

THE

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EDITED BY MR. G. A. NATESAN

Vol. XXX.

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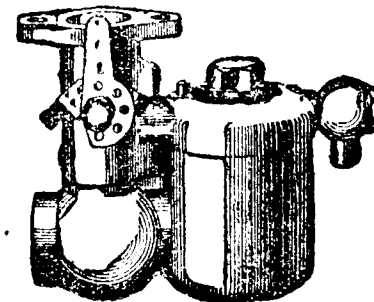
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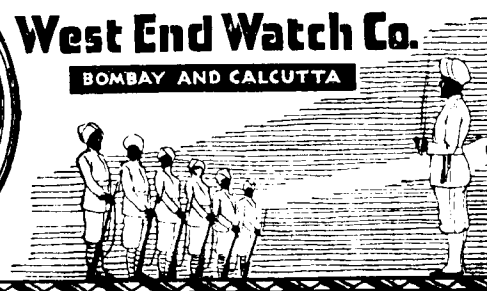
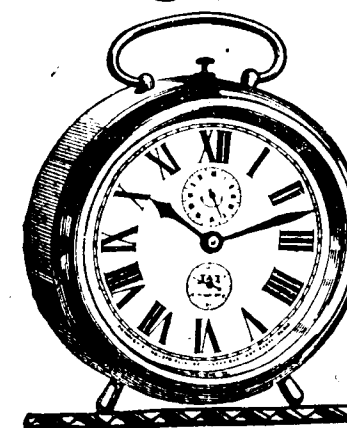
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MON.	...	7	14	21	28	...	...	4	11	18	25	...	...	4	11	18	25	...	1	8	15	22	29	...
TUES.	1	8	15	22	29	...	...	5	12	19	26	...	...	5	12	19	26	...	2	9	16	23	30	...
WED.	2	9	16	23	30	...	...	6	13	20	27	...	...	6	13	20	27	...	3	10	17	24	...	...
THU.	3	10	17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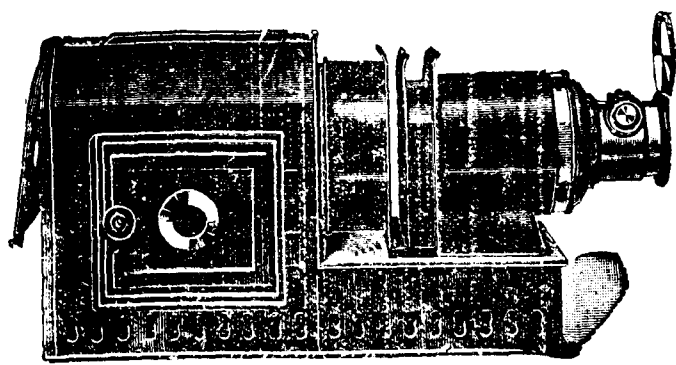
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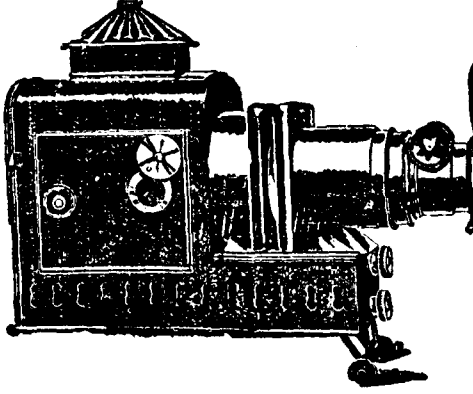
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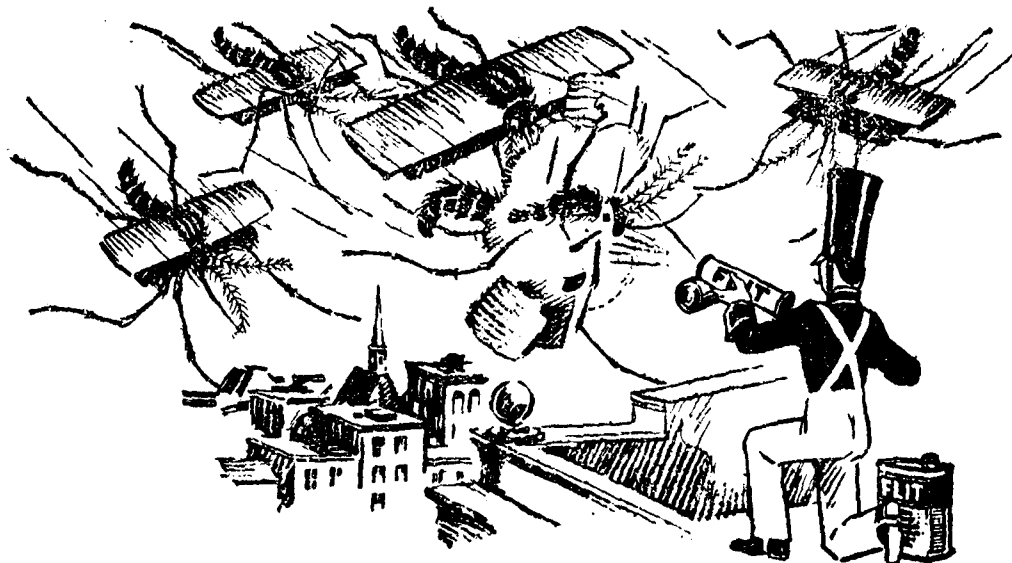
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FASCISM AT WORK

By MR. GLYN BARLOW

SOME notes from Italy by an old Madras who has been living at Naples for the last two years will perhaps be acceptable to readers of the INDIAN REVIEW. I have no

ber, and my fingers are so benumbed that it can hardly hold my pen. What makes it worse for an old Madras is the fact that houses in South Italy have no fire-places; and at the present moment, I am vainly trying to warm myself in the local fashion, with a tin basin containing some smouldering charcoal. My note about the weather may be useful to any reader who will ever be visiting Italy in winter; but I write it by way of a familiar topic amongst old friends before we settle down to our one-sided chat about Fascism at work. I am not going to discuss Fascism as a political system, but am merely going to write familiar notes about things as I have seen them under Fascist rule.



MR. GLYN BARLOW

intention of boring them with a hackneyed rhapsody on "Sunny Italy"; and, as for "sunny," I may remark that Italy in the winter, though it can certainly be nice and sunny, can also be bitterly cold. I am penning these notes at Naples on the 23rd of Decem-

If I remember right, Sir Rabindranath Tagore, when he came to Italy some three or four years ago, formed a very favourable opinion of Fascism—of Fascism for Italy in particular, if not for the world at large. I feel sure that Sir Rabindranath, if he were to come to Italy again, would be still more favourably impressed with Fascism than he was before. Fascism has now settled down into conditions of law and order, and its realities can be judged better now than when it was fighting for supremacy. It is true that Fascism won its way with bloodshed, but it is equally true

that, without bloodshed, it would never have won its way at all; and in that case, Italy would certainly have been a very much less prosperous country than she is. Fascism is now an established regime, and its worth must be gauged not by the way in which it was established but by what it has done since it came into power. It is true that Fascism is something of a tyranny, and Mussolini something of a tyrant; but in times of disorder, a temporary tyranny may be better than perpetual strife. After the Great War, Italy was seething with disorderly faction, and it seemed that Bolshevik tyranny was Italy's prospective fate. Mussolini saw the danger, and saved Italy from a Bolshevik tyranny by establishing a Fascist tyranny instead. It may be doubted whether he could have saved Italy from Bolshevism in any other way. Platform speeches would have been of no avail. A pacifist orator would have been Aesop's lamb addressing a pack of howling wolves. Mussolini was the disciplinarian schoolmaster who comes into a disorderly schoolroom with the cane, chastises the ring-leaders of the disorder, frightens the rest to their seats, and sets work with a well-behaved class. In the Acts of the Fascist Apostles, there may have been much that future historians will condemn, but there has assuredly been very much more that will receive their highest praise.

The Fascisti want Italy to-day to be filled with the grand spirit of the Roman Republic of old; but they recognise the desirability of remaining loyal to the established King of Italy, and they combine royal supremacy with republican ideals. The result of this combination has been that, although the Fascisti were originally Labourites, it is by no means only

labourers that belong to or support the Fascist party, which has its adherents in all ranks and classes in the land. By various outward signs, the Fascisti manifest their desire to cultivate the ideals of ancient Rome. The very word 'Fascisti' is derived from the 'Fasces,' the bundle of rods round an axe, which was the symbol of the authority of the Republic of old; and the same device is the badge of the Fascist Government to-day. Moreover, the ancient Roman salutation—the outstretched arm, with the palm turned upward from the wrist—has been substituted for the uplifted hat, and is now in general use; and on the occasion of a recent military procession at Naples, an impressive sight was that of the King's daughter, in the balcony of the palace, uniting with the crowd below in a "Roman salute" to each Italian flag that went by. Forms and symbols are small things in themselves, but they have a powerful effect upon the human spirit; and the fact that the majority of men wear a Fascist badge at the button-hole is a real sign that Fascism is going strong.

The Fascisti party are of course specially interested in Labour, and are doing their best for its development. In Italy, there are no strikes: and, although as in all other countries, there is a percentage of men without employment, the Government is closely engaged with the unemployment problem, and its efforts are not likely to be without results. It gratifies me to note that Mussolini lays stress on a labour maxim which, with a whole chapter to itself, "The Patriotism of Labour," I upheld in a little book, *INDUSTRIAL INDIA*,*

* Price Re. 1. To subscribers of the Indian Review. Anas. 12. G. A. Natesan & Co., George Town, Madras.

published by Mr. Natesan just a quarter of a century ago. This maxim, namely, that every workman should take pride in the thought that his labour is benefitting his country as well as himself, has been emphasized by Mussolini in several of his speeches, and he has apparently gone far in impressing it on the consciousness of educated workmen.

The Fascist Government has toiled hard for the good of Italy, and even its enemies must admit that its efforts have been attended with very great success. In Finance, it has done wonders; it has greatly increased the value of Italian currency; and it could have made it much more valuable still, but this would have disturbed the conditions of trade, so, it has put the magic touch upon the lira by standardising its value on a gold basis. Under Fascist influence, public works of great utility have been carried out in every city and town in Italy; and even during the two years that I have lived at Naples, I have been positively astounded by all that has been done in this city—new roads, new railways, new drainage, new parks, old things made new, and ugly things made beautiful. Once upon a time, Naples was one of the dirtiest cities in the world; it is now one of the cleanest, in spite of its slums, which have nevertheless been immensely improved; and general improvements are progressing so rapidly that Naples, besides being unrivalled in the natural beauty of its surroundings, will soon be unrivalled in its own splendour.

There are critics who maintain that the apparent solidarity of Fascism is unreal—that very many of its professed adherents are time-servers, who would desert to-morrow if it "paid" to do so, and that many others are poli-

tical enemies who have either been frightened into the Fascist ranks or are there expressly to plot for the destruction of the Fascist cause. Time-servers and political enemies no doubt there are; but it is none the less certain that the very great majority of the adherents are fervent supporters of Fascist ideals. The support is splendidly real. Every now and then, there is a holocaust of Government bonds that patriotic bondholders have sent back to the Treasury for the reduction of the National Debt. The next holocaust is likely to be a large one; for the newspapers have been publishing a daily list of the remittances and some of them have been for very considerable sums.

The fervour that is abroad is immense. The chief newspaper in Naples has lately declared itself a Fascist organ. Fascist maxims and glorifications of Mussolini are daubed or chalked on every wall. Fascist soldiers, in their grey and black uniforms, are living symbols of Fascist authority. Schoolboys in similar garb, down to the age of nine or ten, are a perfervid organisation; as also Fascist school-girls, who, in white skirts with black bodices and caps, and with a paste-board flag in every right hand, make a brave show at Fascist displays; and it should be borne in mind that these ardent little Fascisti of to-day will be the men and women of Italy to-morrow. At every public meeting, the Fascist hymn is played after the royal national anthem, and it is sung by Fascisti on the march and is whistled in the streets! It was a soldiers' song during the War, and after the War, the words were adapted, in various versions, to Fascist ideals. The Fascist hymn is an appeal to "Young Italy"—an appeal to a new gene-

ration of Italians to do their best for their native land. This popular marching-song, with its catchy tune, is certainly not without its propagandist value.

What the future of Fascism will be, it would be difficult to predict. There are those who say that Fascism is a one-man show, and that when Mussolini goes, Fascism will go too. There are others who argue that Fascism has been built so securely upon sure foundations that, when Mussolini goes, its enemies will be powerless to overthrow it. Enemies it undoubtedly has, not only, real political opponents, but also the usual men with a grievance, men with an axe to grind, and men, who, out of inborn "cussedness," are always 'agin' the Government; and it is a fact that I myself have occasionally heard anti-Fascist grumbles, as, for example, on the part of house-owners and shop-keepers who have felt themselves worried by some new regulation designed for the protection of their long-suffering tenants or their overcharged customers; but the most serious enemies of Fascism are not so much Italians in Italy as Italians in America or elsewhere abroad—men who are perhaps out of touch with the present actualities of their native land, and who still contend for anti-Fascist theories that have gone quite out of fashion in Italy itself. Allowance must of course be made for the fact that outside Italy, it's less dangerous to preach against Fascism than it would be in Italy itself; but, in any case, Mussolini and his Government have done so very much for the manifest advantage of Italy that there can hardly be many honest Italians in Italy—seeing things as they really are, and especially if they have a stake in the country—

who would wish for a sudden collapse of his work.

While I have been writing these notes, to-day's morning paper has been laid on my table, and I observe that it contains verbatim reports of two speeches that were delivered by Mussolini yesterday at Rome. In the course of one of them, he gives his own latest version of what Fascism has achieved for Italy. It is a most apposite supplement to these notes; so I translate it from the Italian:—

Before Fascism assumed the Government of Italy with the Revolution of 1922, the supremacy had been gained by factionaries who had debased the exercise of supreme authority by leaving it to the irresponsible control of a commercial joint-stock company. Down below was the Administration, enslaved to successive parties, deprived of any spirit of its own, without any fixed belief, and without any faith in the mission of civilisation.

The strike in the year 1921 had shown clearly how thoroughly the degeneration of representative institutions in Italy had ruined State authority.

Fascism has restored supreme power to the State, giving back to it its own ethic value, without any consideration of rank or party; it has restored to the Government—which had become an executive tool of the elective assembly—its dignity as the representative of the State, and the fulness of its power; it has rescued the Administration from the pressure of faction or of interested motives.

The elimination of Freemasonry from Italian life is closely connected with the purificatory duty of the Government in respect of administrative organisation."

The fact that Freemasonry in Italy has been suppressed by the Fascist Government is perhaps news to some of my readers in India. The suppression is a testimony to Mussolini's fearless strength of will; for Freemasonry in Italy was a much more forceful thing than Freemasonry is in the British Empire. In the British Empire, Freemasonry is a harmless fraternity, possessed of a secret that most men regard as a joke, and endowed with an aptitude for convivial dinners and for charity to the widows and children of brethren who have died poor. In Italy, Freemasonry was a secret society, consisting, for the most part,

of anti-Christians, Free-thinkers, and Jews, endowed with an aptitude for political schemes. Secret societies are always a danger to national welfare, and I take it that most men, except perhaps Italian Freemasons, will think that Mussolini did well in suppressing Italian Freemasonry.

In the peroration of his other speech, which was delivered in the Legislative Assembly at the close of the session, Mussolini gives his conception of State authority, as consisting in the King, the Armed Forces, and the people. Apparently, he regards the King as the personal symbol of authority, the People as the reality of authority, and the Armed Forces as the compelling instrument of authority. But let us have it in a careful translation of his own words:—

"In six years of Fascism what gigantic progress, both spiritual and material! Before the People of Italy lie the paths of Futurity, paths that are difficult but not blocked up. The People will tread them in the consciousness of their might and of their historic and moral position in the world. With this assurance at heart, let us, before we depart, raise our thoughts to the Majesty of the King, to the Armed Forces of the State, and to the Italian People, the living and immortal reality of the country."

The newspaper gives a report of what happened when Mussolini sat down; and it adds a note which suggests that at least one man in the Assembly was not in agreement with Mussolini:

The Prime Minister's last words were received with tremendous applause, and with cries of 'Long live the Leader!' The ovation lasted for a long time, and, meanwhile, Ministers and Senators pushed towards the Prime Minister to press his hand. There have been very severe comments on the behaviour of Senator Albertini, who, during the speeches of the President and the Prime Minister, kept his hands obstinately in his pockets, and still kept them, there while, fully five times over, the senators were applauding His Majesty the King.

Mussolini is personally by far the mightiest man in Italy, and perhaps also the mightiest man in the world in the present day. You see it in his face, the wonderful face that

spells power and determination. A strong man must necessarily have his opponents—opponents who honestly disapprove of his politics or his methods, and opponents who invidiously dislike him; but a strong man can afford to have opponents, and becomes all the stronger by having to face opposition. Any way, whatever the merits or the demerits of Mussolini, either as a man or as a statesman, Italians undoubtedly owe him gratitude for the strength that he has imparted to Italy.

I would here observe that I am not upholding Fascism as an ideal form of rule, but am contending that Mussolini with his Fascisti followers have certainly done Italy immense service by saving it from Bolshevism, by wise and energetic administration, by developing the resources of the land, and by making Italy great. In another country, and with a smaller man than Mussolini as leader, Fascism might spell strife, anarchy, and disruption; and, even if it made for the greatness of the land, it might not promote the happiness of the people. Oliver Cromwell made England great, but the people celebrated the overthrow of the Protectorate with uproarious delight. Under Mussolini, in spite of occasional grumbles, the people give the general appearance of being as happy as could be.

In conclusion, I would remark that, during the two years that I have lived in Italy, I have only once come across a young man from India who was studying here. It is quite possible that Italy doesn't present the same advantages to Indian students as countries, besides England, to which they flock; but it may be believed that, in Italy, they would at least catch something of the fervent spirit, the vigorous, and the rational patriotism of Young Italy of to-day.

INDIAN RAILWAY POLICY

BY MR. A. RANGASWAMI IYENGAR, M. L. A.

Editor, The Hindu, Madras.

THE problems of Indian Railway Finance have presented different features at different periods of India's financial history which reflect not only the policy of the Government in the expansion of Indian Railways but also the conditions of Indian finance, and latterly to some extent, of the needs of the country itself. The whole history of the blunders and losses of railway finance in the 19th century must be familiar to the readers of the *INDIAN REVIEW* in which Sir Dinshaw Wacha, then in the full vigour of popular fight, had repeatedly written trenchant attacks on the railway history of the period. When the policy of guaranteed companies who were re-imbursed heavily from the pockets of the Indian tax-payer for projects and expansions which were by no means for the benefit of India but were to the direct benefit of the British Capitalist and trader, was slowly changed into one in which the employment of British capital in Indian railways was found to be a profitable field and encouraged as such to the detriment of the legitimate interests of local and Indian enterprise and capital, the latter were sought to be consoled by a half-hearted policy embodied in what was then known as Branch Line Terms offered by the Government of India for the construction of feeder and branch lines on conditions by no means favourable to Indian capital and enterprise. Nevertheless, Local Boards in Madras and certain private companies in Bombay and Bengal did manage to develop small railway construction in several parts of the country. But the main railway system continued to be developed by the system of guaranteed com-

panies and even when the Railways fell in for purchase at the expiry of their long contracts, their management was continued in their hands as working companies on a profit-sharing system wholly favourable to them and not half as favourable to the Government, *i. e.*, the tax-payer, whose capital and resources were invested therein. The growing profits of railways from the beginning of the 20th century enabled Lord Curzon to indulge in much spectacular expenditure and policy of expansion, while it also encouraged expansion of fresh lines by the employment of further British capital. The caution and administrative methods of later Governments, however, hampered the exploiting ideas of British capitalists and the Railway Finance committee of Sir James Mackay (now Lord Inchcape) recommended a more rapid development of railway construction for which they recommended and got adopted a raid on a part of the profits of coinage which had to go to the maintenance of the Gold Standard Reserve Fund. The latter, however, had to be discontinued very soon when a rapid fall in exchange occurred and the rupee had to be maintained by the offer of Reverse Councils for the first time. The Companies and capitalists next sought to obtain more liberal conditions under the Branch Line Terms and various other efforts were made to push up the railway programme, but the intervention of the War nearly held up all projects. At the end of the War, both the Ackworth Committee and the Inchcape Committee recommended a rigorous five-year programme of investment of 30 crores annually in bringing up arrears of renovation

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and renewal as also extensions long due and newly required under the changed conditions of the War."

It was amidst the difficulties of working up this programme in the state of the finances of the Government of India in 1924, that Sir Basil Blackett and Sir Charles Innes evolved the idea of the Railway convention by means of which the railway programme as well as the railway budget of capital and revenue expenditure was sought to be separated from the vicissitudes of the annual budget of the Government of India and placed on a footing in which this full programme can be worked out and expanded. The principle of this convention was essentially sound, but the terms agreed to by the Assembly in 1924 were essentially tentative and experimental and intended to enmesh initially for a period of 3 years when it was intended that it should be re-examined and revised. But neither the Government nor the Assembly have been prompt enough to undertake this re-examination in time with the result that it still awaits the investigation of a committee yet to commence its work. The question, therefore, whether the present rate of allocating 1% of the net profits of railways to the credit of the general revenues of India on the basis of a total capital of about 700 crores at charge, seems certainly to require further examination in view, in the first place, of the manner in which the amounts at the credit of the several reserve funds in the Railway budget have amounted up to over 45 crores and in view of the financial position of the Government itself whose assets have been valued in the manner indicated in the convention. There are, moreover, other questions

connected with Indian railway administration, such as that of the reduction of freights and fares and improvement of the present poor amenities of third-class passengers, of the Indianisation of the Railway services, the employment of Indian capital, Indian enterprise, Indian material, and Indian stores in the maintenance, expansion and development of railways on which much remains yet to be done; and that in some respects, it is therefore, satisfactory that, as pointed out in Mr. Parsons' Memorandum on the Railway budget for 1929-30, the programme of Capital expenditure for next year and perhaps for some years to come, will not be devoted to new projects, but will be concentrated as follows:—

"We have acted on the principle that railway administrations should concentrate their efforts on a smaller number of new schemes, in order to push them through as rapidly as possible to completion, and obtain an early return on the money expended on them, instead of dissipating their energies by using up the funds available on a large number of projects and consequently lengthening the period before which they can be completed, piling up interest charges and postponing the date by which they will begin to yield a return on their cost. At the same time, with the experience we have now gained of the present capacity of railways to carry out the work in their programmes, we have reduced to a minimum the over-allotments for capital expenditure that we have recently been in the habit of making. The total over-allotment in 1929-30 on a proposed capital expenditure of 26½ crores both for open lines and new lines is only 65 lakhs."

It will thus be seen that while the old method of making a triennial programme of capital expenditure was given up in favour of the five-year programme that began in 1923-24,

there is not, and in the nature of things, there cannot be anything like a standardised plan of expanding railways and railway facilities in India which could be laid down for any length of time, notwithstanding the creation and needless expansion of the Railway Board as well as a huge establishment with Directors and experts at the centre. The system, however, of financial control both over capital and revenue expenditure on the Railways through a Financial Adviser or Commissioner acting in the interests of Government, has been found not only of advantage but actually necessary for the protection of the interests of the tax-payer and the Government, as distinct from the vested interests of the railways. But the anomalous position which the present Financial Commissioner holds as a Financial Adviser Member of the Railway

Board in one sense and as its financial critic and scrutiniser on behalf of the Government in another sense, must often lead to a clash of interests in which it is difficult, in the present irresponsible character of the Government, to the legislature, for the Financial Commissioner to resist the pressure of his colleagues who are directly and indirectly interested *contra*. The position again of the Member of the Government for Railways in relation to the Railway Board, itself a statutory body, for all his legal powers of scrutiny and control, must also be ineffective to enforce in practice that control and scrutiny over railway policy, expenditure and administration which he would be bound and would naturally exercise if he was a Member of the Cabinet responsible to the representatives of the tax-payer in the legislature.

THE IRISH NATIONALITY*

BY MR. THOMAS J. O'CONNELL

Member of the Irish Delegation to Canada.

THE Empire Parliamentary Delegation to Canada was specially useful inasmuch as it brought together people who held different views, but who could, at the same time, be tolerant of varying opinions. We had listened to many speeches since we joined the Delegation, and in practically all of them, a picture had been drawn of a great and venerable and beloved Mother—England, stretching out her protecting wings over her great and growing family of dutiful daughters. The impression had been given that the Commonwealth of Nations of which they heard so much was a family of which England was the head—the

mother—and the other states were her children. So far as Ireland is concerned, though she



MR. T. J. O'CONNELL

is the most recently admitted member of the Commonwealth, she never did, never will

* Prepared from the Notes of a Speech delivered in Vancouver, in connection with the visit of the Empire Parliamentary Delegation to Canada in September last.

and never can, regard herself as a daughter of England. She can never look to England as her mother. For Ireland is herself a mother country with a civilisation, a language and a literature older than that of England. Art and learning flourished in Ireland when the ancestors of the great British people still painted themselves with woad. She sent her Missionaries to carry the torch of learning and culture to every country in Europe, and people came from all over Western Europe to study at her great schools. Among those who so came was King Alfred the Great and many other members of the Saxon nobility. For over 750 years, the history of Ireland was one of struggle to maintain her separate identity. The passage of time had brought about the treaty with England and the entrance of Ireland into the Association of Nations called the British Commonwealth. But let it be understood that this did not mean and will not mean the submergence of her nationality. She is willing on a basis of strict equality of status, to live at peace with her neighbour—there is no reason why, given the recognition of this principle of equality, these two countries should not be good friends. But the spirit of nationality is inherent in every Irish heart and every time, men of Ireland will regard themselves now and always as *Irish*—not British. I believe it would be a very good thing if the spirit of nationality were developed and encouraged in each of the component parts of the Commonwealth. I would say to my English friends especially that the existence of this league of nations called the British Commonwealth would be strengthened rather than weakened by the growth and development of such a spirit in each of the constituent

countries. There is nothing inconsistent in having such a spirit, and at the same time having all the countries concerned leagued together by ties of blood and friendship.

Nationality, sentiment, patriotism, love of country—call it what you will—is sometimes looked upon now-a-days by our cosmopolitans as something to be sneered at. But it must not be forgotten that some of the noblest thoughts and many of the bravest deeds known to man were inspired by love of one's native land. Why should not Australians be proud of Australia, South Africans of South Africa, Canadians of Canada? If I be not regarded as presumptuous, I would say to the Canadians that they might well take for their guidance some words written by a compatriot of mine—one of the first to raise the Standard of Nationality in Canada—one of the Fathers of the Canadian Federation—Thomas D'Arcy Magee. These words were written over 70 years ago but they are as true to-day as when Magee wrote them. They are as follows:—

"A Canadian Nationality—not French Canadian, or British Canadian or Irish Canadian—patriotism rejects the prefix—is in my opinion what we should look forward to, that is what we ought to labour for, that is what we ought to be prepared to defend to the death."

THE EMPIRE AND THE ARMY

By the Hon. Sir John Fortesque. Rs. 7-14.

THE DOMINIONS AND COLONIAL OFFICES

By Sir George V. Fiddes. Rs. 5-10.

REBELS AND REFORMERS

By Arthur and Dorothea Ponsonby. Re. 1-14.

GREAT IRISHMEN IN WAR AND POLITICS

By J. E. Redmond, T. P. O'Connor, etc. Rs. 5-10.

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

THE DELHI SESSION

BY "A STUDENT OF POLITICS."

