the good. But I doubt if even now our people at home have a concrete idea of the character and strength of the anti-Indian movement in Ceylon, or of the far-reaching effect that the success of that movement will have upon the rights and well-being of Ceylon Indians, if it were permitted to succeed in its designs.

This attack upon the status in respect of franchise enjoyed by Indians in Ceylon was launched by a Sinhalese lawyer who professes Buddhism, and was at the time a member of the executive committee of the Ceylon National Congress—the Hon'ble Mr. A. F. Molamure. Whereas, up to that time, the agitators against the enfranchisement of Indians had been making their movements, he came out in the open and acknowledged that the motion he was asking the legislature to adopt was directed against Indians.

"It has been said," Mr. Molamure declared, "that this resolution of mine is brought in with the object of keeping out a large number of Indian voters." Refusing to use "any camouflage in this matter," he boldly admitted that "that is so."

Later, the author of this resolution quoted certain statistics from the Ceylon Census which showed to any one who had the eyes to see that if only a part of it—the literacy test—as were adopted, some three-fourths of the Indians in Ceylon would be rendered ineligible to vote. According to the Census, of 1921, there were, he stated,

493,944 Indians out of whom 379, 114 persons were unlettered.

It is to be noted that Mr. Molamure asked the Council to recognize literacy only in English, Sinhalese or Tamil. Such a literacy test would exclude all Indians who were literate in any other language. It would especially work hardship upon the Malayalam-speaking Indians, of whom there are a considerable number in Ceylon, many of whom, though literate in their own language, cannot read or write any other language.

There was to be, moreover, a five years' residential qualification as proposed by the Donoughmore Commission, or in the alternative, Mr. Molamure sought to prescribe (1) one year's residence in the Island; (2) the possession of "immovable property of the value of Rs. 500; or (2a) "an income of Rs. 50 a month;" and (3) literacy in one of the three afore-mentioned languages. The acceptance of these proposals would, I believe, have disqualified nine out of ten Indians in Ceylon—perhaps even more.

These qualifications were to be prescribed only for "non-Ceylonese British subjects." Of these, are two sections in the Island—our own people, numbering some 800,000 persons, and Britons, aggregating perhaps 7,000 men, women and children.

Hardly a moment's reflection is necessary to realize how unequally these qualifications would affect these two sections of non-Ceylonese British subjects. Not one Briton of legal age who had been a year in the Island would be excluded, for every adult among that community has an income of at least Rs. 50 per month and can read and write English. Nearly all the Indians in the Island would, on the contrary, be excluded under one or another of these qualifications.

That was precisely Mr. Molamure's—and his associates'—objective. They sought to discriminate against our people and in favour of the British. That was the real meaning of their move.

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To range the three Britons in the Council—and their constituents in the Island—on the anti-Indian side, Mr. Molamure stated that if the five years' residential qualification, as suggested by the Donoughmore Commission, were adopted, "a large number of people in the European community would get disenfranchised." If, however, his motion were accepted, all those who had been in the Island one year would get on the register.

Mr. Molamure tried even to throw the apple of discord among the Ceylon Indians. He stated that residence qualification would also hit certain Indians hard. Referring specifically "to the Agent in charge of the Indian immigrants here (in Ceylon)", he remarked "that people like him should have a vote if they had been in the Island for a year."

This was a bid to obtain the support of the Agent to the Government of India in Ceylon—a young Indian member of the Indian Civil Service—as also of the Indians engaged in business and professions. They were asked to feather their own nests and let their poor compatriots stay out in the cold.

I must pay unstinted tribute to the wealthy Indian element in Ceylon who showed the wisdom and the patriotism to spurn that offer. At one time I feared that one or two rather influential individuals were wavering; and I had to argue with them long and vehemently. In the end, however, Mr. Molamure could not get support from any Indian, official or non-official, business or professional, rich or poor.

The resolution in which these moves against our people were made was seconded by another prominent member of the executive committee of the Ceylon National Congress—the Hon'ble Mr. D. S. Senenayeke. He, too, was a Sinhalese Buddhist and even belonged to the same caste—*goigama*. He was, moreover, an employer of Indian labour, I believe in a large way.

The then President of the Ceylon National

Congress—the Hon'ble Mr. W. A. de Silva, likewise a Buddhist Sinhalese but of a different caste—*Karava*—and an employer of Indian labour nevertheless tried to go one better than these "twin brethren." He proposed an amendment that differed from Mr. Molamure's alternative proposal only in one respect, namely, it suggested six months' residence in a given electoral area instead of a year, as the residential qualification.

That amendment, Mr. de Silva must have thought, would "fetch" the British and the rich Indians if anything would. It also placed him in an advantageous position to throw dust in the eyes of persons not intimately acquainted with the situation. He tried to make out that the qualifications he was proposing were the same as were in force to-day, and therefore he was not asking for the abridgement of any rights that anybody now enjoyed.

In advancing these contentions, the (then) President of the Ceylon National Congress had not reckoned with me. In conversation and through the press, I asked him to deny, if he could, that Indians and other non-Ceylonese British subjects did not enjoy, in respect of the franchise, equality of treatment with the Sinhalese and other sections of the Ceylonese: and if his amendment, as also the substantive motion, guaranteed equality of treatment in the future.

I dug up the statement made on December 1, 1927, by the Hon'ble Mr. (now Sir) James Peiris in which he pleaded for the incorporation into the territorial electorate of "all persons irrespective of race, resident in any electorate, otherwise qualified," without forfeiting their rights to special representation. By reference to the Ceylon *Hansard*, I showed that the members of all parties (including Congress) and all races, creeds or castes (including the Sinhalese, whether *goigamas* or *karavas*) were party to that decision. (Mr. Peiris had presided over the Congress not long before and was not out of favour, as he now

appears to be). The Government of Ceylon and the Colonial office had also accepted that position.

Indians to-day vote on even terms with other communities in the election of territorial members, while enjoying separate representation of their own. Their position in that respect is the same as that of the other minorities. But while the anti-Indian Sinhalese were seeking to keep nine-tenths of the Ceylon Indians off the electoral register, they were asking for the enfranchisement of every Ceylonese adult.

The representatives of all the minorities in the Council took exactly the same view that I did. They looked with the gravest suspicion upon the anti-Indian moves sponsored by the Buddhist Sinhalese and aided by one or two Christians who had racial or caste affinities with them. If these moves succeeded, these representatives feared, the turn of the other minorities would come next.

The Hindu (Tamil) representatives were particularly wroth. The attempt that was being made was directed mostly against their co-religionists. By far the greater percentage of the Indians who would be debarred from the polls, if it succeeded, were sprung from the same stock, spoke the same language and bowed to the same gods. The number of non-Tamil Indians in Ceylon is relatively small.

Much Tamil blood flows in the veins of most of the Muslims in the Island. Except in rare instances, their mothers are Tamils or near-Tamils, and they speak Tamil in their homes. Not a few of them employ it even in business.

None of the minorities in Ceylon, in any case, shared the Sinhalese—particularly the Buddhist Sinhalese—prejudice against the Tamils. The mere fact that in centuries gone by, Tamils had invaded Ceylon on various occasions, worsted the Sinhalese and destroyed Buddhist structures, did not make them inimical to the Tamils of to-day. They refused to be party to any action that would, in any way, differentiate against the Indians.

Mr. Molamure's original motion, so far as it was directed against our people, as also the amendment proposed by the then President of the Ceylon National Congress, were defeated. Except in one case, the majority was larger than I could have counted upon. In that exceptional instance, it was rendered smaller by the defection of the three Britons in the Council. Two of them, after espousing the Indian cause in the Council, and after one of them expressing his willingness to take the Donoughmore scheme as it stood, voted with Mr. Molamure. Their spirit was willing but their flesh was weak. The bait of one year's residence qualification that he had dangled before them proved too tempting for them to resist.

Having been beaten in open warfare, the Congress party took refuge in second-line trenches that had been prepared by a Tamil Member—the Hon'ble Mr. E. R. Tambimuttu—at whose pedagogical feet, Mr. Molamure and the seconder of his motion, Mr. Senenaneyake—had sat some years earlier. He proposed that the plea for the abolition of the literacy test made by the Donoughmore Commission be dismissed and that the Council should insist that every voter "shall be able to read and write one of the following languages, namely, English, Sinhalese, Tamil, or any other language which is his or her mother tongue."

The test proposed by this Member was, it will be seen, wider than the Congress Party had tried to impose. The Malayalam-speaking Indians would not, for instance, have been debarred under its terms. In that respect, it was an improvement upon even the existing literacy qualification.

Just before the amendment was to be voted upon, however, Mr. Tambimuttu moved for the deletion of those words. I regard him as perhaps the astutest unofficial Member of the Legislative Council, though he is outclassed by some of the officials, and had expected something of the kind. He, however, took the opposition unawares and had his wish without a division.

The Council is elected upon an exceedingly narrow franchise—some four per cent. of the total population constitutes the electorate. Some of the M. L.C.'s, when they appeared before the Donoughmore Commission, openly expressed their desire to keep the electorate as it was, or, at any rate, discouraged the adoption of anything like adult suffrage. Even the Congress deputation took that stand, though its spokesman, the Hon'ble Mr. E.W. Pereira, personally favoured the widening of the franchise. Mr. Molamure was most reactionary in his attitude toward women suffrage. Mr. W. A. de Silva spun sophistries to cover up the defects of the existing electoral system.

It is, therefore, not at all surprising that all but one Sinhalese Member, who belongs to the newly-formed Labour Party, which stands for adult suffrage, cast their votes in favour of the Tambimuttu-amended amendment, which recommended the grant of the franchise only to persons literate in English, Sinhalese and Tamil. That device must have had a double attraction for many of them: for it enabled them to show their ill-will toward Ceylon Indians and, at the same time, to indulge their reactionary tendencies.

The three Britons voted in favour of the amendment. So did three Tamils. One of these Tamil Members, while broad-minded in most respects, had, when he appeared before the Donoughmore Commission, definitely ranged himself against the democratization of the Franchise and had piloted, in the Council, a motion to prevent women from becoming enfranchised on the same terms as men, and failed to secure for it any vote but his own. Two of the unofficials declined to vote. Thus Mr. Tambimuttu was able to carry the amendment by a majority of three.

The anti-Indian Sinhalese find that they have cut off their own nose to spite their face. The resolution that they carried will prevent at least two-thirds of their own people from getting on to the register. Every true lover of liberty in the

Island is castigating them. They have, moreover, proved to the Donoughmore Commission, the Colonial Office and every one else that they are the reverse of democrats.

I do not propose to speculate as to what His Majesty's Principal Secretary of State for the Colonies will do to these Members of the Ceylon Legislative Council, and what their people, whom they have sought to disenfranchise, would do to them if given the vote. I see, however, that the anti-Indian Ceylonese are strengthening their organisation to prejudice the position of Ceylon Indians in the matter of franchise, and possibly in other respects, too.

Shortly after the failure of Mr. Molamure's attempt to discriminate against our people in this Island, he was elected Vice-President of the Ceylon National Congress. The man whom he has already succeeded in that office—Mr. George E. de Silva—had time and again championed the Indian cause. Mr. de Silva was a candidate for the Congress Presidency: but the anti-Indian party refused to have him, and chose, instead, a Sinhalese M.L.C.—the Hon'ble Mr. A. C. G. Wijeyekoon—who had openly supported Mr. Molamure's motion and voted with him. It is to be noted that Mr. Wijeyekoon, too, is a large employer of Indian labour.

I should, perhaps, add that Mr. Molamure and Mr. Wijeyekoon belong to the same caste, which is considered much higher than that in which Mr. George E. de Silva was born. And caste plays no unimportant part in Ceylon politics.

The Congress, which even in December, 1927, in my presence, had refused to be party to any action discriminatory against Ceylon Indians, has, therefore, been captured by the anti-Indian group. That group is wealthy, powerful and energetic, and it would be a short-sighted act on the part of Indians to underestimate its propensity or capacity for subverting the existing position of the Ceylon Indians.

But for one fact, the situation would be almost hopeless. Ceylon derives its food as well as its labour from India in no small degree, and no Ceylonese would dare to abridge the rights of Ceylon Indians unless he felt that Indians at home would take no notice of such abridgement. No Ceylonese would have the courage to touch any of the Indian lion's cubs in the Island unless he first made sure that the lion was asleep—or apathetic toward the fate of those cubs.

KING AMANULLAH & AFGHANISTAN

BY PROF. C. S. SRINIVASACHARI, M.A.

AFGHANISTAN has been steadily progressing in recent years in the direction of national unity, accomplished more by external pressure than by internal, conscious growth. The exclusion of aliens, which was absolute till a few years back, and the pressure of foreigners on the borders, have been vital operative factors in the welding together of the country. The able and ruthless Amir Abdur Rahman (1880—1901) had put down the rebellious Kafirs and Hazara tribesmen, and done much to weld the heterogeneous population south of the Hindu-Kush into a political unit. He was clever enough to perceive the advantages of a steady British alliance, though for some years in the beginning of his reign, he was vacillating between the British and the Russians.

Abdur Rahman's most difficult work lay in the suppression of the *Mullahs* and the tribal chiefs; and the success that attended his efforts was demonstrated by the peaceful accession of his son Habibullah to his throne, an event unprecedented in the history of the Afghan monarchy. The new Amir was less despotic than his father, but, like him, rigorously excluded the foreigners and maintained the same policy towards the British. The mission of Sir Louis Dane to Kabul in 1904-5 and a personal visit of the Amir to India in 1906-7 secured him as a firm friend of the British Government; and the value of his friendship became fully appreciated during the critical days of the Great War.

He was true to his treaty; and Lord Hardinge did well to trust him implicitly; and thus a shattering diversion of British effort was avoided, which would have had a disastrous effect upon the fortunes of their arms in the Middle East.

King Amanullah, who succeeded his father Habibullah after a *coup d'etat*, early in 1919, came to a throne which was fundamentally pro-British and which had successfully resisted Turkish and

German intrigues. He at once launched on a war with India, "influenced apparently by enemy propaganda, and by the memories of former wars, and misled by exaggerated rumours as to the extent of disaffection in India, when the rising in the Punjab had only just been quelled, and the Indian Army was in the throes of demobilisation after the Great War." Though the enemy troops were quickly driven back with the help of tanks, aeroplanes and wireless, both England and India were weary of fighting and had no thought of dictating terms at Kabul as on the previous occasions. The disruption of Russia as a great power, consequent on the Bolshevik revolution and the disintegration of the Czarist political arrangement of the Trans-Oxus region made the British think that their direct and actual control of the foreign affairs of the Amir was not now necessary. According to the negotiations begun by Sir Hamilton Grant, the British withdrew their claim to do this and agreed to a treaty by which the relations between Afghanistan and the British Empire were to be defined. This treaty became a *fait accompli* in 1921 through the skill of Sir Henry Dobbs. The British subsidy which was so welcome to previous Amirs was to cease; the Amir was to have direct relation with the British Foreign Office; and foreigners were free to enter and settle in Afghanistan. And, for the time being, the Amir remained a strong, friendly and progressive ruler on the frontier of India.

Amanullah quickly recognised the advantages arising out of the employment of foreign experts in improving the condition of the army and the administration, in promoting the construction of public works and in developing the productive capacity of the country. Many of the progressive reforms undertaken by the Amir were actually begun 5 or 6 years ago, soon after the conclusion of the Dobbs' Treaty.

Amanullah was greatly assisted in his endeavour at reform by two outstanding personalities, Mohammed Beg Tarzi who was both Foreign Minister and the father-in-law of the King, and General Nadir Khan, once Commander-in-chief of the army and till recently ambassador in Paris.

Great advance has been made in popular education; many youths have been sent to Europe for higher studies; agricultural reforms have been hastened; a new city on up-to-date lines has been laid out near Kabul; the army has been reconstructed on German and Turkish models; military colleges have been started in the larger towns; an air-force is being developed; and foreign commerce is being rapidly extended. The five provinces of the country came under the settled rule of governors; and a well-composed Senate and Assembly assisted the cabinet of which the Amir was the President.

In 1926, Amanullah dropped the title of Amir and proclaimed himself King of Afghanistan; he revived his plans for modernisation of the land and the people, and felt himself so secure in his position that he was enabled to undertake a world-tour; and that he was not wrong was shown by his safe return to the throne. Since then, he attempted to rush through his reforming measures, in the wake of Ghazi Mustapha Kemal Pasha, but, without the latter's 'adapting tactics'.

Amanullah's throne mainly depended upon the loyalty of the conscript army which was in arrears of pay, and discontented with the super-imposition of Turkish and foreign officers. The widespread disaffection of the soldiers had led the Amir to send away a number of the Turkish officers; but this could not improve the morale and loyalty of the soldiers. The real causes of the Shinwari rebellion that broke out near Jalalabad and that proved the undoing of Amanullah lie deeper than the reforms which may be said to have supplied the spark to light the inflammable material. The antagonistic tribes, sects and interests,

the fundamental opposition of the Mullahs to all reform, the persistence of traditional racial antipathies between the Sunni Afghan and Pathan tribes and the Shiah and other clans of Turcoman, Persian and Mongol origin, the fundamental physical barrier of the Hindu-Kush that separates the still unsettled Oxus provinces from Southern Afghanistan, these are real obstacles in the way. The turbulence and anarchy of the tribal zone on the Indian frontier is another factor of positive obstruction to national progress and unity. The flight of Amanullah to Kandahar where he is sure of some support, the coming of Nadir Khan to his rescue, the difficulty which the usurping Habibullah, Bacha-i-Sakao, is experiencing in establishing order and a settled administration in Kabul, the alienation of the Hindu trading and financial classes whose work has been largely dislocated these, added to the continued unrest among the tribes and Mullahs, darken the prospect of an immediate settlement of the country; but signs are not wanting to show that Amanullah will ultimately triumph at Kabul and come back to his own.

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POPULATION & POVERTY IN INDIA

By MR. D. S. GORDON, M.A., LL.B.

WRITERS on Indian Economics have often declared that the average income of an individual in this country is about thirty rupees per year, while in England it is about six times this amount. Even after making allowance for the difference in the purchasing power of money in the two countries, it must be admitted that India is one of the poorest countries in the world.

Poverty—in the sense of being unable to provide adequately for the bare necessities of life—food, clothing and house—is unfortunately but too familiar to many among the middle and lower classes. Our artisans and ryots commonly live in crowded, insanitary houses and surroundings; eat the simplest and most monotonous and un-nutritious food; and wear the most inexpensive and meagre clothes. Our lower middle classes who are mostly employed in Government offices, banks and other commercial and industrial establishments, and who derive incomes usually less than a hundred rupees per month, live generally in big cities or in mofussil towns. In cities, they can hardly afford to have a whole house to each family, and elsewhere, their condition is perhaps somewhat better. Nevertheless, in the majority of cases, their existence is a struggle from month to month. Their mode of life, and the paucity of furniture etc., inside their houses, suggest an atmosphere of very limited means. The economist would sum up the whole situation by saying that their standard of life is low. Unfortunately, the condition of these people is becoming even worse in these days of keen struggle for existence. Increasing numbers of them find it hard to maintain even this low standard and are drifting towards abject poverty.

To analyse the causes of this poverty, it is necessary to examine the people on the one hand and their means of subsistence on the other, for upon the proper adjustment of the two depends all economic well-being.

According to the last census of 1921, there were 319 million people in India; that is, roughly a fifth of the whole human race. In 1911, the population had been about five millions less, and at the present time, it may safely be put down at something over 320 millions. Between 1870 and 1910, the increase has been about twenty per cent.; and, at this rate, India would double her population in a little over a century.

Again, in this country, the birth-rate and the death-rate are both high. Only about fifty per cent. of the children born live up to middle age. And the numbers of the survivors are continually regulated by one or other of the agencies which usually restrict the growth of population:—Famine, Pestilence, and War. We have had all the three in recent years. But the violence of famines in India has been considerably mitigated by the efforts of Government and the generosity of the public; the prevalence of epidemic diseases has been largely restrained by improved medical and sanitary measures; and the loss of Indian lives in the Great War has not been very great. Indeed, as has often been pointed out, the British peace and security of a century and more has contributed more than anything else to the growth of population and prosperity in India. The causes that had destroyed the growth of population and had given rise to increased death-rates have been removed one after another.

At the same time, the social conditions which help to swell the birth-rate have been maintained. Early marriages are still sanctioned by custom and religion. Marriage itself is still commonly looked upon as a religious ceremony obligatory upon every Hindu. Polygamy too is not unknown. The cumulative effect of all these social conditions is that the number of children per marriage is very high. In the more advanced countries of Europe, a considerable proportion of marriages is sterile, and the average number of children is not

more than three per family. For an agricultural country, India is certainly overpopulated. It has the thickest population in the world, barring perhaps China, whose people are estimated at 400 millions. In Europe, only the countries most advanced in manufacture and commerce have populations whose density is like anything in India.

Indians, again, unlike the British and certain other white races, are a stay-at-home people. They have an instinctive fear of the sea, based, perhaps upon the Shastras. At any rate, the configuration of the land is not such as to favour the existence of a sea-faring people. Nevertheless, congestion at home has driven a small but increasing stream of men across the seas to found new homes in foreign soil. South Africa, Fiji Islands, and even distant Canada, Trinidad, and British Guiana have become familiar to us in this connection. But the main current of Indian emigration has been to Ceylon and the Malaya Peninsula, to which places a little over a million people have gone out of a total of two millions.

Indian emigration, however, is a negligible thing as a factor regulating population at home. It gives practically no relief; for what is 2 millions in a land of 300 million inhabitants? India has almost the same area and population as Europe without Russia, but from there, over 50 million people of all nationalities have gone out to the colonies during the last quarter of a century. Again, in India, emigration is almost wholly confined to the coolie classes. The middle class people with literary education, among whom unemployment is such a serious problem, have not gone forth in any considerable numbers.

Ordinarily, therefore, 300 millions have to live in the country. But what are the occupations which provide livelihood for so many? India is mainly an agricultural country, and over seventy per cent. of her people live by cultivating the soil. But her agricultural position is not all that could be

desired. The small farmers, who form the majority, have for their ideal, not affluence but mere subsistence. Moreover, out of a total of 800 million acres, only about half the area is under the plough. Of the remainder, nearly one-half is covered by forest, desert and waste, but the other half can be rendered fit for cultivation by irrigation and enterprise. The Indian farmer, however, is proverbially unenterprising. His aspirations are limited; his ignorance and superstition are colossal; his financial embarrassments insurmountable. He lives from crop to crop, so that if one harvest failed, he is faced with starvation. His meagre capital is borrowed at high interest, and his expenditure on family marriages is extravagant. His implements of tillage are primitive, consisting mainly of an ancient iron-tipped plough which is almost afraid to scratch the soil, and a levelling beam. His cattle are lean and their pulling power small. He cannot use them for food nor sell them for slaughter because of sentimental objections. The tale of his difficulties is indeed long. But during the last quarter of a century, the Agricultural Department and the Co-operative movement have to some extent improved the situation.

Nevertheless, it is still a question whether, even after all the available land has been brought under cultivation, and all agricultural improvements have been effected, 300 million people can comfortably live in India. It seems impossible. If India aims at any high standard of life, she cannot support more than two-thirds of her present population.

But the case would be different in an industrial India. At present, most of the industrial workers are absorbed in the textile mills of the great cities, in the coal and iron mines of Bihar, Orissa and elsewhere, and in the railways. But 200 million people live by agriculture, and this seems to be too large a number. The consensus

of opinion among Indian economists appears to welcome an industrial revolution which would provide better scope for employment and more wages. And this, according to them, is to be accomplished by first establishing a system of Protection which would encourage and develop Indian industries on factory lines.

But sound economic policy alone cannot solve the problem of poverty, although it may diminish its seriousness. Other measures of a more social character are also necessary. More than a century ago Thomas R. Malthus first enunciated his famous principle of population, and since then, his name has become familiar to us in connection with the control of population. Simply and untechnically stated, the theory of Malthus is that population everywhere tends to outrun the means of subsistence, because the former increases more quickly than the latter. In spite of the attempts of some to prove the falsity of the theory, it seems to have received additional support from the experience of European nations, especially during the past hundred years. Among them, population increased by leaps and bounds and problems of poverty and unemployment cropped up. But with characteristic thoroughness they set about solving them. Increased production, increased emigration, and social legislation are the weapons with which they are fighting the battle of social welfare. Despite the evils which usually accompany the factory system, machinery and mechanical power have done much to ameliorate the condition of those who did not choose to emigrate; while the Poor Law, Old Age Pensions, National Insurance, Minimum Wage and a few more wise provisions have helped to render the lives of the poor working classes as pleasant as possible.

But a good deal has also been accomplished by social education in the laws of life. Already among the white races the age of marriage is high, and this naturally has a bearing upon the size of the family. But it was not until more recent

times that conscious limitation of family has been widely practised, especially among the well-to-do middle classes. Most of these were accustomed to a fairly well-defined standard of life, and they were naturally afraid to sink below it. With them, therefore, it was a question of adjusting the family to the income.

But life is not a mere matter of economics any more than man is only his corporeal body. There are other aspects to the question, especially the religious and moral aspects. But fortunately for the good of mankind, these have been thoroughly discussed, and among the Western nations, opinion is veering round in support of controlling parenthood. The welfare of society demands the proper care of all children born, and this is not possible under existing conditions. This being recognised, greater attention has come to be devoted to the study of Eugenics.

These are the ways in which the white races are solving the problem of population and poverty. They aim at securing a healthy population, in comfortable circumstances, and in reasonable numbers. No better ideal can be placed before India. Here too we want, not only increased production, increased emigration and social legislation, but above all, birth-control. The factory system, with a minimum of its evils, must be welcomed; Indian emigration must be encouraged and put upon a sound basis; necessary social legislation should be passed. Among the social laws urgently needed is a wise Poor Law. The difficulty of passing such a law is no doubt great in a country where a good deal of charity puts on the cloak of religion. Nevertheless, it must be possible to combine the wholesome principles of Western legislation on this subject with Eastern tradition.

MILITARY ORGANIZATION AND ADMINISTRATION

BY MAJOR D. M. REID, M.C.

THE outstanding feature of almost all military publications to-day is the wide outlook which gives evidence of an anticipation very different from that of fifteen years ago. Before the Great War, the British Staff Officer thought and studied in terms of small wars, wars to be fought by a regular army of at the most five or six divisions. The very term "Expeditionary Force" indicates this clearly enough.

The main feature of an address given at an Officer's Training corps camp in 1913 by the late Field-Marshal Haig, then a comparatively little known General, was the furnishing of reserve officers for the regular army in its coming campaign against Germany in Belgium. That there would be a war he had no doubt, but he appeared to have no idea of utilising troops other than the regular army. There was no thought of a war of national dimensions, much less a world-war exhausting the whole man-power of the nations concerned. The Territorial Army, initiated with a foresight and vision by Lord Haldane for which he has not yet received full appreciation, was scorned by Lord Kitchener, that renowned soldier of small wars whose mind proved lamentably unable to grasp its possibilities. There must be even to-day many former Territorial Officers whose anger will not abate at the memory of Kitchener's action in keeping back the Territorial divisions and refusing to look upon them as a fighting force, keeping them at desultory and half-hearted training while he raised his new armies.

Ignorance and stupidity, a lack of vision, and a painful absence of imagination prevailed in those years, except in some few Staff officers and in the mind of Lieut.-Gen. Grierson who most unfortunately died on crossing the Channel.