—:o:—

THE most outstanding feature of the Session is the complete annihilation of the once most powerful non-official Opposition and the emergence of Government with a permanent majority. The defeats that Government has sustained have been few and far between, and the rule has been for it to win all the divisions and carry through every important issue on which it has set its mind. And with this development naturally comes to an end the Legislative Assembly which came into being with the reformed constitution and which had roused so much hopes among its authors and supporters. For, the whole purpose of giving an overwhelming non-official elected majority to the House was to enable it to assert the popular mind with the strength of non-official votes on all matters of importance. The first Assembly did this work admirably, the second Assembly did it remarkably, but the third Assembly is about to end in fiasco and complete demoralisation of the non-official ranks. Thus, unless the Assembly's vigour is revived by enforcing party discipline and by mutual understanding between the various groups, the Government's peace of mind will not be disturbed any more till the next constitutional reforms are introduced.

The Session began well with a good tempered speech from Lord Irwin. The Viceroy could have easily taken the counsel of despair and shown the iron fist. But he chose wisely to strike a conciliatory note, and in making this gesture to political India, and seeking its co-operation in the ultimate task of defining the new constitution, His Excellency created at

once a favourable impression. The various party leaders were immensely struck by the Viceroy's sincerity, and Mr. Patel, taking advantage of this situation, arranged a tea party at his House where the Viceroy met Mahatma Gandhi and the other leaders of parties in the Assembly. But Mr. Patel's plan of converting this into an informal Round Table conference did not succeed, and the party became a mere social formality. Mahatma Gandhi has described this party most appropriately. Nothing came out of it and, on the other hand, there was slight reaction in the social sphere, because some of the Swarajists retaliated by not attending the Garden Party given primarily to meet the Right Hon'ble Sastri on the ground that Viceroy had been invited. Though this boycott was a fiasco as many Swarajists attended as guests of this most successful party, the fact remains that the failure to talk of any serious politics at Mr. Patel's house had its repercussions in the social sphere especially as Swarajists also refused as a body to attend an 'At Home' given by Mr. and Mrs. Crerar at their residence.

The business of the Session began with THE TIMES OF INDIA and its Correspondent, Mr. A. H. X. Byrt, eating the humble pie and apologising to Mr. Patel in the most unqualified terms. This closed a bitter controversy, and with the transfer of Mr. Graham from the Assembly to the Council of State, it was hoped that the last has been heard of the bitter controversies which marred so materially the happy relations in the Assembly last Session,

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Perhaps the first shock of the Session was the conduct of Government over Sarda's Child Marriage Bill which was deferred to the next Session by 53 to 34 votes, to die a natural death owing to the difficulty of carrying it through both the Houses in the short autumn session at Simla. But Government may yet feel repentant and help materially towards the progress of the Bill.

The Non-official resolution alone fared better this session. The one about the death of Lala Lajpatrai had so profoundly shaken the conscience of the House that Government was entirely divorced from the non-official opinion and lost heavily, this also being the first non-official victory of the Session. The resolution approving of the Majority Report of the Cinema Committee was, however, lost by the casting vote of the President while the subject of military training to boys in schools and colleges by encouraging the use of miniature rifle ranges won support in unexpected quarters, and Government had not even the courage to call a division.

The two other matters on which Government sustained defeat were firstly the adoption of an amendment to a Standing order which makes a very material alteration in the present practice. Government opposed it, but Mr. Rangaswami Iyengar was able to win for it a small majority. But all the other important amendments of his were lost. Mr. Haji scored success in sending to a select committee his Deferred Rebates Bill. But this ends the non-official 'victories'.

Government, as I have said, won on every material issue to which it attached importance and on which it was faced by the solid opposition of the elected members of the House. The

Public Safety Bill's reference to the Select Committee provoked a very lively debate, but Government had a majority of 11. Even on the voting of funds for the Indian Central Committee associated with the Simon Commission, the Government won by 2 votes. The creation of a new Member's post on the Railway Board was the occasion for the most violent attack on the railway extravagance and against the promotion of the interest of Anglo-Indians at the expense of genuine Indianisation. Mr. A. M. Hayman, the Government nominee for the post too, was bitterly attacked both on grounds of his unfitness and on ground of unsuitability for entrusting a post, carrying vast patronage, in the hands of a person of his record. The entire Railway Budget debates indeed converted themselves into an attack on the favoured position enjoyed by the Anglo-Indian community in the railway services. Sir George Rainy tried to be sweet, but unless he improves the situation and implements the many promises he has made during the debate, he will have a tough time next year. But though the attack on Government was violent the non-officials lost all along the line and were defeated on all the 7 divisions called during the Railway Budget debates. The non-official rout in the lobbies was thus complete and did not augur well for the Discussions on the General Budget which followed in March.

THE FUNCTIONS OF AN ENGLISH SECOND CHAMBER.

By G. B. Roberts LL. B. Rs. 5-10.
THE ORIGIN & STRUCTURE OF THE WORKING OF THE LEAGUE OF NATIONS

By C. Howard-Ellis. Rs. 15-12.
PROPORTIONAL REPRESENTATION
Its Dangers and Defects. By G. Horwill. Rs. 4-1.

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

Parties and Politics in England

BY A. CHESSELL PIQUET

AS one who does not take a very active part in British politics, it is possible perhaps to hold a more detached view of the situation that has been developing for some time, and will proceed in its normal course until the General Election is over, than is perhaps possible to those who are more deeply involved in the political hurly-burly.

The present Parliament is rapidly expiring. It is tired and disillusioned. The Conservative Party has had a large majority over both the Labour Party and the Liberals combined. Mr. Baldwin, at the last General Election, had asked for it and it had been granted him by the electorate. Making every allowance for the difficulties with which the new Government was faced, both in domestic affairs and in international matters, the present Government's record has not been such as to give enthusiasm to the party or comfort to the country.

Abroad, Sir Austen Chamberlain's management of foreign policy has been far from successful, and it would not be surprising if, whatever the Government may be in the next House of Commons, he does not occupy the office of Foreign Secretary, but is elevated to the House of Lords. Probably, the most important international relationships in the world are those of Britain and America. The Chamberlain policy has not only failed to strengthen these, as it should have done; they are distinctly less friendly than when Mr. Baldwin negotiated the Debt Settlement to the United States and Mr. Churchill, as Chancellor of the Exchequer in the present Government, reverted to the gold standard. Nor are Anglo-French relations in a much better plight. If Anglo-German relations have improved,

though there are some doubts lately on this question, it is rather due to the combination of circumstances than to any exceptionally intelligent policy of the British Cabinet. Certainly, Anglo-Russian relations remain strained, and are likely to continue to do so for some time. Neither side to the unhappy controversy between the two countries has made any official contribution whatever to the improvement of these relations, and it has been left for the business-men to try to find a way out.

Imperially, it is more than doubtful whether a Government of any political colour would have been able to do more than the present Government has done, and this is not ably true as regards India. Mr. Ramsay MacDonald claims to know and understand the Indian situation better than any of his colleagues, and he would certainly have been very cautious in committing his Government, had he been in office, to any more striking demonstration of goodwill than the Simon Commission may be said to afford. He knows quite well, moreover, that whatever advance he might be disposed, on any given subject, to make, he would be at the mercy of the other two parties, who, together, represent the majority of the voters, even if it were to be assumed that there were no differences of opinion in the Labour Party itself.

In the sphere of domestic affairs, the record of the Government is none too good. Industrially, there is no doubt that the country is still, to a large extent, feeling the effects of the disastrous general strike, followed by the continuance of the still more disastrous miners' strike. Unemployment is a tragic problem

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still unsolved. One must assume that it is not insoluble, and that its dimensions impose limitations upon the powers of any Government to find a quick and ready solution. But the present Government was expected to do far more in that direction than it has succeeded in achieving, and its lack of success has been noted in the country.

In the last Parliament, however, the Labour Party, representing the official opposition, has been relatively ineffective. Its members are not Parliamentarians first, but very often trade unionists. The party suffers from the purists, the extremists, the egoists and the undisciplined. It has not yet solidified and matured and, there is a possibility that it may not be able to do so until it has purged itself of its irreconcilables. The Maxtonists and the Thomasites, the Thames-siders and the Clyde-siders, will not readily lie down together, any more than the lion and the lamb. The Liberals, few in number, are far and away cleverer tacticians than the major opposition, and they often have succeeded in placing the Government in a quandary in spite of internal differences, from which they, too, suffer. Of the three parties, there is a greater natural cohesion among the Conservatives, whom, so far, the Government safe-guarding policy has not disrupted; but the Conservative party may find safe-guarding along the lines that are projected a two-edged weapon in the electoral fight now pending. If the Liberals can get the country to believe the safe-guarding is merely the thin end of the wedge of Protection, (and it will not be the fault of ardent protectionists if the Liberals are not provided with sufficient ammunition), the Conservative defeat may, as before, be fairly confidently predicted.

At present, the prospects do not appeal to be particularly rosy for any of the parties. None of them speak in accents of pride and confidence, and all are to some extent paralysed by the prospects of an appeal to the unknown. For the first time in British history, what is, virtually, the adult franchise for men and women will be in full operation, and no one knows how what is called the "flapper vote" will be cast. It is always foolish to predict, but there are many thoughtful observers who think that, at any rate at this election, on the whole, the vote of the women will have the effect of returning the Conservatives to power. The Liberals have asked for a mandate, though they know perfectly well they will not get it from the country, and the utmost that they really hope for is sufficiently large numbers in the House of Commons to enable them to dictate the policy of the party in office, whichever of the other two it may be. For the Labour Party to be returned to power as well as to office, is virtually impossible at the next elections. It means a turnover of a couple of hundred seats, which involves the capture of the agricultural vote. Labour, so far, is entrenched almost entirely in the towns, and it appeals in the main to the urban population. Rural areas will continue to vote Liberal or Conservative, according to tradition or the local exigencies of the moment. The Conservatives are bound to lose a large number of seats, particularly in the industrial areas. Their mining policy and their failure to cope adequately with the problem of unemployment will lose them many votes in these constituencies. Conservative apathy, too, is a grave danger to the party. The only question

is whether they will have a working majority over all, or not. If the latter, Mr. Lloyd George hopes to become king-maker, if he cannot be at the head of the Government himself. He will try to strike a bargain with either of the other parties and will maintain the better bargainer in office so long as it suits his purpose, and the public will tolerate it. The Labour Party will go to the polls with enthusiasm and inexperience, but with the General Strike and the fear that the leaders may not be able to withstand pressure from the wild men and extremists hang as a mill-stone round their necks. The position is obviously one of flux. During the next three months or so, until the General Election, all kinds of weapons will be used by the party leaders and the party managers to damage and discredit their opponents. Mr. Churchill hopes to use a good Budget as a pro-Conservative weapon. The Labour people will similarly use

unemployment against the Government. Both parties regard the Liberals as the common enemy and will try to destroy it. It is doubtful whether, at the next election, the sound common sense of the average elector will prevail. If the Conservatives are given a clear majority, they will prepare the way for a strong Labour Government to follow them some years hence. If no party has a clear majority, we are faced with a period of political inconclusiveness, which will be abhorrent ultimately to the common sense of the nation. The British people are not fond either of coalitions or of the group system. It may quite well be that these prejudices will work themselves out within the next five years very effectively. Meanwhile, the result of the General Election, to be held probably some time in May, and its consequences are in the lap of the gods.

The Need for a Sane Emigration Policy

BY MR. S. H. MISTRY, B.Com.

EMIGRATION is an agency that can be made to stimulate our trade with the countries concerned to an extent which we cannot easily appreciate. Emigration in the past has achieved wonders in establishing Indian civilisation on an alien soil. To express it significantly, emigration, aided by commercial ties, brought into existence Greater India. There is nothing so expressive of the linking up of the destinies of countries like Malaya, Ceylon, E. Africa, S. Africa, Persia, Arabia, and the Far-Eastern countries with India as this factor of emigration, and it should be remembered that the desire to profit thereby is mutual. Emigration in the past was a

fruitful outcome of unbounded national energies in the sphere of religion, trade and navigation, combined with a restless spirit of seeking adventure in far-off lands—the Great Beyond. Wherever Indians brought culture and prosperity they were welcomed. To-day the situation is not essentially changed. There still burns that flame, dim and flickering though it be, of adventure and noble mission. These countries, some of the most backward in the world, though no longer in need of a religion, yearn for the prosperity and cultural life of yore. The *raison d'être*, therefore responsible for colonisation in the past, though it may have

slightly changed, is, in its essence, still there to urge Indians to resume the work which, as in the bygone days, may contribute to the glory both of the givers and the receivers. The new obstacles that have been created can be surmounted if only the national consciousness can be brought to bear upon this issue.

The exact aim of emigration needs to be stated in order to arouse a nation-wide interest. The record of a century of Indian emigration is one of humiliation, because we did not direct its activity in the proper channel. The entire aim of emigration is misunderstood both by the people and the government. That emigration with a view to colonisation should be the cardinal point in our policy never seems to have occurred either to our legislators or statesmen of those days; the whole tendency was to look after executive or administrative work relating to the emigration of plantation coolies. The past bitter experience was the result of a policy which concerned itself with the emigration of illiterate and untrained labourers who, on the expiry of slave-contract, returned to India, having in no way improved their poor lot; we did not send them as colonisers and settlers.

But there is no reason for discouraging emigration because we have bitter memories of the past which were the outcome of a lack of understanding of the only true function of that movement. The past in no way should detract from the value of emigration as properly understood. When these virgin countries requested for labour, we should have dictated the terms on which we would have liked emigration to take place; for these countries, especially Mauritius and the West Indies,

were passing through an acute industrial and labour crisis. We would have been satisfied with nothing short of a secure settlement of those Indians who left our shores to enrich other countries with their toil and relatively superior equipment. Instead, we allowed the movement to have its own course; when dissatisfaction grew, we were in a pious rage; we perhaps stopped the flow of emigrants. All the while, we hankered after legislation as regards recruitment, wages, passage, etc., and all the paraphernalia of emigration depots; in the midst of these secondary issues, the prime issue was lost sight of; in brief, we lost substance for the shadow.

That type of emigration is most desirable that has for its sole objective the eventual, if not immediate, betterment of our countrymen leaving for a foreign land. In whatever capacity they emigrate, and in whatever field they work on arrival, they must be given reasonable opportunity for advancement and for acquiring status. They must not have one eye on India and the other on the foreign country which they must leave when there is no need of them, but they must be made to feel that they will be domiciles of the country, subject to no iniquities, and able to live and move in the country as they choose, and enjoy rights of citizenship. Any proposal that fails in its essence to satisfy these conditions we shall not entertain; we shall no longer be believers in a sterile policy of emigration.

If this is conceded, then only we shall be able to agree as to which of the two ways we shall follow for a satisfactory solution. The first is to offer our countrymen settlement on land immediately upon their arrival; the second method is to make settlement condi-

tional upon an initial period of service. Indenture even in its worst forms we may tolerate, if it serves as a stepping stone to colonisation, and if thereby initial suffering has its own compensation in later years.

This should be the first and foremost feature of our future policy relating to emigration. The second follows from it:—Emigration in future should have a broad basis, that is, it should consist of all the useful and necessary sections of the community. Of course, emigration of agriculturists and labourers will and must continue on a large scale, but that of artisans, craftsmen, traders, contractors, mechanics, teachers, doctors, etc., must assume greater proportions. No doubt, "where to send whom" will be dependent upon the particular need felt by different regions. But what is sought to be emphasised here is that extreme specialisation must find no place in our future policy.

This leads us to the consideration of the third principle to be embodied in our future policy. The degree of success that the second essential will attain will depend upon the extent to which the state sees it necessary to accelerate the flow of emigration... A state can either permit or promote the emigration of its subjects. We should now desire the state to actively promote, instead of to passively permit, emigration of all useful classes of society. And this activity should be displayed at every stage, during negotiations, at the time of embarkation, during voyage, and after arrival at destinations. But what we have in mind is initiative; the implication is that the government should ever remain on the look-out for desirable regions which would seem to derive benefit from an influx of Indians; that

it should manage to know what particular region is in need of a particular type of emigrant. Not only should it discover the present want, but also foresee the future demand. Having done that, the Colonial Office, or the Governor, or the district officer or the local bodies and industrial associations should be approached for ascertaining the quality and quantity of labour sufficient for their requirements.

It is needless to state that the present Emigration Act of 1922 in no way attempts at evolving a policy resembling the one briefly outlined here. It declares that emigration for purpose of unskilled labour "shall not be lawful except to those countries and on such terms and conditions as the Governor-General-in-Council, may specify in this behalf, and unless it has been considered and approved by the Legislature". The meaning of "such terms and conditions" is really very much restricted, for the reference is to terms of employment and living conditions; the possibility of colonisation is not thereby even entertained.

We may be told that the governments of the countries and colonies with which we desire emigration relations are not disposed to consider the permanent settlement of Indian immigrants. This contingency is conceivable, but we have no valid reason for supposing this to be true, inasmuch as, to be frank, we have not yet brought the suggestion to the notice of foreign governments. No doubt, we have had relations with the Colonial Office in regard to Malaya and West Indies long since; in course of negotiations, hints for settlement might have been made; but there is nothing to show that we persisted in our attitude towards permanent settlement.

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The Land System of Malabar*

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MALABAR has been treated by foreign writers as a mysterious country. Its system of Land Tenures no less than its Law of Matrilineal succession and survival has largely

and its political history. It is, therefore, strange indeed, that writers have characterised Malabar Land System as inexplicable.

Malabar is a beautiful country, but is rugged in its features. It slopes down to the Sea from a height of about five thousand feet, and is intersected by rivers and rivulets, canals and ravines, hills and valleys in such a way that it is difficult to find an even piece of land of any considerable extent. Cultivation, therefore, is difficult and expensive; Even to-day, only 56.1 of cultivable land is cultivated in Malabar. You have to terrace down the side of a hillock or reclaim its valley before the land could be made fit for cultivation. And one could see all over the country small plots of ground of uneven level divided from each other by strips of earth. The higher grounds are used for the plantation of fruit trees, particularly cocoa-nut and areca-nut, and the lowlands for the cultivation of paddy.

The farmer has not only to invest considerable capital to bring waste land under cultivation, but he has also to pay almost daily attention to reap the fruits of his labours. The fruit trees demand the most careful attention for years until they reach the bearing stage, and paddy fields require ploughing, watering, weeding and other operations during the season. Malabar is essentially a country of small holdings, and in former times and even now to a very large extent, a farmer does not directly attend to the cultivation of more than a few acres of land.

An understanding of the social structure of Malabar is relevant to the study of the Malabar land system. The Malayalces were for centuries led by the chieftain and the priest. Quite a large



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contributed to this reputation. But the real fact is that Malabar is an ideal place for the student of comparative jurisprudence to observe facts connected with land tenures in their most instructive form. Pollock says that the English Land System, ~~not~~ having been produced by deliberate legislation or by the spontaneous growth of custom, presents no intrinsic coherence and no organic principles and becomes intelligible only in the light of a series of historical accidents so much so that it is a structure of the most complex and heterogeneous kind. The Land System of Malabar, on the other hand, is entirely a product of custom of slow, steady and spontaneous growth unhindered by extraneous elements or historical accidents. It is organically related to the physical character of the country, its products, its structure of society

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number of chieftains enjoyed autonomy within their jurisdiction and owed but nominal allegiance to some bigger chieftain called a Rajah. Many of the smaller chiefs themselves were called by the title of Rajah. A Portuguese writer observes that in every league of land in Malabar, there was a Rajah. The Rajahs were incessantly engaged in internecine wars; but he observed that the quarrels of the chiefs did not bother the tillers of the soil. The fighting between the contending parties took place in vacant sites selected beforehand. It was also customary not to confiscate the land of the defeated chiefs. In fact, the chief was not the complete owner of the property. He was only the Manager of a joint family estate. The chiefs levied no tax, but their tarwad owned extensive estates. The point to be noted at present is that they were so incessantly engaged in wars that they had no time to attend to the culture of the soil.

Then there were and there are the Nambudri Brahmins who claim that the whole land of Malabar was created by Sri Parasurama for them. They stood at the top of the social ladder. Buchanan, who visited Malabar early in the 19th century, writes that the Nambudri claimed social superiority over the Zamorin of Calicut. The Nambudri Brahmin did not eschew wealth. Theocracy has ever tried to secure for itself a place not only in the social order, but also in the economical life. The Nambudris acquired extensive estates in Malabar. It is beyond the scope of this essay to discuss the means and methods employed by these Aryan Missionaries for the acquisition of wealth. Gilbert Slater tells us that private ownership in land rests ultimately on one of two claims—the claim of the spade or the claim of the sword. But the Nambudri, without laying claim to either the spade or the sword, used successfully his spiritual influence and superior intelligence to enrich himself, and, for centuries, they have been owners of extensive

landed estates in Malabar. The point to be emphasised in this essay is that they had no inclination for cultivation of the soil. They have no such aptitude even now. They detest physical labour, and for them there is great difficulty in supervising the labour of workmen who, as a rule, are untouchables. The Nambudri's land is invariably cultivated by other people.

It is clear from what we have stated above that the physical features of Malabar demand large investments of capital and labour to bring land into cultivation, and its important products are such that very careful attention is required of the cultivator. It is also clear that the great landed proprietors did not directly attend to the culture of the soil. What is the result? Land has to be left in the possession of others for cultivation. The number of owner-cultivators is the lowest in Malabar. As against 43 per cent. in the Madras Presidency, and 55 in the District of Coimbatore, there are only 5·6 owner-cultivators in Malabar.

As it was difficult to bring land under cultivation, it was given to the farmer on the most favourable terms. A study of the Malabar Land System ought to begin with the study of the tenure called Kuzikanam or the improving lease. No premium was demanded by the proprietor or paid by the tenant. Nor was any rent to be paid during the period required to bring the land into productive state. On the other hand, the farmer was allowed to enjoy the land in full yielding stage for a few years. On the expiry of this period, arbitrators are appointed to inspect the property and fix a share for the landlord. When I speak of a period, it is not to be understood that a period was originally fixed for the improving lease. No period was fixed. It was for the arbitrator to say whether the period which allowed the landlord to come in and claim a share had expired. They decided the equities between the parties on inspection of the property. The improving lease is one

of the distinctive tenures of Malabar. It obtains nowhere else in India except in Canara which presents the same physical features as Malabar.

We must now pass on to the most important and the most characteristic tenure of Malabar—Kanapattam. To explain Kanapattam, we have to follow the fortunes of the tenant who took the improving lease. It was at the option of the landlord to resume the land with the improvements effected, provided he paid adequate compensation. It has been the characteristic law of Malabar that improvements are to be paid for by the landlord on eviction. The common law of the rest of India except Canara was different. The main reason as pointed out before is that in Malabar and Canara, it is costly to bring land under cultivation. Well the landlord may resume the land on payment of the value of improvements fixed by the arbitrators. But as a rule, he did not resume the land. First, it was difficult in early days to find money in a mobile form. It would be difficult for the landlord to take the trouble of taking care of the improvements. The farmer himself would be unwilling to leave the land on which he has spent years of labour. The landlord would be satisfied by payment of rent. And this is what really happened in Malabar. A rent was fixed by the arbitrators, and land was left to the tenant who had improved it.

It was however very difficult to fix an equitable rent. Neighbouring plots of land may require varying investments although the income may be the same. You cannot therefore fix a portion of the net income as the rent of the landlord. The arbitrators, therefore, followed a very sensible and equitable method. They ascertained the cost of the tenant's outlay on land. They estimated the income, put $\frac{1}{3}$ of the net income as the share of the landlord and deducted from this $\frac{1}{3}$ share the interest on the amount spent by the farmer. A fair interest was charged on the tenant's outlay after ascertaining the amount. This method was

equitable to all parties. The value of the tenant's interests or the Kanom was ascertained. The amount was not paid to the tenant but was shown in the document as an amount due to him by the landlord. This, in my opinion, is the historical origin of Kanartham, and Kanapattam is an evolution of the improving lease.

This document cannot be left unrevised for all time. The farmer would make new improvements. The old improvements may be destroyed, may deteriorate. The terms between landlord and tenant had to be adjusted in course of time. If part of the improvements had disappeared while the property was in the tenant's possession, the landlord is not to be the loser. In the renewed document, therefore, a part of the Kanartham, the amount shown as a debt due to the tenant, must also be remitted. There is conclusive evidence to show that such remissions were made, and, in later times, the Karnavan of the tarwad preferred to take in cash an amount equal to the remission, and the old Kanom amount was retained in the document. If new improvements had to be valued, their cost was ascertained, and the Kanom amount was augmented by what is called Ettartham. If the landlord would want a loan on the security of the property from the Kanamdar, it was called Purankadam and was kept separate from Kanartham. Purankadam charged a higher rate of interest and the incident of renewal fees did not attach to it.

To my mind, this is the only rational explanation of the tenures peculiar to Malabar and the theory explains all their incidents. It is not possible to discuss in this essay the many theories advanced by other writers, but enough has been said to supply food for thought for the student who wants to make a thorough study of the land system of Malabar. I shall simply give the incidents of the tenure called Kanapattam.

In the Kanapattam document, an amount is mentioned which bears interest in favour of the

Kanamdar. The amount is called Kanartham. It is, as a rule, not a round figure. It bears no definite ratio to the value of the property or to the rent. However insignificant may be the amount, it carries interest. The rate of interest is very fair. It is deducted from rent. Rent is always payable by the Kanamdar. The rent fixed is low and is, as a rule, half of the rate fixed in ordinary leases. No period was fixed in the demise. The British Courts, however, ruled that a Kanapattam demise implied a 12-year term. But there was no custom to back up the ruling. On resumption of the property, the proprietor was obliged to pay the Kanartham, and the value of the improvements effected after the execution of the demise. In practice, land demised on Kanapattam was very rarely resumed. The demise was, however, subject to periodical renewals. There was, however, no provision in the demise as to whether or when it will be renewed. There was no uniformity in the periods of renewal. At the renewal, adjustments as regards Kanartham and rent were made between the parties. But the most important incident was a remission of a portion of the original Kanartham. In later days, the amount remitted was paid in cash, and the original Kanartham was retained. The amount remitted bore no relation to the produce, but was always a part of the Kanam amount. There was, however, no uniformity as to the portion remitted. The Kanamdar could not foreclose the land, but he could surrender possession, in which case he had to remit a part of the Kanartham, but here as well, there was no uniform rule how much was to be remitted. Surrender, however, was very rare. The tenure was transferable and heritable. In the absence of heirs, the Kanamdar's estate escheated to the King and not to the proprietor. Indeed, the incidents of Kanapattam make it appear to be a most mysterious tenure. But the discerning student will find in my theory of its historical origin a clue to the

rational and the natural explanation of every one of its incidents.

Malabar Land System is fast undergoing change. But it had reached its normal and full growth even before Hyder Ali invaded Malabar. Malabar was, for centuries, free from foreign invasions, and its land system is interesting to the student as one which grew up without extraneous influences. It is organically related to the physical features of the country, the nature of its products and the life of its inhabitants. In the course of the last century and a half, custom was corrupted, conventions sprang up, a foreign element was introduced into the country, a tax was imposed, population has multiplied, economic changes have come in, modern courts were established, and the legislature intervened; we have a new age and new conditions. The result is that the land system of Malabar has broken down, and there is discontent all over the country. A change is imperative and cannot long be delayed.

An exposition of the Land System of Malabar interests only the student of research. Agrarian problems, and measures of reconstruction must be of interest to all. The relation of landlord and tenant in Malabar was very good for centuries. First, customary law ruled the country, and it was not possible for either the chieftain or the priest to make his arbitrary desires felt. Equitable rules were followed by the panchayatdars who personally inspected the property. This is not now practicable for modern courts sitting miles away. In early ages, there was no land tax and the land supported only the landlord and the tenant. There was enough between them, and therefore there was very little room for quarrel. When a tax was imposed on land, the proprietor could not well afford to pay the tax out of his share of the income of the property. In some cases, the tax exceeded that share. With the British conquest, modern notions of life have come in. People are not satisfied with their old simplicity in

life. Living has become more costly. Last, but not least, population has increased. During the last three quarters of a century, the Malayalees have multiplied enormously. The population to a square mile of cultivated area is 1,498 in Malabar as opposed to 780 in the Madras Presidency. The wars of the chiefs were stopped by the British, and the result is, population has multiplied itself. Pressure of population on land is such that the cultivator is willing to be rack-rented. He wants an occupation. He makes no estimate of his income. Consequently, intermediaries have multiplied. Land supports now the cultivator, a number of intermediaries, the proprietor of the soil and the Government. Agrarian discontent is the inevitable result and agrarian agitation in Malabar is the keenest that is known in this part of the world. Social inequalities and modern education have sharpened agrarian distress.

To devise means and measures of agrarian reconstruction, it is necessary to have a detached mind. We should not blind ourselves by conflict of interests between landlord, and intermediary and cultivator. The problem cannot be studied from the point of view of these opposing elements. A higher vision, a broader outlook, a noble patriotism is required. We must solve our problems from the point of view of agriculture and the community as a whole. It is easy to propose the expropriation of the proprietor or the imposition of fruitless burdens on the tenant. The primary object of agrarian reform is to obtain the largest output from the land. All impediments in the way of realising that object ought to be removed. All means and methods which will help to achieve that object must be pressed into service. In Malabar, the farmer wants cheap credit, knowledge of scientific methods of agriculture, co-operation, and suitable markets to buy and sell; but he wants more. He must be made to feel that he can reap the fruits of his labour, of his capital, of his intelligence, and of his industry. He wants security, and with-

out it, not only the land will not be improved, but the landlord, the intermediary and the cultivator will be ruined. I have bestowed careful and anxious consideration to the various proposals of agrarian reform. I am convinced that the most scientific, the most effective and the most simple system is to make the cultivator the owner of the property, to combine the functions of both in one and the same person. It is easy to devise a system of payments by annuities. First fix a fair rent for the cultivating farmer. The Government may pass a bond to the landlord for the value of his interests. As a matter of fact, the big landlords do not realise more than 75% of their dues. They have not only to pay Government revenue, but have to employ a number of agents for collection and sometimes have to resort to courts of law to realise their dues. If the Government undertake to pay rent to the landlord at a particular time, any landlord must be pleased and must be gratified in case he is paid 90% of the dues if he is to pay no collection agencies and to make no remissions. If the tax he has to pay is put at Rs. 20, his interest in the property is to receive Rs. 70 in the shape of rent. 70 may be multiplied by 20 and we get 1400. Rs. 1400, if invested at 5%, will yield Rs. 70. Now the Government or the Co-operative Society may pass a long dated bond for Rs. 1400 to the jenmi bearing an interest of Rs. 70 and collect from the cultivating tenant Rs. 70 to be paid to the Jenmi, Rs. 20 for Government revenue, a small amount, say Re. 1 for collection expenses and Rs. 14 as an annuity fund. Now these figures are not unchangeable. I am only illustrating the principle. It is possible to draw up a scheme without making the cultivator pay anything more than the rent he pays and that without the slightest loss to the landlord. The money we conserve for the annuity fund is the amount spent on collection agencies and wasted in litigation. Now if you invest 1 rupee every year at 5% compound interest, it will yield you in 36

years Rs. 100. That is simply a matter of arithmetical calculation, and it illustrates the principle of annuities. The annuity amounts may be invested at 5%, and in about 40 years' time, the cultivator will have paid Rs. 1400, and the land becomes his own. The landlord continues to get his rent in the shape of interest for all time. He is no loser at all. He avoids all troubles. Economically, he is a gainer. The intermediary will share with the landlord the value of the land in proportion to his interest on the land, and the rent paid to him by the cultivator. If, for instance, out of the rent of Rs. 70 which he receives from the cultivator, he has to pay Rs. 50 to the proprietor, he will be getting out of Rs. 1400 Rs. 400. The intermediary is therefore no loser either. The cultivator not only obtains security, but he is also able to avoid the great economic waste in a scheme which provides for payment of rent for all time. It is the avoidance of this economic waste that is the greatest advantage of the scheme of reform, which I commend. The application of this rule is simple but is not widely known. In the Small Holdings Act of 1926 in England, it is provided that the lessee is to pay fair rent only for a period of sixty years, or its equivalent, if paid earlier. No rent is to be paid after a period of sixty years. A very small amount which the Malabar landlords spend in collection agencies, will, if properly invested, produce the value of the land in the course of a fairly short period of years. The proposed measure of reform will make the cultivator vigorous, thrifty and, above everything else, independent. An independent peasantry cultivating its own land is of the greatest strength to the nation. It is obvious that, under this scheme, land will be made to yield its largest output. Not only are all parties interested in the land benefitted under the scheme, but the community as a whole derives distinct and visible advantages therefrom. The annuities will multiply into a huge amount which will seek investment and

will be available to the public at a favourable rate of interest. Malabar will be flooded with money, and much thereof will go back to the improvement of the land itself which alone is its source. There is likely to be a boom in industry and in trade.

This is not a visionary or impracticable scheme. It has been practised for nearly a hundred years in various countries in Europe and has been successful. Germany, in which it was introduced for the first time, owes its prosperity largely to this scheme of agrarian reconstruction. Malabar is bound to be benefitted by the proposed measure of reform. Ignorance and prejudice and nothing else stand in the way of its adoption. Malabar land system which conferred benefits on both the proprietor and the cultivator has been completely broken down under the pressure of economic and social changes. It stands in need of rational reconstruction. It is my humble hope that the measure of reform, which I have proposed, will, if accepted, clear the cloud of its mists and convert that beautiful land between the ghats and the sea with its bright green fields and its fruit-laden gardens into the Eden of India, inhabited by a vigorous, independent, contented and cultured race of people.

IN THE NIGHT

By MEREDITH STARR

Through the long night, I supplicate
Thy mercy, Lord of Life and Fate.
Dark is the night of separation;
My little lamp of meditation
But makes the darkness deeper, Lord
Have pity. Utter thou the word
"Let there be light" and light will fill
This desolate vast void, and thrill
Through every fibre of my soul,
Have mercy, Lord, and make me whole.
I have no life apart from thine,
O Blessed Light, arise and shine!

FALSEHOOD IN WAR

By MR. C. F. ANDREWS

I
HERE, at Sandwich, where I am staying during the summer camp of the International Fellowship of Reconciliation and World Peace, we are living in the midst of the derelicts of Europe's War fever. The cliffs of Dover are close at hand. Folkestone is not far away. All along the intervening coast, from this army base at Sandwich, right on as far as Margate and Ramsgate, there can still be seen deserted camps and hutments, such as the one in which we are now residing. The main road is laid down for heavy traffic with perfectly graded metal. High barbed wire (surely one of the most diabolical of man's inventions!) lines both sides of the road, fixed on iron supports, thrust outward; and behind the barbed wire lie rows of deserted barracks, either left in solitude to decay, or else here and there occupied by some enterprising cement manufacturer, who has been able to get as many buildings as he wants for next to nothing. For obviously, with so many lying vacant, he must have chosen what he fancied and purchased from the Government for a mere song.

What futility! What utter waste! For nearly five years, these hideous barracks were filled with soldiers who were in training to kill their fellow-men. They were crammed with death-dealing ammunition. The sound of drill and rifle practice went on day by day. The prison-like discipline of the military life had become routine each day for hundreds of thousands of young men, who felt themselves to be heroically patriotic because their minds had been stuffed full of lies by statesmen, who, in normal peace times, were good fathers, kindly citizens and friendly neighbours, but, in war time, were ready to tell lies and incite others to bloodshed.

It would be difficult to have held a conference on International Reconciliation and World Peace in a more appropriate place than this! We are

here visibly and pictorially taught to hate this war Demon. The Government itself to-day puts no Defence of the Realm Act in the way of our freedom of contemptuous speech about the war maniacs, who let loose upon Europe this incredible evil whereby twenty million human beings lost their lives and thirty thousand million pounds sterling were wasted in inconceivable and insensate destruction. To-day, in a sane and lucid interval, Government is almost glad that we should fearlessly declare what War is! For this Frankenstein Monster has got out of all human control, and all the Embassies of Europe are quivering with fear lest War should break loose again.

Germans have come over here to this Peace Conference in greatest numbers of all, and have been most affectionately welcomed. Only two or three years ago, such a thing would have been still impossible. For these delightful people who are much better in every way than ourselves—more industrious, more intelligent, more painstaking, more charitable, were regarded as 'Huns' and 'Barbarians,' words which had been one of the grossest of all the inventions of the War Mind.

What a happiness it is to laugh at these idiotic barracks even while using them, and to hurl scorn at the pernicious barbed-wire which shuts us in on every side and makes us loathe the past. What a joy also to hear good German songs being sung night after night by these wonderful people, whom no distress can crush and no cruel fate can overthrow. In the camp meetings, German is almost the principal language and the leaders are very largely Germans. They act as chairmen and speakers, and we sit under them to listen, here on English soil.

And what a tale it is they have to tell! No word of recrimination is uttered. No record of all the past war-madness is recalled, except by this place itself with its military appearance. But deep in everyone's heart is an anxious longing

about the future, which colours all our speeches and accounts for the earnestness of all the meetings. We can see War now in its true light as the great Enemy of Man. Weak though we are, we are determined to fight it without any surrender.

II

In the very midst of this week of friendship and reconciliation and peace, there was put into my hand for the first time Arthur Ponsonby's book, which has just been published, called FALSEHOOD IN WAR TIME.* Its second title is given thus: "Concerning an assortment of lies circulated throughout the Nations during the Great War."

I have been exceedingly glad to be able to read it while I have been down here. These army barracks and this barbed wire are the true surroundings in which such a book ought to be read. Also this student camp, where Germans and French and British and Czecho-Slovakians are wandering about arm in arm together, is the right place and atmosphere in which to grasp its contents.

On its title cover, it is described as "an amazing collection of carefully documented lies circulated in Great Britain, France, Germany, Italy, and America during the Great War." Truly, it is an amazing collection! Let me take at random the first extract that I come across, on opening the book about the middle, and quote it at length:—

Captain F. W. Wilson, formerly Editor of the SUNDAY TIMES, related the story in America, in 1922. The following account appeared in the NEW YORK TIMES (reproduced in the CRUSADES, Feb. 24, 1922):—

"A correspondent of the LONDON DAILY MAIL, Captain Wilson, found himself in Brussels at the time the War broke out. They telegraphed out that they wanted stories of atrocities. Well, there weren't any atrocities at that time. So then they telegraphed out that they wanted stories of refugees. So I said to myself 'That's fine! I won't have to move.' There was a little town outside Brussels

where one went to get dinner,—a very good dinner, too. I heard the Hun had been there. I supposed there must have been a baby there. So I wrote a heart-rending story about the baby of Courbeck Loos being rescued from the Hun in the light of burning homesteads. The next day, they telegraphed to me to send the baby along, as about five thousand letters had been received offering to adopt it. The day after that, baby clothes began to pour into the office. Queen Alexandra wired her sympathy and sent some clothes. Well, I could wire back to them that there was n't a baby. So I finally arranged with the doctor that took care of the refugees that the blessed baby died of some contagious disease, so it couldn't have a public burial."

On the page opposite, there is told the equally untrue story of the crucified Canadian. Like all the other stories, this went through different versions. At the first, it was a Canadian; at another time, it was a girl; at another time, it was an American. Here is the account that was published in the TIMES newspaper on May 10, 1915:—

"Last week, a large number of Canadian soldiers, wounded in the fighting round Ypres, arrived at the base hospital at Versailles. They all told a story of how one of their officers had been crucified by the Germans. He had been pierced to the wall by bayonets thrust through his hands and feet. Another bayonet had then been driven through his throat. And finally he was riddled with bullets. The wounded Canadians said that the Dublin Fusiliers had seen this done with their own eyes, and they had heard the officers of the Dublin Fusiliers talking about it.

Later, on May 15, THE TIMES published as follows:—

"There is, unhappily, good reason to believe that the story related by your Paris Correspondent about the crucifixion of a Canadian Officer during the fighting at Ypres on April 22 is in substance true. The story was current here at the time, but, in the absence of direct evidence and absolute proof, men were unwilling to believe that a civilised foe could be guilty of an act so cruel and savage. Now, I have reason to believe, written depositions testifying to the fact of the discovery of the body are in possession of British Headquarters. The unfortunate victim was a sergeant. As the story was told me, he was transixed to the wooden fence of a farm-building. Bayonets were thrust through the palms of his hands and feet, pinning him to the fence. He had been repeatedly stabbed by bayonets and there were many punctured wounds in his body."

It would take too long to go through the whole proof that this story was a wicked fabrication of lies from beginning to end, without a shadow or semblance of truth about it. But Mr. Ponsonby gives the proof as clearly as he retails the original story. The denial has now been absolutely complete and verified by authority.

* FALSEHOOD IN WAR TIME. By Arthur Ponsonby. George Allen & Unwin Ltd., (Re. 1-14. G. A. Natesan & Co., George Town, Madras,

Perhaps the most horrible lie in the whole collection is that which relates the story of the 'Corpse factory' instituted by German authorities (so it was declared) for the purpose of boiling down human bodies in order to get out of them fat and gelatine. This goes by the name of the 'Cadaver' story. No lie had more effect than this of damaging German reputation among neutrals.

This hateful and atrocious falsehood was specially manufactured from beginning to end with all its loathsome details. It appears to have been first invented for the purpose of horrifying the East. But, in the end, use was made of it much further, because it was found to produce an extraordinary effect. Till the very last day of the War, and even after the War was over, the lie went on being embellished with fresh details. It was continued to the last moment.

Then on December 2, 1925, more than seven years after the Armistice, the whole allegation was finally and authoritatively withdrawn by Sir Austen Chamberlain in the House of Commons. The Locarno Treaty had then been made and the Foreign Secretary said:—

"The Chancellor of the German Reich has authorised me to say, on the authority of the German Government, that there was never any foundation for the story. I need scarcely add that, on behalf of His Majesty's Government, I accept this denial, and I trust that this false report will not be again revived."

That is to say, the lie having done its deadly work, and peace having been finally restored, it became possible at last to tell the truth.

III

But these lies, invented by ignorant and excited and misguided people, pale into insignificance before the lies and prevarications of politicians. Men whose names, even to this day, are held in highest honour and esteem, like Sir Edward Grey and Mr. Asquith, appear to have had no compunction at all about evading the truth and prevaricating up to the point of falsehood, for what was regarded by them as their country's benefit. 'My

country, right or wrong' appears to have been the ordinary level of morality for all alike.

If a cynic wished to obtain further proof of Occidental duplicity in reply to Lord Curzon's notorious Calcutta speech, when as Viceroy and Chancellor, he gave to the East the rebuke of holding different ideas of truth from the West,—mentioning that this well-known fact had become proverbial in the phrase 'Oriental Diplomacy,'—it would easily be possible for him to take extract after extract from these pages in order to show what the Occident could accomplish in this direction.

It is appalling to read, for instance, that the whole carefully-staged debate on August 3rd in the House of Commons, just before the Declaration of War, was built up on a false issue; that, practically, every one who took part in that Debate knew that England was already committed up to the last point in her engagement to France; that the War was inevitable, whether Belgium had been invaded or not; that Great Britain could not have drawn back; that the invasion of Belgium had been anticipated all along and only came in at the last moment as a last pretext for declaring War, after a decision had been practically made.

We know now that France would have been equally ready to invade Belgium, after War had been declared, if it had been to her advantage to do so. We also find that Great Britain invaded neutral territory in Persia and Greece, who were too weak to offer resistance.

Mr. Ponsonby sums up the whole evidence in the following words:—

"The invasion of Belgium was *not* the cause of the War: the invasion of Belgium was *not* unexpected: the invasion of Belgium did *not* shock the moral susceptibilities of either the British or the French Governments. . . . To colour the picture with the pigment of falsehood so as to excite popular indignation was imperative, and it was done with complete success."

The simple truth was that Great Britain was committed to France so absolutely by agreements,

which were secretly made and never published, that it was impossible for Great Britain to withdraw. The truth is that the Russian authorities knew this and, for their own ends, did everything they could to precipitate War. Afterwards, they published a book of documents called *THE ORANGE BOOK* which can now be proved to have been one tissue of prevarication, leaving out whole telegrams and mutilating others. The truth is that as early as 1906, Lord Haldane had agreed to "mobilise and concentrate, at a place of assembly to be opposite the Belgian frontier", a British expeditionary force of 160,000 men. He had everything ready for this rapid mobilisation when the War started. The truth is, that the French Fleet had left the North Sea almost entirely undefended, relying on the British Fleet, by mutual arrangement, to defend that area of the ocean, while concentrating their own fleet in the Mediterranean. The truth is that Russia would never have mobilised her army against Germany, thus forcing Germany to declare war, unless Russia had been absolutely certain that Great Britain was in actual alliance with France. The truth is that the Serbian Prime Minister and his Cabinet knew beforehand that the Archduke was to be murdered at Serajevo and that they deliberately shielded the murderers after the event. The truth is that Great Britain openly declared Constantinople to be *not* given away to Russia at the very time that a Surety Treaty had been signed handing it over to Russia when captured.

III

There remains to be considered the one issue which does not belong to the past but to the present and to the future. The 'Sole Responsibility of Germany for the War' had become in 1919 a sacred formula in France and England, equivalent to a creed. The charge against Germany had been so continually brought forward by every allied nation, that at the Treaty of Versailles it was made into an Article.

Article 231 of the Versailles Treaty reads as follows:—

"The Allied and Associated Governments affirm and Germany accepts the responsibility of Germany and her allies for causing all the loss and damage to which the Allied and Associated Governments and their nationals have been subjected as a consequence of the War imposed upon them by the aggression of Germany and her allies."

Never, perhaps, before in history, has a more cruel moral blow been struck at the end of a war than this, whereby the German statesmen who signed were obliged by force on behalf of their starving fellow countrymen and women and children to put their signature to what they knew to be a lie. The lie was literally almost thrust down their throats, and they were compelled to swallow it. Two quotations are made from writers by no means friendly to Germany, but both of them hating the meanness of a despicable act of moral obliquity on the part of the Allies.

"To saddle Germany" said Austin Harrison, with the sole responsibility for the War is from what we already know—and more will come—an absurdity. To frame a Treaty on an absurdity is an injustice. Humanly, morally, and historically, the Treaty of Versailles stands condemned, quite apart from its economic monstrosities."

"Did vindictive nations," writes Charles F. Dole, "ever do anything meaner, falsier, or more cruel than when the Allies, by means of the Versailles Treaty, forced Germany to be the scapegoat, to bear the guilt which belonged to all? What nation carries clear hands and a pure heart?"

Very gradually, every one of the main actors in that Versailles scandal has either died, or else silently withdrawn his assent to this outrageous Article 231. Last of all, at Locarno, the preamble completely abandons the theory of the sole war-guilt of Germany. It runs:

"Anxious to satisfy the desire for security and protection, which animates the peoples upon whom the scourge of the War of 1914-1918 fell."

Nevertheless, in spite of this tacit and implied withdrawal, the Treaty of Versailles has never

been revised in this particular respect. No official abandonment of the theory of Germany's sole war-guilt has ever been made.

IV

We may ask very briefly, in conclusion, what all this falsehood means to India.

It really means, when examined, that India was deceived and cheated by pledges and promises, when they were convenient, in no less a shameless manner than any other country.

But far more than this, it surely implies the need for a detestation of War itself as the most

demoralising and dehumanising thing in human history. This article cannot be concluded better than in the words of Mr. Ponsonby, where he says: "Is further proof needed that international war is a monster, born of hypocrisy, fed on lies and falsehood, fathered on humbug, kept alive by superstition, directed to the death and torture of millions, succeeding in no high purpose, degrading to humanity, endangering civilisation, and bringing forth in its travail a hideous brood of strife, conflict and war, more war? Yet, statesmen still hesitate to draw the sword of their wits to destroy it."

MODERN SPIRITUALISM

BY MR. C. S. R. SOMAYAJULU*

SPIRITUALISM is essentially of the East. Particularly is it of India, its birth-place and home. It is as old as, and part of, Hinduism. Both the Karmic and Vedantic portions of the Vedas deal with this subject. The funeral rites, the sraddha ceremonies, the Pindapitriyajna enjoined as part of our regular Karma, are based on the belief in life after death and the possibility of communication with the spirit. The passage of the spirit from this world after bodily life becomes extinct, the nature and conditions of its future existence, and the factors governing re-birth and moksha are all treated in the Upanishads. While the Vedic Karma continues to be performed and Vedantic philosophy continues to be studied, the significance of the former and the importance of the latter have somewhat been lost sight of by the bulk of the people in this country. Even those who thoughtfully perform the ritual and intelligently study the philosophical treatises seem difficult to assume a frame of mind which realises the usefulness, necessity and possibility of spirit-communication. There are, however, a few exceptions.

(* An Indian delegate to the recent International Spiritualistic Congress held in London.)

The West presents a reverse of the phenomenon. From confirmed disbelief through scepticism and wavering, many people have now come to possess an open mind leading to methodical study and scientific investigation, as a result of which, eminent philosophers, scientists and even orthodox clergymen have become implicit believers and enthusiastic propagandists. The faith, the zeal and the growth in number, of the supporters of the cause found concrete expression in the International Spiritualist Congress recently held in London under the auspices of the International Spiritualists' Federation of Paris. Representatives from more than twenty-five countries (including Britain, France, the United States, Germany, Japan and India), numbering about 150 were present. The session was presided over by Mr. Berry who was President of the Federation, but Sir Arthur Conan Doyle was its heart and soul. Some of the office-bearers and delegates from the various countries made speeches on the activities of the movement. The aim of the Federation, said Mr. Berry, was to bring together the spiritualists of different parts of the world, and to arrive at a general formula of agreement among those who studied it from different stand-points, such

as the religious, philosophical and scientific. Mr. Jean Meyer, Vice-President, whose generous gifts for the promotion of psychic research and spiritualistic study (extending, in Indian money, to about five lakhs of rupees) in France are gratefully recognised by students of the subject, observed that spiritualism must be scientific, moral, social and evolutionary, and that it should march forward, hand in hand, with psychic research. Mr. Kealing, of the Spiritualists' National Union of England, showed that there were 400 spiritualistic Churches affiliated to the institution, with 15,000 full and 5,000 associate members and that 1,000 people attended their weekly Church service. In the United States, there were a million ladies and gentlemen associated with the movement and 700 institutions devoted to it. Mr. V. D. Rishi of Bombay and Mr. C. S. R. Somayajulu of Allahabad spoke for India, the latter dealing at some length with the remarkable results obtained by him and his friends in the direction of healing and of expounding abstruse philosophical and religious questions.

Spiritualism in England has a few features peculiarly its own. *First* is the lyceum movement aimed at the education of children. A lyceum is "a school of liberal and harmonious education based and founded upon love, wisdom and harmony." Its objects are "to promote the study of spiritualism as a science, a philosophy and a religion, by the physical and social improvement, as well as the intellectual, moral and spiritual progress of its members, and to impart a knowledge of the facts pertaining to personal immortality, spirit communion, and the naturalness of mediumship; and for the inculcation of a morality based on right doing and a religion free from creed; and to assist in ascertaining some higher mode of work-a-day life in which the ideals of the spiritual life may be better believed than is at present possible." *Secondly*, there is the association of spiritualism with politics as a result of

exuberant zeal. For example, in his concluding speech at the Spiritualists' Congress, Sir Arthur stated that, at the next general election, spiritualists would support a candidate not because he might be a Liberal, Unionist or Labourite, but if he would give a pledge that he would support their agitation for the repeal of some laws which acted as a menace to "psychic freedom." On another occasion, he seriously suggested that highly developed clairvoyant mediums should be appointed to the police service as he felt they would be capable of an infallible detection of crime such as murder. *Thirdly*, there is spirit photography. It seems that England is the only country where this is done and that only two or three persons could do it. I have got about three dozen lantern slides of spirit-photographs kindly given to me by an eminent spiritualist, Mrs. Mackenzie, Principal of the excellent British College of Psychic Science, London. The possibility of a spirit photograph deserves to be earnestly inquired into by Indian spiritualists. A *fourth* feature is the variety of mediumistic phenomena such as trance, trumpet-speaking and clairvoyance. Apart from the question of their value, the last two are unknown in India, and the first is nearly solely confined to cases of possession by devils. Automatic writing, which, sometime back, played an important part, has now receded to the background in England, probably because of the scarcity of competent and genuine mediums. This last kind is the best developed in our country. There is a medium in Allahabad who, though not a professional spiritualist, produces marvellous results which struck even the Westerners with their extensive knowledge as very rare. The most beneficial results of spiritualistic services relate to healing, and this the Westerners are developing, and the Easterners must concentrate on. There are very satisfactory evidences of success in this direction in India. All things taken into account, spiritualism is capable of yielding immense benefit to mankind provided there is the right type of medium.

THE CHAMBER OF PRINCES

LAST month we referred to the meeting of the Chamber of Princes and gave a brief summary of its proceedings. In continuation, we may now put on record the more important



H. H. THE MAHARAJA OF BIKANIR resolutions that were passed at the Session. The Chamber adopted a motion in appreciation of the work of the Maharaja of Palanpur at the League of Nations. H. H. The Maharaja of Bikanir then spoke in admiration of the services of H. H. the Maharaja of Patiala as Chancellor of the Chamber in the interest of the Order.

OTHER RESOLUTIONS

The Chancellor then moved the following resolution:—

While adhering to their policy of non-intervention in the affairs of British India and repeating their assurance of sympathy with its continued political progress, the Princes and Chiefs composing this Chamber, in view of the recent pronouncements of a section of British Indian

politicians indicative of a drift towards complete independence, desire to place on record that in light of the mutual obligations arising from their Treaties and Engagements with the British Crown, they cannot assent to any proposals having for their object the adjustment of equitable relations between the Indian States and British India unless such proposals proceed upon the initial basis of the British connection.

The Maharaja of Bikanir moved that a Committee be appointed to inquire into the question of educational facilities for young Princes in India.

The Nawab of Malerkotla moved a resolution recommending:—

(1) That the report of the Indian States Committee be circulated for opinion to all States, Rulers of which are members of the Chamber in their own right and all States returning representative members; (2) That the Government of India should take no action unless and until such opinions have been received and the report together with the opinions of the States, has been fully discussed in the Chamber of Princes, and (3) That in addition to obtaining the written opinions of the States, the Viceroy should give an opportunity to some of the rulers of big and small States, whom His Excellency might select, to explain their views to him personally.

The Maharaja of Kashmir moved that a statement be placed on the table of the Chamber showing the resolutions passed up-to-date by the original Princes' Conference and its successor, the present Chamber of Princes, and the action taken by the Government of India thereon.

The Maharaja of Patiala moved a Resolution recommending that the annual meeting of the Chamber of Princes be held in future on the second or third Monday in February, and that meetings of the Standing Committee be held on the third Mondays of March and November, respectively, each year.

A Resolution was then moved by the Chancellor urging the laying on the table of a full statement of contributions made by Indian States and their Rulers from 1877 to the present day to charities, educational, medical and commemorative institutions, relief funds and other public causes of benefit to India, both in times of war and peace.

The Maharaja of Bikanir moved

That the rules issued in 1900 for administration of the Indian People's Famine Fund be referred to the Standing Committee of the Chamber of Princes, for considering and recommending to the Viceroy whether, in the light of experience, any changes were called for.