To-day matters are different indeed. The whole tone of military books is of immediate expansion on the outbreak of war, the mobilisation of the fourteen divisions of the Territorial Army as a

fighting force to proceed with the Regular Army, and the formation of second-line troops on a large scale to start immediate intensive training. The science of military organisation and administration to-day is not only wide and extensive in its scope but is necessarily an essential subject for serious study by all officers, since, in the expansion of the armies, the greater part of the organization and administration will fall upon the trained officers and the regimental work will be left to a stiffening of regular officers combined with a majority of newly gazetted subalterns from the Universities and Public Schools. Here, in India, the problem is a different one, and the expansion of armies has not reached an extensive stage, since the problem has so far been considered as a defensive one as regards India itself, its people and its man-power, which can be left to the Regular Army, while internal security can be maintained for a while by the Auxiliary Force and the Indian Territorial Regiments. If circumstances proved to be more extensive, the problem would arise of the formation of a national army, and the Universities Training Corps would presumably supply the officers. The possibility of a major war against a great Asiatic power does not, however, seem a serious likelihood, and India cannot be required to enter a major war with its full resources unless its own nationality is threatened from outside.

All the problems, if they are to be solved when war breaks out, must depend upon a very efficient and well-trained regular army and the books under review* indicate clearly the high standard now required. Messrs. Gale and Polden have long

*"Military Organization and Administration, 6th Edition, by Lieut.-Col. W. G. Lindsell, D.S.O., O.B.E., M.C., F.S.C., R.A."

"A and Q of Military Administration in War," by the same author.

"Simplified Organization and Administration". 5th Edition. By Capt. R. H. D. Bolton.

"Tactical Schemes, from Platoons to Brigades", by Lieut.-Col. A. Kearsey, D.S.O., O.B.E., F.S.C.

Published by Gale and Polden, Ltd. Aldershot.

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A FAMOUS TAMIL GRAMMARIAN

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been pre-eminent in such publications, and in Lieut.-Col. Lindsell's two works, they have produced sound text-books both for the study of junior officers and for more advanced consideration. Mechanical Transport is dealt with at some length, as is very necessary, since the outbreak of war would see an extensive use of every form of motor vehicle which, in peace-time, is too expensive to be used except on a small scale. The chapter on the Palestine Campaign is an excellent administrative study which should be read by all officers serving in India.

Capt. Bolton's book is intended rather for junior officers, and appears to be a summary of lectures rather than a book for extended study. It might usefully be carried in the pocket as it answers most problems likely to arise. The difficulty of such condensed information is the strain of assimilation. It is, however, an excellent book of reference. Taken in conjunction with Lieut.-Col. Kearsey's TACTICAL SCHEMES it would be invaluable. These schemes are interesting and progressive, forming a good general course for any keen officer.

The general impression gained from the four books is that they cover the ground thoroughly. An officer who had genuinely worked through them from beginning to end and had assimilated the contents would be indeed a valuable staff-officer.

If a Secretary of State for War, or a Minister of Defence in a Dominion could feel satisfied that all officers of the rank of Captain and upwards had done this, he would know that he had indeed an army of expert professional officers, and that the expansion to a national army would proceed smoothly, quickly and efficiently. It is satisfactory to feel that the officer to-day regards his profession as his great interest in life and his hobby in addition, and that promotion examinations are a very serious matter indeed. The army to-day is not a career for the socially predominant or the expert sportsman, or for the seeker after an assured rank and position, but rather for the best brains and hardest workers of the countries which form the British Empire.

A FAMOUS TAMIL GRAMMARIAN

BY MR. P. S. SUBRAMANIA SASTRI

Professor of Oriental Studies, Bishop Heber College, Trichinopoly (on leave) and Assistant Editor, Tamil Lexicon, University of Madras.

OF the Tamil grammarians, Tolkappiyanar is, next to Agastya, the most famous. Who he was, when he was, and where he was, are not yet definitely known. But Naccinarkkiniyar, one of the commentators of Tolkappiyanar, the only known work of Tolkappiyanar, says that he was the son of Jamadagni, his name was Trinadhumagni; he was taken by Agastya when he went south from Aryavarta, and he received instruction under him in Tamil language and literature along with eleven others. Once the master asked him to fetch his wife to him from a certain place, under the strict injunction that there should be four rods' length between them on their way. Tolkappiyanar tol-

lowed it to the very letter till he reached the river Vaikai, which was then in full floods. On crossing the river, the master's wife was carried away by the stream, when he rescued her with a stick. At this, Agastya cursed them both that they would be unfit to enter Heaven. They, feeling that they were pure by thought, word and deed, cursed him in return. Tolkappiyanar then wrote his Tolkappiyanar which was recognised as a high literary work by the poet Atankottaciniyar at the court of Pantian Makish. Besides, it is said that he was called Tolkappiyanar since he belonged to the Kavya gotra (Kappiyakkuti being the translation of Kavya gotra) and he belonged to the Middle

Sangam Period. When the Middle Sangam existed has not yet been finally decided.

From the contents of his work, we may safely infer that he was at a time when the Tamils had already come in contact with Aryans, and allowed their marriage institutions systematised by them and when they had already accepted some of their views, viz., the world being made up of five elements earth, water, light, air and space, the divine division of people into castes and their respective duties, etc. It may be noted that he makes mention of Vedas, Upamalaisikara and classifies words into *four* parts of speech, compounds into *six* kinds, cases into *eight*, purusharthas or aims of life into *four*, exactly in the same way as in Sanskrit. Besides, he makes use of such Sanskritic technical terms as *matra*, *blutam*, *mantragandharva*, *Sreyas** (eternal bliss), and seems to have translated the terms *Sandhi*, *vibhatchi*, *samarsa* and *moksha* into *punarceci*, *verrumai*, *tokai* and *vitu* respectively.

His famous work *Tolkappiyam* is the earliest extant Tamil grammar. It consists of three chapters of nine sections each dealing with Phonology, Accidence and the Rules to be followed in composition regarding matter, sentiment, prosody and sanctioned usage.

The chapter on Phonology deals with the classification and production of speech sounds and the changes they undergo in *Sandhi*. It may be noted here that he mentions only *thirty* primary sounds and *three* secondary ones for the Tamil language. This clearly shows that such sounds as *g*, *j*, *d*, *l*, *b* which are found in the spoken Tamil of to-day are borrowed ones. The genius of the Tamil language consists in keeping vowels intact without allowing them to undergo any modification unlike Sanskrit and in strengthening the syllables containing the case-suffix with arguments as in *marattai*, *marattal*, etc.

The chapter on Accidence deals with the four parts of speech and their functions. It may be noted

that, in the section on verbs, though he mentions that there are three tenses and that one is sometimes used for another, he has not made mention of the *tense-signs*. Whether the tense was understood from the context, in which case he might not have made mention that one tense is sometimes used for another, or whether there were tense-signs, but they were promiscuously used deserves careful investigation. In the last section, he classifies Tamil words into four kinds: *iyarcol*, *tiricol*, *ticaiccol* and *vatacol*. *Ticaiccol* are words borrowed from the twelve countries bordering on the Tamil land and *vatacol* are words borrowed from Sanskrit.

The first, third, fourth and fifth sections of the third chapter deal with the third *purushartha* *kama* or *inmam*. It may be noted here that, originally, marriage among Tamils was not in a systematised form. Union used to take place secretly between the two parties by love at first sight when the lady-love was in her parent's house, and later on, they used to live together whether the love's parents agreed to it or not. After the advent of the Aryans, this kind of union was interpreted as a particular form of *Kantaravam* (Gandharva being one of the eight Aryan systems of marriage) and regular marriage ceremonies began to be performed, no doubt, after their clandestine union, at the house of the love's parents if they agreed to it, or at the house of the love if they did not agree to it. The second section deals with the other three *purusharthas*, *aram*, *porul* and *vitu*. The very fact that the word *vitu** is a literal translation of the Sanskrit word *moksha* which is derived from the root *muc* which means to leave or release, is to be investigated, whether the idea of *Moksha* was known to the Tamils before the advent of the Aryans. The sixth section deals with the eight kinds of *rasas*, *nakai*, *alakai*, *ilivurai*, *marutkai*, *accam*, *perumitam*, *vekuli* and *uvakai* which correspond to *hasya*, *karuna*, *vibhatsa*, *adbhuta*, *bhayanaka*, *vira*, *randra* and *sringara* respectively. The seventh section deals with the *alankara upama*, the eighth, prosody, and the ninth, the ancient usage where mention is made of four castes of whom *Vaisya* was one and their duties.

* *Vitu* is derived from the Tamil root *vitu* which means to leave or release.

THE PRE-WAR MIND IN BRITAIN

By DR. A. S. WOODBURN

WE have had so many books on The Great War, many of which undertake to give us the final judgment on the cause of the War, and the factors that led to the final issue that it is with diffidence that we pick up another. But this* one is different. It is, to be sure, an historical review, as the sub-title indicates. But its value is not due to its bringing before our minds once more those historical factors with which we are more or less familiar—or bored. It goes further than a mere rehashing of historical facts. It undertakes a psychological examination of the ideational and emotional factors operating behind the historical movements. It shows us that, in many instances, the moves that were made by statesmen were simply the expressions of a group consciousness in which they shared. The author has done a real service in showing how the group mind operates even in the activities of its leaders. Penetrating analyses such as she has made in the case of the pre-War mind in Britain would do much to illumine the pages of history in places that are sometimes obscure.¹

The Great War, we are told, was the outcome of social neuroses. The minds of individuals were inflamed and baser emotions found expression in inhuman deeds because of the spread of jingoism, chauvinism and imperialism in the nations which come into conflict in 1914. In a previous volume, *The Neuroses of the Nations*, the author had discussed the neurotic factors as they operated in the national minds of Germany and France. In the present remarkable volume, she extends her analysis to the mind of the British people. In consideration of the data which she has assembled, it would be difficult to say that all the blame for the great carnage was with the enemy. The statesmen of Britain, the capitalists and many others, shared in the mental and moral

* *The Pre-War mind in Britain*.—An Historical Review. By C. E. Playne. George Allen and Unwin, London.

unrest that disturbed the conscience of Europe in the decades previous to the War. No one can deny that nations were upset by insane jealousies that led to the rivalries in ship-building and other warlike preparations. The foolishness of the logic by which the European nations worked in pre-War times is all very clear to us now, but it was not at the time, probably because we too shared in the group obsessions. We used to talk of great navies and armies as the surest way of keeping the peace. Now we know that navies and armies are meant for war, and as instruments of war, they are pretty certain means of bringing about conflicts. The schemes that are now under discussion for the renunciation of war as a means of settling differences of opinion among nations are much more sensible and much more in keeping with Christian ethics. Let us do away with armies and navies, and we may get rid of wars. The increasing demand that is being made by the moral and religious forces of the present day for the renunciation of war is a much more healthy attitude than was the morbid fear and rabid jealousy that kept all the nations in a state of terror during the years before and during the War.

The Pre-War Mind in Britain was not entirely neurotic, was not completely war-mad. Unhappily for the nation, (and the same was still more true in Germany and France), those who suffered from the neuroses were in the positions of power. The masses of the people did not want war, and many of the more moderately-minded leaders resisted until the die was finally cast. A number of the leading newspapers of Britain were opposed to entering the conflict at the outset. The author gives quotations to show that some of them criticized the policy of Government right up to the declaration of War. Finally, they said, Government has done wrong in leading the nation into this War, but now that we are in, we must fight to win. There is no doubt that a

* *Sreyas* is Tamilised into *cirappu*.

good deal of national morality, whether in Britain, Germany or elsewhere, is on a par with the standard of the American politician, Stephen Decatur, who said in a toast to his country, 'My country! May she always be right. But, my country, right or wrong.'

It always happens when a nation is at war, that some of its citizens who have a conviction that the war is wrong, and who dare to stand by their conviction are persecuted. We are all able to shout our pacifistic views with blatant lungs when the nation is at peace. But we throw stones at the only ones of our number who dare be consistent in war time. A good many people have lived to be ashamed of some of the unkind remarks they made about their pacifistic brethren in war-time. Such is the operations of mob mind. Mob mind is uncritical, irrational, passionate. And war mind is largely mob mind.

The historical review in the present volume shows us the way in which the moods and temper of the British people developed before the outbreak of 1914. It is a rather long story, and the reviewer cannot so much as pass the leading points in review. He can only commend the book to those who are interested in the subject. 'Originally armies were made to meet the requirements of war; later on, wars were made to satisfy the requirements of armies,' said Bertha von Suttner. How did this transformation take place? A good deal of the blame is placed by the author at the doors of the capitalists. Doubtless, imperialism gave the first impetus. After that, it was an economic necessity, created by the increasing dividend-earning, privately-owned armament firms. These capitalists, in many cases, bought the control of the press, and hired journalists to write inflammatory articles calling attention to the growth of selfish designs of other nations. Gradually the fuel was added to the smouldering embers, until finally the blazing fires shot up their destructive flames from 1914 to 1918.

Psychologically, the war was a great mistake. 'One cannot help thinking,' says the author, 'that if the Teutons had a stronger sense of humour and the tact which that humour engenders, and if only British humour were allied with a sense of possible fallibility, the antagonism between the two peoples of Europe whose essential character was most alike, might not have arisen, or would not have grown to the proportions of mania.' As things turned out, the pot could not very well call the kettle black. Playne is fully aware that the war called forth some excellent qualities of mind and heart, and that there were individuals—the mass of them—who hated the whole business. Yet, somehow, circumstances conspired to develop a group consciousness that was at times devoid of reason, and swept to inhuman decisions by baser passions. There will be many among the military people even of to-day who will not like to have the unvarnished truth told so plainly. Some will perhaps suggest that the author is pro-enemy. But in these days when we may reflect with calm minds we should think clearly, and learn those deeper lessons which the mistakes of the mob-mindedness of the past are capable of teaching us.



HEAD OFFICE:—ESPLANADE ROAD, FORT, BOMBAY.

E. Sep. '29.

THE RT. HON. V. S. SRINIVASA SASTRI, P.C.

BY

MR. L. S. SUBRAMANIA AIYER, B.A., B.L.

THERE is no more elusive figure in the Indian Political world of our day than that of the man who has played such a leading and distinguished part in the events of recent times. From the background of our memory, the personality of Tilak stands out, sharp and clear, an abrupt masterful man, who dominated his time and whose 'hard decisiveness of thought and action grips our attention'; and there emerges from among the welter of Non-co-operation struggles and Hindu-Moslem strife, the vivid and graceful personality of Gandhi, infinitely attractive and magnificently generous and unflinching in its appeal to our imagination. Not so, Mr. Sastri, who has none of the bursting energy and inventiveness of Tilak, none of the spiritual illumination of the sage of Sabarmathi. The fact is not a little remarkable when we remember that the living Indian has filled so spacious and decisive a part of India's progressive movement towards her legitimate place as an honoured and constituent member of the great British Commonwealth is the Rt. Hon'ble Sastri. Just now he is the man most talked about in the political world as he has returned to India from South Africa having achieved not a little success in the difficult and delicate task of promoting better understanding between the Whites and the Indians in that country.

Mr. Sastri is a fine personality. He is of middle height, and fair-complexioned, with a lofty and spacious forehead and a well-chiselled handsome face, the natural dignity and presence of which is enhanced by the mild candour and kindness of the glittering eyes. His manner is as noble and dignified as his bearing is disciplined and entirely unaggressive. It has no hint in it of any ungovernable passion, resentment, jealousy or fear. 'It is a manner' which seemed to persuade rather than to command, to express

itself by suggestion rather than by emphasis, and which diffused a certain air of sweet reasonableness and open-mindedness about him. In all he said and did, there is no trace of hurry or discomposure. He moves about with the deliberation of a man who has a clear vision of life and finds plenty of time for everything and is always ahead of the clock. It may be said of him that he closely "approaches the ideal of dispassion and impartiality which we associate with the true scholar."

The story of his remarkable career, of his rise to fame and far-shining eminence by virtue of an exalted character and the exercise of brilliant gifts of mind and spirit, forms one of the most fascinating chapters of modern Indian history. From Schoolmaster to Ambassador and Privy Councillor is a translation which it is not given to many to achieve. And it is all the more marvellous when we bear in mind that it owed but little to the fortuitous advantages of European patronage, or the favour of the great. Born of humble parents, he passed through school and the Kumbakonam College in comparative poverty. Graduating in 1888, he taught schools in early manhood and became the Headmaster of the Hindu High School, Triplicane. 'In the middle of 1905' says he in his "Reminiscences", my contentment was upset by a small pamphlet which Mr. Natesan lent me. It was the prospectus and the rules of the Servants of India Society which had just been started. The language and sentiments no less than the ideals set forth in it, made a special appeal to me." Soon after, he was officially enrolled as a member of the said Society. Under the impulse of a deep-rooted patriotism and the stimulating guidance of that great Servant of India, Gokhale, who will always inspire in India the respect and veneration which accompanies the name of Gladstone in England, Mr. Sastri turned

SASTRI'S HOME-COMING



THE RT. HON. V. S. SRINIVASA SASTRI.

"By his services to his compatriots in South Africa to the promotion of friendly relations between India and the Union, he has secured a high place for himself in the history of the two countries as a successful Ambassador of India and has laid India under a great debt of gratitude."—H. E. Lord Irwin.

from teaching to disclose a genius for practical national service and a cultured statesmanship and a political ability which is as rare as it is admirable. Ever since he entered the Servants of India Society, he has given unstintedly his life and service to his country. Life has been to him one long series of self-denying acts, a ceaseless striving after the patriotic ideal.

Mr. Sastri is a striking instance of the scholar-statesman in modern public life. He is no isolated phenomenon. The emergence of the man of books and study into public life has been a current in the movement of the world politics. The War gave the scholar the opportunity to enter the political arena, where his high character, his liberal culture and persuasive force, his large-hearted tolerance and humane sympathies soon raised him to exalted positions of power and prestige. The large part of the world's stage is being increasingly filled by men whose whole training has been as scholars and teachers. The cases of President Wilson of America, of Professor Masaryk in Bohemia, of H. A. L. Fisher and Balfour in England, of Benedetto Croce in Italy will occur to the minds of the students of recent European History. They have given a lofty direction and a beneficent purpose to public life, and breathed into politics a spirit of sobriety and large-hearted sanity and infected it in a generous measure with their own enthusiasm for great things. In our own country, the careers of Tilak and Gokhale prominently illustrate this development. Mr. Sastri belongs to the great group of scholar-politicians of the world. A profound knowledge of men and things, a wide experience of public life, a remarkable intellectuality and moral eminence, a rare gift of speech, and above all, a high character, and an inspiring personal example—these have enabled him to imprint himself upon his generation with a magnificence, distinction and elevation that place him among the distinguished personalities of the world. If to-day

the European nations regard India as an honoured partner in the British Commonwealth with equal status and privileges, if at the present time our civilisation and culture is held in higher esteem and respect, it is not a little due to the "eloquent, forceful and devoted labours of Mr. Sastri."

Mr. Sastri is a whole-hearted and progressive Liberal in politics. He is essentially an idealist. But he has too ardent a nature to brook that chimerical idealism which existed only in the poet's imagination. Idealist as he is, he never loses sight of the great truth 'that the progress of a people, their success and happiness will depend in a great measure on their acceptance or rejection of the principle of compromise and the practice of the various arts of accommodation, economy and management in their conduct and life'. "I know" said he once, "more than ever I did, the difference between theory and practice, how in actual life a thing is rendered difficult of fulfilment; what a great difference lies between the intellectual acceptance of a principle and practical fulfilment of the same in life." The man who gave expression to such sentiments and recognised the importance and bearing of the practical truth embodied therein cannot certainly be accused of being an unpractical idealist or a timid doctrinaire politician. Some unthinking critics have preferred to call him a perfect "Hamlet of politics." To them I would commend for reflection the pregnant observation made by the great Roman Statesman, Cicero 'Sicrivitor,' '*Tempore Serviendum est*,' (we must bend to circumstances). In the words of an eminent living thinker, "we must take account in human affairs of what is desirable as well as what is possible." And if Mr. Sastri has been able to claim to have performed valuable services to India, if it was possible for him to lay credit to achievements which, while bringing him personal distinction and glory, have not a little enhanced the prestige and honour of India in the Councils of the Empire,

it is due as much to his wise recognition of the above principle and steady adherence to it as to the exercise of his tact, strength of purpose, and the force and cogency of his eloquent appeals. If Mr. Sastri's talents and accomplishments as a scholar and statesman are singular and admirable, his moral eminence and attainments are still more so. From birth he has been wedded to poverty, and during all the period of his distinguished public career, he has been passing rich with 80 rupees a month, the pittance allowed by the the Society of which he is the President. Early in life, he renounced the pleasures and attractions of a worldly life before which the large majority of mankind bow and worship in a spirit of debasing superstition; and under the stimulating stress of lofty impulses, he dedicated himself to the service of his country and the promotion of national well-being.

A unique simplicity of mind and conduct, an endearing affability and courtesy, an unfailing modesty, a serene temper, a fine judgment and a remarkable breadth of outlook and sympathies, a cheery optimism, and transcending all, a capacity for self-sacrifice and a strong faith in the triumph of justice and truth:—these are some of the most striking traits in his character. No touch of low ambition or "pedantic provincialism" or "barren cynicism" ever marred his life. He is 'a realist working through the medium of an enlightened opportunism'. He has none of "the dapper alertness," the invincible rallying power and flashing impetuosity of Das, none of the driving force and transforming influence of Gandhi. He rises slowly, almost sleepily, to greet you. Nothing special strikes us save his becoming presence and singularly dignified deportment till he begins to speak; and then the wonderful enchantment of his melodious voice, the singular persuasiveness of his oratory, the striking felicity of his diction, and the impassioned eloquence and appeal of his speech, the fine display of dialectical skill and argument-

ative force, the high intellectual tone and transparent sincerity of his utterance cast an irresistible spell over us, and we feel as if moving in "a larger horizon of things and a spacious atmosphere". To hear him speak is one of the pleasantest and invigorating of experiences imaginable. Listening to him we are struck by the remarkable restraint, and rare self-mastery of of the man and his infinite patience. If the crown and summit of liberal education is the development of the "cross-benchi spirit" and the creation of a balanced mind, i.e., the type of mind which looked at a matter from all points of view and insisted on proving all things before coming to judgment and which brought to bear even under the most exciting circumstances a full and unclouded reason on the subjects at issue, then Mr. Sastri may well be said to have attained it.

He is one of the most powerful, restraining and reconciling influences at work in India, amidst the clash of opposing tendencies and the whirl and rush of revolutionary ideals and methods. The imperishable achievement of his life is his demonstration of the mighty power and the beneficent influence which the man of liberal culture could wield in the management of public affairs and the moulding of national destinies. He is a symbol of the dignity and the sanctity of the University spirit and ideals in public life. He puts loyalty to the public weal next only to his loyalty to God. "He has never played for his own hand". "His industry is great, his sense of duty high, his word is respected, his honour above reproach."

Sastri's Speeches and Writings. This volume includes, Mr. Sastri's masterly essay on Self-Government, his speeches in the Congress, in the old Imperial Legislative Council and in the Council of State, his orations in Australia, Fiji and Canada and his pronouncements in England and India, on the Kenya question. Cloth Bound. Price Rs. 3. To Subscribers of the "I.R." Rs. 2-8.

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THE UNIVERSITIES IN ENGLAND

BY MR. C. F. ANDREWS

IN Great Britain itself the one supreme source of encouragement to me on my return after many years' absence has been to find that the



MR. C. F. ANDREWS

young men and women of my own country are far more earnest, sincere and freedom-loving than they were twenty or thirty years ago. I had feared that after the War there would have grown up especially among the young, a hardness and a cynicism engendered by the war spirit. But this has passed away and wherever I have gone I have been welcomed in the most wonderful manner with crowded audiences of students who were sincerely anxious to hear the most serious and important things I had to tell them, and who were ready to listen and ask questions far into the night about what I had found to be the truth with regard to India and Indian affairs.

This has been to me an immense encouragement, for when I came first to England, I met almost entirely the middle-aged people and the politicians, who had gone through the experience of the war and become what I might call war-hardened. Among these, it was very difficult indeed for me either to get a hearing or to find

myself at home and at ease. During the first two months in England, I had this sense of extreme disappointment and my letters which were written to India were full of gloom about the future of my own country, especially in its relation to India. But since I have been to the universities and have met with the students who were mere children when the War was being carried on, and who have developed in the last ten years since the War into young manhood and young womanhood, I have been truly amazed by what I have seen and what I have found out both with regard to the earnest sincerity of this new generation which has now sprung up, and also with regard to the deep religious spirit which underlies their lives and actions.

In certain ways the change has been immense, especially on the women's side. There, on the women's side, life has become entirely emancipated and independent. The women of England now take their places in every rank and sphere of life as the complete equals of men. They neither ask for nor receive favours on account of the weakness of their sex, as they used to do before. That side of things has passed away and a new chivalry has arisen between young men and women which is rather that of camaraderie than of the older type of gallantry. At first, I was astonished at the change and wondered whether something had not been lost in womanhood where such complete emancipation had been won. But the more I have seen the effects of the change, the less anxious I have been on this account. Indeed, womanliness remains exactly the same as before and it has been rather enhanced than diminished in comparison with the manliness of the men. The thing that perhaps has convinced me most of all has been the extraordinary growth in the health and spirit of womanhood which I witness to-day. There is nothing left of the pale, anæmic type that used to be almost the fashion long ago,

There is instead a buoyancy of health and good spirits which one meets everywhere and it is good to witness it wherever one goes.

Of all the things that have struck me most in this direction, the freedom from convention which is prevalent now everywhere among the young has been most prominent. Here again, at first, I had some anxiety. What I felt was that this absolute freedom from convention would lead to a lack of seriousness and to flippancy. But all that I have seen goes strongly to repudiate any such idea; for the freedom that has been gained has only led to greater seriousness and deeper earnestness of purpose. What I have noticed at every single meeting in the different universities where I have lectured, has been this—that on no single occasion that I can remember has there been a question asked out of mere flippancy or even for a mere controversial purpose. From first to last, the questions that have been put to me have been earnest questions asked by students who really wished to have the best answer possible and who would be satisfied with nothing less. The strain of answering such earnest questioners has often been very great and I have gone on hour after

hour without any cessation at all. But when I have looked back at the evening which has been passed in such a manner, I have only been too thankful to find in my own country such splendid material among the young wherewith to build up the future.

With regard to the political life of England I have no such happy picture to draw. What has become more and more apparent to me is that the party spirit has destroyed the sincerity of the political life of my country and that the politicians are fighting more for office and place and power than for the truth itself. It seems to me that we have come in politics to a dead end, and that only some sweeping change will restore the political life to healthy activity. I do not find in any of the party leaders with whom I have come in contact much that I can either trust or respect, and the actions that have recently been taken in international affairs, both with regard to disarmament progress and Anglo-French agreements, drive one almost to despair. The war spirit has not yet been overcome, and the international mind has scarcely yet appeared on the horizon in our British political affairs.

THE POOR AND THE LAW

BY MR. T. R. VENKATARAMA SASTRI, C.I.E.

THE criticism of law by Piers the Plowman in the 14th century was: "Law is lordly and listeneth to a few." A twentieth century criticism says: "Law is open to all like the Ritz Hotel." Both criticisms give expression to the dissatisfaction with law as not equal-handed and as partial to the rich. The reform of the law so as to secure to the poor justice cheap and speedy must be acceptable to all fair-minded persons as a desirable end. And suggestions from one who has the history and experience of Sir Edward Parry* must always command respectful considera-

*The Gospel and the Law. By Sir Edward Parry, Retired County Court Judge (Heinemann).

tion. Nor can they be a matter of indifference to us in India because cheap and speedy justice to the poor, (or even to the rich) is not more easily obtainable in India than in England. The administration of law here is not less costly. The Government make a profit out of litigation and do not seem seriously inclined to reduce the cost. Nor is the law's delay here any less than it is in England.

The title of the book is intended to express the author's desire and hope that the gospel "which provides the best guidance that man has yet had for his conduct in life" should be used as a foundation upon which to build the laws to be

administered and obeyed. The actual reforms which, with this view, the author advocates, fall under the following heads.