The Chamber elected the Maharaja of Patiala as Chancellor for the fourth time, the Maharaja of Kashmir as Pro-Chancellor and the following as Members of the Standing Committee: the Jam Sahib of Navanagar, the Maharaja of Bikanir, the Nawab of Bhopal, the Rana of Cutch, and the Chief of Sangli.

The Chamber elected the Maharajas of Dholpur, Jodhpur, Rewa, Raja of Sitaman, and the Chief of Savantvadi, as members of the Substitute Committee.

The Maharajah of Patiala, in his reply, on behalf of the Chamber, to H. E. the Viceroy's opening speech, touched on several points of interest and assured the co-operation of the States in effecting any reform which the Government of India might think fit to inaugurate in the interest of better Government. His Highness added:—

We must, in all fairness, inform your Excellency that the Round Table idea for which we had so earnestly hoped did not materialise. In that case we would have laid all our cards on the table and exchanged views without reservation and would have laboured together in harmony but also in candour to find a solution of the problems which confronted us. But whatever form the Report of the Committee may ultimately assume, we are clear in our minds and happy to hear from your Excellency that we in this Chamber should not merely have an opportunity of expressing our opinions upon the document itself but shall have an adequate occasion of examining any proposals for action that Government may decide to take.

He then suggested the bringing of those States whose political relations were now conducted by the Provincial Governments into direct relations with the Government of India, and, lastly, he expressed the difficulties which they anticipated from the conclusion of international conventions by the Government of India in a manner which did not fully provide for the position.

VICEROY'S CLOSING SPEECH

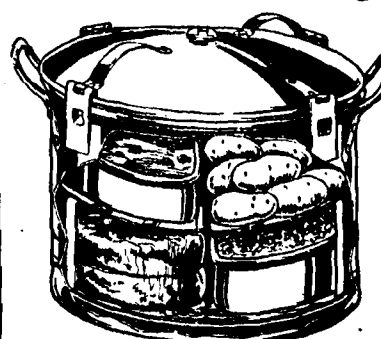
H. E. The Viceroy, closing the session, thanked the Chancellor for his speech, and congratulated him on deservedly retaining the confidence of the Chamber and being re-elected. It was a pride and pleasure for him, he said, to preside over their Chamber, and to keep in close contact with

Princes and learn their opinions. Alluding to the Maharaja of Patiala's remark about the Butler Committee and the Roads Committee, His Excellency declared that Government were always anxious to move along the line of common consultation with the States and British India. Referring to the resolution to maintain British connection, His Excellency praised the three points urged by the Princes, namely, loyalty to the Crown, stability of Government and constitutional advance. He said, that along these three points, any one should navigate the seas of political struggle. The Viceroy then spoke in appreciation of the speeches delivered at the session. But he hoped that the select oligarchy would co-opt and recruit more members to take part in speeches. Regarding their action to throw open their session to the press and public, His Excellency said that it would tend to solve the controversial questions of policy and increase the importance of the Chamber in the eyes of the country.

Kitchen Equipment is the Crux of the Health of the Home

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KITCHEN CRAFT Waterless Cooker



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FARM COLONIES

By MR. T. S. GANGADHARA AIYAR. B.A., B.L.

THE neglect of agriculture, especially by the educated middle classes, is, by common consent, one of the main causes of middle class unemployment in our country. In a nation, where agriculture is the main industry, absentee-landlordism is an extremely unhealthy practice. Strangely enough, an educated man, with lands, sufficient in extent to facilitate him to eke out his livelihood, prefers,—nay, is even mad after,—an urban sedentary job on a low salary. He is further quite willing to allow his lands to go to rack and ruin in his absence. When neglect of agriculture has become such an universal habit, various methods have been devised to attract the educated middle classes to agriculture. Among them the organisation of Farm Colonies is one of the most effective.

The various governments in India, who have taken measures for the solution of the problem of unemployment among the educated middle classes, have been convinced of the efficacy of Farm Colonies as a remedy for such unemployment. The Madras Unemployment Enquiry Committee has made the following recommendation to Government:—

"To meet the present unemployment situation, that it be a recommendation to Government that small farms of lands at the disposal of Government be made available for middle class educated young men who possess no lands at present, on long lease with the option of purchasing them and that loans and other facilities for agricultural purposes be made to such agriculturists for the purpose of developing their holdings."

The Unemployment Enquiry Committee of the Government of Bengal has suggested agricultural enterprise on a co-operative basis by educated men. The Unemployment Enquiry Committee of the Travancore State has made a similar recommendation.

What is a Farm Colony? In the course of my evidence before the Unemployment Enquiry Committee of the Government of Madras, I outlined a scheme for the establishment and working of Farm

Colonies.* Without repeating what I have stated therein, I shall briefly mention the main characteristics of Farm Colonies. Small holdings of cultivable waste-lands should be distributed among those educated middle classes, who have absolutely no long lease, with the option of purchasing it. That they should live in, or, near the land and cultivate the same, is quite compulsory.

Several individual holdings will constitute a Farm Colony, which will be organised on a strictly co-operative basis. There will be co-operative organisations, for the supply of manures and agricultural implements, for the sale of provisions, for the production of goods by means of cottage industries and for the advancement of loans for agricultural and industrial purposes. Besides catering to the material wants of the Colony as aforesaid, the co-operative organisations will also minister to the mental and moral needs of the colony. The inhabitants of the colony will form Councils for the Colony on the lines of the Village Panchayats, establish reading rooms and arrange for health and social welfare propaganda.

The cultivable waste lands at the disposal of the Government may be distributed. "The Report on the Administration of the Madras Presidency for the Year 1926-27" shows there is an extent of 13,217 million acres of cultivable waste-land at the disposal of the Madras Government.

A Bill, which is awaiting the sanction of the Madras Government and of the Government of India, will shortly be introduced in the Madras Legislative Council. The Bill seeks to provide small holdings for persons; especially of the educated unemployed and of the depressed classes who desire to buy or lease, and will themselves cultivate the holdings. It is further intended by the Bill to create a Provincial Small Holdings' Board, which will be in charge of the small

*Vide "Report of the Unemployment Enquiry Committee of the Government of Madras". Vol.II. Page. 211.

holdings' fund, to which, apart from loans, the Government will contribute for the first ten years, an annual grant of not less than five lakhs of rupees. With this fund and with the assistance of the District Small Holdings' Councils, the Provincial Board will create and organise small holdings. Everyone interested in the creation of Farm Colonies, will doubtless be anxious for the successful piloting of the Bill through the legislature.

The Government must take the initiative in the matter of the establishment of Farm Colonies. It is noteworthy that the Irish Free State in pursuance of its policy of peasant-proprietorship came out to help the poor liberally and bountifully. The governments in India should not lag behind in coming to the rescue of the educated middle class unemployed.

A LOVER SINGS.

BY LELAND J. BERRY

—:o:—

EVEN if I would forget
All love's sacred words,
I am plunged into remembrance anew
With the voices of birds.

In the still depths of each placid lake,
Blue like the fairy skies,
I see the sweet reflection
Of your lovely eyes.

I see your form in sun-blazed mists
Out on the sea,
Your arms reach from the starry heights
To plead with me.

Forget? when all the world is you,
I can't . . . try as I will,
Not whilst eyes are stars, and voices
Birdsong on a hill!

When birds are songless in their nests
And Nature withers in some fret,
When dreams are naught but bitterness . . .
Beloved . . . then will I forget!

THE RIGHTS OF MUSLIMS

BY "AN INDIAN CHRISTIAN"

WHAT are the rights of minorities within a State? What in particular are the rights of the Muslim minority in India? Dr. Shafaat Ahmed Khan undertakes to answer these questions in a recent pamphlet.*

The main thesis, that the presence of Muslims, Christians and other religious minorities in India does raise a series of difficult questions for statesmen, admits of no doubt. Whether the problem would have risen but for the decision of Lord Morley to grant separate representation to Muslims is an academic question of interest; but the practical value of the speculation is infinitesimal. The separate electorates are there, and one of the main problems before the Simon Commission will be the final manner of dealing with them.

At the root, minority rights are no more than plain civic ones. There are certain fundamental conditions of political obligation which are universally recognised to-day, the practice of one's religion, education in the mother-tongue, equality before the law and the establishment of voluntary associations as long as they are not prejudicial to the interests of the State. When the Treaty of Versailles created the new States, it had to deal with the rights of minorities, and the whole list of protective measures did not go beyond this category. The earlier instance of the British North America Act was founded on the same principle. Though Dr. Khan carefully notes the precedents, as a historian should, his contention is that the case of the Muslims in India is exceptional and calls for unique treatment. He wants separate electorates, effective representation in public service, local bodies, and the cabinets, grants-in-aid specially appropriated, and the teaching of Urdu. It will be observed that it is only the last of these for which, there is precedent in

other constitutions. There is no adequate discussion of the question how far the concession of these demands is consistent with the building up of a unified and homogeneous polity in India, when the whole responsibility of Government should devolve upon us. It is one set of problems with which we are concerned as long as the Englishman is here as ruler and final arbiter. We can afford to have the luxury of quarrelling among ourselves, of sacrificing efficiency for the sake of placating loud-voiced factions and minorities, and the dominant power does not discourage us unduly in our contentions. But the boot would be quite on the other leg, when we have to run a government ourselves, to keep the frontiers inviolate and maintain peace in the country. It will be a relentless discipline in which sloppiness and weak sentiment will be cleared out with sweeping surgery, and our efforts will have to stand the test of capacity for historical survival. Dr. Khan rightly complains that the Muslim is to-day at a disadvantage, because he was slow to take advantage of the educational system furnished by the British Government. But surely it is the Mussalman himself that is to blame in the matter; and it is hardly fair of Muslim leaders to impose on Indian statesmen their self-created difficulty and the task of resolving it. Better far will be to make a correct diagnosis and apply the right remedy. As a matter of fact, far-seeing Mussalmans have already applied themselves to the problem and it is in process of solution. Muslims will be either a weakness or a strength to the Indian State. Uneducated and clamouring about the disadvantages of ignorance and unadaptability, and on that very ground asking for favours and concessions, they will be a weakness and constant source of anxiety. If, on the other hand, they have strength and self-respect enough to feel sure of their capacity to hold their own with the best that competitors from other communities can put forth, and there is not a

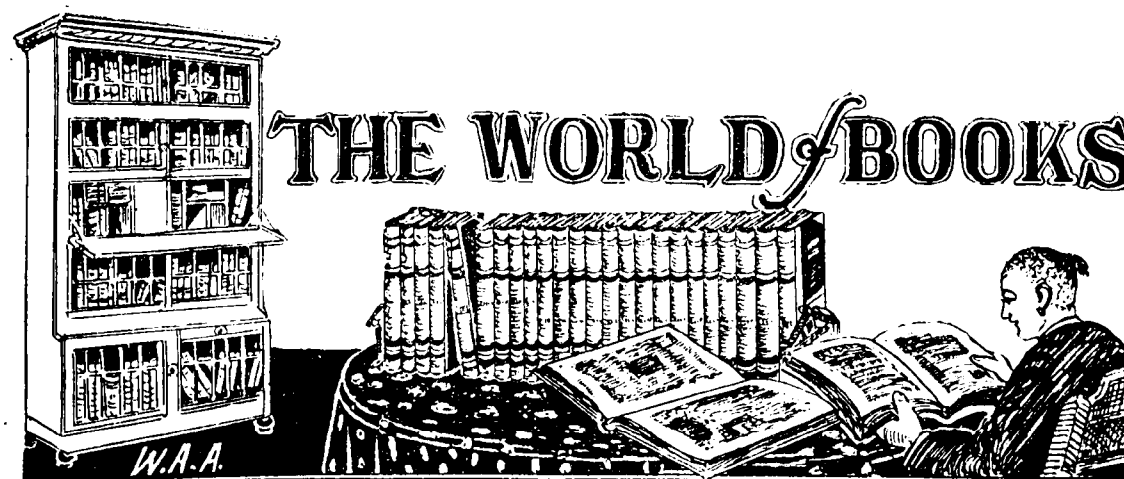
* What are the rights of the Muslim Minority in India?
By Shafat Ahmed Khan, Litt. D. The Indian Press,
Allahabad. Rs. 3. G. A. Natesan & Co., Madras.

single historical reason why they should not, the whole atmosphere of inter-communal relations will change, and for the better. We here in South India are curiously familiar with the converse case. Brahmans are, as a community, a very small minority. But by their enterprise, wide-awakeness, and readiness to adapt themselves to changing needs, they have put themselves in a position of overwhelming advantage. And the cry against them is, rightly or wrongly, that non-Brahmins should be protected against them. If I were a Mahomedan, I should make this my task: that in spite of my community being in a minority, Mussulmans by their quality and resourcefulness prevail over the Hindus. In the final enrichment of national life, this will be a worthier ambition than to higgie in the market-place for favours and concessions, or to petition for minority rights and parliamentary assurances. Experience also points to this development. In the United Provinces, Muslims are in a position of comparative advantage, thanks to Aligarh, and in that Province, the representation of Mahomedans in the Police and the Provincial Executive Service is in excess of the percentage of population.

But I do not mean to suggest that in the interests of peace and unity, the friendship of the Mussulmans is not worthy of being purchased at a price. The British Government is here and is dividing the communities for high Imperial purposes of its own. There is no sense of national responsibility, no perception that when the enemy is at the gates and when peace and order have to be maintained for keeping the social fabric intact, we have to get the best out of the people, Hindu, Mussulman or Christian. Our clear view is that for the sake of peace, Mussulmans should be assured that a certain number of their people will always be in the Legislatures. To this end, the proposals recently made that seats should be reserved for the Muslim and other minorities on the basis of a common electoral roll will be more than adequate. Dr. Khan himself recognises that

"all sensible Muslims think that a time will come when separate electorates will be replaced by a system of joint electorates with seats reserved for Muslim and non-Muslim candidates. The voting will then be on the principle of proportional representation". Indeed, judged from one point of view, the result of the present proposals, if accepted, may be that Muslim representation in the Legislative bodies will be greater than now. Now, such representation is fixed rigidly; it is both maximum and minimum. But if there is reservation of seats, the number fixed will be a minimum, not a maximum. The point will be made clear by an example. In the Madras Legislative Council, there are now 13 Muslim members returned by separate constituencies. But that number can never exceed 13. Under a system of reservation, however, the case will be different. Suppose 13 seats are reserved for Mussulmans; then the number will be a minimum. If a sufficient number of distinguished Mussulman publicists possessing the confidence of the electorate are returned, there is no earthly reason why the number should not be exceeded. And if we may once more judge by the experience of South Indian Brahmans, such a result may well be within the realms of practicability in several provinces. It will certainly be so in the United Provinces, the Punjab and the Bombay Presidency.

But since Dr. Khan and his friends are insistent on the retention of separate electorates, a *via media* can be suggested. The fear of Muslim leaders that, in some unexplained fashion, joint electorates will imperil their interests is a reality, and if they insist on it and are able to carry their community with them, Sir John Simon's hands will be forced. In that case, individuals belonging to minority who feel that separate electorates are wrong and that the interests of their communities will not be imperilled by joint electorates, should be given the option of foregoing the supposed privileges of separation and taking their place in the joint electorates. I am convinced that there will be a large number of such brave and far-sighted men and women, who will be prepared to take their stand on the common ground of nationalism and say that they do not want a single privileged position in the nation's service. These will form a nucleus, and if, as I anticipate confidently, they should not suffer by their faith in the common sense and patriotism of general electorates, this nucleus will grow in influence and demonstrate by their example that separate electorates are unnecessary, and that in good time even reservation may well be dispensed with.



SCOTTISH TREASURE TROVE. Edited by George Blake, London: George Newnes, Ltd. (G. A. Natesan & Co., Re. 1-8.)

In 1925, 'John O' London' edited a collection of 'fragments of verse and prose which readers have found to be inspiring or of curious interest'. Since then, the editorship of his WEEKLY has been taken over by a Scotsman, who, as is only right, has brought out a companion miscellany of purely Scottish 'fragments of verse and prose'. The unpretentious little book of 180 pages, is a delightful *farrago*. There are scraps of history from old documents, contemporary impressions of 'bonny Prince Charlie,' an eye-witness's account of the execution of Mary, Queen of Scots, (from the *Fugger News Letters*), an authenticated report that a Countess of Dumfries, who was probably bewitched, 'did frequently fly from one end of the room to the other, and another of a shower of blood. There is the last page of Livingstone's journal, and there is a blood-curdling curse called down by an Archbishop of Glasgow on all who contravened the Church's laws. There are some good epitaphs, and every here and there, a little collection of proverbs. There are many beautiful poems, mostly well-known—'Bairnies cuddle doon,' 'Wee Willie Winkie,' Neil Munro, 'To Exiles,' and extracts from 'Kilmeny' and 'Tam O' Shanter.' Of course everyone will find

omissions which disappoint him. Where is Burns's 'Address to the Deil'? A serious complaint is that religion is hardly represented—Scotland without religion! It was almost a sin to leave out 'Bury me in Kirkbride' and 'The Cotter's Saturday Night', to mention no more. And a firm protest must be made about the frontispiece, which is entitled 'Edinburgh Castle from the West'. It is in fact a barely recognizable view from the North-East. The Editor is a Glasgow man. Perhaps the mistake is an intentional joke.

LECTURES AND ADDRESSES BY RABINDRANATH TAGORE. Selected by Anthony X. Soares, M. A. Macmillan & Co.

This might be taken as a companion volume to Mr. Rawlinson's selections from the *Essays of Viscount Morley* and Mathew Arnold recently issued by Macmillans. In making the selection, Mr. Soares has evidently confined himself to such speeches as give an insight into the poet's views and individuality. Dr. Tagore tells us of his early life and education, and of his great experiment in Shantiniketan, and expounds, with ample analogy and illustration, his views on such varied topics as art and civilization, Nationalism and the realization of the Infinite. And he does it all in his own incomparable way.

THE INDIAN STATES IN RELATION TO THE BRITISH CROWN AND BRITISH INDIA. By Mr. K. B. Moghe, Sangli.

Problems relating to the Indian States have, of late, become matters of first-rate, political importance, and various questions of internal reform including the introduction of responsible Government in the States and the necessity for constitutional relations between the States and British India continue to be discussed in the conferences in the various States, and it is only a few days ago that Sir Visveswarayya, as President of the South Indian States Conference at Trivandrum, has restated the whole case with considerable ability. In the discussion of this subject, we have now reached a state when a good deal of polemical literature must necessarily appear in the field before a final solution can be reached. The author, Mr. K. B. Moghe, was a Deputy Collector in the British service, and, presumably after retirement, had taken service in an Indian State. The present work published under the patronage of Sir Gangadhararao Ganesh Patwardhan, Chief of Miraj in the Bombay Presidency, embodies his experience in the administration of States. The author explains that the book has been written "as an humble contribution of help to the Butler Committee, to the Indian Princes and their Chamber and to the Government as a case for the Indian States from their point of view, as well as for our friends of the Indian reformers to enable them to appreciate that view on the real situation and also for the general reader who may be interested in the subject." The work is therefore an attempt to set out the case for the Indian States and the author pleads for the continued existence of the Indian States on their present basis of autocratic administration. We do not believe that the Butler Committee nor any of other parties for whom the work is intended would derive much enlightenment from it. As regards the Indian reformers by which term the author

apparently refers to British Indian politicians, Mr. Moghe proceeds to inform the public that "one political party in England raised objections to the grant of complete self-Government to India on the ground that the existence of the Native States in India made such a grant an impossible proposition". This threat, the author says, induced the British Indian politicians to start an agitation "for the removal of the obstacle of the Indian States by inducing the people in the Indian States to demand self-Government from their Princes and by preaching a non-violent revolt amongst them against the Princes." The British Indian political reformers are, the author asserts, out "to destroy the very constitution of the Indian States." The people of the States, according to Mr. Moghe, are thoroughly contented and happy, and their craving for responsible Government is the work of British Indian agitators. It is unnecessary to say that the whole argument is not only baseless but mischievous, and after the authoritative denial of such suggestions of hostility to the Indian States by some of the eminent leaders of British India and the assurances given in the Nehru Report, no serious notice can be taken of these assertions. The author adumbrates a cumbrous scheme for "the Commonwealth of the United States of India embracing all the Indian States" without the inclusion of British India. He is evidently a great admirer of the TIMES OF INDIA and of Sir Leslie Scott. His views on the political capacity of Indians are very primitive. Mr. Moghe does not like the present statutory enquiry, and suggests that the British Government should ascertain through their executive district officers what idea the masses have of self-Government and says it is only by such an enquiry that a constitution for British India can be framed. Arguments such as these used to be urged by retired Anglo-Indians of the olden days. The work is written in a quaint style and cannot be considered a serious contribution to the subject.

MARRIAGE. By Susan Edmondstone Ferrier, Everyman's Library, J. M. Dent & Sons, Ltd.

The inclusion of this work in Every man's Library is a service to that large class of modern readers, the readers of fiction. Issued in 1818 without the name of the author, it immediately elicited high praise from Sir Walter Scott who characterised it as "that very lively work" of a "brother or perhaps a sister shadow." Still higher praise was the suspicion of some that it was probably the work of Sir Walter himself. The anonymity of the authoress continued until her name was disclosed thirty-four years later when she was already bent under the weight of three score years and ten.

It is not much use to give the reader any narrative of the plot as the success or beauty of the work is not in any degree attributable to it. Its name is justified because it deals with the marriages of two generations of an aristocratic family. Its merit is connected wholly with the study of certain types of characters it presents to the reader. It may be worth the while of the reader to devote a little more attention to this book than he generally does to the latest novel that he takes from a railway book-stall and make a more intimate acquaintance with the characters.

The women, more than the men, represent interesting types. The reader must be left to make his own acquaintance with Lady Macnaughten, Misses Greezy, Jacky and Nicky, Mrs. Douglas and Lady Juliana and her daughters Adelaide and Mary, the very modern Lady Emily and Doctor Redgil, Mr. Macshake, Lady Matilda Sufton and Mrs. Downe Wright and many another character in the Novel.

The work bears every mark of its time and is unlike any which one comes across in these latter days, and the reader to whom we commend this work will doubtless be able to judge for himself how far that remark is justified by its character.

MODERN IMPERIALISM. By R. S. Lambert, Longmans, Green & Co., Ltd., London.

This is a subject that will easily lend itself to violent abuse or extravagant adulation, and Mr. Lambert has wisely shunned either extreme. Though this is specially designed by the Workers' Educational Association to meet the needs of the working class students for inexpensive introductory literature on the subject, it is certain to command a wider circulation as the subject is at once, so vast, so complex and of such absorbing interest. The writer has managed to treat it with a brevity and simplicity that must appeal to the lay reader. We draw special attention to the review of British imperialism in India. It is at once a brief and judicious account of British policy and British interests in this country, stated with considerable force and candour. He truly calls India "the pivot of the whole Empire" alike for economic and strategic reasons, and he narrates the process by which a trading concern was converted into an organization for conquest, expansion and consolidation.

THINGS SEEN IN NORTHERN INDIA. By T. L. Pennell. Seeley, Service and Co., London. (Rs. 2-10. Available of G. A. Natesan Co., Madras).

This is an excellent addition to "The Things Seen Series." Written by one who has lived for a considerable number of years among the people, the book contains within a small compass a clear and well-written guide not only to all the places of interest but to the habits, customs, manners and ceremonies of the people of Northern India. Dr. Pennell, who is evidently an admirer of the Indian people and a sympathetic student of the religions of the land, gives many fine descriptions of the holy places of the Hindus, Mussalmans, Sikhs and Buddhists. Finer still are his descriptions of the beautiful monuments of Hindu and Muhammadan architecture. The illustrations, 24 in number, add to the value of the book.

A HISTORY OF SANSKRIT LITERATURE. By A. B. Keith, D.C.L., D.Litt. The Clarendon Press, Oxford.

In this important and scholarly volume, Prof. Keith has continued his great work on the SANSKRIT DRAMA. For here we have a comprehensive study of the epic, lyric and didactic poetry of ancient India, together with an account of the development of the Indian fable, the fairy tale and romance. Prof. Keith's appreciation of the literary form and style of the classics, his criticism of the remarkable theories of Indian writers on poetics, and his discussion of the literary relations between East and West are profoundly interesting. And then in a more summary yet illuminating way, the author discusses the result of much recent research in Sanskrit grammar, law, politics, philosophy, medicine, astronomy and mathematics. In all these, our ancients were profoundly interested, and the volume under review shows how abundant and rich a harvest there is for those who dig the mines of classical Sanskrit.

KINGS OF COMMERCE. By T. C. Bridges and H. H. Tiltman, George Harrap & Co., Ltd., London.

The success of THE HEROES OF MODERN ADVENTURE has evidently encouraged the authors to bring out a collection of the lives of some adventurers. We use the word in no invidious sense, for KINGS OF COMMERCE tells the life stories of men, who by sheer force of personality and grit, have won their way to fame and fortune. There are six and twenty sketches in all, and we come to know at close quarters some of the greatest figures in Modern business. The lives of Bok, the American journalist, and of the Harmsworth Brothers, of Sir Joynton Smith, the cabin boy who became Lord Mayor, of Lord Inchcape, the Shipping Magnate, and the romances of the Steel and Oil Kings, Henry Ford and Rockefeller, are full of lessons for the young in the art of pushing on.

A WEEK IN INDIA. By A. Fenner Brockway. The New Leader Ltd. London, G. A. Natesan & Co., Madras. 12 as.

Mr. Fenner Brockway, who came to India in December 1927 as a fraternal delegate from the Independent Labour Party to attend the Congress at Madras, was, after a week's tour in the Presidency the victim of an unfortunate motor accident which confined him to the General Hospital, Madras, for three months. Despite this, he has been able to write a very interesting account of India, which, in his own words is certainly "a human picture of the men and women" he met.

This booklet of 83 pages is crammed with facts and accounts of Indian public workers which show considerable insight and sympathy with Indian life and conditions. He is quite dissatisfied with some of the "chawls," the so-called quarters in which most of the working classes live with their families and children. Writing about an Indian-owned chawl, which Mr. Brockway visited, he remarks that it is "an indication of the need for a party which will fight against not only British Imperialism, but Indian landlordism and capitalism as well."

OUR ASIATIC CHRIST. By Oscar M. Buck. Harper Brothers, New York and London. Available of G. A. Natesan & Co., Madras. Rs. 3-12.

Reprint with additions of the lectures delivered by the author on the Merrick Foundation at the Ohio Wesleyan University in 1927. A good example of the present tendency to interpret Christ in terms of Hindu religious thought.

THE CROSS IN THE CRUCIBLE. By S. Haldar, Ranchi, 1927.

An exhaustive attempt to ascertain the shortcomings of Christianity in practice and precept, in order to expose the Christian claim that the highest ethical ideals are to be found there. There is exaggeration as well as truth in these pages.

SOVIET RUSSIA. By Jawaharlal Nehru, Allahabad Law Journal Press, Allahabad G. A. Natesan & Co., Madras. Rs. 3.

This small book by Mr. Jawaharlal Nehru gives an enthusiastic account of the great success of the experiments that are being carried by the Russians in "The Government of the people for the people."

This unattainable ideal of political philosophy is seen to-day in concrete form in every detail of the Soviet Government. Russia has successfully abolished all forms of religious and secular exploitation. It is no longer possible in Russia for the leisurely gentlemen to live on the earnings of others. What the labourer earns by the sweat of his labour he is entitled to keep for himself. Land has been nationalised and given over to the cultivators. It cannot be alienated.

The Russian prisons are worked on such humane principles that there is a legitimate justification to hold that life in a Russian prison is far more preferable to that in an Indian factory. The word "social defence" is substituted for the word *punishment*, and the Russian Penal Code makes it clear that "the measures of social defence are not meant to avenge or to punish."

A detailed account of the working of the Soviet Government is given in very simple language to the reader. The constitution, as it has emerged after the Revolution, consists of the highest body of the All Russia Congress of Soviets to which minor divisions and Soviets send delegates according to their population of workers. The industries are better represented than peasants.

The chapter on education is very instructive. The Platonic ideal of the harmonious development of human faculties inspires the whole system of education.

The book under review may be safely recommended to all those that are anxious to know something of the great social experiment that is being carried on in Russia.

THE GITA AND SPIRITUAL LIFE. By D. S. Sarma, M.A. The Theosophical Publishing House, Adyar, Madras. Rs. 1-8.

In this collection of lectures delivered on different occasions, Mr. Sarma keeps up the promise of his earlier work INTRODUCTION TO THE GITA. Some of his points are new, some are fresh in their presentation, and, everywhere, the reader is refreshed and occasionally stimulated. The lecture on "What the Gita does not teach" challenges attention by its title as well as by its substance. The author feels that, on the ethical side, the Gita does not develop at length, though it mentions the virtues of ahimsa and satya, and that, on the metaphysical side, it does not lift us to that pinnacle of non-dual realisation where one asks, "Whom can one see and how"? One is not sure in the end whether the author considers this to be a statement of a fact or a defect. In any case, it is difficult to understand his quarrel with ethical teaching or what precisely he understands by the elaboration or development of the virtues of ahimsa and satya. One wonders if he considers the urging of Arjuna on to the fight as inconsistent with ahimsa. If that is his feeling, he may be right, but there is a good deal more to be said on the question. Is the punishment of an evil-doer consistent with ahimsa? Do not the very Scriptures that prohibit injury to all living beings enjoin sacrifices that necessitate killing? Many such questions come up naturally; the answers to them are by no means easy. And without a full consideration of both question and answer, it is not worth while making any pronouncement on ahimsa and allied virtues. One feels, perhaps without any justification, that Mr. Sarma, having sailed down the Gita river into the Upanishadic ocean, is so taken up with the grandeur and expanse of the latter that he is a little unjust to the river that brought him down. If a person went from the Upanishads to the Gita, would he have the same feeling?

THE RUSSIAN LAND. Albert R. Williams: (New Republic. \$1.00).

Mr. William's account of his three years' travels in Russia is interesting as it gives us a picture of the life of the peasants under the new regime. He shows us that the peasants are still ignorant and superstitious, and that the Soviet has not succeeded in "emancipating" its subjects from the "tyranny of religion". The leaders, however, have not lost faith: "But what have you built?" "Not much as yet." We have been busy clearing away the debris. Besides, we've had but ten years while they had ten centuries. Give us twenty, thirty years more, and we will build a world of peace between nations and races, a classless, warless world, a world without slaves or idlers.

MYSTIC LYRICS FROM THE INDIAN MIDDLE AGES. By R. T. Gribble, George Allen & Unwin Ltd., London.

This is an interesting collection of lyrics by Indian mystics. Those who are familiar with the European mystics of the middle ages will find in these poems ample material for contemplation and comparison. The authors of the originals, whether Hindu or Muhammadan, were all inspired by the same spirit of mystic devotion expressed in beautiful verse—which is now rendered into rhythmic English. Each mystic is prefixed with a biographical note and we have four groups of mystics represented in this book—the Vaishnavites, the Ramanandites, the Sikhs and the Hindu-Muhammadan group.

THE CYCLIST SCOUT:—By Gilwheel. Illustrated. 1/6 net. 45 pages. Gale & Polden Ltd. 2, Amen Corner, E. C. 4. London.

This book is a valuable aid to Scout Commissioners and Scout Masters. As the literature on the subject is scanty, this book will prove of immense use to scouts. The language is simple and non-technical. The illustrations are clear and instructive. We commend the book to Scouts,

BOOKS RECEIVED

PRE-EXISTENCE AND RE-INCARNATION. By Wincenty Lutoslawski, George Allen & Unwin. Available of G. A. Natesan & Co. Rs. 4-8.

EARLY ENGLISH INTERCOURSE WITH BURMA. By D. G. E. Hall, Longmans, Green & Co., London.

FOREIGN DIPLOMACY IN CHINA. By Philip Joseph with an Introduction by Sir Frederick Whyte, George Allen and Unwin Ltd., London.

THE PSYCHOLOGY OF LANGUAGE. By Walter B. Pillsbury and Clarence L. Meader. D. Appleton and Co., London.

BARODA AND ITS LIBRARIES. By Newton Mohun Dutt, Central Library, Baroda.

CONGRESS DITTIES AND OTHER RHYMES. By Annaji. Published by G. Annaji Rao, M.A., B.L., French Bridge, Bombay.

AVENUES OF EMPLOYMENT FOR OUR YOUNG MEN. By J. Haldar, M. Sc. Scientific Indian Publishing Co., Beadon Street, P. O., Calcutta.

A CENTURY OF SERVICE (1828-1928). A Survey of the services rendered by the Brahmo Samaj. By U. N. Ball, M. A., Lahore.

THE COMING RENAISSANCE. By P. M. L. Varma, "The Indian Press" Ltd. Allahabad.

LIGHT AND COLOUR IN THE MEDICAL WORLD. By Dr. H. L. Sharma, Khurja, U. P.

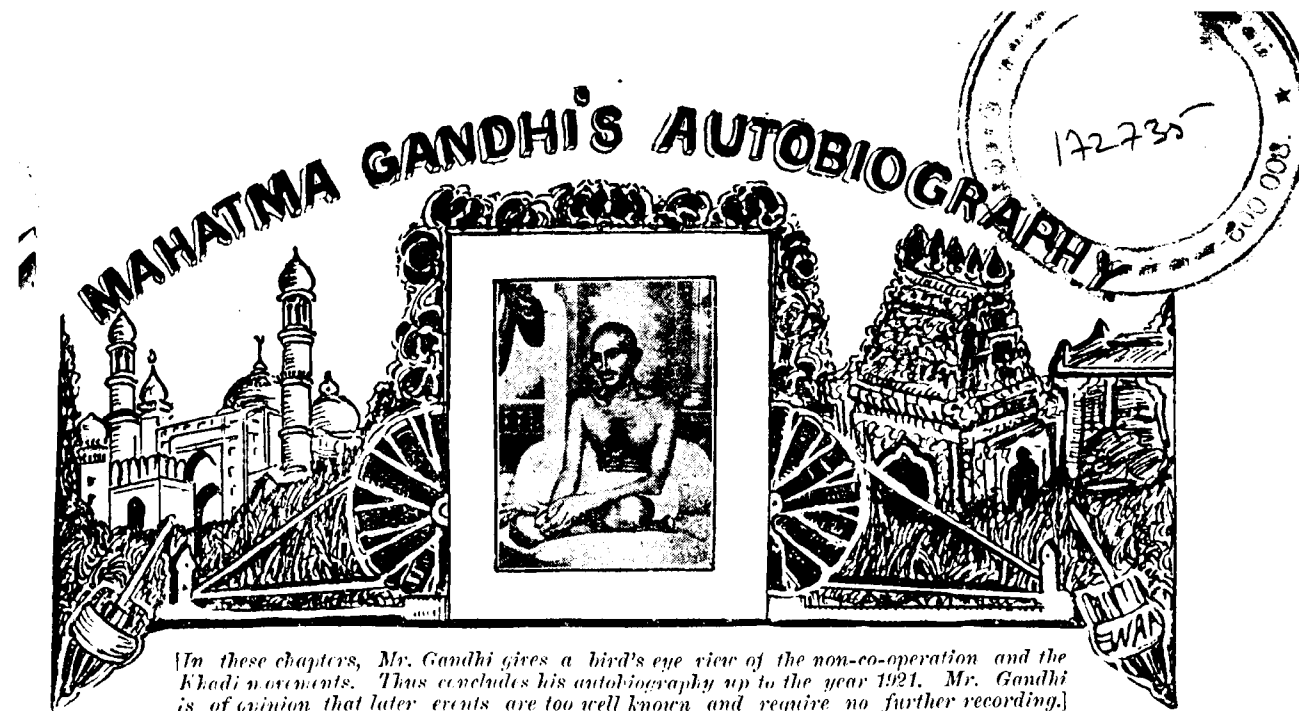
LIGHT AND COLOUR IN TREATING CONSUMPTION. By Dr. H. L. Sharma, Khurja, U. P.

COLOUR IN CONSTIPATION. By Dr. H. L. Sharma, Khurja, U. P.

TRADE MISSION TO THE NEAR EAST AND AFRICA. Report of the Government of India. Central Publication Branch, Calcutta.

CO-OPERATION IN INDIA. By H. W. Wolff, W. Thacker & Co., Calcutta.

RAJANI. By Bankim Chandra Chatterjea, Book Company, Calcutta. (Available of G. A. Natesan & Co., G. T., Madras. Price Rs. 2-8.)



[In these chapters, Mr. Gandhi gives a bird's eye view of the non-co-operation and the Khadi movements. Thus concludes his autobiography up to the year 1921. Mr. Gandhi is of opinion that later events are too well known and require no further recording.]

PART V.—CHAPTER XL

SPINNING WHEEL AT THE ASHRAM

At last, after no end of wandering in Gujerat, Gangabehn found the Spinning wheel in Vijapur in the Baroda State. Quite a number of people there had spinning wheels in their homes, but had long since consigned them to the lofts as useless lumber. They expressed to Gangabehn their readiness to resume spinning if some one promised to provide them with a regular supply of slivers and to buy the yarn spun by them. Gangabehn communicated the joyful news to me. The providing of slivers was found to be a difficult task. On mentioning the thing to the late Umar Sobhani, he solved the difficulty by immediately undertaking to send a sufficient supply of slivers from his mill. I sent to Gangabehn the slivers received from Umar Sobhani and soon yarn began to pour in at such a rate that it became quite a problem how to cope with it.

Mr. Umar Sobhani's generosity was great but still one could not go on taking advantage of it for ever. I felt ill at ease continuously receiving slivers from him. Moreover, it seemed to me to be fundamentally wrong to use mill-slivers. If one

could use mill-slivers, why not use mill-yarn as well? Surely, no mills supplied slivers to the ancients? How did they make their slivers then?—with these thoughts in my mind I suggested to Gangabehn to find carders who could supply slivers. She confidently undertook the task. She engaged a carder who was prepared to card cotton. He demanded thirty-five rupees, if not much more, per month. I considered no price too high at the time. She trained a few youngsters to make slivers out of the carded cotton. I begged for cotton in Bombay. Sjt. Yeshwantprasad Desai at once responded. Gangabehn's enterprise thus prospered beyond expectation. She found out weavers to weave the yarn that was spun in Vijapur, and soon Vijapur Khadi gained a name for itself.

FIRST PRICE OF KHADI

While these developments were taking place in Vijapur, the spinning wheel gained a rapid footing in the Ashram. Maganlal Gandhi, by bringing to bear all his splendid mechanical talent on the wheel, made many improvements in it, and wheels and their accessories began to be manufactured at the Ashram. The first piece of Khadi manufactured in the Ashram cost 17 annas per yard. I did not hesitate to commend this very

coarse khadi at that price to friends who willingly paid the price.

I was laid up in bed at Bombay. But I was fit enough to make searches for the wheel there. At last, I chanced upon two spinners. They charged one rupee for a seer of yarn, i.e., 28 tolas or nearly 3/4 lb. I was then ignorant of the economics of Khadi. I considered no price too much for securing hand-spun yarn. On comparing the rates paid by me with those paid in Vijapur I found that I was being cheated. The spinners refused to agree to any reduction in their rates. So I had to dispense with their services, but taught spinning to Shrimatis Avantikabai, Ramibai Kamdar, the widowed mother of Sjt. Shankarlal Banker and Shrimati Vasumatibehn. The wheel began merrily to hum in my room, and I may say without exaggeration that its hum had no small share in restoring me to health. I am prepared to admit that its effect was more psychological than physical. But then it only shows how powerful the physical in man reacts to the psychological. I too set my hand to the wheel but I did not do much with it at the time.

THE PROBLEM OF SLIVERS

In Bombay, again, the same old problem of obtaining a supply of hand-made slivers presented itself. A carder twanging his bow used to pass daily by Sjt. Revashankar's residence. I sent for him and learnt that he carded cotton for stuffing mattresses. He agreed to card cotton for slivers, but demanded a stiff price for it which however I paid. The yarn thus prepared I disposed of to some Vaishnava friends for making from it the garlands for the pavitra ekadashi. Sjt. Shivji started a spinning class in Bombay. All these experiments involved considerable expenditure. But it was willingly defrayed by patriotic friends, lovers of the motherland who had faith in Khadi. The money they spent, in my humble opinion, was not wasted. It brought us a rich store of experience

and revealed to us the possibilities of the spinning wheel.

I now grew impatient for the exclusive adoption of Khadi for my dress. My dhoti was yet of swadeshi mill cloth. The coarse Khali manufactured in the Ashram and at Vijapur was only 30 inches in width. I gave notice to Gangabehn, that unless she provided me with Khadi dhoti of 45 inches width within a month, I would do with coarse, short Khadi dhoti. The ultimatum came upon her as a shock. But she proved equal to the demand made upon her. Well within the month, she sent me a pair of Khadi dhosis of 45 inches width, and thus relieved me from what would then have been a difficult situation for me.

At about the same time, Sjt. Lakshmidas brought Sjt. Ramji, the weaver, with his wife Gangabehn from Lathi to the Ashram and got Khadi dhosis woven at the Ashram. The part played by this couple in the spread of Khadi was by no means insignificant. They initiated a host of persons in Gujarat as well as outside Gujarat into the art of weaving hand-spun yarn. To see Gangabehn at her loom is a stirring sight. When this unlettered but self-possessed sister plies at her loom, she becomes so lost in it that it is difficult to distract her attention much less to draw her eyes off her beloved loom.

GREAT THOUGHTS OF MAHATMA GANDHI
Containing quotations from the noteworthy speeches and writings of Mr. Gandhi. Re. 1.
ECONOMICS OF KHADDAR
By Richard T. Gregg. Re. 1-8.
MAHATMA GANDHI
(His trial—an idealistic policy in the twentieth century) Mademoiselle Juliette Veillier. Re. 1.
SEVEN MONTHS WITH MAHATMA GANDHI
By Krishna Das Rs. 3-8.
LENIN AND GANDHI
By Rene Fülöp-Miller. From the German by Messrs. F. S. Flint and D. F. Tait. Re. 15-12.
SATYAGRAHA IN CHAMPARAN
By Babu Rajendra Prasad This volume details how Mr. Gandhi liberated the Champaran ryot. Re. 2 8.

G. A. NATESAN & CO., PUBLISHERS, MADRAS.

PART V.—CHAPTER XLI

AN INSTRUCTIVE DIALOGUE

From its very inception, the Khadi movement, Swadeshi movement, as it was then called, evoked much criticism from the mill-owners. The late Umar Sobani, a capable mill-owner himself, not only gave me the benefit of his own knowledge and experience, but kept me in touch with the opinion of the other mill-owners as well. The argument advanced by one of these deeply impressed him. I agreed. Mr. Sobani arranged the interview. The mill-owner opened the conversation.

'You know that there has been Swadeshi agitation before now'?

'Yes, I do.' I replied.

'You are also aware that in the days of the Partition we, the mill-owners, fully exploited the Swadeshi movement. When it was at its height, we raised the prices of cloth and did even worse things.'

'Yes, I have heard something about it and it has grieved me.'

'I can understand your grief, but I can see no ground for it. We are not conducting our business out of philanthropy. We do it for profit, we have got to satisfy the shareholders. The price of an article is governed by the demand for it. Who can check the law of demand and supply? The Bengalis should have known that their agitation was bound to send up the price of Swadeshi cloth by stimulating the demand for it.'

I interrupted: 'The Bengalis like me were trustful in their nature. They believed in the fulness of their faith that the mill-owners would not be so utterly selfish and unpatriotic as to betray their country in the hour of its need and even to go the length, as they did, of fraudulently passing off foreign cloth as Swadeshi.'

'I knew your believing nature,' he rejoined, 'that is why I put you to the trouble of coming to me so that I might warn you against falling

into the same error as these simple-hearted Bengalis.'

CREATE FRESH MILLS

With these words the mill-owner beckoned to his clerk who was standing by to produce samples of the stuff that was being manufactured in his mill. Pointing to it he said: 'Look at this stuff. This is the latest variety turned out by our mill. It is meeting with a wide-spread demand. We manufacture it from the waste. Naturally, therefore, it is cheap. We send it as far North as the valley of the Himalayas. We have agencies all over the country, even in places where your voice or your agents can never reach. You can thus see that we do not stand in need of more agents. Besides, you ought to know that India's production of cloth falls far short of its requirements. The question of Swadeshi, therefore, largely resolves itself into one of production. The moment we can increase our production sufficiently and improve its quality to the necessary extent, the import of foreign cloth will automatically cease. My advice to you, therefore, is not to carry on your agitation on its present lines but to turn your attention to the erection of fresh mills. What we need is not propaganda to inflate demand for our goods but greater production.'

'Then, surely, you will bless my effort, if I am already engaged in that very thing,' I asked.

'How can that be' he explained, a bit puzzled, 'but may be, you are thinking of promoting the establishment of new mills in which case you certainly deserve to be congratulated.'

REVIVE THE SPINNING WHEEL

'I am not doing exactly that,' I explained, 'but I am engaged in the revival of the spinning wheel.'

'What is that?' he asked, feeling still more at sea. I told him all about the spinning wheel and the story of my long quest after it, and added, 'I am not entirely of your opinion; it is no use my becoming virtually an agent for the mills. That would do more harm than good to

the country. Our mills will not be in want of customers for a long time to come. My work should be, and, therefore, is to organise the production of hand-spun cloth and to find means for the disposal of the Khadi thus produced. I am, therefore, concentrating my attention on the production of Khadi. I swear by this form of Swadeshi because through it I can provide work to the semi-starved, semi-employed women of India. My idea is to get these women to spin yarn and to clothe the people of India with Khadi woven out of it. I do not know how far this movement is going to succeed; at present it is only in the incipient stage. But I have full faith in it. At any rate it can do no harm. On the contrary, to the extent that it can add to the cloth production of the country, be it ever so small, it will represent so much solid gain. You will thus perceive then that my movement is free from the evils mentioned by you.'

He replied, 'if you have additional production in view in organising your movement, I have nothing to say against it. Whether the spinning wheel can make headway in this age of power machinery is another question. But I for one wish you every success.'

PART V.—CHAPTER XLII

THE NON-CO-OPERATION MOVEMENT

I must not devote any more chapters here to a description of the further progress of khadi. It would be outside the scope of these chapters to give a history of my various activities after they came before the public eye, and I must not attempt it, if only because to do so would require a treatise on the subject. My object in writing these chapters is simply to describe how certain things, as it were, spontaneously presented themselves to me in the course of my experiments with truth.

To resume, then, the story of the non-co-operation movement. Whilst the powerful Khilafat agitation set up by the Ali Brothers was in full

progress, I had full discussions on the subject with the late Maulana Abdul Bari and the other *Ulema*, especially the question of the extent to which a Mussalman could observe the rule of non-violence. In the end, they all agreed that Islam did not forbid its followers from following non-violence as a policy, and further that while they were pledged to that policy, they were bound faithfully to carry it out. At last, the non-co-operation resolution was moved in the Khilafat Conference and carried after prolonged deliberations. I have a vivid recollection how once at Allahabad, a Committee sat all night deliberating upon the subject. In the beginning, the late Hakim Sahib was sceptical as to the practicability of non-violent non-co-operation. But after his scepticism was overcome, he threw himself into it heart and soul, and his help proved invaluable to the movement.

Next, the non-co-operation resolution was moved by me at the Gujerat Political Conference that was held shortly after this. The preliminary contention raised by the opposition against it was that it was not competent to a provincial conference to adopt a resolution in advance of the Congress. As against this, I suggested that the restriction could apply only to a backward movement; but as for going forward, the subordinate organisations were not only fully competent, but were in duty bound to do so if they had in them the necessary grit and confidence. No permission, I argued, was needed to try to enhance the prestige of the parent institution, provided one did it at one's own risk. The proposition was then discussed on its merits, the debate being marked by its keenness no less than by the atmosphere of 'sweet reasonableness' in which it was conducted. On the ballot being taken, the resolution was declared carried by an overwhelming majority. The successful passage of the resolution was due not a little to the personality of Sjts. Vallabhai and Abbas Tyebji. The latter was the President, and his leanings

were all in favour of the non-co-operation resolution.

The All-India Congress Committee resolved to hold a special session of the Congress in September 1920 at Calcutta to deliberate on this question. Preparations were made for it on a tremendous scale. Lala Lajpat Rai was elected President. Congress and Khilafat specials were run to Calcutta from Bombay. At Calcutta there was a mammoth gathering of delegates and visitors.

At the request of Maulana Shaukat Ali, I prepared a draft of the non-co-operation resolution in the train. Up to this time I had more or less avoided the use of the word *non-violent* in my drafts. I invariably made use of this word in my speeches. My vocabulary on the subject was still in process of formation. I found that I could not bring home my meaning to purely Moslem audiences with the help of the Sanskrit equivalent for non-violent. I therefore asked Maulana Abdul Kalam Azad to give me some other equivalent for it. He suggested the word *ba-aman*, similarly for non-co-operation he suggested the phrase *Tar-i-Mawalat*.

Thus, while I was still busy devising suitable Hindi, Gujerati and Urdu phraseology for non-co-operation, I was called upon to frame the non-co-operation resolution for the eventful Congress. In the original draft, the word 'non-violent' had been left out by me. I had handed over the draft to Maulana Shaukat Ali who was travelling in the same compartment without noticing the omission. During the night I discovered the error. In the morning I sent Mahadev with the message that the omission should be made good before the draft was sent to the press. But I have an impression that the draft was printed before the insertion could be made. The Subjects Committee was to have met the same evening. I had therefore to make the necessary correction afterwards in the printed copies of the draft. I afterwards saw that

there would have been great difficulty had I not been ready with my draft.

None the less, my plight was pitiable indeed. I was absolutely at sea as to who would support the resolution and who would oppose it. Nor had I any idea as to the attitude that Lalaji would adopt. I only saw an imposing phalanx of veteran warriors assembled for the fray at Calcutta, Dr. Besant, Pundit Malaviyaji, Sjt. Vijayaraghavachari, Pandit Motilalji and the Deshabandhu being some of them.

In my resolution, non-co-operation was postulated only with a view to obtaining redress of the Punjab and the Khilafat wrongs. That, however, did not appeal to Sjt. Vijayaraghavachari. 'If non-co-operation was to be declared, why should it be with reference to particular wrongs? The absence of Swaraj was the biggest wrong that the country was labouring under; it should be against that that non-co-operation should be directed,' he agreed. I readily accepted his suggestion and incorporated the demand for Swaraj in my resolution which was passed after an exhaustive, serious and somewhat stormy discussion.

Motilalji was the first to join the movement, I still remember the sweet discussion that I had with him on the resolution. He suggested some changes in its phraseology which I adopted. He undertook to win the Deshabandhu for the movement. The Deshabandhu's heart was inclined towards it, but he felt sceptical as to the capacity of the people to carry out the programme. It was only at the Nagpur Congress that he and Lalaji accepted it whole-heartedly.

I felt the loss of the late Lokamanya very deeply at the special session. It has been my firm faith to this day that, had the Lokamanya been then alive, he would have given his benedictions to me on that occasion. But even if it had been otherwise and he had opposed the movement, I should still have esteemed his opposition as a privilege and an education for myself. We had

our differences of opinion always, but they never led to bitterness. He always allowed me to believe that the ties between us were of the closest. Even as I write these lines, the circumstances of his death stand forth in a vivid picture before the mind's eye. It was about the hour of midnight when Yadvadkar conveyed over the phone the news of his death. I was at that time surrounded by my companions. Spontaneously, the exclamation escaped my lips. 'My strongest bulwark is gone.' The non-co-operation movement was then in full swing and I was eagerly looking forward to encouragement and inspiration from him. What his attitude would have been with regard to the final phase of non-co-operation will always be a matter of speculation and an idle one at that. But this much is certain that the deep void left by his death weighed heavily upon everybody present at Calcutta. Every one felt the absence of his counsels in that hour of crisis in the nation's history.

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E. Dec. '29.

PART V—CHAPTER XLIII.

AT NAGPUR

The resolutions adopted at the Calcutta special session of the Congress were to be confirmed at its annual sessions at Nagpur. Here again, as at Calcutta, there was a great rush of visitors and delegates. The number of delegates in the Congress had not been limited yet. As a result, so far as I can remember, the figure on this occasion reached about fourteen thousand. Lalaji pressed for a slight amendment to the clause about the boycott of schools, which I accepted. Similarly, some amendments were made at the instance of the Deshabhandu after which the non-co-operation resolution was passed unanimously.

The resolution regarding the revision of the Congress constitution too was to be taken up at this session of the Congress. The Sub-Committee's draft was presented at the Calcutta special session. The matter had therefore been thoroughly ventilated and thrashed out. At the Nagpur session where it came up for final disposal, Sjt. C. Vijayaraghavachariar was the President. The Subjects Committee passed the draft with only one important change. In my draft, the number of delegates had been fixed, I think, at 1,500; the Subjects Committee substituted in its place the figure 6,000. In my opinion, this increase was the result of hasty judgment, and experience of all these years has only confirmed me in my view. I hold it to be an utter delusion to believe that a large number of delegates is, in any way, a help to the better conduct of the business or that it safe-guards the principle of democracy. Fifteen hundred delegates, jealous of the interests of the people, broad-minded and truthful, would any day be a better safe-guard for democracy than six thousand irresponsible men chosen anyhow. To safe-guard democracy, the people must have a keen sense of independence, self-respect and their oneness, and should insist upon choosing as their representatives only such persons as are good and

true. But obsessed with the idea of numbers as the Subjects Committee was, it would have liked to go even beyond the figure of six thousand. The limit of six thousand was therefore in the nature of a compromise.

The question of the goal of the Congress formed a subject for keen discussion. In the constitution that I had presented, the goal of the Congress was the attainment of Swaraj within the British Empire if possible, and without, if necessary. A party in the Congress wanted to limit the goal to Swaraj within the British Empire only. Its view-point was put forth by Pandit Malaviyaji and Mr. Jinnah. But they were not able to get many votes. Again, the draft constitution provided that the means for the attainment were to be peaceful and legitimate. This condition too came in for opposition, it being contended that there should be no restriction upon the means to be adopted. But the Congress adopted the original draft after an instructive and frank discussion. I am of opinion that if this constitution had been worked out by the people honestly, intelligently and zealously, it would have become a potent instrument of mass education, and the very process of working it out would have brought us Swaraj. But a discussion of the theme would be irrelevant here.

Resolutions about Hindu-Muslim unity, the removal of untouchability and Khadi too were passed in this Congress, and since then, the Hindu members of the Congress have taken upon themselves the responsibility of ridding Hinduism of the curse of untouchability, and the Congress has established a living bond of relationship with the 'skeletons' of India through Khadi. The adoption of non-co-operation for the sake of the Khilafat was itself a great practical attempt made by the Congress to bring about Hindu-Muslim unity.

FAREWELL

But the time has now come to bring these chapters to a close.

My life from this point onward has been so public that there is hardly anything about it that the people do not know. Moreover, since 1921, I have worked in such close association with the Congress leaders that I can hardly describe any episode in my life since then without referring to my relations with them. For though Shradhanandji, the Deshabandhu, Hakim Saheb and Lalaji are no more with us to-day, we have the good luck to have a host of other veteran Congress leaders still living and working in our midst. The history of the Congress since the great changes in it that I have described above is still being made. And my principal experiments during the past seven years have all been made through the Congress. A reference to my relations with the leaders would therefore be unavoidable, if I set about to describe my experiments further. And this I may not do, at any rate for the present, if only from a sense of propriety. Lastly, my conclusions from my current experiments can hardly as yet be regarded as decisive. It, therefore, seems to me to be my plain duty to close this narrative here. In fact, my pen instinctively refuses to proceed further.