IMPRISONMENT FOR DEBT

The author pleads for its total abolition. The argument for its abolition is very convincingly presented. The argument against it, that, if it was



MR. T. R. VENKATARAMA SASTRI

abolished, the poor man would not be able to obtain credit in times of distress, is dismissed as not borne out by history and in the experience of other countries. It might seem that the debtor would be less ready to pay his debts if the apprehension of arrest was removed, but this again is said to be not according to experience. "Credit will be given to a working man of good character to a reasonable amount, but he will not be tempted to mortgage his future wages on the security of his body for every passing whim. Beer is a cash business, betting is a cash business, greyhound and other racing is a cash business, picture palaces, railway trains, tram cars, slot machines are all run on a cash basis, yet no one will pretend that the working man does not get as much as he wants of the goods and services of all of them". The imprisonment for debt is really the survival of the old enslavement of the debtor

and must be abolished. Such is the argument and it is made more impressive still by the citation of the examples of Athens of old and of France since 1867, of Scotland since 1880, and of most of the American States and Germany as countries which suffered no disadvantage at all by its abolition.

England has not yet abolished the imprisonment for debt, and India is not likely to forestall England in the reform. The author estimates that 300,000 debtors have gone to gaol in England since the Debtors Act of 1869 for no crime committed by them. It is a good suggestion that the League of Nations should investigate the law in various countries and issue a report for the guidance of the world.

DIVORCE

The condition of divorce laws in England is said to be "a great blot on our civilisation". That it bore hard on the poor man is a very old complaint and was the subject of Justice Maule's satirical judgment. The recommendation of the Divorce Commissioners has not been wholly carried into effect. Though Scotland permits divorce for adultery or desertion, England has just enacted divorce on the ground of adultery, but does not afford relief on the ground of desertion.

To the Hindu the point of interest is the author's condemnation of "the heathen and barbarous idea of indissoluble Sacramental Marriage", (though the Christian countries held the same conception in the middle ages). A passage from Padma Purana inculcating in very extravagant terms obedience to the husband whatever his character may be, and the passionate eloquence of the Brahmin orator in the legislative assembly against interference "with the ancient noble traditions regarding the sanctity of wedlock" are referred to only to be dismissed with the pronouncement that they involved the degradation of women and children and that the result of such indissoluble marriages may be studied in the terrible pages of MOTHER INDIA by Katherine Mayo.

Attention is drawn to the following passage of the Commissioners' Report :—

So far from such reforms as we recommend tending to lower the standards of morality and regard for the sanctity of the marriage tie, we consider that reform is necessary in the interest of morality as well as in the interest of justice; and in the general interest of Society and the State.

So much of the author's view is set out in order to present another point of view to the orthodox Hindu. The writer of this note is by no means "orthodox" or impervious to new ideas and new points of view but he cannot admit that the absence of divorce has resulted in the degradation of women and children in India. The author's view is vitiated by his reliance on the now notorious book of Katherine Mayo's. We should like to have the honest view of any European who has lived in this country and is acquainted with its people as to whether women and children of any class or grade in this country compare unfavourably in sexual morality with the corresponding class or grade in any European country, or whether a divorce law in India would have improved its moral condition.

CONCILIATION COURTS

The first feeling may be that the conciliation courts will only add another stage to an inevitable litigation and prolong the agony of it. But the experience of Denmark, Norway, France and the United States is in favour of the idea. Conciliation, as a necessary preliminary to the institution of an action or as a judicial preliminary to trial, seems to have produced very tangible beneficial results and may well be worth the trial.

CRIMINAL TRIALS

The author suggests that there should be public defenders as there are public prosecutors, all materials being alike open to the inspection of both.

LEGAL ASSISTANCE TO THE POOR

The legal profession, enjoying as it does a "monopoly in the practice of the law, must render gratuitous assistance to those members of the com-

munity who cannot afford to pay for such assistance."

WORKMEN'S COMPENSATIONS ACTS

The author is hard on the Court of Appeal and might be thankful to it for giving him some moments of joy at its discomfiture by the reversal of its judgments by the House of Lords.

The suggestion that the administration of the Acts should be entrusted to a department of Government is hardly consistent with the author's own opinion of departments. In England, at any rate the suggestion will be viewed as fantastic. In India, the administration is not in the law courts but in a special tribunal presided over by one who has more affinity to the executive than to the judicial.

GENERAL

The other opinions expressed by the author are not unlike what may be expected of one who, having belonged to the legal profession, removed himself by acceptance of a subordinate judicial office in a county Court. He has no high opinion of the profession that he has left behind. He has no high opinion of those who occupy a higher place in the judicial hierarchy without possessing that degree of merit that the author is conscious he possesses himself and is proved to possess by his pronouncements ultimately securing the concurrence of the House of Lords. He has no high opinion of the bureaucracy, as who can expect a judge to approve of the crooked, narrow hide-bound ways and "the heathenism of departments irreconcilable with perfect freedom."

The author's strictures on the lawyers as "preying on his fellowman" like a pack of wolves and for their technicalities, for their love of increasing costs, for their opposition to any reform that would reduce them—on the bureaucracy for their "placid complacency, belief in form and system, contempt for and impatience with human ideals, stolid obdurate immobility" and for their "inertia and futility" and even on the regular law Courts for their costliness and interminable delays will please many people in the country by the strength and heartiness of the condemnation.

Altogether, the book is both in manner and matter one for the study of people who are interested in the reform of the law for the promotion of public welfare and particularly for the men of the legal profession sensitive to their honour and good name.

More Congresses & Conferences.

[In continuation of the account of the December gatherings recorded in the last issue, we give below a bird's eye view of the proceedings of various other Congresses and Conferences held since then. These include the State People's Conference, the Science Congress, the Philosophical Congress, the Oriental Conference, the Press Conference, the Federation of Indian Chambers, the Associated Chambers of Commerce, etc.]

South Indian State People's Conference

The South Indian State People's Conference met at Trivandrum on the 14th January. There was a large gathering of delegates and visitors from Pudukottah, Mysore, Cochin and Hyderabad.

WELCOME ADDRESS

Mr. P. K. Narayana Pillai, Chairman of the Reception Committee, welcomed the delegates in a brief address in the course of which he reviewed the position of Indian States, as far as their relation with the Suzerain power was concerned, and emphasised the desirability of the introduction of responsible Government in the States. He suggested the formation of a Federal form of Government for both the British Provinces and the Indian States which, while safe-guarding their common interests would also help to preserve the individuality of the component parts.

SIR VISVESVARAYYA'S ADDRESS

Messages of greeting having been read, Sir M. Visvesvarayya, the President, delivered his presidential address which was listened to with rapt attention. Sir Visvesvarayya's ripe experience of public affairs and his long and intimate connection with one of the leading States of South India naturally entitled him to speak with authority on a subject on which his knowledge is unrivalled, and he more than fulfilled public expectations. For, his address was throughout marked by that thoroughness of grasp and constructive statesmanship which have always characterised his utterances. Sir Visvesvarayya began by drawing pointed attention to the disabilities of the people of Indian States. He then put in a strong plea for making no distinction between the people in the Indian States and British India, claiming immediate responsible Government for the whole of India, in a federal scheme. He regretted that the

Butler Committee have, so far, afforded no evidence of their concern to the needs of the 70 millions of people, whose good government is, or ought to be, their primary concern. Sir Visvesvarayya then referred to the national desire of the people for large measures of self-government, and asked if it was too much to expect the Princes



SIR M. VISVESVARAYYA

to do their bit to enable their own people to acquire efficiency and prosperity neither of which was possible under a non-responsible government.

RESPONSIBLE GOVERNMENT

Under a responsible Government, he said, the chief and his people should manage their affairs jointly as in any European monarchical State; and the following might constitute its principal features:—

- (1) There should be in each State at least one Legislative Council composed of elected members.
- (2) When the Legislature consists of only one House, it is suggested that a body of about twenty-five honorary advisers be selected from among men of light and leading within the State to constitute an Advisory Council whom the Ruler might consult in emergencies, especially when, in his opinion, the Legislative Council takes up an attitude opposed to the primary interests of the State.
- (3) The Executive Council or Ministry should be chosen from among the members of the Legislative

Council and be responsible to it, while the Chief Minister should be acceptable to the Ruler.

(4) The Civil List of the Ruler should be permanently fixed. Any special expenditure to be incurred on his account on extraordinary occasions should be voted for by the Local Legislature.

(5) The Judiciary should be outside the control of the Executive.

(6) Simultaneously with, or before the introduction of Responsible Government, the Ruler should announce the concession of the following elementary rights to his subjects:—Safety of person and property; Right of association and meeting; Freedom of speech; and Freedom of the Press.

(7) Among the obligatory duties of each State should be included certain minimum nation-building activities on its part necessary for a self-supporting State, in respect of education, industries, defence and self-government. Special progress reports and summaries of results under these activities should be published at least once a year in each State.

FEDERAL CONSTITUTION

Passing on to a consideration of how to co-ordinate the Indian State with the Indian Government, he declared the need for a federal constitution as best adapted to the requirements of our time and country. He adumbrated the demand for Dominion Status, urged a vigilant propaganda on its behalf and suggested the following essentials.

(1) A Federal Union of British Provinces and Indian States.

(2) Establishment of Responsible Government within the States within a reasonable period, in no case exceeding 15 years.

(3) Reasonable guarantees for British trade, industry, investments and other vested interests, to render future developments easy and harmonious relations possible.

(4) Guarantees for the maintenance of the rights and privileges of Rulers of Indian States so that there may be no hindrance to the establishment of constitutional monarchies under a strong Federal Central Government.

If a constitution sufficiently liberal and having elements of permanency in it is outlined, the elaboration of the details might be left to a Commission composed of a majority of Indians who should be instructed to get into touch with the Dominion Governments by deputing officials and non-officials or even otherwise for the purpose. The new Dominion Government can be started on its career within 12 months of the appointment of such a Commission.

This Dominion Preparations Commission will prepare proposals for new departments, new procedures, etc., as required, which, after approval by the Central Legislature and Central Government, may be given effect to one by one. This Commission should be maintained for 5 to 10 years, that is, till the present form of Government is completely transformed in essentials into the Dominion form and the old order changed into the new.

Simultaneously with the establishment of the new Government and legislature, separate Commissions should be appointed to assist the Ministers concerned to speed up progress in the four Nation-building departments of Defence, Industries, Mass Education and Local Self-

Government. Until these activities are greatly augmented, the wherewithal for sustaining a Responsible Government would be found lacking and the permanence of the Dominion Government would itself be jeopardized. Separate Commissions may also be necessary for Inter-State Commerce and for External Affairs and Trade.

Thus their demands might be pithily put as a Federal constitution for all-India, and responsible government within their own States.

A MEMORANDUM

A memorandum signed by some leading men was issued and presented to the Conference which formed the basis of an important resolution in the Session. It urged a scheme of federation, indicating the position the States should occupy in that constitution. It also defined the need for what is also called a Dominion Constitution.

RESOLUTIONS

The Conference, after considerable discussion in its Subjects Committee, passed a number of important resolutions. The first resolution adopted the general principle and provisions embodied in the memorandum, namely, Dominion Status for India including the States. The second recorded as the considered opinion of the Conference that a federal form of constitution should be established in the British Indian Provinces and Indian Native States. The third demanded the establishment of full responsible government in Indian States. Another resolution urged the rulers of Indian States to declare immediately the fundamental rights of citizenship, freedom of speech and liberty of the Press, freedom of meeting and association, freedom of worship subject to public order and morality, right to petition the sovereign and authorities recognised by law and constitution, freedom of arrest, detention and externment except under the process of law as recognised by the constitution, and freedom from punishment except by open trial in a competent court of law.

The Conference dissolved after constituting a propaganda Committee and thanking Dewan Bahadur M. Ramachandra Rao and his deputation for their solid work abroad.

The Indian Science Congress

The sixteenth annual session of the Indian Science Congress held its sittings at Madras from the 2nd to the 8th January, under the



PROF. C. V. RAMAN, M.A., D. Sc., F.R.S.

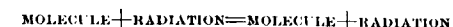
presidency of Prof. C. V. Raman. H. E. The Governor in welcoming the delegates pointed out:—

I do think that, in the last few years, there has been a much closer relationship, especially between the public and scientific work, and the public have begun to realise the immense benefit that this work is conferring on them. They understand what the discovery in Medical Research, for instance, has done and is doing for them, both in the prevention and in the curing of diseases. They understand the help that research in nutrition is doing for the public, for men and women, even for their beasts, for even children are discussing vitamins and last of all, ladies and gentlemen, there is that most conservative class of all, the agriculturists. They now understand the benefits which scientific work is conferring upon them, and I believe that the recent Agricultural Commission in India has done a very great deal to arouse their interest in this subject, interest which, we all hope, will be maintained.

Prof. C. V. Raman devoted his presidential address to a purely scientific topic—the problems

of radiation of light—and to the exposition of the nature and significance of a new phenomenon recently discovered in his laboratory in Calcutta. This developed from the two distinct theories reached in the nature of light, and the impossibility of accepting the wave and the quantum theories of radiation as simultaneously true. The new phenomenon that he discovered may be regarded as a twin brother to the Compton Effect. Thus he explains as to how he worked on his new theory:

The idea was energetically taken up, and the experiments showed it to be completely correct. It became clear that we had here a new radiation effect, far more general and universal in its character than the Compton Effect, and of which the latter could be regarded as a special case. The ejection of an electron is a very violent type of fluctuation. There are numerous other comparatively mild types of fluctuation possible in the electrical state of atoms and molecules. Such fluctuations correspond to relatively small changes in the energy-level of the atomic system in the sense of Bohr. If a change of energy-level is produced by the incident radiation and is simultaneous with it, the quantum of radiation emitted under these conditions may be greater or smaller, as the case may be, than the quantum of incident radiation. We may represent this change as a chemical reversible reaction.



(normal state) (high frequency) (excited state) (low frequency.)

If the reaction proceeds in the direction of the upper arrow, we have a diminution in frequency of the radiation, and if in the direction of the lower arrow, we have an increase of frequency. The relative importance of the two types of reaction would obviously be determined by the law of mass-action, that is to say, upon the populations of the normal and excited states of the molecules present in the irradiated substance. In ordinary cases, the presence of excited states is determined by temperature. Other causes of excitation of molecules, if present, must also be taken into account.

Since atomic and molecular systems have many possible energy-levels, as shown by the facts of spectroscopy, we see in the foregoing chemical equation the possibility of observing a great many new lines in the spectrum of the scattered radiation.

The most convenient way of studying the effect is by using the intense non-chromatic radiation of the mercury arc and to condense its light into the substance, or better, actually to bring the arc into close proximity with the substance as in the well-known work of R. W. Wood on resonance spectra. The spectrum of the scattered radiation is then readily photographed, and it shows a multitude of new lines, bands, and, in addition, continuous radiations will be readily noticed from the equation written above symbolically. The difference between the incident and scattered quanta is equal to the quantum of absorption or emission, or the case may be, of the molecules.

The characteristic frequency of the molecule is, therefore, subtracted from or added to the frequency of the incident radiation to give that of the scattered light.

He then dwelt on some of the applications of the new effect and pointed out that its potential value was perhaps greatest in the field of chemistry, helping in the mapping of the infra-red spectra of chemical compounds. The method opens up an illimitable field of research in organic chemistry.

There were conducted the various sectional meetings and discussions in the Medical College and in the Memorial Hall. The Medical and Veterinary Section was presided over by Lt. Col. R. E. Wright, I.M.S., and among the papers read here may be mentioned that on "Studies in Bovine Lymphangitis" by Dr. V. Krishnamurthy, in the course of which he pointed out the epidemic distribution of the disease and compared it with the distribution of plague in this province. Dr. C. Muthu read a paper on Tuberculosis in India, where the problems presented are more complex and formidable than they are in Europe or America, and for the grappling of which a national campaign is necessary.

The Anthropology Section was presided over by Lt. Col. R. B. Seymour Sewell, Director of the Zoological Survey of India. In the course of his address, dealing with "the origin of man and the population of India in the past and in the future," he said :—

The history of India, as we know it to-day, is only the sequel to a far greater history that went before: a history that has left its traces, not in the written word, but in the actual remains of these primitive people and of their implements and utensils; and this history only requires investigation. Throughout the length and breadth of this country, there is awaiting discovery of a mass of evidence of the most valuable kind that will enable future Archaeologists and Historians to trace the course and sequence of events that led up to, and formed, the basis on which Indian civilisation and culture was founded.

Lt. Col. F. C. Fraser, who presided over the Zoological Section, dwelt in his address on the periodic ebb and flow of life. Dr. K. C. Mehta of Agra gave his presidential address for the Botany Section on 'The annual recurrence of rust on wheat in India.'—which caused an annual

loss of something over 30 to 40 million rupees. Prof. M. V. Gopalaswami of Mysore presided over the Psychology Section, in which an interesting paper on the psychology of students' strikes was read by Mr. G. S. Krishnayya. The lecturer explained that it was the failure of the school to use the animal spirit of youth that was chiefly responsible for strikes, besides lack of sympathy between teachers, students and administrations.

Besides the various sectional and other gatherings, the organisers of the Reception Committee of the Congress arranged several popular lectures by eminent scientists. Thus Prof. Raman delivered a lecture on "The Architecture of Matter." Prof. S. P. Agarkhar of Calcutta delivered a popular lecture on the different types of vegetation in India from the Khasi hills down to Rameswaram and the Ausadai Islands. Mrs. G. L. C. Howard, who presided over the Agricultural Section of the Congress, dwelt at great length in her address on the necessity for the improvement of plants and for the establishment of a chair in Genetics at some Indian University. She pleaded for a living school of genetics from which economic workers and students can draw inspiration. Among the papers read in that section may be noted one by Mr. B. Visvanath on the nature of the action of green manure in paddy lands. A popular lecture on the subject—Chemistry, the Friend of Man—was delivered by Dr. Forester in which he pleaded for a greater appreciation of the useful work of Chemists who are as useful as physicists and engineers, if not more so.

H. E. The Governor gave a party at the Government House to meet the delegates; another party was arranged in the S. I. A. A. by the public. A dinner was given to the delegates at the Moore Pavilion which was presided over by the Law Member. Visits to various places of interest in the City and to places of historic and scientific interest like Conjeevaram, the Seven Pagodas and Coimbatore were also arranged.

All-India Oriental Conference

The fifth session of the Conference met at Lahore on the 19th of November and the three following days; the opening was preceded by a garden-party in the Town Hall grounds; and the function was performed by H. E. the Governor of the Punjab, who welcomed the delegates to his historic capital, important since almost the beginning of the Christian era. Mahamahopadhyaya Pandit Hara Prasad Shastri, C. I. E., who presided over the session, contributed a most scholarly Presidential Address in the course of which he deplored the loot of precious manuscripts from the land and pointed out the importance of Sanskrit to Indian culture. The 18th century was a palmy age for Sanskrit literature in India, marked by the flourishing of great jurists like Anantadeva, Jagannatha Tarka Panchanan, who was commissioned by Warren Hastings to write an exhaustive code of Hindu Law, Nagoji Bhatta, the great Maratha Pandit, famous for his exhaustive comment on the Mahabhashya, and Rama Shastri, the exemplary Nyaya-dish of the Poona Darbar. A change of spirit came over all this with the advent of the 19th century and it was wrongly and fatally believed that Sanskrit and Arabic and Persian could afford no culture and had no literature except disputations in grammar and logic, no great science, poetry etc. Thus was born Macaulay's famous Minute, which emptied many many Pataśalas and Schools and depressed learning. A feeling of utter despair took possession of our learned classes after the Mutiny and manuscripts perished in heaps in the houses of the Pandits or were carried away to all parts of Europe as the last remnants of Indian culture.

After bewailing the loss of manuscripts, the Mahamahopadhyaya went on thus on the subject of the looting of precious literary treasures from Burma :—

Some of the Mss. looted in the First Burmese War in 1826 are to be found in the Bishop's College Library.

The Bhagavad Gita which Peshwa Baji Rao II used to read is to be found in the India Office Library. The Arabic Mss. looted from Tippu Sultan's Library at Seringapatam are to be found in the Asiatic Society's rooms.

But there is one satisfaction, and that great one, in the fact that the Mss. loot have been carefully preserved; much better preserved than probably it would have been their lot in India, at least for some time.

The Conference split up into various sections like Archaeology and History, Veda and Avesta, Classical Sanskrit Literature, Anthropology, Sociology and Folklore, Philology, Philosophy, Arabic and Persian, Urdu, Hindi and Punjabi. The Sectional Presidents delivered interesting addresses on the features and progress of research in their respective branches of knowledge.

Garden-parties were given to the delegates at the Shahdara and the Shalamar Gardens; while a Sanskrit play was staged and an Urdu Mushaira held for their delectation. A party of archaeological enthusiasts left to inspect the Taxila and Gaudhara ruins at the end of the Conference, under expert guidance. All the arrangements were under the auspices of the Lahore University and in the careful hands of Dr. Woolner, its Vice-Chancellor and Professor Lakshman Sarup, the Local Secretary of the session.

The members visited the Exhibition of Antiquities including specimens of Harappa and Mohenjo Dam ruins, to which many of the local Governments, Indian States and private Collectors had largely contributed.

In the afternoon of the closing day, a meeting of the Council of the Conference was held, at which it was decided to fix the dates of future Conference sessions from 15th December to 15th January and it was further resolved to support critical work being done at Poona for the Mahabaratha and at Etawah on Sanskrit Literature. On the invitation of the Director-General of Archaeology, the Conference agreed to co-operate in the work of exploration in India.

The next session of the Conference will be held at Patna.

Historical Records Commission

The eleventh annual meeting of the Historical Records Commission met at Nagpur on December 5 and 6; and the public session of the first day was opened by H. E. Sir Montagu Butler, Govern-



H. E. SIR MONTAGU BUTLER

or of the Central Provinces. In his opening speech, the Governor traced the history of the Central Provinces and pointed out the significant importance of the unpublished records relating to important events in the Central Provinces which had been brought to Nagpur from the archives of the Governments of Bengal and of India. Speaking on the importance of the work which the Commission is doing, he said :—

No nation could be really confident of its future unless it was conscious of and understood its past and was proud of all that had gone before to build up its present. The task before the Commission was to help in unravelling the confused and tangled skein of Indian history, with a view to assisting in creating a sense of unity in diversity. He said that the British people were a mixture of different races. Throughout the period of their fusion, they had fought and quarrelled among themselves and misunderstood each other, as now in India different communities laboured under misunderstandings; but after hundreds of years, they had won thorough unity. The

task in India was harder. The country was so much larger, and differences so much greater. The little bit which the Commission was doing to help in this direction was worth doing, and its labours were worthy of support by all those in this province, who had the ideal of a new India as a nation amongst nations in their hearts.

Prof. Jadunath Sarkar, the senior member of the Commission present at the Conference, thanked His Excellency and the Nagpur public for their kind welcome and excellent arrangements for the Commission's comforts.

Among the important papers and contributions submitted to the Commission by scholars from different parts of India and England, may be mentioned the following :—

Sir Evan Cotton, C. I. E.—The Daniells in India.

Prof. J. N. Sarkar, C. I. E.—Some English Envoys with Mahdaji Scindia.

Mr. G. S. Sardesai—The Treaty of Kanakapur between Madhava Rao I and Janoji Bhonsle.

Mr. A. V. Venkatarama Iyer—An Adventurous Madras Civilian: James Strange.

Dr. S. K. Iyengar—An Incident in the Relation between the Governor of Poonamalle and Fort St. George.

Rev. H. Heras, S. J.—The Expansion wars of Venkatapa Nayak of Ikkeri.

Prof. D. G. E. Hall—The Dalhousie-Phayre Correspondence (1852—56).

Prof. C. S. Srinivasachari—The Poligar system; its Origin and Growth.

Mr. Mesroby J. Seth—Khojah Petrus.

Mr. H. N. Sinha—Colebrooke's Embassy to the Nagpur Bhonsle Court.

Mr. B. N. Banerjee—The Last days of Raja Chait Singh.

Mr. N. L. Belekar—The Importance of the Bhonsles in Indian History.

Mr. Abdul Ali—Commercial and Social Inter-course between the E. I. Company and Poona in the 18th century.

A new feature of this year's session was that it was attended by representatives deputed by the different Universities in India which were addressed on this subject by the Inter-University Board on the recommendation of the Government of India.

The second day's session was occupied with the transaction of business before the Commission with the help of the co-opted members.

All-India Press Conference

The All-India Press Conference met in the Indian Association Hall, Calcutta, on January 1st

institutions for imparting training should be established in all the University centres. Concluding, he urged that Defence Funds in all provinces should be started for journalists along with a Journalist's Benevolent Fund for helping the families of the deceased journalists.

PRESIDENTIAL ADDRESS

Mr. Natarajan, in the course of his presidential address, said that during the forty years that he had been connected with journalism in India, newspapers in India had developed enormously both in resources and power. These could be employed to more useful purpose if journalism was better organised.

The first thing essential was that journalism should be recognised as a distinct profession and not a mere adjunct of political or communal propaganda. The education required was not less arduous or intense than to make a good lawyer or doctor. A good degree at an university was indispensable. Which offers such opportunities of serving the public as journalism? One thing that this conference should undertake was to raise the status of journalism as a profession under the auspices of the central council who should keep a register of journalists to be recognised as such.

The President laid stress on the personal standards to be set for the journalists. One difficulty in the way of the Indian Journalists and journalism was the uncertainty of the law relating to offences.

Newspapers ought to have more protection than at present for the mistakes made in good faith. They performed a necessary public duty and should not be penalised except in cases of deliberate malice or gross carelessness established against them.

RESOLUTIONS

The Subjects Committee put before the Conference three resolutions, which were carried.

The first resolution appointed a Standing Committee of the Press Conference for 1929.

The second requested the Standing Committee to form a scheme for the improvement of the status and condition of the service of journalists and for the establishment of an All-India organisation to safe-guard their interests.

The third resolution ran :—

That this Conference places on record its emphatic disapproval of the action of Sir John Simon in instituting a censorship as a condition for reporting the proceedings of the Statutory Commission as an un-called-for and unwarranted interference with liberties of the Press.



Mr. K. NATARAJAN

with Mr. K. Natarajan, Editor of the INDIAN DAILY MAIL, in the chair. Over thirty-five Indian journalists were present.

THE WELCOME ADDRESS

Mr. Ramanand Chatterjee, Editor of the MODERN REVIEW, in his welcome address, referred to the loss sustained by the deaths of eminent journalists like Messrs. Kasturiranga Iyengar and Lala Lajpat Rai, and passed on to recount the various difficulties in the way of Indian journalists. Apart from political dependence which was in itself a great handicap, there were the press laws which always harassed the free press, and capitalists and advertisers and foreign news agencies, the general poverty and illiteracy and social and religious bigotry of the mass of the people—all these constituted no negligible obstacles to the growth of the independent press.

Proceeding, he said, Madras had earned for itself the credit of establishing an institution for imparting education in Journalism. Fully equipped

The Indian Economic Conference

The 12th session of the Conference was held at Mysore under the auspices of H. H. the Maharaja and the University on the 3rd of January and the following days. H. H. the Yuvaraja opened the Conference and welcomed the delegates and visitors on behalf of the Maharaja. He said, in his opening speech, that the State of Mysore was a happy mean between two economic extremes of development, abundantly endowed by nature, homogeneous in its population and continuously under Indian administration. He traced the activities of the Mysore Economic Conference which has brought about co-operation between economists, officials and business-men. He also said:—

We are still more interested in the matter of Imperial and Local finance, a problem of which I should have been inclined to say that an ideal solution was possible, were it not for the fact that one of your members is prepared to offer us an ideal solution of even the difficult problem of taxation. I sincerely hope that you may find a way of reconciling the conflicting interests not only of the Imperial and Local Governments but also (what is more important to us in Mysore) of both these with those of the Indian States.

Prof. V. G. Kale of the Fergusson College, Poona, who was the President of the Conference, pleaded in his address for an extension of post-graduate teaching and research in Economics in our Universities and for a greater participation of economic experts in the boards and committees of enquiry started by Government which has not hitherto fully appreciated the value of the co-operation of trained economists. He proved how economic organisation was deeply rooted in politics and must, in the last resort, be explained through it; and he said:—

During the last few years, at least four important public inquiries have taken place in India in relation to questions of great importance, and certain changes which have resulted from them, may be attributed, in no small measure, to the political influence of the Indian legislature. The Fiscal Commission recommended the adoption of a policy of the cotton excise duties, and government accepted a radical alteration in its traditional economic policy. As an outcome of another inquiry, the principle of direct government management of State railways had to be adopted, though it had been declared to be uneconomic. The Currency Commission condemned the gold exchange standard as utterly unsuited to the peculiar conditions of India though it failed to give suffi-

cient weight to such considerations on the vital question of gold currency and the exchange ratio. The Royal Commission on Agriculture has made one very striking observation which goes to the very heart of the matter we are dealing with here. Declaring that the most important factor making for agricultural prosperity is the outlook of the peasant himself, and that the success of all measures designed for the advancement of agriculture must depend upon the creation of conditions favourable to progress, the Commission maintain: "The demand for a better life can, in our opinion, be stimulated only by a deliberate and concerted effort to improve the general conditions of the country side, and we have no hesitation in affirming that the responsibility for initiating the steps required to effect this improvement rests with Government."

He pointed out also how the problem of the improvement of the peasantry is handled only piece-meal, the friends of the ryot playing at cross-purposes and no body knowing exactly how the agricultural industry and the peasant stand economically.

Stressing upon the necessity for intensive, and at the same time, practical study of economics, Mr. Kale observed:—

Detailed investigation and research into all branches of social life is the great need of the hour in India, and our ignorance in this regard is colossal. Collection of facts and their interpretation will enable us to apply, illustrate and modify economic theory where necessary, and even to reconstruct it. And then comes the scrutiny of measures of reform proposed and the formulation of policies for the guidance of Government and public. As we cannot neglect the first, we must not fight shy of the last. It should not be forgotten that economics has been, from its birth, a theoretical and a practical science, and that, while inspired by prevalent forms of philosophy, it has had its eye on and not lost touch with the reality of life. Recent tendency of thought makes this quite clear, and text-books on economics pay special attention to economic policy, devoting separate chapters or volumes to the discussion of practical economics. The problems to be handled are too numerous to mention here, covering, as they do, the whole of India's social and economic life. In studying and expressing opinions on them, the economist has to do his work patiently, scientifically and fearlessly, in view of the country's history, its social structure, its philosophy, its political condition and its need of material development, leaving it to the statesman and the politician to use the lever of authority to carry through measures of national benefit.

The papers submitted to the Conference dealt with land-tenures, marketing and industrial organisation, and were very fully discussed on the merits of the situation with reference to each as it exists in India. The delegates were the guests of the Government during their stay at Mysore.

Federation of Indian Chambers of Commerce

THE VICEROY'S OPENING ADDRESS

The second meeting of this Federation met at Calcutta at the Dalhousie Institute, on December 28th last and the following two days under the presidency of Sir Purshotamdas Thakurdas. H. E. the Viceroy, who was invited to open the proceedings, commended the starting of such a federation as this which would help in the evolving of a common policy for India's prosperity. The root-cause why Indian produce did not command high prices in the markets of the world was that there was no incentive to the primary producer to improve the quality of the produce, unless he was sure of an adequate premium for improved quality. He emphasized on the value of Indian trade organisations having agencies abroad wherever they had their principal markets; and there was a proposal for the appointment of Trade Commissioners at Hamburg, Milan and New York, which had come from the High Commissioner of India for sanction by the Government.

The Viceroy pleaded for co-operation from Indian organisations for dealing with professional agitators and their insidious activities in rousing up the workers and starting strikes.

Finally, he concluded by explaining the position of his Government on the question of the Coastal Reservation Bill.

It is not infrequently said that there is precedent for this Bill in other parts of the Empire, and that Australia, in particular, has reserved her coastal trade in the manner that is now proposed for India, but anyone who has read the relevant sections of the Australian Navigation Act must be aware that they relate only to personnel, and that their object is to secure that Australian seamen, employed in the coasting trade, will receive as good wages as Australian workers employed on shore. So far is it from being true that the Australian coasting trade is reserved for Australian-owned ships, that the Australian United Steam Navigation Company, which is engaged in the Australian coasting trade, is actually financed exclusively by British capital and is controlled by a London Board of Directors. There is indeed no precedent in the British Empire, nor, so far as I know, in any other country or empire, for legislation which would reserve the coastal trade for any one class or race of citizens.

THE PRESIDENTIAL SURVEY

Sir Purshotamdas, in the course of his address, outlined briefly the history and object of

the movement represented by this Federation and explained its attitude towards Government as well as British Commercial interests; and he also made a few suggestions relating to some of the immediate economic needs of the country. He



SIR PURSHOTAMDAS

declared that the Indian Federation was an integral part of the national movement; and Indian commerce and industry cannot make terms with the Government or with British commercial interests at the expense of national interests; while mutual confidence and more frequent consultations between Indian commercial bodies and Government will lessen the opportunities of difference and also ensure for Government measures, the support not only of those directly interested in commerce and industry, but of the large body of the public also. The prosperity of the commercial and industrial classes can only be founded on the prosperity of the masses and the agricultural classes. Sir Purshotamdas thus emphasized the necessity of Government backing in the attempt of Indian raw materials getting their full price in foreign markets:—

I do not pretend that Indian raw material is, in every respect, exported in the most perfect condition, but it cannot be claimed, either, that American cotton is marketed in such a satisfactory state as to be incapable of improvement. At the moment, the Indian shipper has no voice in the cotton exchanges; or for the matter of that, in any exchanges, where Indian raw materials are traded in, in any part of the world. I may say that, even in India, the Central Government have not yet been able to devise uniform standards for trading in the same variety of cotton all over the country.

Regarding the export of jute, which is the monopoly of India and a necessity of the world, the commercial Sale Rooms of London where the jute business is transacted, if they keep any nationals from their precincts, they keep out Indians. There are other Sale Rooms in London which definitely refuse to take Indians as their members.

RESOLUTIONS

Mr. G. D. Birla moved a resolution that India should be represented at all International Labour Conferences by Indians only and always by a full



MR. G. D. BIRLA

quota of delegates and advisers, and that every opinion that the Government of India should forward to the Labour Conference should be done after consultation with the mercantile bodies, and the Government delegates at Geneva should take action only after consultation with the labour delegation. The resolution was seconded by Mr. R. K. Shanmugam Chetty and carried after the assurance given by Sir B. N. Mitra, that Govern-

ment would give most careful consideration to it. Mr. D. P. Khaitan moved an allied resolution demanding full delegations to all international Conferences.

Mr. H. P. B. Garia moved that Government should give effect as early as possible to the recommendation of the Linlithgow Commission for the appointment of a Central Jute Committee on the lines of the Indian Central Cotton Committee which would try to organise markets, to promote legislation for the fixing of permanent standards of quality and to bring about the establishment of a future market for jute like the Bombay cotton market.

Another resolution recommended the creation of an Indian Banking Inquiry Committee to look into the system of Indian indigenous banking and foster its growth. The Hon. Mr. G. A. Natesan in supporting the resolution pointed out that this was one of the unanimous recommendations of the External Capital Committee of which he was a member. Resolutions were also passed urging the appointment of experienced Indians as Trade Commissioners in important commercial centres of the work, for the amendment of the Indian Income-tax Act and for the appointment only of Indians as High Commissioners with the same status as those of the Self-governing Dominions. A full inquiry was also asked for, into the conditions of the Indian salt industry; while it was desired that a further and fuller inquiry should be instituted by the Tariff Board supplementary to the recent oil inquiry in respect of the points suggested by the President of the Tariff Board.

The Federation also adopted a resolution establishing an Indian National Committee of the International Chamber of Commerce with Sir Purshotamdas as President and Mr. Khaitan as Vice-President.

Mr. G. D. Birla has been appointed President, Lala Sriram Vice-President and Mr. M. P. Gandhi as Secretary of the Indian Chamber of Commerce and Industry for the year 1929.

Associated Chambers of Commerce

THE OPENING OF THE CONFERENCE

His Excellency Lord Irwin opened the proceedings of the annual meeting of the Associated Chambers of Commerce of India and Ceylon at Calcutta, at the Royal Exchange, on December 17th, in the midst of a splendid gathering including H. E. The Governor of Bengal, Sir George Schuster, and Sir B. N. Mitra. Sir George Godfrey, the President of the Associated Chambers, after referring to the illness of His Majesty and praying for his speedy recovery, dwelt on the labour troubles and long strikes which have characterised Indian labour in the past. He referred to the Report of the Royal Commission on Agriculture and, while speaking of the regulation of banking in India and the history of the Reserve Bank Bill, urged an inquiry into the necessity of immediate legislation for the safe-guarding of the savings of ignorant depositors.

THE VICEROY'S ADDRESS

H. E. The Viceroy in his speech announced that Government would soon be publishing its proposals for the establishment of an Agricultural Research Council and for the implementing of several other recommendations of the Royal Agricultural Commission. Indian products have now to meet with increased competition both from increased production in other tropical and sub-tropical countries and from synthetic substitutes. Referring to the question of a mercantile marine for India Lord Irwin gave expression to the following words which have got a special significance and point for Indian aspirations, in the subject of the private Bill introduced in the Legislature during the last session.

But I think that I am correct in saying that the main impulse behind the Bill I have referred to is not a mere desire to secure for Indian capitalists the profits which now are made by British companies; rather it is an ambition, and who shall say that it is an unworthy ambition, that India should have its own mercantile marine and that the ships of that mercantile marine should be officered as well as manned by Indians. The problem then, as I see it, is whether we can help India to realise this ambition without resort to methods of confiscation, and I should like you to regard it from this point of

view. Stated in this way, the problem may be less difficult. I hope indeed that a solution may be found in a spirit of co-operation and goodwill.

Concluding, the Viceroy said that there would not be any immediate likelihood of a reduction in central taxation combined with increased taxation for the provinces. He assured the Conference that the Finance Member would discuss the need for a Banking inquiry with a delegation of members from the Associated Chambers.

IMPORTANT RESOLUTIONS

Among the important resolutions passed at the conference, the first recommended the abolition of the present export duty on rice from Burma. Another recommended an amendment of Section 37 of the Income-tax Act.

The delegates were practically unanimous in urging a substantial reduction in railway freight rates on cotton. Sir George Rainey, however, thought that such reduction would not be feasible.

Other resolutions recommended the Government of India to enter into commercial conventions wherever possible with all foreign governments.

As usual, a reduction of postal rates, especially foreign rates, and a claim that Chambers of Commerce should be allowed to express opinions on all public matters were urged.

Sir George Godfrey who presided over the session, made a fighting speech in support of a resolution that the Indian legislature should not, by legislation or taxation indicating discrimination of a racial or communal character, imperil the existence or development of, or otherwise cause prejudice to, any industrial interests in India. In the course of his speech, he deprecated the recommendation of the Nehru Report to confine the franchise to natural-born and naturalised Indian subjects, and pleaded that Indian nationalism should go hand-in-hand with modernism.

The Conference appointed delegates representing the Associated Chambers to give evidence before the Simon Commission, and resolved that the Bombay Chamber should nominate the President of the next session.

The Indian Philosophical Congress

The fourth session of the Indian Philosophical Congress had its sittings at Madras after a very busy and useful programme of work. Delegates from all parts and Universities of India, like Prof. Das Gupta of Calcutta, Prof. Chadwick of Lucknow, Prof. H. D. Bhattacharya of Dacca, Dr. Enola Eno, Prof. P. A. Wadia of Bombay and Prof. Hiriyanna and Prof. Wadia from Mysore attended the session, not to speak of others from Allahabad, Benares and Lahore and the Amalner Institute of Philosophy. H. H. Rajah Sir Rama Varma, G.C.S.I., G.C.I.F. opened the Conference with a closely reasoned address, stressing on the problem of *Samsara* that is the central theme at once of Hindu philosophy and Hindu religion, and on the harmonious fusion of philosophy and religion in the service of the spiritual interests of man which he deemed to be the special contribution which India has made to the philosophy of mankind. "The revelation of God in each soul is partly a self-revelation, the revelation of the Divinity of Atman, and the identity of God and the soul. . . . Closely allied to this notion of the divinity of man is the Hindu doctrine of Moksha, which is not, on the one hand, the mere annihilation of personality, nor, on the other hand, the emigration to a better world. Moksha is a process of enlightenment here and now, arrived at as the result of a conscientious and balanced life. It is in this connection that the Hindu doctrine of Dharma comes in."

Principal A. B. Dhruva of the Benares Hindu University, who presided over the session, in the course of his Presidential address, stressed on the present-day tendency of Philosophy and Science not being regarded as water-tight compartments, but permitted to influence each other as parts of one organic whole of knowledge. "While the use of the empirical method of Science in the domain of Philosophy has given it a strong Realistic turn, against the Idealism of the last quarter of the 19th century, the theory of Relativity which is the most revolutionary discovery of the present-day science, has played havoc with our common-sense ideals of Space and Time

and has thereby breathed new life into the schools of Idealism." In the course of his address, Professor Dhruva made a fine and masterly survey of the systems of Western philosophers and scientists, particularly of the present epoch, like Alexander, Russell, Bergson, Croce and Gentile, for purposes "of comparison, correlation and contrast." He also pointed out the marked tendencies of contemporary philosophy, like the emphasis which it places upon the principle of solidarity or wholeness, and anti-intellectualism or anti-rationalism. He urged that India should play a great and noble part in this arena of modern thought and should unearth all her envied treasures and make them live commodities in the world's market of thought.

The Congress in the second and third days of its session split itself into different sections like (1) Indian Philosophy, (2) Logic and Metaphysics; (3) History of Philosophy; (4) Philosophy of Religion; (5) Ethics and Social Philosophy and (6) Psychology; at each of which, different papers were read and discussed. The number of papers was about 30. There were also two general debates, the first of which was on the Doctrine of Universals, in which Professor Chadwick and Mr. S. S. S. Sastry were the principal speakers and stressed on the universal and the general being defined for the consolidated experience, the type or arch-type which is used for a better understanding of the particular. The second debate centred round the Concept of Progress; and its general trend was to exhibit that some change was inevitable and that life is change and stagnation is the mark of death.

The local Secretaries of the Congress made every arrangement for the comfort of the delegates. The elite of Madras met the delegates at a tea party in the Presidency College where the session was held; and the delegates paid a visit to the Mylapore Sanskrit College where a *parishad* was held.

The Parliament of Religions

What is known as the Parliament of Religions, which met at Calcutta on the 27th January is pleasingly reminiscent of the memorable congregation of that name which assembled at Chicago in 1894. It will be remembered that it was



VIVEKANANDA

there that Swami Vivekananda, for the first time in modern times, gave the message of the Vedanta to the Western World. By his inspiring personality and impassioned eloquence, the great Hindu monk was able to present the religion of the Hindus in a form thoroughly acceptable to Occidentals. Catholicity and toleration were the key-notes of the Hindu Dharma as preached by the great Hindu Sannyasin who took upon himself to interpret the religion of the Vedas in the light of modern Science and made a conquest which is still resounding.

Now the Calcutta Parliament of Religions comprised representatives of different religions who had come from several countries of Asia, America and Europe.

Sir Rabindranath Tagore, in his presidential address, deplored the decay of true religion and the growth of sectarianism.

Sectarianism is materialistic. It ever tries to build its tower of triumph with its numerical strength, temporal power and external observances. It breeds in the minds of its members a jealous sense of separateness that gives rise to conflicts more deadly than conflicts of worldly interests. It is a worse enemy of the truth of religion than atheism for sectarianism proudly appropriates as its own share the best portion of the homage that we bring to our God.

Curiously enough, while Science is bringing the human race closer together, religion or what passes for religion often creates antagonisms and separates nations and peoples.

It is high time for us to know how much more important it is, in the present age, to be able to understand the fundamental truths of all religions and realise their essential unity thus clearing the way for a world-wide

spiritual comradeship, than to preach some special religion of our own, with all its historical limitations.

Sir Rabindranath then spoke of the evils of political and economic exploitation, and warned that these should not find in religion "allies for the creation of dissensions that are truly impious."

The President having retired owing to ill-health, Dr. Drummond took his place when Pandit P. N. Tarkabhusan read a paper on Hinduism, in which he pointed out its lofty ideal of universal unity. Dr. Southwick of Chicago who had attended the Session of 1894, said that religious movements in America were gradually brushing aside their points of difference and moving towards unity. He referred to the great Unity Movement of Akbar and hoped that the day was soon coming in the bright future when a universal religion would come into existence whose temple would be bigger than a church, or masjid or a pagoda.

Mr. Hirendranath Dutt in a thought-provoking speech traced the reasons that have contributed to the general apathy to religion for which he held the systems of education greatly responsible. He did not spare the modern psychologists who denied the existence of soul.

Dr. Urquhart, Mr. Doulat Ahmed Khan (Ahmediya Community) and Dr. H. W. B. Moreno also addressed the Conference.

The next day there was a general discussion on "How best to promote international peace and brotherhood between men and men and nations and nations of the world." Representatives of almost all important religions participated in the deliberations.

A resolution was passed to the effect that in the opinion of the representatives to the Parliament, war and conflict between man and man and nation and nation are contrary to the higher teachings of religion everywhere and that a strenuous endeavour should be made to cement the bond of human fellowship and to promote international peace.



In these chapters Mahatma Gandhi describes the Amritsar Congress following the Jallianawalla tragedy, and his own initiation into Congress work. He further narrates his experiments with the Charka. EDITOR, INDIAN REVIEW.

PART V.—CHAPTER XXXVII

THE AMRITSAR CONGRESS

The Punjab Government could not long keep in confinement hundreds of Punjabis who, under the martial law regime, had been clapped into jail on the strength of the most meagre evidence by tribunals that were courts only in name. There was such an outcry all round against this flagrant piece of injustice that their further incarceration became impossible. Most of the prisoners were released before the Congress opened. Lala Harkishanlal and the other leaders were all released while the session of the Congress was still in progress. The Ali Brothers too arrived there straight from their jail. The people's joy knew no bounds. Pandit Motilal Nehru, who, at the sacrifice of his splendid practice, had made Punjab his headquarters and had done great service, was the President of the Congress; the late Swami Shraddhanandji was the Chairman of the Reception Committee.

Up to this time, my share in the annual proceedings of the Congress was confined only to the constructive advocacy of Hindi by making my speech in the national language and to presenting in that speech the case of the Indians overseas. Nor did

I expect to be called upon to do anything more this year. But, as had happened on many a previous occasion, responsible work came to me all of a sudden.

The King's announcement on the new reforms had just been issued. It was not wholly satisfactory even to me, and was unsatisfactory to every one else. But I felt at that time that the reforms though defective could still be accepted. I felt in the King's announcement the hand of Lord Sinha and its language lent a ray of hope. But experienced stalwarts like the late Lokamanya and Deshabandhu Chittaranjan Das shook their heads. Pandit Malaviyaji was neutral.

MALAVIYAJI'S SIMPLICITY

Pandit Malaviyaji had harboured me in his own room. I had a glimpse of the simplicity of his life on the occasion of the foundation ceremony of the Hindu University, but on this occasion, being in the same room with him, I was able to observe his daily routine in the closest detail, and what I saw filled me with joyful surprise. His room presented the appearance of a free inn for all the poor. You could hardly cross from one end to the other. It was so crowded. It was accessible at all odd hours to chance visitors who had the licence to take as

much of his time as they liked. In a corner of this crib lay my cot in all its dignity.

But I may not occupy this chapter with a description of Malaviyaji's mode of living and must return to my subject.

I was thus enabled to hold daily discussions with Malaviyaji who used lovingly to explain to me like an elder brother the various view-points of the different parties. I saw that my participation in deliberations on the resolution on the reforms was inevitable. Having had my share of responsibility in the drawing up of the Congress report on the Punjab wrongs, I felt that much that still remained to be done in that behalf must claim my attention. There had to be dealings with Government in that matter. Then similarly there was the Khilafat question. I further believed at that time Mr. Montagu would not betray or allow India's cause to be betrayed. The release of the Ali Brothers and other prisoners too seemed to me to be an auspicious sign. In these circumstances, I felt that a resolution not rejecting but accepting the reforms was the correct thing. Deshabandhu Chittaranjan Das, on the other hand, held firmly to the view that the reforms ought to be rejected as wholly inadequate and unsatisfactory. The late Lokamanya was more or less neutral, but had decided to throw in his weight on the side of any resolution that the Deshabandhu might approve.

DIFFERENCES WITH LEADERS

The idea of having to differ from such seasoned, well-tryed and universally revered leaders was unbearable to me. But, on the other hand, the voice of conscience was clear. I tried to run away from the Congress and suggested to Pandit Malaviyaji and Motilalji that it would be in the general interest if I absented myself from the Congress for the rest of the session. It would save me from having to make an exhibition of my difference with such esteemed leaders.

But my suggestion found no favour with these two seniors. The news of my proposal was somehow whispered to Lala Harkishanlal. 'This will never do. It will very much hurt the feelings of the Punjabis', he said. I discussed the matter with Lokamanya, Deshabandhu and Mr. Jinnah, but no way out could be found. Finally, I laid bare my distress to Malaviyaji. 'I see no prospect of a compromise' I told him, 'and if I am to move my resolution, a division will have to be called and votes taken. But I do not find here any arrangements for it. The practice in the open session of the Congress so far has been to take votes by a show of hands with the result that all distinction between visitors and delegates is lost, while as for taking a count of votes in such vast assemblies, we have no means at all. So it comes to this that even if I want to call a division, there will be no facility for it, nor meaning in it.' But Lala Harkishanlal came to the rescue and undertook to make the necessary arrangements. 'We will not,' he said, 'permit visitors in the Congress pandal on the day on which voting is to take place. And as for taking the count, well, I shall see to that. But you must not absent yourself from the Congress.'

I capitulated; I framed my resolution and in heart trembling undertook to move it. Pandit Malaviyaji and Mr. Jinnah were to support it. I could notice that although our difference of opinion was free from any trace of bitterness and although our speeches too contained nothing but cold reasoning, the people could not stand the very fact of a difference; it pained them. They wanted unanimity.

A COMPROMISE

Even while speeches were being delivered, efforts to settle the difference were being made on the platform, and notes were being freely exchanged among the leaders for that purpose. Malaviyaji was leaving no stone unturned to bridge the gulf. Just then Jayaramdas handed over his

amendment to me and pleaded in his own sweet manner to save the delegates from the dilemma of a division. His amendment appealed to me. Malaviyaji's eye was already scanning every quarter for a ray of hope. I told him that Jayaramdas's amendment seemed to me to be likely to be acceptable to both the parties. The Lokamanya, to whom it was next shown, said, "if C. R. Das approves I will have no objection." Deshabandhu at last thawed and cast a look towards Mr. Bepin Chandra Pal for endorsement. Malaviyaji was filled with hope. He snatched away the slip of paper containing the amendment, and before Deshabandhu had even pronounced a definite 'yes', shouted out, 'Brother Delegates, you will be glad to learn that a compromise has been reached.' What followed beggars description. The pandal was rent with the clapping of hands and the erstwhile gloomy faces of the audience lit up with joy.

It is hardly necessary to deal with the text of the amendment. My object here is only to describe as to how this resolution was undertaken as part of my experiments with which these chapters deal.

The compromise further increased my responsibility.

PART V.—CHAPTER XXXVIII

THE CONGRESS INITIATION

I do not regard my participation in Congress proceedings at Amritsar as my real entrance into the Congress politics. My attendance at the previous Congresses was nothing more perhaps than an annual renewal of allegiance to the Congress: I never felt on these occasions that I had any other work cut out for me except that of a mere private, nor did I desire for more.

My experience of Amritsar had shown that there were one or two things for which perhaps I had some aptitude and which could be useful to the Congress. I could already see that the late Lokamanya, the Deshabandhu, Pandit Motilalji and other leaders were pleased with my work in

connection with the Punjab Inquiry. They used to invite me to their informal gatherings where, as I found resolutions for the Subjects Committee were conceived. At these gatherings only such persons were invited as enjoyed the special confidence of the leaders, and whose services were needed by them. Interlopers also sometimes found their way to these meetings.

There were for the coming year two things which interested me as I had some aptitude for them. One of these was the memorial of the the Jallianwalla Bagh massacre. The Congress had passed a resolution for it amid great enthusiasm. A fund of about five lakhs had to be collected for it. I was appointed as one of the trustees. Pandit Malaviyaji enjoyed the reputation of being the prince among the beggars for the public cause. But I knew that I was not far behind him in that respect. It was whilst I was in South Africa that I had discovered my capacity in this direction. I had not the unrivalled magic of Malaviyaji for commanding princely donations from the potentates of India. But I knew that there was no question of approaching the Rajas and Maharajas for donations for the Jallianwalla Bagh memorial. The main responsibility for the collection thus fell, as I had expected, on my shoulders. The generous citizens of Bombay subscribed most liberally and the memorial trust has at present a handsome credit balance in the bank. But the problem that faces the country to-day is as to what kind of memorial to erect on the ground to sanctify which Hindus, Muslims and Sikhs mingled their blood. The three communities instead of being bound in a bond of amity and love, are, to all appearances, at war against one another and the nation is at a loss as to how to utilise the memorial fund.

FACILITY OF EXPRESSION

My other aptitude which the Congress could utilise was as a draftsman. The Congress leaders

had found that I had a faculty for condensed expression which I had acquired by long practice. The then existing constitution of the Congress was Gokhale's legacy. He had framed a few rules which served as a basis for running the Congress machinery. The interesting history of the framing of these rules I had learnt from Gokhale's own lips. But everybody had now come to see that these rules were no longer adequate for the ever increasing business of the Congress. The question had been coming up before the Congress year after year. The Congress at that time had practically no machinery functioning during the interval between sessions or for dealing with fresh contingencies that might arise in the course of the year. The existing rules provided for three secretaries but as a matter of fact, only one of them was functioning secretary and even he was not a whole-timer. How was he single-handed to run the Congress office, to think of the future or to discharge during the current year the obligations contracted by the Congress in the past? During the current year, therefore, everybody felt that this question would assume all the more importance. The Congress was too unwieldy a body for the discussion of public affairs. There was no limit set to the number of delegates in the Congress or to the number of delegates that each province could return. Some improvement upon the existing chaotic condition was thus felt by everybody to be an imperative necessity. I undertook the responsibility of framing a constitution on one condition and it was this. I saw that there were two leaders, viz., the Lokamanya and the Deshabandhu who had the greatest hold on the public. I requested that they, as the representatives of the people, should be associated with me on the Committee for framing the constitution. But since it was obvious that they would not have the time personally to participate in the constitution-making work, I suggested that two persons enjoying their confidence should be appointed along with me on

the Constitution Committee and that the number of its personnel should be limited to three. This suggestion of mine was accepted by the late Lokamanya and the late Deshabandhu, who suggested the names of Sd. Kelkar and I. B. Sen respectively as their proxies. The Constitution Committee could not even once come together but we were able to consult with each other by correspondence, and, in the end, presented a unanimous report. I regard this constitution with a certain measure of pride. I hold that if we could fully work out this constitution, the mere fact of working it out would bring us Swaraj. With the assumption of this responsibility, I may be said to have made my real entrance into the Congress politics.

PART V.—CHAPTER XXXIX

EXPERIMENTS WITH CHARKA

I do not remember to have seen a handloom or a spinning wheel till the year 1908 when in HIND SWARAJ I described it as the panacea for the growing pauperism of India. In that book I took it as understood that anything that helped India to get rid of the grinding poverty of her masses would in the same process establish Swaraj too. Even in 1915 when I returned to India from South Africa, I had not actually seen a spinning wheel. When the Satyagraha Ashram, Sabarnati, was founded, we introduced a few handlooms there. But no sooner had we done this than we found ourselves hard up against a difficulty. All of us belonged either to the liberal professions or to business; none of us was an artisan. We needed a weaving expert to teach us to weave before we could work the looms. One was at last procured from Palampur, but he did not communicate to us the whole of his art. But Maganlal Gandhi was not the one to be easily baffled. Possessed of a natural talent for mechanics, he was able fully to master the art before long and one after another, several new weavers were trained up in the Ashram.