It is not without a wrench that I have to take leave of the reader. I set a high value on my experiments. I do not know whether I have been able to do justice to them. I can only say that I have spared no pains to give a faithful narrative. To describe truth, as it has appeared to me and in the exact manner in which I have arrived at it, has been my ceaseless effort. The exercise has given me ineffable mental peace because it has been my fond hope that it might bring faith in truth and *ahimsa* to waverers.

My uniform experience has convinced me that there is no other God than Truth. And if every page of these chapters does not proclaim to the reader that the only means for the realisation of Truth is *ahimsa*, I shall deem all my pains in writing these chapters to have been in vain. And

even though my efforts in this behalf might prove fruitless, let the readers know that the vehicle, not the great principle, is at fault. After all, however sincere my strivings after *ahimsa* might have been, they have still been imperfect and inadequate. The little fleeting glimpses therefore that have been able to have of truth can hardly convey an idea of the indescribable lustre of Truth, a million times more intense than that of the sun we daily see with our eyes. In fact, what I have caught is only the faintest gleam of that mighty effulgence. But this much I can say with assurance as a result of all my experiments that a perfect vision of Truth can only follow a complete realisation of *ahimsa*.

To see the universal and all-pervading Spirit of Truth face to face, one must be able to love the meanest of creations as oneself. And a man who aspires after that cannot afford to keep out of any field of life. That is why my devotion to truth has drawn me into the field of politics; and I can say without the slightest hesitation, and yet in all humility, that those who say that religion has nothing to do with politics do not know what religion means.

Identification with everything that lives is impossible without self-purification; without self-purification, the observance of the law of the *ahimsa* must remain an empty dream; God can never be realised by one who is not pure of heart. Self-purification, therefore, must mean purification in all the walks of life. And purification being highly infectious, purification of oneself necessarily leads to the purification of one's surroundings.

But the path of self-purification is hard and steep. To attain to perfect purity, one has to become absolutely passion-free in thought, speech and action, to rise above the opposing currents of love and hatred, attachment and repulsion. I know that I have not in me as yet that triple purity, in spite of constant ceaseless striving for it. That is why the world's praise fails to move

me, indeed it very often stings me. To conquer the subtle passion seems to me to be harder far than the physical conquest of the world by the force of arms. Ever since my return to India, I have had experience of the dormant passions lying hidden with me. The knowledge of them has made me feel humiliated but not defeated. The experiences and experiments have sustained me and given me great joy. But I know that I have still before me a difficult path to traverse. I must reduce myself to zero. So long as one does not, of his own free will, put himself last among his fellow creatures, there is no salvation for him. *Ahimsa* is the farthest limit of humility.

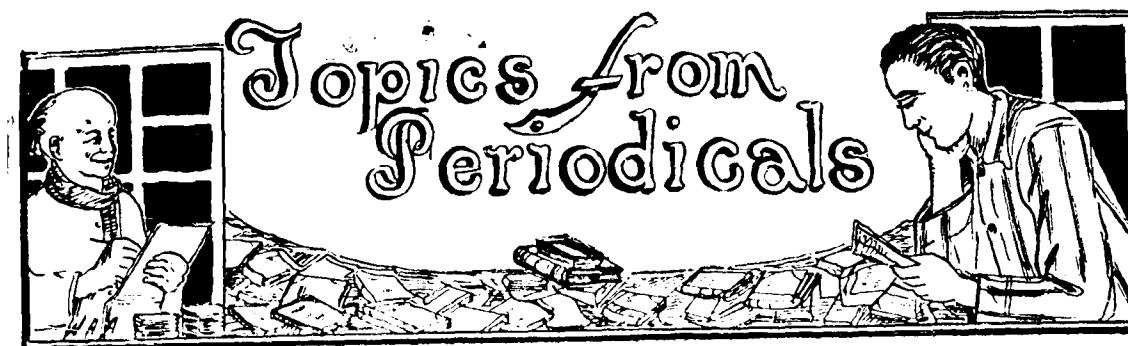
In bidding farewell to the reader, for the time being at any rate, I ask him to join with me in prayer to the God of Truth that He may grant me the boon of *ahimsa* in mind, word and deed.

(Concluded).



HEAD OFFICE :—ESPLANADE ROAD, FORT, BOMBAY.

E. Sep. '22.



PREVENTABLE POVERTY

The current issue of the FORTNIGHTLY REVIEW has a striking article on the above subject from the pen of the well-known Labour M. P., Mr. David Kirkwood. Even in the pages of the sedate REVIEW, Mr. Kirkwood is as downright and impassioned as on his own platform. Habitual readers of the REVIEW will rub their eyes as they read the burning words of the Labour leader:

The war against poverty is the most holy of all crusades, and worthy of national devotion and energy. The people for whom I speak are not greedy; their wants are few; their tastes are simple; their capacity for work and service is unlimited as the power of the ocean; they have humbled dynasties and empires, and they must obtain economic welfare and security or themselves go under.

They want only to live, which means to engage in useful work, to have honourable remuneration, to have homely habitation, to have their womenfolk and children protected against the lack of material goods; to have the opportunity to strive for mental culture and spiritual advancement, the right to leisure and to travel, to be citizen co-operators in a nation which is great because of its democratic conquest over poverty. They want, in short, to make the struggle for bread a holy co-operation instead of a fratricidal shambles.

Their creed is the Sermon on the Mount, which they regard as a guide and inspiration for everyday conduct of industry and not a sham and a mockery. Socialism is their hope, and a Labour Government the instrument for its achievement.

Mr. Kirkwood then narrates his experiences of meetings in town and village, where the people are in entire agreement with his socialistic principles and aspirations. He avers that Labour is rising and it is supported by intelligence and understanding.

Democracy is reading, thinking and studying; it knows and plans; it organises and prepares; it is conscious that its era of power is near at hand.

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He goes on to add that the Baldwin Government is hated and despised and that no Cabinet Minister could dare address an open air meeting in a mining district:

This is because the miners believe the Government were 'the tools of the coal-owners' during the 1926 Act when Parliament enacted the Eight Hours Act at the request of the mine-owners. The miners were told the increase in the working day would lead to a revival in trade, whereas experience has shown the results to be lower wages, more unemployment and depressed trade.

Indeed, the hatred of the Government and capitalism in the mining areas is intense and wide-spread. "It would be easier," he says, "for shepherds to tame Bengal tigers than it will be for Tories to convince miners that the Government is not their enemy."

"Now, when this feeling is wide-spread among miners and other working folk, there is reason for it. The chief source of this hatred and discontent is to be found in the condition of the people. Grinding poverty and flaunting insecurity do not make their victims sociable and co-operative electors. I know how I would feel if my wife and children were in daily want of the essential needs of ordinary life; I would wage war with all my might against the system which made them the prisoners of poverty; discontent and agitation would be my main purpose until my loved ones and their home were guaranteed against hunger, winter, cold and the haunting ghost of unemployment and loss of income.

Hence he appreciates their point of view. He is one heart and soul with the workmen, and he feels convinced that when the election comes in May or June, the whole body of labourers will vote plump for labour. And then Mr. Ramsay MacDonald will again be Premier when it will be his duty to take immediate action with his colleagues "to kill preventable poverty in Great Britain for all time."

STUDENT STRIKES

In the course of an instructive article on the above subject in the March Number of *THE NEW ERA*, Prof. G. S. Krishnayya, describes the situations, mostly psychological, in which individuals and groups are most susceptible and suggests how such mental states might be prevented or handled.

Important amongst the predisposing factors is the failure of the school to use up the animal spirits of the youth. This pent-up energy naturally demands an outlet. But an educational system, which idealises its quiet boys, and which everlastingly preaches "keep quiet", is not likely to make provision for the proper expenditure of superfluous steam. Therefore from the humdrum routine of school life, which a normal boy would not seek occasional escape? The surprise is not there are strikes, but that there are not more of them. It would indicate an abnormality if young folks with the natural exuberance of the teens did not desire to take a day off, to let go or to do something out of the way.

In this connexion, the writer stresses the need for creative activity, and suggests that the curriculum can be vitalised and made more absorbing by the use of what are known as the Project Method, the Winnetka Plan and the socialised Recitation.

The students' interest in the school can be increased by giving them a small part in the management of its activities. And the student who gives his time and energy to his school cares for it the more because of his contribution.

If these opportunities could be multiplied so that more students could participate in running the school, the more friends will the institution have made. With such an increased interest and responsibility, the problem of rowdyism is inconceivable. Further, it must be said that the poorest and least intelligent discipline in the world is that which is effected through fear. The best is that which comes from within, and comes because the group itself takes pride in holding up its own standards. Rules always are a challenge; threats only increase trouble for those who make them.

Under such circumstances, it is clear that the student mind is concentrated on the goal. In fine, Prof. Krishnayya tells us what should be the course when the students' demands are not reasonable and legitimate.

Perhaps, then it would be best to bring the means to the foreground and to get them, as rational beings, to evaluate their contemplated procedure. If students realiz-

ed how disastrous a strike can be to character, how wasteful of time, talent and energy, they would hesitate to resort to it. Students should therefore have an opportunity for discussing this new technique with the co-operation of their educational advisers. This would ensure the presentation of more sides of the question, and if discussed before any particular issue is up, will guarantee more balanced conclusions. Being fully aware of the consequences, they are not likely thereafter to fall in with the first suggestion of strike. It may also be that the fact that they had covered the ground mentally and "vicariously", would rob the quest of a "new experience" of most of its motivating power. They have become immune, as it were, to serious infection.

YOUTH AND THE MODERN WORLD

Since the Great War, the youth of the world have been gathering force as if for a supreme struggle with the militant, destructive part. Repudiating alike their inheritance of its institutions, customs and ideals, the generation now assuming manhood and womanhood in East and West is slowly creating a different way of life, a new outlook, to form entirely a new civilization. An attempt is made by Isabella Van Meter, in the February issue of *WORLD UNITY MAGAZINE*, to express the outlook of youth by youth itself on those vital issues which are recurrent from age to age. The criteria of her article are that "the values of maturity are the result of reason, of logic, and hence of conformity. Youth is impatient with these, even though they have been creative and useful in the past, and takes for its standards the vital and instinctive emotional values. That ideal which arouses its loyalty, which stirs its imagination, for that will youth shed its blood, freely and gladly. But if the desire of youth for freedom of self-expression be strong, its desire must be fulfilled in an ennobled future; in time, the structure of society must be changed to conform with its legitimate demands.

Meanwhile, there is another necessity: youth must see the causes behind the laws and usages of the maturity youth itself is approaching; and age must find some sympathy with the headlong impulsiveness of its children as they grow into man's estate."

THE EMPIRE AND THE PRINCES

H. H. The Maharaja of Patiala, who has again been re-elected Chancellor of the Princes' Chamber, writes an article in the current issue of the *NINETEENTH CENTURY AND AFTER*, in which he discusses the present position of the Indian Princes in relation to British India. He complains that there is considerable ignorance in England regarding the demands of the Indian Princes, and he goes on to formulate their demand in these words:—

We desired, in the first place, some machinery which would enable the Indian States to take their share in the formulation of any policies which affect the whole of India—in other words, British India and the States alike. In the second place, we desired some machinery which would give us a voice in the administration of the day-to-day relations between the States and the Crown. In the third place, we wanted a system of entirely impartial arbitration, which would give an authoritative decision on questions where the Government of India and the States did not see eye to eye.

His Highness points out that though the Montagu-Chelmsford Report endorsed to a very large extent the Princes' view of their position and even gave a qualified approbation to the reforms which they were seeking, they did not succeed in obtaining any one of them in the form which they desired.

Our first request took shape merely as the present Chamber of Princes, which, like the old German Diet, is little more than a formal meeting of magnates. Our second request did not materialise at all, for the Standing Committee of the Chamber of Princes, which is supposed to be a substitute for the advisory committee for which we asked, is practically concerned only with the formulation of agenda for the Chamber. Our third request has been carried out in the emasculated form of a Government of India resolution which permits the appointment at the Government's discretion of boards of arbitration, the findings of which the Viceroy is free to accept or reject as may seem good to his advisers.

His Highness says that the Princes could not help being struck by the contrast between the small result attending their efforts and what he calls "the liberal delegation of powers to British India" which followed the publication of the Montagu-Chelmsford Report: and he deplores that, from their own stand-point, the position since 1919 has been worse than ever.

Since the new legislative bodies of British India have been endowed with powers which enable them in fact to exercise a direct control over the destinies of the States. I did not pause upon this point in detail, but will only say that it was not by any wish of the States that India has become a highly protectionist country, and that it is British India, and not the Indian States, to whom the proceeds of the enhanced customs revenue are credited. We had, however, gained this one point—we were free to meet and discuss our common affairs without being under the suspicion that we were plotting secession. Accordingly, between 1919 and the present day, we, Indian princes, have put in a good deal of solid spade work in the shape of reducing both our dissatisfaction and claims to concrete form."

THE AGE OF CONSENT

The latest number of the *SOCIAL SERVICE QUARTERLY* has a timely article on the "Problem of the Age of Consent" by Mr. P. G. Naik. He is of opinion that it is futile to fix up a higher age of consent if the age of marriage remains low. But the age of marriage cannot be fixed by law.

Supposing the law lays down an age under which marriages may not be celebrated, when such a marriage takes place, it will be illegal. But the Hindu and the Muslim marriage is celebrated according to religious rites and it cannot be dissolved by the decree of the civil law. The girl will be particularly in trouble since she falls into disgrace the moment her marriage is dissolved. In many cases a remarriage (it will mean that in the eyes of the society) is unthinkable. These are points which have got to be carefully considered in fixing a higher age of consent. I personally hold that the age of consent should be not less than 16 and, in certain parts of the country and among certain communities, that age will not involve much hardship, but in certain places and in certain communities only.

It appears to be, therefore, a reasonable compromise that the age of consent within marriage cannot be much raised unless the age of marriage is revised. The writer's observations are worth considerations:—

"I should suggest that within marriage the age should be fixed at 14 but that outside marriage it should be raised to 18 if not to 21. All anti-prostitution Acts and Children Protection Acts are ridiculous so long as the age of consent outside marriage is not raised sufficiently high. It should not be below 18. I shall be glad if it is 21. Religious people, either Hindus or Muslims, cannot raise a single orthodox objection when it is put to them that the age of consent is to be raised in the case of extra-marital relation. Those who will be opposed to that are opposed, it will have to be admitted, to the abolition of adultery and prostitution and no religion can be opposed to them. I further believe that if the age of consent outside marriage is raised to 18 or more, it will help in raising the age of marriage.

IN DEFENCE OF MILLIONAIRES

Mr. Philip Curtiss writes entertainingly in defence of millionaires in the pages of THE HARPER'S MONTHLY MAGAZINE for February. He is obviously provoked into a challenge in their defence by the oft-recurring yet insidious attack against millionaires as such, irrespective of any inherent merit, some of them at any rate may possess. The attack is not always open but invariably insidious. The philosopher, the poet, the novelist or the essayist is never satisfied until he has a fling at them. Indeed, the millionaire is often the butt of his ridicule, and no character in fiction is completely odious until crime is wedded to wealth.

Even an author otherwise estimable contrives to slip a phrase like—"as yet unspoiled by the millionaire"—in a description of a country landscape. Obviously, the point of attack seems to be his wealth rather than any act of vulgarity or vandalism on his part.

Now, why this obsession against the moneyed people? And what seems most unreasonable to Mr. Curtiss is, that "the vagrant, the whimsical violinist, the hermit, the toy maker, and the woman who knows the wild flowers are usually the heroes and heroines of the lyrics, while the man in the big house on the hill is usually the villain, when he is not the butt".

The simple answer to this will be: Try to reverse this if you can and see the result. One fears, that from an artistic point of view, it will be a failure.

But that is no reason why you should condemn the millionaire for his money. Apart from artistic effects, mankind should have evident experience of the vices of wealth. Your virtuous millionaire obviously suffers for the sins of his class: so gross indeed should have been their sins and so universal, that the union of crime with wealth has become a pass-word.

The writer wonders that while the pursuit of wealth is treated as romantic, the possession of it as well as the accident of inheritance becomes odious in the eyes of the poet and the philosopher. True. Here again, the experience of mankind in the large majority of cases seems to have influenced the common notion of vice with unearned wealth. It is no argument to say that while the poor are craving for a modicum of material comforts which can only be purchased by money, the rich are also craving for the same comforts, according to their notion and standing. Nor is there any need to declaim against poverty and the train of evils attendant on it. It is so obvious.

Now this obsession is not altogether modern. For have we not read in a famous book that it is easier for a camel to enter the eye of a needle than for a rich man to enter the Kingdom of God. And what is his crime? "For he had great possessions."

STUDY OF HISTORY

Under the above caption, Mr. M. R. Aur writes in the D. A. V. COLLEGE UNION MAGAZINE for February. History, according to him, is the cyclic poem written by the time upon the memories of men. He says:—

All of us want to know what happened long ago, but History is not simply a record of the past, it interprets the present with reference to the past. It takes us out of too much care over the present, it extends our sympathies, it shows us that other men have had their sufferings and their grievances. Again, there is something in History which can seldom be got from the study of other sciences, namely, the movements of men collectively. History only tells us how different nations degraded or prospered in the past.

We may all refer to our boyhood and recollect the time when we thought the things about us were the type of all things everywhere. History takes out of this combined circle of childlike thought and shows us what are the perennial aims, struggle and distractions of mankind. History is to nations what biography is to individual men. It is the chart and compass of national endeavour. Imagine what a full-grown nation would it be, if it knows History—like a full-grown man with only a child's experience.

It is not possible for History to be always pleasant reading, because it has to depict the darker side of humanity also.

SIND AND THE PUNJAB

Sir Louis Dane, a former Lieutenant-Governor of the Punjab, writes in the ASIATIC REVIEW of the old Historical Association of Sind and the Punjab, of Lord Lytton's scheme of constituting all the Trans-Indus frontier into a frontier province, which was snapped up along with his other policies and the advent of the Liberal Government, in 1880, and of the 'serious drawbacks' involved by the unnatural divorce of the two territories. The union was postponed for long, on account of the former poverty of the Punjab, a union which was opposed by the merchants of Karachi. The union might well have been brought about in 1901, when Lord Curzon formed the N.-W.F. Province; but then he had other things on his hand. The trade of the Punjab in wheat, oil-seeds, cotton, wool, hides, etc., all goes through Karachi; its political conditions are analogous to those of Sind; the frontier and the Indian States have been separated from it. Both again depend on canals for their prosperity and even for their existence. The question of the distribution of the Indus water-supply is all important for both tracts. The Indian Government have directed that no more water shall be taken from the Indus and the other rivers of the Punjab until proof can be given that Sind has had a full supply for the Sukkur Project. The result is that the Sind Sagar Canal from the Indus and the Sutlej Dam scheme with their 4 million acres of irrigation in the deserts are indefinitely held up for the period which will have to elapse before the adequacy of the Sukkur supply can be proved to the satisfaction of the Bombay Government. The proper course, according to Sir Louis Dane, is to place these two cognate tracts, dependent for their prosperity and existence on the same source of water-supply, under the same Government, which, with a staff of experts in irrigation, can assure them of equal treatment, and of the fullest possible supply that science can provide.

ERASMUS ON POLITICAL ETHICS

A writer points out in THE POLITICAL SCIENCE QUARTERLY how Erasmus, the great Renaissance scholar, has been entirely overlooked by his recent biographers in the matter of his contribution to political theory. Particularly his *Institutio Principis Christiani*, his most formal treatise on political ethics, has been neglected. It was contemporaneous with the famous *Utopia* of Sir Thomas More, and Machiavelli's *Il Principe* (1513, and first printed in 1532); and it was continuously popular till about the beginning of the 18th century. The treatise was didactic in its purpose and, for the first observers, full of platitudes, repetitions and miscellanies that at first only seem to detract. It teaches us that the one idea that should motivate a prince in his official acts, *viz.*, the good of the state, should move the people in their selection of a prince. In the case of a hereditary rule, the hope of a good prince rests upon the choice of his tutor who should seek out the youth's natural bent and develop him along that line. Adherence to Christian principles applies to prince and subject with equal force, and no one can be a real prince who is not also a philosopher. Erasmus attacks idleness as being the main source of offence against society and suggests a practical education for the sons of the idle rich, and sumptuary laws enforcing frugality. The prince should be very careful in dealing with a charge of *lese majeste*. The laws should be as few, as just and as thoroughly familiar to the people as is possible. The pacifistic ideas of the times are brought about prominently in the book which inculcates that war should be used only as a last resort, and once engaged upon, should be concluded as swiftly as possible. The whole treatise represents Erasmus's maturest and richest thought and embodied his chief hopes for the Christian world.

FICTIONISING OF THE PRESS

A subtle and far-reaching change has come over the British Press, says Mr. John A. Hedderwick in the FORTNIGHTLY REVIEW. It began years ago with the introduction of special features into the new columns. It was at first little more than the addition of a sparkle to the mode of expression.

The lighter touch was cultivated and "snap" became the leading quality. If the evolution of the reporter had stopped at that stage, little harm might have been done, but it proceeded several stages further until the function of the reporter came to be, not to give an accurate account of anything whatsoever—an interview, a congress, an election, or anything else—but to "make a story" of it.

It is not without reason that the word "story" has become the key-word in the modern newspaper office :

The modern reporter is not a reporter at all; he needs no shorthand and takes little heed of dry facts; his skill lies in picking up or, if necessary, creating something bright and amusing which will tickle the fancy of the reader. In short, he uses his material in precisely the same manner as a fiction writer who observes some quaint incident or curious trait of character and works it up into a sketch or a dramatic story which is indeed "true to life" but is certainly not a matter of fact.

This, observes Mr. Hedderwick, is the process of "fictionising," which is deepening its influence upon the newspaper press day by day.

The more a newspaper can shake itself free from the trammels of fact, the more readers will delight in its contents. Competition emphasises this unfortunate tendency, and the net result is that the economic laws governing newspaper production are giving us a Press with a pervading tendency to the falsification of values.

THE KALACHURIS OF TRIPURI

Rai Bahadur Hira Lal of Jubbulpore, writing in THE ANNALS OF THE BHANDARKAR ORIENTAL RESEARCH INSTITUTE about the powerful Kalachuri dynasty, which was a branch of the great Haihaya Kshatriyas, says that they came into prominence about the last quarter of the 9th century A.D. He is of the opinion that the Kalachuris themselves founded the era that began in 248 A.D. and was long known as the Traikutaka era. The Satpura Mountains had the alternative name of *Trikuta* (three-peaked); and the Kalachuris who founded Tripuri came from Mandhata, the ancient Mahish-

mati, most likely. At the present state, the chronology of the Kalachuri kings from the commencement of their era is not available; but future discoveries might restore the links which are now missing.

The writer then traces, from the evidence of copper-plate charters and stone *prasastis*, the history of the unbroken line of Kalachuri kings from the time of Kokalla I (cir 880 A.D.) down to the disappearance of the last king at Tripuri. Of these, Gangeyadeva Kalachuri (who died in 1041 A.D.) and his son, the great Karna Deva, whom Jayaswal calls the Indian Napoleon, were the most famous. The one defeat that Karna sustained at the hands of Kirtivarman Chandel is symbolised in Vedantic garb in the famous drama *Prabodha Chandrodaya*. Karna Deva built a most magnificent temple at Benares, the ruins of which have been located near the confluence of the Varana and the Ganges.

INDIA IN PERIODICALS

THE SALT REVENUE AND THE INDIAN STATES.

By Col. K. N. Haksar, C.I.E. [The Asiatic Review, Jan. 1929.]

THE MANU DHARMA SASTRA. By V. Balaram B.A. [The Madras Christian College Magazine, Jan. 1929.]

ARYA SAMAJ AND EDUCATION. By Prof. S. N. Pherwani M.A. [The Vedic Magazine, Nov. and Dec. 1928.]

ANCIENT TAMIL CULTURE. By Mr. P. T. Srinivasa Iyengar. [The New Era, February 1929.]

THE DEVELOPMENT OF BUDDHIST ART IN SOUTH INDIA. By Devaprasad Ghosh M.A. [Indian Historical Quarterly, Dec. 1928.]

THE PROBLEM OF CATTLE DISEASES IN INDIA. By Lt. S. Dutt. [The Modern Review, March 1929.]

SANSKRIT CULTURE IN MODERN INDIA. By Mahamahopadhyaya Haraprasad Shastri, M.A., C.I.E. [The Prabuddha Bharata, March 1929.]

Questions of Importance

THE INDIAN BUDGET

Sir George Schuster, Finance Member, presented his first budget in the Legislative Assembly on February 28. The budget is an uneventful one. Sir George commenced his speech in a personal note and said: "If I have an ambition, it is that whether we encounter bad seasons or good, you should be able to say of me when my work is done that I served your country at least to the utmost of my power and that, in all I did, my main thought was for the interest of the people of India."

Sir George said that the position as regards normal revenue and expenditure was that the Government could make both ends meet in 1929-30 without recourse to increased taxation.

It is expected to close the accounts for 1928-29 with a surplus of 30 lakhs instead of 5 lakhs as was previously estimated. The net result for 1929-30 is 120 lakhs worse than for 1928-29. The Government have to make up a balance of 90 lakhs in 1929-30 from other sources.

The special provision of expenditure during the next year are 16.4 lakhs for agricultural research, 29 lakhs for India House in London which is expected to be completed during the next year; 20 lakhs for additional expenditure on civil aviation; 5 lakhs for additional grant to the Benares Hindu University; 2 lakhs for the Bose Research Institute.

The army absorbs as usual the lion's share of the expenditure which is 55 crores out of a total expenditure under all heads of 134 crores.

The import and excise duty on motor spirit will be raised from 4 to 6 annas a gallon yielding 83 lakhs which will be devoted to road development as recommended by the Roads Committee.

A new loan for 18 crores will be raised next year. Referring to the exchange ratio controversy, the Finance Member said, whether the adopting of 1s. 6d. was right or wrong, it would be a far greater evil now to alter it, and the

Government must use all resources to prevent its alteration. Sir George Schuster said: "Can it seriously be proposed, as a practical course, that after working on a basis of 1s. 6d. for several years—a basis actually fixed by statute in 1927—that this Government could deliberately decide to devalorise its currency by 11 per cent? I shun all forms of over-statement but I can hardly conceive the possibility of any more disastrous course. It would cause injustice to thousands of individuals who had entered into previous contracts, among whom perhaps the most important are the workers, manual or otherwise, whose wages and pay have been fixed on a different basis and it would strike a blow at the credit of India in the eyes of the world from which it would hardly recover."

DOMINION STATUS FOR INDIA.

During the constitutional debate in the Assembly on March 11, Pundit Motilal Nehru put a straight question as to whether Government were prepared to grant Dominion Status within this year.

The Hon'ble Mr. James Crerar, in reply, declared that Government could not enter into any controversy until the Simon enquiry concluded, but reaffirmed the Viceroy's declaration of Government's adherence both in letter and spirit to the Declaration of 1917.

THE CO-OPERATION COMMITTEES

The assembly has passed the demand of the Government for a sum of Rs. 3,02,000 to meet the expenses of the Hartog Committee and the Central Committee for co-operation with the Simon Commission, in spite of strenuous non-official opposition. Pandit Motilal Nehru, who took part in the debate, said that the Central Committee was appointed against the wishes of the House, and by doing so, the Government had insulted the House. The grant for the Simon Commission itself had been refused by the Assembly, but it was appropriated by the Government by the use of its extraordinary powers.