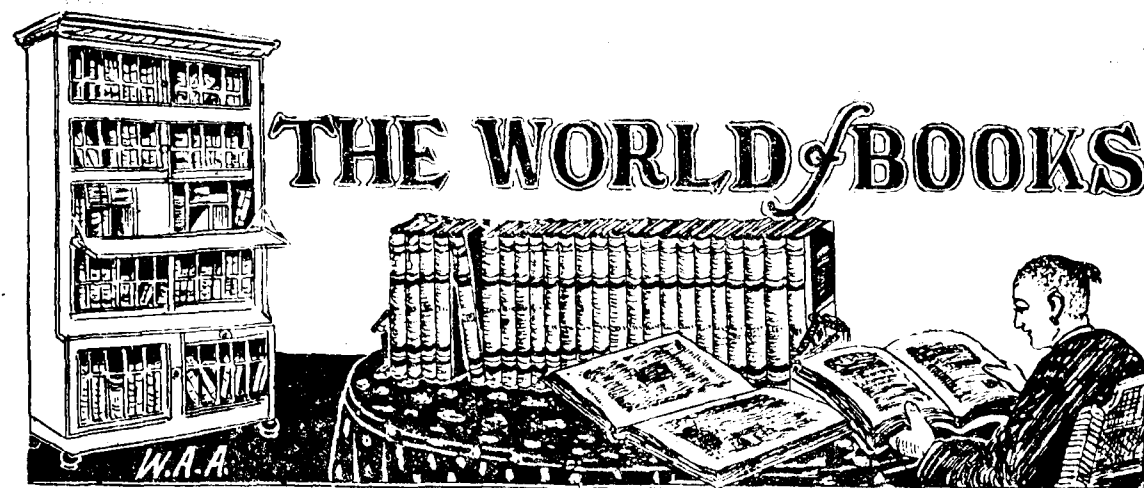
The object that we set before us was to be able to clothe ourselves entirely in cloth manufac-

tured by us. We therefore forthwith discarded the use of mill-woven cloth and all the members of the Ashram resolved to wear hand-woven cloth made from Indian yarn only. The adoption of this practice brought us a world of experience. It enabled us to know from direct contact the conditions of life among the weavers, the extent of their production, the handicaps in the way of their obtaining their yarn supply, the way in which they were being made victims of fraud and, lastly, their ever-growing indebtedness. We were not in a position immediately to manufacture all the cloth for our needs. The alternative, therefore, was to get our cloth supply from handloom weavers. But ready-made cloth from Indian mill-yarn was not easily obtainable either from the cloth-dealers or from the weavers themselves. All the fine cloth worn by the weavers was from foreign yarn, since Indian mills did not spin fine counts. Even to-day the outturn of higher counts by Indian mills is very limited, whilst highest counts they cannot spin at all. It was after the greatest effort that we were at last able to find some weavers who condescended to weave Swadeshi yarn for us if the Ashram had promised to take off all the cloth that they might thus produce. By thus adopting cloth woven from mill-yarn as our wear and propagating it among our friends, we made ourselves voluntary agents of the Indian spinning mills. This, in its turn, brought us into contact with the mills and enabled us to know something about their management and their handicaps. We saw that the aim of the mills was more and more to weave the yarn spun by them; their co-operation with the handloom weaver was not willing but unavoidable and temporary. We became impatient to be able to spin our own yarn. It was clear that till we could do that ourselves, dependence on the mills would remain. We did not feel that we could render any service to the country by continuing as agents of Indian spinning mills.

No end of difficulties again faced us. We could neither get a spinning wheel nor a spinner to teach us how to spin. We were employing some wheels for filling bobbins and bobbins for weaving in the Ashram. But we had no idea that these could be used as spinning wheel. Once Kalidas Jhaveri discovered a woman who, he said, would demonstrate to us how spinning was done. We sent to her a member of the Ashram who was known for his great versatility in learning new things. But even he returned without wresting the secret of the art.

So the time passed on and my impatience grew with the time. I plied every chance visitor to the Ashram who was likely to possess some information about hand-spinning with questions about the art. But the art being confined to women and having been all but exterminated, if there was some stray spinner still surviving in some obscure corner, only a member of that sex was likely to find out her whereabouts.

In the year 1917, I was taken by my Gujarati friends to preside at the Broach Educational Conference. It was here that I discovered that remarkable lady Gangabehn Majmundar. She was a widow, but her enterprising spirit knew no bounds. Her education, in the accepted sense of the term, was not much. But in courage and commonsense she easily surpassed the general run of our educated women. She had, already, got rid of the curse of untouchability and fearlessly moved among and served the suppressed classes. She had means of her own and her needs were few. She had a well-seasoned constitution and went about everywhere without an escort. She felt quite at home on horseback. I came to know her more intimately at the Godhra Conference. To her, I poured out my grief about the charka, and she lightened my burden by a promise to prosecute an earnest and incessant search for the spinning wheel.



MEMOIR OF LORD PENTLAND. By Lady Pentland. Methuen. 10s. 6d. net.

Lady Pentland, who is responsible for this excellent biography of her husband very modestly says: "This memoir has been put together with the help of many friends. * * The Madras part occupies the most space because its material was the most plentiful, and also because my husband had thought of recording his experience in India himself."

Though Lord Pentland did not live to write his experience in India and his views on the various movements with which in one form or other he was directly brought into touch, there is plenty of matter in this book which gives us an idea of the man and his work in Madras, as the head of the Province in one of the most critical periods of her history. His public policy was subject to plenty of criticism, and though, like the present writer, one may not agree with him in many of his public actions, few will deny that he was a strong and upright ruler. At the time of the famous Home Rule agitation, he was unable to appreciate the Indian point of view and therefore he committed one of the gravest blunders of his regime in intern-ing Mrs. Besant and making virtually a political proclamation against Home Rule for India, a step which he took under the orders of the Central Government. But it would be wrong to judge Lord Pentland by this isolated piece of political

bungling. He wished to see additional functions, both financial and administrative, made over by the Government of India to provincial Governments, and Provincial Legislative Councils, so that there might be a wider field of experiment and experience.

But he did not stop with this suggestion only. Here is an extract from his speech in the House of Lords on the occasion of the discussion on the Report of Lord Lee's Commission on the Superior Civil Services, which might well be remembered by Anglo-Indian reactionaries:

The fact is that the Government of India Act was passed, and has been working for the last four or five years, and criticisms which were apt and appropriate enough during the period of consideration before that Act was passed, are open to be misunderstood at the present time, especially in India, where opinions and feelings are sensitive. When, for instance, it is argued as against further advance that the population is illiterate, that the electorates are narrow, when the caste system and the Hindu and Moslem rivalry are spoken of, we are legitimately reminded that all these circumstances were known to us before the passing of the 1919 Act.

Therefore I would plead for some discrimination in applying these criticisms to the present situation. They are much too apt to act as irritants. * * *

* We are bound by what we have done, and must do our best loyally to help India on her way towards Self-Government. I say this because I believe there is no greater need at this moment than to restore confidence in India in our intentions to see her through this difficult transition period.

Let us recognise also that besides giving these constitutional reforms to India, we have of our own act admitted India to the Imperial Conferences and Versailles. All that has tended to awaken and give force to the political consciousness of India. Having done that, we have got to recognise it and try to guide it.

SHORT STORIES OF TO-DAY AND YESTERDAY.

G. K. Chesterton. George G. Harrap and Co., Ltd., London.

Last month, we noticed the Short Stories of Arnold Bennett. There is a similar volume of Chesterton's in the same admirable series. Both in their material and their output the two writers are as far different from each other as an Essay of Bennett's is from an Essay of G. K. C.'s. And yet the charm of either is apparent. If Bennett is stealthily seductive, Chesterton is provocatively arresting. One finds in G. K. C. all the thrill of adventure of which he talks with such gusto in his Essays. Still he goes on defending the indefensible with splendid unconcern, all the more splendid because he is only yarning. A defender of detective stories, he puts his theories to practice, and the result is altogether admirable. For, under all the changes and chances of an unquiet world, the innocence of Father Brown and his wisdom shine with a sort of spiritual splendour, at once wholesome and irresistible.

FRENCH NOVELISTS: Manners and Ideas from the Renaissance to the Revolution. By Frederick C. Green, M.A., Ph.D. Dent & Sons, London.

Smollet once wrote that a novel was a "large and diffuse picture of life." People are not yet agreed about the definition of the novel as a literary form, but all would agree that the history of the novel is a subject "large and diffuse." Professor Green has written a small and compact book; he has restricted his record to the period indicated in the sub-title and his treatment is analytical. He traces in the history of the French novel a conflict between idealism and realism, "the two primary sources of inspiration in all literature." He therefore gives us chapters on the "Idealistic Novel," the "Novel of Reality," the "Romantic and Probable Novel," the "Biographical Novel," the "Tragic Novel," the "Novel of Manners," the "Novel of Propaganda," and so on. He is per-

haps over-concerned with the evolution of the novel, but if we remember that the literary historian and the scientist use this much-abused word in different senses, no great harm is done. Some readers, too, may be impatient of the "influences," and "tendencies" and "schools" to which the author constantly refers, but Professor Green is a master of his subject and understands and can justify his method. "Much of the work of great novelists will always remain inexplicable, that is to say, the part which we vaguely attribute to genius: there remains, however, another element, which is derived from the influence of predecessors and contemporaries, for, in literature, as in the sciences, absolute originality does not exist. "*On est toujours deson siècle.*"

The book is carefully planned, and well written, and should be useful to all who wish to make a fresh and rapid review of the history of the French novel from the beginning to the Revolution.

NUMBER 56. AND OTHER STORIES. By Catulle Mendes and Translated by Phyllis Megroz. T. Werner Laurie, London. Price 5-10 (G. A. Natesan & Co., Madras.)

The book is valuable as being the first of Catulle Mendes' books to be translated into English. Four separate stories constitute the book, each portraying different examples of the author's varied style. "Number 56" is an interesting psychological study of a man, who, under the influence of drink, murders a girl, who thwarts his desire. Subsequent to his revival to sane senses, he, acting under the propulsion of a subconscious mind, sets himself to track down the assassin, who is himself. Two other stories are excellent examples in the study of the occult. The fourth tale "Luscignole" is calculated to stir the most insensitive imagination by reason of its beautiful style and tragic sentiment. Only a poet could have conceived and penned such a story.

THE LAND PIRATES OF INDIA: By W. J. Hatch. Seeley, Service & Co., Ltd., London. (Price Rs. 15-12. G. A. Natesan & Co., Madras.)

The author gives an interesting account, written with both knowledge and sympathy, of the Kuravars, a criminal tribe of South India. They number no less than 230,000 in the Madras Presidency alone, and a considerable number are also found in Bombay. Superstitious, ignorant and uneducated to a degree, in 1911, only 6 Kuravars in a thousand could write their names and perhaps read a simple book; their profession, to which they are carefully trained from childhood, is theft, though unaccompanied by violence.



Of their criminal activities, which are generally disguised (though the disguise is often rather thin) under the callings of agriculture, basket-making, weaving, hunting and the like, some interesting illustrations are given. The butler of a railway officer, offered a fine fowl for sale at half the usual price, closed with the offer, and boasted of his good bargain to his wife. His boasts, however, ceased when he learnt that the bird had been stolen from his own fowl house the previous evening. The seller was a Kuraver. Another member of the tribe impersonated a recruiting officer for cavalry, and persuaded about 200 men to join, pointing out the splendid position and good pay they would enjoy. He duly drilled his recruits, and started to march them to the headquarters, some distance away, of the nearest cavalry regiment. On the march, he promoted some, on receipt of judicious *douceurs*, to be jemadars: from one he borrowed a good horse and some jewellery, "to enable him to arrange for a suitable reception." He then disappeared. These gentry are certainly

not unattractive: the author obviously likes many of them. They are not without humour, and administer justice on their own lines, carrying into actual practice the saying 'honour, among thieves.' Apparently the principal aim of most police officers in Madras whose jurisdiction they enter (the Kuravars are a wandering tribe, with no fixed homes) is to get them to "move on" as soon as possible.

MIRRORS OF THE YEAR. A NATIONAL REVIEW OF OUTSTANDING FIGURES, TRENDS AND EVENTS OF 1927-28. Frederick A. Stokes and Company, New York.

All the important happenings in the United States of America have been mirrored in this volume which is neatly printed and profusely illustrated. The choice of subjects dealt with is comprehensive. Expert writers have written on their special subjects. The articles on American literature, Drama, and Cinema are critical in tone and a few more on American politics and social philosophy are quite outspoken. The volume includes annual survey of American progress in tennis and other sports as well.

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

This book is anything but critical. Nor does the author pretend to be a critic. He is all admiration for the Italian dictator and his new form of Government, i. e. the Fascist administration. Some incidents of Mussolini's early life are given in the early chapters of the book and the later ones sketch the IL DUCE'S career as the Dictator of Italy. By accepting a certain definition of democracy, the author tries to prove that Mussolini is a democrat. Democracy and dictatorship go hand in hand according to this definition! The book is evidently an attempt at Fascist propaganda in America.

COMPARATIVE STUDIES IN VEDANTISM. By Mahendranath Sircar, M.A., Ph. D., Oxford University Press, Bombay.

This work, which professes not to be a history of the Vedanta, will be of interest to all those interested in the history of Vedantic concepts. In spite of the modest disclaimer, it is a history, centering round problems rather than personalities, more or less on the lines of Windelband's HISTORY OF PHILOSOPHY. The author has brought considerable learning and an inexhaustible stock of patience to his task. The result is interesting; if more cannot be said of it, it is because the author demands an equal amount of patience of his reader; and to appreciate the work, one must be very nearly as learned as Dr. Sircar. In short, the work, it is to be feared, will serve more as a handy work of reference for a proficient student of the Vedanta, than as an introduction to those comparatively ignorant of it.

It is rather unfortunate that in the preface it is claimed for Vedantism that it is "the only living system in Indian Philosophy." This may be wholly justifiable; if so, it should be canvassed *in extenso* and justified, not made in an apparently off-hand fashion. Dr. Sircar cannot be unaware of the existence of a widely prevalent system called the Shaiva Siddhanta. It is variously claimed for this system that it is the pure product of the Dravidian intellect, untainted by Vedic culture, that it represents a branch of development from the Brahmanas, other than, and in some respects opposed to, the Upanishadic (i.e., Vedantic) development or that it stands for the quintessence of Vedantic teaching itself. The controversy among the upholders of these views can be hardly said to have been settled in any way; while, on the other hand, the system itself is very much alive and is as 'Indian' as could be desired. The statement in question would, in any other writer, be characterised as rash; from Dr. Sircar, it is unfortunate.

THE MURDERED MAN-SERVANT. By Cecil Freeman Gregg, Hutchinson & Co., Ltd.

William Goode, an Inquiry agent and his assistant John Snell, are commissioned to guard the wedding presents of a society couple. They keep watch over the safe which cunningly hidden is let into the wall of the Library. During the night, Snell is mysteriously drugged, and early next morning, Goode is found pinned under Jenkyns, the murdered butler. This is the problem which Scotland yard is called on to solve. The tale of this unravelling is very cleverly told and the reader kept guessing all the way; a book that will help to pass the weariness of many a Railway journey in India.

INDIA, ITS CHARACTER. A Reply to "Mother India" By J. A. Chapman, Librarian, Imperial Library, Calcutta, Basil Blackwell, Oxford. (G. A. Natesan & Co., Madras. Price Re. 1-8.)

It is a sincere pleasure to come across a writer of the type of Mr. J. A. Chapman. He has sympathy; he has imagination; he has the insight required to enter into alien ways of thought and feeling. He had gathered materials for a much larger book on INDIA, but Miss Mayo's MOTHER INDIA led him to write the book by way of reply, confining himself to the smaller task of presenting the character of India to the rest of the world.

In the 14 chapters of the book, the author touches upon the lives of the men and women he had known and the human relations he himself has seen or reliably heard about, and the conclusions to which he has been led by the study of their books expressive of their thoughts and emotions.

The author bears witness to the lovable character of the people and the fundamental purity of their lives, and condemns the incredible silliness of the opinion that there is something radically vicious in a civilization which has produced the men and women he had known.

ROBBERY UNDER ARMS: By Rolf Boldrewood. Macmillan & Co., Ltd., London.

A vivid picture of life and adventure in the bush and in the gold-fields of Australia. Dick Marston who tells the story has the true philosophy of the ranchman in him. Of his way of life, he says: "There is danger in it, and misery, and death. Often enough death comes of it, but what of that? If a man wants a swim on the sea-shore, he won't stand all day on the beach because he may be drowned or snapped up by a shark". He winds up with the conclusion that, 'in any part of Australia, once a chap shows that he has given up cross doings and means to go straight for the future, the people of the country will always lend him a helping hand.' He tells all about his less honest past in this book.

FIRST STEPS ON THE PATH. By Geoffrey Hodson, Theosophical Publishing House, Adyar.

This book records a series of talks to fellow students on such topics as "Meditation," "Thought power and its Uses," The path to liberation and the necessary qualifications of the aspirant who wishes to tread it"—all as expounded in the literature of Theosophy. Much has already been written on these subjects. Such authoritative works as "At the feet of the Master," "Light on the Path" and "The Voice of the Silence" which they described as the *prasthanathraya* of Theosophy are the sources of writings such as that under review. Those who study those three works require help in the way of instructions as to how to apply their teachings to the ordinary circumstances of every-day life. It is a commendation, indeed, of the value of Mr. Hodson's work that so well read an exponent of Theosophy as Mr. Arundale thinks that the book under review brings such teachings to those who are immersed in the daily routine of the world, in such a way as to make them feel that they too may well tread on the Path.

THE CITY OF LONDON. The Times Publishing Company, London.

This volume, reproduced from the Special number of THE TIMES, is an authoritative history of London. It is a complete and up-to-date record of the history and activities of the city and is a mine of information on every aspect of the Empire's capital. We have a glimpse of old London—the City of the Romans, of Medieval London and Tudor and Georgian London; its ancient monuments, its architecture and art treasures; its financial, shipping and trade activities; its charities, hospitals and schools. The contributors include some authoritative names, and the production is one worthy of the publishers. For the 300 pages of copious and exact information are happily supplemented by profuse illustrations which include a number of reproductions of famous old engravings.

SHRI RAMAGITA. By M. W. Burway. (Published by the Author, 12, Imli Bazaar, Indore City). Price Rs. 2-8.)

The Ramagita is taken from the Uttarakanda of the Adhatyma Ramayan. It briefly describes the divine career of Shri Rama and supplies spiritual interpretations of important personages and incidents in the Ramayana. The Author, besides giving the text of the work and a translation, tries to interpret it with reference to modern problems, in a long introduction.

BRITISH EXPANSION IN TIBET. By Taraknath Das, N. M. Raychowdhury & Co., Calcutta. (G. A. Natesan & Co., Madras. Price Re. 1-4.)

Dr. Das gives an able survey of the history of British policy towards Tibet from the eighteenth century till to-day; his thesis is to show how it has been dictated by an Imperialistic design and is essentially unjust to China. But we consider his reasons for the conclusion that India should help China to regain Tibet rather unconvincing.

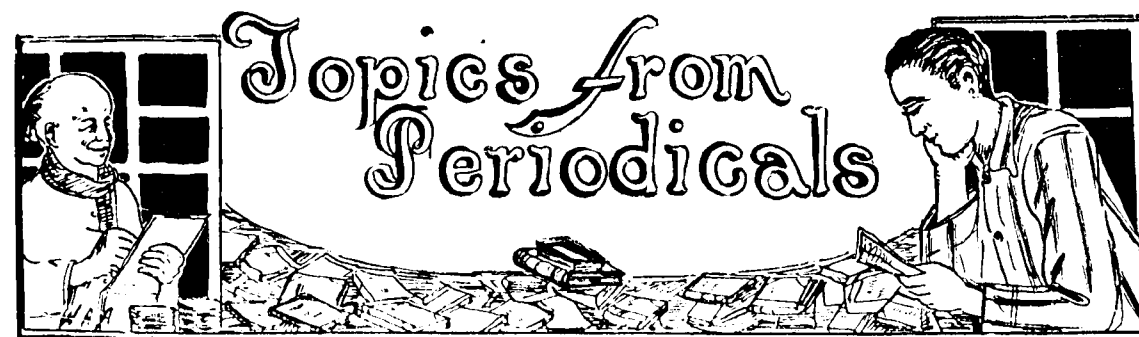
THE TRIAL OF JESUS CHRIST. By the Right Hon'ble Lord Shaw, K. C. LL. D., London: George Newnes Ltd. 2s. net. (Available of G. A. Natesan & Co., Madras. Price Re. 1-8.)

Lord Shaw's book is a brief examination of the trial of Jesus in its strictly legal aspect. This involves some account of two different systems of Law, the Jewish and the Roman. The Roman Government left to the Jewish priestly Council, the Sanhedrin, the power to try any Jew on any religious charge; and with the Jews, religion included most things. The Sanhedrin, therefore, tried Jesus, and found him worthy of death for the blasphemy of calling himself the Son of God. The entire proceedings were illegal, because the trial was held during the night, and by Jewish Law, trials for life could be held only in the daytime. And sentence was passed by a further violation of the Law, which held a man innocent, and unaccused, till he had been accused by two or more witnesses; while Jesus was condemned on his own confession. But the Sanhedrin had no longer the power to execute a sentence of death, and therefore had to get Jesus condemned to death by the Roman Governor, or Procurator, Pontius Pilate. This second trial was brief and fair, and ended with Jesus' complete acquittal—'I find no fault in the Man.' But Pilate was bullied into suffering the execution of a man he had himself declared innocent by the priests who threatened to make trouble for him in Rome ('Thou art not Cæsar's friend'), and he knew that his administration would not bear a judicial inquiry; in fact, he was recalled for violence and corruption not long after.

Lord Shaw's account is clear, picturesque, and interesting enough; it is brief, and hardly above the level of a good newspaper article. Where he goes beyond what is strictly legal, he shows that his theology, though broad, is not deep.

BOOKS RECEIVED

- OUR ASIATIC CHRIST.** By Oscar Macmillan Buck. Harper and Bros., London & New York.
- THE FAR EAST.** By P. J. Treat, Ph.D., Harper & Brothers, New York and London. (Available of G. A. Natesan & Co., Madras.) Price Rs. 12.
- KINGS OF COMMERCE.** By T. C. Bridges and H. Hessel Tiltman, George G. Harrap & Co., LTD., London.
- INDIAN AFTER DINNER STORIES.** By A. S. P. Ayyar, L.C.S. D. B. Taraporevala Sons & Co., Bombay.
- HEALTH OF THE SCHOOL CHILD.** By Dr. Praemanad Ahiya. Physician and Surgeon, Karachi.
- CHARVAKA -SHASUTR.** By D. Shastri. Book Company, Calcutta.
- SIR ASHUTOSH MUKERJEE.** A study. By P. C. Sinha, Book Company, Calcutta.
- ELEMENTARY ECONOMICS OF INDUSTRY AND COMMERCE.** By Kesari Singh, Rewa, C. I.
- PROBLEMS OF INDIAN STATES.** By Prof. G. R. Abhyankar, Aryabhusan Press, Poona.
- THE MARATHA RAJAS OF TANJORE.** By K. R. Subramanian, M.A., Mylapore. Re. 1. Available of G. A. Natesan & Co., Madras.
- RELATION BETWEEN THE RATE OF INTEREST AND THE LEVEL OF PRICES.** By Ernest Dick Barel. Publisher, H. R. Scott, Kodaikanal.
- MEMOIRS OF THE GEOLOGICAL SURVEY OF INDIA.** Vol. L. 1. Part 1.
Do. Vol. L. Part 2. Government of India Central Publication Branch, Calcutta.
- THE POLITICAL THEORY OF THE GOVERNMENT OF INDIA.** Lecture by M. Ruthnaswami under the Rt. Hon. V. S. Sastri foundation, Thompson and Co., Madras.
- THE WAY OF LIFE.** Compiled by S. C. Daniel, B. A., "Ananda Bagh", Mission St., Tanjore.
- STATISTICAL ABSTRACT FOR BRITISH INDIA.** 1812—18 & 1926—27. Government of India Central Public Branch, Calcutta.



THE DECAY OF PARLIAMENT

Writing in *THE ENGLISH REVIEW*, Mr. Harold Cox has a pungent criticism of the British Parliament which 'it would be well for complaisant Englishmen to ponder over. Some of them are never tired of harping on the genius of the English race for Parliamentary institutions, and they seldom fail to point with a sneer to the attempts of less favoured nations at Parliamentary Government. Yet the fact remains that the prestige of Parliament has fallen, just because the party system has become so rigid that anything else is sacrificed to keep it up. The necessary result is that the House of Commons has lost the character that it used to possess in previous generations.

Its debates no longer determine the fate of Government or the fate of Bills. Those things are settled behind the scenes by the people who work the party machinery. Of necessity, the workers of that machinery are guided by the desire to win popularity. But they are astute enough to know that popularity is won, not by putting forward schemes which are carefully planned to benefit the permanent interests of the nation, but by appealing to the private interest of different groups in the community, or alternatively by using some catch cry that has momentarily attracted the interest of the mob. Both in the constituencies and in the House of Commons itself, more driving force can be secured by appealing to private interests or local passions than by considering the general welfare of the nation.

Within the House itself, the same consideration operates, and frequently leads to what outside critics might not unfairly call corrupt bargains between different groups. Numerous examples of this bargaining have occurred in the present century.

One of the most notable illustrations is the temporary bargain that was made between the Liberals and the Irish Home Rulers over the quarrel that arose between the House of Lords and the House of Commons over the Lloyd-Georgian land taxes. The Irish members were strongly opposed to those land taxes and voted against them when they were under discussion in the House of Commons. But after the dissolution which ensued when the House of Lords rejected the budget which embodied these taxes, the Liberals found that they would be in a minority without the Irish vote. It was necessary to buy that vote, and the Liberals bought it by promising that, if the Irish would vote for the land taxes they had previously opposed, the Liberals would commit themselves to Home Rule. The bargain was carried out. The land taxes were passed and a Home Rule Bill was passed. A few years later, that Home Rule Act had to be cancelled, and a few years later still, the land taxes, which had proved financially disastrous, were repealed with the consent of their author.

Another interesting example was provided by the Trades Disputes Bill. As originally introduced by the Liberal Government, Mr. Cox says this was a reasonable measure for helping the trade unions in the discharge of their essential function, namely, the protection of individual wage-earners, without conferring upon them any unfair privileges.

But it was just these unfair privileges that then incipient Labour Party in the House of Commons desired, and when the moderate Bill first introduced came before the House, the Labour members made it perfectly clear that they would combine with the Tories against the Liberals unless the Bill was amended according to their dictation. The Liberal Government promptly gave way, and introduced into the Trades Disputes Bill provisions which the representatives of the Cabinet had previously denounced as grossly unfair.

An assembly which can produce such examples as these cannot expect to retain any general respect from the nation which it is supposed to represent.

A CONSTITUTION FOR INDIA

Under the above caption, there is an article in the latest number of the *FORTNIGHTLY REVIEW* from "Nomad." The writer is of opinion that the constitution evolved by the All-Parties' Conference under the guidance of Motilal Nehru cannot be regarded seriously. He says that the whole range of present-day Indian politics is entirely exotic in character and that the different forms of constitution evolved by the different schools of Indian politics are based upon nothing more solid than a superficial knowledge of Western methods which have taken centuries to reach their present deep-rooted place. Advocating the retention of the old indigenous governmental institutions, both local and national, the writer observes :—

In fact, it would almost appear as if the political Indian is so anxious to demonstrate to the world his ability to manage his own affairs that, in order to give the demonstration at the earliest possible moment, he is grasping at the controls of the British-made machine ready to hand rather than wait to consider whether a home-made pattern might not be more suitable for Indian needs. It is a paradox that while the political Indian cries "India for the Indians" in some form or another, he simultaneously thrusts from him the indigenous institutions and accepts imported Western methods as the *ne plus ultra* of political affairs.