MR. GANDHI'S CALCUTTA SPEECH

Speaking at the bonfire demonstration at Calcutta, on the 4th instant, Mr. Gandhi emphasised at the outset that Khadi was the only effective weapon if they were to wake up on January 1st,



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next as Independent wallas if need be. But he said: "I do not want to precipitate that time and I do not also want to anticipate it and if Government will play the game, if the police will play the game, if the public will play the game, I promise that we shall be able to settle our business with the Government without the public having to resort to civil disobedience or having even to resort to no-tax campaign which is also a part of civil disobedience. Believe me I shall strain every nerve to avoid and precipitate that issue.

"Speaking with a full sense of responsibility on my shoulders I know the tremendous consequences of civil disobedience and no-tax campaign in a vast country like India, but a man who is mad after freedom has got to take tremendous risk and stake everything that he has in order to gain that precious freedom."

Mr. Gandhi contended that the Police Commissioner's interpretation of the section of the law was not quite correct inasmuch as the section applied only to thoroughfares and not public resorts like the Sraddhanand Park. He also took full responsibility on himself for setting fire to foreign cloths at the Park in spite of the orders of the Police Commissioner.

PANDIT NEHRI'S PROTEST

Protesting against the Public Safety Bill, Pandit Motilal made vehement indictment against the attitude of the Government. He said:—

"I, as President of the Congress with all the responsibility attaching to that position now in this House openly and publicly declare that to subvert this Government, the present system of Government, is the creed of the Congress. * *

"I take this Bill as an attack on Indian Nationalism, on the Indian National Congress. * *

"There is not a single member in this House who is for importing Communistic theories in any form or shape at present, but you cannot erect barbed wires to keep out ideas. Those times are gone by. Ideas travel in spite of precaution."

"The Government's business," continued Panditji, "is to step in only when laws are transgressed. But under this Bill they are punishing intentions and not actions of the people and depriving them of their money and their freedom of action and movement." And he went on to say:—

"We want revolution but not revolution with the aid of violence. We are simply trying to organize the country to disobey your unjust laws and make it impossible for you to govern the country."

SIR JOHN SIMON'S DECLARATION

In his speech to the Councillors of Ootacamund Municipality which is declared to indicate a welcome change of attitude, Sir John Simon said:—

"It was not for the Statutory Commission to settle the constitution of India. When they had made their report and described what they had found and when they had given their account as well as they could, of many movements which were at present pulsating through the heart of India, then it would be India's opportunity, which it had always intended to be, to make her free contribution which is right and necessary to the future constitution which would be framed by Britain and India together."

MR. MADHAVA RAO'S ADVICE

The Travancore Popular Assembly presented an address to its founder, Mr. V. P. Madhava Rao, on the happy occasion of its Silver Jubilee. The



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veteran statesman gave sound and practical advice to that body, which other states might well profit by. Mr. Madhava Rao rightly observed:

It seems to me that the only way in which peace and friendliness could be secured between the communities is by your cultivating an All-India outlook. You must feel every moment of your life that you are a citizen of India and you are born not merely to make Travancore great but India great (Applause) and you must feel that any injustice done to any Indian, poor or rich, literate or illiterate high caste or low caste, is an injustice done to you. (Applause) If you are not going to develop this mentality, and if, on the other hand, you concern yourself with your own individual and communal welfare, there is no meaning in talking about constitutional reform and democratic government, with parochialism such as we see in Indian States, with provincialism such as we see in British Indian provinces, with communalism such as we find dividing the Indian nation whose mission, I have always believed, is to lead the world morally and spiritually and make it fit for democracy.

IRRIGATION IN HYDERABAD

It is understood that Dr. Mann will shortly proceed on a tour of the southern districts of Raichur and Gulbarga, where he will examine the lands at the confluence of Krishna and Bhima rivers to ascertain whether the soil would bear irrigation.

He would also inspect the sugar-cane cultivation on the Gangavati and examine the lands bordering the Tungabhadra river in the Raichur district in connection with the proposed irrigation project, which would probably be undertaken conjointly by the Madras and the Nizam's Governments, as the project would immensely benefit the waterless famine areas of Bellary as well as the Raichur District.

Asked about the prospects of cotton during the current season, Dr. Mann said that all the cotton seed, allotted for distribution in the Nanded Taluka, where the sowing of pure Gaorani had been made compulsory, was distributed and the sowing was now in progress. In areas where the sowing of Gaorani was at present optional, there was still a balance of seed to be distributed. He and Mr. Collins will tour the Gulbarga and Raichur Districts shortly to consider the possibility of extending the cultivation of the long staple American cotton into parts of the Raichur and Gulbarga districts from the neighbouring parts of the Bombay Presidency where this variety of cotton was at present being extensively grown.

FEDERAL SCHEME

Dewan Bahadur M. Ramachandra Rao who led the Indian States deputation to England, interviewed by the Associated Press in Madras, expressed general agreement with the views set out in the Memorandum adopted at the South Indian States Peoples' Conference at Trivandrum, both for the establishment of responsible Government in the States, as well as for bringing the States into constitutional relations with British India with a strong Central Government over both. He considered it absolutely essential that some kind of federal scheme should be agreed to by all the Parties concerned and hoped that the memorandum would be a very good basis for discussion and negotiations between the Princes and the representatives of British India.

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INDIA AND EAST AFRICA

The only test which Indians can apply to the recommendations of the Hilton-Young Commission is whether it ameliorates the condition and status of Indians there. The answer to this question, says the MAHRATTA, is an emphatic negative. And nothing better was expected in the situation of Whitemanism in East Africa. "Though a federation of all the East African provinces is not immediately contemplated in the report, the appointment of Governor-General for East Africa to act as a personal link between the Secretary of State and the various local Governments may, by the efforts of White colonists, easily develop and expand into a federation. And then, as in South Africa, Indians will be entirely entrusted to the tender mercies of the White settlers. There is to be a progressive reduction of official members in the Kenya Council, so that, ultimately, when there is an unbreakable non-official majority—which means the majority of the Whites—Indians can be reduced to any degrading position and subjected to any laws as in Transvaal and other South African Provinces. Again, if franchise on the basis of civilization is fixed by the High Commissioner, the Indian electoral roll will be almost nullified. The Commissioners admit that, inasmuch as the progress of the territory must depend upon co-operation between the races, the ideal to be aimed at is a common roll on equal franchise with no determination between races. But the Commissioners did not recommend any definite scheme, obviously for fear of the Whites who want to maintain their dominance. In South Africa, we have the 'standard of living' qualification; and in East Africa, we have the 'civilization' qualification for vote. Both are, in effect, one and the same thing. Indians and the Government of India have got to be very vigilant as to the further development of the situation in South Africa and in East Africa"

INDIAN STUDENTS' EUROPEAN TOUR

A party of students from the Indian Students' Union, maintained in London by the Indian National Council of Y.M.C.A., are undertaking a summer tour among centres of student life on the Continent of Europe, including Paris, Geneva, Munich, Vienna, Prague, Dresden and Berlin. The purpose of the tour we are told, is threefold to meet Continental students, including members of the Student Christian Movement of European countries, to see something of Continental life, its culture, art, education and industry, and get first-hand information about student self-help activities and methods. The self-help movement among students at Continental Universities has developed out of the International Student Service rendered by the World's Student Christian Federation in countries impoverished by the War. It is hoped that Indian students will make a study of the methods of self-help and co-operation developed by needy students in the Universities of Europe with a view to adapting these methods to the conditions of student life in India.

INDIAN LABOUR IN CEYLON & MALAYA

In the House of Commons, Mr. Ormsby-Gore replying to Colonel Wedgwood outlined the arrangements for children of Indian labourers of Malaya and Ceylon for English or vernacular education.

He was satisfied that conditions for education of these children in Ceylon were equal to those in Malaya, and the development of Education on English lines in Ceylon were up to the standard recently set in Malaya. As a matter of fact, he said: "There is a great similarity between English education in Ceylon and Malaya. Both have the same virtues and the same weaknesses. It is a very broad question undoubtedly, and there is room for great improvements in the quality of some English schools in both territories."

DEFERRED REBATES ABOLITION

By 52 votes against 42, the Assembly referred to the Select Committee Mr. Haji's Bill for the abolition of deferred rebates in the coasting trade, despite the strenuous opposition of the Government and of the European members. "A monopoly requires a cautious watch; and a foreign monopoly requires a vigilant watch; a foreign monopoly thwarting indigenous enterprise deserves immediate abolition," said Mr. Haji in the course of his speech. The abolition of deferred rebates would mean, he said, the end of monopolistic combinations, either Indian or foreign, and would inaugurate an era, in which so far as the coasting trade of India was concerned, an opening would be provided for the entry of new Indian Companies, which were now strangled at their very birth by the unscrupulous methods of the vested interests. By copious references, he proved the enormous havoc wrought by this system; it has been abolished by the Self-Governing Dominions, keen on developing their own mercantile marine. The European bloc persisted in seeing in this measure another instance of "racial discrimination," and opposed it, "in the higher interests of Indian trade and commerce". Sir George Rainy, in addition to maintaining these arguments, waxed eloquent on the benefits of the system, such as "maintenance of a regular service, stability of freight rates and equality of treatment for small as well as large shippers". He was positive the Bill would not help a National Mercantile Marine at all.

ORGANISING LABOUR IN BARODA.

The Council of the representatives of the Labour Union has passed a resolution to organise labour in Baroda, and has sent Rs. 1,000 immediately for that purpose. This step is part of a comprehensive plan to organise labour in all industrial centres of Gujerat.

TRADE DISPUTES BILL

The Legislative Assembly has referred to a strong and representative Select Committee the Trade Disputes Bill.

Critics of the Bill such as Mr. Jannadas Mehta, Pandit H. N. Kunzru and Mr. Chetty made it clear that they would not be a party to the principle underlying the clause penalising sudden strikes in utility services and general strikes.

Sir B. N. Mitra pleaded that Government attached importance to the whole scheme and said that the industrial unrest and the statistics which he quoted showed that the situation was grave, and while this Bill alone would not provide a remedy, such measures had in other countries contributed to industrial peace.

Mr. Arthur Froom welcomed the Bill, as it would lead to good will between the employer and the employee whose interests were identical. He assured that the Europeans in India had always worked for raising the standard of living for workmen, and in the interest of their own civilization they would pursue this aim.

BLEEDING THE MILL INDUSTRY

The Legislative Assembly met on March 5, to conclude the general discussion on the budget. Sir Victor Sassoon after complimenting the Finance Member on "his stimulating and earnest speech, his note of sincerity and his statement without mental reservation," dwelt on what he termed "the perilous condition of the mill industry in Bombay" and the step-motherly treatment of the Government in offering sweet platitudes when the hungry child's cries reached the ears of neighbours and warned the Government that there would be a strong political agitation in the country if the Government allowed the premier industry of India to be bled slowly to death. He hoped that his successor in the next session of the Assembly would be able to get some relief from the Government for the industry.

AGRICULTURE IN BOMBAY

The Hon. Mr. G. B. Pradhan, the Finance Member of the Government of Bombay, in the course of his Budget Speech in the Bombay Legislative Council, presented a very valuable review of the progress made in the Nation-building Departments during the last 9 years that the Reforms have been in existence.

Agriculture is the main source of income, he said, of more than 70 per cent. of the population. In all, there are 12 principal places in the Presidency proper and Sindh, where plant-breeding stations are established. Experiments are made as regards cotton, jowar, rice, bajri, wheat, tobacco and nagli. He gave figures to show the members the numbers of acres under the improved breeds in these crops.

As regards Co operation, there is an increase of 80 per cent in Societies : 98 per cent in membership ; and 231 per cent in the working capital. These figures are to the end of March, 1928. Out of the working capital of 1,119 lakhs, 659 lakhs is old capital, that is, subscribed by the members themselves. There are at present 69 Societies for the exclusive benefit of the Bhils, a hill tribe, with a working capital of Rs. 1,61,110. Efforts are being made to supply capital to the agriculturists for cultivation, for eliminating the middlemen and bringing the consumers and producers together, so that the grower may get full value for his produce, and the indebtedness of the agriculturists may be generally reduced.

FIRST LAND REVENUE LAW

H.E. the Viceroy has assented to the Punjab Land Revenue Bill which had been altered in some fundamental principles by the Punjab Council defeating the Government.

A Government communique claims that the new Act signifies that Government has most generously bowed to the popular wish as expressed in the local Legislative Council thus proving that the reforms were not only workable, but direct

means of conferring distinct boons upon the people through the votes of their representatives.

Among others the Bill fixes a period of forty years for assessment against previous practice of fixing assessment period between twenty to thirty years. Besides, changes by the Council regarding basis of assessment have been accepted at a big sacrifice of income.

INDIAN SUGAR INDUSTRY.

The Council of State had a general discussion on the budget. At question time, Sir Mahomed Habibullah, while replying to Sir Ibrahim Haroon Jaffer's question regarding the Indian



THE HON. SIR MAHOMED HABIBULLAH

sugar industry and acreage under sugar-cane cultivation in India, said that the Government of India proposed to commend the problems of the sugar industry in India to the earnest consideration of the Council of Agricultural Research which it is hoped to establish shortly and trust that that body will take early steps to constitute a strong sub-committee to deal with them. The area under-sugar-cane in India was 3,103,800 acres in 1927-28 and 2,227,000 acres in 1928-29.

CANCER TREATMENT

The International Cancer Conference has just published a report which demonstrates the remarkable triumphs of the radium treatment for cancer. THE TIMES summarizes these findings :

"To-day, it can be said with assurance that radium possesses the power of killing the cancer cell. The problem in the future, therefore, is not so much the discovery of a cure for cancer as the discovery of methods of employing the cure already available."

Treatment of cancer by serum and therapy has not proved satisfactory, according to the report, which adds that radium has virtually ousted the knife in the treatment of cancer of the tongue or the mouth.

London hospitals possessing radium are being overwhelmed with applications for treatments, and some of the institutions are compelled to remain open 24 hours a day. The disease is a growing menace, according to the medical report, one out of every seven adult deaths in Britain being due to cancer. Two points on which special emphasis is placed are that radium treatment, while enormously promising, cannot be viewed as a cure-all ; and that there is a crying necessity for more cancer treatment, especially for more clinics.

THE MIND IN MEAL TIME

Remember the importance of a suitable mental attitude at meal-time. Your mind should be occupied almost entirely with the pleasure of meal itself. You should not be seriously diverted in any way. If, for instance, you are reading a newspaper or carrying on an engrossing conversation you are directly interfering with the digestive processes, for a thorough enjoyment of food is necessary to arouse to their greatest activity the glands which furnish the digestive juices. Therefore, when meal-time comes around, devote yourself to the one single purpose of getting as much enjoyment as possible out of your food.

RADIUM FOR PROFIT

"There is no more pitiable spectacle than to see poor people turned away from our hospitals to certain death because we have not sufficient radium to treat them," said Lord Knutsford, Chairman of the London Hospital, in a DAILY NEWS interview.

"Suffering people have the door closed against them, so to speak, not just one day, but every day.

"If we had the necessary quantity of this precious mineral, we could treat a larger number of cancer cases. As it is, the London Hospital is dealing with 1,000 cases a year.

"But look at the price of radium.

"The cost is simply colossal : Surely the Government ought to try to discover ways and means whereby supplies could be increased and sold at a considerably lower cost."

INFLUENZA DANGERS

"The moment a man gets influenza, he stands in danger of getting pneumonia also," writes the medical correspondent of the *Times Trade and Engineering Supplement*.

"The time of greatest danger is the second or third day of the influenza attack—as can be seen by anybody who looks at the average temperature chart of a case of influenza-pneumonia. The temperature, in complicated cases of influenza, begins to fall, and then, suddenly, shoots up again. Pneumonia supervenes.

"It follows that people should be carefully on the watch just when they begin to feel a little better after an attack of influenza. That is the moment to stay in bed or to keep indoors. That, happily, is a moment when it is quite easy to obey medical injunctions for, once a man or woman has left work, return is, generally, not expected within a week. A week is, usually, long enough to avoid danger.

DR. BOSE'S DOUBLE FEAT

The new instrument by which Sir Jagadish Bose measures the heart stimulant of plants is expected to yield two excellent results—to advance the study of the healing science and, at the same time, create a new industry for India.

Dr. Bose explained to the members of the Medical Conference how a vast field of research has thus been opened out for the foundation of a new pharmacopoeia. Sir Jagadish declared that the plant was a more trustworthy witness than a human being for investigation on the fundamental action of drugs. The plant, being devoid of imagination was immune to the power of auto-suggestion.

The new researches for advancing the frontiers of knowledge would, he hoped, be a worthy gift for India to offer to the world for alleviation of human suffering.

Sir Jagadish said, a large number of Indian plants are now being discovered whose medicinal properties had not been suspected. The efficiency of some in reviving the failing heart is far greater than any hitherto used.

It has become necessary to have a great survey of Indian plants, to establish a large physic garden where they may be cultivated, to isolate the alkaloids from the plant-extracts, and to investigate the effect on human beings.

This will lead not only to the establishment of a new pharmacopoeia, but of an important industry.

AERO-PLANE ENGINES

Articles in European papers indicate that feverish efforts are being made in several countries to develop aero-plane engines that are practically noiseless and a special quiet propeller, so that chemical air raids can be made unobserved. To aid invisibility, special paints for planes are being devised which already have advanced to the point where it is difficult to distinguish the flying plane against a background of clouds, even by the rays of powerful search-lights.

FIRE-PROOF AIRCRAFT

The use of heavy oil fuel in all commercial air-craft of the future was predicted by Wing-Commander T. R. Cove-Browne-Cave in a lecture before the Royal Aeronautical Society.

"A necessary step in the development," added the wing-Commander, "has been the design and test of a flame stopper to prevent the passage of flame even in a mixture of the most explosive proportions.

"It is unfortunately not possible yet to give details of this device, but its effectiveness has proved entirely satisfactory even in the most exacting tests which have so far been devised."

FOR RINGING BIG BELLS

A Loughborough (Leicestershire) firm, Messrs. John Taylor & Son, have invented a mechanism whereby the greatest carillon of bells, weighing 50 tons or more, may be played by a child at a keyboard like that of a piano.

Hitherto, carillons have been handled by means of projecting wooden levers which are struck by the closed fists and feet of the carilloneurs. With this new method, however, the stroke is effected by a powerful pneumatic action, and the mechanism is so sensitive that a very small child can strike a key and swing a bell-clapper weighing three or more hundredweights.

The inventors have even adapted the principle of the piano-player. Thus a perforated music-roll can be attached and, with the aid of a special gadget to set the tempo, the carillon will play through the roll.

THE NEW RAY

The Invisible ray which is expected to make burgling impossible in every rich home is expected to prove efficacious in several other spheres.

A recent demonstration showed how a fire in a ship's hold can be detected by smoke crossing in the path of the invisible beam of light.

MR. CHURCHILL'S NEW BOOK

Mr. Churchill has followed up his four volumes on the WORLD CRISIS with another entitled THE AFTERMATH which brings the story to the end of 1922. He paints vivid



THE RT. HON. WINSTON CHURCHILL

pictures of the negotiations leading to the Irish settlement (to which he ascribes Mr. Lloyd George's downfall) and also the Peace Conference and discloses Mr. Lloyd George's strategy in overcoming Wilson's objections to the intentions of the Dominions to retain conquered German colonies.

Mr. Churchill's suggestion that Mr. Lloyd George declined to have Asquith in the Peace Conference for fear of incurring Northcliffe's anger brought a spirited denial from Mr. Lloyd George, who in an interview, declares that he not only offered Asquith the Lord Chancellership with a place in the Peace Conference which Asquith refused, but when Northcliffe sought a place in the Peace Conference, "I told him to go to hell".

Lady Oxford, interviewed, said that Mr. Lloyd George's denial was inaccurate. Her husband, hearing reports that their personal quarrel would prevent him going to Versailles, went to Mr. Lloyd George and offered his services on the peace delegation, thinking that they might be useful on account of his familiarity with her international law and the facts that he could speak French and German and represented a large body of Liberal opinion.

NOVEL WRITING

Gilbert Frankau, maintains that novels and short stories are easy to write, and that the man who does nothing else with his time is lazy.

This recalls an amusing controversy between G. B. S. and Arnold Bennett. "One reason why a play is easier to write than a novel," wrote Mr. Bennett, "is that a play is shorter than a novel."

Shaw's mock indignant answer to this was to take "one of the shortest, most intense, and most famous scenes in English dramatic literature and re-write it as a chapter in a novel in the style of my friends Bennett and Wells and Galsworthy when they are too lazy to write plays."

SCOPE FOR NEW INDIAN WRITERS

Contributions from writers in India are especially invited for a new English periodical, according to a London message, announcing its impending publication. The magazine is to be published by the Literary Guild, at 32, Craven Street, London, W. C. 2, and will appear monthly. The aim, we are told, is to introduce to the reading public work of promise by new writers and those who are comparatively unknown in the Home Country. It is stated that the contributions chiefly required are short stories of between 2,000 and 4,000 words and articles of up to 1000 words having a bearing on life in some part of the British Empire. An announcement by the Guild appears in our advertisement pages,

B-P., THE SCOUT CHIEF

Upwards of a million of the Boy Scouts and Girl Guides of the world wished "Many happy



SIR ROBERT BADEN-POWELL

returns" to Sir Robert Baden-Powell on February 22, his birthday, in 1857,

None of them remembers the siege of Mafeking, where the Boy Scout movement was born. There were 1,000 white men in the place, six hundred women and children, and seven thousand natives. And there was B-P. The boys were collected, drilled, put into uniform and trained as messengers, and at the end of the War, they were granted medals like the soldiers.

One boy came through a heavy fire with a letter. B-P said to him: "You will get hit, riding like that when the shells are flying." The boy answered, "I pedal so fast they would never

catch me!" Those were the first boy-scouts, and that boy's spirit actuates the 1,750,000 scouts of the world.

About 1910, B-P. collected some boys of Surrey, put them into shirts and shorts, showed them how to play at Red Indians and Knights of Chivalry, and took them into camp to learn wood-craft. Then, satisfied with the experiment, he launched the scout movement.

EDUCATION OF THE MASSES

The Council of State had a general discussion on the Budget on March 6. The Hon'ble Mr. G. A. Natesan regretted that no provision had been made for a first class technological Institute in the country. A well-equipped highly efficient institute was an urgent need of the country for which Government should provide money at the earliest opportunity. Turning to the question of mass education in the country, he said it was a solemn obligation on the part of Government to provide machinery for mass education. Government had stated the other day that they were waiting for the report of the Hartog Committee before they took any action, but the speaker hoped that before Sir Mahomed Habibullah retired, he at least would formulate a scheme for the education of the masses.

EDUCATION IN BOMBAY

In the field of Education, very striking progress has been made in Bombay. The Budget Statement reveals the gratifying fact that on 31st March, 1920, there were 12,714 primary schools. The number has risen to 14,373. The number of secondary schools has increased from 540 to 570. The total Government grant on all accounts rose from Rs. 125, 71,072, to Rs. 200,29,462. On 31st March 1928, the number of students receiving instruction in primary and secondary schools respectively were 10,21,078 and 1,08,578.

STUDENTS AND POLITICS

The Egyptian Government have issued a decree providing for six months' imprisonment or a fine of from £20 to £50 on any one inducing students to meddle in politics.

TWO NEW PRIVY COUNCILLORS

Sir B. C. Mitter, K.T., and Sir George Lowndes, K.C.S.I., late Legal Member of the Viceroy of



SIR GEORGE LOWNDES

India's Executive Council, have been appointed to the Judicial Committee of the Privy Council.

THE PUBLIC SAFETY BILL

After a heated discussion in the Assembly, the Public Safety Bill was referred to a Select Committee by 61 votes against 50.

Congressmen, Nationalists and some Independents voted against the measure. Seven Muslims voted with the popular parties, while 13 walked into the Government Lobby. Mr. Acharya remained neutral.

Pt. Malaviya said that the Government was responsible for the present situation. "The Government is not responsible to the people. The Government is not responsible to anybody. This Government, in the teeth of opposition, passed that wretched measure—the ratio. . . Every thing that had been predicted had happened."

THE POLICE AND LALAJI'S DEATH

"Your Government's hands are read with the blood of Lalaji." With these words, Pandit Dwarka Prasad Misra moved his resolution in the Assembly, which stated that Lalaji's death was, in the opinion of the House, hastened by the police assaults on him, that Earl Winterton's statement regarding this tragic incident was insulting, and that the report of the Boyd Enquiry Committee was unreal and tried to justify and whitewash the crimes committed by the police.

To this resolution, Munshi Iswar Saran moved an amendment demanding the appointment of a Committee consisting of Pandit Motilal Nehru, Pandit Madan Mohan Malaviya, Sir Purshotamdas Thakurdas, Sir Abdul Quayim, Md. Yakub and the mover to enquire into the matter.

The Hon. Mr. Crerar, putting forth the Government case, characterised the speeches of Pandit Madan Mohan Malaviya and Lala Hansraj, two eye-witnesses to the Lahore incident, as mere impressions and the entire non-official case as *political demonstration*. He refused to agree to the "victimisation of officials" for political reasons. It is, however, significant to note that Mr. Crerar had not a word of apology or regret in his whole speech for this tragic incident. The Home Member even went so far as to say that not a *prima facie* case had been established to institute an enquiry.

This stubborn attitude of Mr. Crerar provoked the Party leaders. Pandit Motilal Nehru, Mr. Jayakar, Mr. Jinnah and Dewan Chamanlal clearly showed the immediate necessity of an open enquiry. The real issue, as Mr. Jinnah pointed out, was whether the police had acted lawfully in its assault on a lawful crowd.

Munshi Iswar Saran's amendment was, however, carried by 57 to 45 votes amidst non-official cheers. The only elected Indian who voted with the Government was Mr. A. H. Ghuznavi.

BABU BHAGAVAN DAS

The sixtieth birthday of this distinguished savant was celebrated very recently in Allahabad. A *Vysia* by birth, Bhagavan Das has led a life truly Brahminical in the sense of the old tradition.



BABU BHAGAVAN DAS

A profound scholar in Sanskrit, he has brought to bear on the study of our ancient scriptures an acute and unbiassed mind. Of his contributions to literature, *THE LAWS OF MANU* and *THE SCIENCE OF PEACE* are most noteworthy. In his works, he shows a catholicity of mind which his late lamented brother Babu Govinda Das showed in his work on *HINDUISM* (G. A. Natesan & Co., Rs. 3). Babu Bhagavan Das deserves the thanks of his countrymen for rescuing Manu from the limbo of discredited law-givers, and according to him a due place among the makers of Indian society.

He welcomed the Non-Co-operation movement and suffered imprisonment in its even cause. We offer him our congratulations, and wish him many more years of active life.

MR. GANDHI'S ARREST

Mr. Gandhi and Mr. Kiran Sankar Roy, Secretary of the Bengal Provincial Congress Committee, were arrested in the early hours of the 5th morning at Calcutta after the disturbance in which several Police Sergeants and constables were hurt, which followed the burning of foreign cloth in the Shradhanand Park.

Mr. Gandhi was arrested at 8, Pretoria Street, at his residence, by Sir Charles Tegart, Commissioner of Police, personally. He signed a bail bond and the hearing of the charge was deferred to March 26 when he returns from Burma whither he sailed the next day. Mr. Roy also signed a bail bond.