The writer outlines a constitution for India, which, he says, would appeal to all Indians outside the politician class now existing. The fundamentals, according to "Nomad" are as follows:—

The Viceroy would remain as the representative of the King-Emperor. The existing Legislative Councils would remain, to begin with. Certain subjects, such as finance, foreign affairs, communications and the Indian Army, would at first be retained in the hands of the British Government of India. British India would gradually be divided into States as already described, new rulers being appointed where necessary. Each State would have British political officers, just as they have in the Indian States to-day, and such other British officials as might be necessary in the early stages of the transition. The latter would gradually give place to Indians. Education would be one of the most important subjects in each State. On a State being reported as having reached a certain educational level, it would become qualified to appoint a State Assembly, non-official and elected by popular vote. Here the *panchayat* would come to its own. Such schemes as have been proposed for the future government of India have been urban in outlook, character and control, whereas India is above all things a country of villages and over-

whelmingly rural in population and industry. Any measure coming before a Legislative Council which appeared to touch questions of religion, custom, or the ordinary life of any community particularly identified with a State would be sent to the State Assembly for its consideration, the debates being public and reported in the Press. The measure would then be considered by the Legislative Assembly in the light of local opinion. By some such means, greater elasticity would result, and the Indian, of any degree, would feel that he had some real part in the government of his country. In course of time, it might be possible to do away with the Legislative Councils and enable the Government of India to deal directly with the State Assemblies. Here, obviously, the question of federation must arise. So, too, would the British official gradually disappear from the States, leaving only the political officer to maintain a direct connection with a political department directly under the Viceroy.

CASTE IN INDIA

Mr. Norman Brown, writing in the *NEW YORK NATION*, says that caste is the last word in group consciousness. Sanctioned by religion, it separates the Hindu community on many social matters into innumerable mutually exclusive groups, high and low. The most important prohibitions are against intermarriage while lesser disabilities concern eating and drinking. At the bottom of the scale are the untouchables—some sixty million strong.

This social discrimination is justified intellectually by associating it with the doctrine of Karma. Men reap in one existence what they have sowed in others. "The untouchable of to-day is the wicked of yesterday; and if he lives righteously, he will be the Brahmin of to-morrow."

All attempts at the complete abolition of this age-long custom has been futile. For you might as well think of abolishing Hinduism itself. Even men converted to other faiths observe the caste regulations: and, for generations, have clung to their particular caste with instinctive tenacity. The institution is so vital in the life of the Indian people.

And yet five hundred years before Christ, Buddha preached that only he is a true Brahmin who lives the Brahmin life: and the race of reformers has multiplied through the ages. To-day they are stronger than ever and operate in multitudinous ways.

Diverse agencies are at war with the institution, some of the most effective operate against it only by indirection. The mightiest is the new learning from the West. When it was first introduced about a hundred years back, it was thought by Missionaries, native reformers, and government officials alike that it would eliminate the undesirable features of the country's social institutions, and the expectation has already had a modest fulfilment, with the prospect of a greater. And this, too, in spite of the fact that Hindu apologists, who would rationalize their native institutions by an appeal to modern science, seek support for caste in the teachings of biology concerning heredity. Yet even the most ardent Western eugenicist would scarcely aver that the human species can be separated into a thousand or more definitely graduated groups, Nordimannians to the contrary.

Still less premeditated has been the levelling influence of the railroad and the hundred other incursions of modern civilization. But it is the agencies which are operating internally against caste that are most conspicuous. Some of these are from without the pale of Hinduism; others from within. The proselytising agencies of Christianity and Islam have made caste the point of their attack; and the Hindu Maha Sabha and the Arya Samaj have replied by preaching a Hinduism shorn of its castes. Not less striking have been the efforts of humanitarians since the days of Asoka in raising the level of the low-born. And within living memory, Gokhale and Gandhi have instituted various agencies for the elevation of the depressed classes. With the advent of political reforms and the beginnings of democratic government, the opportunities for the so-called lower classes are bound to favour a more privileged position in public life.

On the whole, the results of attacks on caste, although not large, are definite and compact. In some of the most enlightened quarters, the system is clearly on the defensive; more positively a number of minor but concrete modifications have been effected.]

Members of different castes now associate much more freely than in the past and enforce fewer restrictions on inter-dining. Inter-marriage occurs occasionally. When a high-caste man goes to the hospital, he accepts intimate personal attention from low-caste orderlies that, fifty years ago, would not have been tolerated. In railway eating-rooms, men of all castes eat together. In the North-West Frontier Provinces, so the 1921 Census reveals, Hindus observe no restrictions of inter-dining, and there is a

strong tendency to widen the groups that may intermarry and narrow down those that may not. In Bengal, the most advanced province of India, certain social customs that used to be regarded as caste laws have suffered a sharp decline, as the veiling of women, and others are threatened, as enforced widowhood. In several parts of India, child-marriage conditions, also under caste supervision, have been improved by the legal adoption of an age-of-consent bill. In the new legislative bodies, the representatives of the lowest castes may sit with the highest thus violating the traditional Hindu notion that governing should be left to a "ruling caste."

The writer is not, however, obsessed by the one-sided arguments against caste. Evil though caste may be in some respects, it has its undoubted advantages, and he realises, it can be safely discarded only piece-meal.

It fixes social precedence, the rules of marriage, of eating, of drinking, of worship, of a hundred other things, and last but not of least importance, it is the primary unit of Government in India. The caste *panchayat* (council) is the most fundamental form of representative government in India." Thus Gilchrist in his "Indian Nationality." Each *panchayat* lays down the laws for its own caste, pronounces judgment upon offenders, and administers punishment. Relatively, few of such cases are ever appealed to the courts, and cases have actually been removed from the courts to the *panchayats* for adjudication. To overthrow the caste system out of hand would be to turn Hindu society into complete chaos.

MISSIONARIES AND POLITICS IN CHINA

The current number of *THE POLITICAL SCIENCE QUARTERLY* deals with the Christian Missionary forces that influenced the Chinese Taiping Rebellion of 1853-54, which was probably the most destructive civil war of modern times and was a gigantic protest against the weakness and conservatism of China's Manchu rulers as well as a fanatical religious outburst. For years before the rebellion broke out, it was felt that English and American Missionaries would work out a political as well as a religious reformation, and the more intensive spirits among them believed that God was about to have a gigantic tussle with the Devil for the overlordship of China. The certain result of the rebellion was that Missionaries became inevitably involved in local politics, especially in times of crisis when they saw great moral issues. The collapse of the Taiping rebellion came when its Emperor destroyed himself by swallowing gold leaf. A number of years elapsed before the effete Manchu dynasty was finally overthrown and chaos subsequently reigned throughout the length and breadth of China.

RAM MOHAN'S MISSION IN ENGLAND

In the blaze of Ram Mohan's remarkable success as theologian and reformer, we are apt to forget his no less remarkable statesmanship. His controversies on religious and social reform have almost blinded us to the merits of his great political mission in England. It will be remembered that the Padishah of Delhi, having failed to obtain justice from the Bengal Government and the Court of Directors in England, appealed to His Majesty's Government at the instance of Ram Mohan. Ram Mohan himself was deputed to England to plead the cause of the Padishah with becoming dignity and force.

Writing in the current issue of the MODERN REVIEW, Mr. Brajendranath Banerji points out, how, at every step, the Local Government tried to thwart the attempts of Ram Mohan to obtain redress by appeal to the Home Government. He proves, by quoting from unpublished State records how Ram Mohan by his tact and persistence had almost won. Ram Mohan's memorial to His Majesty's Government reads quite like a modern political document and we are curiously struck not only by its appropriateness but its applicability to our own times. His indictment of the Bengal Government is fortified by copious references to previous treaties, engagements, laws and regulations, as a state document should be. After reciting, in order, the obstructions placed by the Bengal Government, he points out the effect of the Company's violation of their pledge to a fallen monarchy: and he declared in his memorial:

Were my own feelings alone consulted in this matter, I beg to add that I would not occupy your time or my own; but when it affects the dignity of illustrious personages to whom I owe homage and fealty, I shall not be deterred from asserting their rights by considerations of personal character.

Ram Mohan knew that half measures and palliatives do not cure the disease: that, in fact, small concessions are the enemies of great reforms. So he advised the Padishah to claim his full rights, which the Padishah did.

The proposal by the Court of Directors of remitting the settlement of the case to the local authorities in Bengal, is merely an expedient to gain time and defeat the ends of justice by withdrawing the case from the consideration of the authorities in this country, where they feel that no excuse for withholding justice can be set up which would be at all satisfactory to the British public. It must be quite superfluous to make any remark on the inadmissibility of a proposal to refer an appeal against their servants to these very servants themselves who have already, as above shown, manifested so strong a feeling on the subject and thrown every obstacle in the way of justice. * * *

If this course of proceeding be defended on the principle that this system of denying justice has worked well hitherto, I beg to say that whatever might have been the case while the Natives of India were entirely ignorant of the nature of the Government (the popular notion being that the Company was a venerable old lady who sent out her favourite sons successively to take charge of the country) such a system of stifling enquiry cannot, I presume, work at all in these days, when so many of the Natives are perfectly capable of appreciating the character of the local Government as well as the nature of the British constitution, and the relation subsisting between them; and while they are on terms of close and cordial intercourse with numerous European Civil and Military Officers and British and Foreign Traders with whom there must be a mutual interchange of sentiments, feeling and intelligence.

And so he appealed to His Majesty's Government to pass a final decision "according to the dictates of conscience and the principles of justice."

The case of the Delhi King remained undecided for a considerable time, as it formed the subject of a lengthy correspondence between the Board of Control and the Court of Directors.

The result was a recommendation to increase the stipend assigned for the support of the King and the Royal family at Delhi from 12 to 15 lakhs of Rupees per annum, it being made a condition of the increase that the Delhi monarch should renounce all further claims on the British Government.

The Court issued instructions to this effect to the Bengal Government, in their Political Despatch, dated 13th February 1883.

In their instructions, they made known their fear of "the consequences of an appeal to Parliament fortified as Ram Mohan Roy would be by the words of the instructions of May 1805 which cannot well be explained away."

But the premature death of Ram Mohan in Sept. 27, 1833 cut short the further prosecution of the Padishah's claims and the latter had therefore to content himself with what was offered.

INDIANS IN SOUTH AFRICA

This is the subject of a judicious study of the Indian problem in South Africa by Mr. G. Hibbert Ware in the January number of the new Quarterly—THE CHURCH OVERSEAS. The problem has two aspects, one political and the other religious; and the crux of the problem is: An alien community wants to remain permanently in the country in which it is settled. How is this community to be assimilated to, and peacefully absorbed into the general community?

The writer views the problem dispassionately, and considers the difficulties on either side. Indians in South Africa, he says, are not subject to acts of oppression or violence. "As a class, it is impossible to say that they are actively ill-treated. They have nearly all the rights and privileges that any settlers have in South Africa." But they are denied the parliamentary franchise. That is the main grievance. Undoubtedly, says the writer, "there would be dangers involved in granting the franchise to a community different in race, religion and habits, and not yet assimilated to the general community." But "the danger involved in withholding it is still greater." For he apprehends "the risk of their getting political power by corrupt means through their wealth instead of acquiring legitimate influence through their votes." Let us look more closely into the problem. There are about 161,000 Indians in South Africa, a comparatively small community in the population. The majority are descendants of immigrants who were invited some seventy years ago as cheap labourers on South African plantations. And what is of importance to note, "they were given to understand that they could settle in the country." Now there is not the slightest desire on their part to return to their homeland in spite of handsome pecuniary inducements by the South African Government.

Hence the problem of the Indian community is "its peaceful absorption into the general commu-

nity." This must be done in spite of obvious differences and difficulties. On the European side, there is, besides the colour question, the fear of the economic advance of the Indians. "The Whites fear that they will lose their occupation, and be reduced to a lower status through a competition in which they cannot hold their own." The fear of the Indians, on the other hand, is

that they may be deprived of their livelihood by being excluded by legislation from occupations in which they can compete with Europeans or that their opportunities of advancement will be checked by some measure of so-called "Segregation."

These fears have to some extent been justified by such unjust measures as the "Colour bar act." And what makes the problem more insistent is the suspicion of possible interference of India in the affairs of South Africa. What is to be done? The writer's conclusions deserve to be quoted:—

The Indians at the present time are not making great demands. They are asking mainly for a continuance of their present opportunities. The movement to restrict their opportunities has come from the European side; the Indians on their part want rather to be let alone, knowing that the advance they are making with their existing opportunities can go far, and can go on for a long time. They are asking, however, for more educational facilities; more elementary schools, and more higher-grade education. They undoubtedly ought to have these, so far as the state can give them. As regards the franchise, I would say that their advance towards full political enfranchisement is inevitable. They are not demanding it yet, and I should not advise them to demand it; the time would be very inopportune for that. But I should certainly advise the European community to grant it as soon as possible, on the ground that political influence openly exercised by the vote is less dangerous to the state than influence exercised secretly by corrupt means.

INDIA IN PERIODICALS

UNITED KARNATAKA. By the Hon. V. Ramdas Pantulu. [Triveni, Jan. 1929].

THE SALT REVENUE AND THE INDIAN STATES. By Col. K. N. Haksar, C.I.E. [The Asiatic Review, Jan. 1929].

HIGH PRICE OF FOOD GRAINS IN INDIA. By Aniya Kumar Das Gupta, M.A. [The Calcutta Review, Feb. 1929].

THE INDIAN QUESTION IN SOUTH AFRICA. By P. Kodanda Rao. [The Young Men of India, Feb. 1929].

UNITY AND BROTHERHOOD

Writing in the VEDIC MAGAZINE for December on the above subject, Mr. H. S. L. Polak says that India is passing through a crisis, and if ever a watchword were required, it surely is "unity and brotherhood." By unity, he does not mean the mere outward association of individuals and parties. But he means the understanding of the soul of each individual and community and working in unison with it. He says:—

In the political and social life of India, it seems to me that the whole country has very largely departed from the ancient ideals and traditions. I am not among those that believe that the mere fact that a thing is old is a reason for preserving it any more than I am among those that believe that merely because a thing is old, it should, therefore, be rejected. Sir Oliver Lodge has recently warned us against both of these heresies. But there are certain ideas and ideals that, old as they are, are perennially new and refreshing. They embody such elements of truth as the human spirit has so far realised, and two of these concepts in particular are as true to-day as they were when they were first enunciated. These are the ideas of Unity and Brotherhood.

No task of national uplift, says Mr. Polak, will be too small to set our hand to, or to encourage, our follow-workers to undertake. He continues:—

Bitterness, strife, and jealousy will disappear as we remember the Divine in our fellow-men, and in particular in our opponent, for he, too, is a factor in the Divine Plan; nor shall we wait until he reciprocates our breadth of view, our change of soul, and our spiritual perception. The evolved man proves himself by his freedom from conditions, and when he realises the right path, he will not wait to traverse it until he has a companion. What seems to me to be needed in India to-day more than anything else is the spiritual pioneer, untrammelled by sectarian views and political dogmas. It is in the application of the things of the spirit to the matters of every-day life that India will increasingly find the salvation that leads to Swarajya.

SAMUDRA GUPTA

The Rev. Heras, S. J., of Bombay, writing in the ANNALS OF THE BHANDARKAR ORIENTAL RESEARCH INSTITUTE, attempts to give a new interpretation of the whole controversy referring to the king or ruler Kaca, whose name is borne by a number of small coins, which are unanimously agreed to belong to the early Gupta dynasty. He infers from a fact, hitherto overlooked in the famous *Harisena prasasti* that there was a rebellion of

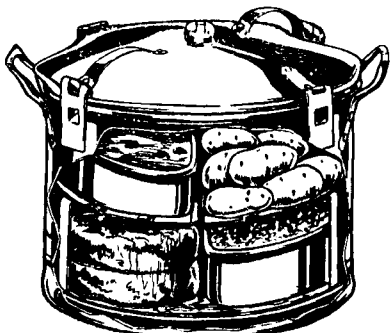
Samudra Gupta's brothers against him in the beginning of the reign, and that the eldest among them, who was possibly Kaca was enthroned, and accordingly, coins were issued in his name.

The writer also tries to elucidate the number of the campaigns that Samudra Gupta fought in the country north of the Vinthayas: and he says that there were two distinct campaigns, the first of which took place in the beginning of the reign and was mainly a suppression of the rebellion of two kings, and the second, which is narrated in the *prasasti* after his famous expedition to the south, was the suppression of the rebellion raised by these two along with seven others named and many others unnamed. On this occasion, Samudra Gupta violently exterminated these kings; and the final downfall of these was pre-supposed by Bana, when mentioning the fall of Nagasena in his *Harshacharita*; while the *Vishnu Purana* and the *Vayu Purana* clearly refer to the Gupta occupation of the territory belonging to the Nagas.

Kitchen Equipment is the Crux of the Health of the Home

If the armies of the world march on their stomachs, certainly our homes are as dependent on the stomach. These most abused organs in our bodies depend on the FOOD—and the food must be prepared WELL, if the health of the house, of the community, the state and the nation is to prosper.

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DEMOCRACY IN HISTORY

Writing in the WORLD UNITY for January, Mr. John Herman Randall discusses at length the origin and growth of democracy and how it becomes constantly higher, finer and nobler as man develops in his higher moral and spiritual nature. Christianity, through its great Founder, introduced into the world both the principles and spirit underlying true democracy. But the world was not ready for the social program of Jesus, and "with the rise and growth in temporal power and wealth of the Church, the vision folded, and the initial social impulse was well nigh lost for centuries."

Then followed a long interregnum during which the struggle for democracy made no great advance, and for the most part, was entirely in abeyance. There were, to be sure, during these centuries, occasional great individuals possessed of the democratic spirit and yearning. Luther and the other leaders of the Reformation period won great victories for individual freedom in the matter of religion, but it was not until a little more than a century ago that the actual conflict was renewed once again.

Continuing, the writer traces the real birth-place of the institution of modern democracy to America.

Many of the early colonists had, to be sure, brought with them from England the Whig principles. But more powerful than all else for the fostering of democracy were the conditions of life in the New World. Here was literally a new land where man might build from the ground up, regardless of what existed in other countries. The land was free, society was free, there were no conventional traditions to bind, the old effete civilization lay across the sea, three thousand miles distant. Here lay equality of fortune, opportunity, culture; means; men were laws unto themselves and knew themselves as the source of all laws. It was natural that there should grow up here, under such conditions, all the democratic institutions in politics, religion, business and society, so characteristic of America.

To-day, the new democracy is expanding everywhere with startling rapidity.

No man can understand his age or interpret aright its unrest and its longings, or read the meaning of the mighty forces and manifold activities in the midst of which he lives, unless he knows, not from without but from within, the profound moral and spiritual significance of democracy, which must underlie any true progress toward unity and co-operation in the life of races and nations.

INDIA AND THE MESSAGE OF CHRIST

It has been suggested in some quarters that the failure of much of the present missionary effort is due to obsolete methods of presentation, that a new approach is demanded more in agreement with the outlook of our generation. Nobody will question the importance of method in any system of teaching, whether religious or secular. But we wish to emphasise the fact, says Rev. P. G. Bridge in the latest number of the NATIONAL CHRISTIAN COUNCIL REVIEW, that the fundamental difficulties in the presentation of the Christian message are deeper than that. The Bishop says:—

"The Christian challenge must go direct to the heart: 'Repent ye.' The challenge is so simple that a child can grasp it, but it entails such transformation in the individual character that, clinging as we do to our own ways of thinking, it becomes extremely hazardous. The child enters the Kingdom. The man of 'intellectual riches' not seldom remains outside."

CHRISTIANITY IN INDIA

"There is no charge more commonly brought against the West at the present time in contrast with the spiritual East than that of its 'alleged materialism,'" writes Mr. N. Macnicol on the same subject in the INTERNATIONAL REVIEW OF MISSIONS. The writer disagrees with reformers like Govinda Das who has written in his book on HINDUISM* that "it is the doughty fighter in life's battles who safely crosses the ocean of *samsara* and not the cross-legged weakling." Mr. MacNiccol says:—

Whether we see India as 'the *rishi* nation' or as made up of 'cross-legged weaklings,' we, who are messengers of Christ, have to make sure that the strength we bring to India, and by which we believe she can be bogotten again to insight and to power, is spiritual and not carnal. We have here a temptation against which all of us—East or West—have to be continually on our guard, and it may well be that in the case of us of the West, with our record of domination and aggressiveness, there is need for special vigilance.

*Hinduism By Babu Govinda Das. Price Rs. 3. To Subscribers of the Indian Review, Rs. 2-8-0. G. A. Natesan & Co., Book-sellers, George Town, Madras,

AMERICAN IMPERIALISM

Mr. G. V. Krishna Rao, writing in the *TRIVENTI* for January, says that the United States, no less than the Empires of the past, has followed the path of imperialism; but this has been done with unexampled facility in a quiet manner: "That is to say, in sharp contrast with the empire-building of other nations like England and France which had to pay a heavy price. The United States, on the other hand, had not to pass through blood and thunder to achieve what, in other countries, have always resulted from violent conflict or revolutions. In that she has been remarkably lucky.

At the outbreak of the Revolution in 1776, the thirteen Original Colonies had a territory of 3,69,000 square miles. In 1782, as a result of negotiations, the Colonies secured the North-West Territory and the area South of the Ohio river; thus in 1800, the total area of the United States was 8,92,135 sq. miles. In 1803, Jefferson purchased Louisiana at a cost of 15 millions of dollars. Florida was purchased from Spain in 1819 for 5 millions of dollars. The Oregon country was secured by treaty in 1846. New Mexico and California were ceded by Spain on a payment of 15 millions of dollars. In 1853, the Gadsden purchase added 30,000 sq. miles of territory to the Colonies. This completes the territorial possessions of the United States on the mainland (with the exception of Alaska) making a continental area of 3,026,798 sq. miles. Between 1776 and 1853, the area of the United States was increased more than tenfold.

The only violent interlude was the Mexican war which cost her a hundred million dollars and 13,000 men. Then came the second stage in Empire expansion with the purchase of Alaska from Russia in 1868.

As a result of the War of 1898, the United States "received" the Philippines, Cuba and Porto Rico from Spain. Hawaii was annexed by President McKinley during the War-fever of 1898. In the Pacific Ocean, the Guano Islands were occupied quietly and their present status is indefinite. Samoa Island is maintained chiefly as a Naval base. In the Caribbean Sea, besides the Canal zone and the Virgin islands, the United States has, in addition, an undefined responsibility in Haiti and the Dominican Republic. Recently, Nicaragua was threatened and annexed. Thus we see the Colonial possessions of the United States cover an area of 1,19,333 sq. miles with a population of 11,718,652.

In addition to these, what is known as the peaceful penetration of U. S. into Latin America is significant. That is for commercial and financial reasons to be sure, but the U. S. has the deciding voice in the foreign policy of these states.

So 'without coveting' other's territory, without seeking any conquest, with a merciful God backing them and with a manifest 'destiny' playing in their favour, the United States has built its Empire, as Aladdin had his palaces in a night. *If this is not Imperialism, what else is?*

The writer is furious in his denunciation of American policy towards the Philippines. He quotes an American authority who says:

By what right are we there? By no right in morals or law; by no right that can be defended before God or man. We are there as conquerors; we are there as armed banditti that would enter your premises in day time, and we have no more right to be there than the bandit has to enter and despoil your home."

Little by little the Islands were annexed, and President McKinley stated that "the Philippines were entrusted to our hands by the Providence of God." There have been since varying changes in the attitude of the U. S. to the Philippines according to the individual whims of those in authority. But when all is said, the hand of American Imperialism is pretty tight over the islands, and so long as there are economic possibilities, so long will there be no hope of freedom for Philippines.

The United States will not get out of the Philippines so long as there is scope to enjoy economic advantages, and the moment there is no such satisfaction of material selfishness, the great 'code of morals' will come into play and the dramatic evacuation of the Islands will take place as in Santa Domingo in 1924.

THE SCHOOL SPIRIT & DEMOCRACY

We may not approve of all that our Public Schools stand for," writes Mr. C. H. P. Mayo in the *QUARTERLY REVIEW*, "but when, in the name of Democracy, attempt is made to destroy them, it is worth remembering that they stand for individuality and that the history of human progress is the history of individuality, the history of great men — and great men are not made in masses — and now that political power has left the class from which the Public School *elite* is drawn, it is all the more necessary that the principles for which they stand should remain strong, so that they be left free to develop the special attributes which, by their training, they bring to the national character.

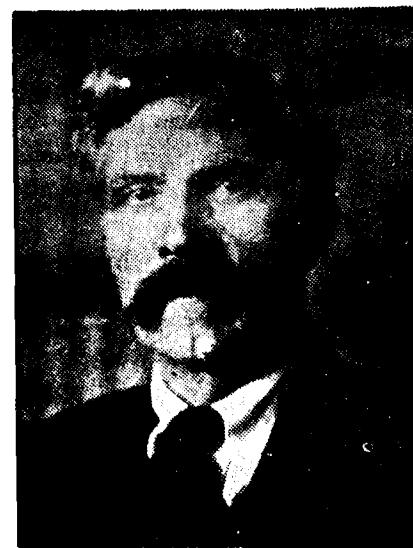
"An artificial equality in education, as in any other human endeavour, would check enterprise and destroy energy. Men must be free, really free."

Questions of Importance

ENGLAND AND INDIA

MR. MACDONALD ON INDIAN CAPITALISM

In the course of a signed contribution to *FORWARD* of Glasgow, Mr. Macdonald says: "The Bombay Cotton Mills which are run with Indian



MR. RAMSAY MACDONALD

capital are as bad as Bengal Jute Mills running with English Capital. It is playing with fire in the East for socialists to turn opposition to capitalism into racial nationalist conflict. Capitalism in the East is using racial nationalism to save itself and to retain its power to exploit."

Continuing, Mr. MacDonald vehemently attacks the British section of the League against Imperialism, for recommending Independence resolution to Indian National Congress. By tendering this advice, the League against Imperialism, contends Mr. MacDonald, is misleading Indian friends about support available in this country for such movement. Mr. MacDonald also announces that the Labour Party will continue to support the Donoughmore proposals, regardless of nationalist opposition, as, in Labour's opinion, the latter was inspired mainly by the spirit for class Domination,

Referring to the boycott of Simon Commission, Mr. MacDonald deplors it on the ground that the boycott movement has thwarted the attempt at discussion between British statesmen and Indian leaders, and says that though boycott continues, letters from the members of the Simon Commission throw interesting light on the situation.

MR. SAKLATWALA'S CHALLENGE

In his reply to Mr. MacDonald, Mr. Saklatwala asks: "If England, where Capitalism is rampant, can have national freedom, why should not India have and aspire for national freedom?"

Mr. Saklatwala then defends the action of the League against Imperialism in a message which it sent to India, and then challenges Mr. MacDonald to come and join the League if he is of opinion that the League is misleading Indian opinion in regard to the support available in this country.

Regarding Mr. MacDonald's characterisation of Ceylonese Nationalist opposition to the Donoughmore proposals as due to class spirit, Mr. Saklatwala points out that Ceylon Nationalists have ac-



MR. SAKLATWALA

cepted the proposal for extended franchise which is clear proof of absence of any desire to work for class domination. He also defends vigorously the Indian boycott of the Simon Commission.

THE VICEROY AND INDIAN REFORMS

In concluding his address to the Legislative assembly, H. E. the Viceroy dealt with the question of Indian Reforms. Referring to the broader features of the political situation, Lord Irwin said



H. E. LORD IRWIN.

that mutual agreement between Great Britain and India about the solution was the requisite and indispensable condition to obtain it. It was as much unprofitable to deny Parliament's rights to form a free and deliberate judgment as it would be short-sighted of Parliament to underrate the importance of trying to reach a solution, which might carry the willing assent of political India.