MR. COOLIDGE AS JOURNALIST

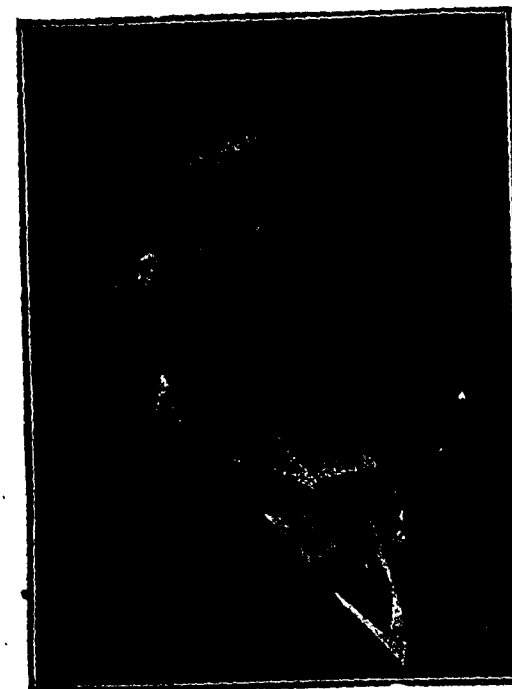
Mr. Coolidge, the retiring President of the United States, who, after laying down his office, returned to his New England home, will take to journalism and fulfil some contracts. According to one of them, he is to get 25 shillings per word on topics dealing with articles of human interest.

SIR FREDERICK WHYTE

Perhaps the most important appointment the Chinese Government has made is that of Sir Frederick Whyte as General Adviser, says the *TIMES OF INDIA*. There are other advisers, but all of them are attached to single ministries, while Sir Frederick will be consulted in all matters of importance concerning the Government of the country and its foreign relations. The Chinese Government has been greatly impressed with Sir Frederick's work as first President of the reformed Legislative Assembly, where his work was unanimously recorded as most valuable for the future constitutional progress of India.

SIR AUSTEN AND THE KELLOGG PACT

As a sequel to the publication in an American newspaper of a telegram from Geneva which attributed to Sir Austen Chamberlain a remark reflecting on the value of Kellogg pact alleged to



SIR AUSTEN CHAMBERLAIN

have been made by him when replying to a question during an interview with British correspondents, the British Foreign Secretary made the following striking pronouncement to the press representatives at Geneva :—

"Let me say quite definitely and explicitly, I said nothing to belittle the importance of the Kellogg pact. If I had done so, it would have been in contradiction of every public utterance that I made since the pact was first proposed to us, and it would be directly contrary to the spirit in which both the British Government and the British people welcomed and supported Mr. Kellogg's initiative. Since I spoke to the British press, I had an opportunity which I had not then had of reading President Hoover's inaugural speech and though our thoughts were naturally expressed in different language, if I may be permitted to say so, I discovered no great difference between what the President said and what I said to you here. I always regarded the Kellogg pact as one more

barrier erected by international co-operation against war. It goes to confirm and fortify the engagements already undertaken under other auspices by many nations. It is a common ground to us all that these engagements, valuable as they are for the maintenance of peace, are not an absolute guarantee against war. The President said:—"Peace will become a reality only through self-restraint and active effort in friendliness and helpfulness". It is to such a change in the international outlook and in the standard of international relations that I, like the President, look for real and solid improved conditions which already reign among us.

MR. NATESAN ON RETRENCHMENT

Speaking on the Budget Estimates, Mr. Natesan, put in a strong plea in the Council of State, for an effective retrenchment in Government expenditure. He said that the Inchcape Committee had reported in 1923, and that it was time to appoint another similar Committee. It did good to the Government to get the Departments overhauled now and then. It was the popular view that the present expenditure of Government was in excess of the needs of the country, in which view they were supported by the late Lord Rawlinson. Economy itself was a great source of revenue, and, instead of imposing fresh taxation as apprehended by the Finance Member, it would be wise to explore the avenues of retrenchment. It would be very unwise if fresh taxation was decided upon, for already there was considerable discontent in the country, and people were overburdened with taxation.

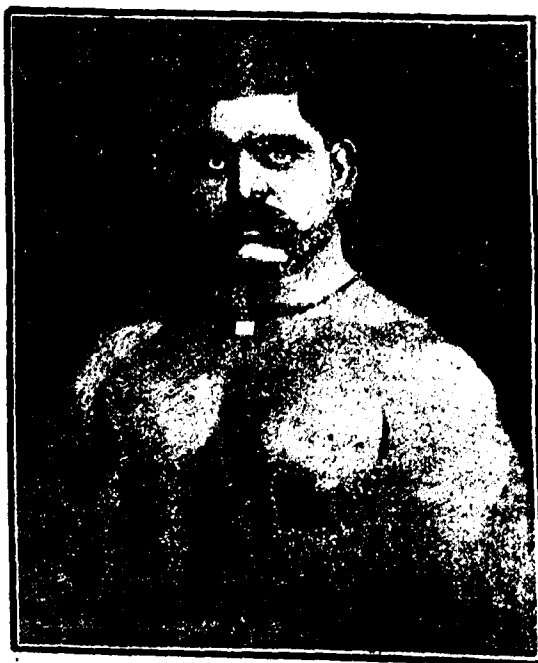
Turning to Railways, Mr. Natesan said that, as the whole question of separation of Railway finances was being examined, Government should also examine whether it was wise to accumulate the reserve and, if so, what should be the limit.

In conclusion, Mr. Natesan criticised the Military policy of Government and said that the Army was in excess of the needs of the country and was mostly for the defence of the Empire. It would be only just if the Home Government paid a part of the Army expenditure. As it was, Government should provide at least two crores a year for the real defence of the country by spending that amount on University training corps,

GAMA, THE WORLD CHAMPION

The contest for the World Championship between Gama and Jess Peterson was held on February 24 at the Patiala Race Course in fine weather resulting in a victory for Gama.

About ten thousand spectators assembled from different parts of the country. Prominent amongst



GAMA THE WRESTLER

them were the Maharaja of Patiala, the Maharaja of Kashmir and Ruler of Jind. Mr. Fitzpatrick, Agent-General, Punjab States, and a number of members of the Punjab Council also attended.

In all, 17 matches between different wrestlers were played. Peterson and Gama wrestled last. The fight between Baldev and Aziz, two wrestlers, was very exciting, resulting in a victory for Aziz. The matches generally lasted for two to five minutes each, the longest match was between Billoo and Dod.

Gama of Amritsar, son of Kallu of great fame, scored a very easy victory over Hussainbux, a

Multani. While other matches were going on, Peterson entered the enclosure and received cheers from all sides.

At five minutes past four, Gama rushed into the area roaring "Alla-ho-Akbar" like a lion. Peterson and Gama shook hands amid loud cheers and put off their garments. Great excitement prevailed for a minute when Gama tried to throw Peterson by the neck, but Peterson successfully resisted. For a moment, the match promised to be well-contested, but the wrestlers parted for two seconds, and immediately, Gama caught Peterson by the right leg, and in another two seconds, threw him down. Peterson fell on right elbow. Gama sat over his body, and in 10 seconds, gave him a rude jerk towards Peterson's left, laying him on his back on the ground.

Gama was thus declared the World Champion. Once again Peterson and Gama shook hands and Peterson left immediately.

The Maharaja awarded a magnificent silver mace to Gama and patted him amid loud shouts.

BOXING

In a fifteen-round Boxing match for International Boxing Union's World's Playweight Championship, Emile Pladner (France) knocked out Frankie Genaro (America) in the first round.

The fight lasted only a few seconds. Genaro attacked at the outset, but Pladner soon retaliated and landed right and left badly shaking the American who fell on his back with arms crossed and was counted out before he regained his feet. Pladner was given an ovation.

WORLD'S HEAVY WEIGHTS TITLE

The New Zealander Tom Heenly who with Phil Scott was regarded as the only British heavyweights within measurable distance of world title was completely out boxed by the Irish-American Jom Maloney on March 2, in a ten rounds contest held in Boston.

"PUSSYFOOT" IN INDIA

A crushing reply to the official protagonists of the liquor trade, who instanced America to prove the failure of prohibition, was given by Mr.



"PUSSYFOOT" JOHNSON

"Pussyfoot" Johnson, the world's greatest prohibitionist, in a lecture at the Blavatsky Hall, Bombay. In a very lucid and straight talk, he told the audience that those who were saying that prohibition had failed in America were the liquor dealers who had lost 90 per cent. of their trade on account of the dry policy of America.

Mr. K. Natarajan, who was in the chair, made a strong plea for prohibition in India and, incidentally, criticised those members of the local Council who had defended drink on very specious grounds.

THE MADRAS ARRESTS

Questions were asked in the Madras Legislative Council as to the arrest without warrant of four Andhra leaders by the city police. They were set free a little later, when they gave the assurance that they were not going to do so. The Police acted on their own initiative without orders from Government.

INDIA AND THE LEAGUE

The interim report of the Indian Delegation to the League of Nations, which has been submitted to Lord Peel, is signed by Lord Lytton, the Nawab of Palanpur and Mr. S. N. Mullick.

Towards the end of the despatch, a reference is made by Lord Lytton and his colleagues to the financial position of the League and India's contribution thereto with a special insistence on reasonable economies by the League. The delegation observes: "We believe financial pressure may be usefully and legitimately employed to this end, provided it is used with discretion and with a full sense of responsibility".

The report concludes by observing: "If India is to demand that her practical interest in the work of the League should approximate more closely to her share of the expenses, it is all the more necessary that the advantages that India already enjoys in consequence of her membership of the League should be appreciated at their true value. Nothing we may have said, should be taken as suggesting the view that the advantages which India already derives from the League are negligible. These advantages have always, on the contrary, been considerable, and they are becoming more so. We include, in particular, the degree of international status which India will not enjoy nor be able to obtain if her separate signature on the Treaty of Versailles had not made her an original member of the League."

THE CONGRESS

The Congress Working Committee, which met at Delhi on the 17th, of last month has passed resolutions, outlining the programme of Congress work. Foreign cloth is to be collected and publicly burned by volunteers appointed by the Congress; foreign cloth shops are to be picketed in places where there is no danger of violence; and propag and is to be carried on against the use of foreign cloth.

Diary of the Month

- Feb. 14. Pt. Jawaharlal Nehru is elected President of the Nagpur Political Conference.
 Feb. 15. Germany and Persia sign a permanent treaty of friendship.
 Feb. 16. The Chamber of Princes elects H. H. the Maharajah of Patiala as Chancellor.



SIR FREDERICK WHYTE

- Feb. 17. Sir Frederick Whyte is appointed General Advisor to the Chinese Government.
 Feb. 18. Madras observes *hartal* in connection with the visit of Sir John Simon.
 Feb. 19. Sir Frederick Sykes opens the new buildings of the Bombay Legislative Council.
 Feb. 20. The Viceroy and Mr. Gandhi attend Mr. Patel's party in Delhi.
 Feb. 21. Sir K. V. Reddi gives a banquet at Mt. Nelson celebrating the S. African Agreement.
 Feb. 22. Bengal Council carries no-confidence motion against the Ministers.
 Feb. 23. Canada ratifies the Kellogg Pact.
 Feb. 24. The Butler Committee submits its report to the Parliament.

- Feb. 25. Rt. Hon. Sastri is entertained in Delhi.
 Feb. 26. Bacha-i-Sakho's and Amanullah's forces begin fighting near Kabul.
 Feb. 27. Sir Rabindranath Tagore leaves Calcutta for Vancouver.
 Feb. 28. Mr. Gandhi unveils the statue of Tilak in Ahmedabad.



RAJA SIR ANNAMALAI CHETTIAR

- March 1. Sir Annamalai Chettiar becomes Raja (hereditary).
 March 2. South African Union Parliament ratifies the Germano-South African Trade Treaty.
 March 3. Mahatma Gandhi arrives in Calcutta.
 March 4. Mr. Gandhi is arrested and left on bail.
 March 5. Mahatma Gandhi leaves for Rangoon.
 March 6. Assam Council passes a resolution urging the purchase of Khaddar.
 March 7. Mr. De Valera is released.
 March 8. Sir George Lowndes is appointed to the Judicial Committee of the P. C.
 March 9. The Corporation of Rangoon presents Mahatmaji with an address of welcome.

BUILDING BETTER BRAINS

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

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



Sir J. Foster Fraser.

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

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

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

Remarkable Results.

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

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

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

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

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

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

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

P. T. O.

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."

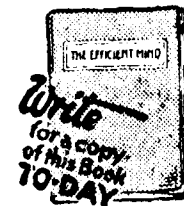
A LABORATORY ASSISTANT writes:—"Pelmanism has been for me a remarkable method of individual unfoldment, bringing out abilities I

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."

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

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

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To the PELMAN INSTITUTE,
Indian Headquarters, Delhi 8.

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

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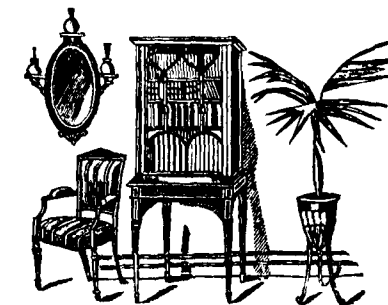
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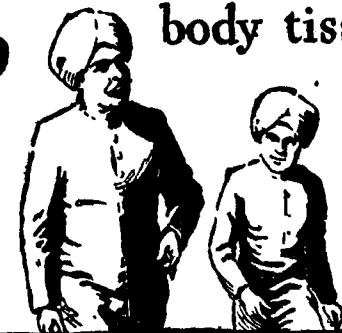
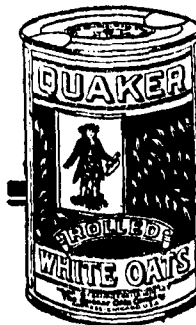
Himalaya Bouquet Bath Soap

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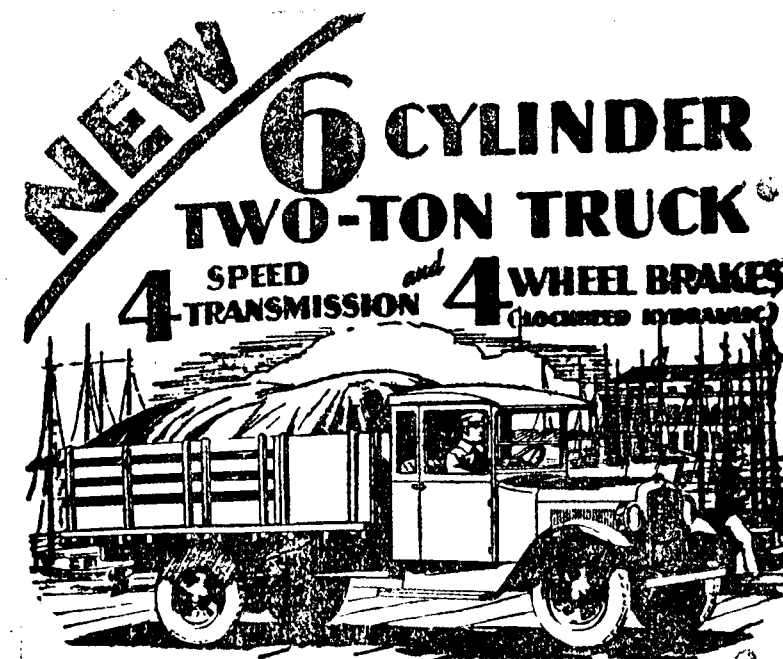
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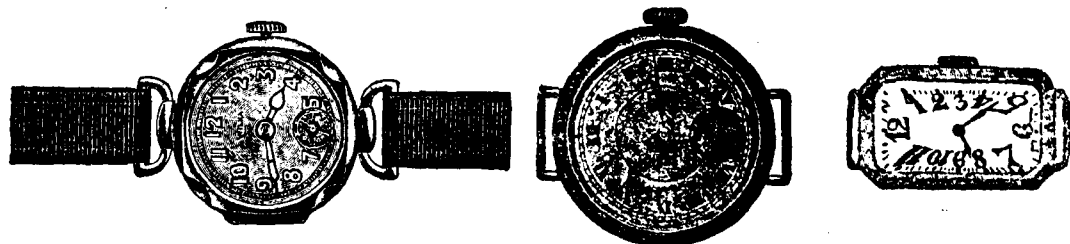
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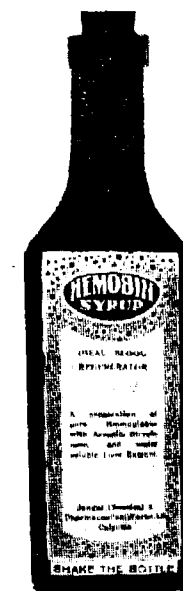
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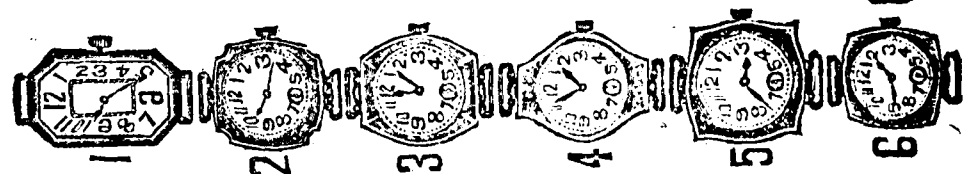
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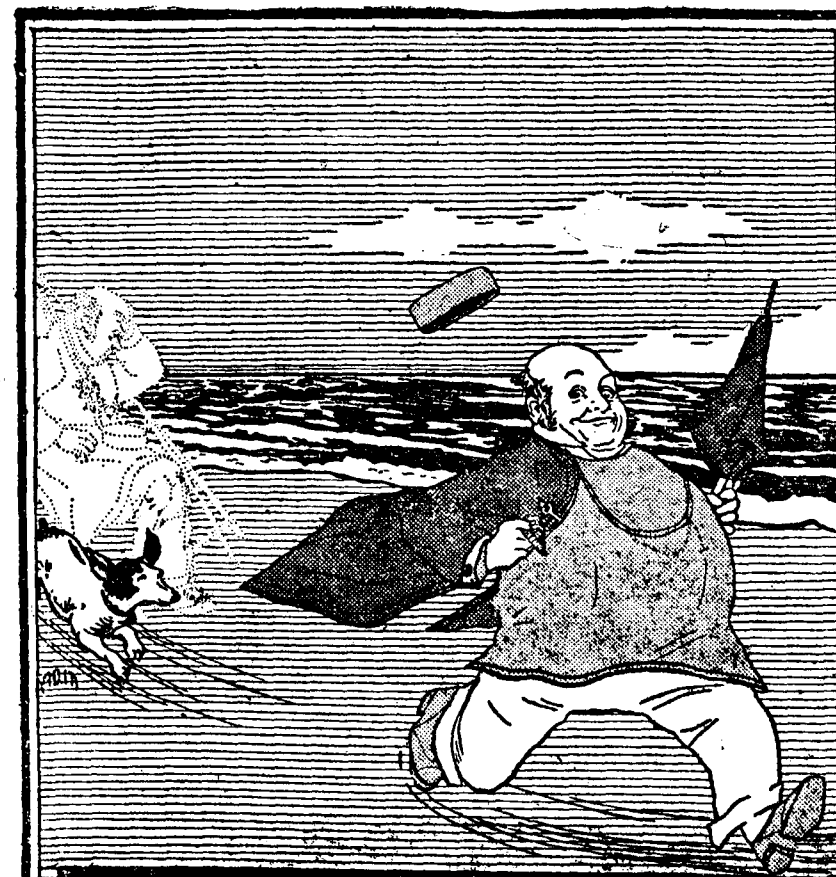
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42	" " " " Watch Shape 13 1/4 oz.	1 10	133	Ice-Eau-de-Cologne " " " "	1 4
43	" " " " " " 3 1/4 " "	0 14	465	Cold Cream, large pots " " " "	1 14
54	" " " " Decanter 36 " "	29 6	180	Capitol Hair Wash " " " "	4 6
57	" " " " " " 12 " "	12 4	119A	Lavender 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 " " 9 " "	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
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418	Tooth Paste " " each " " " "	0 9	804	Eau-de-Cologne Soap per box of 3 tablets " " " "	2 8
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458	Vanishing Cream " " " "	1 0	394	Shaving Soap Refill " " each " " " "	0 9
475	Bath Salts " " " "	1 12	393	" " in Alum. Tins per tin " " " "	0 13
476	" " " " " " " "	1 4	951	Liquid Glycerine Soap White Rose, per bot. " " " "	1 8
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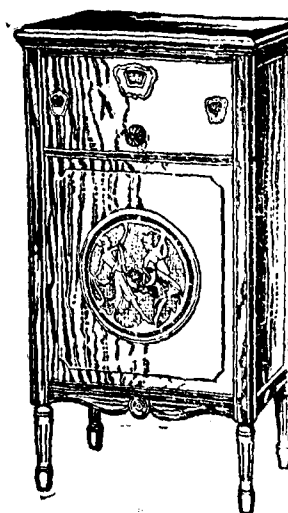
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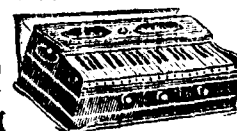
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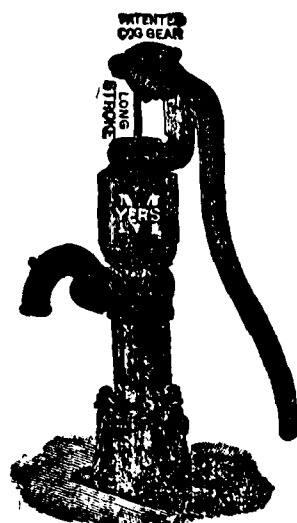
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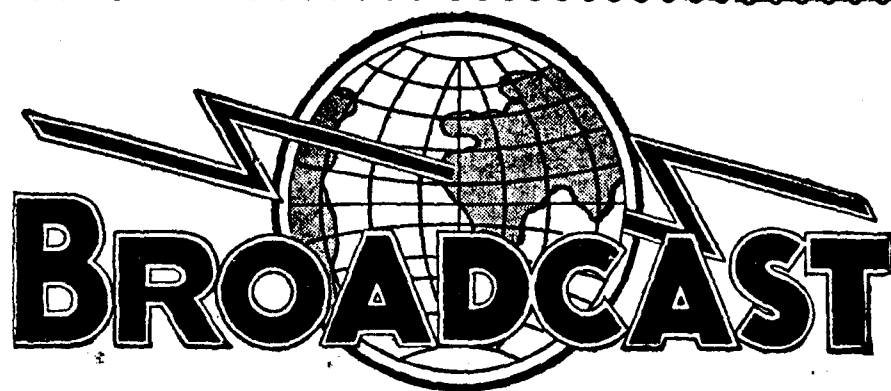
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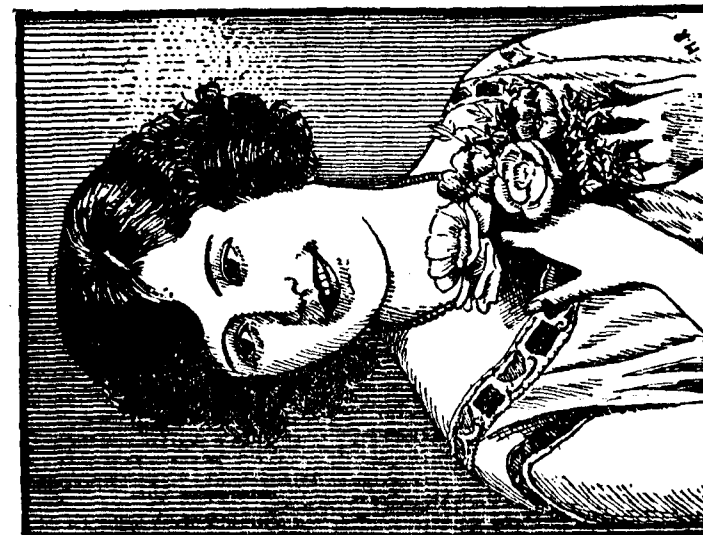
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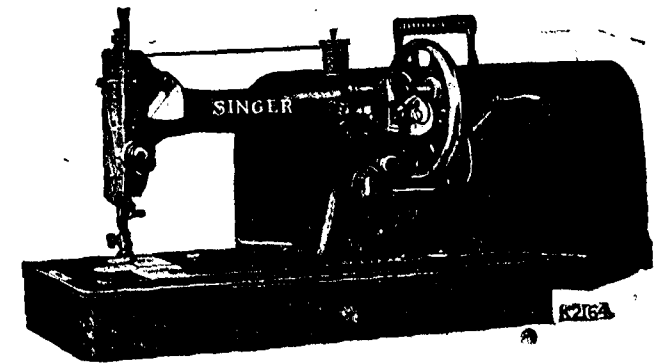
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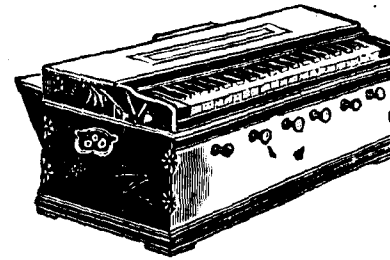
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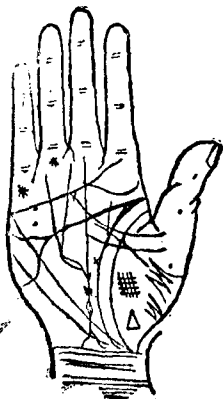
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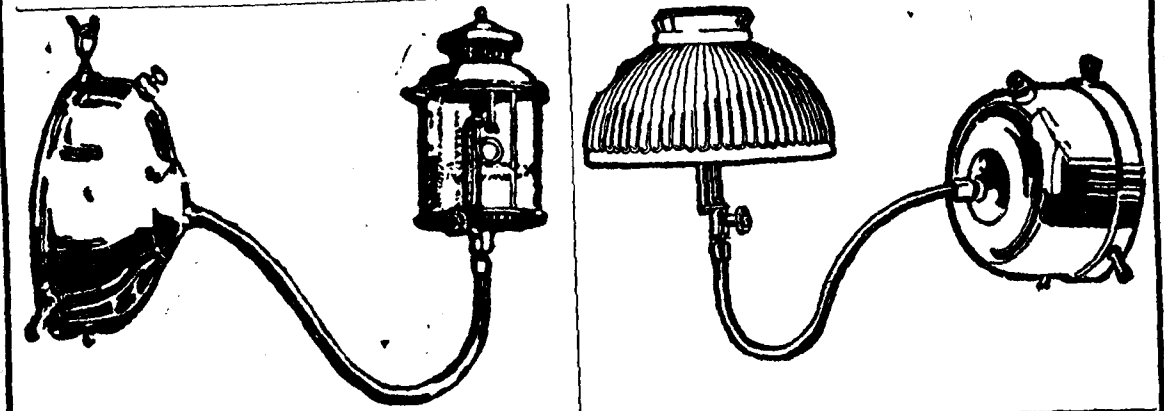
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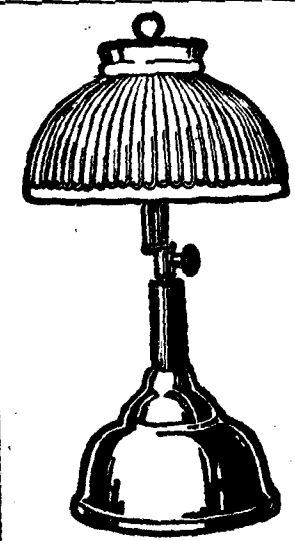
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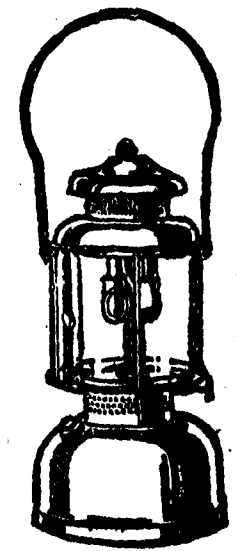
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