The Viceroy commented: "And it is, at this stage, while we can still have no means of knowing how these matters may emerge from the Parliamentary discussion that it is proposed to destroy all hopes of peaceful and orderly progress towards an agreement, unless by a fixed date and time, Parliament should have accorded its approval to a particular solution—the result, no doubt, of an earnest effort to grapple with an exceedingly complicated problem, and, as such, entitled to

serious consideration, but one which important sections of opinion in India have not accepted, and which was reached through deliberation in which Parliament had no part or voice. Such procedure savours rather of intolerance and impatience than of methods of responsible statesmanship, and would reduce Parliament to being a mere registrar of the decision of other persons. The position, of course, is one that, in justice to its own obligations, Parliament could never accept in a situation that must call essentially for qualities of confidence on both sides and for free exchange of the opinion on terms honourable to all. I see very clearly that nothing but harm can flow from a threat, that unless a particular condition is fulfilled, which I believe to be mechanically impossible of fulfilment from the outset, an attempt will be made to plunge the country into all the possible chaos of Civil Disobedience.

In conclusions more favourable to cool judgment, I suppose that most persons would admit that British India, as we find it to-day, is a British creation, and that it is the British power, which has, during the last century, held together its constituent parts. If this centripetal influence is immediately or too suddenly withdrawn, is it wholly unreasonable to fear that some at any rate of the parts might fly asunder and the dream of a strong united India would vanish and be destroyed?"

The Viceroy next addressed those who doubted the British pledge given by Mr. Montagu, and said: "I tell this Assembly and through them, India, that the Declaration of 1917 stands, and will stand for all time, as the solemn pledge of the British people to do all that can be done by one people to assist another to attain full National political stature, and that the pledge so given will never be dishonoured, and as actions are commonly held more powerful than words, I will add that I should not be standing before you to-day here as the Governor-General, if I believed that the British people had withdrawn their hand from that strong covenant."

PROF. ABHYANKAR ON THE STATES

Prof. G. R. Abhyankar, Member, Indian States' People's Delegation, who returned to India in the



PROF. ABHYANKAR

first week of this month, was received by his friends on arrival in Bombay. In an interview, asked about the Delegation's work, M. Abhyankar said:—

"Looking to the time at our disposal and our resources, we are not dissatisfied with what we were able to do. The criticism in this country of the Princes' proposal had a salutary effect. The fantastic scheme of Sir Leslie Scott was abandoned by the Princes, and they did not hazard to put forward any scheme in its stead. They ought to have been disillusioned about direct relations with the Crown, which phrase, they learnt, means direct relations with Parliament and that they would be placed in a worse position.

He complained that he got little help from the Press except the MANCHESTER GUARDIAN and Labour papers.

Asked about the British policy of non-intervention in Indian States' affairs, Prof. Abhyankar replied:

"Yes. The Government is wedded to that policy. It, however, interferes where British interests are to be advanced. In fact, the Princes are bitterly complaining that the Government has violated Treaty Rights. But when the question of inter-

fering for the interests of the people comes they resort to the policy of non-interference. This is highly unjust and arbitrary."

THE CHAMBER OF PRINCES

The eighth session of the Chamber of Princes opened at Delhi on the 12th of this month. Between 40 and 50 Princes and Chiefs were welcomed by Lord Irwin individually after being presented to him by the Maharaja of Patiala, Chancellor of the Chamber.

After the Viceroy's speech came the resolution moved by the Maharaja of Patiala and seconded by the Maharaja of Bikanir, expressing the happiness of the Princes at the King's progress towards recovery, which was carried unanimously.

Resolutions of condolence on the departed members and of welcome to the new members were then passed.

The Chamber then proceeded to discuss the Maharaja of Patiala's resolution that the present practice of the House be amended, to open forthwith meetings of the Chamber to the Press and public, subject to the provision that the sessions can be held *in camera*, if necessary.

This was passed.

The next day the Chamber sat again and passed an important resolution. The resolution was to the effect that the Indian States should have British connection, and that complete Independence should not be their aim whatever may become the relations between British and Indian India.

H. E. H. THE NIZAM'S DONATION

In order to commemorate his visit to Madras, the Nizam of Hyderabad has placed a sum of Rs. 25,000 at the disposal of His Excellency the Governor of Madras, to be distributed among all deserving charitable concerns without any distinction of caste and creed through a Committee composed of three distinguished members of different communities appointed by the Governor, and this Committee is to work under his guidance.

INDIANS IN CANADA

Interviewed by a correspondent of the HINDU, Mr. T. C. Goswami, M.L.A., gave striking impressions of his Canadian tour.

"In Canada, we found that India was a mere name—a mysterious land of strange customs and incomprehensible philosophies, peopled by 300 million listless spectators of the modern mechanical civilisation which the genius of the West was trying to instal. Frankly, very little is known of India in Canada. But intelligent people have heard of Gandhiji and Non-co-operation and the struggle for emancipation from foreign bondage." Referring to the position of the Sikhs in the Dominion, he said :—

"There are 1,200 of our countrymen now settled in Canada—mostly Sikhs. They live mostly in the province of British Columbia, of which the growing port-town of Vancouver is the chief centre of commercial life and activities. In the island of Vancouver, some of them have a lucrative number of mills in which a large number of white Canadians, along with Indian, Chinese and Japanese workers are employed. In the towns of Vancouver and Victoria, Gurdwaras are the centres of their communal life; but throughout British Columbia, they do not possess full rights of citizenship, being deprived of the right to vote. This naturally was a subject engaging our special attention, and we negotiated with the Federal and Provincial Governments to have the disabilities removed. We were given polite answers, and were asked to return with the hope that the differentiation would soon be a thing of the past. Any way, the high-flown tributes to the glories of the universal British Empire seemed to suffer considerable abatement by declarations not only about the political condition of India, but also about the differential treatment accorded to Indian fellow-subjects in Canada, who are treated even less favourably than other coloured Asiatics. After all, the Japanese guns and the Japanese Navy are more powerful and persuasive arguments than platitudes about equality within the British Empire.

THE HILTON-YOUNG REPORT

His Excellency Lord Irwin announced in the Legislative Assembly that His Majesty's Government had agreed that before any decision was taken on the Hilton-Young Report on East Africa, the fullest consideration would be given to the views of the Government of India. Moreover, the Governor of Kenya, for the purpose of discussion on the Report has, with the Colonial Secretary's approval, offered to appoint temporarily to the public service in Kenya, with a seat on the Executive Council, an I.C.S. Officer nominated by the Viceroy. Sir Muhammad Habibullah would also soon summon a meeting of the Emigration Committee of the two Houses to elicit their views and practical suggestions.

MR. SASTRI'S FAREWELL ADVICE

The Right Hon. Srinivasa Sastri, P. C., Agent-General for India, responded to the invitation of the Editor of the WEEK-END ADVERTISER by submitting the following threefold resolution for 1929 as specially applicable to the Indian peoples resident in South Africa :—

(1) I will remember that the great principles of impartial justice and equality of opportunity for all are not yet firmly established in the world, and that I must exercise patience if I am to help towards their firm establishment.

(2) I will remember that in this land I must regard all Indians, Moslems, Hindu or Christian, as my brethren and help all alike.

(3) I will hope for the best from the Capetown Agreement and have faith in the growing friendship and good understanding between Indians and Europeans in this country.

SIR K. V. REDDI ON HIS TASK

Sir K. V. Reddi, interviewed by *Reuter* regarding South African affairs, said that it was not his intention to inaugurate any new policy or reform. He added : "All that I should seek to do is to build brick by brick on the foundation already laid by Mr. Sastri. I come not as a preacher or as a politician but as one seeking to be a friend. If I can do anything towards strengthening the understanding between the peoples here, I shall feel that I have done my duty and served my people."

LABOUR INQUIRY

His Excellency Lord Irwin, in his inaugural address to the Assembly, referred to the series of labour troubles in India. The Trades Disputes Bill was already before the House, but these proposals would not in themselves reach the root of the matter.

"I have long felt," said the Viceroy, "that the best way to secure the advantage both of the employers and the employed is for Government to undertake a review of the conditions under which Labour works, and to lend such help as it can in the removal of legitimate grievances." He was glad to announce His Majesty's approval to the appointment of a Royal Commission during the present year, to undertake such an enquiry. The intention was to make the scope of the enquiry wide, and it should, with due regard to the economic position of the industry in this country, explore all aspects of the problem affecting the conditions under which industrial labourers work. The personnel of the Commission would be representative. They had already secured the services, as Chairman, of Mr. Whitley, lately Speaker of the House of Commons, who has been in intimate touch with Labour problems in England, and was widely known for his association with the establishment of the Councils bearing his name.

REPORT OF INDIAN TRADE MISSION

Commenting on the Report of the Indian Trade Mission on the possibilities of export trade in Indian cotton goods, THE MANCHESTER GUARDIAN says:—"If Indian millowners take the recommendations seriously, and exports are increased, Lancashire will find it even more difficult than at present to sell goods in the Near East and Africa. The new competition from India will have to be faced as well as the existing competition from Japan, and the struggle will be unequal unless Lancashire has an organisation of production and distribution similar to those of the other two countries."

NIDADAVOLU-NARASAPUR RAILWAY

The Nidadavolu-Narasapur Branch of the M. & S. M. Railway was opened for traffic by His Excellency the Governor of Madras on Feb. 3. Quite a large number of guests from Madras and important towns of Andhra Desa interested in railway matters had been invited and they were also present.

The Nidadavolu Station, which is on the main line, will hereafter be the junction to connect Narasapur.

The new line, it may be mentioned, is 47 miles in length and fills a long-felt need in that part of the country. The Tanuku, Bhimavaram and Narasapur taluks will be served, and these are known to be densely populated, the population having steadily increased for many years since the completion of the Godavari irrigation system. These tracts have not been altogether without means of communication, and the navigable canals will hereafter be obliged to compete with the new railway. It is now proposed to run three mixed trains each way, the whole distance being covered in about 3¾ hours.

INDIAN EMPORIUM IN GENEVA

Mr. Narottam Morarji, the Employers' delegate to the Geneva Conference, has returned after an extensive tour in England and the Continent following the Conference. His impression of influential Commercial opinion in England, he said in an interview, was that it was becoming more and more protectionist. That was what made it difficult to understand why representatives of British commerce in India should oppose measures protecting Indian trade and commerce.

Mr. Morarji strongly advocated the establishment of an Emporium of Indian Manufactures at Geneva.

Referring to the mill-strike in Bombay, he said that he was opposed alike to violence on the part of workers and to a too rapid pace of Westernisation of mills on the part of the management,

CO-OPERATION AND RURAL UP-LIFT

Sir Daniel Hamilton, addressing the Burdwan Divisional Co-operative Conference on February 10, observed :—

"India is simply starving for money, and until the money problem is solved, all other problems, medical, educational, economic, political, will remain unsolved. The Paper Currency Department, which is now only a stagnant pool, must be made a fountain of life and a deep-flowing river which will make India's barren wilderness to blossom as the rose. Another stagnant pool which must be turned into a river of life, is the gold standard reserve. That £40 million sterling which could be turned into eighty crores of silver, and that again into five hundred crores of productive credit, should be lent to the British and Colonial Governments, while India is perishing for want of money, is very unwholesome finance. Why the Council of State and the Legislative Assembly tolerate it, I cannot understand. Push on with the development of the country, organise the people's credit, monetise their labour, sink wells, construct irrigation bunds and canals, to the utmost, grow more sugar and anything else that will grow, increase exports; and that exchange and famine problems will vanish, never to return."

AGRICULTURAL REFORM

The Viceroy, in the course of his address to the Legislative Assembly, informed the House of the important decision on the Linlithgow Report in matters concerning the Central Government. They had decided to set up a Central Council of Agricultural Research. These would be firstly a governing body, the principal executive of the Agricultural Council, presided over by the Member for Agriculture and consisting of 17 other members, of whom two will be chosen from the Assembly, and one from the Council of State. Nine members will be nominated by the Governments of nine major Provinces. There will be an Advisory Council of 39 members to give

expert advice to the governing body, and submit for its approval programmes of research enquiry.

In addition, it was hoped that the major Provinces would establish Committees to work in close co-operation with them. As regards finance instead of a lump grant of 50 lakhs proposed by the Commission, Government would make a lump grant of 25 lakhs in instalments, supplemented by annual recurring grants of seven and a quarter lakhs. The governing body will administer these funds. The Viceroy hoped that the organisation outlined would receive whole-hearted support from the House.

CATTLE DISEASES

Lt. S. Dutt has some very useful observations on this menace to India's fundamental industry. He points out the need for Veterinary work even from the point of view of human health, not to speak of their necessity for curing cattle and livestock of their infectious diseases. The veterinary expert, that eliminates and destroys the sources of infection of anthrax and rabies, is no less important in public service than the medical officer that combats the problem of cholera or small-pox. That the cow's milk is an excellent food for the human baby is undeniable. Bacteria or organisms of a devastating disease like tuberculosis are capable of being conveyed with contaminated milk to man, particularly to children. To what extent, this source of infection has played its part in the tragedies of life, in the ceaseless sufferings of helpless children with twisted or deformed limbs, is not for me to say. I am here only to tell you how very closely bound with animal health or otherwise is our own life, how the lack of proper veterinary health departments for meat and milk inspection for urban supplies has been a potent source of danger to human life. * * *

Some diseases of cattle in India.

This will serve as a handbook for stock-owners as it gives instructions to keep their animals in health, and how to deal with them when disease breaks out among them. Price Re. 1-8. G. A. Nateson & Co., Madras.

OPERATIONS IN ANCIENT TIMES

Dr. Muthu has rendered great service to India by his new book, *THE ANTIQUITY OF HINDU MEDICINE*, which proves how great had been the progress of our indigenous systems of medicine even centuries before Christ.

Speaking of the Age 4,000 B.C., he writes :—

"In the Rig-Vedic period, there were already signs of advancement in surgery, midwifery, and therapeutics, child management and sanitation. But the Atharva-Veda contains the oldest literary monument of Indian medicine. It contains a hymn on creation (embryology) and another alludes to the use of catheters in ancient times. There is an entire Upanishad in Ayur-Veda on the internal parts of the human body, with an enumeration of nerves, veins and arteries, a description of the heart, spleen and liver and various disquisitions on the formation and growth of the foetus."

* * * * *

"Though a slight retrogression was seen in the Buddhist period, we find records of operations which cause a sensation in the West even to-day. For instance: "In A. D. 927, a cranial operation was performed on King Bhoja of Dhar by two brother surgeons, who made the King insensible by a drug called Samohini: trephined the skull removed a growth from the brain, closed the opening and stitched the wound. Another drug (Sanjivini) was given to restore consciousness after the operation."

* * * * *

"The great Western physicians of to-day may not like to admit it—but it is none the less an indisputed fact that their forefathers learnt their rudiments second-hand from India. For, as Sir William Hunter put it :—

"The Hindu medicine is an independent development. Arab medicine was founded on the translations from the Sanskrit treatises and European medicine down to the seventeenth century upon the Latin versions of Arabian medicine."

WORLD HOSPITAL CONVENTION

The first international hospital convention in medical history will be held at Atlantic City (United States of America), during June under the auspices of the Representatives International Committee, it was announced recently by Dr. S. S. Goldwater, Chairman of the American Hospital Association's committee on international relations. Invitations have been issued, through diplomatic channels, to all the governments of the world. Twenty-two nations already have accepted the invitation.

CAUSES AND CURE OF COLD

Is it not strange that our medical experts should still be unable to discover the cause of cold or its cure?

No one, for instance, was able to say how His Majesty caught the cold which later affected the lung.

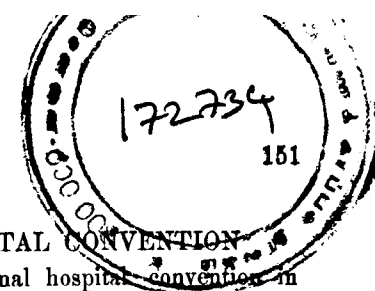
In view of the great worry and expense to which the human race is put by that scourge, an American philanthropist has decided to endow the John Hopkins University with a rich endowment for "research into the cause and cure of the common cold."

LADY MEDICAL STUDENTS

For fear that the institution would be so over-run with women that "virile" men would not enter it, the Charing Cross Medical School (London) has announced that it will accept no more women students. This action was taken because the administration of the school feared that, with so many London medical schools rejecting women, all the women would rush to Charing Cross and scare off the young men.

CANCER RESEARCH

The Grand Council of the British Empire campaign against cancer has approved of the offer of two prizes of £ 500 each for 1931 and 1932, to be known as the Garcon Prizes for the best original piece of work of investigation in cancer, carried out in the British Empire.



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A MICRO-DETECTIVE.

The secret microphone plays an important part in many crook stories and plays—particularly in those of Mr. Edgar Wallace—but it has been left to a London firm to use "Mike" as a detective.

Messrs. Kelson and Sons, Rochester Row, Westminster, charged two of their employees with stealing cigarettes or conspiring to steal. One of the partners in the firm said at the Police Court that he was suspicious regarding the stock. He, therefore, had a microphone installed in the stock-room a few feet from the desk of one of the defendants with the receiver in the adjoining premises. At intervals, he listened to conversations between the two defendants. On one occasion, he overheard the remark:

"We are riding for a fall and we shall get it very shortly. They should check their stock. It can't last much longer."

He heard other equally incriminating conversations, and, on this evidence, the magistrate committed both prisoners for trial.

SUN PHOTOGRAPHY

Among the most interesting features of Australia's new capital of Canberra is the Solar Physics Observatory at Mount Strombo. It will, beyond doubt, make an important contribution to science, for it closes a gap that, for a long time past, has existed in a chain of observatories drawn around the world that are daily engaged in photographing the Sun, says Walter G. Bell in DAILY TELEGRAPH.

"Weather permitting," however, is a most important qualification in their task. The difficulty of keeping a continuous record of the state of the sun's disc, of course, lies in the fact that no single observatory, wherever placed, can hope to have the sun visible in a clear sky on every one of the 365 days of the year.

The Royal Observatory at Greenwich makes a most important contribution to this work, but, in the English winter, the sun is often concealed behind

cloud for days together. And so in summer as there has been recent reminder. India sees more of the sun, and its observatories supplement our own records, but it has its rainy season between November and February. The United States possesses some wonderfully equipped observatories along its Californian mountain ranges. There, too, a rainy season falls from December to May handicapping continuous observation.

Australia, well down below the Equator, possesses the advantage of enjoying more clear skies just at the period—between November and February—when other stations are suffering cloud, and on many days find the sun obscured. Hence the importance of this new link in the world chain.

FILM VOICES BY RAY OF LIGHT

Captain Alban J. Roberts, the New Zealander, whose "Robot" created great interest recently, has invented a new process (writes THE DAILY NEWS Film Correspondent), which should have an important bearing on the future of talking films.

One of the difficulties in the present use of the microphone in making sound records is that it cannot be adapted instantly to picking up voices in different positions with equal precision and force.

In Captain Roberts' process, of which he has given a limited demonstration, sound and voice are transferred to the film on a ray of light. As this ray can be directed from one position to another by a simple turn of the wrist, its advantages are obvious.

Apart from this, the sound is transmitted faithfully, without unwanted under-noises that come with the microphone. The test seemed to show this and the shutting off of reproduction by placing one's hand across the ray was entirely convincing.

The first public demonstration of sound reproduction by way of light will come with the showing of a dramatic German film about the Matterhorn, in which Clifford McLaglen plays a leading part.

GREAT CHARACTERS OF FICTION

"What character in all literature would you most like to have created?" is a query put by the STRAND MAGAZINE to various authors. Here are some of the replies:

CONAN DOYLE—Colonel Newcome.

H. G. WELLS—Falstaff.

JOHN MASEFIELD—Achilles.

W. B. MAXWELL—John Inglesant.

E. F. BENSON.—Gus in Henry Kingsley's "Ravenshoe."

IAN HAY.—Old Vance in "Joseph Vance," by William de Morgan.

TEMPLE THURSTON.—Sir Willoughby Patterne in "The Egoist."

HUGH WALPOLE.—Milton's Satan.

GILBERT FRANKAU.—Don Juan.

ROBERT HICHENS.—Anna Karenina and Tess of the D'Urbervilles.

WILLIAM J. LOCKE.—D'Artagnan.

C. MACKENZIE.—Don Quixote and Antigone.

JOHN BUCHAN.—Jeanie Deans.

ON READING NOVELS

"The habitual novel-reader should sometimes vary his mental diet and explore the not inconsiderable literature which was before the novel existed, which has flourished alongside the novel, and which will no doubt be still vigorous when the novel has had its day," says the EVENING STANDARD.

"By all means, let us have novels, serious and otherwise. The former often have a genuine psychological value; the latter amuse and refresh when put to their proper use. But to read only novels is like dining only on caviare or ices. The stomach of the mind, like that of the body, wants a certain bulk to satisfy it, and here, as elsewhere, genuine pleasure can only be fully attained when it is not pursued as the sole object. A little hard reading adds wonderfully to the zest of a low-brow novel. A little easy reading, not fiction, makes a high-brow novel more digestible."

THE NEW INDIA

It is much to be regretted that NEW INDIA has ceased as a daily. Dr. Besant, in a note in the last issue of that paper, wrote:—

"To-day is January 31, and the daily NEW INDIA dies. It is a real grief to me, but my appeal in the January THEOSOPHIST failed, and my own resources are exhausted. The gifts acknowledged to-day came too late to save it. Besides, the needs of India are great for political work, and it is not right to waste money on the paper, which can be much better used otherwise in the propaganda for Dominion Status. The weekly edition pays its way, so I shall soon wear out my regret by improving and enlarging that. It will be more useful abroad than the daily, as people do not like to read six papers in one lump."



DR. SIR MAHOMED IQBAL, M.L.C.

Dr. Iqbal delivered a course of three lectures on Muslim Theology and Modern Thought in the first week of January in Madras.

ALIGARH UNIVERSITY

The Court of Aligarh University, at a meeting held on February 9 with the Nawab of Bhopal in the chair, elected Mr. Ross Masud as Vice-Chan-



MR. ROSS MASUD

cellor of the University for the next three years and elected Mr. Justice Suleman to be temporary Vice-Chancellor till Mr. Ross Masud who was still in England, took charge. They also appointed a Committee to select and recommend to the Court a candidate for appointment as Pro-Vice-Chancellor. The Court has already accepted the resignation of Nawab Mussamlullah Khan from the Vice-Chancellorship, with regret.

WORD FREQUENCY IN BENGALIEE

Mr. Prabodh Chandra Del Choudhuri has completed his research on Word Frequency in the Bengali language and its application in teaching Reading. As a mark of appreciation, the Dacca University has conferred on Mr. Del Choudhuri the degree of M. T. (Master of Teaching). On survey of the different vocabularies of the various branches of the Bengali language, Mr. Del Choudhuri has arrived at his Frequency lists which represent the commonest words in the language. Similar attempts ought to be made in other Indian languages, for scientific determination of children's vocabulary is one of the very important steps of popularisation of Primary education.

THE NEW EDUCATION

In his ESSAYS ON EDUCATION, Mr. H. E. Haig Brown says that we have come to recognize that life has in it more than livelihood: that a good schooling is not the only requisite of a good education: that school itself is not even the prime influence on education. And, in the schools, there are many signs of adaptation to this changed mode of viewing educational problems. It has been shown in actual practice, not only by a few pioneers, but by most of those engaged in and about schools, that discipline need not be a penance, nor learning always irksome: that serious work is not incompatible with occasional hilarity; and that excess of the rod is much more likely to spoil a child than the sparing of it.

It is becoming more widely believed even by young people that a man can be an artist without ceasing to be a human being, a scholar without being a book-worm, an athlete without self-satisfied disdain of the weaker vessel; that a woman can be learned and not a blue-stocking.

AGRA UNIVERSITY

A sum of rupees one thousand has been donated to the Agra University by Principal P. Seshadri, M.A., of the Santana Dharma College, Cawnpore, for the endowment of a gold medal to be awarded annually to the student who stands first in English Literature at the M. A. Examination. The gift is specially appreciated by the student community as a very appropriate one, coming, as it does, from such a distinguished professor of the subject.

AN EDUCATIONAL MUSSOLINI

Sir Michael Sadler made a vigorous attack on examinations in a recent speech in London. "I am not sure," he observed, "that Latin Prose in Responsions is the Ark of Covenant of culture. One is sometime tempted to hope for a Mussolini who would abolish all Honor Schools for a quarter of a century, and remodel Pass Schools and treble the number of University scholarships and prizes, in order to give scope for individual distinction."

BULUSU SAMBAMURTHI

Mr. Bulusu Sambamurthi, Andhra Leader, was arrested on Feb. 6th in Bezwada platform while



MR. BULUSU SAMBAMURTHI

entraining to Cocanada with his wife, by the Circle Inspector, under orders from the Deputy Superintendent of Police.

No warrant was shown, nor was it stated under what charge he had been arrested.

It is understood that proceedings will be taken against Mr. Sambamurthi under Section 108, Cr.P.C.

JUDICIAL AND EXECUTIVE FUNCTIONS

Justice Dalal, of the Allahabad High Court, made some frank observations in the course of a judgment in criticising a District Magistrate's action. His Lordship said:

"It is alleged that the District Magistrate, when sitting in Court as a judicial officer, refused to accept an application for transfer from the applicant, and expressed certain opinions based on information received by him as Collector of the District. The allegation made is not denied. It is said that these executive officers will not note the march of time. In these days of publicity and easy access to the highest authorities, it is desirable that a Collector of a District should keep distinct his functions of a Collector from his functions of a Judicial Officer. There will be much public consternation if these two authorities and the functions relative to the two different authorities are mixed up. When a District Magistrate sits in Court as a Judicial Officer, he ought to forget all his functions, desires and information that he may have collected in his capacity as Collector of the District. The information of the District Magistrate about the applicant, however, is not a sufficient reason for the transfer of the trial from the Court of a different Magistrate in the District."

But does not the real remedy lie in separating the two functions altogether?

INDIAN LAW STUDENTS IN ENGLAND

There are over two thousand students who are studying law at the Inns of Court, and of these, many are from India and the East. There are more Indians than there have been before, writes a correspondent in the DAILY NEWS.

One of the most interesting features of these Indian students, is that there are at least six Indian girls at present studying law. This, as a change in the outlook of Indian women, is revolutionary. Other girls are studying medicine and science and agriculture.

SIR ALBION BANERJI

Sir Albion Banerji, the Foreign and Political Minister of the Jammu and Kashmir Government, has resigned his appointment with effect from



SIR ALBION BANERJI

March next and intends to make an extensive tour in Persia, Syria, Palestine, Egypt and Turkey, and proceeding later to various European countries, including Russia, Norway and Sweden.

Sir Albion hopes to reach England at the time of the next General Election and to enter a political career in that country, seeking election, if possible, to Parliament when an opportunity presents itself in future.

He expects to devote his time to instituting healthy propaganda work in England on behalf of India and to enlighten the British public regarding the true situation in this country urging Dominion Status within the British Empire.

Sir Albion is at present engaged in writing a memoir of his father, Sashipada Banerji, a well-known reformer in Bengal, and an account of his recent travels in the course of which he met many important and interesting personages, including Miss Mary Carpenter.

THE MYSTERIOUS LAWRENCE.

The DAILY NEWS, in a leader drawing attention to the "mysterious circumstances" of the home coming of Colonel Lawrence (Air-craftsman Shaw) asks why such a distinguished officer of war time has been allowed to serve as a simple Air-craftsman? Why was he conveyed to England in such conspicuous exclusiveness, and why was he landed at Plymouth in a Naval launch? The paper suggests, that, neither in the interests of service, discipline, nor in public interest should Col. Lawrence continue to masquerade as Air-craftsman when his identity has become notorious, and his activities in air-force are "a matter of undesirable speculation all over the world."

THE NEW AUDITOR-GENERAL.

Mr. E. Burdon, C. I. E., I. C. S., Secretary to the Government of India in the Finance Depart-



MR. ERNEST BURDON

ment, is appointed Auditor-General to the Government of India in succession to Sir M. F. Gauntlett.

INDIA AND AFGHANISTAN

The Government of India have expressed their inability to grant passports for Afghanistan to deputations from the Central Khilafat Committee.



THE AMIR AND HIS QUEEN
who have now removed to Kandahar.

The reasons for this attitude are given in Sir Denys Bray's telegram to the Secretary of the Committee which runs:—

"In view of the conditions of civil war now prevailing in Afghanistan, the impassability of roads and dangers to life and property which have already obliged the Government of India to take special measures for the evacuation of women and children, British Indian and foreign, and may oblige them at any moment to concert arrangements for the evacuation of the male colonists also, and in view, moreover, of the necessity for scrupulous observance of non-intervention in Afghan internal affairs, the Government of India have been compelled to suspend the issue of passports to Afghanistan generally and to withhold permits to cross the Indian Frontier from all but Afghan subjects."

ON PARTY POLITICS

"We are sometimes told that the party politician surrenders his soul and sacrifices his principles when he labels himself Liberal or Labour or Conservative," writes Mr. Robert Lynd in the DAILY NEWS.

"The people who denounce party politics have, as a rule, far more partisan minds than the most confirmed party hack. They mean by the abolition of party politics the abolition of the party of their opponents.

"Party politics, on the other hand, was born of the spirit of tolerance. To believe in it is to believe in fair play for the other side. It was introduced into England when 'the country' got sick of executing and exiling men merely for the difference of a political opinion.

"You can abolish party politics only at the price of re-introducing the penalty of exile or worse, as has been done in Italy. Hence I believe that what 'the country' wants most is the revival and perpetuation of party politics, and General Election as exciting as General elections were in the days of Gladstone and the days of Chamberlain."

I. L. P. ON INDIA

"If Labour comes into power and does not concede Dominion Status to India in one year, Labour will have to face the biggest Indian Revolt and will be faced with the duty of suppressing it," warned Mr. Fenner Brockway at the Independent Labour Party's London Divisional Conference in reviewing the efforts made by the Party towards advancing the Labour Programme. The party, he added, took the view that India is entitled to the fullest self-determination, even to declare Independence if she liked. The Conference carried unanimously the following resolution: "This Conference endorses the policy of the National Administrative Council of the Labour Party opposing Labour participation in the Simon Commission. The Conference further welcomes the demand of the Indian people for complete self-determination."

PING PONG

Ping-pong is all the rage in New York this winter. It has completely taken the place of bridge both at private house parties and clubs. All the country clubs possess special ping-pong rooms, and at the Little Carnegie Play-house, which is a combined cinema and club for the intellectual, the members can be seen playing at all hours of the day. Many young players possess ping-pong screens which, during the day, stand upright in a corner, but which can be folded and taken to a neighbour's house, where they are converted into ping-pong tables.

GERMAN CHAMPION IN BOXING.

Germany made a strong bid for the world's heavy-weight title when Max Schmeling beat Johnny Risko by a technical knock-out in New York.

In a sensational fight, Schmeling floored Risko four times in nine rounds.

Risko has never previously been floored and never taken a count of ten.

LACOSTE'S RETIREMENT

A writer in LAWN TENNIS says that the cable from France that Lacoste has definitely retired from the game should be read in connection with the statement he makes in his book "Lacoste on Tennis" in March, 1928:—"Tennis is only a sport; sport is only a pastime, as I am aware. Nevertheless, I know that when it is necessary to defend the Davis Cup, I shall play with more pleasure and courage than ever."

LORD BURGHLEY

We understand that Lord Burghley, the famous athlete, has been promoted to be Lieutenant of Grenadier Guards.

EXHIBITION SWIM

Arne Borg, in an exhibition rule swim at Manly, did the distance in 21 minutes 6 4/5 seconds, which is the world's record.

AMERICAN LAWN TENNIS

That a new epoch has opened in American tennis is suggested by two recent events, says "Field". The first is the publication of an official ranking list which contains the name of only one player classified five years ago and the second is the invitation given to Karel Kozeluh, the European professional, to train the American Davis Cup team.

Mr. Tilden is still an amateur, even in the eyes of his own association, who, although sanctioning his appearance in the Davis Cup challenge round, would not permit him to compete in the national championships; but he is excluded from the "First Ten." The governing body will doubtless explain his omission on the ground that "insufficient data" were available. The world outside will remember that in 1928, Mr. Tilden not only defeated, by a convincing margin, the man who is given pride of place in the present list, but vanquished the player who held the American Championship in 1927.

If Mr. Tilden's technical offence against the rules of the American executive was not serious enough to keep him out of the Davis Cup challenge round, it should not exclude him from the ranking list. A justifiable inference is that personal prejudice has overcome common sense and common justice.

* * * * *

TILDEN'S DEFEAT

Playing in the first tournament since he was reinstated to the amateur status, Tilden was decisively defeated by John Van Ryn of Orange (New Jersey) in the finals of Brooklyn Heights Casino Invitation Tennis Tournament 6-1, 6-4, 6-2, on Feb. 12th.

Tilden was obviously rusty, while Van Ryn was in top of his form.

AN OLD PRAYER

Here is an interesting old prayer in verse, which dates from the eighteenth century at least. It is of English origin, says THE CHURCHMAN (New York), but its author is unknown. It is as appropriate to-day as when written.

"Give me a good digestion, Lord, and also something to digest. Give me a healthy body, Lord, with sense enough to keep it at its best.

Give me a healthy mind, good Lord, to keep the good and pure in sight.

Which, seeing sin, is not appalled, but finds a way to set it right.

Give me a mind that is not bound, that does not whimper, whine or sigh,
Don't let me worry overmuch about the fussy thing called I.

Give me a sense of humour, Lord; give me the grace to see a joke,

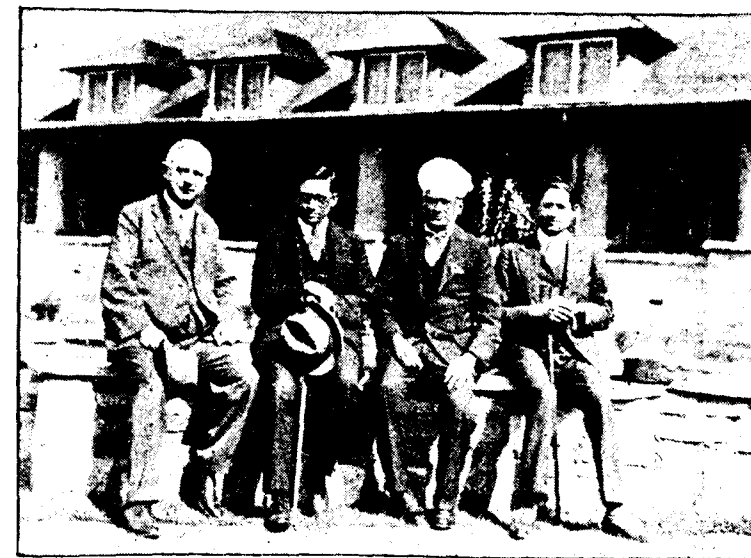
To get some happiness out of life and pass it on to other folk."

THE INDIAN REVIEW

"It seems only a few weeks ago" observes THE TELEGRAPH-JOURNAL AND THE SUN OF ST. JOHN "that the Empire Parliamentary Delegation was here. Now the Hon. G. A. Natesan, one of the delegates from Madras, sends from that city a copy of THE INDIAN REVIEW, of which periodical he is Editor and Proprietor. THE INDIAN REVIEW is a reflection of Mr. Natesan. It is cultured, wide in view, moderate in expression and strongly in favour of Dominion Status for India. Mr. Natesan is a Brahman, a highly-educated man in both Eastern and Western

schools of thought and a member of the Liberal Moderate party in India. Mr. Natesan is a partisan and THE INDIAN REVIEW is the same; but both are so moderate that one gladly hears the one and reads the other, even while possibly differing in opinion as to the practicability of immediately granting full self-government to a country in which, according to Mr. Natesan's own computation, 297,000,000 are entirely illiterate. Nonetheless, it is evident that there will be no violent disagreement between the most immovable reactionary and Mr. Natesan or his magazine. THE INDIAN REVIEW is something that may be read with interest by anyone."

"The Hon. G. A. Natesan," says the TORONTO GLOBE, "publishes in THE INDIAN REVIEW a statesmanlike plea for Indian Home Rule. Mr. Natesan's article follows very closely the lines of his speech in Edmonton. It illustrates the fact that India has produced many leaders of broad vision and real ability."



INDIAN PARLIAMENTARY DELEGATION IN CANADA.

From left to right: Sir Darcy Lindsay, Mr. T. C. Goswami, Hon. Mr. G. A. Natesan, and Dewan Chamanlal.

Jan. 13. Calcutta observes *hartal* boycotting the Simon Commission.

Jan. 14. King Amanullah of Afghanistan abdicates.

Jan. 15. Mr. C. Y. Chintamani appeals for supporting Nehru Report.

Jan. 16. House of Lords votes for two more Judges to the P. C. to hear Indian appeals.

Jan. 17. Gandhiji formulates a scheme for the boycott of foreign cloth.

Jan. 18. King Amanullah leaves for Kandahar.

Jan. 19. Sir Basil Blackett is nominated to the Directorate of the Bank of England.

Jan. 20. Definite Improvement is reported in His Majesty's condition.

Jan. 21. The Government of India gives up the Press Sedition Bill.

Jan. 22. King Amanullah rescinds his abdication and assumes power.

Jan. 23. Dr. Ansari and other leaders appeal to Government to preserve strict neutrality on the Afghan trouble.

Jan. 24. Raizada Hansraj is returned to the Legislative Assembly in the vacancy caused by the death of Lala Lajpat Rai.

Jan. 25. Government of India refuses permission to Khilafatist deputation to go to Afghanistan.

Jan. 26. Mr. Baldwin succeeds Lord Haldane as Lord Chancellor of St. Andrews' University.

Jan. 27. The Ex-Kaiser of Germany celebrates his 70th Birthday.

Jan. 28. Viceroy opens the Central Legislature.

Jan. 29. The Draft of the Public Safety Bill is published.

Jan. 30. Mr. Baldwin announces Indian Labour will be represented in the proposed Royal Commission on Indian Labour.

Jan. 31. H. E. Highness the Nizam of Hyderabad arrives in Madras.

Feb. 1. Mr. Burdon is appointed Auditor-General.

Feb. 2. Severe cold in Bombay results in several deaths.

Feb. 3. The U. P. Legislative Council concludes its session.

Feb. 4. Mr. T. Raghaviah is appointed President of the Regency Council, Pudukkotta State.



DEWAN BAHADUR T. RAGHAVIAH

Feb. 5. Fracas between the Pathans and the Hindus in Bombay results in heavy casualties.

Feb. 6. Mr. Sambamurti is arrested.

Feb. 7. The Assembly refers the Public Safety Bill to the Select Committee.

Feb. 8. Sir M. Rafique of the India Council is dead.

Feb. 9. Mr. DeValera is arrested.

Feb. 10. The U. S. Senate passes the Naval Supply Bill.

Feb. 11. The Vatican-Italy Treaty is signed by Sgr. Mussolini and Cardinal Gasparri.

February 12. The Council of State opens its Session.

February 13. The Chamber of Princes passes a resolution favouring British connection.

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

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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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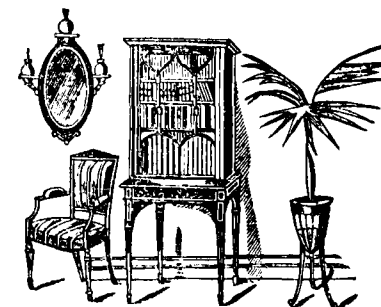
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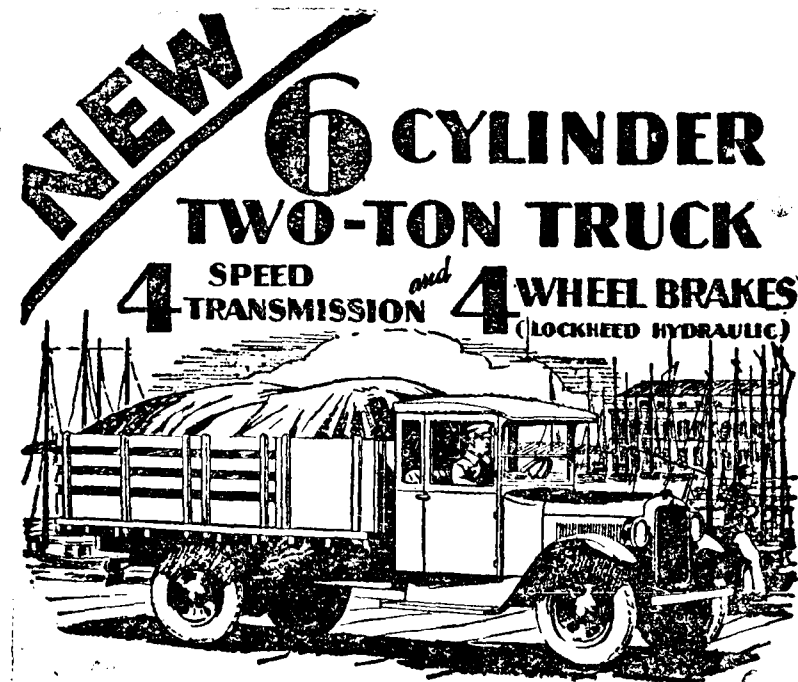
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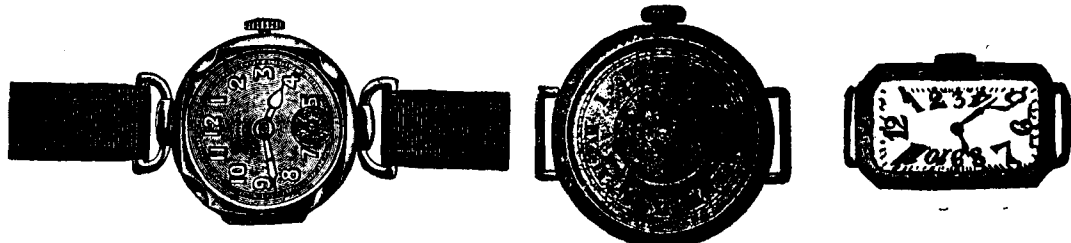
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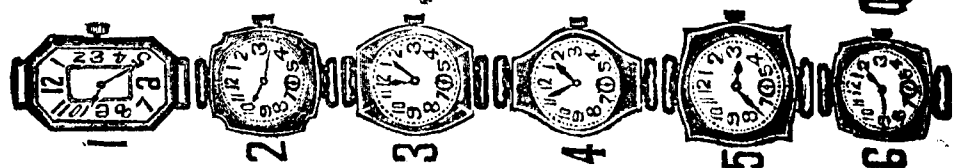
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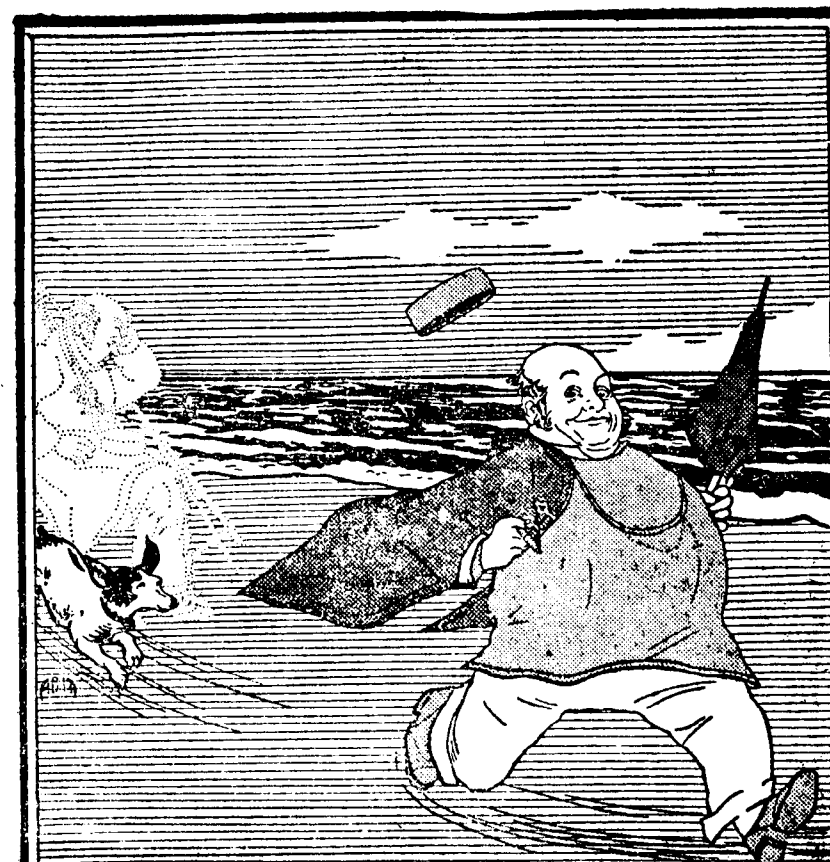
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3	" " " " 6 " "	4 12	758	Smelling Salts " " " " " " " "	0 15
47	" " " " 3 1/4 " "	3 0	142	Eau de-Quinine, small " " " " " " " "	2 0
4	" " " " Plain 6 " "	4 6	141	Do, large " " " " " " " "	3 6
5	" " " " " 4 " "	3 0	158	Portugal Hair Wash, large " " " " " " " "	4 0
6	" " " " " 2 " "	1 10	159	Do, small " " " " " " " "	2 10
42	" " " " Watch Shape 1 3/4 oz.	1 10	133	Ice-Eau-de-Cologne " " " " " " " "	1 4
43	" " " " " 3/4 " "	0 14	465	Cold Cream, large pots " " " " " " " "	1 14
54	" " " " Decanter 36 " "	29 6	180	Capitol Hair Wash " " " " " " " "	4 6
57	" " " " " 12 " "	12 4	119A	Lavender Water, long " " " " " " " "	1 4
58	" " " " " 6 " "	5 8	406	Mouth lotion " " " " " " " "	1 8
59	" " " " " 6 " "	5 8	353	Brilliantine Asstd. Liquid " " " " " " " "	0 12
90	" " " " Glass Stoppered 36 " "	24 0	103	Fancy boxes, contg. one 4 oz. bottle Eau-de-Cologne and 2 tablets Toilet Soap " " " " " " " "	4 0
91	" " " " " 18 " "	12 4	104	Fancy boxes, contg. one 2 oz. bottle Eau-de-Cologne and 2 tablets Toilet Soap " " " " " " " "	2 10
92	" " " " " 9 " "	6 6	101	Fancy boxes, contg. one 4 oz. bottle Eau-de-Cologne and 1 tablet Toilet Soap " " " " " " " "	3 8
123A	Lavender Water " " " "	5 8	102	Fancy boxes, contg. one 2 oz. bottle of Eau-de-Cologne and 1 tablet Toilet Soap " " " " " " " "	2 2
474	Nenita Bath Salts " " " "	2 4	981	Glycerine Soap oval cake tablet " " " " " " " "	0 4
898	Eau-de-Cologne Bath Soap tablet... " " " "	0 11	905	" " " " per box of 3 tablets " " " " " " " "	1 8
897	Lavender Bath Soap tablet " " " "	0 11	952	" " " " per bar " " " " " " " "	1 4
859A	Eau-de-Cologne Soap box of 3 tablets " " " "	1 10	985	Glycerine Soap Round bath " " " " " " " "	0 8
985	Glycerine Soap tablet " " " "	0 8	968	Benzoe Soap " " " " " " " "	0 13
418	Tooth Paste " " " " each " " " "	0 9	804	Eau-de-Cologne Soap per box of 3 tablets " " " " " " " "	2 8
453	Vanishing Cream " " " " " " " "	1 4	805	Lavender Soap, per box of 3 tablets " " " " " " " "	2 8
464	Cold Cream " " " " " " " "	1 0	803	Flower Soap, Asstd, per box of 3 tablets " " " " " " " "	2 8
627	Talcum Powder—Rhine Violets " " " " " " " "	0 11	807	Eau-de-Cologne Soap, per box of 3 tablets " " " " " " " "	2 12
458	Vanishing Cream " " " " " " " "	1 0	394	Shaving Soap Refill " " " " " " " "	0 9
475	Bath Salts " " " " " " " "	1 12	393	" " " " in Alum. Tins per tin " " " " " " " "	0 12
476	" " " " " " " " " " " "	1 4	951	Liquid Glycerine Soap White " " " " " " " "	1 8
629	Talcum Powder—Carnation, " " " " " " " "	0 11	953	Liquid Glycerine Soap (Eau-de-Cologne) per bot. " " " " " " " "	1 8
628	Eau-de-Cologne Face Powder (white Rachel and Naturelle) " " " " " " " "	1 0	891	Bath Soap White Rose per tab. " " " " " " " "	0 8
626	Talcum Powder—Eau-de-Cologne " " " " " " " "	0 12			
604	Nenita Face Powder—White, Rachel and Naturelle " " " " " " " "	1 4			
580	Shampoo Powders " " " " " " " "	4			
477	Eau-de-Cologne Bath Powder in packets " " " " " " " "	4			
21	Eau-de-Cologne 8 oz. " " " " " " " "	4 6			
22	" " " " " " " " " " " "	2 6			
23	" " " " " " " " " " " "	1 4			
31	" " " " " " " " " " " "	3 8			
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33	" " " " " " " " " " " "	1 4			

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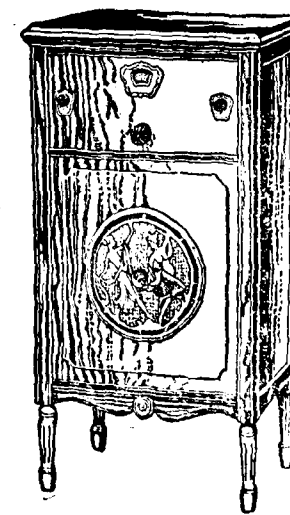
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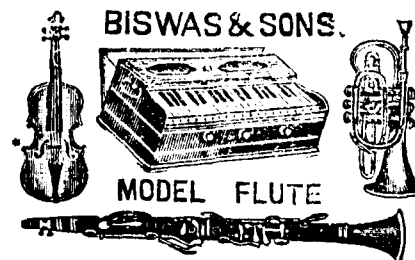


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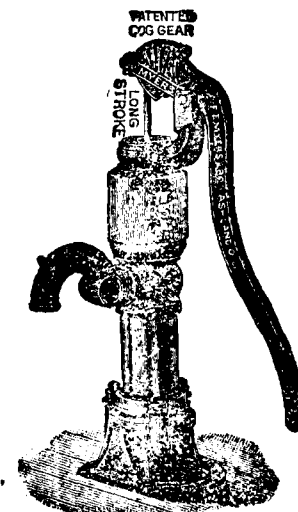
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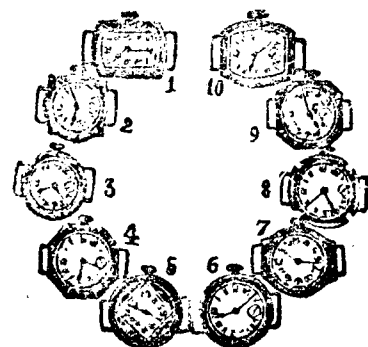
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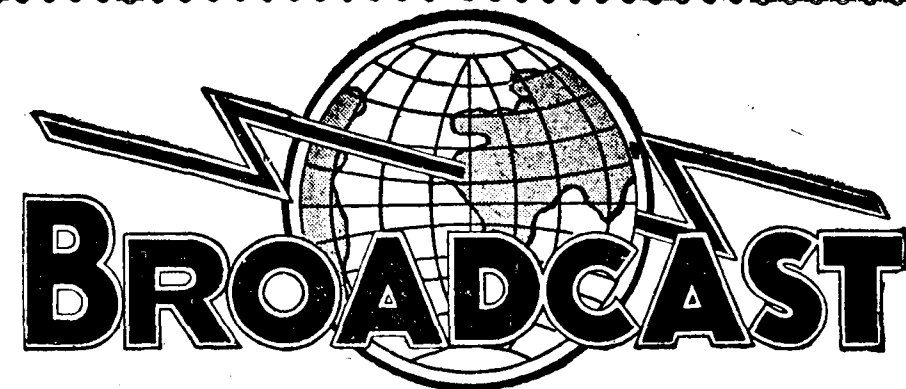
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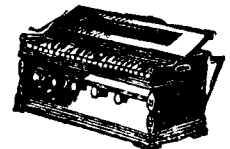
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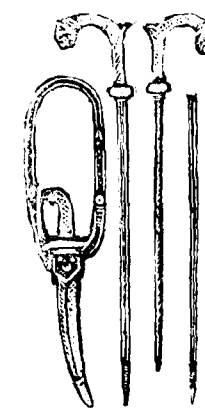
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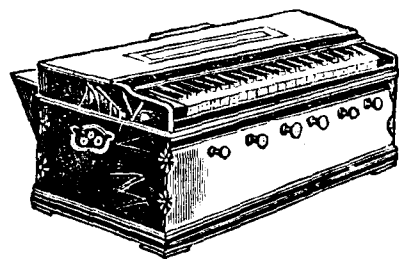
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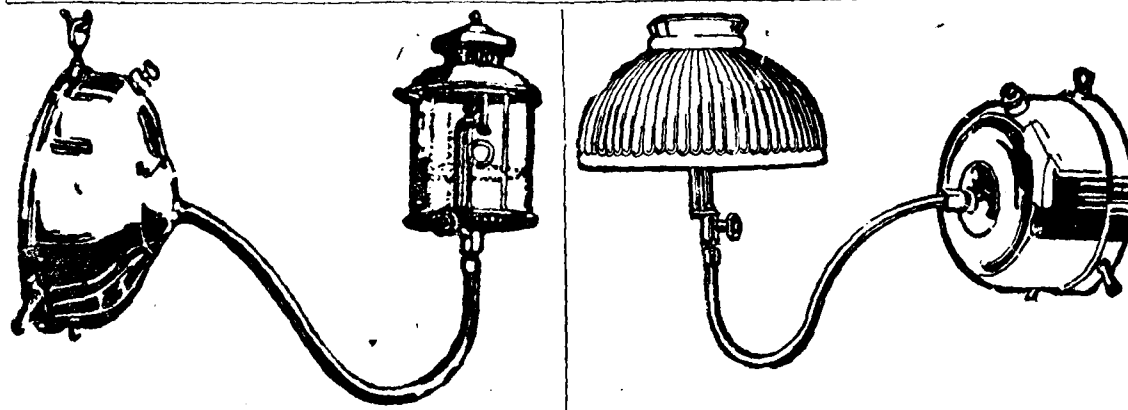
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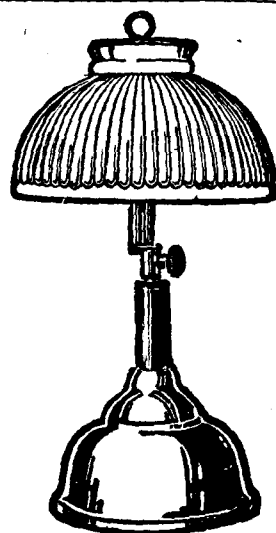
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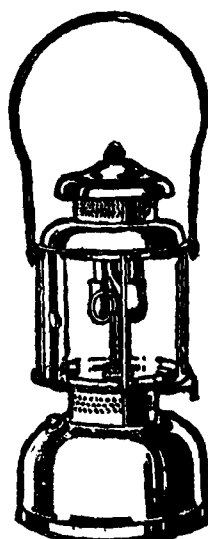
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Sample bottle can be had on sending 2 As. postal stamps.

The Anglo-Indian Drug & Chemical Co.,

POST BOX NO. 2082.

BOMBAY. NO. 2.

[illegible]